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ABSTRACT

A LEADERSHIP DEVELOPMENT PROJECT DESIGN FOR FINANCIAL STABILITY AND MISSIONAL MOMENTUM AT THE HOUSTON NORTHWEST SEVENTH-DAY ADVENTIST CHURCH

by

Richard M. White

Adviser: S. Joseph Kidder

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: A LEADERSHIP DEVELOPMENT PROJECT DESIGN FOR FINANCIAL STABILITY AND MISSIONAL MOMENTUM AT THE HOUSTON NORTHWEST SEVENTH-DAY ADVENTIST CHURCH

Name of researcher: Richard M. White

Name and degree of faculty adviser: S. Joseph Kidder, DMin

Date completed: August 2017

Problem

The Houston Northwest Seventh-day Adventist church, located in Spring, Texas, has experienced very little membership growth and a decline in attendance and contribution in the ten years from 2003 to 2012. Due to financial challenges during this period, the church did not develop any defined and significant outreach or evangelistic strategies. The need to create financial stability and missional momentum consisting of leadership development is needed. A lack of such intervention the church would continue to remain stagnant in its membership growth with a decline in its contribution and attendance.

Method

This project document explored the Houston Northwest Seventh-day Adventist church's lack of evangelistic strategies and leadership development. In addition to a community demographical surveys and a spiritual health assessment evaluation a series of contemporary evangelistic methods and strategies, were deemed the best antidote for the problems of the church. This study also took into account the church's demographics and their culture of origin, religious convictions, racial make-up, traditional practices, and economic conditions. In order to develop these methods and strategies, this project used the examples set forth by the Old Testament model on revitalized worship, the example of King Hezekiah, the New Testament model on leadership, and the example of Jesus Christ to His disciples. This mandate notes that once leaders are led by the Holy Spirit to bring the people of God back to worship they must proclaim the advent of Jesus Christ. In addition, leaders should, as Jesus did, teach members how to become steward leaders. They should teach members on how to use their spiritual gifts, talents, and skills to proclaim the good news of Jesus Christ. Finally, church leaders should develop members into disciples and church leaders themselves.

Results

Upon implementation of the series of contemporary evangelistic methods and strategies that were presented to the Houston Northwest Seventh-day Adventist church leaders and members, which had a stagnant membership growth and a decline in contribution and attendance over the past ten years, contributions increased by 38.23%, church membership by 41 members an increase of 12.58%, and attendance by 50

individuals a 39.68% increase over the four-year period of the project. Based on these significant increases, the project was a success.

Solutions

The outcome of the methods and strategies used to stabilize financially and create missional momentum for the Houston Northwest Seventh-day Adventist church demonstrated the divine authority and power of God to grow His church when its leaders come back and lead others to worship Him. It also demonstrated how Christ's method of leading people to the good news of the gospel is the only method that adds to the body of Christ, the church. It uplifts the hopes, dreams, and aspirations of His people. The members of the church, once lost in knowing how to evangelize and whom to evangelize, have now been reenergized to do great things for their church and their community. Challenges still lie ahead for the church. These challenges will be overcome when the leaders continue to provide a vision and enlist members to participate in achieving the mission of the church. These members are also to become leaders themselves and efficiently disciple new members to become involved in achieving the church's mission. The development of the systematic approach to change as explained in this project should continue to be used by its leaders. Change is necessary and critical for church growth. Learning how to implement, manage, and deal with change within the church will be an ongoing practice for church leaders. Following Christ's method is the solution for this challenge.

Andrews University

Seventh-day Adventist Theological Seminary

A LEADERSHIP DEVELOPMENT PROJECT DESIGN FOR FINANCIAL STABILITY AND MISSIONAL MOMENTUM AT THE HOUSTON NORTHWEST SEVENTH-DAY ADVENTIST CHURCH

A Project Document

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Richard M. White

August 2017

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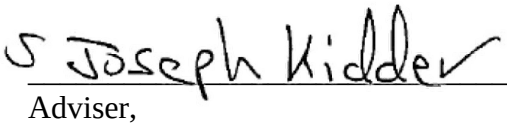

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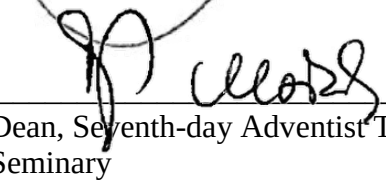

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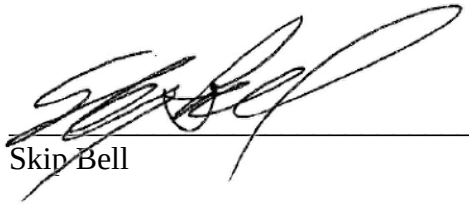

Skip Bell

August 03, 2017
Date approved

DEDICATION

This project is dedicated to my wonderful friend and wife, Hope, who has given up all to walk this journey with me, and to our children Krystel, Rolanzo, Royel and Raeanne who have also sacrificed; and to S. Joseph Kidder, DMin, for his dedication in prayers, encouragement, support, mentorship, and guiding me in fulfilling the work God has set before me to accomplish. Thank you for believing in me by seeking me out and enabling God to use you to open doors for me.

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CHAPTER 1

INTRODUCTION

Description of the Ministry Context

The Houston Northwest Seventh-day Adventist (HNWSDA) Church, also known as Northwest Houston Church, is located in a northwestern suburb of Houston called Spring, Texas. At the beginning of 2013, the church had a membership of 326 individuals and an average of 126 individuals in attendance each Sabbath. Twenty percent of the church membership was below the age of 17, another 15%, 25%, and 40% between the ages of 18 to 29 and 30 to 49, and over 50, respectively. The congregation represented a diverse mix of races and cultures, where approximately 15% were Caucasians; 5%, African Americans; 40%, Caribbean; 15%, South and Central Americans; 12%, Filipinos; 3%, Africans; 2%, Europeans; and 8%, other nationalities.

A lack of church growth is shown by the 38 baptisms performed in the 10-year period from the beginning of 2003 to the end of 2012. These baptisms came from the efforts of five evangelistic meetings. Over the same period, in 2007, the leaders successfully planted a church about 20 miles north of its current location. This did not have any significant effect on the decline.

During the first two years of my tenure, from January 2013 to December 2014, 33 individuals were baptized by conducting two church revival campaigns. During the same

period, the membership increased by an average of 7.7% and attendance, by 26.98%. Contributions decreased by 2.82% primarily due to the exodus of approximately 32% of the attending members after my arrival. A better more congruent culture emerged within the church from 2013 to 2014. An informal survey showed that people felt a bit more comfortable worshiping together. A little more openness, fellowship, and various activities were promoted to build deeper friendships (relationship) among the members.

Based on interviews conducted with church leaders and after reviewing historical church documents, it was noted that from 2003 to 2012, the membership grew by only 9.24%. Attendance decreased by 16% and contributions, by 12.41%. Members expressed that they were feeling disappointment, mistrust, and a lack of integrity towards the church's leaders. Members also portrayed apathetic behavior toward the future growth of the church and its stability. The absence of a defined plan for church stability, evangelism, restoring contribution, membership levels, and missional momentum, resulted in the church's progress leveling off. The church struggled to experience stability and meaningful growth.

Statement of the Task

The task of this project was to develop, implement, and evaluate a simple church leadership-development plan to help church leaders stabilize the church's finances and regain missional momentum.

Delimitations of the Project

The development project was limited to church leaders at HNWSDA Church elected from July 2015 to June 2017. The leaders in this project consisted of the board of elders, the head deacon and head deaconess, church clerk, treasurer, and other ministerial

department leaders presiding on the church board for the two-year period.

Description of the Project Process

The theological reflection focused on the nature of transforming church leaders into compassionate, godly steward-leaders. These leaders are expected to foster and promote the gospel and church stability through compassion, stewardship, unity, fellowship and friendliness. They are also to provide for the needs of members and guests, as Jesus demonstrated in feeding the multitude (Mark 6:30-44), the Samaritan's actions in the story of the Good Samaritan (Luke 10:25-7), and the godly leader as demonstrated by King Hezekiah (2 Chr 30:9; 31:1-21).

The biblical themes focused on were (a) compassion toward the lost and desire to minister to their needs, (b) intentionally creating and seeking opportunities to share the gospel of Jesus Christ, and (c) church leaders promoting unity, restoration, and holiness as they rebuild members' confidence, trust, integrity, belief, and involvement in evangelistic activities.

The current topics in scholarly literature covered were re-visioning church leaders; creating godly spiritual leaders; and promoting compassion, friendship, and fellowship among the members. The result sought to understand how to create a renewed spiritually healthy church environment where trust, openness, friendliness, and Christ-centered activities can be experienced. Where church growth is fostered and members are involved in initiating and sustaining missional momentum.

In order to develop, implement, and evaluate the project, the following methodology, concepts, and procedures were applied:

1. A reexamination of my personal spiritual life. Designing of a spiritual

development plan to transform my current values, behaviors, and expectations in an effort to meet what is expected of me as God's leader.

2. Assessment of the current administrative, financial, operational, organizational, and ministerial structures. Review of the policies, procedures, and processes of the church. Re-organized, re-established, re-designed, and reengineered these areas to align with the re-envisioned direction of the church. This included but was not limited to: hiring a part-time administrative assistant; establishing office hours during the week to respond to phone calls and conducting pastoral duties and other meetings. Office clerk duties involved: reorganizing clerical material and securing the church's financial records and operational records, ordering ministry, flyers, books, Bible study material and assisting with special projects. Another task was to reorganizing church space, with input from the church board, to effectively use the limited space for ministry. Out of that a youth meeting room was created which was used for Children Youth Bible study classes, and private conferences. The space allowed room for the newly established "Interest coordinator" to respond quickly to members and visitors request for Bible studies, assistance and counseling. The coordinator responded to weekly Sabbath guests' requests within a 48-hour period either by a phone call, email or regular mail.

3. Evaluated the existing and newly elected church leaders' abilities to perform their duties. Taught, mentored, modeled, and coached church leaders who were willing and capable to be discipled into the re-envisioned church. This was accomplished by conducting a spiritual gift inventory and personality trait survey. Placed these leaders in the areas of ministries they are most effective in through a church leader election process.

4. Reviewed the church's current evangelistic plan. Made changes where

necessary to facilitate the revised vision, mission, and goals of the church within the plan.

This project was completed June 2017.

CHAPTER 2

THEOLOGICAL REFLECTION

The biblical themes identified in this project includes: Jesus' compassionate response towards hurting and lost people (Matt 9:35-38; Mark 6:30-44); how He mingled with people around Him to win their confidence (Matt 9:9-11; Matt 26:6-12); and His purpose to seek and save the lost (Matt 9:12-13; Luke 19:10).

The theme continues with the letters of Paul to the churches of Corinth and Ephesus (1 Cor 4:1-2; Eph 4:11-13). Here he speaks of stewarding of the gospel and the unity of the church that are expected of leaders in God's church. Finally, the theme will address the acts of King Hezekiah recorded in the book of Second Chronicles (2 Chr 30:9; 31:1-21). King Hezekiah shows how a godly leader seeks to restore confidence, trust, belief, and worship in the house of God as well as to reform the lives of God's strayed people.

In addition to these biblical themes it is important to note that when there is dishonesty, lack of integrity, and indifference, existing among leaders and are permitted within an organization without being corrected, it can cause major setbacks for the entity. This creates mistrust with leadership and questions about their ability to lead going forward. In order to regain trust, belief, and faith that the organization can sustain itself through the present setback and emerge into a successful future, the leaders should first accept responsibility for their actions. They will also need to be open, honest, sensitive,

patient, genuine, and deliberate in their task to rebuilding the trust with their people. They should be willing to solicit their cooperative participation in the rebuilding process. Being attentive to their people's input in the rebuilding process is also necessary. Overall, leaders need to have a sense of compassionate, understanding and empathy for their people before healing can begin to take place and trust restored in the congregation.

Theology of Compassion

The Greek word for "compassion" is *splanchnizomai,* and it occurs 12 times in the New Testament. (Read Mark 1:41, 5:19, 6:34, 8:2, 9:22; Matt 9:26, 14:14, 15:32, 18:27; and Luke 7:13, 10:33, 15:20.) It documents Jesus' emotions toward the people He encountered during His ministry. Mounce (2006) explains that the word *splanchnizomai* carries with it the idea of being moved in the inner part of the body. The ancients thought of the inner parts of the body (i.e., the entrails) as the seat of emotions. Embodied in compassion are action and not just a feeling of remorse. It urges one to do something to relieve the hurt, need, or suffering of another. Mounce (2006) goes on to state that *splanchnizomai* occurs only in the Synoptic Gospels. Where it describes the compassion Jesus had for those He saw in difficulty. In addition to Jesus' expression of the compassion He felt for the multitude (Matt 9:35-38; Mark 6:30-44) He also described His compassionate emotion towards other encounters, as in the sick (Matt 14:14), the lepers (Mark 1:41), the blind (Matt 20:34), and a widow (Luke 7:13).

Wallace (1996) offers further study on the conjugation of the verb used in the narrative of feeding the multitude. The verb used in Mark 6:34 to describe Jesus' emotion of compassion is in the aorist-indicative tense and passive voice. The aorist presents an occurrence in summary (past, present, and future), viewed as a whole from the outside,

without regard for the internal makeup of the occurrence. Wallace (1996) goes on to state that in the indicative, the aorist usually indicates past time with reference to the time of speaking (thus, "absolute time"), and in the passive voice. The subject is acted upon or receives the action expressed by the verb. Therefore, Jesus felt their pain; it acted upon Him personally, deeply within His guts. He felt their sense of loss, despair, and darkness and it propelled Him to action, to minister to them. The purpose of Jesus' ministry was the desire to seek and save all who are lost. He had to take at times and go to meet them where they were. Jesus knew that sometimes-compassionate action requires the pitier to move to the pitied in order to help them, and He did this often.

Mounce (2006) continues to explain that the verb *splanchnizomai* could move beyond the realm of compassion into the realm of mercy or pity. He notes that the verb was used in this fashion in three parables: the initial pity of the master on the unjust steward (Matt 18:27), the Samaritan on the injured man (Luke 10:33), and the father on his returning prodigal son (Luke 15:20). This is the fashion of compassion.

Jesus expects church leaders to be compassionate toward church members and visitors in order to bring about the transforming love of God in their lives. I believe it is within these acts of deep compassion, mercy, and pity that God does His greatest work through His church leaders to His people. This is the basic expectation of a church leader: to have a feeling of compassion toward the members God calls him or her to lead. Godly leaders begin to build trust, integrity, and belief by emptying themselves of their human behaviors. They are to be humble and approachable. Mingling with the people

they are called to serve. Then trust, confidence, integrity, and belief can begin to be rebuilt and restore.

Compassionate Church Leader

A compassionate church leader is one who is moved with compassion by the needs of God's people. He or she is willing and capable to spend time listening and responding to these needs as Jesus did. The example of Jesus' ministry should be the model for church leaders. The church becomes relevant when its leaders are compassionate and invest their lives in helping people find meaning in their lives.

Today's church leaders must have a burning desire and willingness to satisfy the needs of others. This must be done holistically. Jesus took this approach. Jesus' model for church leaders today is a model of addressing all the possible needs of an individual before bidding them to follow Him. It is a model of compassionate ministry, and church leaders should embrace it if they desire to grow God's church. White (1948) stated:

> Christ came into the world to save it, to connect fallen man with the infinite God. Christ's followers are to be channels of light. Maintaining communion with God, they are to transmit to those in darkness and error the choice blessings, which they receive of heaven. Enoch did not become polluted with the iniquities existing in his day; why need we in our day? But we may, like our Master, have compassion for suffering humanity, pity for the unfortunate, and a generous consideration for the feelings and necessities of the needy, the troubled, and the despairing."

The key to direct involvement and exercising compassion is to be able to come in contact with the person in need. It is an act of mingling, of being able to relieve someone's burden by coming into contact with him or her without losing your own identity. Mish (2014) defines the word *mingle,* when used as a transitive verb, as "to bring or mix together or with something else usually without fundamental loss of identity." The phrase *compassionate leader* embodies the noun *compassion,* which

evokes a sense of deep emotions for the needs of others; it moves one to help. The word *leader* is the active agent in the work of compassion. As a compassionate person, the leader normally incites the act toward the needy. In order to accomplish this task, church leaders must be caring enough to sacrifice their time, money, and even lives. The compassionate leader should also recognize that individuals in need are vulnerable and their situation may never change without the help that the leader gives. The compassionate leader might be the only hope for that person.

After being moved with compassion to satisfy the multitudes lost without spiritual leadership, Jesus remarked, "They were like sheep not having a shepherd" (Mark 6:33). Keen on satisfying the current hunger He saw on the faces of the multitude, He became moved with compassion. His desire was to satisfy their physical and spiritual needs. Not wanting them to perish while they went looking for food in the villages, Jesus performed a miracle by feeding the multitude with five loaves of bread and two fish (vv. 38-42). He also took time to mingle and fellowship with them (vv. 39-40). This act brought Him even closer to understand their personal needs. He mingled with them. Barnes (1996) explains that we feed people because they are hungry. They hunger for meaning, purpose, comfort, and understanding, but are mostly hungry for God. Jesus sought to address their physical, as well as their spiritual needs. Church leaders who fellowship with members and take the time to mingle with them after preaching his or her sermon, will be more successful in their ministry. They will find the Holy Spirit adding more members to the body of Christ than those who do not.

Jesus Mingled

Jesus constantly mingled with people around Him. To name a few: the encounter with the tax collector, Matthew (Matt 9:9-11); the woman at Simon's house (Matt 26:6-12); the woman of the night (Mark 14:3-9); a demon-possessed man (Luke 8:26-31); and a cheating tax collector named Zacchaeus (Luke 19:1-10). He did this to the point of knowing them personally. He identified with them and provided for their needs. In doing so He did not lose His own personal identity. Jesus being divine took on humanity and mingled with mankind to win their confidence without losing His incarnality.

Incarnationality of Jesus

Nelson's New Illustrated Bible Dictionary, (Youngblood, 2003, p. 815) defines *incarnation* as "the affection that God, in one of the modes of His existence as Trinity and without in any way ceasing to be the one God, has revealed Himself to humanity for its salvation by becoming human." He goes on to say, "Jesus the Man from Nazareth is the incarnate Word of Son of God, the focus of the God-human encounter. As the God - Man, he mediates God to human; as the Man-God, He represents human to God." (p. 815). The editors of *Holman Illustrated Bible Dictionary* (Brand, Draper, England, 1986, p. 596) elaborate on this God-Man concept in Jesus by stating, "Jesus participated fully in all that it means to live a human life. But if Jesus were merely a man, no matter how great, there would be no significance in drawing attention to His bodily existence. The marvelous thing is that in Jesus, God Himself began to live a fully human life." God incarnated was Jesus.

It is clear that in the realm of incarnation, God did not lose His divinity in being Jesus. He neither did he lose His identity. He, God became, as Man in Jesus but was not

man in the sinful or cardinal nature. “For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him” (2 Cor 5:21). For God in Jesus did feel mankind’s pains, sufferings, cares and hurts. He bore the sorrows of man and He wept for the dead and sorrowed for the lost. But He did become cardinal man. Paul writes to the Hebrews of Christ incarnation and sinlessness as he lived among man. “For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin” (Heb 4:15).

Humanity’s Carnality

Although humanity may need to mingle with others in order to understand their pain, hurt, and sorrows, they are not incarnate. They do not leave the encounter without having some exchanged or altered experience. There is either a change of mind, heart, and spirit and at times also the physical. They do not possess the incarnationality as Jesus and hence change takes place in them. A piece of our sinful identity should be affected and lost for the better of God, mankind, creation and self.

What do we lose or gain after we encounter someone less fortunate or different than us? Several answers can arrive from this question, especially from those who have spent an extensive amount of time as a missionary in a foreign country with individuals who are less fortunate than them. From the two mission trips that were conducted during this project, there was a common response from the missionary and the ones who were missioned to. It was a life changing and rewarding experience we would never forget.

Mingling, coming in contact with others less fortunate, might be the most significant act of church leaders. For the church leader, this is critical if a change in church growth and health is to take place. It could be possible that some church leaders

today do not want to mingle with certain church members because they are afraid of losing their own identity. Losing one's sinful identity might be the very essence of beginning and developing the leader's spiritual maturity. This maturity leads from a person distancing oneself from the people who they are called to lead, to one of having compassion towards them.

Ellen G. White on Christ's Mingling

To be compassionate towards people in need requires coming into contact with them. This contact may require appropriate touching, listening, and actually doing something to alleviate their hurting. White (1942) believed that Jesus most effective way of winning the people over to Him, was to not distance Himself from them, but rather that:

> Christ's method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them "Follow Me." (p. 143)

This approach became the basis from which Christ used to accomplish His earthly purpose.

Jesus Earthly Purpose

Jesus' purpose here on earth was to seek and save the lost (Matt 9:12-13; Luke 19:10). He did this through the ministry of preaching (Mark 1:38; Luke 4:18a), teaching (Matt 4:23; 7:28) and healing (Luke 4:18b). This kept Him focused outward on the needs of others and on the mission God gave Him to do. By focusing on His mission and doing the work appointed, Jesus added to His church daily (Matt 4:25, 12:15, 14:13, 19:2; Mark 3:7; Luke 9:11; John 6:2). It is in service to others that one comes to understand what ministry means and how God intended to grow His church. Focusing on the needs of

others more than on the needs of oneself grows God's church. It challenges us to be unselfish. It calls us to puts aside our own personal needs, give up our treasures, and spend time and or money with people we normally would not. It means stepping out of our comfort zone to do something that is not natural or normal for us to do. But this is exactly what Jesus did for us:

> [He,] existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of man; he humbled himself, becoming obedient even unto death, yea, the death of the cross. (Phil 2:6-8)

Jesus declared His public ministry and mission in life when He was handed the book of Isaiah in the synagogue and read:

> The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. *(*Luke 4:18-19)

Jesus publicly announced that He came to serve the needs of others through preaching, teaching, and healing, and to save them from their sinful lives. He then closed the book of Isaiah and said to the onlookers, "Today this Scripture has been fulfilled in your hearing" (Luke 4:21). Jesus declared His mission and His purpose in coming to the world. Even if it meant death, He was determined to accomplish it. Hence, Jesus took on the ultimate role of a compassionate steward leader: He gave His life to save the lost. He came to serve. He was clear and deliberate when He stated, "For the son of man did not come to be served, but to serve, and give His life a ransom for many" (Mark 10:45).

One can conclude that Jesus' mission encompassed two distinct goals: to serve humankind and to save the lost. If this was Jesus' main mission on earth, it should be the main mission for His church leaders today. Church leaders should seek the lost, provide

for their needs, and be willing to sacrifice their own lives to save the lost. When a church leader can accomplish this task, he or she will understand what it means to lead with compassion and be a steward of the gospel of Jesus Christ. A church leader must also embrace the concept that the church is owned and led by God, and it is built on the strong foundation of the gospel of Jesus Christ (Matt 16:18). Through which God works with Man to accomplish His work of salvation.

Theological Message of the Word "Steward"

The theological message of Paul's use of the word *steward,* in the epistle of first Corinthians 4:1-2, lies in the understanding of the word itself. Here the apostle Paul explains he was a steward of the mysteries of God, which is the gospel, bound to steward the work of God faithfully (1 Cor 4:2). He went on to note, "Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms" (1 Pet 4:10). While a servant can walk or run away from the master's work and be replaced easily, stewards are more vested in their work and relationship to the master.

Hiebert and Larsen (1999) note that stewards, by definition, are not autonomous: they serve their master and look out for the master's benefit and interest, not their own personal gain and self-gratification. A steward in the service of God serves at the benefit of God and not himself. Therefore, based on Paul's use of the word *steward,* we are in some way stewards of God's work to disseminate the gospel. The call is a call to be ministers of the Word of God. As Jesus instructed His disciples to go into the entire world and preach the gospel to all men (Matt 28:18-21), so it is with God's steward leaders today. We are to preach and, as Paul noted, steward the gospel to the world.

Hence, God's leaders should be steward leaders of the gospel. As he stated in his letter to young Titus concerning church elders (leaders), they should be stewards of God (Titus 1:7).

However, in order to steward the gospel to God's people, church leaders need to have the interest to listen to others, encourage them, and provide for their needs. Steward leaders spend time listening, educating, empowering, and equipping others. They are to be trustworthy, responsible, faithful, committed, and sincere in uniting God and His people in the church. In seeking to unify the church, the body of Christ, Paul calls church leaders to lowliness and gentleness with longsuffering. They are to support one another to keep the unity of the Spirit (Eph. 4:1-3). Without unity in the hearts and minds of church leaders, we find chaos in the body of the church.

Biblical Application of Steward Leadership

The immediate context of 1 Corinthians 4:1-2 covers the area dealing with the division in the church, more specifically the misunderstanding of Paul's ministry. Blomberg (1996) states that Paul began the chapter by picking up one of the themes of 1 Corinthians 3:5-23 with two key terms to describe the nature of the apostles' servitude. Historically, the word *steward* had been used prior to Christianity for spiritual and government officials who faithfully and honestly carried out responsibilities entrusted to them by someone with superior authority. Blomberg (1996) goes on to state in his commentary that Paul was conveying the message that instead of seeing church leaders as rivals, they should recognize them as helpers. He further explains that the *oikonomos* is the highest-ranking servant of a wealthy landowner, one who would be in charge of the entire estate in his master's absence. It seems adequate for Paul to use the word to

describe himself as someone entrusted with the mysteries of God, the gospel of Jesus Christ.

Steward leadership should be embodied in the lives of church leaders. They should realize that the church does not belong to them. Vested interest or equity does not translate into ownership for the steward leader. Their behavior must be as one of a steward called to lead God's church not to own it. Paul further brought this concept into full focus when he wrote to the church leaders of Corinth. His intent was to explain to the leaders of the church that they are entrusted with God's mysteries of the gospel. In both the Old Testament and the New Testament, a steward was a person in charge or entrusted to the running of a household for his master. Paul used the word as a metaphor, in a spiritual context: he identified himself as a steward of God entrusted to administer His mysteries. As to the origin of the word, Reumann (1958) states that the term *oikonomos* occurs in pre-Christian Greek, associated specifically with mystery cults. He goes on to say that it was a common term at that time to mean "secretary" or "controller," and perhaps was drawn into religious use as a cult title, or at the very least, to describe an office of trust and responsibility in the sphere of the sacred, with the things belonging to the god. Reumann believed that Paul's zeal about the collection for the saints at Jerusalem ought to be viewed as part of his concept as an *oikonomos* for the Christian God.

In his commentary, Reumann (1958) writes that in the background of Greco-Roman life, the word "steward" already had religious connotations, and this might have been why Paul felt comfortable using the word to designate himself as a steward of God's mysteries. Therefore, Paul's use of the word would not have seemed out of place to his

audience. *Steward* was also commonly used at the time to mean a person appointed to carry out the duties of a master. Paul's choice of words in the context of the gospel brought home the idea that his audience was given such a responsibility.

Intertextual References

The passage has intertextual references to other passages in the New and Old Testaments. The Greek *οἰκονομους*, "steward," is used 10 times in the New Testament. Paul used it five times in the context of a spiritual steward, the holder of a commission in the service of the gospel (1 Cor 4:1, 2; Titus 1:7; Gal 4:2), and once to identify the title of Erastus (Rom 16:23), the treasurer of the city. The other four uses of the word are found in the story of the "unjust steward" told by Jesus in the book of Luke (16:1, 3, 8). Jesus used the word in Luke 12:42 when He talked about a watchful servant awaiting his lord returning from a wedding banquet. Finally, Peter used the word in 1 Peter 4:10 to speak about how one should administer his or her gift from God as a good steward.

Within the Old Testament, *steward* is used four times. It is used in Genesis 15:2 for Abram's servant Eliezar; in Genesis 43:16, 19 and Genesis 44:1, 4 to describe Joseph as steward to Potiphar and Pharaoh; and once in 1 Chronicles 28:1 when God told David to assemble the leaders of Israel, each time making reference to an administrator or manager of a household. The word *steward* evokes the image of someone given the highest authority of a household by his master. It has a much more exclusive meaning than the word *servant,* in that a servant does not have as much authority as a steward. A steward has the run of the entire household of the master, including being responsible for the servants. He is the leader of the household with apparent authority from the master of the household.

Administers of the Gospel

Paul also used the word *steward* to bring forth images of trust, integrity, responsibility, and faithfulness in the minds of the church leaders as they administered the gospel. Paul made no mistake by using a word familiar to the brethren during the Greco-Roman era. By using that word, Paul meant to inform the church leaders of the importance of their entrusted responsibilities. They were to uphold the integrity of the church where the stewards could be relied upon to act as Jesus would act toward His people. They were to carry out this duty in a manner that was pleasing to their Master, Jesus Christ, and not to themselves. The gospel is to be administered in a faithful manner. The church leaders are not to dispense the gospel as if it were theirs, but as those given the highest responsibility of managing the household of God, the church.

Paul defined his service as that of a steward and he was well aware that a steward was one who managed the household of the master. His intent was to explain his service in the work of the gospel to the Corinthian believers. He, being a steward, had to minister as if the gospel was entrusted to him from God to be administered to His people. He was ultimately accountable for the faithfulness of this work. Likewise, those who wish to become church leaders must also see themselves as stewards and managers of the household of God. Paul's argument, as noted by Garland (2003) is that, if they were to regard ministers such as Paul, Apollos, and Cephas as menial underlings who belong to them and as God's household managers whose chief duty is faithfulness, then they also needed to regard their local leaders in the same way.

King Hezekiah's Leadership Style

One of the final characteristics of compassionate steward leaders is that they lead under the guidance of the spirit of God. They are godly and take the initiative to lead and restore, that which is good, right, holy, and pure. They do the will of God by seeking to serve God and care for the needs of others. These leaders are compassionate toward the people of God in need. Jesus tells of their acts of compassion here on earth and the reward that awaits them in the kingdom of heaven: eternal life (Matt 25:31-46). The life of a godly leader is chronicled in the story of King Hezekiah in 2 Chronicles 29-30: it describes his reign and how he saw the need to restore worship of the true God in Israel. He reopens the temple of God, bring back priests and Levites to minister, and reestablish the commandments and laws of God in the lives of His people.

King Hezekiah cleansed the temple of God (2 Chr 29:3-19); restored temple worship, calling the priests and Levites to offer sacrifices to God (vv. 20-36); restored Passover to the Lord God of Israel (2 Chr 30); and reformed the commandments (2 Chr 31). The children of Israel responded in faithfulness to the Lord and brought an abundance of the first fruits as tithes into the temple (2 Chr 30:5-6). Those serving in the temple of God, including the priests' household, had enough to eat with a great abundance left over (vv. 10-11). Scripture notes, "For in their faithfulness they sanctified themselves in holiness" (2 Chr 31:18b). In response to his leadership, from a heart of compassion to serve God and his people, God rewarded Hezekiah so that he prospered (2 Chr 31:20). King Hezekiah was a model of a compassionate leadership. This should be the role of pastoral leaders today if they are to lead church leaders to the understanding their roles as church leaders.

Church Leaders on Trust

The leaders at the time of Jesus' ministry on earth were dishonest and indifferent toward the people of God (Luke 20:46-47). In return, the people lost trust and belief in the God of heaven and His laws. Jesus came to rebuild and restore this trusting relationship (John 10:7-21; 15:1-17) and the faithful belief of the people (John 2:11; 3:15-16; 5:24; 6:28-40; 7:28-31; 10:40-42; 11:17-27, 38-45; 14:1-11) to His Father and to Himself.

Likewise, church leaders who have broken the trust and belief in the hearts of church members will need to rebuild and restore it. They must reestablish a sincere, genuine, and open relationship with the membership before any healing or restoration can begin.

Church Leaders in the Image of God

Martin (2010) explains that in God's infinite wisdom, He created human beings in His own image. He further states that humankind was then given the responsibility of managing or stewarding God's wonderful environment, the Garden of Eden. This responsibility further enhanced the image of God as a responsible caretaker. Unfortunately, this image was affected by human beings believing the lie of the Devil, instead of obedience to God. This disobedience broke the relationship between God and man. God now had to create a plan to restore this relationship through the coming Redeemer, identified in the "seed of the woman" (Gen 3:15). Over the next centuries, God sought to restore humankind in the image of Himself and to restore the stewardship responsibility given to mankind from creation.

Rodin (2010), in agreement with Martin's (2010) perspective, believes and goes

further to explain a proper understanding of our creation in the image of God. Jesus came to reveal the heart of God and the character of God to us. He explains, "We were created originally in God's image (Gen 1:26-27). Christ came bearing and restoring that image (Col 1:15). We are now being transformed as bearers of that image (Col 3:9-10)" (p. 32). It also teaches us that what is most important to God is not what we do, but who we are. He notes that he embraced the radical idea that he was created in the image of a triune God; hence, God's image is in community. He goes on to explain that the good news of the gospel of Jesus Christ is that we have been invited into a new relationship. It invites us to a new kind of life and a real joy and freedom, one that assures us of the knowledge of God, which is significant to life's meaning. It is in this new life, reflecting God's image, the church leader finds his or her role as steward of God's work.

Relationship Between God and Church Leaders

In order for mankind, especially Christians, to understand what the relationship between them and God was like, it is necessary to understand the present relationship between themselves, others, and creation. How should mankind act in this relationship? Rodin (2010) expounds on this relationship concept. He states that we were created for a whole relationship that reflects the image of God on four levels: our relationship with God, with ourselves, with our neighbor, and with creation. In whom the very nature of community, fellowship, and interdependence exists. We should live our lives for God, men, creation, and ourselves. God is, therefore, in the relationship: it is not just God's choice; it is the very content of His being. In defining his concept of steward leadership, he explained that this image of God creates meaning and purpose for our existence.

To be human is to be a steward, for the work of stewardship is the natural result of these relationships.

For Callahan (1998), "Christian stewardship is a way of life" (p. 7). Church leaders are stewards and should act as stewards. It is a way of life. Therefore, a person should ask the question as it relates to his or her personal stewardship relationship to God: "What shall I do with my life for God." Since mankind is His steward, such a question is imperative of the steward to his or her master.

Mission of the Christian Leader

Our work does not stop only in building a quadratic relationship in stewardship, but continues in the redeeming work of God. Callahan (1998) explains that Christian stewardship is God's way of raising Christians. When we understand the mission, purpose, and grace God has granted us to be partakers in this work of redemptions—stewards of redemption—then the meaning of Christian stewardship becomes relevant to our everyday lives. Christian leaders today are to invite the lost mankind to the kingdom of God. This is truly the atoning work of Christ that remains here for them to do.

Rodin (2010) notes that a holistic understanding of Christ's atoning work assures us that our relationship with God has been reestablished through the life, death, and resurrection of Christ. He goes on to explain that our response to this overwhelming grace of God is to choose to be His steward leaders. We are called and empowered by the Holy Spirit to participate in the redeeming work of Christ and the precious relationship established for us in Christ Jesus. Therefore, the work of stewardship is not solely our work, but part of the already completed work of Christ.

Hall (1992) summarizes this work of a Christian church leader. He states:

> It is not only nature and human resources and the creatures, either: it is more inclusive than all these things. It is life itself. We are called and commanded to be stewards of life, and to be this in an environment that is perhaps more hostile to such a calling, and certainly more skeptical of it, than ever before in history. The stewarding of life in a context reeking of death: that is, today, our Christian mission. (p. xiv)

Church leaders are inherently stewards. They are stewards of life. Their mission is to steward the gift that is the good news of everlasting life.

Called to be God's Stewards

Rodin (2010) explains that our salvation and understanding of our call to be stewards are based on our participation in an act of grace already completed for us. As church leaders, we are co-laborers with Christ in His completed work. The work is Christ-centered and calls us to a life of service to God in Christ. It is the role of church leaders to yield themselves to this understanding. They are to participate with Christ in leading His people in the image of God. I agree with him wholeheartedly, that the calling of a steward leader is built on the theology of the godly steward. This theology of a godly steward is a theology of worship as a joyful response to God in Jesus Christ. He notes that a steward leader is a godly steward in a new creation in Christ. The steward is joyful servant in the kingdom of God. Finally, Rodin (2010) explains a godly steward is free—free to obey and have a joyful response to the direction of God in his or her life. This freedom may require giving up a life of promised applause, material reward, and losing control of the timing of one's purpose. Jesus went through this journey of freedom. His freedom came by doing the will of the Father, and so should the steward leader. He strived to accomplish God's divine plan. This freedom afforded Him also the opportunity to not be indifferent to whom He served. He was free to serve whomever.

Church Leaders Indifference

Church leaders must not be indifferent. Jesus was not indifferent about whom He helped. Everyone was the same to Him. "His sympathy" was His deep sense of compassion to do something to relieve their suffering and satisfy their needs. Church leaders cannot be sterile or indifferent toward the people of God whom they are called to serve and lead. Disciple of Jesus, church leaders, ought not to be indifferent with people of different cultures, races, beliefs, sexual origins, socioeconomic statuses, and religious backgrounds. In order for church leaders to be relevant and effective in understanding and meeting the needs of their congregation, this must be their initial paradigm. This is essential if they are to win those people to Christ. It is also critical if they are to move people on God's divine plan of Salvation.

Goal of Church Leaders

Church leaders must strive to accomplish God's divine plan while living a life of sacrifice and total obedience to His will. It might be that the church leader would be called on to give all for the sake of the work. The apostle Paul noted at the end of his ministry:

> For I am already being poured out like a drink offering, and the time for my departure is near. I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing. (2 Tim 4:6-8)

Paul's testimony should certainly be a model to every church leader whom God has called to ministry. Church leaders must reach beyond themselves to a person whom they no longer know, but whom God knows. They are stewards of God. They are much more than servants of God. The key difference between a steward and a servant is that a

steward is entrusted with the master's household and carries out the duties of the master either in his presence or absence. His acts are like those of the master. He is placed in the highest level of trust as if the master himself did the act. The steward's actions bind the master totally. A servant, on the other hand, serves under the instructions of the master or the steward. He or she cannot act or engage on behalf of the master or the steward without direct and specific instructions. If this happens, the servant is personally obligated. The master or steward is not necessarily directly responsible or contractually obligated for their actions. The church leader is called to be a steward. Entrusted with the responsibility of participation in the work of salvation. It is a much higher calling than that of a servant. It is a call of trustee.

Church Leaders Entrusted With the Work

The role of the church leader is one of trustee. They are entrusted with the church and its work. They are entrusted to steward and lead God's people to the ever-saving gospel of Jesus Christ. The role is not for personal recognition or wealth and is not to be abused. It entails surrendering one's will, time, possessions, and life to the work entrusted. A compassionate steward leader does this work with a deep and overwhelming feeling for the needs, state, and helplessness of the people of God they are called to serve and lead. He or she is motivated to alleviate the suffering of others, to the point of even giving his or her life for them. This was the life of Jesus, and what He calls us to do, as He said: "Follow Me" (Luke 9:23; Matt 16:24; Mark 8:34). The servant is not greater than the master. The master suffers for others, so too will the servant suffer for others (John 13:16, 15:20). It is my hope that church leaders become compassionate steward-leaders to complete the work Jesus Christ started.

A Fiduciary Duty

A steward also has a fiduciary duty to act in the presence or absence of the master. A steward also has apparent and unlimited authority. He or she is responsible and accountable to the master for all of his or her actions. Therefore, those transactions should be faithful and trustworthy for the master only. This is important to note because the steward's acts can bind the master to any and all contractual agreements. On the other hand, servants function on specific instructions of the master. A servant has limited authority. He or she does not necessarily bind the master with his or her actions. Servants also do not know fully what the master is doing (John 15:15); they simply follow his master's instructions.

State of HNWSDA Church Leaders

Observing the leaders of HNWSDA Church over the past two and a half years, it would seem being compassionate, as stated in chapter two was a challenge. Some members and the occasional visitor also expressed this. Spending a lot of time in discussing evangelism efforts or directing funds towards evangelist outreach and other outreach activities in their immediate community was not reflected in the yearly church financial budget. The 2003 to 2012 church budget focused inwardly, on paying off the church debt and maintaining the church building. This I believe, took the focus off evangelism and contributed to the lack of enthusiasm or focused evangelism. To the glory of God their efforts kept the doors of the church open, but at the cost of a decline in the numerical and spiritual growth in its membership.

This lack of ministry focus could account for the lack of unity and direction among the leaders and members towards a common evangelistic plan. Resulting in an

expressed lack of constant communication and limited interaction between leaders and members. A few dedicated and committed leaders who saw the need to ensure the future growth of the church emerged. They worked tirelessly in this effort. However, these few were overworked and overextended among the ministries of the church. This was coupled with these few individuals being constantly faced with challenging and oppositional members.

The low level of membership involvement was also apparent. Members shared that they were reluctant to be involved in ministry and fearful to express their personal opinions about the state and future of the church. More membership involvement and leadership commitment is needed if the church is to continue to grow healthy.

Role of Pastoral Leader

There is an extended role for the pastor as it relates to church leadership. As leaders themselves, pastors need to be compassionate steward leaders. This role encompasses the character of the pastoral leader and how he or she protects and manages the human and physical assets of the church. Paul's letter in Titus addresses this role and the responsibilities associated. He stated, "For a bishop must be blameless, as a steward of God, not self-willed . . . not greedy for money" (Tit 1:7-8). Pastors are to be blameless of any wrongdoing outside or inside the church. They are stewards entrusted with the well-being of self, family, church leaders, members, and the church's continued success. Therefore, what goes on from an operational, administrative, and fiscal perspective in the church is a paramount responsibility of the pastor. This also includes winning souls for the kingdom of God. Members should not be able to blame the pastor for the failure of the church's growth. Pastors should be beyond reproach as it relates to stewardship of the

gospel, maintaining the financial solvency and managing the administration of the church.

A pastor is an administrator of church operations, ministries, administration, and finances. This is expected of God and of the members of the church. The pastor's character, prudence, knowledge, skill, and effectiveness in operating a church are significant to the church's future. The pastor must remember that all assets—the members, equipment, furniture, physical plant, and liquid funds—are the Lord's, and God will hold him or her responsible and accountable for their stewardship. In the story of the unjust steward (Luke 16:1-13), the master calls his dishonest steward to "give an account of his stewardship" (Luke 16:2b). Thus, it is that all pastors will need to give an account of the churches with which God entrusted them.

It is unacceptable for a pastor to act in a laissez-faire manner, ill equipped, inept, or uninterested in running the church's administrative and financial activities. Believing that pastors should only focus on the ministry of saving souls through baptism is a narrow view of the pastor's role as a church leader and a steward of God. If pastors are successful in baptizing many souls, but their management of God's assets is in question, it will have a negative effect on their overall ministry. This can result in a loss of momentum in church ministries and ultimately destroy the future of the church's growth. Furthermore, if the pastor is viewed as being dishonest, greedy for money and behaves indiscreetly his or her character may challenge the growth of the church. Managing church assets inappropriately and not being sensitive to the church's financial solvency might further contribute to decline or slow growth in the church. Finally, church leaders who are dishonest and lack compassion for the condition of the needy and who seek to

inflict further burdens on them will be punished by God (Jer 5:29). Thus, it is so today for pastors who are derelict in their duty as steward leaders of God.

HNWSDA Pastoral Leadership

Over the past ten years, the HNWSDA church has experienced approximately four different pastors. Each has successfully worked to regain stability and belief in the purpose of the church. The challenges they and I have faced have been how to restore confidence, trust, and belief in the members' minds. Because of the constant changes in pastoral leadership, voids in leadership have often been created that other church leaders have had to fill. This type of inconsistency in pastoral leadership may also have contributed to the struggle to sustain constant growth in membership. It has also caused a decline in the spiritual health in its leaders and development of various ministries that are relevant to the immediate community. The need for constant pastoral leadership cannot be overlooked. Pastoral leaders bring a defined mission, vision, direction, and unity for a church as Jesus did for the people while He conducted His ministry.

Lasting Change

Jesus leadership style demonstrated the compassion, love, care, and stewardship needed to create ministry momentum in the hearts of whom He led. His leadership creates lasting change. Biblical leaders such as King Hezekiah may have been great spiritual leaders and those like the apostle Paul revisional/missional leaders, but they did little in developing future leaders. As for Moses, he might have been transforming the lives of Joshua and Aaron, but did not do much developing his personal character as organic leaders. We can also examine the ministry of Peter, who was prejudice in stewarding the gospel to the gentiles. Each of these leaders fell victim to his own sinful

nature. Their personal pride at times came before what God fully wanted of them. They became limited in what they could have fully done for the word of God.

Church leaders who desire to lead compassionately, stewardly and godly must subordinate their will to God, be willing to be used unconditionally, give up goal, dreams and aspiration and be ready to be surprised by God. They should not seek their own agenda but God's. It is also the leader who knows that mingling with God's people is required to serve them emphatically. This encounter is a moment of mutual exchange experience. It is an exchange of mind, heart, spirit and at times one's physical self. It grows and transforms each individual in some way. For the leader, it is expected that it will grow and transforms him or her into a compassionate, godly, steward filled leader who has a call for total abandonment and feels a void to serve others. Finally, it is a relationship that entrusts the leader with God's divine gifts and the soul of mankind. It is a fiduciary duty where one is called to serve without indifference, but brings with it the freedom in God and the joy it to know that one is called to service, which has an everlasting effect on the lives of mankind.

CHAPTER 3

LITERATURE REVIEW

This literature review covers seven main leadership theories relevant to church leaders: servant leadership, steward leadership, godly (spiritual) leadership, transformational leadership, re-visioned/missional leadership, compassionate leadership, and organic leadership. The goal of this literature review is to gain an understanding of the qualities, characteristics, and effectiveness of Christian leaders. It will aid in the creation of a leadership-development plan to provide strategies for the church leaders of HNWSDA church. From which they can achieve financial stability and regain ministry momentum for the church. It will also assess which theories are best suited to help the leaders of HNWSDA church and churches with similar challenges to become a spiritually healthy church.

Definition of Leadership

"Leadership is one of the most observed and least understood phenomena on earth," asserts Burns (1978, p. 2). However, Maxwell (1993) simply states, "leadership is influence" (p. 1), and that it is a skill that can be developed, not necessarily discovered. He went on to say that it is not an exclusive club for those who were born with it; the traits and raw material of leadership can be acquired. Bell (2003) gives an even clearer definition. According to him, leadership suggests movement and progress; it is a journey to a further point. It is forward-focused and constantly changing and can best be

described as change, influence, movement, or growth. Leadership can never be defined as personal: it occurs with and among others. It is always viewed in the context of a function in community with others. It also empowers every human endeavor and changes things in families, neighborhoods, businesses, schools, communities, and churches. A leader therefore has to be a change agent. A church leader has to be change agent for the purpose of God within His community, the church.

One critical aspect for the pastor to be aware of is that change agents need to be assessed. Their spiritual gifts should be identified and they should be equipped with the skills to train, mentor, and coach members. They will also be aware of their responsibilities and the need to become involved in the change process of the church. This awareness is essential for the new culture to be successful. In addition to being flexible and patient, change agents should have the tenacity and perseverance to help create an environment of cohesiveness. Promote unity among the membership during the change process was necessary. It brought comradely a sense of family. This is done at all time, especially when interacting with the pastor, other leaders, and members of the church. Finally, change agents should be spiritually mature and have a prayerful life. These prerequisites are vital when changing church culture and should be established to facilitate less resistance during the change process.

Blackaby and Blackaby (2001) cite the book *Leaders: Strategies for Taking Change* by Warren Bennis and Burt Nanus, who reported that they discovered over 850 different definitions of leadership. Each definition sought to contribute new insight to the understanding of leadership. The authors explained that although these definitions help to bring the role of leaders into focus, they are secular definitions and do not take God's

purpose into consideration. For a church to experience success, direction, and growth, leadership must be intertwined with the leader's ability to connect spiritually with the Holy Spirit. Barna (1997) states, "A Christian leader is someone who is called by God to lead; leads with and through Christ-like character; and demonstrates the functional competencies that permit effective leadership to take place" (p. 25). Church leaders are much different from leaders of a for-profit or nonprofit organization. They should possess the ability to lead others on God's plan. They should be compassionate, loving, friendly, humble, and spiritually mature. They should have the traits of a godly steward willing, if required, to give their lives for others.

Based on the above authors' premises on leadership, I have decided to focus my study for this project on the leaders of the HWNSDA church—the elected church board members for the July 2015-June 2017 term in the review of the following seven leadership theories.

Servant Leadership

The first part of this literature review focused on servant leadership. *Servant leadership* was first coined in a 1970 essay by Greenleaf (2003) entitled "The Servant Leader." His theory came partly out of his half century of experience in working to shape large institutions. Greenleaf's central meaning was that a great leader is first experienced as a servant to others and that it is the simple fact of greatness. True leadership emerges from those whose primary motivation is a deep desire to help others. He identified 10 characteristics that are critical to developing as a servant leader: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of other people, and building community. He built on his theory by stating,

"All that is needed to rebuild community as a viable life form for large numbers of people is for enough servant-leaders to show the way, not by mass movements, but by each servant-leader demonstrating his own unlimited liability for a quite specific community-related group" (p. 19). One of the challenges to this statement is the question of whether a servant leader truly understands what it means to be not only a servant leader; but also, a leader in the context of the church. In order to become an effective church leader, an individual should possess more than these 10 characteristics.

Agreeing with Greenleaf's theory, but only to a certain point, is Tutsch (2008). She believes that although Greenleaf did not hesitate to cite Jesus' teaching in his writing, he fell short of identifying Jesus' substitutionary death as the ultimate example of servant leadership. He did not make reference to the atonement, even as a positive moral influence. Tutsch references White (1955). Tutsch explains that White did not fear to introduce the realm of the incarnational mystery, the sacrifice of Christ on the cross, as the basis for Christian leaders' acts of altruism. For White, the Scriptures are the voice of God. God's morality demands that Christian leaders "stand for the right though the heavens fall" (p. 214). They should do so with redemptive focus.

Agreeing with Tutsch was Damazio (2013) who also believes that the key to any ministry is to lead like Jesus. Jesus led like a servant and servant leadership is always popular with God. Damazio (2013) goes on to emphasize that servanthood is at the heart of Jesus' leadership style. He also notes that servant leaders do not serve in order to get into leadership; they serve because they are servants. For him, "Leaders serve and servants lead" (Damazio, 2013, p. 123).

Tutsch (2008) continues to bring out White's perspective on servant leadership a

bit further. She notes that for White, Jesus was the primary model of leadership in the context of the church. She quotes Ellen White in reference to Jesus as a leader:

> Your soul is not sanctified to the work. You do not take the burden of the work upon you. You choose as easier lot than which is appointed to the minister of Christ. He counted not His life dear unto Himself. He pleased not Himself, but lived for others' good. He made Himself of no reputation, and took upon Himself the form of a servant. It is not enough to be able to present the argument of our position before the people. The minister of Christ must possess an undying love for souls, a spirit of self-denial, of self-sacrifice. He should be willing to give his life, if need be, to the work of saving his fellow men, for whom Christ died. (Tutsch, 2008, pp. 50-51)

Damazio (2013) reminds us that the Greek has four different words translated in Scripture as "servant": *doulos, huperetes, diakonos,* and *leitourgos.* They all describe leaders who want to serve like Jesus. Jesus redefined the concept of leaders serving. He was a strong servant leader who placed character above function. Jesus exalted motivations above activities, humility above promotion, faithfulness above success, and others above self. Damazio recommends seven actions people should take if they want to serve like Jesus: look for opportunities to serve, be willing and available, be grateful as you serve, be faithful, be passionate as you serve, be full of God as you serve, and be ready for surprises.

Tutsch (2008) also lists a series of principles on servant leadership noted by Ellen White. These principles are important to understand better the character and responsibilities of a servant leader in the context of Christian leadership. The servant leader (a) combines God's strength and wisdom with humble diligence, (b) considers titles and praise irrelevant, (c) recognizes truth regardless of the instrument, (d) seeks God in humility rather than competing for position, (e) is not deterred by prejudice or difficulty, (f) does not flaunt humility, (g) is self-sacrificing and diligent, (h) compassionately nurtures and empowers an inclusive church, (i) plans and counsels with

others, (j) never rules, and (k) trusts in God, not in position.

The concept of servant leadership within the church seems to go beyond leadership at for-profit or nonprofit institutions as defined by Greenleaf. Ellen White's position embraces the entire concept of Christian leadership. She identifies Jesus as the central atoning sacrifice for His people. Christian leaders are to identify this same connection if they are to lead as servant within the context of the church.

Steward Leadership

The second category of literature that was covered in the project dealt with the concept of a steward leader. Rodin (2010) explains, "steward leaders are willing and active participants in the great work that God is doing in the world" (p. 9). Being a servant leader falls short of this definition. The definition of servant leadership can be applied to almost any institutional context. Steward leadership is most effectively applied in the context of the church. He goes on to state that the effectiveness of steward leaders is solely dependent on the great work that God is doing in them. This is the work of transforming their hearts and minds to be like Him. Rodin did not put forward a complete list of the characteristics of a steward leader. However, he did give a fair understanding of what is expected of a steward leader as he or she endeavors to function in the capacity of a Christian leader. The life of a steward leader is a journey that calls us to an abundant life of active participation through joyful obedience.

On the other hand, Maxwell (1995) brings into focus a list of 10 qualities of a leader. These can also be applied to leaders in the context of the church. These leadership qualities are strength of character, ability to influence others, a positive attitude, excellent people skills, evidence of gifts, a proven track record, confidence, self-discipline,

effective communication skills, and discontent with the status quo where he or she is called to lead. Although these qualities seem to be comprehensively relevant to the concept of leadership, church leadership goes beyond these basic secular qualities. It encompasses reflecting the image of God in leading His people. It is more relational and personal, and binds itself to a communal concept. It is to identify with those that one is called.

Another concept Rodin (2010) introduces is that there are fundamental differences between servant leadership and steward leadership. He states that servant leaders see effective leadership as requiring the service of the institution and its people to be successful. It is a model built on what one does to be successful. It focuses on the skills, traits, or natural abilities of the individual leader that bring about success. On the other hand, the steward leader model starts with God calling the leader to be a godly steward. It then asks what the work of a godly steward looks like in the lives of those called to lead. He explains that steward leaders do not derive their identity from being leaders or even being steward leaders. It is derived solely from being godly and faithful stewards. Therefore, he concludes that the steward leader does not start from the perspective of a focused study of leadership. It starts with the call from God. It calls for a heart to be transformed godly.

Stott (2002) also sees differences between the servant leader and the steward leader. He notes that in 1 Corinthians 4, Paul advanced from general responsibility as Christ's servant to a more particular duty as his steward. He says that God has entrusted the Scriptures to us (Christian leaders) so that we, in turn, may expound them to others. Therefore, pastors are essentially teachers. What is taught is entrusted to them; it is not

the responsibility of pastors to invent or compose their own message. I am in full agreement with Stott (2002) on this point. There are three important facts about the role of the pastor: they are teachers, entrusted to teach the Scriptures, and required to be faithful. In doing so they become transformed into godly stewards.

Rodin (2010) goes on to explain that this transformation into a godly steward is the modus operandi of the kingdom of God. The term *steward* is a descriptor of who we are. Stewards obey and are called to obedient and joyful response. This is an indication that steward leaders do not act independently out of their own resources. Their actions are not their own: they are connected to the Savior, their source, and do not place their confidence in innate goodness or giftedness in order to act benevolently. They understand their complete and utter reliance on God as the source of the goodness, wisdom, and justice to which they are called. Rodin (2010) summarizes his position concerning a steward leader. He believes they are called to the ministry of reconciliation, peacemaking and servanthood. Where they are able to love their neighbor as God love them. This is a redeeming relationship with God. Jesus calls us into a right relationship with our neighbor. Therefore, it is critically important to love God, self, and creation if we are to love our neighbors to the point of ministering to them.

In essence, Christian leaders should be steward leaders. They form a loving relationship with their neighbors. They are totally dependent upon God for direction on how to lead. All their cares, aspirations, and intentions are in the will of God. They lead from a place void of personal aspirations. They do not have an agenda, are never disappointed, bears no ill will, and have no personal goals for the future. This concept of leadership requires total reliance on God.

Spiritual Leadership

In order to garner a clearer understanding of what is expected of a Christian leader, the concept of godly or spiritual leadership was also covered in the literature review. For the purpose of this paper, "a godly leader" will be explained as "a spiritual leader" for whom "the Spirit of God goes to work through him" (Sanders, 2007, p. 19).

Blackaby and Blackaby (2001) define spiritual leadership as moving people to God's agenda. They believe their definition is at the heart of being a spiritual leader. They also believe that while spiritual leadership involves many of the same qualities as general leadership, it has certain distinctive qualities that must be understood. They must also be practiced if the spiritual leader plans to be successful. These qualities as follows: (a) their task is moving people from where they are to where God wants them to be; (b) they depend on the Holy Spirit; (c) they are accountable to God; (d) they can influence all people, not just God's people; and (e) they work for God's agenda.

In summary, the authors conclude that Jesus established a model for Christian leaders, which is not found in methodology but in absolute obedience to God's will. They understand that God is their leader, and that the key is not for Christian leaders to set a vision and direction for the church. It is to obey and to preserve everything the Father reveals to them as His will. "He asks leaders to walk with him so intimately that, when he reveals what is on his agenda, they will immediately adjust their lives to his will and the results will bring glory to God" (Blackaby & Blackaby, 2001, p. 28). Blackaby and Blackaby also note that God uses life's experiences to teach leaders what they are really like. If these leaders submit themselves to the leadership development track of the Lord, they will have the potential to grow into the leaders God wants them to become.

Youssef (2013) notes that Jesus became a leader only after John the Baptist had prepared the way for Him. He goes on to state that the apostle Peter became a leader among the disciples and later a leader in the church. He became a part of Jesus' circle only after his brother Andrew led him to Jesus. For Youssef, there is never a self-made leader. He states that every true leader is a product of parenting, teaching, coaching, mentoring, and guiding that has gone on before. Youssef believes that every leader should have an attitude of interdependence. He notes that Jesus was not driven to attain credit, applause, or attention, but to acknowledge those who had gone on before Him. In conclusion, Youssef believes that the ability to lead is a gift from God and is not self-earned.

It is God who calls, anoints, and makes them leaders. Sanders (2007) states, "to be a leader in the church has always required strength and faith beyond the merely average" (p. 18). He goes on to note that churches grow in every way when strong spiritual leaders guide them. For him theses leaders have touch the supernatural radiating in their service. It can never be generated by itself. These leaders are then bound to lead God's people. It is the Spirit at work in and through Christian leaders to a greater degree than through those they lead. Sanders addresses the dilemma to whether these leaders are born or made. He brings forward an insightful explanation: he states that they are both born and made. It is God who gives the elusive and electric qualities of a leader. God also distributes leadership skills widely to communities where they should be cultivated and developed. I tend to agree with Sanders's point of view. He broadens his point by explaining that some leaders become leaders by opportunity and timing. His or her skill may lie dormant until a crisis arises, someone steps forward, and a leader is born. Why is

this? He explains that closer investigation usually reveals that the selection was less fortuitous and more the result of hidden training that made the person fit for leadership. He cites the story of Joseph (Gen 37-45), where Joseph became prime minister of Egypt and was fit for the job due to his hidden training under the hand of God for 13 rigorous years.

Blackaby and Blackaby (2001) agree with the "made" point of view, but not necessarily with the "born" prospective Sanders has put forward. They explain how life experiences could greatly affect the kind of leader one becomes. Failures and personal crises do not disqualify one from becoming a leader. God can use adversity to build certain qualities deep within one's character that could not be fully developed in any other way. This development is a transformational process born by God through the work of the Holy Spirit in the life of the Christian leader.

Transformational Leadership

The fourth part of the literature review examines the qualities and characteristics of a transformational leader. Blanchard and Hodges (2008) believe that there are two things necessary to lead like Jesus: to understand that leading like Jesus is a transformational journey and to internalize the four aspects of leadership. These four aspects are personal, organizational/community, one-on-one, and team/family leadership. The authors place the disciples of Jesus in the area of personal leadership, where leadership starts inside a person. They also agree that the journey of the servant leader starts in the heart with motivation and intent. It travels through the head. This is the leader's belief system and perspective on his or her role. Before people can hope to lead

anyone else, they must know themselves. They call this personal leadership because it involves choice.

Coleman (1993) explains, "one cannot transform a world except as individuals in the world are transformed, and individuals cannot be changed except as they are molded in the hand of the Master" (p. 24). He expresses that Jesus concentrated His work on discipling twelve men for over three years, readying them for ministry. This principle also applies today. Coleman goes on to point out that Jesus spent more time with these twelve men than with everyone else: He ate, slept, walked, prayed, fished, and ministered with them. The example of Jesus teaches leaders that they can only disciple others into leadership by staying close to those they seek to lead. Therefore, the first duty of church leaders is to concentrate their time and talents on fewer people in the church. This means "rising up trained disciples 'for the work of ministering' with the pastor and church staff (Eph 4:12)" (Coleman, 1993, p. 32). This should be done not at the expenses of neglecting the passion for the world.

For Blanchard and Hodges (2008), each leader must answer two basic questions: "Whose am I?" and "Who am I?" Blanchard and Hodges believe transformational leaders must know to whom they belong and who they are. This would seem to imply that individuals could not transform others before they are first transformed by learning their identity. To transform is to disciple.

Coleman (1993) attempts to address the problem with the church today as it relates to following Jesus' disciple-making model. He notes that the church talks a lot about evangelism and Christian nurture. However, it has little concern for personal association when it becomes evident that such work involves the sacrifice of personal

indulgence. Coleman, like Kidder (2011), feels that a church with no definite Christian training and development program for its new converts would have difficulties thriving. Converts who are not discipled, mentored, coached, trained, and equipped eventually fall away from the congregation and ultimately, away from the body of Christ. It would seem, based on Coleman and Kidder's assessment of church leader responsibility to the membership, that a close relationship is needed among the leaders and members. A relationship with continuous development and discipling are fundamental to the church's transformational spiritually, geographically, and numerically growth.

From a different point of view, Rodin (2010) states that steward leadership is all about lordship. It is the lordship of God over the steward's heart. It is based on a transformation that takes place in the heart of the leader. It is first as a godly and faithful steward. He also believes the steward is on a journey of transformation. God works in and through the transforming life of the steward as he or she leads others. He states that the sole responsibility of the steward is a joyful and obedient response to that provision, calling, and anointing from God. This is the source of a humble attitude to the hopes and freedom for the work appointed by God in the life of the steward. God works from the inner transformation to the outward impact when godly stewards are called to lead. Rodin believes that it is this inward-outward direction and emphasis on being over doing that set steward leadership apart from the array of secular leadership theories. He goes on to state that this results in a total dependence on God and our utter and complete freedom in that dependence.

One of my desires for every church leader is to be what Ogne and Roehl (2008) call a "transformational leader." They explained that this leader is motivated to encourage

spiritual formation, to create authentic community, and to engage culture redemptively. A healthy church becomes a growing church. A Spirit-led transformational leader is the key to ensure this success. Anyone who desires to lead a recovering church needs to be led by the Holy Spirit first. Connect to Jesus. Lead from the inside out. Lead from a transformational perspective. Possess the desire to serve and lead others to evangelize as Jesus did. He also was a transformational leader. Jesus led beyond Himself. He transformed the live of twelve men and later they transformed the world.

Re-Envisioning/Missional Leadership

The fifth leadership style reviewed in the literature is that of the re-envisioned leader. The church in North America is in desperate need of visionary pastors. Malphurs and Penfold (2014) call them "re-envisioning pastors." They believe that the problem in churches today is not a lack of pastors, but a lack of visionary pastors. Pastors who are courageous leaders endeavor to carry the message of salvation to the world regardless of the challenges. The authors call for leaders who can re-envision churches. Giving churches a renewed purpose for their existence. Leaders who motivate members, create challenging vision, fear God and determined to succeed. To support their position, which I have come to agree with, the authors identify several re-envisioning leaders from the Bible: Moses, Hezekiah, Josiah, Elijah, Nehemiah, Paul, and Jesus. Not surprisingly, the overarching themes among these re-envisioning leaders are that they were obedient to God. They did not uphold sinful behavior. They defended God's honor. They responded assertively in making decisions.

Toler and Gilbert (2013) add to Malphurs and Penfold position on leaders who are visionaries. These pastoral leaders must be capable of leading others in a new way. It

requires development in three vital contexts: spiritual, personal, and interpersonal. One important reason for this cohesive development is that it enables the pastoral leader to respond to church leaders who might be resistant to the new vision and to developing church culture. To develop these vital contexts, Malphurs and Penfold (2014) believe re-envisioning leaders must spend time in prayer. It is through prayer that God's hand will move against evil in the churches that blocks growth. "Like Josiah, we should repent and seek the Lord on our behalf and on behalf of the church" (Malphurs & Penfold, 2014, p. 41). Seeking God's guidance in any situation and/or crisis does require wisdom.

Malphurs and Penfold (2014) conclude their concept of a re-envisioning pastor by noting that these are leaders who have transitioned a church. Transitioning it from a plateau or numerical decline in worship attendance to a positive average annual growth rate of 2.5% for a minimum of 2.5 years regardless of the church's size. The authors put it best when they note, "Thus he chooses to bless some churches with growth and others who meet all the turnaround criteria with little or no growth. We must let God be God" (p. 93). In order to succeed as a turnaround pastor, the pastor must be a clear visionary for what he or she intends to accomplish.

Page (2013) introduces a concept called missional leaders. It is similar to that of a re-envisioning leader. He explains that these individuals retain God's honor by refusing the things contradictory to God's nature, character, and purpose for their lives. The focal character in Page's book is the Old Testament prophet Nehemiah; he notes, "In the day of 'live and let live" (p. 20), Nehemiah called God's people to account. He lived a godly example before them and challenged them to a new and deeper commitment to the Lord." Page (2013) goes on to say that the prophet demonstrated to his people a testimony of

God and His comforting goodness and power towards them. It should be so today that Christian leaders live a life like that of the prophet Nehemiah, one of mission, driven to demonstrate God's character to his people. This is a life of a missional leader. One would say Nehemiah was a turnaround pastor for the people of God.

What Nehemiah did was to begin to cast a new vision for God's people in captivity. Nehemiah, the cupbearer of King Artaxerxes in the capital city of Susa, heard that his fellows Jews were not being allowed to rebuild the walls of Jerusalem. He took it to heart and sought to do something about. He saw the walls being rebuilt before the first rebuilding stone was laid. The revision leader is a leader with a mission, and for Page (2013), this was a missional leader.

A re-visionary leader and a missional leader have several similar qualities. They both are visionaries, have a burning desire to change the status quo. I do not believe they are necessarily born, but that situations further on in life shape their view of life, emotions, and cognitive behavior, and as the need or crisis arises, this ignites their innermost feelings to respond with compassion and action.

Compassionate Leadership

The sixth church leadership style that this project focused on was compassionate leadership. *Compassion* comes from the Latin word *compati*, which means, "to suffer with." For leaders to become change agents in their church, and ultimately the church's immediate community, they must be willing to suffer with the church members. Be able to sympathize with the helpless and hopeless. They must be eager and enthusiastic to satisfy their needs. Care enough to teach members about Jesus' gift of salvation and the joy of everlasting life. Finally, church leaders have the task of the church become a light

to its community and the world. Here everyone who enters finds the deep compassionate light of Christ for His lost sheep.

In order to achieve the spirit of compassion church leaders must have a quality that extends far beyond their own personal needs, desires, and dreams. This spirit of compassion required Jesus not only preached the Word of God but also mingle with the people, as previously noted in chapter two. Jesus became one with them. Jesus' model was one of attending to the whole person. The question for church leaders is: Are we doing this as followers of Christ today, or are we sending people away? For Christianity to continue to grow and for the health of churches to improve, leaders and members have to become "Jesus" for someone. They must enter into their world.

Stone (1996) explains compassion as "intentionally entering into community with those who suffer and working on behalf of their liberation" (p. 44). This definition fits perfectly with what Jesus did for all of humankind. He entered into this world of suffering sinners and worked to liberate us from eternal damnation. The challenge for most church leaders today is the willingness to move from their present positions in life to positions that might not be acceptable or comfortable in order to help others. It seems as if compassion requires a downward movement into a position of lowliness in status, economics, pride, and needs to help others who are less fortunate. Stone sees this as what we are called by God to be. To be converted to compassion. He sees this as a way of life for the converted and a fundamental commitment to taking sides for the helpless. It is being a neighbor to them. It involves feeding the hungry. Clothing the naked. Visiting the sick and imprisoned and doing what is right for lost souls.

Engstrom and Cedar (2006) also address the concept of compassionate leadership.

First, they identify three principles of a compassionate leader as demonstrated by Jesus: (a) to become great, you must be a servant; (b) to be first, you must become a servant; and (c) to be first, we must follow the example of Jesus. They note that a Christian leader has only two basic choices: serving and giving. To serve is to minister to the authentic needs of people with the love of Jesus Christ. To give is through the power of the Holy Spirit where Jesus gave His life as a ransom for many. Those who desire to follow Him must be willing to do so. This attitude of a servant leader is to give to others whatever God has given to him or her. Here the leader owns nothing; all he or she has come from the Lord and is readily available to all who need it. The authors conclude this point by stating that the fundamental understanding and belief of steward leaders is they have an investiture of God's goods entrusted to serve others. This includes both tangible and intangible assets such as talent and time.

Hopkinson (2014) identifies five values that he believes are foundational to compassionate leadership as a humanitarian concept: (a) awareness—knowing "me, you and us"; (b) courage to take that first step on their own life's journey, to be themselves; (c) confidence in themselves that they will make it work; (d) joy in our world, the here and now; and (e) compassion towards others. This definition of compassionate leadership calls on personal and internal abilities. From a Christian perspective, the call is for Christian leaders to follow the leading of the Holy Spirit with the spiritual gifts entrusted to lead others to Christ. It is a call to follow the example of Christ leadership.

A final quality of a compassionate leader is that they are not lords. Engstrom and Cedar (2006) believe that leading compassionately is not achieved by dominating over

those entrusted to us. It is by setting an example for the flock. They note that most leaders tend to lead by asserting their authority over others.

> We must seek to follow the Chief Shepherd as Lord of our lives. We must allow the Holy Spirit to fill us with the fruit of the Spirit and to endow us with the gifts of the Spirit that He chooses to entrust to us. We must serve the Lord and His flock willingly and eagerly and be examples that reflect the character of Jesus Christ our Lord. (pp. 34-35)

This is exactly what Jesus pointed out to His disciples when the Gentiles vaunted their authority over them (Matt 20:25), saying they were not to dominate others. Leadership is not lordship and does not derive its authority from holding a certain rank, "but by performing the ministry of the Spirit" (Engstrom & Cedar, 2006, p. 34). Lordship is destructive. Leadership is to discipline others.

The results of these destructive behaviors are demonstrated in Orwell's (1946) classic satirical work *Animal Farm.* The character Napoleon, a pig, rose to power over all the other animals only to abuse them for his own gain and made the farm worse than it was before. He is a good example of what a compassionate leader is not. In his famous speech, Napoleon stated, "All animals are equal, but some are more equal than others." Lord Acton, an English Catholic historian, politician, and writer of the 19th century stated that the theme of Orwell's satire seems to explain the downfall of leaders who abuse their power. He said, "Power corrupts and absolute power corrupts absolutely" (Scalia, 2001, p. 84).

Jesus acknowledged that He "knew that the Father had put all things under His power" (John 13:3), but He did not abuse this power or domineer others. Jesus tempered His personal power for the good of the people. He humbled Himself unto death (Phil 2:8)

for the salvation of humankind. This is one of the major qualities church leaders must possess if they are to lead like Jesus.

Organic Leadership

The seventh and most interesting leadership style within this literature review was that of an organic leader, explained by Cole (2009). For Cole, organically grown leaders begin with character. He states, "Character is within. Who you are will determine what you do and what you say. Who you are is more important than anything else, for from it flows all else (Prov 4:23)" (Cole, 2009, p. 142). He further explains how corruption in church leadership over the centuries emerged. They pursued three paths of corruption: power, possession, and pleasure. He challenges how church leaders look down on people, especially the less fortunate. They rule in a structure that benefits themselves more than the members of the church. He calls these churches para-churches and their leaders, parasitic. I could not but agree with Cole's entire assessment of most churches today. What is the solution? He believes it is "organically grown leaders" (Cole, 2009, p. 142). He explains that character is not cheap, but expensive, and costs years of hardship. True character in God's kingdom grows from the inside out.

Wiersbe (2011) believes a Christlike character is essential to succeed in building people and organizations that glorify the Lord. Unfortunately, our characters have been corrupted by sin. The problem, as explained by Cole, is that our new character in Christ is only a seed planted in the old man. The old has to be chiseled away and the new character's muscles must be exercised, peeling away the old, and building up the new (1 Tim 4:8). For this to begin to happen, the Christian leader has to give up his or her authority to God.

The path to this organic growth is relinquishing authority to God. Cole (2009) calls this spiritual authority. It is authority that comes from God as He speaks through the leaders to His people. The leaders recognize that they are merely vessels God is using for the moment to do his work. It does not come from seeking power, but from seeking God. This seeking of God is not from a point of strength, but from a point of weakness. It does not ignore the leaders' skills, but these are not the qualifying factors—they are tools to be used by God for His work. It is a path of Jesus; it is downward mobility. It is from a point of positional authority to spiritual authority. Christian leaders in humility lose themselves to God, others, and self. Success in the new spiritual character for Cole comes through faithfulness, fruitfulness, and finishing well the work God has entrusted them with. The ultimate purpose of this work is to bring sinners to Jesus Christ. Sinners who have experienced changed lives by the power of God. Cole (2009) believes that because we grow leaders from changed lives, we must, as he put it, "dig up and remove the weeds that suck the life from good leaders who would ordinarily bear fruits" (p. 30).

I partly agree with him. Jesus explained to His disciples to let the wheat and tares grow together until the day of harvest and He would do the weeding-out at that time with the reapers (Matt 13:30). Although the comment was not addressed directly to the leaders of the church, but rather the overall membership or followers of Christ, the principle can be applied to the relationship that needs to exist within the leadership body. This is necessary for God to work within that body without the direct influence of its leaders. The weeding-out process in a church should be left up to God. As church leaders, our role is to be prayerful, address challenges, have dialogues, and be open and honest with one another. It is within this sort of communication that God will lead and do the removal of

disagreeable leaders on His terms and not ours. Church leaders and pastor should not be credited with the task of weeding out or running another leader or member. Love must be the path of choice, and reasoning and working together has to be the way of the church leader.

Another challenge that faces leaders today is to find their identity as church leaders. Cole (2009) notes that churches have become too institutionalized and dangerous when they become the leaders' source of identity and purpose. The two lethal problems he identifies with this are that leaders put their faith in the institution instead of the Lord. They tend to elevate the institution to the level of being God's main and only instrument on earth. This is a wrong concept of God and church.

Churches are not mainly institutions. White (1948) explained that God has called His church in this day to stand as a light in this world. She went on to say that members of the church are to be Christians and Christlike. Jesus was at work not for Himself but for others. He labored to bless and save the lost. If we are to be Christians in God's church, we will need to follow His example. His example comes from who He is, which is identified in His character. It is love. Jesus is love.

Our identity is not to be with a particular church, institution, but with the work laid down before us to do within the church as Christians. Is this the ultimate work of God within His church leaders as Cole (2009) concludes? I suppose it is. This conclusion might be a bit too narrow for what Christian leaders should be. They can do good work, but still have a bad character that does not represent God. Cole agrees when he further explains that God is seeking to develop the character, knowledge, and skills of His Christian leaders. Church leaders possessing unhealthy characters, limited knowledge,

and poor skills will tend to lead a church to an unhealthy state. In order to lead a church to a healthy state, church leaders today must first have the spiritual seed of a new character planted in them by Jesus Christ. They must surrender themselves to be organically grown by God and develop into the leaders God wants them to become. This can only be accomplished with church leaders who are willing to surrender their will and authority to God.

Applying Leadership Styles to HNWSDA Leaders

In this review of the seven main leadership styles expected of church leaders, each style fell short of offering all the qualities, principles, and characteristics needed to bring about the financial stability and missional momentum best suited for the HNWSDA church. However, selecting key components from each leadership style creates a clearer picture of what is expected of the leader who can make this church into a stable and recovering church.

First, the church leader must be transformed into the image of God and have the character of Christ in him or her. A recovering church needs a leader whose character is prayerful, caring, empathetic, patient, long-suffering, and understanding, and who takes on others' burdens. This can only be done if leaders surrender themselves in humility to God and He develops them organically through the seed of spiritual character imputed by Christ. This spiritual character is one of a spirit-led steward. Filled with compassion for the lost, and having a divine plan to re-vision the church to bring about a significant change in its culture and direction.

Miller (2013) states that the facets of such a leader's character are (a) they think of others first, (b) they expect the best, (c) they respond with courage, (d) they hunger for

wisdom, and (e) they accept responsibility. These critical facets must be present in the lives of steward leaders. The master's image, name, character, and future success are bound up in the way the steward performs. A bad performance by the steward can be devastating to the master and can greatly affect the master's image to others. We are called as leaders to represent Christ and His work. We are called to be the Christ to the world. The light of the world just as Christ was the light of the world. "Christian leaders are people who, by faith, willingly use their character, abilities, authority, and opportunities to serve others and to help them reach their fullest potential, to their benefit, the benefit of the organization (church), and the glory of God" (Wiersbe, 2011, p. 16).

The irony of this entrusted position is that those who interact with the steward do not need to see the master. They deal with the steward as if dealing with the master. Jesus noted that if you saw Him, you had seen the Father, the one who sent Him (John 14:9), and He was about His Father's business (Luke 2:49); the work He did was not His own but the Father's (John 5:36). Jesus brought out another significant point about the steward: he or she is bound by the master, and must perform for the master. The work of the steward leader is work for others. The steward is a servant, one who serves others, as well as a steward leader, one who leads others by yielding daily to the instructions of the Holy Spirit.

Any great leader can be called a servant leader, but not every servant leader is called to be a godly steward leader. A servant leader may lead people to social justice and freedom from inequality, racism, inhuman treatment, and insensitivity toward sections of society, all in the name of justice and equality—but will these individuals find Jesus Christ? They may be free from worldly oppression, but not hell's condemnation. A godly

steward leader must seek to lead people to God's gift of salvation. The role of Jesus was not only to heal the sick, teach the lost, and preach to the downtrodden, but to seek and save the lost (Luke 19:10). It is to lead them to the knowledge and understanding of the gift of everlasting life. This is also the commission entrusted to church leaders. Anything less is of little consequence to God in the realm of salvation. It is not to say that God's love for the just and the unjust is not present at all times. The role of the church leader is to demonstrate this love to other so they can see the reward of choosing Christ and the gift of everlasting life.

Church leaders are called to do the ministry entrusted to them, embracing the qualities and principles God has laid out for them. Every leader truly called by God is called to a ministry of compassion. This is the mission of every church leader. We are called to do it with compassion for lost souls, as Jesus did. Therefore, innate within compassionate leaders is a burning desire to save others from their sins. The challenge is being aware of the expectations and responsibilities of this calling. Many abuse their position and hurt others for their own personal gain. Some may neglect the duties of their calling, while others may become indifferent or burned out under the challenges of church leadership.

Church leaders must strive to be and act like Christ. Blanchard and Hodges (2008) explains that there are two aspects to leading like Jesus: understanding that leading like Jesus is a transformational journey and learning and internalizing personal, one-on-one, team/family, and organizational/community leadership—the four domains of leadership. This requires the alignment of the leader's heart, head, hands, and habits all working together to bring about radical transformation in the leader's leadership. Christ endeavors

to be revealed and to transform the lives of others into the image of God through their compassionate leadership. This, I believe, is the ultimate role of church leaders when they are transformed into godly, compassionate steward leaders who desire to re-vision the minds, hopes, and destinies of the people they serve is paramount and who wish to lead them beyond their present condition to everlasting life. Christ has a vision, a mission, and goals that are in tune with God's vision, mission, and goals for His people. Never losing step with God, Christ humbled Himself unto death for the completion of the work He came to do. That is how it should be for the leaders of the HNWSDA church. It is a high price to pay to recover Christ's church, but the reward is priceless.

CHAPTER 4

DESCRIPTION OF THE INITIATIVE

The current culture of the HNWSDA church can be explained by the relationships between the leaders, members, and occasional visitors. The church leaders seem to be struggling with the task of unifying the church with one common goal because of three main contributing factors. The first contributing factor to this challenge was the focus on paying off a large church debt. Over the past 10 years, 2003-2012, a defined plan was established to eliminate this debt. The result, most of the church's incoming funds went to eliminate this debt and to maintain the church's operational and administrative expenditures. Unfortunately, this gave rise to minimal funds being used for evangelism and other ministries of the church. The second contributing factor that arose during this period was the issue of pastoral leadership. Because of the four different pastors within the past ten years, the church was not able to have consistent pastoral leadership, which may have given rise to several of conflicting church leadership. The third and perhaps most critical is the absence of a defined evangelistic plan each year to reach its visitors and immediate growing community. These three contributing factors collectively gave rise to the nominal church growth over the past ten years.

I perceive that the church leaders saw the urgency to evangelize their immediate community, but their focus was on maintaining the status quo of the church and becoming debt-free. Because of this focus, growth in membership remained low from

2003 to 2012, at an average of 0.92% per year and community outreach evangelistic efforts are almost nonexistent. The church also suffers from the challenges of being a commuter church instead of a community church. Less than 35% of its members live within a five-mile radius of the church building, and quite a few travels up to 20 miles to attend church on Sabbath.

The main goal of designing and implementing this leadership development project is to create a plan of strategy for the church leaders in an effort to regain financial stability and restore missional momentum in the church.

Kurt Lewin's Change Management Model

The organizational change management model by Kurt Lewin was used to design and implement the leadership development plan for the church. This change model explained by Robbins and Judge (2013) consists of three stages. These are (a) unfreezing the status quo, (b) movement (change) to a desired end state, and (c) refreezing the new change to make it permanent. The stages create a methodology for change in an organization. Due to its clarity and simplicity at each stage of the model, it seems fitting to use this method to facilitate the leadership-development plan and achieve the changes needed.

Critical Tasks of Change Leaders

Maxwell (1995) identifies some critical tasks of leaders, who can also be change leaders or agents, as they nurture the potential new leaders. He identifies 14 strategies to accomplish this. These are (a) choose a leadership model for yourself, the leader; (b) set guidelines for mentoring relationships between leaders and potential leaders; (c) build trust by spending time, giving respect, showing acceptance of the person, being sensitive

to the feelings and needs of the potential leaders, and giving encouragement; (d) show transparency; (e) offer time with the potential leader as an investment; (f) believe in people, which motivates them to release their potential; (g) give encouragement; (h) exhibit consistency; (i) hold hope high for the potential leader; (j) add significance to the work that is expected to be done; (k) provide security and protection in an environment where the potential leaders can grow and develop with little or no negative criticism and roadblocks; (l) provide rewards for production; (m) establish a support system; and (n) discern and personalize the potential leader's journey. These strategies seem very inclusive, but still fall short of the type of leadership strategies needed for church leaders to make a lasting impact on a church. Church leaders must also have a deep state of humility and teachability.

Teachability of Church Leaders

Coleman (1993) approaches the development of leaders from the perspective of how Jesus led His disciples. Jesus selected twelve normal individuals and then trained, coached, and mentored them into becoming disciples of His gospel (Matt 10:1-4; Mark 3:13-19; Luke 6:12-16). Coleman (1993) identifies the one key quality of these twelve men: They were willing to learn. They were teachable. He believes Jesus could use anyone who wants to be used as long as he or she is willing to learn humbly. Therefore, he notes that Jesus focused His life on teaching, mentoring, coaching, and living with them, which are strategies that are necessary for lasting learning in individuals who are willing to learn. One of the key tasks of implementing the leadership-development plan is the selection of willing, humble and teachable leaders. These leaders are leaders who are open to be taught, disciple, and have the heart to lead others.

In order to be teachable, one has to want to be taught or sees an urgent need to be taught. Some intrinsic value must await the individual that, after being taught, brings added value to their lives. This movement from status quo to one of movement calls for the change agent to offer a greater benefit coupled with the person's innate desire to want to move forward in attaining this desire. The strategies I will implement at each stage of the Kurt Lewin change management model through the leadership-development plan are explained below and should bring about this movement in the lives of the church's leaders and eventually its members.

The Unfreezing Stage

During the unfreezing stage, it is necessary to (a) create an environment of urgency for change among the church leaders, (b) identify among the members why a change is needed, (c) explain what a change in culture means to the church's future, and (d) cast a vision of what a change in the current culture will do for the church's sustainability, growth, and eventual life.

It will be necessary to identify key church leaders of the church who have significant influence over other leaders and members to begin this unfreezing process. These individual, the change agents, will assist me in creating an urgency for change, encourage other leaders to join the change, assist in designing and implementing plans to make the change. They will also help in the promotion for the need and benefits of the change. Some of the specific strategies these leaders will assist me in are, as Maxwell (1993) explains is to make personal changes before asking others to change, develop trust with people, and understand the history of the organization and its key players. It will also involve placing influencers in leadership positions and solicit the support of

influencers before the change is made public. Strategies will also include the development of meetings with an agenda that will assist change, encourage the influencers to influence others, show the people how the change will benefit them, and give them ownership of the change.

To create a sense of urgency at this stage, I will begin with a series of weekly prayer sessions, particularly at the church's mid-week prayer meeting, that focus on seeking God's guidance for the direction of the church. Next, I will conduct a series of community and church research surveys, the first being the *View 2012*, published by Percept Group (2012). Then, I will assess the spiritual health of the church using the NCD survey (Schwarz, 2007). Schwarz (2007) cites eight characteristics of a healthy church to aid church leaders in identifying, addressing, and planning strategies to help the church develop and grow into a healthy, functioning organization. These characteristics include empowering leadership, gift-based ministries, passionate spirituality, effective structures, inspiring worship services, holistic small groups, need-oriented evangelism, and loving relationships. The results of these surveys will give the urgency necessary for the pastor and church leaders to have in-depth insight into the health of the church and offer ideas and recommendations for how to begin to move forward in addressing those needs.

The next step is to plan meetings with church leaders and a few members on how to begin moving forward. Here church leaders will be able to discuss the challenges, issues, threats, opportunities, weaknesses, and strength inside and outside the church. They will also discuss the minimum critical factors derived from the NCD survey and strategies on how to deal with these factors. Finally, discussion will be centered on

funding for evangelistic efforts, church growth, membership involvement and church leader willingness and commitment.

In addition to the above-mentioned critical strategies at this stage, the following initial policies, procedures, and practices will be implemented. These will be a form of small victories at this point which is intended to win confidence and support from the leaders and members as the unfreezing stage begin to move out of its status quo state.

A review of the church board and finance meeting minutes, review of prior years of treasurer's reports, and the examination of permanent files will take place. Other procedures are to (a) establish a full-time administrative staff and office hours; (b) reorganize the administration procedures to achieve effective and timely maintenance of the church's clerical, financial, and ministerial records and reporting; (c) organize and maintain the church filing system for correspondence, church membership, attendance, invoices, and permanent files; archive the previous year's church files, and update the church directory; (d) establish administrative policies for church leaders; (e) schedule monthly department meetings and require departmental activity reporting; conduct an audit of the church finances and review prior years' audit reports, noting the recommendations made for corrective actions; (f) review church bylaws, including the treasurer's bylaws and the banking procedures of the church; (g) consider changing treasurers if the current treasurer has held the position for over four years; (h) examine and assess the physical structure and condition of the church buildings for repairs, improvement, cleaning, and fire and emergency policies and procedures; (i) review the church's insurance policy, vehicle registrations, and assets to determine their condition for future use; (j) review the technology and communication system, equipment, and

management team to ascertain the effectiveness of church communication to the community; and (k) assess and recommend improvement to the technology and social media.

Finally, I will preach a series of sermons on Christ's being a change agent for His people, why change is needed, the challenges of change and its benefits and begin to shift the church members' paradigm on the benefits of a changed, better culture.

The goal of this stage is to understand the current condition of the church, have church leaders initially buy into the need for cultural change and ultimately become change agents in the process. The unfreezing stage is more about motivating the church leaders to embrace the proposed change. Sufficient time should be spent at this stage to do so. I plan to spend at least one year implementing this stage.

The Movement (Change) Stage

The second stage of Kurt Lewin's change management model is the movement stage to the desired end state. This stage will take approximately two years to achieve. Lewin reminds us that the movement is not an event, but a process that transforms the organization from the status quo, the first stage, to a desired end state. This stage is viewed as the middle passage of the change. Lewin explains that it is the inner movement or journey one makes in reaction to a change.

Responses to Change

Some people are quick to respond to change, while others might take a little longer, and still others may not respond at all. Johnson (2002) gives four different responses to change. The first is an immediate response to go along with the change, the second is responding to the change after a brief delay, the third is taking a very long

period to respond with a lot of apprehension and uncertainty, and the last is no response at all; the person just does not change. Because of these differences in responses, church leaders and change agents must be patient. They should understand the reactions of church members during the movement stage and be considerate of their feelings. People are usually motivated to change because of an inner desire to change.

Transformation Process

At the movement stage in the transformation process, it is necessary to begin implementing the ideas and aspects of the changes needed. These ideas, which will mostly be new initiatives, will be centered on community outreach activities, learning and development opportunities for members and leaders, and the establishment of community needs programs derived from the *Survey 2012* survey (2012). The goal of these activities, opportunities, and programs is to begin planting new cultural change ideas in the minds and actions of the members. The end result is to have the members become actively involved in the change process and own the new culture and values derived from it. It is also imperative to collect ongoing data on the effects of the change on the environment, diagnose problems, and quickly address issues in order to communicate them to the church leaders. Opportunities such as town-hall-style meetings and business meetings will be created to achieve this. During the movement stage, the need to equip and empower the church leaders becomes imperative. Here the leaders have primarily bought into the change, but they need to be equipped and empowered to be active participants in the change process.

Equipping

Maxwell (1995) introduces the task of equipping potential leaders through training, teaching, conducting periodic equipping meetings. This gives them the necessary tools to complete the task given and developing a personal relationship with other leaders. It also allows for shared dream, asking for commitment, and setting personal and collective goals. These and other equipping strategies will be applied during this stage. For Maxwell (1995), the concept of lifelong commitment to developing potential leaders is also a part of equipping church leaders. He notes that this can be achieved through active listening, developing a plan for personal development, finding varied experiences for them to engage in, striving for excellence in the task offered for them to complete, caring enough to confront negative behaviors, making hard decisions, and being personally secure in oneself. He suggests a variety of tasks for the development of a leader. His list is comprehensive in nature, but will not be implemented in its entirety for this project. However, key components of Maxwell's proposed tasks will be implemented. These will be explained in Chapter 5 of this paper.

Empowering

Rodin (2010) notes that learning flows from the transformed heart of a godly steward. Jesus' disciples served, allowed Christ to lead them, and were empowered to lead others to Christ. As Schwarz (2007) states, "Leaders of growing churches concentrate on empowering other Christians for ministry" (p. 22). This empowerment is critical to obtain sustainability as new transformational processes are established in the lives of church leaders. Rodin (2010) further states that when this ongoing transformation is added to the desire to decrease while Christ increases in the lives of Christian leaders,

the steward leader quality begins to emerge under the anointing power of the Holy Spirit. The pastor is primarily responsible for this in the lives of church leaders. Pastors, as Bell (2003) notes, equip, support, motivate, and mentor individuals, and enable church leaders to become all God wants them to be. However, after applying these principles, the church leaders must then be empowered to lead the church and empower other members to lead also. This is a critical step in involving members in the process of playing a role in the ministration of the work of the church. It is sharing thoughts and ideas and working together to fulfill the mission and goals of the church.

Other Strategies During the Movement Stage

In addition to above-mentioned specific strategies, I will implement others listed below. The reason for these additional strategies is to keep the movement stage progressing in the right direction. It is also to assist the specific strategies to have a more concrete and sustainable possibility. These additional strategies for the church leaders to implement and practice are as follows:

1. Assist the pastor in constantly reminding the membership of the church's vision, mission, goals, and core values.

2. Work with the pastor to maintain a clearly planned, defined, vibrant, and sustainable visitation plan.

3. Assist the pastor in conducting a series of spiritual gifts and character trait assessments exercises. The goal is to identify the spiritual gifts, character traits, temperaments, skills, and desires of each church leader to be a part of the various ministries in the church.

4. Identify and elect new church leaders from among the current church body. The introduction of new leaders brings new ideas and perspectives. It also revives interest in church ministries and contributes to the total membership involvement.

5. Be deliberate in the election of church leaders concerning, age, gender, culture, and race. The need for an appropriate balance in the leadership that represents the church body lends to fairness, a diverse voice, and representation of the congregation. Its members may also feel more comfortable to counsel individuals with whom they can relate more easily.

6. Ensure that church leaders pay careful attention to the spiritual giftedness, moral character, and suitability of leaders. Leaders selected for leadership should have an interest in ministry and a willingness to serve for a minimum two-year term.

7. Assist in the education of church policies and procedures of newly nominated church leaders.

8. Obtain materials such as books, videos, and DVDs on leadership, stewardship, church growth, evangelism, and church unity to educate and equip oneself on these various topics.

9. Encourage department leaders to have collective ministerial programs to minimize spending and reduce redundancy in ministry efforts.

10. Involve and incorporate new members in ministries of the church and introduce recurring visitors one or more of the small groups and church social activities.

11. Design and initiate relevant programs, activities, and ministries for children, youth, and young adults. This will allow them to be more involved in church ministries and several leadership roles.

12. Create and promote teams among ministries to conduct the various programs and activities in each ministry.

13. Educate and encourage members on the need and benefit of the new culture.

14. Assist in conducting annual evangelistic campaigns.

15. Create several monthly outreach and in-reach activities and programs to engage the immediate church community and surrounding neighborhood.

16. Promote and initiate several small groups ministries to build relationship among members.

17. Work with the pastor on scheduling and conducting quarterly baptism ceremonies.

18. Assist in writing financial and operational management procedures for asset safe keeping, maintenance, and administering.

19. Attend monthly board, business, and other related scheduled meetings.

20. Design simple discipleship and Bible study opportunities to have guests easily and efficiently become involved in the church.

This second stage is expected to bring open and meaningful dialogue among the membership. The goal here is to move church leaders and members from the previous culture and norms of the church to the new change module. In addition to changing the operational processes and organizational and managerial structure of the church, leaders should also expect to build unity. The hope is that church members will once again regain trust, confidence, and belief in the church's leaders. Finally, church leaders and members should also expect to build an alliance, partnership, and commitment to implementing

and sustaining the new church environment inside and outside the church. This will require total membership involvement to be achieved.

The movement stage should take one and half to two years to be properly implemented. Depending on the church leaders' willingness, intentionality, and commitment to achieve the results of the changes proposed, this process might take even longer.

The Refreezing Stage

The third stage of Kurt Lewin's change management model is the refreezing stage. This stage involves completion of the leadership development plan and concreting the new church environment. Church leaders are expected to work closely with each other and become fully familiar with the new operational and managerial procedures of the church. They are also expected to be fully involved in plans to assist the church in its financial stability and missional momentum.

To ensure future growth for the new change module of the church, I plan to establish a few sustainable programs during this refreezing stage for the church leaders. These are as follows, but are not limited to:

1. Continuing to encourage and empower church leaders through a series of commendation programs, luncheons, personal encouraging calls, thank you cards, texts, and emails.

2. Allocate more budgetary funds into ministry departments from operational and administrative cost and increase the evangelism budget to fund planned evangelistic in-reach and outreach ministries effectively.

3. Promote more leaders as well as membership involvement for all of the evangelistic and other ministry department activities.

4. Design various activities targeted to children, youth, and young adults to have them become interested in attending church and be active in various ministries.

5. Promote team ministry among the church leaders.

6. Encourage department leaders to plan programs and activities that foster evangelistic efforts, giving keen attention to winning souls for the Kingdom of God.

7. Celebrate or offer condolence on special days for members, such as birthdays, deaths, marriages, and illnesses among the members.

8. Offer continuous development opportunities to church leaders.

9. Keep providing opportunities through new ministries and leadership roles for church leaders.

10. Establish a praying program among the church leaders that facilitates continuous spirit of reliance on the guidance of God to guide them and sustain them as they lead His people.

My hope for this final stage is that church leaders not only emerge as effective leaders, but also are transformed into spiritual leaders who understand and are willing to pursue their responsibility compassionately as God's steward leaders. These church leaders should also cultivate a burning desire to share the message of the love of God to church members, visiting guests and people in the church's neighboring community.

CHAPTER 5

NARRATIVE OF INITIATIVE IMPLEMENTATION

The initiative of this project is to design and implement a leadership-development plan for financial stability and to regain missional momentum at HNWSDA church. The hope is that by doing so, confidence and faith in the financial and administrative operations of the church will be restored. Integrity and trust in its leaders will also be regained.

State of the Church

Malphurs (2009) cites research identifying as many as 80-85%, if not more, of American churches those are plateaued or dying. Why are churches plateauing or dying? The answer can be for various reasons. Unfortunately, HNWSDA church is no exception to this statistic. The church experienced a growth of only two to three new members per year from 2003 to 2012, and Sabbath attendance decreased by approximately 16% during the same period. The slow growth in membership and the significant decline in attendance can be attributed to a financial challenge in the fall of 2003 and very little involvement in evangelistic efforts during the same period.

Credit must go to the leaders over those years for identifying additional sources of income to keep the church doors open and the attempt to do some evangelistic activities. By renting out parts of the facilities on Sabbaths to another Adventist church, and on Sundays to two Baptist churches, the leaders were able to garner enough funds to keep

the church operating. The leaders were able to maintain operating expenses and meet debt obligations, but only allocated minimal funds for ministerial and evangelistic activities in the church. Additional spending and defined evangelistic outreach plans among the ministries could have resulted in better membership growth and attendance. The present challenge for the church leaders is how to help this once thriving and affluent church that experienced a major financial setback to recover financially and regain missional momentum.

Below are a few qualities that are important in the lives of church leaders in order for them to become effective change agents/leaders and bring about the needed change a church such as HNWSDA church would have to garner in an effort to recover financially and move forward in its mission.

Importance of Church Leaders

Kidder (2011) states, "everything in the church depends on leadership" (p. 27). Kidder explains that church leaders set the tone and stage for growth. They develop systems to help people mature spiritually and influence their congregations to serve God and people. He further emphasizes the need to invest more in training and development in order to set the stage and tone for growth, in addition to developing systems to help people mature spiritually. He defines church growth as teaching, training, and modeling what God desires members to be in order to win people to the Lord Jesus Christ. He also explains that there is a typical pattern to achieve this. It includes evangelism, nurturing, encouraging, teaching, and establishing leading roles for those who use their spiritual gifts for the further maturation of members. In return the local congregation can grow numerically, geographically, and spiritually.

Leaders are a key component in setting an organization's culture, philosophy, and direction. Transforming the culture of an environment begins with transforming the behaviors, mindset, and paradigm of leaders within the organization. This transformation must be achieved before any successful strategy can be created and implemented. Where there has been a decline in financial contributions and little or no membership growth in the congregation, church leaders must change their present mindset, behavior, and processes. This is critical if they are to experience lasting membership growth and some form of financial stability.

Effective Church Leaders

Bell (2003) explains that where some churches have been deeply hurt by past divisions and still have lasting wounds, effective church leadership does make a difference. The role of the pastor is at the forefront of this leadership. The pastor has to be an empowering and motivating force and be able to harness dynamic, committed, God-fearing leaders. This paradigm shift will likely come about through a change in current church culture, which is also a primary responsibility of the pastor and church leaders.

In a church that is indifferent toward fellowship, evangelism, and sharing the gospel with others, church leaders will need to have a plan to create a sense of urgency in the members' minds. Too often, the role of church leaders is one of nurturing and maintaining the status quo of the church. Changing church culture will require some discomfort on the part of its leaders and members. Discomfort comes as they change their behavior, practices, and outlook on how to attract and keep new members. Church

growth, like any other organizational growth, can be painful and challenging, but it is necessary to keep the church alive.

Changing Church Leaders

"Change the leader, change the organization. Everything rises and falls on leadership!" (Maxwell, 1993, p. 49). Maxwell (1993) goes on to state that it is not easy to change leaders. Leaders resist change as much as followers. The result is an unchanged leader and an unchanged organization. Maxwell (2008) also explains that for leaders, the toughest people to lead are themselves. There are four keys to doing this: learn fellowship, develop self-discipline, practice patience, and seek accountability. Maxwell (1993) cites what he called 12 trouble spots for leaders unwilling to change: (a) having a poor understanding of people, (b) lacking imagination, (c) having personal problems, (d) passing the buck, (e) feeling secure and satisfied, (f) not being organized, (g) flying into rages, (h) not willing to take a risk, (i) feeling insecure and defensive, (j) staying inflexible, (k) not having a team spirit, and (l) fighting change. Based on these trouble spots, leaders should understand that in changing the culture of a church or any organization, it is best to start with them. "The first order of things to be changed is me, the leader" (Maxwell, 1993, p. 50). Church leaders must avoid these trouble spots in their personal lives if they are going to be effective in changing the culture of their church.

Church Leaders Becoming Visionaries

Church leaders also need to have a vision of the direction of the church. This vision will need to be shared with the congregation. This shared vision needs to be clear, understandable, and communicable to church members. It is to be placed before members continuously, if it is to be successful. The process of cultural change and vision casting

takes time. It requires church leaders to create meaningful relationships among members and show interest in their lives, as well as in the lives of their family members and friends.

Church Leaders as Change Agents

Maxwell (1993) also explains that once leaders have personally changed and discern the difference between novel change and needed change, they must then become change agents. They must be out in front leading the change and showing the way to bring about the change. He explains that in order to do this, they must know the technical requirements of the change. They must also understand the attitude and motivational demands to bring about the change. In summary, changed church leaders change members, and eventually change the culture of the church—hopefully for the better, resulting in church growth and stability and them becoming and remaining change agents.

Church Leaders Change Church Culture

Granberg-Michaelson (2004) explains that the ability to reshape the culture of an organization clearly is fundamental to enabling change and revitalization. Changing the culture in any organization has a few challenges—identifying the vital signs of the present health of the organization, its power, identity, conflict, and learning, as Granberg-Michaelson (2004) suggests—and also a few prerequisites. First, leaders must be tolerant of the existing culture. Second, they must identify and recruit individuals who will assist in the change process, called "change agents." Maxwell (1993) explains and Granberg-Michaelson (2004) also agrees that change agents must not only be supportive of the changes, but also participate actively in the change process. It would be best for all

church leaders to become change agents, but this might not be practical. Pastors should strive to build relationships among church leaders in order to maximize the number of church leaders on board to champion the proposed changes. Then they will need to work through the change process together. Change agents and the pastor should exercise patience when relating to individual members who might be reluctant or resist the changes proposed.

Third, changing culture within an organization requires changing the organization's values. These values normally stem from the values of its leaders, but should also be solicited from members, collaborated on, then disseminated throughout the organization. It is important to assess these values so they can find their relevance in the organization. They can then be quickly and effectively absorbed in the change process, becoming what is called the "core values" of the organization. These are what the organization is about and strives to achieve. The effectiveness of these core values is felt when recipients of these core values can identify them in their interactions with the leaders and members of the organization.

Effectiveness of Change Leaders

Maxwell (2008) states, "People will become their best only if they are changing. And they are unlikely to change unless an effective leader is present to help facilitate the process" (p. 79). Change is difficult for some people, and they may need effective change leaders to help them, as they resist it for many reasons. Maxwell (1993) cites 14 such reasons: the change (a) is not self-initiated, (b) disrupts routine, (c) creates fear of the unknown, (d) is unclear, (e) creates fear of failure, (f) has rewards that do not match the effort, (g) affects people who are too satisfied with the way things are, (h) will not happen

when people engage in negative thinking, (i) creates a lack of respect for the leader, (j) intimidates a leader who is susceptible to personal criticism, (k) may mean personal loss for some people, (l) would require additional commitment, (m) brings out narrow-mindedness in individuals who dislike new ideas, and (n) is resisted by people who are steeped in tradition. A pastor may not be able to overcome all these types of resistance. However, an intentional, consistent, ongoing effort to bring church members into an understanding of the benefits and long-term positive effects of the change must be made with care, consideration, and patience.

All the above-mentioned qualities of change are necessary in the life of a church leader who plans to be a part of an effective and lasting changing church environment. Most, if not all, of these change qualities were discussed, encouraged, and promoted among the leaders of HNWSDA church in order to bring about the desired change within their lives. The result was a collaboration of the church leaders around a common theme, vision, mission, and goals for the church. A more detail narrative of this and the formation, implementation, and results of the leadership-development plan, covering a period of four years, July 2013 to June 2017, is presented below.

The First 12 Months of the Plan

The first 12 months, July 2013 to June 2014, of the leadership development plan began the first stage of implementing the Lewin's change model (Robbins & Judge, 2013). This first stage is the unfreeze stage where the church moves from a status quo position to one of movement towards a change. It is important to assess what is the current state of the church. This was achieved through a series of surveys and researched material.

Community Demographic Survey

One of the first surveys conducted in the early part of the first years was community demographics within a 5-mile radius of the church. After assessing the results, I noticed that the church did not have any outreach ministries that reflected the present growth or the demographic results. Based on the survey results, I saw this was an affluent community, their financial support potential was extremely high, the church program preference was recreation, and the community's primary concerns were hopes and dreams, all of which the church did not offer. Actually, the church was going completely in the opposite direction. Their focus was on traditional ceremonial worship, doctrinal purity, and maintaining the church's perceived image in dressing, order of services, and reverence.

Research Material on Church Growth

The second assessment to identify the state of the church was to read research material on the topic of church growth. One of the research materials used that had some key indicators was Rainer's (2014) book that addresses the question of what a church that is dying and needs to change quickly looks like? Rainer (2014) identifies 10 signs of a dying church:

1. Slow erosion or decline manifests itself in the physical facilities, ministries that exist, prayer lives of the members, outward focus of the church, connection with the community, and hopes and dreams of those who remain. Rainer (2014) notes that decline is everywhere in the church, but many of the members and leaders do not see it.
2. The leaders and members view the past as the heroic time of the church.
3. The church refuses to look like the community and becomes a fortress in the

community.

4. The budget of the church moves inward and focuses on the church's own needs, and cuts to the budget are made in ministry activities instead of in operations and expansion.

5. The Great Commission given by Jesus becomes the Great Omission. Leaders focus on everything except the church's mission. Commission focus requires activity, and a dying church has little or no activity.

6. It becomes a preference-driven church, where ministry, if done, is done to satisfy members' own preferences. For example, member preferences control the style of worship and its desired length, and the color and design of the building and rooms. Ministries are conducted for the benefit of leaders, staff, and members.

7. Pastoral tenure is short. Rainer (2014) finds that, on average, pastors last only two to three years in the two decades leading to the death of a church. This is because new pastors come and begin to lead the church back to health, but the members do not like the changes they are making and resist them; then the pastors become discouraged and leave.

8. The church rarely prays together.

9. The church has no clear purpose. Its biblical purpose is lost in personal goals, accomplishments, and entertainment of the remaining members.

10. The church is obsessed with its facilities. The church is more concerned about looking good as a structure, than about whether the spiritual structures of the members are declining.

The HNWSDA church had most, if not all, of these signs. After ascertaining that

the church was dying, the challenge was identifying the health of the church, how fast it was dying, how to stop it and turn it around to gain ministry momentum.

Natural Church Development Survey

In order to answer the question, a final survey tool was used: a National Church Development (NCD) survey on the spiritual health of the church was conducted. At the end of the first six months of the project, December 2013, one was done. The result was an average score of 50. The mean/average church score value for most church that have conducted this survey is 50. 70% of churches will score between 35 and 65, 15% score below 35, and 15% score above 65 (Burrill & Evans, 2014). A score of 50 indicates that the church is not necessarily dying, but plateauing, and the church it is not actively growing. Other indicators were the assessment or the minimum factors within this survey, give an indication of the lowest level of health and the areas to work on to begin stopping the downward spiraling of the health of the church. The lowest three minimum factors were holistic small group, loving relationship, and empowering leadership, with scores of 32, 42, and 47 points respectively. The need to create a sense of urgency of change to avoid the church from spiraling downward was apparent. Therefore, over the next six to 12 months, a strategic plan of awareness, assessment, urgency, and movement for the church was necessary. The plan included church leaders, members and myself. The next 12 sections explain the detail of what this strategic plan entailed.

Personal Development Plan

To begin to be a change leader/pastor for the church, I first needed to change. Taking an introspection of my own personal, family, and spiritual life was imperative. Through prayerful planned devotions and work scheduling, I began this journey. My

devotion life consisted of early morning prayers followed by morning Scripture reading for 1-2 hours. From time to time I would journal each session as I reflected upon my personal life and the work entrusted to me in leading God's people. When I sensed my limitations, my prayers would become more intercessory than personal, and I found myself more often asking God about what to do, than trying to plan strategies for turning the church around.

I introduced an exercise routine, time away with the family once a week, and personal time where I would continue to write children's books, a past hobby, as a form of outlet and change in routines. This has proven to be successful and I was able to publish two books in the first two years of this project. Both of which I had written years ago, but just found the time to edit and publish them. My work schedule consisted of a series of Bible studies; counseling meetings; church board, business, and finance meetings; member visitation; and strategic planning of evangelistic activities for the coming year.

The aspects of my work schedule that reflected the qualities and characteristics of the various leadership styles mentioned in chapter three were the ability to serve a family who had lost a newborn child in the area of offering comfort by spending the needed time with them as they needed to heal from their pain and disappointment. I was also able to show compassion on a few families who were experiencing financial challenges by offering my skills in personal financial management to ease their struggle. The time spent in the office also allowed me to mentor and coach young adults assisting them in the transformation process of their adult lives. I was also blessed with the chance to be encouraging and have compassion for an abused mother who still struggles with her early

past as she tries to cope with her abusive husband and her neglected child. These experiences and more brought a deeper meaning to the aspect of personal ministry. It meant serving other in a world of hurt, pain, suffering and being lost for a purpose in life, which also gave me a meaning for my existence.

As this transformation in my personal life also formed; I was more patient, tolerant of the challenges I faced with uncooperative leaders. I was more willing to listen, and not eager to execute plans on my own, but work with the current leadership as we brought about the change needed in the church environment.

Established Administrative Hours

The second strategy was the need to establish daily office hours and an administrative staff at the church. I requested the finances and support of the church board to hire a part-time administrative assistant, who eventually became full-time the following year. With the help of this assistant, I was able to open the pastor's office at least four days a week, hold scheduled meetings, entertain visiting members, some of whom some later became baptized members. I was also able to return phone calls on a more efficient manner, respond to correspondence efficiently, and address vendor issues on a timely basis. The office hours also allowed me to conduct personal meetings and provide counseling to members on their finances, family life, relationships, marriages, grief, and other personal issues. The benefit derived from these meetings cannot be overlooked. I was able to become familiar and personal with the leaders and members. These enable me to obtain keen insight into their likes and dislikes, challenges, concerns, spiritual maturity, church commitment, and personal convictions. These invaluable experiences brought me close to many members of the church, and this was helpful later

on when I needed support, credibility, and understanding to implement several ministry initiatives and champion cultural change in the church.

Gain Understanding of Church Environment

The third strategy was to gain an understanding of the church environment and how I could successfully implement the leadership-development plan. I learned about the history of the church and its past and current leaders. I also needed to know them personally, their temperament, skills, spiritual gifts and commitment to the church. To do this, I mainly focused on the leaders who were present at least ten years and especially when the financial issue accrued. They were able to give me a clear insight into what really happened. In conducting this strategy, it was also necessary to know key leaders a bit more personally. One of the main benefits that came out of spending time with key leaders was the understanding that leadership of the church was centralized around seven individuals. These individuals did not all serve on the church board, because they did not need to in order to influence the direction of the church. A key leader was the first elder. Although he was not present at the time of the financial issue, he was influential in helping the stability process and holding the few leaders and members together. The support and insight of these key leaders, especially the first elder, became critical, especially in the first year, in order to build a coalition to introduce changes in the environment.

Review Church Documents

The fourth step was to review the current, past, and permanent church files. I gathered data from church records that yielded further insight into the church's history. Then I was able to collate the leaders' and members' responses to my interview questions

with these church records in order to gain a clearer picture of the past 10-13 years. Most specifically, what caused and resolved the financial indiscretion in 2003. The data collected consisted of membership, attendance, and financial records; board and business meeting minutes; contracts; agreements; leases; and any and all documents available for my review. The information was valuable as I began to shape my plans for the next 12 to 24 months.

Pre-scheduled Meetings

The fifth step I established was the pre-scheduling of monthly finance and board meetings. It was also necessary to have prescheduled quarterly business meetings. Church leaders were reminded of their responsibility and obligation to attend board meetings. Notification of board meeting absent was encouraged and a constant remainder of the importance of attendance was done. I also dedicated at least three board meetings during the year to presenting topics of church leadership, administration, finance, and the responsibilities of church leaders. This proved to be successful because it was an opportunity for leaders to have meaningful discussions in a group setting on the health, present condition, and future of the church.

Preaching Urgent and Vision Casting Sermons

The sixth strategy was to begin preaching a series of sermons on urgency. These sermons intertwined the concept of urgency with moving forward and casting visions. Sermons topics included unity, love, leadership, stewardship, divisive behavior, and God's expectations and responsibilities of His church leaders. Attempt and objective was to challenge leaders as well as members to become more proactive in ministry. To be more deliberate and intentional about the work they were called to do. The results of

these sermons, in some way added a bit of motivational spirit to some members, who later responded by offering their services freely and others when called upon to assist in various ministries.

Motivating Church Leaders

"Motivate" as Sparks, Goldman, and Stewart (2016) define it is, "some inner drive, impulse, intention, etc., that causes a person to do something or act in a certain way; incentive; goal." It is said people are motivated to what brings them joy or to what they love to do. Church leaders need to be constantly motivated through the movement stage to keep the momentum of the change going. The more innate the motivation the less work the pastor has to do to motivate the leader. It should be God's love that motivates the church leaders to lead His people. This should be the inner driver of his or her desire to see the lost souls inherited eternal lives. Unfortunately, this is not always the case. Church leaders may need to develop this love to ignite their desire. This work is the work of the pastor. He or she goes to work on developing and nurturing the leaders inner desire and aligning it with the work of Christ. This desire with careful nurturing can lead to a health transformation process for the church leader. Developing them into effective leaders who will able to model this strategy to other potential leaders.

The next group of strategies focused on motivating church leaders to move from their present status-quo position to a state of constant movement. This involved a series of meetings, classes, and personal encounters with various church leaders. During these meetings, church leaders were encouraged, informed, educated, and provided information in an effort to win their confidence and support in initiating change in the church. These meetings were an attempt to educate, inform, provide information and win the confidence

of church leaders. This strategy has proven to be successful as most of the current leaders bought into the need for a change and pledge to support it. I was able to secure support from most of the key leaders, who became active change agents. The key to this strategy is to build relationships. Enough time has to be spent on this strategy to produce a viable outcome. I would suggest that the pastor not move on too quickly or alone if he or she does not secure full support from most, if not all the key leaders.

Town-hall Style Meeting

After securing full support of the church's key leaders, it was time to move forward to the church body to secure their support. Town-hall style meetings were held with invitation to the entire church body. These meetings were specifically designed to discuss, plan, and shape the church's vision and mission. They also addressed the core values and goals for the church. They were also a good platform to discuss church progress, conduct a spiritual gifts and personality traits survey of the leaders, and discuss any concerns individuals might have about the direction of the church. The presence of the key leaders and having their input were valuable. They not only supported and gave their opinions, but also publically made their position known.

Formation of Youth Coalition

My ninth strategy was to gain the support of the youth and young adults. The formation of a semi-monthly coalition meeting of all the youth and young adult prove to be a profitable strategy. It enabled me first to know the young members of the church, begin to build close relationships, give them a forum to express their concerns and direction for the church. It also identified the key leaders among them. Here all the leaders and any young person could attend in order to discuss current and future ministry

plans for the group. These meetings, held during the lunch hour on Sabbaths, created a unique bonding experience for the youth and young adults. Here they felt free to discuss their personal issues, challenges and points of view on the church. Plans were even made for social events, missionary outreach, and involvement in the worship service each Sabbath.

One of the significant benefits that quite quickly came out of these meetings was the identification of young leaders. These youth and young adults later took significant leadership positions in the church; the church board eventually consisted of over one-third young leaders. The youth became involved in almost all aspects of the church ministries: Pathfinders, children's ministry, men's ministry, and communications leadership. Others held positions as elders, deacons, deaconesses, and administrators.

Bible Study Classes

The tenth strategy was to establish a series of Bible study classes for church leaders. These classes were held every Sabbath afternoon and covered topics such as Christianity, theology, church doctrine and heritage, and biblical principles. Although these classes were designed specifically for the leaders, they were also open for any church member who chose to attend. Special classes were also designed for youth and children between the ages of 10 and 17 and offered on Sunday mornings. These classes covered similar topics, but were a bit more simplistic in their explanation. Over 70% of the baptismal candidates emerged from these classes. More than half of the candidates came from the Bible study classes for the youth ages 9 to 17. As these candidates learned about church doctrines and became confident members, they were efficiently placed into different ministries of the church. The result was church leaders who became

knowledgeable in church doctrines, willing to take on responsibilities about the church, and eager to be a part of the new era of change. These leaders became the main architects of a new culture for the church. They became my strongest supports in implementing in-reach and outreach ministries during the following years. That they also became defenders of the newly forming church culture was an integral part in setting a direction for the church.

Pre-scheduled Baptismal Dates

The need to pre-schedule quarterly baptismal dates throughout the year was my next and strongest strategy. These pre-set dates allowed baptismal candidates and their Bible study instructors to be adequately planned and prepared in advance for baptism. By the end of the first year, there were 18 baptisms. Surprisingly, some leaders resisted this approach of quarterly baptism and argued that we were baptizing candidates too quickly. Although they did not present any biblical argument, most of them kept to their position, and several of them left the church. However, the majority embraced it and it became a permanent practice over the following years. By May 2017, a month before the ending of the project year, 68 individuals were baptized. This key strategy along with a concretive effort to conduct Bible studies on an ongoing basis contributed to this success.

Short-Term Wins

The twelfth and final major strategy implemented was to gain some quick accomplishments, known as short-term wins. Kotter (2012) explains that this is one of the eight processes he recommended to lead change. Kotter notes that short-term wins are accomplishments, are transformational, and are visible, unambiguous, and clearly related to the change effort for the participants and observers. He goes on to note that these

short-term wins first give the effort needed for reinforcement; second, for those driving the change, they offer an opportunity to relax for a few minutes and celebrate; third, they can help a guiding coalition test its vision against concrete conditions; fourth, they undermine the efforts of cynics and major league resisters; and finally, the visible results help retain the essential support of bosses.

Examples of these initial short-term wins included installing a new electronic billboard sign on the lawn of the church, cleaning the cobwebs off the ceiling of the church, power washing and restriping the parking lot, placing signs for guest and handicapped parking in the parking lot, cleaning the carpets and over 400 chairs in the sanctuary, cleaning and reorganizing the church library, and conducting several major cleaning days for the church. These short-term wins did provide the momentum needed to move the church into the next stage, as well as to win the support of more leaders and members. It also quieted a lot of the non-supportive leaders, but unfortunately not enough for them to join the movement.

Results After the First 12 Months

As the first 12 months came to an end and the unfreezing stage moved into the movement/change stage, there was clearly a positive change in the mode of the church. Church leaders were quite cooperative with each other; they constantly discussed the need to keep a focus on the mission and goals of the church, and a feeling of fellowship and friendship was apparent. I was also able to win the support of almost all the key leaders and gain their voices, their funds, and their time. The members, especially the newly baptized ones, added to this momentum. They became the physical as well as the spiritual support for the church leaders and myself.

The next 12 months would be the most tumultuous period of the project. The leaders who now became quite vocal in their rejection of the emerging culture of the church began to behave at times in un-Christ-like manner. Nevertheless, the leaders who now had a vested interest in the change emerging were not ready to give back any ground that easily.

The Second 12 Months of the Plan

The plan's second 12 months, July 2014 - June 2015, gave birth to the movement stage of the Lewin's change model (Robbins & Judge, 2013). There were still a few aspects within this leadership-development plan that needed to be totally unfrozen. In order to accomplish this, I continued to hold a series of leadership classes, specifically for the church leaders, on how to create change, create trust, lead teams, and practice church stewardship. This was an attempt, through education and productive group discussion, to keep the leaders moving forward and not become complacent. In addition to these classes, workshops were conducted that gave leaders the opportunity to identify their spiritual gifts and personality traits. It allowed them to properly assess and how they could use this information to be more effective and relevant leaders in the church. It is important to note that not all leaders readily agreed with the results; a few became despondent and left the leadership body of the church.

First Local Mission Trip

The goal of this mission trip was for both the missionary and the missioned to have a better understanding and appreciation for each other. It should be noted that within the context of a mission trip, resources are not usually what the missionary is accustom to. The Mission takes someone from a place of familiarity, to one of unfamiliarity to

serve or share a particular message. It is usually to a different culture, race, or ethnicity of people one is not accustom to. Here the exchange of culture, worldviews, ritual, behaviors and practices are observed, understood and at time participated in. Time period of a mission differs. It may cover a short period of time, days, weeks, months, and sometime years.

In an effort to introduce the youth to missionary work and to educate them of our church history we decided to start with a local trip to the state of Michigan in the second year. It was also to begin educating and empowering them in the need to be knowledgeable and aware of their church's history and origin. The trip also provided an opportunity for these youth and young adults to become involved in some type of missionary work. Over two-thirds of the 28 missionaries who took the long day and a half drive, to and from Houston, Texas to Berrien Springs, Michigan, youth and young adults. The mission trip involved visiting the birthplace of Adventist heritage, touring the first Adventist University and helping to renovate a Habitat for Humanity home for family.

The trip yielded several benefits. First, the youth and young adults began to bond; they became aware of each other's personal cares, hurts, and concerns. Lasting friendships were built, and at least three of the participants later entered the Adventist education system by attending the university. When the missionaries returned, they were eager to conduct another mission trip, were more open to helping others, were eager to become involved in local church ministries. They were also more patient with one another and cooperated with the leaders of the church. The most beneficial outcome was that a few of the young adults later became leaders in the church. The trip also became

the catalyst to ignite more members to join the upcoming international trip to the island of Saint Lucia a year later.

Youth and Young Adult Involvement

My second strategy for the stage was the deliberate and intentional involvement of children, youth, and young adults in the leadership, operation, and ministries of the church. Most eventually became the new leaders and offered fresh insight on the direction the church and contributed significantly to the change process. These young leaders were untainted by the past and willing to work to shape the future of the church. I also contributed significant amount of time to teach, coach, counsel, and mentor these and young adults. Opportunities for preaching, leading classes, conducting meetings, and holding leadership positions, as well as a forum for their input into church business, were made available to them. Drawing even closer to them, I invited several to my home, ate with them on the Sabbath, planned social activities together, and even visited them in their homes. Public commendation, encouragement, and rewards were given, and this constantly reminded the church of my strong support for the youth. I encouraged the older members to support my position and reminded them that these youth are the future of our church and we have a responsibility to be good stewards of them in the present.

This focus yielded a resurgence of about 40 committed youth and young adults whom I could call on at any time to support me in various activities and programs. They also became empowered and created their own ministries and social events, which the church readily supported. The ultimate benefit, however, was that these young leaders became the significant front-runners in supporting the cultural change. They were involved in shaping, leading, and monitoring its progress.

First Revival Campaign

A revival, conducted in the second year was twofold; an attempt to energize the members on the need to and then how to conduct evangelistic campaigns. It was more of an in-reach activity geared to the leaders and members to equip them with the tools necessary to conduct ministry, build their courage and uplift spirit to go out into their personal or immediate church environment to share the love of Christ to others. Since this was a local activity, within the confines of the church, much resources in the area of funds was not needed to conduct such an activity.

The main focus of the revival, which took over four months to design, plan, and implement was to act as a development template to develop leaders on how to conduct an evangelistic campaign. A guest speaker was invited to conduct this campaign for a three-week period. Church leaders were encouraged to participate in the areas where they felt comfortable and where the results of their spiritual gift inventory survey indicated they would be best suited. The expected result of this campaign was achieved. Not only did the church leaders get hands-on experience, but it also brought a sense of accomplishment to the leaders upon its completion. We were also able to evaluate the feedback and made corrections and suggestions for the upcoming second campaign. One key benefit that was visible was church leaders working together for a common goal and achieving it. This campaign not only gave ideas and strategies to conduct a potentially successful evangelistic campaign the following year, but also speeded up the plans to conduct the overseas mission trip the following year.

Results of the Second Project Year

Church leaders became very focused during this period. Although other leaders who wanted to derail the progress constantly challenged them, they remained focused on the mission, goals, and work at hand. The momentum had started, and these motivated church leaders were not about to turn back. The next year proved to be very successful for the church's evangelistic campaign, ministries, and missionary outreach. By the end of the year, although it was not planned, another 14 individuals were baptized. Credit can again be attributed to the pre-scheduled baptismal dates and the ongoing Bible study classes. The determination of the church leaders to grow the membership, attendance, and spiritual maturity of themselves and the members was apparent.

The Third 12 Months of the Plan

The third 12 months of the plan, July 2015 - June 2016, found the church and its leaders moving completely towards the refreezing stage of Lewin's change model. The church leaders were leading out in (a) weekly Wednesday night prayer meeting, (b) becoming fully transparent with each other, (c) keeping themselves abreast of issues and playing a part in the decision-making process, (d) providing monthly full-disclosure reports on the church's operational and financial status for their department, (e) promoting loving overtures to the challengers whose leaders were willing to meet and discuss issues, and (f) collectively defending and promoting the church's new position and direction.

Quantitative Assessments

The results of these initiatives were visible. By the end of December 2015, membership showed an increase of 1.14%, attendance of 7.50% and total contributions of

55.12% over prior year. Even with more than 35 members leaving the church over the past three years to worship elsewhere the effect did not have a negative result on the membership, attendance or contribution growth. An NCD survey was also taken to assess the current spiritual health of the church by the end of this third-year period. The result was an average score of 65 points, which was 15 points higher than the 50 points almost two years before. This indicated that the overall spiritual health of the church had moved from plateau status to one of a growing church. The minimum critical factors from the precious NCD also increased. Holistic small group, loving relationship, and empowering leadership increased by 20, 9, and 21 points, respectively. These increases represented some of the largest increases in all the eight factors.

Qualitative Assessments

Several qualitative aspects also emerged among the leaders and members. The cultural shift had taken place and the new refreeze culture was being seen and felt. With the leaders' decision to be united in the challenge and commitment to maintain the new church culture, I was able to identify at least eight cultural shifts. These later became the new norm for the church and established a new church culture. These cultural shifts were as follows:

1. A mood of corporate prayer in the church and among the leaders. Church leaders met every Monday and Friday morning between 5:30 and 6:30, and a small group was formed for prayer, reading, and testimonies, as well as a weekly Wednesday night prayer meeting focusing on prayer instead of doctrine. These prayer initiatives directly affected the attitude, character, and behavior of the pastor toward the church leaders. This new behavior trickled down to the membership. As a result of this prayer focus, the

church dedicated one room in the facility as the "Prayer Room."

2. Weekly Sabbath lunches were conducted. The expected result was that members would become involved in fellowshipping by mingling with visitors and other members. Church leaders were especially encouraged to stay back whenever possible. They began to know members better and became more involved in their personal lives. Members also got acquainted with visitors more quickly. From these luncheons, we were able to have returning visitors who eventually became members. The culture from these luncheons was a culture of family and fellowship.

3. The continuation of Bible study and leadership classes, with some leaders being given the opportunity to co-teach or conduct classes themselves. They were also called upon to preach and plan the second revival campaign for the following year. This enabled them to work together and rebuild trust, support, confidence, and accountability among the leadership.

4. Church leaders began to prepare and present timely operational and financial reports during prescheduled board and business meetings. Church statistics on past and future finances, membership status, and relevant issues were gathered and communicated to church leaders on a monthly basis. Leaders were sought for their input, discussion, and recommendations for improvement based on these results. Because of this open and timely reporting, church leaders had a basis on which to have collective discussions. They also provided the statistical foundation to formulate a strategic plan to recover financial stability and regain missional momentum.

5. A sincere interest among the church leaders in improving the appearance of the church facilities. As a result, they decided to repair and improve the physical building,

grounds, and assets of the church. Some of these projects were repairing the bathroom flooring; installing LED lighting in the sanctuary and parking lot; fixing the roof and flooring on the old classroom trailers, which extended the life of the six classrooms for another 15-20 years; improving the sound systems in the sanctuary; and planting new flowers and trees on the grounds. The improvements resulted not only in a physical beatification of the church, but also a change in the mood of the worshipers.

6. Church leaders began to be more willing to become involved in the worship experience and social activities of the church. They offered variety in the worship experience. Inspiring musicians and the provision of new worship opportunities for the different age, culture, and gender groups within the church was sought after. This enthusiasm was carried over to involvement in Friday night youth worship, sports tournament weekends, and several other monthly social events. These were but not limited to movie nights for the children, Saturday night game socials, and quarterly social outings for children and young adults.

7. The allocation of at least 40% of the church's annual budget to the ministerial department, with the evangelism department accounting for the major share, brought with it church leaders who now felt that they had the financial resources to produce effective ministries. They were even willing to work together to reduce excess spending in the department. This cooperative and creative approach produced programs throughout the year whose attendance was higher than previously.

8. One of the most rewarding activities conducted in this third year was the evangelistic campaign, which was aided through the participation of a seminary field school. For over six months, the church leaders and members worked together to plan this

campaign. The result, besides nine baptisms immediately and six later on in the year, was the combined effort the leaders put forward to make the event a reality. The leaders were able to exercise completely the tools given and skills acquired in order to implement this first evangelistic campaign. The focus on having the leaders trained; equipped, and empowered to conduct an evangelistic campaign had paid off. Leaders became eager to evangelize. They were revitalized and reenergized to lead and support the work of evangelism and soul winning.

By the end of the third period, a new culture had emerged and the church had moved through its movement/change stage and gone into the refreeze process of Lewin's change model. It had begun to take hold. In addition, a sense of accomplishment on the part of its leaders was present in their faces and attitudes. At the end of the first six months of this third-year period (December 2015), a year-end evangelistic gala celebration was conducted. Here, in addition to a catered meal, music and entertainment, awards were given to members who were very involved in soul winning throughout the year. Newly baptized members received gifts. Recognition and encouragement were also given to the church leaders who went beyond what was required of them throughout the year.

The Fourth 12 Months of the Plan

The fourth 12-month period, starting in July 2016 began with an international mission trip. The three years of planning and organizing was a corporate effort of young adults and church leaders. The result was, 23 individuals from the church embarking on a ten-day medical and building mission to the island of Saint Lucia. The goal was to expand the mind-set of the youth and young adults to the need of doing mission work. It

was also to equip them with the skills, knowledge and desire to help those who are less fortunate.

International Mission Trip

The mission trip consisted of a medical and dental screening initiative, which also included actual medical prescription and dental services. The Adventist mission and the government of St. Lucia in partnership with the HNWSDA church were able to care for over 600 individuals in about four areas of the island. The trip also involved building a home for a senior citizen couple and helping to fund and complete a research lab and library at one of the local Adventist schools. The cost of the trip was fully funded by the missionaries and/or their sponsors. Additional funds to help purchases materials for the projects came from some key church leaders.

Apart from the over 600 patients on the island who benefited from the medical and dental service, a senior couple of the church and local community received a new home. The direct impact on our youth and young adults took place upon returning to the United States: one entered the medical field, another decided to complete her medical residency, and still another decided to completed her nurse practitioner license. Other indirect benefits derived were the personal bonding created among the missionaries after returning to the United States and the appreciation of serving others. Most rewarding was the formation of a missionary committee and the immediate in planning of future trips.

Missional Momentum and Sustainability

Upon completion of the successful mission trip, the second half of the year found the leaders of the church ready to take bigger and bolder steps forward. They were ready to expand the ministries of the church. This included conduct more mission trips to

maintain the local and international missional momentum the church was now experiencing. Aside from becoming more mission-minded and open to embracing the new challenges, the church leaders became more sociable. They mingled easily with people of different socioeconomic status levels; changed their perspective on behaviors, attitudes, and mannerisms toward the members. They were able to interact more collegially with team members and began to discuss plans to create new sustainable ministries in order to continue newly found momentum and enthusiasm. The church leaders were also ready to improve church facilities, targeted visitors to become members and support the beginning of a possible church plant.

Several goals were accomplished over the past three years for the church and its leaders, but it seems that this was not enough for them. They wanted more. The leaders wanted to sustain the now obvious growth and new momentum. They were determined for the church not to fall back into the financial challenges that derailed its ministries in the past. To ensure this, they began to plan out future strategic and sustainable plans. A few of these plans were as follows:

1. Establish a focus initiative called "2017, the Year of the Children." Programs, activities, and ministries were created and conducted to maintain and attract new families with children to the church. Some of these programs and activities were the formation of monthly socials at different family homes, arts and craft classes, game and ice-cream nights, children's afternoon worship, children's church, and educational and cultural outings.
2. Installing a children's playground in front of the church property. The goal was to provide a play area for the children on Sabbath, as well as an awareness symbol to

our community of the presence of children at our facility.

3. Acquiring additional land to expand church activities.
4. Establishing a day care facility on the present church premises to accommodate the growing need in the community.
5. Opening a church school within the next 12 months to cater to our children and evangelize the community.
6. Creating a health clinic and installing a health walk garden for the community on the church grounds to promote healthy lifestyle living and promote the Church's health principles.
7. Forming a steering committee to plan, assess, and bring together the ideas in order to set timing and monitoring for their implementation.
8. Beginning a small business ministry (small group) to assist small business owners in the church to network, exchange services, recommend services, and pray for each other's businesses.
9. Building a new sanctuary and moving the congregation from the family life center into a church-like worship facility.
10. Establishing a project fund with a goal of $100,000 to provide the initial money for these projects.

It was necessary to assess a third statistical and spiritual health of the church mid-way during the fourth and final year of this project. Therefore, the membership, attendance, and financial position were assessed, along with an NCD survey that was conducted at the mid-year point of the fourth year (December 2016). The results, evaluation, and conclusions are explained in chapter 6.

CHAPTER 6

EVALUATION AND CONCLUSION

By the end of the fourth year, the leaders of HNWSDA church had grown in their ability to lead the members toward spiritual development, continued financial stability, and sustain missional momentum. A brief assessment from literary research and the observations of leaders in HNWSDA church on how their spiritual, personal and leadership growth matches up to these assessments is explained below. In addition, quantitative and qualitative evaluations of the church leaders and the result of the implementation of the leadership-development plan are also presented.

Eight Leadership Essentials

Bell (2003) explains that there are eight leadership essentials identifiable in a leader. A leader has an inspired, God-given, passion-stirring vision; demonstrates faith-based optimism; exercises solid integrity; models the way; has risk-taking courage; has an unswerving belief in empowering people; motivates others; and practices an abundance mentality, believing resources will be available when vision and action are present. Bell believes that leaders are not necessarily born with these essential leadership habits and must struggle to develop their present habits to become effective leaders.

At the end of the project, I observed that the HNWSDA leaders struggled to develop their leadership habits through the development of the strategic plan laid out in this report. The success of their struggle could be identified in the leaders' desire to

continue the growth of the church and the renewed enthusiasm of the members. Their spiritual development toward wanting more mission-driven activities is also visible. It was also apparent that the prayer life of the leaders had matured into one of openness, inclusiveness and intercession for the good of the members. Overall, these are signs of spiritual health and growth at HNWSDA church.

Character of Leaders

Before understanding who is best suited to lead God's people into the environment of a healthy church, it is necessary to understand the concept of the character of the leader. The character of a person determines who he or she is and what he or she does, especially in crisis situations. Miller (2013) explains, "Without leadership character, no one cares about your skills" (p. 39). The character of church leaders is inseparable from who they are and who they profess to be. It must be derived from the character of Jesus, not from their ethnicity, culture, race, family, or friends. The culture of Jesus is His character, displayed in love, compassion, and going the extra mile to save one soul. As regards ethnicity, He was a Jew, and we could say He came from the Middle Eastern race of people. People with character are honest with themselves. They do not promise more than they can perform. Jesus did not. The goal for the Christian is not the character of man's origin, but of Christ. It takes integrity to sustain this character into the kind of leader God can bless His people with (Wiersbe, 2011). To achieve this goal of integrity and sustained Christ-like character, individuals must first address the inner person and face their shadowy practices that may be unlike Christ's.

Leaders Addressing the Inner Person

Leaders must be able to address the inner person and stop engaging in practices

that negatively affect their ministry. They should not make the mistakes that Dave Kraft (2012) explains, that is, allowing control over the church's operation to replace trust in God's guidance, losing the trust of the members, and failing to control their emotions. The HNWSDA leaders have grown in these areas, and church elders have led the way. Aside from sharing their inner challenges, they discuss issues and challenges among themselves to the fullest. Disagreements among elders are not aired in a public church setting but resolved in the private elders' meetings. In the end, they agree to unite even if disagreement still exists. This unity has benefitted the church. Other church leaders have copied this practice. Members feel a sense of confidence and unity in the leadership of the church.

With the close discussions within these periodic meeting church leaders knew more about each other's personal lives than they did before. Leaders formed closer relationships with each other. Old relationships were reestablished and new ones were formed. Members were more involved with each other in outside activities: they went on morning walks, ate lunch, visited one another's homes, referred business to each other, offered job search advice, attended celebratory events, and participated in times of bereavement. With this growing relationship development, the emotions of members were more under control, and members related to each other as family, rather than just on church brothers and sisters' basis.

Finally, the constant prayer activities and open testimonies, church leaders were less quick to respond and seem to control their emotions better towards each other and members. Leaders were even quick to volunteer to support other leaders' programs and readily made themselves available for conversations with members. The change of the

inner person among the leaders was apparent and contagious to the members and the leaders seem to regain their trust. This resulted in a sense of more confidence, tolerance and understanding among the membership.

The Growth of Leaders

In addition to addressing the inner person, church leaders should grasp the concept of how a leader grows. Maxwell (2008) sets forward three suggested ways for a leader to grow: invest in oneself, be a continual learner, and create a growth environment for the people one leads. Church leaders should consistently practice these suggestions if they are to experience constant and healthy church growth.

Scazzero (2015) finds an inseparable link between emotional health and spiritual maturity. It is not possible to be spiritually mature while remaining emotionally immature. Taking time out to develop one's spiritual life by slowing down to commune with God on a daily basis stands as the beginning of transformation into the image of God for the church leader. When leaders invest more time with God, as Scazzero (2015) discovers God will be able to address issues in their character that need to be transformed as His leaders fulfill the tasks and responsibilities of Christian leadership.

Some of the leaders of HNWSDA church expressed publicly the growth in their spiritual and personal lives. For others, it is more observed in their changed demeanor: they are less argumentative, listened more, and offered solutions for issues that arise in meetings, instead of adding to the complexity of the issue. The spiritual growth of the leaders has benefited the church immensely. Members feel freer to dialogue with leaders, children approach the leaders more often for help and to ask questions, and leaders spend more time than before with each other outside the church setting.

One of the significant results of the growth is an explosion of small groups in the church. Within the last six months of the project, some six small groups emerged, each with an element of wanting to help group members improve what they do and who they are. This was particularly apparent in the formation of a small business small group ministry. The goal of the ministry was to bring the small business owners of the church together to share business ideas, pray for each other, encourage each other, exchange services, and ultimately network to benefit their businesses.

Exemplary Leaders

As well as addressing a leader's growth, a leader must also be exemplary. He or she must demonstrate a pattern of leadership that others can follow without confusion or complication and have the desire to imitate. Kouzes and Posner (2016) explain that there are five fundamentals of becoming an exemplary leader: (a) believe you can, (b) aspire to excel, (c) challenge yourself, (d) engage support, and (e) practice deliberately. Setting an example for new and younger leaders has to be a church leader's top priority in order to ensure stability, growth, and new momentum in church ministries. I partially agree with Kouzes and Posner's (2016) five points, but it is essential to add a sixth: follow the example of Jesus' ministry. For Christian leaders to understand fully what an exemplary Christian leader should be, they must be students of Christ's method. People must see Jesus in the leadership.

The leaders of NWHSDA church have shown signs of being exemplary leaders. The board of elders as well as the board of leaders began to challenge themselves to be better role models for the members, especially the youth and young adults. Most of the church leaders aligned themselves with several youth of the church in mentorship and

open communication forums. One beneficial result the youth and young adults formed was a Friday evening forum called “Hot Topics.” Here they could have open and relevant life issues discussions among themselves and a few adult leaders of the church. These meetings grew from an attendance of five to over 15 in about two months. Young adults were also deliberately and intentionally incorporated in the Wednesday night prayer meetings and the Sabbath morning divine service activities. This approach has proven to be successful. The youth and young adults became less timid about speaking in public. They became more comfortable about expressing their opinions on matters related to themselves, the church leaders, and the direction the church was going.

Quantitative Evaluation

At the ending of the fourth year of the project, December 2016, further quantitative analysis was conducted. Total membership increased by a net 12.58% and attendance increased by 39.68%. The average church attendance for the first year (2013) of the project was 150 individuals. By the end of December 2016, it had increased to 176 individuals. The total number of baptisms and professions of faith for the period was 55 and six respectively, for an average of 15 baptisms/profession of faith per year. Finally, total local church contributions, not including rental income, increased by 38.23%. This represents an average 9.56% increase per year.

There was a notable increase in active ministries that were evangelistic in nature. Three of the most significant ones were, the focus on the year 2017 as being declared “The Year of the Children.” Programs and activities were designed and geared towards promoting children involvement in the church. This resulted in the increase participation of families with children in the church. Secondly, six more baptism was conducted within

the first quarter of the year with another three expected within in next few months. This was mainly due to the prescheduled baptism dates and the ongoing Bible study classes. The third significant activity was the baptism of a Baptist minister and his wife. He was renting a section of the building for his services on Sundays. I was successful in forming a friendly relationship with him. What followed were a series of Bible study classes and an invitation to join the Adventist church. Further plans were made to assist his 20 or more members to also attend Bible studies and eventually form a small group. From this small group, it is expected that a church plant will develop.

Other Quantitative Results

Other notable quantitative results were seen from the cost saving and growth strategies conducted to use church resources effectively. These strategies and their results were as follows:

1. Increase funds allocated for ministries, including evangelism and missionary trips, by approximately 270%.
2. Reduce funds appropriated and used for administrative costs by 40.51%, while increasing efficiency in the office and operating costs for the building.
3. Increase additional expenditure for evangelism by 453.33%.
4. Spent approximately $110,000 in capital improvements over the project period to increase the church's visibility, efficiency, and effectiveness.
5. Eliminate approximately $25,000 per year in cost overruns of expenses that were not productive toward ministry or the improvement of church operations.
6. Prepare a balanced budget for the four years.
7. Experience no budget overrun for the last three years of the project.

8. Construct a debt elimination plan to retire the church's debt one year before its maturity date.

9. Approximately 54% of total church expenditure was spent on ministry.

10. Restructure the church budget to be able to operate the church and conduct ministries without the expected rental revenue from one of the tenants.

11. Conduct weekly evangelistic and Bible study classes that trained leaders and members on the Bible and how to conduct friendly community evangelism programs and activities within their immediate spheres of influence.

12. Reduction in rental income resulted in the members stepping up to contribute more towards church's operating expenses.

13. Initiation of activities, evangelism campaigns, and community outreach efforts and mission trips, which contributed to the increase in local church funding.

14. Members seem ready to give towards new ministry activities, especially those focused towards the children and youth.

15. Open a health food and bookstore in the church building.

Qualitative Evaluation

Qualitative results of the program at HNWSDA were measured using the NCD survey at the end of the fourth year of the project. The survey, taken November 2016, assessed eight characteristics of a spiritually healthy church and provided critical factors to address future growth. From the beginning to the end of the project, the average NCD score increased from 50 to 61. The mean/average church score value is 50; 70% of churches will score between 35 and 65, 15% score below 35, and 15% score above 65 (Burrill & Evans, 2014). Based on the results, HNWSDA church moved from an average

church to a spiritually healthy church.

The previous critical minimum factor in the first NCD survey taken (December 2013) was "holistic small group," for which the church scored 32. By the third NCD survey (November 2016), the score jumped to 55, a 23-point increase. The second lowest minimum factor was "loving relationship," which improved from 42 on the first survey to 51, a 9-point increase. The third lowest critical minimum factor was "empowering leadership," where the score increased from 47 to 65, an 18-point increase, bringing it to the upper level where 70% of churches fall.

Other Qualitative Results

At the end of 2016, there was a mood of enthusiasm and anticipated expectation among the HNWSDA church leaders. They were eager to move to the next major plan and to build on their stable financial status and the ministry momentum created by the various ministries and initiatives at the church. Paying off the church debt a year before it matured boosted the enthusiasm.

Other positive results were observed that can be directly attributed to collective participation and unity among the church leaders and newly built trust among the members. These results were (a) an increase in membership involvement, (b) more prayer-focused Sabbath worship with better musical variety and diverse sermons through a collection of different speakers, (c) weekly Sabbath meals that allow members to interact with each other; (d) quicker willingness of members to offer their time in different areas of service in the church, (e) better response by leaders to make initial contact with visitors; (f) eagerness of newly baptized members to become involved in ministry; (g) more inspired prayers that address current church needs; (h) church leaders

who are more open to comments and discussion on various aspects of plans for evangelistic outreach activities; (i) increase youth and young adult involvement in ministry and (j) several improvements to the church's website and social media network. However, to meet the needs of the current youth and young adult population, the technology team must be more organized and assertive in this area.

Overall, there was a renewed self-generated spirit among the church leaders to evangelize and grow the church. The current church leaders have a desire to continue the new direction of the church. The overwhelming enthusiasm of members to create a church family environment inside and outside the church was one of caring, sympathy, love, and a feeling of accountability to each other.

Discoveries After Implementation

Several discoveries were identified after the implementation of this four-year strategic leadership plan to aid HNWSDA leaders in achieving financial stability and ministry momentum for the church. One of the first major discoveries was that when the church leaders focus on and engage in evangelistic activities and united efforts around effective leadership, the church will experience an increase in spiritual health. This is recognized by HNWSDA increase in its NCD survey results of an average score of 50 points to 61 points over the period.

The second major discovery was the changes in the make-up of the church demographic. There was new membership of 367 individuals and an average of 176 individuals in attendance each Sabbath. Of the new membership, 30% were below the age of 17, another 10%, 35% and 25% between the ages of 18 and 29, 30 and 49, and over 50, respectively. The congregation in attendance now represents even a more diverse

mix of races and cultures. Approximately 15% are Caucasian; 25% are African American, 15% are Caribbean, 15% are South and Central American, 8% are Filipino, 10% are African, 5% are European, and 7% are from other nationalities. These observed changes may be attributed to the emphasis on programs and ministries focused on youth and children. Church leaders intentional involved these groups in the leadership of the church. Concerted efforts were also made to have all the racial groups playing a part in evangelistic activities, leadership, and decision-making processes. In the end, a fairer representation of the church body was visible in the leadership of the church. No one group dominated. This gave rise to more membership involvement in ministries and a spiritually and relationally healthier church. This change in the cultural mix of the church also contributed to the change in church culture.

The third major discovery was the overall giving, not including of rental revenue, increased by 38.23%. Very little promotion or encouragement was done in the area of stewardship to realize this increase. This increase can be attributed to two underlying factors: first, rental income fell by approximately 55%, and members responded automatically to the loss of revenue. Second, more missionary-centered ministries, i.e., mission trips, were started and members gave more to these specific causes.

Other related discoveries fell into the four categories listed below: the pastor's role, the church leaders' roles, the members' roles, and the church facility itself.

Recommendations for Pastors

1. The pastor is essentially an equipper. His or her main work is to equip church leaders with the necessary skills and tools to allow them to become effective leaders. In equipping leaders, pastors are teachers. They are teachers of the Bible and the doctrines

of the church. They should teach the leaders just as Jesus taught His disciples. In addition to preaching and healing, teaching was Jesus' means to connect to people. He needed to connect not just in a one-way dialogue in preaching, but in an interactive, hands on molding and apprenticing future leaders of the Gospel. Therefore, His three and a half year of in-depth teaching to His disciples proved to be invaluable in the formation of the young Christian faith. So, it is with pastors today, preaching should not take the place of teaching. Rather pastors should teach 70 % of the time and spend the remaining 30 % in healing and preaching. Spending time in teaching, lives beyond the teacher in his or her students. Teaching should involve church history, administration, beliefs, doctrines, Christianity, religion, the Bible, and church ethics and etiquette.

2. Prepare a yearly preaching schedule, which includes vacation time, and other personal activities for the year. This should be prepared at least two months prior to the new year. This is an effort to keep the church preaching platform appropriately scheduled and the preachers/speakers having enough time to prepare his or her sermons. Be also intentional in incorporating the church elders and at least four to six youth speakers each year. Plan also to preach at least 24 to26 sermons per year, representing half of the sermons preached.

3. Have a daily "To do list" from which daily activates are written out. Prioritize activities and incorporate at least one to two membership visitations per week. Within the daily "to do list" make time to for personal devotional, family, and recreation time each week. This creates a balance in weekly activities and reduces burn and stress.

4. Be very involved in the election process of new church leaders. If at all possible, chair the nominating committee meeting. The skills, spiritual gifts,

temperaments, stewardship, and financial support of each potential church leader should be carefully assessed. Then carefully and prayerfully assigned positions of leadership to them.

5. Surround oneself with experienced mentors. They can prove to be helpful when discussing issues and challenges that may arise in ministry.

6. Should have a fundamental understanding of church finance, administration, business management, and church stewardship. It would be wise to take a course or two in finance, administration, management and accounting.

7. Prepare and provide periodic statistical reports to the church leaders and members on an ongoing basis. This will reduce unfounded and inaccurate rumors. These reports may include but are not limited to finance, membership, attendance, project progress, and evangelistic updates.

8. Present evangelism reports at the beginning of each church board meeting. Allow adequate time for discussion, and solicit open discussion from leaders.

9. Build a close group of influential and financially solvent leaders around you. Individuals who are committed to the financial stability and mission stability of the church. This team should be made up of individuals whom you can trust, and who have good ideas, solutions, and recommendations.

10. Create close personal bonds with key leaders; listen to their ideas, concerns, and expectations about the church. Become acquainted with them and their families by showing interest in their personal lives.

11. Spend valuable time in coaching and mentoring young members. Place these members in assistant or leadership positions by having them involved in all facets of the

ministry. They bring out fresh and new ideas for the operation of the church. Become acquainted with their personal life challenges and seek to help whenever possible.

12. Do not try to challenge old church problems alone. Have church leaders participate in the solution process.

13. Establishing an administrative office with daily office hours is critical for bringing about change in the environment. Things can be accomplished more expediently, the church can conduct business during the day, strangers can stop in to ask questions and make requests, and members can conduct business during the week, instead of on the Sabbath alone.

14. Be organized, use time wisely and prepare a daily schedule of one's activities. This schedule should be synchronized with the administrative assistant so as to have him or her know of the pastor's whereabouts throughout the day. Do not work in a vacuum or in secrecy. Working openly can minimize the chance of being misjudged or casting a shadow of doubt one's ministerial activities.

Recommendations to Church Leaders

1. Leaders are the primary change agents in a church. Their involvement and buy-in are critical to implementing any financial stability or ministry momentum for the church. They must become involve in the change process.

2. They should participate in the formulation of the vision, mission, and initial goal of the church. This will give them a vested interest in the direction and progress of the church.

3. Praying church leaders are essential to restoring the spiritual health of a church. Both personal and corporate prayers are critical.

4. If the personal and family lives of church leaders are unhealthy, this will be reflected in the way they govern and lead the church. Therefore, careful consideration should be given to selecting and improving the lives of church leaders.

5. When church leaders focus mostly on the financial problems and operational challenges of the church, it commonly detracts from the ministry work.

6. They should be steward-minded. Remember that members give naturally to the financial well-being of the church if they are involved and committed to programs.

7. They should not be afraid to challenge and change the existing church structure and operational system of the church. Especially if they know the current ones do not work effectively or supports the direction of the church.

8. Existing church leaders who have bought into the new culture should manage the amount of time spent trying to convince previous church leaders. New leaders are more susceptible to a new culture.

9. Honesty and openness in the lives of leaders are essential to healthy church growth. Church leaders should seek for this higher ground at all times with themselves and others.

10. Leaders should allocate no more than 55 % to 65 % of all church revenue for maintaining the operation and administration of the church. This includes financing church debt. The other 45 % to 35 % should be dedicated to the church ministries, with evangelism having the largest share.

11. Evangelism activities and campaigns must be annually and cost wisely assessed to gain the maximum results. Every effort should be made to spend these funds prudently and the cost-benefit results should be assessed prior to and after every

campaign.

12. Leaders should restructure controlling, divisive, and uncooperative groups in the church that may threaten and destroy the new culture that is being implemented.

13. Church leaders should seek to conduct ongoing activity at the church during the week, not just on weekends, this gives the appearance of an active business to the community.

14. The church leaders must insist that a continuous improvement of the visibility, lighting, the grounds upkeep and building façade is maintained. This is important to demonstrate that ongoing activities are conducted at the church facility.

15. The interior appearance and effectiveness of equipment and facility assets should be adequately maintained and improved. This is essential to maintain membership and provide a clean and operable environment for worship and ministry activities.

Recommendations for Members

1. Members tend to place a high level of trust in their leaders, but do not require a comparable level of accountability. They should require timely and accurate reporting of information that adheres to compliance procedures and policies of the church, from their leaders. This will allow the members to make effective decisions and minimized the impact of future problems.

2. Older members are more unwilling to change with the new direction of the church. Therefore, new members are more likely to be better church leaders and create a more spiritual and dedicated team.

3. Members should lead evangelistic campaigns. They should play significant roles in planning and participating in these campaigns. Involved members tend to invite

friends and family to the campaign.

4. The total membership should become involved in ministries of the church. Members who are not involved on church ministry tend to leave the membership quicker.

5. What makes a church unhealthy is a low level of integrity, commitment, and trust in its leadership. Members should feel free to question church leaders on any aspects of the church and expect an honest and open response. This build trust, integrity and reliance on church leaders. If the members believe in the integrity of its leaders, they will support them even if they do not fully understand initially where they are leading them.

TOWS Analysis for Future Growth

TOWS is an acronym for Threats, Opportunities, Weaknesses, and Strengths. It is a type of study undertaken by organizations in order to identify external threats and opportunities and internal weaknesses and strengths. The analysis is intended to aid the organization in developing future potential strategies to increase growth, productivity, and profit. This type of analysis was applied to the HNWSDA church in an effort to identify internal and external factors that might aid in the future growth of the church.

Threats

Known potential external threats include the possibility of some departed leaders returning upon the pastor's departure. Their return might challenge the current leadership and stall the apparent growth the church is currently experiencing.

Second, there are about seven churches with congregations over 3,000 members in a 5-mile radius of the church, two of which were built within the last two years. These churches have large advertising budgets, unlike HNWSDA. They send mass mailings to

the immediate community about their promotions and events during the holiday seasons each year. These churches also hold significant plays and productions on major holidays such as Easter, Christmas, and Thanksgiving and offer more relevant community services than HNWSDA to their members.

The last threat is that some outside authors and Internet websites still view the Seventh-day Adventist faith as a cult and a legalistic religion rather than a Christian church. They view the movement's prophet, Ellen G. White, as its sole founder. This is a false view. Individuals who are not aware of the truth about the formation of the movement might be a bit reluctant to listen to its members or even consider joining the church. The current leadership has to do an effective marketing program to counteract this false stigma.

Opportunities

Despite the known threats, external opportunities within the community exist for the church to grow. Based on a demographic survey of the area, the community around the church has a projected high population growth. According to the Homefacts (2017) website, 17,806 new residential construction building permits were issued for three- and four-unit multi-family and single-family home construction in the Spring, Texas, district in 2013, and 40,060 were issued in 2014. Based on an unscientific assessment of the area within the same period, other development has included four apartment complexes with over 500 units each. There has been the development of one private school, one public school, four business complexes, three shopping centers, and two hotels. These major developments within the past four years have contributed to having additional families and businesses move into the area around the HNWSDA church. This sudden rise is

directly reflected in church attendance and membership. Each Sabbath several new visitors attend and approximately six families have joined the church within the last three years.

Other opportunities include the fact that a new highway, highway 99, has just been completed within the past year. It gives quicker access to the area from the central city of Houston and its surrounding areas. This has cut driving time to the church's location for some members and may allow quicker and easier access for new ones. The Adventist message is also relatively unknown in the area, and there is a need for more family-related ministries and recreational activities in the community, as well as childcare and private school facilities. The church is also centrally located between two major highways, highway 45 and route 249 giving direct access off each of its exits. Finally, there are still vacant lands around the church that may be available for purchase to accommodate expansion plans.

These are good opportunities for the church to take advantage of. However, constant and deliberate attention and momentum are necessary to take advantage of them in the near future.

Weaknesses

One significant internal weakness for the church is that its new leaders still need to be trained, supported, and encouraged, and this will take much time on the part of other leaders to teach them. In addition, "loving relationship" still seems to be a minimum critical factor in the last NCD survey. The score only grew from 42 to 51 points over the four-year period of the project. Church leaders will need to continue to promote the love that is now apparent among the members and guests who visit every

Sabbath. Another possible weakness is that some members baptized by the pastor may leave if the pastor departs within the next year, and there is the potential for an emerging group of leaders who desire to lead the church in a different direction. The present leaders may also become overwhelmed by the several plans slated to start in the current year and make little progress on any one of the plans. Improvements in technology, website appearance and social media are also needed to meet the demands of the newer generation's gaining access to its programs and services. Finally, the church still needs major repairs, painting, power washing on the exterior, and lighting on the front lawn, and the need for a dedicated facilities manager to do this work is imperative. While these weaknesses exist, a church that trusts in God and surrenders to His leading will prevail.

Strengths

With all these weaknesses, the church does have several strengths. The leaders are vibrant and willing to take risks. The members are energetic and want to participate in ministries. The youth and young adults are mostly new members and energized to do something great and new. Several mission-focused and attainable plans are slated for this year and funds are being solicited to start and operate them effectively. In addition, the church is debt-free and has a reasonable cash reserve. Its operational expenses have been reduced significantly over the past four years by an average of 10.25% each year and continue to decrease as the church leaders seek more efficient ways to use the church's funds. While funds spent on ministry and evangelistic activities increased by an average of 67.41%. Membership and attendance are increasing each year. This should result in increased contributions and more individuals to facilitate the growing ministries of the church. Finally, there are several affluent members who are willing to use their resources

to help grow and expand the ministries of the church.

Godly Vision of TOWS

It could be explained that God's vision for one TWOS analysis is contradictory to man's. In that God may vision one's threats as one's opportunities and weaknesses as strengths or vice versa. Within the realm of the working of God, it is almost impossible for humans to understand what God is doing in their lives. This is also true in the life of a church.

As in the examples of the judge, Samson, recorded in (Judges 16). Samson strength and reliance in the Lord, not his hair, became his weakness. In disobedient to God's wishes of not to marry a Philistine woman, Samson relied on his perceived physical strength and wisdom to overcome challenges in life. The pride of such strength and wisdom, which he perceived, came from his long hair, he went ahead and revealed his secrete to his enemies. In the end, his enemies took advantage and rendered him helpless.

As in the case of King Hezekiah who showed off his treasure house to a son of Baladan, king of Babylon as a form of his current strength and opportunities that lay ahead (2 Kgs 20). His foolishness was revealed to him by the prophet Isaiah, who informed him that God was not pleased and his perceived dominance and opportunities in the region would go to the very enemy he displayed them to. The book of Daniel later records the fulfillment this prophecy.

On the other aspect of God's divine wisdom, He chose an unknown, coward and lesser lad, Gideon, from the weakest tribe of Israel, Manasseh, and gave him the victory over Israel's enemy at the time (Judg 6:11-8, 27).

Finally, in the case of the apostle Paul, where God used the threats on his life, as his former Jewish leaders who sought to kill him, as the catalyst to have him on the move spreading the gospel over most of Asia Minor (Acts 9:19-31). His threats became the opportunity to spread the word of God to others. It could be perceived that God uses threats and adversities, at times, to awaken His people to do His work.

Pastors and church leaders are then cautioned not to create a false sense of security in Man's perceived analysis of threats, opportunities, weaknesses or strength in the church environment. God, through the guiding of the Holy Spirit, is the one who goes to work in the hearts and minds of His people. It is God's love that motivates them. The ultimate responsibility for the pastor and church leaders is to be willing to follow God's leading in their lives as He seeks to lead them to lead His people.

Conclusion

The implementation of this project was a success. The HNWSDA church has moved from an average church to a spiritually healthy church. Financial stability was achieved, and ministries in the church regained their momentum. With the elimination of the church's debt, more effective use of donated funds, and a constant focus on minimizing operating costs, the stability will be sustained. Constant and prolonged revenue growth is expected. As more members are educated in their stewardship responsibilities and new members are added funding should not be an issue.

The addition of new ministry programs and activities are necessary to sustain growth. Holistic small groups, nurturing of the new potential church groups and the continued empowering of leadership within the church is one of the ways to accomplish this growth. The church has developed an evangelistic focus. Church leaders should take

advantage of the significant growth and the high NCD score of 71 in need-oriented evangelism. With this sustained focus continued growth is inevitable for the HNWSDA church.

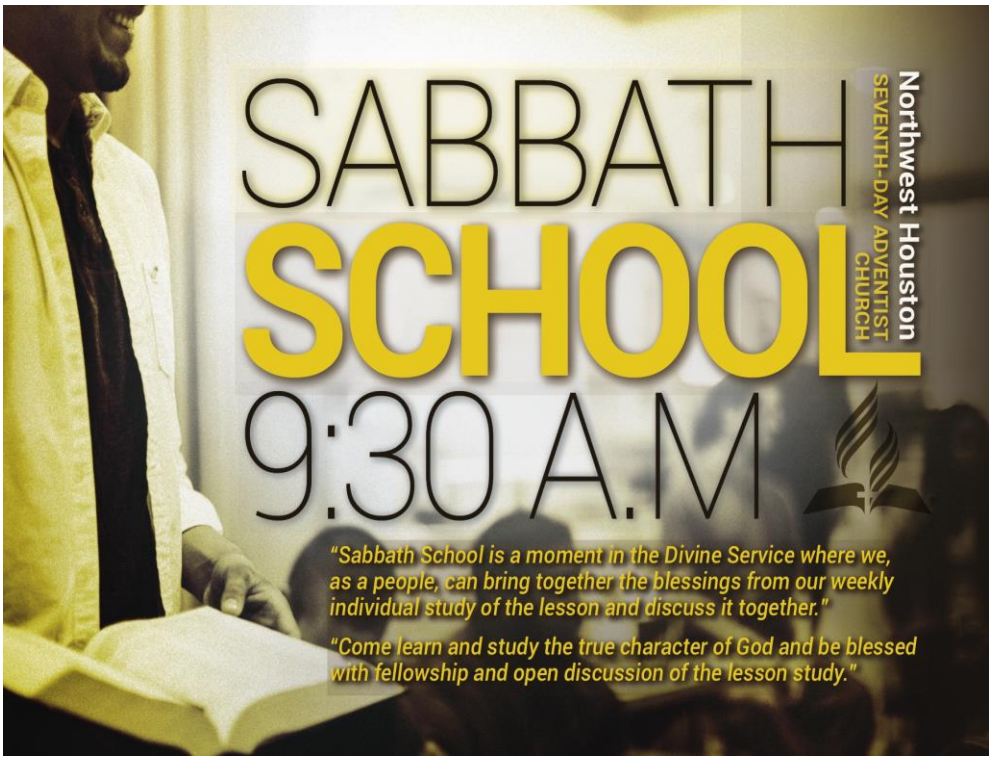
Finally, the church leaders should stay focused on the defined mission plan they have established and continue to train new leaders in the evangelistic development plan they have gone through. The result is sustained ministry momentum and spiritual growth.

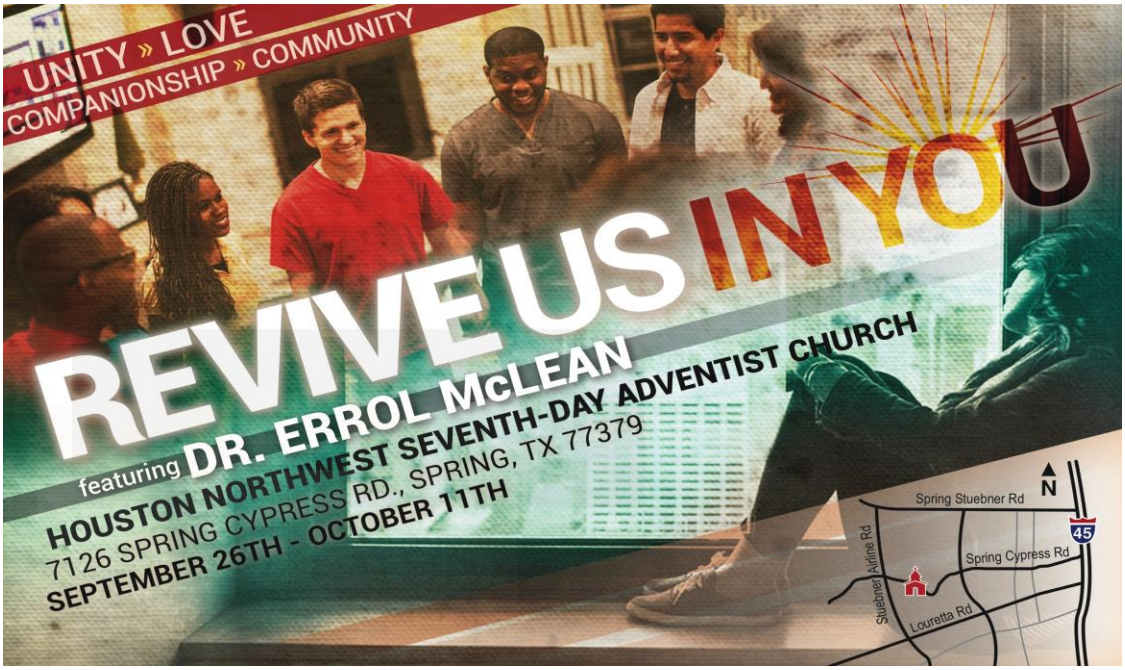
APPENDIX

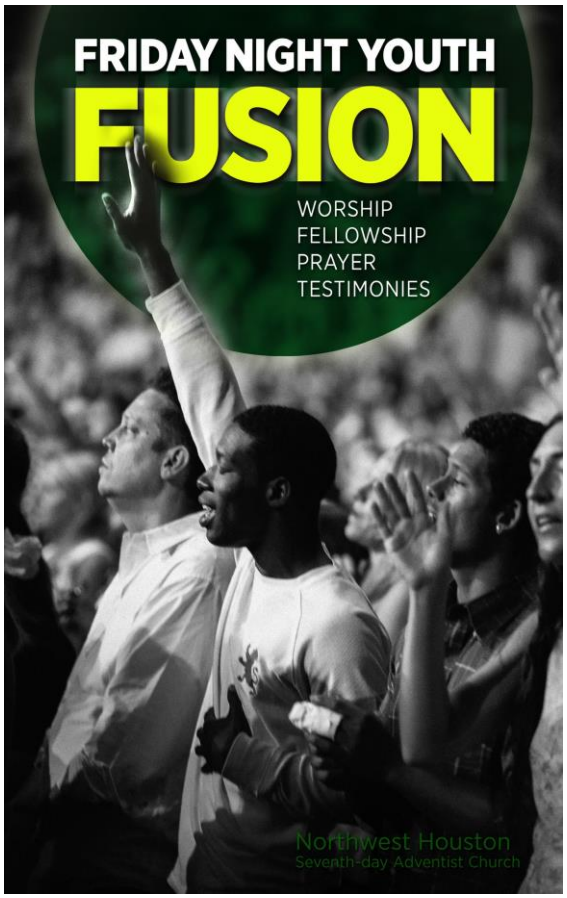
APPENDIX A

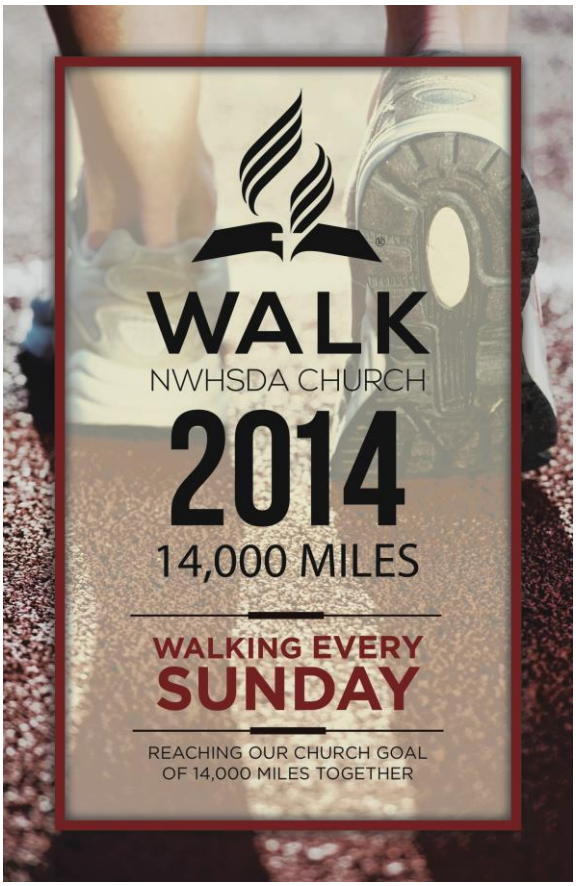
Promotional Ministry Materials (2014-2107)

Year 2014

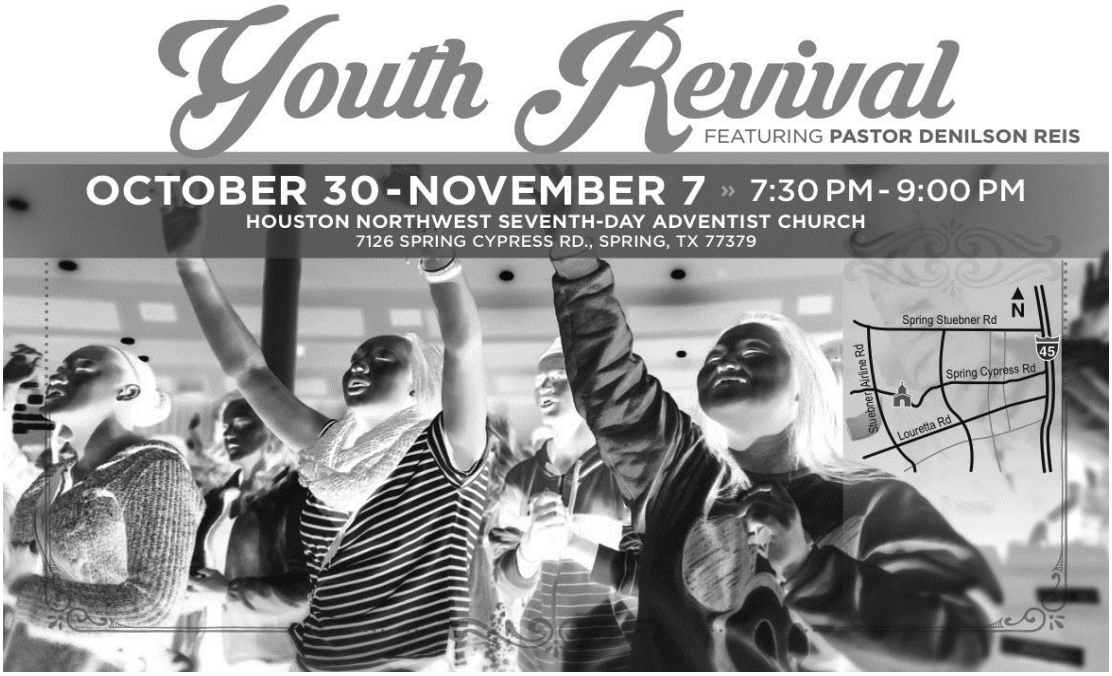



UNITY » LOVE
COMPANIONSHIP » COMMUNITY
REVIVE US IN YOU
featuring DR. ERROL McLEAN
HOUSTON NORTHWEST SEVENTH-DAY ADVENTIST CHURCH
7126 SPRING CYPRESS RD., SPRING, TX 77379
SEPTEMBER 26TH - OCTOBER 11TH
N
Spring Stuebner Rd
45
Spring Cypress Rd
Stuebner Airline Rd
Louretta Rd


FRIDAY NIGHT YOUTH
FUSION
WORSHIP
FELLOWSHIP
PRAYER
TESTIMONIES
Northwest Houston
Seventh-day Adventist Church


WALK
NWHSDA CHURCH
2014
14,000 MILES
WALKING EVERY
SUNDAY
REACHING OUR CHURCH GOAL
OF 14,000 MILES TOGETHER

Year 2015


Youth Revival
FEATURING PASTOR DENILSON REIS
OCTOBER 30 - NOVEMBER 7 » 7:30 PM - 9:00 PM
HOUSTON NORTHWEST SEVENTH-DAY ADVENTIST CHURCH
7126 SPRING CYPRESS RD., SPRING, TX 77379
N
Spring Stuebner Rd
Stuebner Airline Rd
Spring Cypress Rd
Louretta Rd
45

HOUSTON NORTHWEST
SEVENTH-DAY ADVENTIST CHURCH YOUTH DEPARTMENT
PRESENTS
OPEN to Change
YOUTH WEEKEND
FRIDAY NIGHT FUSION, 7:00 PM
FEBRUARY 21
SABBATH, 11:00 AM
FEBRUARY 22
Guest Speaker
Pastor Michael B. Kelly, II
Senior Pastor
Mt. Rubidoux Seventh-day Adventist Church
Riverside Cailfornia
Bring a friend! Fellowship Lunch will be served!
BLACK HISTORY CONCERT 6 PM
NWHSDA Church Choir, Fondren SDA Church Choir and Various Local Artists.
For more information, please call 281-251-8822 or 832-576-1344 • email: hnwsdaoffice@gmail.com
N
Spring Stuebner Rd
Stuebner Airline Rd
Spring Cypress Rd
Louretta Rd
45
7126 Spring Cypress Rd.
Spring, TX 77379

EMPOWERING THE LAITY FOR

MINISTRY AND EVANGELISM

EMPOWERING THE LAITY FOR

MINISTRY AND EVANGELISM

Women in Ministry and Their Lives

Dr. Jeanette Bryson
Assistant Professor, Director of the Intensive English Programs, Andrews University

FRIDAY, 7 PM **MARCH 21** | SABBATH **MARCH 22**

Dr. JoAnn Davidson
Professor of Theology, Theological Seminary, Andrews University

FRIDAY, 7 PM **APRIL 11** | SABBATH **APRIL 12**

Dr. Hyveth Williams
Professor of Homiletics, Theological Seminary, Andrews University

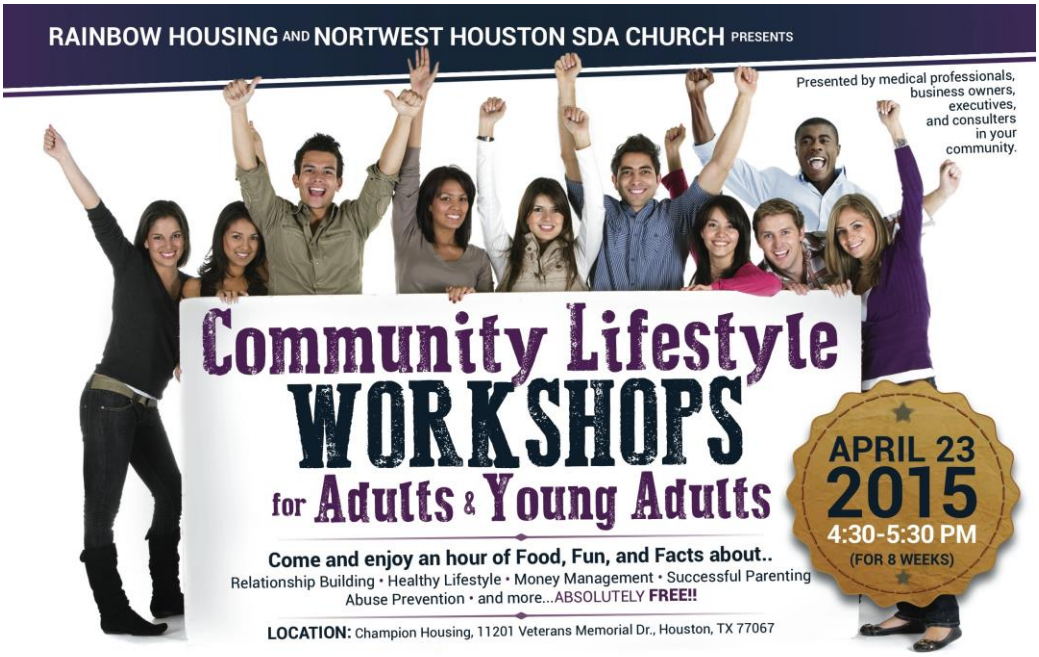
FRIDAY, 7 PM **AUGUST 1** | SABBATH **AUGUST 2**

NORTHWEST HOUSTON SEVENTH-DAY ADVENTIST CHURCH

7126 Spring Cypress Rd.
Spring, TX 77379

For more information,
please call Alicia Thomas
(281) 251-8822
www.sdanwhouston.org

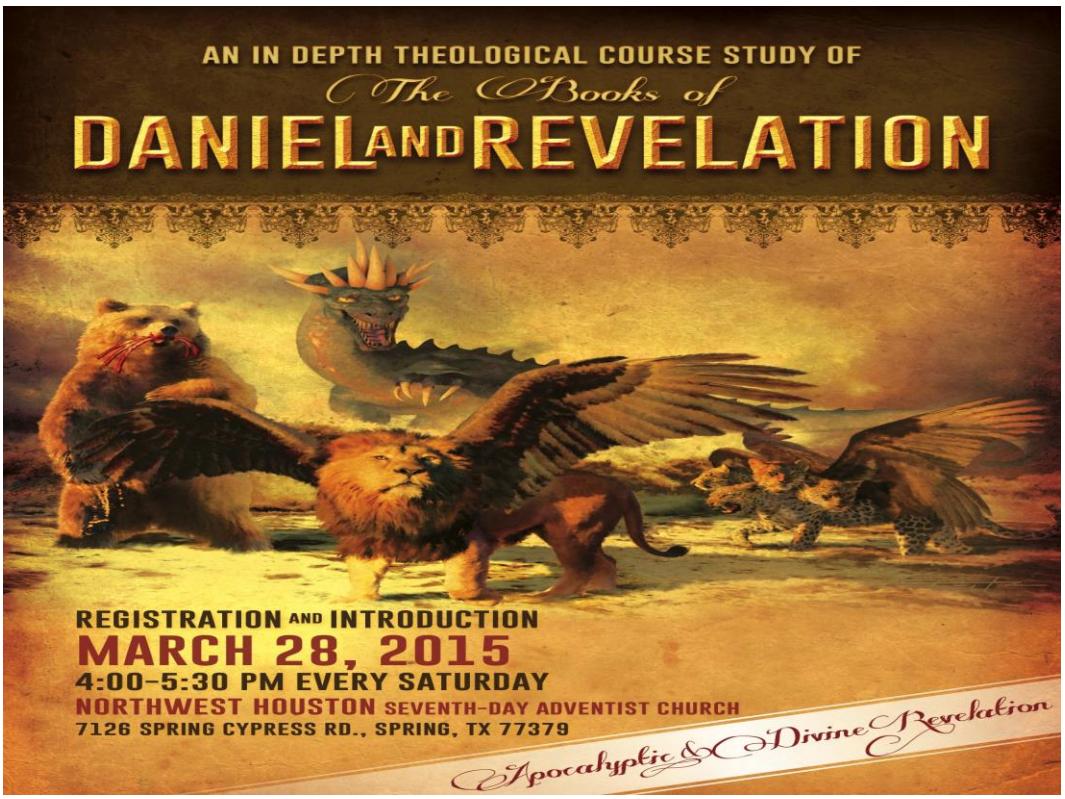
DR. CLIFFORD
JONES
March 13 at 7 pm
March 14 at 11 am
FOR DIVINE SERVICE
Essence & Excellence
of Christian Leadership


RAINBOW HOUSING AND NORTWEST HOUSTON SDA CHURCH PRESENTS
Presented by medical professionals, business owners, executives, and consulters in your community.
Community Lifestyle
WORKSHOPS
for Adults & Young Adults
APRIL 23
2015
4:30-5:30 PM
(FOR 8 WEEKS)
Come and enjoy an hour of Food, Fun, and Facts about..
Relationship Building • Healthy Lifestyle • Money Management • Successful Parenting
Abuse Prevention • and more...ABSOLUTELY FREE!!
LOCATION: Champion Housing, 11201 Veterans Memorial Dr., Houston, TX 77067

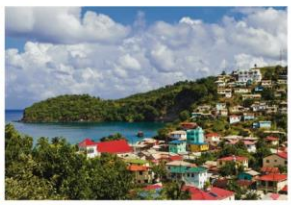
11TH ANNUAL
INTERNATIONAL
DAY
Sunday, October 25 » 12-5 p.m.
Northwest Houston Seventh-day Adventist Church
7126 Spring Cypress Rd., Spring, TX 77379 » 281-251-8822
MUSIC » FOOD »
All are welcome!
GAMES » COSTUMES

SPONSORED BY THE MUSIC AND EVANGELISM DEPARTMENT OF NWHSDA CHURCH
A WINTER MUSICAL Gala
EVANGELISTIC CELEBRATION
SATURDAY, DECEMBER 26, 2015
MORNING: 9:30 AM -1 PM » WORSHIP, PRAISES, AND TESTIMONIES
AFTERNOON: 5:30 PM - 9:30 PM » MUSICAL, MEALS, RECOGNITION AND MORE
LOCAL TALENTS
Free AFTERNOON MUSICAL, CATERED DINNER AND PARKING
Seating is limited; please call to reserve your FREE TICKET: 281-251-8822
Northwest Houston Seventh-day Adventist Church
7126 Spring Cypress Rd., Spring, TX 77379
ALL ARE WELCOME » Formal Attire Please

NORTHWEST HOUSTON SEVENTH-DAY ADVENTIST CHURCH
7126 SPRING CYPRESS RD. • SPRING, TX 77379 • 281-251-8822
PRESENTS THE
2015 QUAD TOURNAMENT
AUG. 23 - SEPT. 13
Registration due date AUG. 22
SEPT. 27 - OCT. 18
Registration due date SEPT. 20
NOV. 1-22
Registration due date OCT. 25
DEC. 6-27
Registration Due Date NOV. 29
FLAG FOOTBALL
SOCCER
BOWLING
VOLLEYBALL
TOURNAMENT INFORMATION:
» 8 Teams
» 8 Players per team
» $150 per team*
» Both male and female allowed on teams
» Ages 13 and up on teams
» Awards and Prizes for winning teams (1st, 2nd, and 3rd)
» Concessions: All food and drink is $1!*
» Fun and Games available for all children 12 and under
» $5 for unlimited access to all games*
*All Proceeds will go to fund our 2016 St. Lucia Mission Trip
Week 1
Team A
Team B
Week 2
Team C
Team D
Week 3
A or B
C or D
Week 4
FINAL
Week 3
E or F
G or H
Week 1
Team E
Team F
Week 2
Team G
Team H


AN IN DEPTH THEOLOGICAL COURSE STUDY OF
The Books of
DANIEL AND REVELATION
REGISTRATION AND INTRODUCTION
MARCH 28, 2015
4:00-5:30 PM EVERY SATURDAY
NORTHWEST HOUSTON SEVENTH-DAY ADVENTIST CHURCH
7126 SPRING CYPRESS RD., SPRING, TX 77379
Apocalyptic & Divine Revelation

Year 2016



FUNDRAISERS
- Walk-A-Thon
- Car Wash
- Bake Sales
- Musical Concert
- Sporting Events
- Etc...

HOW CAN I GET MONEY?
1. Personal Reserve
2. Ask a friend or family member to sponsor you!
3. SAVE!
4. Fundraisers
   - 50% of the money you help raise goes to the Project Funds for the trip and the other 50% goes to YOUR personal cost.

JULY 14-24, 2016

PERSONAL PRICE
$1,216.00

WHAT WILL WE BE DOING?
- Medical Outreach
- Building Outreach
- Music Outreach

WHEN DO I HAVE TO TURN IN MY MONEY?*
- $750 is due by **January 30, 2016**
- The other $466 is due by **May 30, 2016**

* *Turn in money for the mission trip in a tithe envelope to Christen Gardiner.*

Northwest Houston
Seventh-day Adventist Church
7126 Spring Cypress Rd.
Spring, TX 77379
For more information
(281) 251-8822

SAVING FAMILIES
SAVING LIVES

HOUSTON SUMMER 2016 PROGRAM

- SATURDAY, MAY 7 — God's Not Dead & Who Invented Families
- SUNDAY, MAY 8 — Why was the First Home Lost
- TUESDAY, MAY 10 — Happily Ever After
- WEDNESDAY, MAY 11 — My BFF: Best Facebook Friend
- FRIDAY, MAY 13 — In a World of Bad News here's Good News
- SATURDAY, MAY 14 — Is there Justice in America for All?
- SUNDAY, MAY 15 — False Paradise

THE SERIES CONTINUES WITH THE FOLLOWING CRUCIAL AND REVEALING TOPICS

- What Does God want from Me?
- The Solutions for Problems at Home
- Is Mama in Heaven or Hell
- Who says Money is the Root of all Evil?
- A Loving God vs. an Unpardonable Sin
- Lessons from a Family in a Flood
- How to avoid the Mark of the Beast
- How we can save our Children
- A Date Night with my BFF
- Escape the Asylum-Lunatics have Taken Over

FREE ADMISSION

LOCATION:
Northwest Houston Adventist Church
7126 Spring Cypress Rd.,
Spring, TX 77379

Dr. Errol N. McLean, DMin.
PRESENTER

Is an associate professor at the Theological Seminary, Andrews University, Michigan. Come expecting powerful, Biblically based multimedia presentations that are spiritually balanced and dynamic. These revealing presentations will open your eyes to the spiritual battle around you, and give you clear instructions on how to be a winner in life.

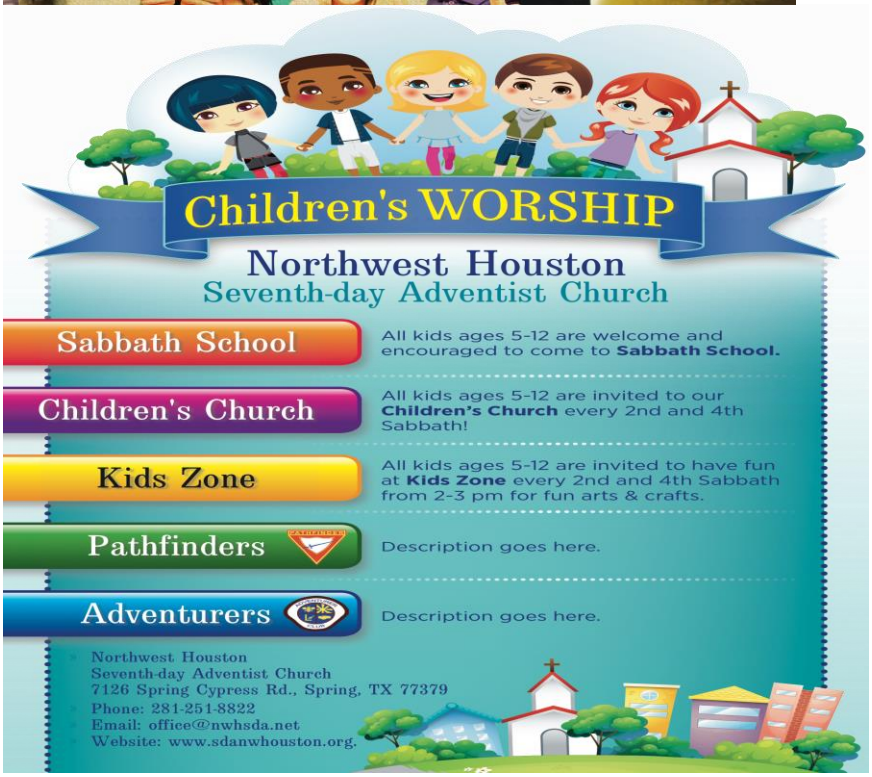
OUR GIFTS TO YOU!

- **FREE** book on opening night
- **FREE** new KJV Bible after 10 nights
- **FREE** children's program on weekends (ages 4-10)
- **FREE** study guides and outlines
- **FREE** admission and parking

Adly Campos, PRESENTER

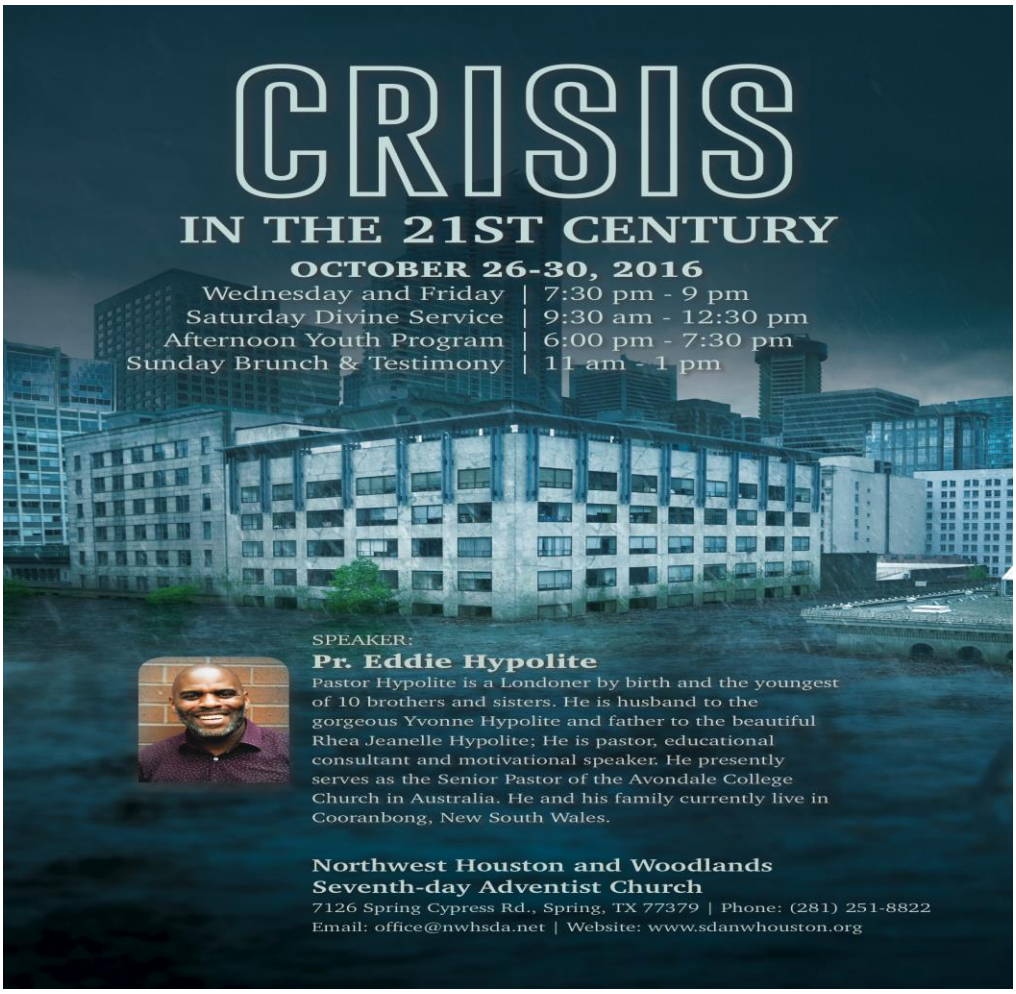
Is an internationally prestigious speaker, and authority on various topics concerning marital and family relationships. She is a professional family counselor and has been the key Speakers to many Women's Retreats and Family Seminars throughout South and Central America,

WHO ARE YOU?
The WHO ARE YOU MENTORSHIP PROGRAM is a free, Christian based program where young people can come and learn with others about Christian relationships and develop interpersonal skills.
Come and learn who you are in Christ and who he wants you to be!
Join in an open discussion of what is taking place in our world with others just like you.
Learn life principles that will help you be who you want to be.
OPEN TO:
Boys and Girls ages 8-17
First session: September 6th
Time: 2:00 P.M.
Location:
Northwest Houston SDA Church
7126 Spring Cypress Rd.
Spring, TX 77379
281-251-8822
Contact:
HOPE WHITE hmwhitern@gmail.com
FRAN MONROE fmonroe@gmail.com
Spring Stuebner Rd
Stuebner Airline Rd
Spring Cypress Rd
Louretta Rd
45
N


Children's WORSHIP
Northwest Houston
Seventh-day Adventist Church
Sabbath School
All kids ages 5-12 are welcome and encouraged to come to Sabbath School.
Children's Church
All kids ages 5-12 are invited to our Children's Church every 2nd and 4th Sabbath!
Kids Zone
All kids ages 5-12 are invited to have fun at Kids Zone every 2nd and 4th Sabbath from 2-3 pm for fun arts & crafts.
Pathfinders
Description goes here.
Adventurers
Description goes here.
Northwest Houston
Seventh-day Adventist Church
7126 Spring Cypress Rd., Spring, TX 77379
Phone: 281-251-8822
Email: office@nwhsda.net
Website: www.sdanwhouston.org.

PASSION
WEEK OF REVIVAL
PRAYER » PRAISE » MUSIC » WORSHIP
MARCH 11 - 20, 2016
BEGINNING AT
7:00 P.M.
» 10 DAYS of Prayer, Praise, Fasting, Testimony, and Worship
» Refreshments provided most nights
» FREE leather Bible and book for guest and their escorts
» Scripture John 1:29
"....Behold! the lamb of God who takes away the sin of the world!"
GUEST SPEAKER
Dr. Errol McLean
GUEST SPEAKER
Elder Shane & Alicia McIntosh
Northwest Houston Seventh-day Adventist Church
7126 Spring Cypress Rd., Spring, TX 77379 | Phone: (281) 251-8822 | Email: office@nwhsda.net | Website: www.sdanwhouston.org

NORTHWEST HOUSTON
SEVENTH-DAY ADVENTIST CHURCH
7126 SPRING CYPRESS RD., SPRING, TX 77379
(281) 251-8822 » www.sdanwhouston.org
& Community Service Outreach & Impact Weekend
April 23-24, 2016 SABBATH 9:30AM-1PM & SUNDAY 10AM-2PM
WE WILL HAVE SERVICES OFFERED FOR SENIORS, ADULTS, AND CHILDREN.
» COME, be FILLED and be BLESSED!!
» CHILDREN'S CORNER: Lots of free gifts, bouncy house, face painting, story time, books and more.
» ADULTS AND SENIORS free smart phones, senior transportation, immigration, safety lecture, crime prevention and more.
» SNACKS for all such as hot chocolate, herbal tea, sandwiches, and fruits.
» BIG SALE!!! Adults and children clothes and more $1.00 each. All you can take! Free plastic bags.

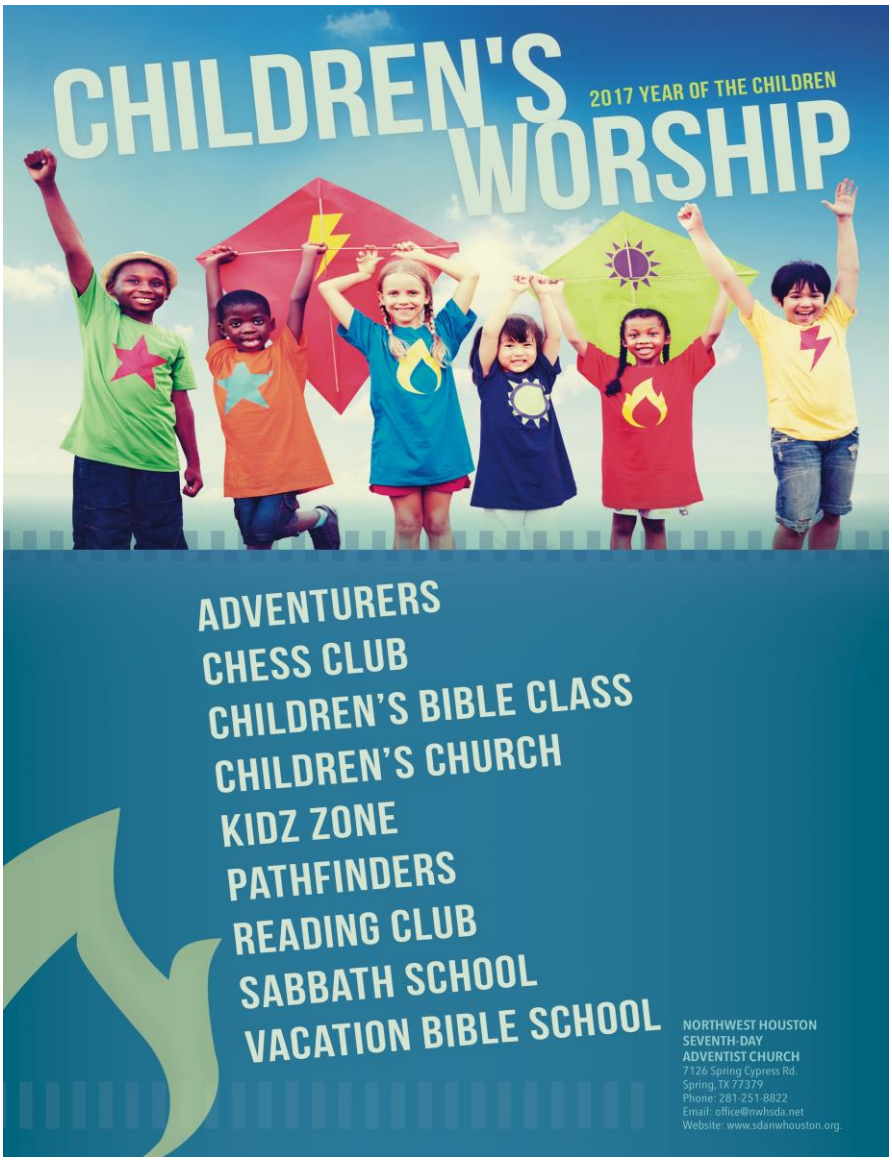

CRISIS
IN THE 21ST CENTURY
OCTOBER 26-30, 2016
Wednesday and Friday | 7:30 pm - 9 pm
Saturday Divine Service | 9:30 am - 12:30 pm
Afternoon Youth Program | 6:00 pm - 7:30 pm
Sunday Brunch & Testimony | 11 am - 1 pm
SPEAKER:
Pr. Eddie Hypolite
Pastor Hypolite is a Londoner by birth and the youngest of 10 brothers and sisters. He is husband to the gorgeous Yvonne Hypolite and father to the beautiful Rhea Jeanelle Hypolite; He is pastor, educational consultant and motivational speaker. He presently serves as the Senior Pastor of the Avondale College Church in Australia. He and his family currently live in Cooranbong, New South Wales.
Northwest Houston and Woodlands
Seventh-day Adventist Church
7126 Spring Cypress Rd., Spring, TX 77379 | Phone: (281) 251-8822
Email: office@nwhsda.net | Website: www.sdanwhouston.org

12TH ANNUAL
INTERNATIONAL
DAY
Sunday, November 6 » 12-5 p.m.
Northwest Houston Seventh-day Adventist Church
7126 Spring Cypress Rd., Spring, TX 77379 » 281-251-8822
MUSIC » FOOD »
All are welcome!
GAMES » COSTUMES

Northwest Houston Seventh-day Adventist
FOOD & BOOK STORE
WILL BE OPENING MAY 1st
HOURS OF OPERATION:
SATURDAY'S SUNSET-FOR ONE HOUR • SUNDAYS 11AM-2PM • WEDNESDAYS 6:30PM-7:30PM
Loma Linda
Burger
LOW FAT
Bob's Red Mill
SOY BEANS
Loma Linda
Choplets
LOW FAT
Bob's Red Mill
RICH AND HEARTY
PINTO BEANS
Worthington
Loma Linda
Big Franks
Encouraging our
COMMUNITY TO EAT TO live
7126 Spring Cypress Rd., Spring, TX 77379 | (281) 251-8822

Year 2017

Saturday, February 18, 2017
11:00 am - 1:30 pm | 4:00 pm - 5:00 pm with Dr. George Seay Jr. | 5:30 pm - 7:00 pm Breath of Life Quartet Concert
Northwest Houston Seventh-day Adventist Church
7126 Spring Cypress Rd., Spring, TX 77379
FREDERICK DOUGLASS
25¢ U.S. POSTAGE
Langston Hughes
Martin Luther King Jr.
Black Heritage USA 15¢
BLACK HISTORY MONTH
"Black History Month" is a time set aside to honor African-Americans who have made contributions to the world we live in today.
We invite you, your friends and family
to join us for our Black History Month Evangelist Prelude Program with our guest singers, the Breath of Life Quartet, and our guest speaker, Dr. George Seay Jr.
We will be giving out a prize at the end of the night to the person who brings the most guests to our program.
Please email us at hnwsda.communications@gmail.com to reserve your free tickets.
We look forward to having all of our brothers and sisters in Christ here to worship with us.
The Breath of Life Quartet (BLQ) is an internationally known group, which celebrated their 40th year in music ministry in 2014. The group originated as a part of the Breath of Life Telecast and has appeared in concert across the United States and Canada, Cost Rica, Bermuda, Barbados, Trinidad, St. Maarten, Micronesia, Japan, England, South Africa, Botswana, Papua New Guinea, New Zealand and Australia. In 2010, BLQ released their most recent project, Testimony. They are currently in pre-production for a new recording of contemporary gospel and CCM songs. BLQ's mission is to present the everlasting gospel of Jesus Christ through word and song to all groups of people, so that He (Christ) that shall come, will come and set us free from a sin-sick, dying world. BLQ consists of the following individuals:
Loren Mulraine - Musical director, producer, tenor
Ronald Woodfork - Assistant director, tenor/baritone
Desmond Pierre-Louis - Tenor/baritone
Duane Hamilton - Baritone/bass
Karel Holness - Sound engineer


CHILDREN'S WORSHIP
2017 YEAR OF THE CHILDREN
ADVENTURERS
CHESS CLUB
CHILDREN'S BIBLE CLASS
CHILDREN'S CHURCH
KIDZ ZONE
PATHFINDERS
READING CLUB
SABBATH SCHOOL
VACATION BIBLE SCHOOL
NORTHWEST HOUSTON
SEVENTH-DAY
ADVENTIST CHURCH
7126 Spring Cypress Rd.
Spring, TX 77379
Phone: 281-251-8822
Email: office@nwhsda.net
Website: www.sdanwhouston.org.

YOUTH
THEOLOGY
NORTHWEST HOUSTON
SEVENTH-DAY ADVENTIST CHURCH
Sunday Mornings

NORTHWEST HOUSTON
SEVENTH-DAY ADVENTIST CHURCH

Business Ministry Presents:

BUSINESS expo

Come and join us, put up your tent and peddle your wares for all to see and enjoy. Our one-day event offers the opportunity to Network and expose your business to other businesses and the community.

- Bring your business cards for exchange
- Exhibit your services/product (bring freebies if possible)
- Learn with our Free Seminars lead by business owners

June 11, 2017
10:00am – 3:00pm

Northwest Houston Seventh-day Adventist Church

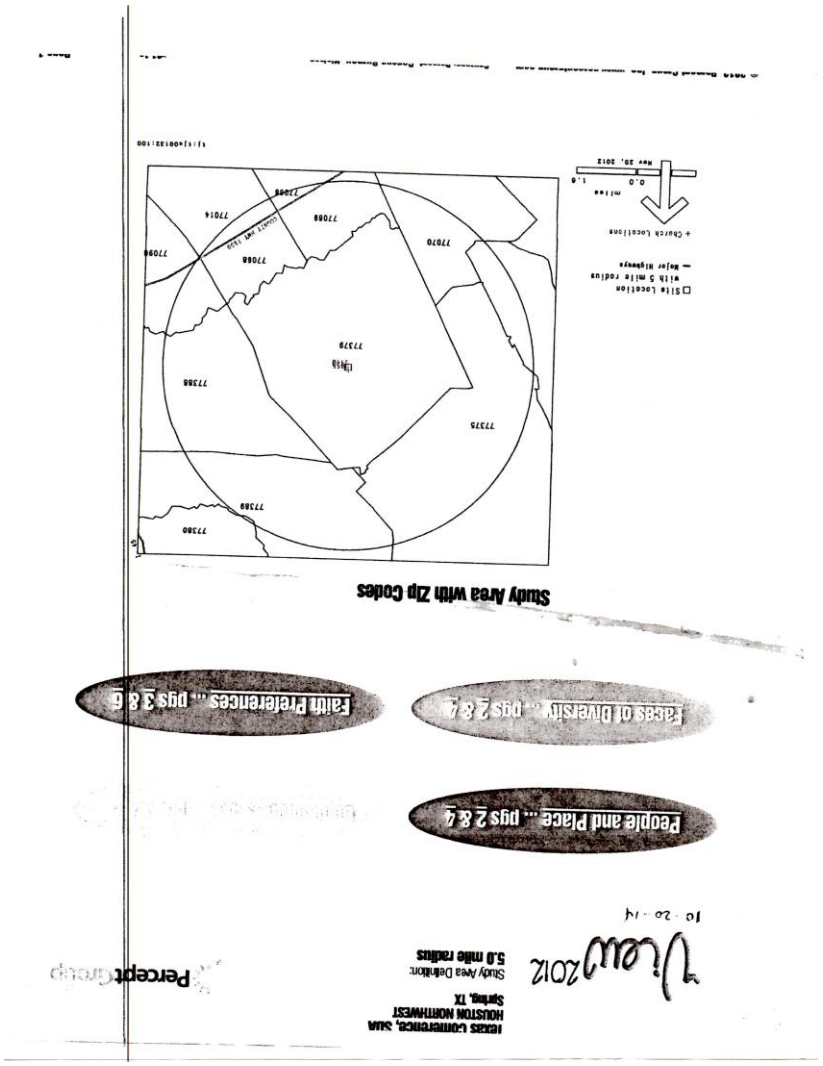
7126 Spring Cypress Rd.
Spring, TX 77379

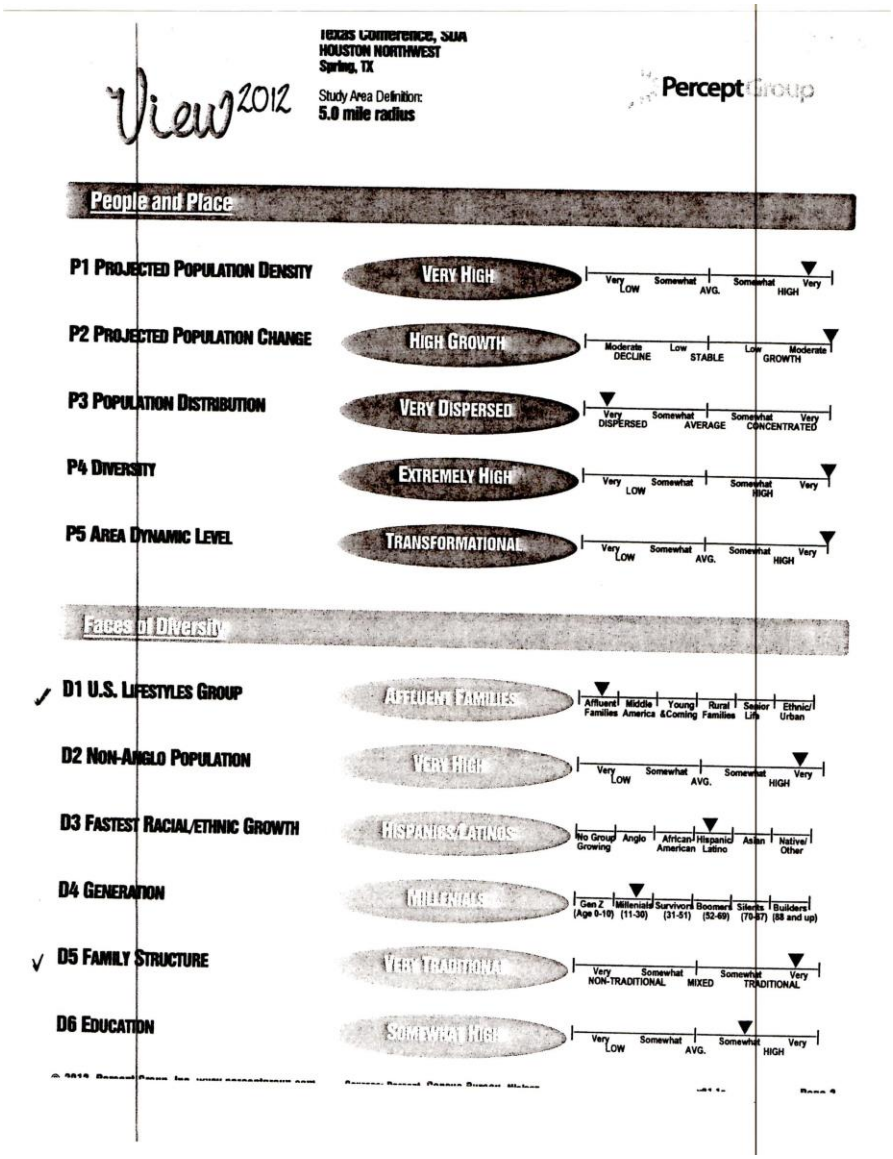
» **Registration Fee: $20.00**
» **Dress is Business Casual**

Please come early for set up and registration (8:30 am)
See agenda for scheduled activity. **Please RSVP by June 8, 2017**
For information please **Text** Fran Monroe at: (281) 701-5004

APPENDIX B

2012 Community Demographic Survey




Texas Conference, SDA
HOUSTON NORTHWEST
Spring, TX
View 2012
Study Area Definition:
5.0 mile radius
PerceptGroup
People and Place
P1 PROJECTED POPULATION DENSITY
VERY HIGH
Very LOW
Somewhat AVG.
Somewhat
Very HIGH
P2 PROJECTED POPULATION CHANGE
HIGH GROWTH
Moderate DECLINE
Low STABLE
Low
Moderate GROWTH
P3 POPULATION DISTRIBUTION
VERY DISPERSED
Very DISPERSED
Somewhat AVERAGE
Somewhat
Very CONCENTRATED
P4 DIVERSITY
EXTREMELY HIGH
Very LOW
Somewhat
Somewhat HIGH
Very
P5 AREA DYNAMIC LEVEL
TRANSFORMATIONAL
Very LOW
Somewhat AVG.
Somewhat
Very HIGH
Faces of Diversity
✓ D1 U.S. LIFESTYLES GROUP
AFFLUENT FAMILIES
Affluent Families
Middle America
Young &Coming
Rural Families
Senior Life
Ethnic/ Urban
D2 NON-ANGLO POPULATION
VERY HIGH
Very LOW
Somewhat AVG.
Somewhat
Very HIGH
D3 FASTEST RACIAL/ETHNIC GROWTH
HISPANICS/LATINOS
No Group Growing
Anglo
African American
Hispanic Latino
Asian
Native/ Other
D4 GENERATION
MILLENNIALS
Gen Z (Age 0-10)
Millennials (11-30)
Survivors (31-51)
Boomers (52-69)
Silents (70-87)
Builders (88 and up)
✓ D5 FAMILY STRUCTURE
VERY TRADITIONAL
Very NON-TRADITIONAL
Somewhat MIXED
Somewhat
Very TRADITIONAL
D6 EDUCATION
SOMEWHAT HIGH
Very LOW
Somewhat AVG.
Somewhat
Very HIGH

Texas Conference, SDA
HOUSTON NORTHWEST
Spring, TX

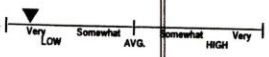
View 2012

Study Area Definition:
5.0 mile radius

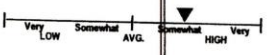
PerceptGroup

✓ **C1 Primary Concerns**

C2 RISC Level (Stress Conditions)

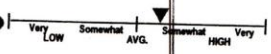


C3 Potential Resistance to Change

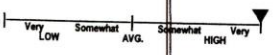


Faith Preferences

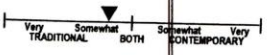
F1 Faith Receptivity — SOMEWHAT HIGH



F2 Financial Support Potential — EXTREMELY HIGH

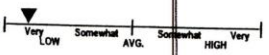


F3 Church Style — SOMEWHAT TRADITIONAL



✓ **F4 Church Program Preference** — RECREATION

F5 Adventist Preference — VERY LOW



Texas Conference, SDA
HOUSTON NORTHWEST
Spring, TX

View 2012

Study Area Definition:
5.0 mile radius

PerceptGroup

People and Place Detail

P1: How many people live in the defined study area?
Currently, there are 214,325 persons residing in the defined study area. This represents an increase of 112,014 or 109.5% since 1990. During the same period of time, the U.S. as a whole grew by 25.9%. (see MAP page 4)

P2: Is the population in this area projected to grow?
Yes, between 2012 and 2017, the population is projected to increase by 13.5% or 28,856 additional persons. During the same period, the U.S. population is projected to grow by 3.9%. (see MAP page 4)

Population History & Projection	1990 Census	2000 Census	2012 Update	2017 Projection
Study Area	102,311	132,828	214,325	243,181

Population Change	Actual Change From 1990 to 2000	Actual Change From 2000 to 2012	PROJECTED Change From 2012 to 2017
Study Area	30%	61%	13%
U.S. AVERAGE	13%	11%	4%

P3: How spread out is the population in the study area?
In the study area, the top three quarters of the population resides in approximately 43% of the geographical area. In the U.S. as a whole and in the average community, the top 75% of the population resides in just 25% of the populated geographical area. In comparison, the study area population is *more dispersed* within the overall area.

P4: What is the overall level of diversity in the area?
Based upon the number of different lifestyle and racial/ethnic groups in the area, the overall diversity in the study area can be described as *extremely high*. See D1 and D2 below.

P5: How dynamic is the study area?
As the population density and overall diversity in an area increase, the environment becomes more complex and challenging. Given these factors, the study area dynamic level can be described as *transformational*.

Faces of Diversity Detail

D1: How much lifestyle diversity is represented?
The lifestyle diversity in the area is *extremely high* with a considerable 29 of the 50 U.S. Lifestyles segments represented. Of the six major segment groupings, the largest is referred to as *Affluent Families* which accounts for 49.6% of the households in the area. The top individual segment is *Traditional Affluent Families* representing 22.2% of all households. (see MAP pages 13 and 14)

Households By U.S. Lifestyles Group	Affluent Families	Middle American Families	Young and Coming	Rural Families	Senior Life	Ethnic & Urban Diversity
Study Area	50%	39%	9%	< 1%	2%	< 1%
U.S. AVERAGE	15%	31%	15%	13%	7%	18%

D2 & D3: How do racial or ethnic groups contribute to diversity in this area?
Based upon the total number of different groups present, the racial/ethnic diversity in the area is *extremely high*. Among individual groups, *Anglos* represent 58.0% of the population and all other racial/ethnic groups make up 42.0% which is slightly above the national average of 37%. The largest of these groups, *Hispanics/Latinos*, accounts for 21.5% of the total population. *Hispanics/Latinos* are also projected to be the fastest growing group increasing by 37.2% between 2012 and 2017. (see MAP pages 4 and 7)

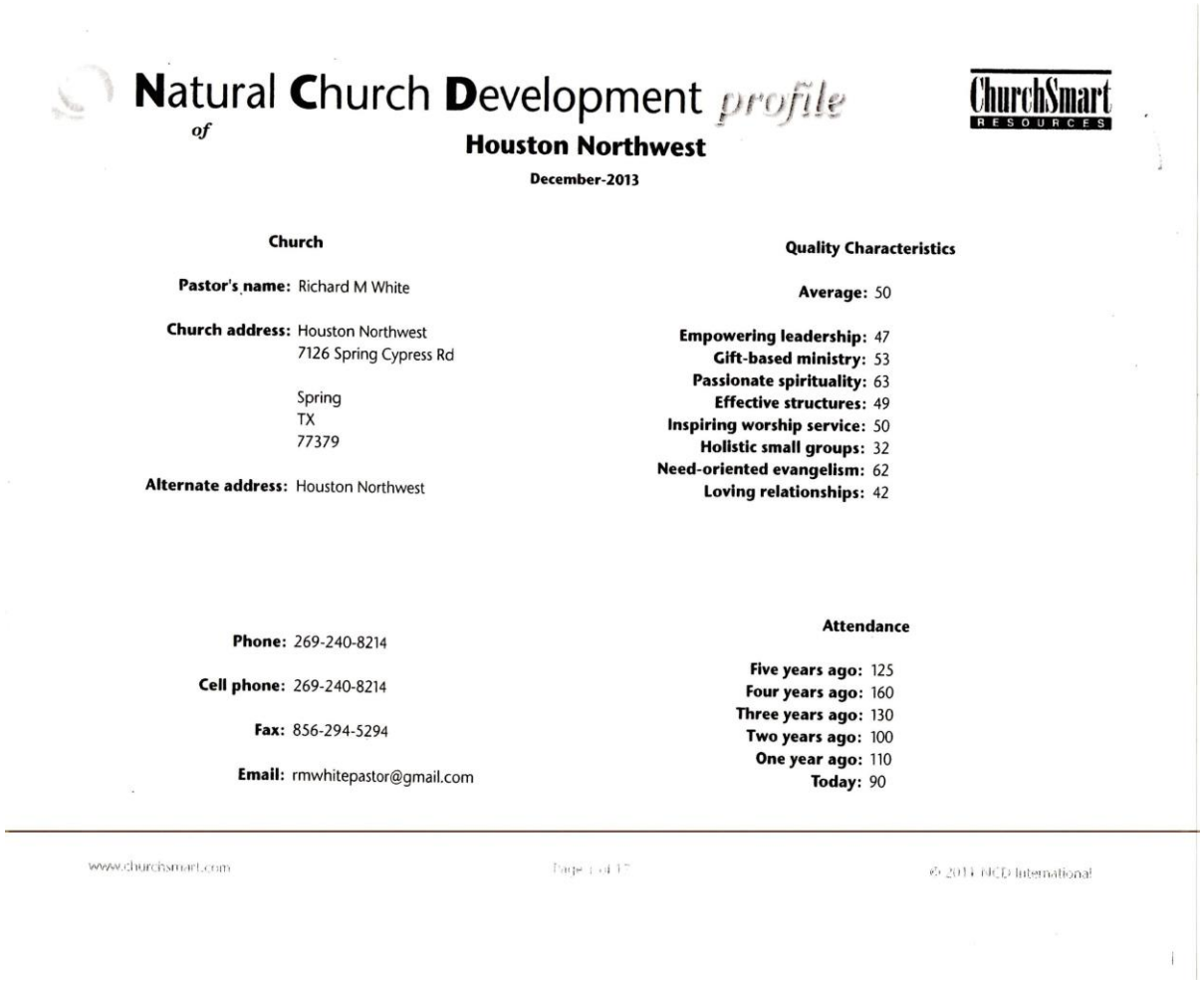
Population By Race/Ethnicity	Anglo	African-American	Hispanic	Asian	Native Am. and Other
Study Area	58%	10%	21%	8%	2%
U.S. AVERAGE	63%	12%	17%	5%	3%

D4: What are the major generational groups represented?
The most significant group in terms of numbers and comparison to national averages is *Millenials* (age 11 to 30) who make up 30.1% of the total population in the area compared to 27.3% of the U.S. population as a whole. (see MAP page 4)

Population By Generation	Gen Z 0 to 10	Millenials 22 to 30	Survivors 31 to 51	Boomers 52 to 69	Silents 70 to 87	Builders 88 & up
Study Area	18%	30%	27%	20%	5%	< 1%
U.S. AVERAGE	15%	27%	29%	20%	8%	1%

APPENDIX C

Natural Church Development (NCD) results (2013, 2015, 2016)



Natural Church Development *profile*
of
Houston Northwest
December-2013

ChurchSmart RESOURCES

Church

Pastor's name: Richard M White

Church address: Houston Northwest
7126 Spring Cypress Rd

Spring
TX
77379

Alternate address: Houston Northwest

Phone: 269-240-8214

Cell phone: 269-240-8214

Fax: 856-294-5294

Email: rmwhitepastor@gmail.com

Quality Characteristics

Average: 50

Empowering leadership: 47
Gift-based ministry: 53
Passionate spirituality: 63
Effective structures: 49
Inspiring worship service: 50
Holistic small groups: 32
Need-oriented evangelism: 62
Loving relationships: 42

Attendance

Five years ago: 125
Four years ago: 160
Three years ago: 130
Two years ago: 100
One year ago: 110
Today: 90

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Natural Church Development *profile*

of

Northwest Houston

September-2015

ChurchSmart RESOURCES

Church

Pastor's name: Richard M White

Church address: Northwest Houston
7126 Spring Cypress

Spring
TX
77070

Alternate address: Northwest Houston

Phone: 269-240-8214

Cell phone: 269-240-8214

Fax:

Email: rmwhitepastor@gmail.com

Quality Characteristics

Average: 65

Empowering leadership: 68
Gift-based ministry: 67
Passionate spirituality: 71
Effective structures: 68
Inspiring worship service: 64
Holistic small groups: 52
Need-oriented evangelism: 80
Loving relationships: 51

Attendance

Five years ago:
Four years ago:
Three years ago: 90
Two years ago: 173
One year ago: 131
Today: 138

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Natural Church Development *profile*

NCD America

of

Houston Northwest SDA Church

November-2016

Church

Pastor's name: Richard M. White

Church address: Houston Northwest SDA Church
7126 Spring Cypress Rd

Spring
TX
77379

Alternate address: Houston Northwest SDA Church

Phone: 269-240-8214

Cell phone: 269-240-8214

Fax:

Email: rmwhitepastor@gmail.com

Quality Characteristics

Average: 61

Empowering leadership: 65
Gift-based ministry: 63
Passionate spirituality: 62
Effective structures: 63
Inspiring worship service: 51
Holistic small groups: 55
Need-oriented evangelism: 77
Loving relationships: 51

Attendance

Five years ago:
Four years ago: 126
Three years ago: 150
Two years ago: 160
One year ago: 172
Today: 175

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APPENDIX D

Personality Style Profile survey for Small Groups

8

Personality Style Profile for small groups

Directions: Read across the page from left to right. In descending order, rank the selections in each of the 15 categories that best describes your behavior at work or in school. Use a **4** for the statement that is **most like you**, a **3** for the statement that is **often like you**, a **2** for the statement that is **occasionally like you**, and a **1** for the statement that is **least like you**. Write a number in the column under the **#** sign. Once you have made all your selections, add all your scores vertically and total them in the boxes below marked **W, X, Y,** and **Z.** (You must use the number 4, 3, 2, and 1 only once in each horizontal row of answers.)

Example:

My personality is mostly...	Commanding and direct	2	Outgoing and expressive	4	Easy-going and informal	1	No-nonsense and precise	3
		#		#		#		#
My personality is mostly...	Commanding and direct		Outgoing and expressive		Easy-going and informal		No-nonsense and precise	
I prefer an environment where I am surrounded by...	Personal achievements, awards, and goal reminders		Pictures, letters, and my "stuff"		Keepsakes, momentos, and comfort		Order, functionality, and organization	
My personal style tends to be...	Results-oriented		People-oriented		Process/team-oriented		Detail-oriented	
My manner of responding to others is...	To the point		Friendly and obliging		Steady and controlled		Cool and objective	
When listening to others, I...	Often become impatient		Find my attention drifting		Am willing to listen carefully		Am selective and focus on facts	
I enjoy talking with others...	About my achievements		About myself and other people		About my family and friends		About things, information, or organization	
In relationships, I tend to...	Direct others		Influence others		Accept others		Assess others	
When making decisions, I lean toward...	Being quick or using gut reactions		Doing what I feel		Studying the situation and being cautious		Collecting information and staying objective	
In terms of my time usage, I find that...	I'm always pressed for time		I tend to socialize at the expense of time		I respect time, but I'm not easlily pushed		I value and manage my time well	
The pace at which I live is...	Fast		Enthusiastic		Steady		Controlled	
My normal tone of voice is...	Emotional, direct, and dynamic		Emotional and zestful		Low-emotion and low-keyed		Unemotional and reserved	
My gestures most often seem to be...	Strong and quick		Open and friendly		Measured		Restricted and deliberate	
My preferred mode of dress is...	Formal		Casual		Conforming		Conservative	
My overall manner could be described as...	Authoritative		Stylish, friendly, or outgoing		Accepting or open		Evaluating or reserved	
My conversation centers around...	Getting to the"bottom line"		Stories about myself and others		"How to's" and/or relationships		Facts, information, and data	
# TOTALS	**W=**		**X=**		**Y=**		**Z=**	

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Scoring & graphing your profile

Instructions

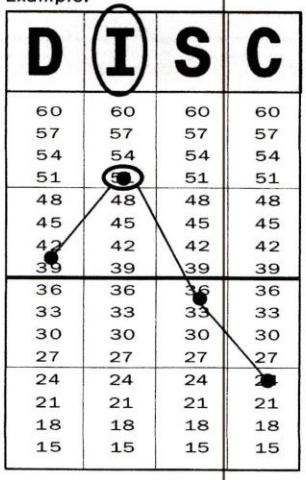
1. Check the accuracy of the # totals for each of the **W**, **X**, **Y**, and **Z** columns. All four columns, when totaled together, should equal 150. Your total for the **W** column is a measure of the ***D*** style. Your total for the **X** column is a measure of the ***I*** style. Your total for the **Y** column is a measure of the ***S*** style. Your total for the **Z** column is a measure of the ***C*** style.

2. Now plot the number from each column onto the graph below. Example: If you have scored 40 in the **W** column on page 6, place a point on the number 40 under ***D*** on the graph. (See example to right.)

3. Draw lines to connect your D, I, S, and C points, moving from the D to the I to the S, and then to the C. (See example to right.)

4. Circle the highest point on your graph. This is your core style. (See example to right.)

Example:



This is what your personality style looks like

	W	X	Y	Z
	D	**I**	**S**	**C**
	60	60	60	60
	57	57	57	57
	54	54	54	54
	51	51	51	51
High Intensity	48	48	48	48
	45	45	45	45
	42	42	42	42
Midline	39	39	39	39
	36	36	36	36
	33	33	33	33
Low Intensity	30	30	30	30
	27	27	27	27
	24	24	24	24
	21	21	21	21
	18	18	18	18
	15	15	15	15

Your graph

The DISC graph is a wonderful tool that helps you visualize your personality style. You can see the intensity of each of the four core styles. You should be most concerned with the points above the midline. These are your behavioral strengths. The remainder of this workbook focuses on the qualities and characteristics of each of the four core styles.

The behavior of most of the population is a combination of two or more styles above the midline. This is called your *style blend*. If you have only one point above the midline, you have a *pure* behavioral style. Take a look at your highest (circled) point and where it falls in relation to the other three points on your graph. All of your points above the midline contribute to your style blend. Are you a **DC**, **SIC**, **IDS**, **CS**, **IS**, or a pure High **C**?

What's your style? _____

Please write the letters (D,I,S,C) that correspond to the points on your graph above the midline, beginning with the highest point (letter). The following pages will familiarize you with the DISC Personality System and your personality style.

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APPENDIX E

Spiritual Gifts Questionnaire

14. Adapting easily in a culture different from mine.	1	2	3	4	5
15. Enjoying the responsibility for the spiritual growth of a group of Christians.	1	2	3	4	5
16. Enjoy being called upon to do special jobs around the church.	1	2	3	4	5
17. Enabling persons to learn biblical truths in detail.	1	2	3	4	5
18. Applying truth effectively in my own life.	1	2	3	4	5
19. Able to organize ideas, people, things and time for more effective ministry.	1	2	3	4	5
20. Judging well between what is poor and what is good (or evil and good).	1	2	3	4	5
21. Sharing joyfully how Christ has brought me to Himself.	1	2	3	4	5
22. Being an instrument for dislodging the complacent and redirecting the wayward to face spiritual reality.	1	2	3	4	5
23. Generally being more excited about the future than the past.	1	2	3	4	5
24. Giving things or money liberally to the Lord's work.	1	2	3	4	5
25. In the name of the Lord, healing the emotionally disturbed.	1	2	3	4	5
26. Ushering or cleaning up at a church related facility.	1	2	3	4	5
27. Providing a gracious haven for guests.	1	2	3	4	5
28. Taking prayer requests more seriously than other Christians seem to.	1	2	3	4	5
29. Having insights of truth which bring conviction to other Christians.	1	2	3	4	5
30. Knowing where I am going and seeing other Christians follow me.	1	2	3	4	5
31. Aiding the undeserving.	1	2	3	4	5

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32. Learning well another language in order to minister to a different people.	1	2	3	4	5
33. Sacrificially giving myself for young or straying Christians.	1	2	3	4	5
34. Enjoy routine work at church that would bore others.	1	2	3	4	5
35. Explaining clearly Scriptural teaching to others.	1	2	3	4	5
36. Enjoy working out solutions to complicated problems.	1	2	3	4	5
37. Able to set goals and make effective plans to reach them.	1	2	3	4	5
38. Tending to look beneath the surface and question people's motives.	1	2	3	4	5
39. Explaining clearly Bible truths that point people to Jesus as the Savior.	1	2	3	4	5
40. Verbally challenging those who seem spiritually apathetic.	1	2	3	4	5
41. Trusting in the presence and power of God for the impossible.	1	2	3	4	5
42. Feeling deeply moved when confronted with urgent financial needs in God's work.	1	2	3	4	5
43. In the name of the Lord, treating successfully those who are spiritually sick.	1	2	3	4	5
44. Typing, filing or recording figures or minutes for the Lord's work.	1	2	3	4	5
45. Having a knack for making strangers feel at home.	1	2	3	4	5
46. Prayer is one of my favorite spiritual exercises.	1	2	3	4	5
47. Acquiring and mastering new facts and principles of Bible truth.	1	2	3	4	5
48. Influencing others toward accomplishing biblical goals.	1	2	3	4	5

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49. Visiting in hospitals or retirement homes and being blessed.	1	2	3	4	5
50. Being able to relate well to Christians of different races, languages or cultures.	1	2	3	4	5
51. Knowing intimately and being well known by those I serve and guide.	1	2	3	4	5
52. Feeling satisfaction in doing menial tasks for God's glory.	1	2	3	4	5
53. Making difficult biblical truths understandable to others.	1	2	3	4	5
54. Choosing from several biblical alternatives an option which usually works.	1	2	3	4	5
55. Able to lead a group in making decisions together.	1	2	3	4	5
56. Accurately recognizing what spiritual gift another Christian has and does not have.	1	2	3	4	5
57. Emphasizing a message which is primarily the Gospel of salvation.	1	2	3	4	5
58. Able to counsel effectively the perplexed, guilty or addicted.	1	2	3	4	5
59. Feeling sure I know God's special will for the future growth of His work even when others are not.	1	2	3	4	5
60. Able to earn much money for giving to the Lord's work.	1	2	3	4	5
61. Praying for others so that healing occurs.	1	2	3	4	5
62. Distributing Gospel literature and papers in my community.	1	2	3	4	5
63. Having a genuine graciousness and appreciation of each guest.	1	2	3	4	5
64. God consistently answers my prayers in a tangible way.	1	2	3	4	5
65. I study and read a great deal to learn biblical truths.	1	2	3	4	5

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66. Steering others through difficulties in the Lord's work.	1	2	3	4	5
67. Taking shut-ins out for a drive and assisting them in practical ways.	1	2	3	4	5
68. Enjoying life in a foreign country.	1	2	3	4	5
69. Helping needy Christians by guiding them to relevant portions of the Bible and praying with them.	1	2	3	4	5
70. Willing to take orders rather than give them.	1	2	3	4	5
71. Communicating biblical truths to others which produce changes in knowledge, attitudes, values or conduct.	1	2	3	4	5
72. Nominating others for positions which prove to be good selections.	1	2	3	4	5
73. Able to recruit Christians and put them to work exercising their spiritual gifts.	1	2	3	4	5
74. Can see through a phony before his phoniness is clearly evident.	1	2	3	4	5
75. Continually seeking out unbelievers in order to win them.	1	2	3	4	5
76. Comforting a Christian in his affliction or suffering.	1	2	3	4	5
77. Trusting in the reliability of God when all looks dim.	1	2	3	4	5
78. Willing to maintain a lower standard or living in order to benefit God's work.	1	2	3	4	5
79. Helping effectively those who are mentally challenged.	1	2	3	4	5
80. Happy to be a teacher's aide in a Bible class.	1	2	3	4	5
81. Enjoying strangers in my house.	1	2	3	4	5
82. Sometimes praying when I probably should be doing other things.	1	2	3	4	5

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83. Able to distinguish key and important facts of Scripture.	1	2	3	4	5
84. Others follow me because I have knowledge which contributes to the building up of my church.	1	2	3	4	5
85. Talking cheerfully with those in prison, or the lonely shut-in person.	1	2	3	4	5
86. Having ability to learn foreign languages.	1	2	3	4	5
87. Able to restore persons who have wandered away from their Christian community.	1	2	3	4	5
88. Enjoying it when others express a need for help.	1	2	3	4	5
89. Training Christians to be more obedient disciples of Christ.	1	2	3	4	5
90. Feeling an unusual presence of God when an important decision needs to be made.	1	2	3	4	5

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Spiritual Gift Evaluation Sheet

Check back and make sure you have circled a number for every one of the 90 questions.

Following is a score sheet for this test. You will notice that this sheet has 90 spaces. Find the number you circled for question 1, and write that number in the first space. Find the number you circled for question 2, and write that number in the second space, and so on, until you have placed a number in each of the 90 spaces. Then add the numbers from left to right in each row. For example, in Row A, add together the number in space 1, plus the number in space 19, plus the numbers in space 37, space 55, and space 73. Write the total in the column headed "Total."

Example:

	Score 1	*Score 2*	*Score 3*	*Score 4*	*Score 5*	**Total**	*Gift*
Row A	1 2	19 4	37 4	55 3	73 5	18	**Administration**

	Score 1	*Score 2*	*Score 3*	*Score 4*	*Score 5*	*Total*	*Gift*
Row A	1	19	37	55	73		Administration
Row B	2	20	38	56	74		Discernment
Row C	3	21	39	57	75		Evangelist
Row D	4	22	40	58	76		Exhortation
Row E	5	23	41	59	77		Faith
Row F	6	24	42	60	78		Giving
Row G	7	25	43	61	79		Healing
Row H	8	26	44	62	80		Helps
Row I	9	27	45	63	81		Hospitality
Row J	10	28	46	64	82		Intercession

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Row K	11	29	47	65	83	Knowledge
Row L	12	30	48	66	84	Leadership
Row M	13	31	49	67	85	Mercy
Row N	14	32	50	68	86	Missionary
Row O	15	33	51	69	87	Pastor
Row P	16	34	52	70	88	Service
Row Q	17	35	53	71	89	Teacher
Row R	18	36	54	72	90	Wisdom

Circle the three highest scores and follow the instructions below.

In the spaces below, write the gifts on which you scored the highest. You will probably find two or four scores that are quite close together. This is your *probable* "gift cluster."

1. _____
2. _____
3. _____
4. _____

Also add below any gifts you thought you had, even if the scores were not among the highest. These need further consideration along with those listed above.

5. _____
6. _____

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APPENDIX F

Membership, Attendance and Baptism Analytical Data

	Houston Northwest SDA Church **Membership, Attendance and Baptism Analysis** **For the Years 2003 to 2016**			
Years	Years	Membership	Average Attendance	Annual Baptisms
2003		303	150	0
2004		281	150	0
2005		298	144	0
2006		298	120	0
2007		293	Not Available	11
2008		293	Not Available	6
2009		288	155	7
2010		315	183	5
2011		316	Not Available	2
2012	*BASE YEAR*	***326***	***126***	***7***
2013	*Project Years (2013-2016)*	***321***	*150*	***18***
2014		***351***	*160*	***14***
2015		***355***	*172*	***9***
2016		***367***	***176***	***14***
	Variance Amounts (Yr.2016-Yr.2012)	**41**	**50**	
	Percentage change	**12.58%**	**39.68%**	
	Four year average	**3.14%**	**9.92%**	
	Totals Baptism-Project Years (2013 to 2016)=>			**55**

APPENDIX G

Church Statement of Cash Flow Analysis (2012 and 2016)..

NORTHWEST HOUSTON SDA CHURCH **SUMMARY OF CASH FLOW STATEMENT** **For the Year Ending 2016**	**Base Year 2012**	**2016**	**Amount Var. (2012-2016)**	**Percentage Var. (2012-2016)**
LOCAL CHURCH CASHFLOW:				
CASH INFLOW				
Rental Income	$74,580	$33,435	$(41,145)	
Total Rental Income	74,580	33,435	(41,145)	-55.17%
Local Church funds:				
Offering-church expenses	117,919	129,418	11,499	
Departmental ministries	*36,405*	*83,905*	47,500	
Total Local Church funds:	154,324	213,323	58,999	**38.23%**
Total Cash Inflow (Rental Income & Local Church Funds)	**$228,904**	**$246,758**	**$17,854**	7.80%
Total increase in Local Church Funds (2012-2016)				**38.23%**
Four-year average increase				**9.56%**
CASH OUTFLOW				
Church Operating Expenses	178,981	106,475	(72,506)	**-40.51%**
Departmental ministries	*33,779*	*124,864*	91,085	***269.65%***
Total Expenses before Special Projects	**212,760**	**231,339**	**18,579**	
Budget Variance	**16,144**	**15,419**		
Evangelism Budget Funding	**8,293**	**45,888**	**37,595**	**453.33%**
(SOURCE OF INFORMATION-MONTHLY TREASURERS REPORT)				

APPENDIX H

Leadership Summit (Vision and Mission statements)
Northwest Houston SDA Church
Organization Overview
Creating Vision, Mission and Core values
October 11, 2013

Vision: ***A Beacon of Truth Transforming Lives*** (FINAL)

Mission: Transforming lives in our community with the Gospel, through the ministries of healing, health, and education.

What do we do/ the ministries?
The ministries of health, education and healing
Why we do it?
To transform lives
Where we do it?
In the our (Spring) community
When do we do it?
It is an implied ongoing process.
How we do it?
With the Gospel of Jesus Christ

Objectives- focus on the core competence of our church's mission:

- Health and wholeness facility
- Family life and marriage center
- Educational institute
- Youth worship and activity center

Value systems: What we uphold as most important to us.

- Unity
- Diversity
- Compassion
- Stewardship

NHWSDA 2013
Church Ministry Organization
Completion

Vision: A Beacon of Truth Transforming Lives
Mission: To transform the lives of individuals in our community with the gospel of Jesus Christ, through the ministries of health, healing, education, and fellowship.
Core Values: Unity, Love, Compassion, and Stewardship

APPENDIX I

Annual Evangelism Strategic Plans (2013 to 2017)

NW Houston SDA Church
Evangelistic and Church Growth
Strategic Planning
For 2013-2015

Results of T.O.W.S. Analysis

THREATS
Liability Insurance
Invisible in the community
Surrounding area is saturated with churches
Changing demographic
Potential for possible buy out
Expansion of other churches (could lock us in & force us to sell)

OPPORTUNITIES
Only two Adventist churches in the area
Strategically located (main intersection)
Growing community (upward growth, multicultural)
Lots of Christians in the area
Perfect location for a Christian school
--safe place for children
--less stress for parents with kids being in a Christian environment
Better marketing with electronic church sign

WEAKNESSES
Unfaithful giving (tithe & offering)
Poor acoustic system
Lack of apathy in our service to Christ.
Lack of appreciation for being stewards of God's grace
Low spirituality
Disengaged youth
Cultural divide (difficulty with amalgamation of cultures)
People are too busy to get involved in activities at church (leaves the burden on a few people that have more time than others)
Untimely communication & dissemination of information
Lack of growth (stagnation)

STRENGTHS
People
Outstanding musical talent
Multi-talented people
Dynamic Pastor

Great location (surrounded by apartment complexes & neighborhoods)
Committed group of people desire to finish the work of Christ
Long Term Possibilities (Suggestions from members)
-Church will provide commercial services: Daycare, Senior care. Things that will bring revenue to the church.
-Health Institute on church campus
-Church will own residential properties, schools, clinics. Church campus will be a safe haven for community

Pastor Richard M. White
Ministerial Work Plan Framework
For The Houston NW Seventh-Day Adventist Church
2013

The Ministerial Work Plan Framework's main goal is to assist the pastor in gathering information, gain insight, and fairly understand the church and its community.

The framework does not replace the current operational model of the church; it only seeks to give the pastor a basic representation of the church's vision, mission, culture, philosophy, and spirituals maturity. The work plan will also help to establish effective and timely communication and address the membership concerns between the pastor, leaders and members.

Sermons planned for the first quarter of 2013, are geared to present a fair understanding of God, Christ, The Holy Spirit, and Man's accountability and responsibility to God, Self, Others, and Creation. For the remaining quarters of 2013, the theme of each quarter is explained below.

Dates are tentative and are subject to change based on prior church commitments. No specific church plan will be proposed within the training classes, the classes are generic in nature and it will be up to the church body, at a later date to create a strategic management plan based on the church's goal and the community's needs.

MEETINGS AND VISITATION PLANS

Meetings and Interviews with Church Leadership

January 2013 –April 2013

First Elder
Elders' counsel
Prayer Ministry
Worship Committee
Church Clerk
Treasury and Finance Committee
Deacon counsel
Deaconess counsel
Sabbath School Committee
Youth Ministries and AYS
Pathfinders and Adventurers
Communications Department
Community Services
Men's ministries
Women's ministries
Personal Ministries
Stewardship Department
Evangelism team including Bible workers & colporteurs
Hospitality/ Social Committee
Disaster Relief Committee

Meeting and visitation with Community Leadership

May 2013-July 2013
Mayor
Counsel officials
Fire Chief
Police Chief
Hospital Chaplains and Director of Nursing or Administrator
Other Church leaders in the community (Non-Adventist)
Other Adventist church Pastors
Community organizations
Community activist
Local High School principles
Business Owners
Funeral Home directors

Membership Visitation
February 2013-
First membership to visit –members that have not attended church for the past year
Current members

SERMONS
Pastor's Sermons Topics
1st. Quarter of 2013 (The Nature of the Trinity and Man)

January 5 - Inevitable Decision
January 12 - The Nature of Christ
January 19 - **The Meaning of the Cross (Possible absent)**
January 26 - The Love of Christ
February 2 -The Nature God
February 9 - Creator and Creation
February 16 - The Holy Spirit and Spiritualism
February 23 - The working of the Holy Spirit
March 2 - The Mysteries of God
March 9 - The Power of the Gospel
March 16 - Man in the Image of God
March 23 - Stewards of the Gospel
March 30 - "Suffer the little Children" – A Focus on Youth Ministry

2nd. Quarter of 2013 (The Bible and Christianity Today)
3rd. Quarter of 2013 (The Heritage, Doctrine, and Purpose of the SDA Church)
4th. Quarter of 2003 (The priesthood of all believers)

CHURCH MANAGEMENT & MINISTRY CLASSES

Pastor's Management Structure
February 2012-
Undershepherd Teams (Group Leadership)
Small Group Ministry
Prayer & Worship Ministry

Pastor's Study Classes
February 2012-
Bible Study Class
Sabbath School for new members
Prayer Meetings
Pastor's Book Club
Youth Forum –Discussion with the Pastor

Pastor's Seminar Series
March 2013 to April 2013
A **New World**-Understanding Christianity and the Post-Modern World
12-part series given in 6 sessions

June 2013 to July 2013
Stewards of His Mysteries-An insight on the Stewardship of Christian and the Gospel
8-part series (2 hours per)

Pastor's Leadership & Evangelism Classes
August 2013 – November 2013
Holistic Steward Leaders Training; Scriptural Personal Reflection; Small Group Ministries; Bible Study Training Classes; Colporteur training
Marketing and promoting your church; Friendship Ministries; Evangelism classes

ASSESSMENTS AND OUT-IN REACH MINISTRY

Assessments
September 2013- December 2013
Church- felt needs
Church's Spiritual Gift Inventory
Community-demographics and research
Training Classes-*December 2013*

Outlook for 2014
Possible Church Ministries Implementation

Outreach Ministries
Felt needs meetings and seminars

In-reach
Evangelistic Campaign

Community events
Health outreach
Week of prayer (s)
Mini –Evangelistic series
Membership building

Training Classes
Membership Maintenance
Welcome and hospitality training

NW Houston SDA Church
Evangelism Campaign Plan for 2014
Theme: A Year to Edify and Equip the Laity for Evangelism

MISSION:
The mission of the Northwest Houston SDA Church evangelism department is to edify, equip, and empower the members to initiative and promote outreach ministries in their community .

PURPOSE: The emphasis of the 2014 evangelist campaign is to focus on edifying and equipping the laity of the Northwest Houston SDA Church to:

- Identify their spiritual gifts.
- Utilize their talents, skills, resources, and time to promote church unity and fellowship.
- Work collectively with church leaders and fellow members to create and initiative outreach ministries in the community.
- Create ministry opportunities among the membership to participate in outreach activities.

OBJECTIVES:

1. Hold five to seven training classes on spiritual gifts inventory, small groups ministries, church growth, friendship evangelism, stewardship and church leadership.
2. Invite community organization, working with various department within the church, to make presentations on family life, health, educational, and other lifestyle issues that are affecting the immediate community. Invited guest will be individual from the community as well as from the church membership.
3. Invite approximately eight guest speakers throughout the year to preach and hold workshops on edifying and equipping the laity for effective evangelism in their community. The attempt is to bring members to the understanding that evangelism is on an individual basis and each member is personally responsible to proclaim the message of Christ to their immediate community. Tentative invites guest speakers are, Dr. Hyvett Williams, Dr. Clifford Jones, Dr. Joseph Kidder, Dr. David Sedlack, Dr. Errol McLean, Dr. Paul Buckley, Pastor Augustus Ogiste, and Dr. Jeanette Byson.
4. Hold a two to three week Fall Revival Campaign around the end of November 2014 to reap the results of the planting work over the year.
5. Give out over 1,000 pieces of literature, hand bills and or books in the community.

EXPECTED RESULTS:

1. Increase the current members participation in outreach ministries from 20% to 50%.
2. Increase outreach ministries by 100% and implement follow procedures to maintain correspondence with attendees, especially those who have not been exposed to the gospel. Presently the two outreach ministries are International Day and Vacation Bible School.
3. Assist the members in identifying and assessing their spiritual gifts.
4. Increase the membership by 35 individuals, 25 baptism and 10 transfers in at the end of 2014. Presently there are approximately 162 active members as of September 2013.
5. Increase attendance by 15% by the end of 2014. As of September 30, 2013, the average attendance is 155 each Sabbath up from 110 at the end of December 31, 2012.
6. Increase contribution in both tithes and offerings by 10%
7. Formation of at least 3 small group ministries.
8. Increase church leaders in participating in outreach ministries by 200%

Evangelism Budget for 2014

Budgeted Expenses:

- ***Planting Period*** (January 2014 to October 2014):
    - Cost per Speakers; tentatively seven (7) speakers slated throughout the year:
        - Airline ticket: $350
        - Honorarium: $200
        - Travel (Auto mileage & tolls)
        - Lodging: with Pastor or host member
        - Meals: from host member, pastor, or church

        Budgeted total cost: $ 4,400
    - Equipment:
        - Video camera for live screening
        - One additional roaming mike
            - Budgeted total cost of Equipment:
    - Material and Supplies:
        - Books
        - Posters and marketing material & Supplies
        - Advertising cost

        Budgeted total cost of Materials and Supplies: 2,350

Total Planting Period Cost **$ 6,750**

- ***Fall Revival Campaign*** (November 2014):
    - Announcements/Mailers/Flyers:
    - Auditorium Rental (Not Church)
    - Bibles Number (100) Cost @ ($12.5)
    - Incentives-Bible, etc.
    - Newspaper Advertising
    - Radio or Television Spots
    - Rental Equipment
    - Seminar Materials
    - Guest Speaker –(Honorarium and per diem) [Dr. Earl McClean)
    - Musician (Bernardo Johnston-member)
    - Bible Worker (Nona Palmer-member)
    - Utilities
    - Misc. Expenses
    - Nursery
    - Other

Total Fall Revival Campaign cost	**$ 7,000**
Total Budgeted Expenses	**$13,750**
Budgeted Income:	
Church Budgeted support (70% of Planting Period cost)	
Church Budget support (33% of Fall Revival Campaign cost)	
Individual Support	
Offering from Revival campaign	
Conference (30% of Planting period cost)	$ 1,750
Conference (67% of Fall Revival Campaign cost)	2,000
Total Conference support	$ 10,750
Total Budgeted Income	**$ 13,750**

NWHSDA Church
2015-16 Evangelism Program & Initiative

1. Praying for one another and our Church- *"A Labor for Love"*
    - Promote Wednesday High Prayer meeting
    - Preach at least one sermon per month on Prayer
    - Have three weeks of prayer, one for the youth
    - Encourage members to pray three times per day and journal prayer
    - Have at least one all night prayer vigil.

2. Outreach for our Community Youth and Young Adults
    - *"Youth Life Skills and Felt Needs Initiative"* Reach out to two small community with felt needs programs and activities i.e. cooking classes, healthcare prevention, personal finance, etc.
    - *"Youth Outreach Music Initiative"* (Youth & Young Adult singing group & Bell Choir) *"reaching souls for Christ in our community through the ministry of music."*

3. *"Essence and Excellence of Christian Leadership"* special guest speakers (3/14, 4/11, 5/2, 5/16, 9/5, 9/26)
    - Inviting guest speakers from the Adventist churches and educational universities who are pastors, administrators, and or professors to give their personal and ministerial insight on Christian leadership.
    - March 14 – Dr. Clifford Jones, April 11 – Dr. Trevor O'Reggio, May 2 -Edwin Romero, May 16 – Pastor Elton DeMoraes, September 5 – Dr. Joseph Kidder, September 26 – Dr. Stan Patterson, Pastor October 10- Dennis Adawobsa.

4. *"Apocalyptical and Divine Revelation"*-An indebt theological study course Starts March 28
    - 32-week course studying the Biblical books of Daniel and Revelation to gain an understanding of the historical and prophetical content and context of these Bible books.
    - Upon completion, the student will be rewarded a completing certificate (80% attendance).
    - Students will be able to give an indebt and intelligent scholarly explanation and study of the books of Daniel and Revelation while strengthen their faith and belief in Bible prophecy.

5. *"15 Workers and 35 Bible Studies in '15"*
    - Fifteen of the members who have been attending previous theology class are expected to conduct at least 2-3 Bible studies in 2015.
    - They will be given the *"It Is Written"* Bible study series.

6. *"Fill the Baptistery Sabbath"* 5 in 2015
    - Fill the baptismal pool five time for the year with the anticipation of baptizing new candidates

7. *"Explore our Adventist Heritage"* Mission (June 24- July 1, 2015) and AYS Sessions (every other)

- Trip to Battle Creek, M.I. to visit the birthplace of Adventism and read the book on Adventist Heritage.
- Participants upon returning will presentations a few reflections about their visit to Battle Creek.
- AYS Adventist Heritage Sessions.

8. *"Reaping the Harvest."* Evangelism Campaign
    - Revival with Guest Speaker Dr. Augustus Ogiste – Senior Pastor of New Life SDA Church in Pennsylvania, (Tentatively-Last week in October-first week in November)

9. Children's Sunday Morning Theology and Christian History class (first three Sundays of every month, from 11:30am to 12:30pm).

10. Health Program for 2015

NWHSDA Church
2016 Evangelism Plans
Theme: ***"Seeking the Lost"*** (Revised 11/14/15)

Vision:
The steward the message of compassion, fellowship, stewardship and hope to the lost in our community

Mission:
The mission of the Northwest Houston SDA Church evangelism department is to edify, equip, and empower the church leaders to become more compassionate in ministry to each other, members, visitors and community by stewarding the gospel of Jesus Christ in in love, kindness and empathy.

2016 Goals

1. **Praying and fasting** programs, for one another and our church to minister and grow in our community
    - Continue the Monday and Friday morning church leaders prayer at the church from 5:30-6:30am
    - Fasting of the church from 7:00am to 2:00pm Mondays and Fridays.
    - Continue the Small Group prayer meeting at 6:30-7:30pm on Wednesdays.
    - Promote Wednesday Night Prayer meeting.
    - Preach at least one sermon per quarter on Prayer.
    - Have two weeks of prayer (one for the youth and young adult) for the year.
    - Encourage members to pray each day and journal their prayer.
    - Have at least one all night prayer vigil.
2. **Evangelistic campaign** with Andrews University Field School (NADEI) in May 2016:
    - Partnership with Andrews University, the Texas Conference and two other churches to hold a ***"field School"*** for seminarian from Andrews University for the month of May. The field school will be conducted by Dr. Errol McLean of NADEI, and will last the entire month of May with about 12-16 seminarians (see email attached).
    - The target area is a ten-mile radius around the current church location. The target age is youth and young adults between the ages of 21-35.
    - Year-round initiatives and outreach activities and programs to engage and connect with our community.
    - The expected individuals to be reached by the efforts of the evangelist and personal ministry team of the church is over 300 with over 125 bible studies conducted between (October 2015 and May April 2016).
    - The expected baptism is 75 new members.
    - Guest evangelist speakers each quarter.
3. **Church plant** in June 2016:
    - Plant a group with at least 50 of the newly baptized members and two to three families for the church.
    - Possible location 5-10 miles north of the current church location
    - The make-up of the membership should consist of youth and young adults between the ages of 21-35.
4. **Annual mission trip** to St. Lucia in July 2016:
    - A combination of medical, building and music missionary work to the island of St. Lucia in during July 14-24.
    - Expected missionaries 30-40 individual both from the church and other professional individuals.
    - The expected goal is to offer medical, dental, and vision screening to the members of the church in Laba, St. Lucia as well as citizens in their immediate community. We will also offer veterinarian service to farmers and assist in the building a senior home for an older couple as well as completing the library and research center and

the Laba SDA church school. Finally, we will assist in a one week musical coaching and training class at the church.

5. **Year-round Bible study**, discipleship and leadership classes:
    - Sabbath 2:30pm baptismal and new beginners class.
    - Sabbath 4:00pm theology and doctrinal class.
    - Sunday morning noon children Bible and theology class (ages 10-17).
    - Weekly small group Bible study and discipleship classes.
    - Expect to conduct 125 Bible studies by May 30, 2016.
6. **"Stewardship of the Gospel"** sermons, workshops and presentations:
    - One sermon each month on what it means to be a Steward leader and to steward the gospel.
    - 16-week seminar and workshop on *"Stewarding the Gospel"* (members being evangelists)
    - Distribution of stewardship publication, books, and materials.
7. **Church School** established in August 2016. Northwest Adventist School –"*Education is Evangelism"*
    - Projected open date August 2016
    - Include a daycare facility
    - Minimum number of children expected to begin with 26.

2016 Strategies during the Harvest Cycle

Sow

- 24-hour prayer vigil
- Glow tracks and missionary mailmen
- Bible study interest mailing
- Special day events (farmers field day, health fair, monthly movie nights, blood drive, seminars) focus on evangelism and small group ministry
- Retreats (marriage, men's and women's, music)
- Outreach (Sports and athletic ministry, nursing home visitation, homeless, prison)
- Felt needs seminars (finance, divorce, child rearing, relationships)

Grow

- Small groups (prayer, leadership, stewardship)
- Bible studies (new beginners class, theology class
- Spiritual gift inventory
- Discipleship classes
- Members Book club
- Field mission trip to St. Lucia July 2016
- Seminars and presentation (16-week seminar on *"Stewardship of the gospel."*
- Community Musical outreach
- Potluck every Sabbath *"Fellowship meals."*

Reap

- Fill the baptismal pool quarterly
- Dr. Errol McLean of Andrews University NADEI -May 2016 field school evangelism campaign
- Guess speakers (Pr. Tela, Pr. Eddie Hypolite, Pr. Agustus O'Giste, Pr. Gorden Frazer, Dr. Paul Buckley, Elder Shane McIntosh, Pr. William Bonella)
- *"New beginning"* Studies

Keep

- Introduction to church membership seminar

- Home visits to new members
- Add new member to ministry teams
- Assign new member to groups (Bible study, small groups, Sabbath school, ministries)

YEAR-ROUND FUNDS

Local church	$10,000
Conference support [Soul winning (Harvest Cycle)]	7,000
Total funds needed	$17,000

SPECIAL PROJECT REQUEST (ANDREWS UNIVERSITY FIELD SCHOOL)

Speaker:	Dr. Errol McLean
City:	Houston
Church:	Houston Northwest SDA
District pastor:	Richard M. White
Meeting Dates:	May 1 to May 28

BUDGETED EXPENSES:	
Announcement /Mailers/ Flyers	$12,000
Auditorium Rental (not church)	
Bibles Qty. _250 @ $ 13	3,250
Incentives –Books, etc.	2,000
Advertising (newspaper, radio, TV)	2,200
Rental of equipment	
Nursing Expenses	500
Bible Worker $2,400 min/mo.	4,800
Guest Speaker	
(per diem, honorarium)	2,000
Guest Speaker (travel exp.)	6,500
Musician	
(per deim, honorarium)	12,000
Employee Equipment Allowance	
Utilities (not church)	
Misc. Expenses (Andrews-NADEI Field School student expenses)*	15,000
TOTAL EXPENSES	$60,250

*** See attached email for detail**

FUNDING SOURCES	
Local Church	15,000
Texas Conference	30,250
NADEI	15,000
TOTAL FUNDING	$60,250

Note: -Possible partnering with Spring-Tomball Church and one other church for the campaign.

-Only organizational and promotion cost to establish the church school is include announcements line of the budget.

- We will partner with the Personal ministry department to achieve most of these goals

Northwest Houston SDA Church
Evangelism & Personal Ministry 2017 Plan
"The Year of the Children 2017" and Other Focus Plans
December 12, 2016

A. Children Ministry Plan

1. **Purpose:** To educate, equip and empower the children (0-12), youth (13-18), and young adults (19-35) within our church and immediate community to develop a spiritual and practice lifestyle where they can reach other children with the gospel of Jesus Christ.

2. **Theme:** Practical Christianity ("Train up a child in the way he should go, and when he is old he will not depart from it" – Proverbs 22:6)

3. **Focus Church Departments:**
   I. Children Ministry (0-12)
   II. Youth Ministry (13-18)
   III. Young Adults (19-35)

4. **Combined Departments:** Evangelism, Children, Youth (AYS), Youth and children Choir, VBS, Bible class, Children book reading and children outreach.

5. **Objective:** Enlisting the young adults (19-35) and other members of the church to become involve ministering to our children and youth through programs, ministries and other activities inside and outside the church to aid them in making wise and prudent choices in life and have the confidence to share the message of Jesus Christ to others.

6. **Goals:** To implement programs, conduct classes and activities that will provide our children with the information, skills, tools, knowledge and understanding to

develop them (a) spiritually, (b) mentally and (c) socially to build meaningful Christian relationships within and outside the church.

a. Spiritual development:

(1) Educate on the basics of Christianity, theology, philosophy, religion, stewardship and church doctrines effect on their personal lives and society;

(2) Equip children and youth with the tools (Bibles, books, religious material, etc.) necessary to have a deeper spiritual relationship and confidence in the Trinity (God, Christ, the Holy Spirit), the Bible, the gospel and doctrines of the SDA Church; and

(3) Empower them to be able and willing to share their knowledge and understanding with others.

b. Mental development:

(1) Education in (Biblical principles, creation, science, philosophy, the trinity (God, Jesus and the Holy Spirit) small business, Personal finances, time management and making healthy lifestyle choices,

(2) Equip them with lifestyle tools necessary to be discipline, involved and commitment within their homes, school and church to the work of God, while developing a meaningful and lasting relationships with other children, young adults and members in the church,

(3) Empowered to foster ideas, create and plan programs, and lead ministries of the church.

c. Social Development:

(1) Form support group within the church (small groups).

(2) Develop a deeper and meaningful relationship with other children and young adults in the church.

(3) Create lasting friendship and support network with members inside and outside the church.

d. Others tangible goals:

1. Baptize new members (35)
2. Open a daycare facility by fall 2017 (Part of the 2017 Project Plans)

3. Open church school by fall 2017 or Spring 2018. (Part of the 2017 Project Plans)
4. Establish permanent monthly children's church and youth church

7. <u>Additional Young Adults Focus Activity</u>

a. Participation in "Year of the Children" initiative

b. Retreat

c. Music choir

d. Four youth days on the firth Sabbath

e. Monthly youth emphasis day

f. Week of Prayer

g. Mentoring

APPENDIX J

Preaching Schedule for Divine Service

NWHSDA Church
2017 Preaching Schedule

JANUARY	FEBRUARY	MARCH
7 Pastor White	4 Elder Lincoln Hanson	4 Pastor White- Communion
14 Pastor White	11 Elder David Hearon	11 Pastor White- Baptism
21 Women's Ministry Day	18 Dr. George Seay- BHM Day	18 Pastor White
28 Elder Nerv Thomas	25 Elder Luke Awino	25 Elder Luke Awino
APRIL	**MAY**	**JUNE**
1 Youth Sermons	6 Pastor White-Visitor's day	3 Elder Lincoln Hanson
8 Easter Program	13 *Elder Arthur. Thomas*: Mother's Day	10 David Hearon 11: Business Expo
15 Pastor White	20 Elder Nerv Thomas	17 *Anna Mora* -Father's Day **Vacation Bible School June: 13-17**
22 Texas Conference Camp meeting (CHURCH CLOSE)	27 Devalle Clay: Memorial Day **Week of Prayer 1: May 28-June 3**	24 Elder Luke Awino
29 Young Adult		
JULY	**AUGUST**	**SEPTEMBER**
1 Joah Thomas: Independence Day	5 Pastor White-Visitor's Day	2 Pastor- Communion/ Labor Day
8 Eddie Hypolite-Evangelistic Campaign	12 Pastor White	9 Pastor White- Baptism
15 Eddie Hypolite-Evangelistic Campaign	19 Guest Speaker	16 Guest Speaker
22 -23 Health Focus Screening	26 Elder Kay Millington	23 Pastor White
29 Young Adult-Ps. Dennis Akawabsa **Week of Prayer 2: July 23-29**		30 Young Adult- Elder James Daly
OCTOBER	**NOVEMBER**	**DECEMBER**
7 Pastor White	4 Elder Lincoln Hanson	2 Pastor White- Communion
14 Elder Nerv Thomas	11 _____: Veterans Day	9 Pastor White- Baptism
21 Pastor White	18 Thanksgiving Program	16 Pastor White

28 Elder Balmore Williams-International Sabbath	25 Guest Speaker	23 Christmas Program
29 International Day		30 **New Year's Prayer Session**
		31 Winter Gala: _____

APPENDIX K

Sample Church Bulletin focusing on Youth and Children programs

Children's Corner

It's a new year and we are launching into our new initiative called "2017 Year of the Children". The purpose of this initiative is to educate, equip and empower the children, youth, and young adults within our church and immediate community to develop a spiritual and practical lifestyle where they can reach other children with the gospel of Jesus Christ. We are looking forward to this initiative being a success with your help, participation, and prayers.

Some programs we are having today, January 28, 2017, are:

1. Kidz Zone—Arts & Crafts at 2:30PM—3:30PM
2. Children's Bible Class ages 7-17 at 4:00PM—5:00PM
3. Children's Afternoon Program at 5:30PM—6:30PM

Some programs we are having next Sabbath, February 4, 2017, are:

1. Adventurers at 2:15PM—3:15PM
2. Pathfinders at 4:00PM—5:00PM

We invite all kids and adults to take part in these programs that we will have throughout the year 2017 and pray that God will continue to bless this initiative and the children of the Northwest Houston SDA Church.

CONTACT INFORMATION

First Elder—Nerv Thomas	281.655.7761
Head Deacon—Norman Pearson	832.928.4675
Clerk—Christen Gardiner	281.251.8822
Head Deaconess—Phebrie Pearson	832.797.8780
Treasurer—Rose Cenac	281.821.0919

Youth Corner

Lunch: All youth are welcome to join us upstairs for lunch every Sabbath!

Hot Topics: We invite any youth to join us on Friday nights at 7:00PM—8:00PM for our Hot topics program where our youth usher in the Sabbath with fellowship and prayer while getting to know each other. We invite our fellow youth to join us and bring a friend.

UPCOMING EVENTS

Our Black History Month Sabbath will be February 17, 2017 and we invite everyone to join us. Our next communion will be held March 4, 2017, and we will have our baptisms the following Sabbath, March 11, 2017.

PASTOR: Richard M. White
269.240.8214 || Rmwhitepastor@gmail.com

BULLETIN INFORMATION:
281.251.8822 || hnwsdaoffice@gmail.com
Please submit bulletin requests by **TUESDAY** evening.

NORTHWEST HOUSTON

SEVENTH-DAY ADVENTIST CHURCH

"A Beacon of Truth Transforming Lives"

Richard M. White, Pastor

January 28, 2017

2017 Year of the Children

Northwest Houston SDA Church
7126 Spring Cypress Rd.
Spring, TX, 77379
281-251-8822
Office@nwhsda.net

MISSION STATEMENT

Transforming the lives of individuals in our community with the gospel of Jesus Christ, through the ministries of **health, healing, education,** and **fellowship**."

PASTOR'S CORNER

"She opens her mouth with wisdom, and the teaching of kindness is on her tongue."

- Proverbs 31:26

SABBATH SCHOOL

9:15AM—9:30AM: Song Service
9:30AM—9:45AM: Mission Story & Presentation
9:45AM—10:45AM: Sabbath School Class
10:45AM—10:55AM: Ministry Spotlight

Sabbath School begins at 9:15AM. Please come out for a spiritual enrichment and discussion on this quarter's topic, "The Holy Spirit and Spirituality".

AFTERNOON SCHEDULE

2:30PM—3:30PM	**Kidz Zone**
4:00PM—5:00PM	**Children's Bible Class**
5:30PM—6:30PM	**Children's Afternoon Program**
6:30PM—7:30PM	**Business Meeting**

Fundraising

We are soliciting your help to build our children a playground. One of the projects we are taking on for our 2017 Year of the Children initiative is to give them a safe place to have fun and play outside. We are asking for your help in donations and prayer to build a Children's Playground for the children of Northwest. Please submit all donations in a tithe envelope with the caption "Children's Playground". Thank you.

Divine Service

Introit	Congregation
"Holy, Holy, Holy" #73	
**Invocation	Elder Nerv Thomas
Praise & Worship	
Welcome	Elder David Hearon
Pastor's Corner	Pastor Richard M. White
Pathfinder Induction Ceremony	Sister Rossie Reyes
**Call to Worship	Elder Jose Reyes
Opening Song	Congregation
"Be Thou My Vision" #547	
Prayer Song	Congregation
"Spirit of the Living God" #672	
Moment of Prayer	Elder David Hearon
Prayer Response	Congregation
"O Those Who Hearest" #668	
Special Music	Sister Brandi Clay
Offering	Elder Jose Reyes
Children Story	Sister Jael Ndungu
Scripture Reading	Brother Albert Thomas
"Colossians 3:23-24"	
Special Music	Brother Josh Thomas
Sermon	Elder Nerv Thomas
"My Father's Business"	
**Hymn of Commitment	Congregation
"All That Thrills My Soul"#189	
**Benediction	Elder David Hearon
*Postlude	Organist

Congregation is ushered out quietly.

**Congregation stands
*Congregation sits.

Worship Coordinator: Nervell Allie
Chorister: Everton Long
Pianist & Organist: Prince Rolle

Texas Conference Dates to Remember

We would like to keep you all informed so that we can participate in all the wonderful Texas Conference events that will be happening close to home this year.

1. Superbowl Rally—February 4 & 5 at the NRG Stadium located at NRG Pkwy, Houston, TX 77054
2. Glad Reapers—February 24 & 25 located at the Houston International SDA Church located at 13885 Beechnut St, Houston, TX 77083
3. Pathfinder Camporee—April 13-16 at the Lake Whitney Ranch located at Farm to Market Road 2841, Clifton, TX 76634 .
4. Camp Meeting—April 22 located at 10800 Scott St, Houston, TX 77047
5. Houston Men's Rally—July 22 at the West Houston SDA Church located at 2390 West Sam Houston Pkwy N, Houston, TX 77043

JANUARY

BIRTHDAYS

Dru Pena—1/3
C.Jon Chambers—1/3
Blessie Garcia—1/6
Clifton Chambers—1/8
Hery Hetze—1/8
Katrina McWashington—1/12
Jennifer Hay—1/15
Matthew Gardiner—1/19
Fern Theriot—1/23

SICK & SHUT-IN: Sis Delice Williams, Sis Merlyn Jones, Sis. Neila Isidro, Sis. Kathleen Aubin, Bro. Julio Dizon

PLEASE KEEP THEM IN PRAYER!

UNITY || LOVE || COMPASSION || STEWARDSHIP

APPENDIX L

St. Lucia Mission Trip Report and Result

PASTOR CAIUS ALFRED

SEVENTH DAY ADVENTIST MINISTER

Richfond, Dennery; Telephone no. 1758-4533718; Mobile 7144864; Email: caius_a@yahoo.com

22rd December 2016

Dr. Sherry Ephraim
The Medical and Dental Council,
Castries
St. Lucia

Re: "MOBILE CLINIC"

Dear Dr. Ephraim

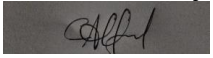
I wish on behalf of the volunteer team of medical practitioners, associated with Hands of Hope Mission Trip from North Huston Seventh-day Adventist Church, Texas, and the Seventh-day Adventist Constituency, to express heart-felt thanks to you for the permission to conduct the mobile clinic in the communities of Ti Morne, Sarrot, La Bayee, Bexon, and Marc.

Thanks also for the use of the dental chair and accompanying accessories, the Dental team you assigned. Dr. Jared was impressed with the dental assistance. Thank you very much. Now that I am back, I would like to hand-deliver a small token to each person who aided.

A grand total of 659 patients were seen: 398 medical, 261 Dental patients. Thanks for granting the privilege of serving. We look forward to greater cooperation in the future.

Thank you very kindly.

Yours faithfully,



Caius Alfred
District Pastor, La Bayee District of Seventh Day Adventists, Saint Lucia

PASTOR CAIUS ALFRED

SEVENTH DAY ADVENTIST MINISTER

Richfond, Dennery; Telephone no. 1758-4533718; Mobile 7144864; Email: caius_a@yahoo.com

3rd September 2016

Dr. Sherry Ephraim
The Medical and Dental Council,
Castries
St. Lucia

Re: "REPORT OF MOBILE CLINIC"

Dear Dr. Ephraim

This is a report of the mobile clinics conducted by the volunteer team of medical practitioners, associated with Hands of Hope Mission Trip from North Huston Seventh-day Adventist Church, Texas. The missionary service was conducted in partnership with the Seventh-day Adventist Church in the La Bayee, Bexon District.

The clinics were conducted between July 15, 2016 to July 22, 2016 (see attached schedule). A grand total of 659 patients were seen: 398 medical, 261 Dental patients.

Services rendered include: screening for and treating of life style illness; there were also healthy lifestyle and patient care education. Preventative and oral dental hygiene education were offered; there were extractions as well. The people were pleased with the care received.

The following medications were prescribed: METFORMIN, METOPROLOL, LASIX, LISINOPRIL, BACTRIN; CIPROFLOXACIN, no medications were prescribed that were not in regular use in St. Lucia. Prescriptions were supervised by local medical personnel.

The following were donated: Glucometers (150) and stripes, Diabetic syringes, Gloves, masks, alcohol swabs, few gauze, ace bandage, few syringes/needles, sani-cloth wipes, Clorox wipes, tapes, few digital thermometers.
I did not consult with Dr. Jared and Dr. Williams, but I will deliver the Patient medical record.

Thank you.

Yours faithfully,

Caius Alfred
District Pastor, La bayee District of Seventh Day Adventists, Saint Lucia

Local medical personal who worked with doctors and protocol followed

Friday 15th July 2016	Ti Morne (two tents used); Locals: Nurses Georgy St Mathe (Charge Nurse, he gave oversight of the medicine and prescription). Three personnel from the Ministry of Health worked alongside the Medical and Dental team. Dr Marquie, called the morning to say he would not be able to join the team due to the absence of one of his colleagues.
Monday 18 July 2016	Marc SDA Church: Locals: Maryene Paul (Nursing practitioner), Dr Tara Parsad worked alongside the medical and dental team to give oversight over prescription; in addition, there were Nurses: Timothy Bicar, Lise, Angella Morris, Donna Providence (lab tech), who worked alongside the team of doctors.
Tues 19th July 2016	La Bayee SDA Church: Dr Nicole Francis; Nurses: Tinicia Jongue (RN), Don Emmanuel, Gisizelle Emmanuel (charge nurses), Donna Providence, worked alongside the medical and Dental team.
Wednesday 20th July 2016	Sarrot, Touch of Class Dico: Nurses: Tama St Mathe, Shamaine Hipolyte-Thomas, and three personnel from the Ministry of Health, worked alongside the medical and Dental Team
Thursday 21th July 2016	La Bayee SDA Church: Nurses: Tinicia Jongue (RN), Don Emmanuel, Gisizelle Emmanuel (charge nurses), Donna Providence, worked alongside the medical team. A second clinic was conducted at the Gros Islet Poly Clinic. Dr Jared Williams worked alongside a local dentist and two Certified hygienists from Ministry of Health to deliver dental services at the poly clinic.

PROTOCOL TO ENSURE MEDICAL TEAM MET MINISTRY STANDARD

DESCRIPTION	AMENITIES & SERVICES	PERSONS RESP	REMARKS
THREE CUBICLES	RUNNING WATER, DRINKING WATER, NAPKINS, SANITIZERS, GABBAGE BINS, BARICADE	MARTIN, PR ALFRED,	EXECUTED AS PLANNED IN LA BAYEE, SARROT AND MARC
TRIAGE DOCTORS' CLINIC	3 LOCAL NURSES AT EACH STATION; USE OF LOCAL MEDICAL FORM FOR RECORD KEEPING, USE OF CONSENT FORM, VITALS TAKEN, HAVE ATTENDANT NURSES ALONGSIDE FOREIGN DOCTORS SUPERVISION OF PRESCRIPTION AND DISPENSING OF MEDICATION	PR ST. CLAIR CHARGE NURSES and LOCAL DOCTORS	PASTOR ALFRED OBTAINED MEDICAL RECORD FORMS FROM POLY CLINIC WAS DONE WAS DONE
LARGE WAITING AREA FOR CROWD	NUMBERING SYSTEM	TEAM MEMBERS PS ALFRED	MOST CHUCHES HAD THE SPACE, CARD WERE USED FOR NUMBERING.
SMALLER SPACE TO HOLD THREE AT A TIME	SMALL ROOM FOR WAITING AREA TO SEE DOCTOR	CHARGE NURSE, PS ALFRED	
FOOD	LUNCH AND SNACK	BEN, SHERMA, SARA, MERVIN	FOOD SERVED OUTSIDE WORK STATION
DISPOSAL OF MEDICAL WASTE	GARBAGE BAGS, RED BAGS FOR	DEACONS, DON	THIS WAS

	MEDICAL WASTE, CONTAINER FOR SHARPNELLE, AND BINS,	EMMANUEL	DONE MEDICAL WASTE WAS SEPARATED, AND DISPOSED VIA VH
SECURITY	POSTED AT EVENTS	DEACONS	POORLY ORGANIZED
TRANSPORTATION	24 SEATER WAS USED TO MOVE TEAM TO SITES	ERIC, MATHIAS, PS ST. CLAIR	PRIVATE CAR USED FOR SHORT TIME
THANKSGIVING, SABBATH NIGHT	ZION, APPRCIATION TOKENS WERE GIVEN	CASHINER EMMANUEL	WAS DONE

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VITA

Name: Richard Maurice White
Date of Birth: August 18, 1964
Married: December 31, 1989 to Hope M. White
Children: Krystel (1986), Rolanzo (1990), Royel (1992), Raeanne (1997)

Education:

2013-2017	DMin, Andrews University (Berrien Springs, MI)
2010-2013	M.B.A. in Business, Andrews University (Berrien Springs, MI)
2009-2012	MDiv, Andrews University (Berrien Springs, MI)
1984-1988	B.B.A. in Accounting, Bernard Baruch College (New York, NY)
1982-1984	A.A.S. in Accounting, Borough of Manhattan Community College (New York, NY)

Ordained:

2016	Ordained Minister, Texas Conference of Seventh-day Adventists
1992	Ordained Elder, Mount Olivet SDA Church (Camden, NJ)

Experience:

2017-Present	Undertreasurer, Texas Conference of SDA Churches (Alvarado, TX)
2012-2017	Senior Pastor, Houston NW SDA Church (Spring, TX)
2010-2012	Associate Pastor, Goshen SDA Church (Chicago, IL) Director of Finance & Human Resources, Harbor Habitat for Humanity (Benton Harbor, MI)
2009-2012	Adjunct Professor of Personal Finance and Accounting, Andrews University (Berrien Springs, MI)
2006-2009	Operations Coordinator, University of Medicine & Dentistry of NJ (Stratford, NJ)
2002-2005	Financial Manager, University of Pennsylvania (Philadelphia, PA)
2001-2001	Property Accountant, Insignia ESG (Philadelphia, PA)
1998-2009	Head Elder and Elder, Cherry Hill SDA Church (Pennsauken, NJ)
1995-2012	Evangelist, Presenter, Councilor on Biblical Stewardship (Sewell, NJ)
1992-1998	Associate Pastor, Elder, Stewardship Director, Camden SDA Church (Camden, NJ)
1991-1994	Financial Analyst, Delavou, Inc. (Pharmaceutical) (Philadelphia, PA)
1990-2001	Owner-Accountant, R. W. White Consulting, Inc. (Sewell, NJ)
1987-1989	Senior Auditor, Coopers & Lybrand (PriceWaterhouseCoopers) (New York, NY)
1984-1987	Accountant Proofreader, Schowitz, Sanders and Rosengarden (New York, NY)