2010

The Transition of the North Botswana Field to Conference Status: Three Critical Factors

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ABSTRACT

THE TRANSITION OF THE NORTH BOTSWANA FIELD TO CONFERENCE
STATUS: THREE CRITICAL FACTORS

by

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Adviser: Skip Bell

ABSTRACT OF GRADUATE STUDENT RESEARCH

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Title: THE TRANSITION OF THE NORTH BOTSWANA FIELD TO CONFERENCE
      STATUS: THREE CRITICAL FACTORS

Name of researcher: Galenakgosi M. Orapeleng

Name and degree of faculty adviser: Skip Bell, DMin

Date completed: August 2010

Problem

Since being organized in 1984, the North Botswana Field (NBF) has been

aspiring to become a conference but had been hindered by a number of factors. However,

in 2008 it managed to qualify for conference status. This project was to evaluate the

prevailing circumstances in North Botswana Field between 2005 and 2008 to discover

critical factors that contributed to the rapid growth of the work in North Botswana Field,

resulting in it qualifying for conference status in May 2008.

Method

The methodology used for gathering information in this project was not intended

to be scientific or to be used for reporting data. It was intentional. However, quantitative

and qualitative methods were used. Mouton (2001) defines qualitative studies as those that "focus on the subjective experience of individuals and it is sensitive to the contexts in which people interact with each other," while quantitative studies, on the other hand, are aimed at finding facts about a situation (pp. 194–195). In my research, I sought to test my three assumptions.

Results

From the information gathered, it is my conclusion that the comprehensive growth of the organization was propelled by three main factors: a compelling vision by leadership, a smooth system of operation throughout the organization, and a strong spiritual emphasis.

Conclusions

In implementing organizational change, a Christian entity would do well to consider the spiritual, leadership, and organizational factors. These principles seem to work together and can be applied at any level, including churches, districts, and higher organizations.

Andrews University

Seventh-day Adventist Theological Seminary

THE TRANSITION OF THE NORTH BOTSWANA FIELD TO CONFERENCE

STATUS: THREE CRITICAL FACTORS

A Project Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Galenakgosi M. Orapeleng

August 2010

THE TRANSITION OF NORTH BOTSWANA FIELD
TO CONFERENCE STATUS: THREE
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A project
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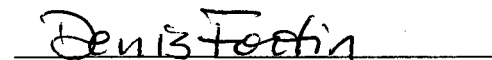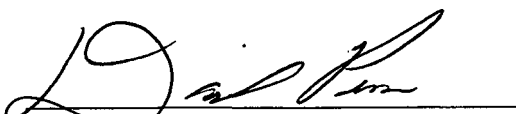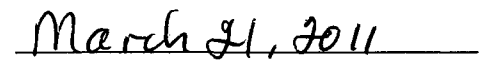Skip Bell

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ACKNOWLEDGMENTS

First and foremost, I would like to thank the Almighty God who has provided us

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supported us with partial funding and time off to study and travel to our modules at

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Next, I highly appreciate Andrews University Seminary faculty and staff for being

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Fourth, I thank the North Botswana Field (later Conference), which has been the study population of the project. I have had an enriching experience working with them from 2005–2008. Both leaders and members were very cooperative with me in my research. I congratulate them for achieving conference status within record time.

Last, I thank my immediate family of three—my dear wife Rejoyce, my dear children Daniel and Gracious—together with my extended family, for their tremendous support in various ways. Particularly, I want to mention my hospitable sister-in-law, Shirley, whose house in Gaborone was my stopover on my every trip to South Africa.

I dedicate this piece of work to

my family (both immediate and extended).

I also dedicate it to my church family, particularly in North Botswana Conference.

I say, this work is a story of your success too.

Thank you, and to God be the praise!

CHAPTER ONE

INTRODUCTION

Background

Botswana is a landlocked southern African country bordered by South Africa on

the south, Namibia on the west, Zimbabwe on the east, and Zambia on the north. Since

gaining independence from Britain in 1966, Botswana has developed steadily,

particularly in economy and politics. The Seventh-day Adventist Church entered

Botswana in 1921 when an American missionary, W. H. Anderson, who was operating

from Mafikeng, South Africa, was granted permission to open a hospital in Kanye village

(Robinson, 1968, p. 86). In 1959, Botswana was organized into a Field, with headquarters

in Francistown. In 1984, the Botswana Field was subdivided into the North and South

Botswana Fields. South Botswana Field (now South Botswana Conference) found itself

situated in the capital city, where most of the companies and government offices are

situated, leaving the North Botswana Field (NBF), among other limitations, financially

handicapped.

Personal History

This section outlines my personal and professional background that sets the

context for my passion for this project. To begin with, I will state my vision statement as

a person and as a minister, and afterwards expand on it.

My vision is to embrace all that I am and have for the furtherance of the kingdom

of God and service to mankind. I am committed to the discipling, nurturing, and caring

ministry of the Church. This will be done through *kerygma* (teaching/preaching), *dedache*

(pastoring/mentoring) and *diakonia* (care, counseling, motivation).

This vision encapsulates my driving theme, "Real Influence for Real Living."

This will be made possible through collaboration with God, my family, colleagues, and

the community around me. It will also be made possible through theological training such

as my Andrews University Doctor of Ministry program. I would like to see the discipling

and nurturing ministry expand through the church membership and through institutions of

learning and empowerment. Believing that lived experience is the ultimate witness to the

world, I commit to the development and fulfillment of myself and other people.

I am 43 years old, married 17 years to Rejoyce, and together, we have two

children. I have been serving the Seventh-day Adventist Church in various capacities

since February 1, 1988. I was ordained to the gospel ministry in 1995 and was appointed

Marriage Officer in 1997. I am currently serving as Senior Lecturer in the faculty of

theology and religious studies at Solusi University in Zimbabwe. It is a challenging job in

terms of time and strength. I, therefore, need to maintain a balance between my work on

the one hand and family, health, and spirituality on the other. Moreover, my role as

lecturer calls for interpersonal skills because I interact with many students every day. It

also requires close application to vital information in lesson preparation and delivery.

At the time of enrolling for the leadership Doctor of Ministry program, I was

serving as president of the North Botswana Field under the Southern Africa-Indian Ocean

Division (SID). Naturally, I saw the North Botswana Field develop from field to

conference. My passion for this project is that it documents what I believe to be a phenomenal period of the church in Botswana. The project also gleans fundamental principles in organizational change that can be applicable in other areas of the world. Finally, through this ministry context, the study gives me academic as well as professional skills.

Statement of the Task

It is the task of this project to evaluate the prevailing circumstances in North Botswana Field between 2005 and 2008 to discover critical factors that contributed to the rapid growth of the work in North Botswana Field, resulting in it qualifying for conference status in May of 2008. The project examined, among others, the spiritual, leadership, and organizational factors and how they worked together to achieve quantifiable growth in the Field. The project is a documentation of the process of organizational change from North Botswana Field to North Botswana Conference.

Statement of the Problem

Several factors appeared to be inhibiting the development of the North Botswana Field to conference status. While its sister Field, South Botswana, became a conference in 2004, North Botswana had not yet achieved the financial, evangelistic, and other institutional markers that would allow it that sought-after status. Members and leaders clearly desired the new status, but there was a crucial need for well-formed plans and strategies in order to achieve the desired conference status by the anticipated 2010 date.

Justification for the Project

The Bible states that it is God's will that His church should grow. In order to fulfill that commission, North Botswana Field needed to be self-reliant and meet the challenges and opportunities of a changing, global church. Moreover, organization and self-reliance will help the North Botswana Field utilize its resources, both material and human. Last, a study of the factors supporting the transition of a field to conference status has not been done in Botswana before and will assist other fields around the world as they move to conference status as well.

Expectations From This Project

This project will enhance the growth of God's work in North Botswana and other parts of the world. It will also add new vision and motivation for the membership and leadership in the North Botswana Conference. It is hoped that it will identify principles that will inform the culture of leadership and membership in North Botswana Conference and possibly other entities around the world. Furthermore, the project will help pastors and other church leaders to work strategically toward growth in their assignments. Finally, the project is expected to document a valuable history of North Botswana Field's transition to conference status in May 2008.

Delimitation

First, the study confines itself to the period between 2006 and 2008 when I was serving the North Botswana Field as president. Second, the main concern of the project is the spiritual, leadership, and organizational factors that were seen to be at play in the field during that time. Third, the survey was limited to only three growing districts in the field,

to learn the reasons for their growth. The findings from these will be generalized to or contrasted with other districts. The main concern has been to sample opinion.

Limitations

Some circumstances limited the full exploration of the topic under study. First, I, the researcher, accepted a call in the middle of the research from North Botswana Conference to Solusi University in Zimbabwe. That meant that I was removed from the field of study and would no longer have the firsthand experience I initially had with the field. This interrupted contact with key people. Second, distance and communication became a challenge: it was no longer easy for me to travel across the border or to communicate with Botswana. Last, time was always limited due to combining my new teaching assignment at Solusi University and my Doctor of Ministry study program.

Definition of Terms

District: A group of neighboring churches and their branches, normally under one pastor.

Organization: An operational system or structure. For the church, it is the way it is structured and the way it operates.

Division: An Adventist administrative office overseeing several countries, normally on a sub-continental level.

Officers: Elected administrative personnel serving at any administrative level.

Field: An Adventist administrative office overseeing a group of organized churches. The Field is normally dependent on the higher organization for its operations.

Transition: In this context, transition implies a change in the form and function of an organization.

Conference: An office similar to a Field, but self-reliant in terms of finances and other resources. According to the General Conference stewardship handbook, *Self-reliance and Conference Status*, becoming a conference means that a mission or union has attained a level of corporate and organizational maturity recognized by the world church (General Conference, 1994). It is more than an organization being able to elect officers at a constituency meeting. It is more than merely not having to receive any operating appropriations. It signifies that a mission or union has achieved maturity that grants its leaders a larger share of responsibility for management of resources, policy development, setting the direction and tone for the organization, and providing a level of leadership that will move the organization toward the goal of fulfilling the great commission of Christ to give the gospel to every person within its territory, thus preparing a people to meet the Lord (p. 44).

Two common characteristics of a conference are that, first, it elects its officers at its constituency meeting and gives them responsibility to manage resources and guide the development of policies that direct the conference. Second, a conference should be self-supporting and may no longer receive appropriations from the higher organization. Instead, it joins other church entities in supporting missionary work in more needy territories. Because it empowers local leadership, conference status facilitates quick decision-making, thus allowing improved implementation capacity. Some of the criteria for conference status include members understanding church doctrines and mission, the Field and churches having a well-balanced program of evangelistic and nurturing

activities, adequate workforce, and ability to operate within its own finances (General

Conference, 1994, pp. 47–50.)

Project Outline

The methodology used for gathering information in this project was not intended

to be scientific or to be used for reporting data. It was intentional. However, both

qualitative and quantitative methods were used. Mouton (2001) defines qualitative

studies as those that focus on the subjective experience of individuals and are sensitive to

the contexts in which people interact with each other, while quantitative studies, on the

other hand, are aimed at finding facts about a situation (pp. 194–195). In my research, I

sought to test my three assumptions.

In chapter 2, a theological reflection was done on three main themes: the biblical

understanding of self-reliance and organizational growth, spirituality for members and

leaders, and the pivotal role of leadership to organizational change. These themes are

woven together throughout the theological reflection. In chapter 3, current literature on

organizational change was reviewed. This included selected books or articles on spiritual

formation and organizational and leadership theories.

Chapter 4 outlined the methodologies used to collect information on North

Botswana Field growth trends, such as in stewardship and evangelism. The

methodologies include a questionnaire, reports, interviews, and observation or my

personal experience with the Field. Strategic ministry and organizational factors were

also explored. Three growing districts were studied to discover the reasons for their

growth. Chapter 5 is an analysis of the information collected. Finally, chapter 6 is the

summary, conclusions, and recommendations. The project was started in 2007 and completed in 2010.

CHAPTER TWO

THEOLOGICAL REFLECTIONS ON SELF-RELIANCE

As stated in chapter 1, the purpose of this project dissertation is to trace the

development of the North Botswana Field to conference status. However, the goal of

conference status should not be pursued merely for its own sake; it must be based on

genuine growth and on permanent principles that will sustain it after the status is attained.

This chapter examines some biblical concepts that undergird "conference status."

Conference status in this context is understood as self-reliance, self-support, or

resourcefulness. In the Seventh-day Adventist Church, initiatives toward conference

status normally fall under the stewardship and church development department. From a

biblical perspective, stewardship describes the relationship of the Creator and His created

beings. In other words, stewardship (and conference status) implies the careful

management of entrusted resources (Matt 25:2). Other similar words used in the Bible

include contentment, enough, sufficiency, and satisfaction. (See examples in 1 Tim 6:6

and Phil 4:11–13). In short, this chapter will look at principles for successful church

management.

Self-Reliance in the Garden of Eden: Genesis 2:15

From the very beginning, Adam and Eve were required to "till and keep" the

garden. This command, though given when they had everything they needed, set an

important principle that is needed even more today, that God expects people to employ their skills, time, and energy to cooperate with His provisions in order for them to find true success and happiness. The curse only increased the need for employment, which is, in essence, self-reliance. The attitude of "industry" is needed in order for individuals, families, churches, and other organizations to be self-reliant.

Labor

Many injunctions in the Bible commend labor: the fourth commandment (and the implication of the eighth) gives instruction to work for one's sustenance: "Six days shalt thou labor, and do all thy work" (Exod 20:9). The wise man Solomon commends the self-reliance of ants in Prov 6:6–8; 30:25. The apostle Paul urged the Thessalonians "to work with your hands as we charged you, so that you may command respect of outsiders, and be dependent on nobody" (1 Thess 4:11, 12). Profitable labor would help a person to have enough (Greek, *ikanow*) for oneself and a surplus to share with others.

Independence: 2 Corinthians 8:13

"Our desire is not that others might be relieved while you are hard-pressed." Here, Paul expresses a principle that all territories have the responsibility to be self-reliant, and not for some to bear the burden of supporting others. In terms of the Seventh-day Adventist world church, growth and self-reliance on the part of poorer territories is certainly a welcome development. This is especially necessitated by the fact that due to economic hardships, the "donor" territories are now redirecting their resources to their own needs. As a result, there is diminishing financial support coming to former "missions." Conference status, therefore, means moving from financial dependence to

financial independence. While a field would receive appropriations from the higher organization, a conference is supposed to have grown to such financial maturity that it becomes a donor itself.

Besides being able to support its operations, a field that has become financially independent has the capacity to engage in more opportunities for spreading the gospel. The growth is not only financial but also human. The very initiative and process of seeking conference status is a growing experience for both leaders and members. For instance, people develop a sense of ownership and accomplishment, which is likely to redound in greater collective commitment and involvement in the work of the church. The strategic planning, goal-setting, and sacrifices also tap into the potential of members and leaders, leaving them greater persons than before.

The Gospel Commission and Organizational Growth

In the context of Matt 28:18–20, conference status could be seen as leaders and members "multiplying their spiritual, physical and material resources in creative ways to maximize participation in the divine commission of Jesus to carry the gospel to all the world" (General Conference, 1994, p. 25). From this perspective, we see God's will for His church: He desires the church to engage in mission. Other supporting passages to this idea are Matt 16:18 (building His church on the Rock and the gates of hell not prevailing against it) and Mark 4:30–32 (God's kingdom likened to the mustard seed, growing from strength to strength). From the gospel commission perspective, any effort to bring strength and growth to the church (for instance, training members, financial viability, and proper infrastructure) would be seen as part of God's will, that is, spreading the gospel and preparing people for the second advent of Jesus. Therefore, seeking conference status

is seen as promoting the growth and strength of God's church because becoming a conference "means that a mission has attained a level of corporate and organizational maturity recognized by the world church" (General Conference, 1994, p. 44). Conference status also "indicates maturity of organization and leadership that will stabilize the church operation" (p. 46).

Post-Exilic Reconstruction

During Nehemiah's and Ezra's time (Neh 9:28 and Ezra 6:8–10), instead of relying only on the royal treasury to rebuild their temple, the Israelites covenanted to, among other things, give a third of a shekel for the maintenance of temple services (Neh 10:32, 33); bring wood for the sacrifices (Neh 10:34); bring their first fruits (Neh 10:35-37); bring tithes to support the Levites (Neh 10:38, 39); and they pledged "not to neglect the house of our God" (Neh 10:39). In the light of the great sacrifice of Jesus on the cross and His imminent return, greater commitment and sacrifice are incumbent upon the last-day remnant believers.

The Example of Jesus

In His mission to save the world, Jesus started off with a very clear vision, and He maintained an urgent sense of mission from the age of 12 right through to the Cross, when He declared that He had finished His work (see Luke 2:49; John 4:34; John 19:30). His example shows, among many other things, that God expects leaders to have clear objectives and to focus both their energies and resources to the accomplishment of those objectives. Jesus also worked with His own hands and sacrificed immensely to sustain

His cause. Jesus' teachings include strategic planning, as in His parable of the tower builder who set out with a clear plan (Luke 14:28).

Hezekiah's Reforms and Spirituality

Second Chronicles 29–31 records the account of a thoroughly effective transformation from poverty to abundance and from apostasy to vibrant spirituality. This is one of the most illustrious models of organizational change and self-reliance in the Bible. These were the reforms of King Hezekiah. The reforms resulted in the kingdom (and the church) becoming effective and self-sufficient.

Young King Hezekiah, at age 25, came to power when the nation was in bankruptcy and apostasy: the temple was forcibly shut and all its services stopped; the priests had fled (28:22–27), and temple articles had been given to the gods of Damascus. It is important to note that the ruin had begun with spiritual decline (shutting God's temple and sacrificing to other gods); reform also started with spiritual revival. Other things such as fundraising, buildings, and programs came much later. The king (the nation's leadership) made a personal covenant with the Lord God of Israel, "that his fierce anger may turn away from us" (2 Chr 29:10). This covenant was translated to a national covenant later on.

Hezekiah's example highlights the role of leadership in transformational efforts: even though at the beginning of the reform, people were "laughing and scorning," King Hezekiah courageously persisted with the plan. Among the steps and methods he implemented, he first took some time to assess the situation by confessing and consulting (2 Chr 29:4, 6, 5, 20). Second, he had a very strong sense of mission (29:10) to change the situation to the extent of making a covenant. Third, he built a team that shared his

vision and mission (29:11-17). The team was characterized by unity, dedication, order, and enthusiasm (29:30). Fourth, the reform program went down to the people (31:1). The breaking down of idols started with priests, and then the people joined. Fifth, it seems that the *atmosphere* of joy, celebration, unity, shared vision, activity, ownership, and spirituality was the "seedbed" for abundant giving (2 Chronicles 31:1–5). Hezekiah created an organizational climate conducive for growth.

As a result of the God-centered reforms of King Hezekiah, it was reported: "We have had enough to eat, and have left plenty: for the Lord hath blessed His people; and that which is left is this great store" (2 Chr 31:10). "And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered" (2 Chr 31:21). God blessed Hezekiah and even shielded him from his enemies (2 Chr 32:22).

In Hezekiah's reforms, we seem to see the elements of strong spirituality, visionary leadership and commitment, and the involvement of the people to bring about success. We also see God signally blessing the consecrated efforts of His people.

The "Law of the Harvest" Principle

Jesus used nature, particularly plants, to teach various lessons and to illustrate principles of the kingdom of God and spiritual life. I would like to deduce a few "self-reliance" principles from His parables of the sower and of the mustard seed, found in Mark 4:1–20 and 26–32.

The parables seem to point to the fact that the kingdom of God, or a spiritual program, also follows a *natural process* just like a harvest, and that the results (whether thirty-, sixty-, or a hundredfold) are according to certain rules or principles. From the

farming experience, it is clear that some of the crucial rules that must be followed before the harvest is realized include, first, the preparation of the ground, second, planting, third, caring, and eventually, harvesting. In organizational terms, these stages may represent strategic planning and assessment, implementation, "follow-up," and finally, achievement.

In the parable of the sower, the ground that was not prepared (for instance, the pathway and the rocky ground) did not yield much harvest. Similarly, the plants that were not cared for (for instance, those that were overgrown with thorns) did not yield much. This principle may point to the importance of intentionality and "follow-up" in attaining organizational results. Leaders need to be focused on goals and keep on reminding the people, giving feedback and promoting some more. Consequently, the harvest follows according to how well the preceding stages were done. The Bible says that God is faithful to give every person according to what and how he/she sowed (Gal 6:7). The promise in this verse is that if the farmer does his part faithfully, God has ordained that he/she must receive his/her reward accordingly.

In terms of organizations, the principle can be applied that, just as with a harvest, results will be determined by the carefulness and the diligence that the workers invest in their work. White (1958, p. 155) emphasizes that "in the laws of God in nature, effect follows cause with unerring certainty." "The reaping," she continues, "will testify as to what the sowing has been." This principle can also mean that every worker is judged by the character and results of his/her own work. Hence, "the harvest" (or results) is not only an objective, but also an evaluation instrument.

Some of the implications from the seed-sowing parables above are that, first,

process (or creating the right environment for the crop) is just as important as the product,

if not more. Second, the farmer is patient, hopeful, and sacrificial until he/she sees the

harvest. His/her work can be seen as a work of faith; he is hoping that God will bring

down the rain and keep away pests and other disasters. In the work of the church, there

can be seen the divine-human partnership as well. But while God will do a larger share

(the germination, growing, rain, and maturing the crop), human beings must act their part,

normally the initial sowing. This is self-reliance.

Last, from the parable of the mustard seed, we learn that the seed makes the

utmost use of every available element around it (sun, water, air, and nutrients) in order to

constantly grow until it is an invincible tree. The little plant teaches organizations to

make the maximum use of their available resources in order to reach self-reliant

proportions.

Biblical Motifs on Organizational Change

Conference status can be seen from some other large themes that run through the

Bible. Two of those themes are "re-organization" and "the church." They will be briefly

discussed below.

Organizational Change/Re-organization

Many times in the Bible, there have been periods when God's congregation

needed to reorganize itself according to the circumstances it faced. For instance, in Exod

18:13–27 (and in Deut 1:15), the congregation in the wilderness was too large for Moses

to manage alone. Re-organization was suggested by Jethro, Moses' father-in-law, namely,

that of sharing leadership with additional leaders at various levels, "rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens" (Exod 18:21). The Jethro model resulted in more effective management of the congregation. In this sense, attaining conference status is seen as re-organization for better effectiveness.

Another example of re-organization was in Acts 6, following the Day of Pentecost and the membership explosion that ensued. Re-organization was necessitated by the growing numbers and ministries that were then required: the disciples were to focus on the spiritual matters while the deacons were to "serve tables." Among the many lessons we can learn about the dynamics of organizational change from these two experiences is that as the organization grows, change is inevitable in order to continue to operate effectively. In the Early Church experience, as in the Jethro model, the result was peace, effective leadership, and enhanced ministry: "Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith" (Acts 6:7).

The Church

Definitions

Several definitions of the church have been advanced. A church can be seen as a spiritual entity that owes its existence to the power of God (Rice, 1997). Rice further defines the church as:

> A group of people called together for a particular purpose; a community of Christian believers in a specific area; or to all of God's people, whenever and wherever they lived. It is never used in the Bible to refer to a building, and it never refers to one branch of Christianity as opposed to another. (p. 210)

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Jones (1996), on the other hand, simply defines the church as "the community of all Jesus' believing disciples, in whose hearts the Holy Spirit is reigning and who are committed to sharing the everlasting gospel with their fellow human beings" (p. 4).

The word *church* comes from the Greek word *ekklesia*, which means "those who have been summoned together" by the Lord (Kung, 1968). Kung explains that

> in the New Testament the word *ekklesia* is used to describe the various communities in their different localities. . . . At the same time, both in Acts and in Paul's writings, especially in Ephesians, the word *ekklesia* is used in a super-local sense.

It is certain that the local churches are united by an organization that is superior to individual churches (p. 82). This stresses the worldwide nature of the church.

Heyns (1980) explains that *ekklesia* in the New Testament, while it is denoting a civil gathering, also came to be understood to refer to a number of local churches in close proximity to one another. The essential quality is not the size of the congregation but that they have been called out. Heyns (1980) notes that *ekklesia* is not a static event but dynamic—God is continually calling people together, and people are responding. This concept is further discussed under the Early Christian Church section below.

Another word used for the church in Greek is *laos,* which means "the people of God." The word does not distinguish between priests and laity (Heyns, p. 122). Moreover, Heyns notes that as the people of God, the church is subject to the authority of its King, just as Israel was originally a theocracy (p. 48). Although He is invisible, He has given instructions and constitution for the church.

The Church, Visible and Invisible

Heyns (1980) traces the discussion of the invisible nature of the church to the Roman ecclesiology of the Reformation, which equated the Roman Catholic Church with

the true church, implying that "secession from the external, visible church amounted to secession from the true church of Christ" (p.184). Nevertheless, the reformers objected that it was not only visibility that makes the visible church the true church, but also obedience to the word of God. Perhaps the invisible nature of the church includes what Heyns (p. 187) calls the *theandric* dimension of the church, that is, the divine-human aspect. Examples of this aspect include: God takes the initiative, man correlates; God calls, men respond; God is the owner of the church, man acts in His behalf.

Kung (1968) adds that the church is visible because it is a people, but also invisible because it is a spiritual building (body of Christ) (p. 264). He cites the "faith" element that "proves itself in the visible." In other words, the church is a community of faith.

Images of the Church in the New Testament

An image captures and encapsulates the way a church organization views itself in terms of its mission and identity. This conception is what motivates its mission and operation. A number of images have been applied to the church, both in the Bible and in church history. The table below depicts several authors who cite images of the church:

Table 1

Images of the Church in the New Testament

Author	Listed Images
Kung (1968, p. 8)	People of God Creation of the Spirit Body of Christ
Jones (1996, p. 4)	God's family Christ's Bride
Berkouwer (1976)	The people of God (*laos*) The temple of the Holy Spirit The building of God The flock of the good Shepherd Body of Christ
Heyns (1980, p. 48)	The elect Temple of the Spirit The Witness and other terms such as the chosen generation, the household of God, ambassadors, aliens, light, virgin, and priesthood.

A Discussion of the Significance of Some Images

The Body of Christ. This image is discussed at length by Paul in the New

Testament (see 1 Cor 12 and Eph 4). Heyns (1980, p. 51) alludes to the fact that the body

symbolism relates to the church as an organism with members that work harmoniously.

This indicates both the horizontal as well as the vertical growth of the church. It denotes a

community function—the caring and the participation of each member. The body also

denotes the "indissoluble bond God Himself has created between Christ and His church"

(p. 51). He continues to deduce from the imagery of the body that, first, the body is a

dynamic entity that develops toward a specific goal. Second, it has a diversity of

members who at the same time have a common relation and unity: the individual

uniqueness (gifts) "serve the fellowship." Last, a body is a channel or instrument employed to reach the world. As the Head of the body, Christ governs it.

People of God. "People of God" as an image of the church points to a new fellowship that is constituted, not in a superficial way but in a truly binding unity. It indicates the fellowship of all in a single community.

The Family. Some qualities such as caring, sharing, freedom, equality, reproduction, and support may be alluded to in this image. Tienou (1993, p. 162) sees the image of family as paramount in an African context in that the concepts of community and solidarity are very important in Africa. Rice (2002) concurs with this idea when he concludes rightly that "community is the most important element of Christian existence. Believing, behaving, and belonging are all essential to the Christian life, but belonging is more important, more fundamental than the others" (pp. 6–7).

Summary. The images of the body of Christ and of the people of God can be used interchangeably. Van der Ven refers to Kung as one of the theologians who reached a synthesis of the two images of the people of God and the body of Christ as referring to both the people of God in the Old and the New covenants. Kung (1968, p. 259) said, "The church is the people of God, that is the body of Christ." Van der Ven (1996) gives the body of Christ image a Christological as well as a pneumatological foundation in that Christ gives to the body His Spirit, who, in turn, gives life and unifies and moves the body (p. 272). Dulles (1987, p. 25) summarizes the images by saying that "these images suggest that it is possible for the church to change its shape and size without losing its individuality."

Mission

Berkouwer (1976) observes that even though the church is called to separate from the world, it is called to go forth into the world. However, he observes that "the church does not simply receive a commission or command from without, but is also moved by the Spirit from within" (pp. 394, 402). It is not coerced into mission; rather, it is qualified by the One who calls it (see Matt 4:19).

Images depict the church in relation to its mission. To this effect, Mustard (1987) observes that "it is not surprising, in view of the eschatological nature of their mission, that Seventh-day Adventists looked for motifs in biblical apocalyptic literature which would assist in articulating their understanding of the nature of the church." Then he notes motifs or images such as the remnant, a school, an army, and a fort, which were commonly used by early Adventists, without ignoring other images (pp. 212–213).

Motives for Mission

Berkouwer (1976) suggests that motives for mission include (1) the planting of the church (also called the ecclesiastical motive), (2) a dialogue with the world, like Paul among the Epicurian philosophers in Acts 17:27 (also called the dialogical motive) and (3) making disciples (pp. 408–409). Making disciples means working for the salvation of individuals (fishers of men, emphasis on individuals). Black and Gregersen (2008, p. 1) are quick to assert that "without individual change, there is no organizational change."

Heyns (1980) observes that in order to fulfill its mission, to serve the people and the Kingdom of God, to administer the sacraments, to proclaim the Word and enable people to enter the community, the church has come to assume the form of an institution.

But he cautions that the institution does not need to be static. He points out that as an institution (or organization), the church's forms have to change with changing situations; its religious truth needs to be expressed in concepts and terminology that addresses realities of the times and speaks to people in their contexts.

Implications for Conference Status

The church motif offers valuable principles for organizations today. For instance, the images of the body and the people of God speak about diversity, lay involvement, care, liberty, and collective responsibility. The church is an inclusive community whose main purpose for existence is to nurture the members and to preach the gospel to the world.

Under this motif, therefore, efforts for conference status should be in harmony with the overall goals and purposes of the church. For instance, the reason for seeking to be a conference should be for the constituency to poise itself for better effectiveness in preaching the gospel in its territory, as well as seeking more integration within itself. Furthermore, conference status can be seen as an indicator of church growth. It means that the church has grown in its various facets, such as, for instance, equipped membership, sacrificial giving, leadership, and spiritual nurture. In this context, conference status implies the unity, maturity, and strength of the church.

The Early Christian Church

The New Testament Church demonstrated self-reliance when the members supported their newly established movement. For instance, in Acts 2:44–47 and in Acts 4:32–37, the believers willingly shared their possessions to sustain the fast-growing

church; and in Acts 11:29 the Antioch believers gave, each one according to their ability, to relieve the church that was at Jerusalem. It is evident that the early Christian church was composed of mainly the poor or middle class, since it was not popular with the "rulers." Yet through a strong spiritual program and an attitude of self-reliance, it was able to sustain its members, support its mission, and send "appropriations" to needy territories.

Spirit of Prophecy Principles on Self-Reliance

Sample quotations from the writings of White (1905) reveal the emphasis she places on the need for self-reliance. For instance, in *Ministry of Healing*, she says:

> Man can shape circumstances, but circumstances should not be allowed to shape the man. We should seize upon circumstances as instruments by which to work. We are to master them, but should not permit them to master us. Men of power are those who have been opposed, baffled, and thwarted. By calling their energies into action, the obstacles they meet prove to them positive blessings. They gain self-reliance. Conflict and perplexity call for the exercise of trust in God and for that firmness which develops power. (p. 500)

The above quotation shows that gaining self-reliance does not depend on one's circumstances, such as, for instance, one's location in the world or the socioeconomic situations of one's region. Rather, it is a matter of attitude and reliance on God. This encourages every "mission" everywhere to aspire for conference status. White (1977) has another reference to self-reliance:

> Many are the lessons that may thus be learned. Self-reliance, from the tree that, growing alone on plain or mountainside, strikes down its roots deep into the earth, and in its rugged strength defies the tempest. The power of early influence, from the gnarled, shapeless trunk, bent as a sapling, to which no earthly power can afterward restore its lost symmetry. The secret of a holy life, from the water lily, that, on the bosom of some slimy pool, surrounded by weeds and rubbish, strikes down its channeled stem to the pure sands beneath, and, drawing thence its life, lifts up its fragrant blossoms to the light in spotless purity. (p. 119)

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In the quotation above, White points educators to lessons that can be learned from how little plants grow. In this case, a tree is used to illustrate self-reliance; by using its available resources where it is, it can become strong enough to withstand strong winds. The self-reliance analogy from nature was also discussed under the "law of the harvest" principle. The last quotation from White goes like this:

> Unless they [youth] feel the importance of making the improvement that is essential in their characters in order to be better men every day, and thus be enabled to carry the responsibilities that rest upon them, they will be found on the losing side. Grow in grace, in *self-reliance*, in self-control. Let every day find you more nearly prepared to unite with the royal family in the heavenly courts (p. 333).

This quotation encourages the youth to personally develop themselves in order to attain self-reliance. This aspect may point to the importance of personal development of leaders, in particular, as critical to conference status. In a broader sense, however, this aspect seems to challenge and harness the individual potential of every person involved in the process.

Summary

The ideas of self-reliance, self-support, industry, accountability, planning and sufficiency are quite replete in Scripture. When they are understood to define and summarize conference status, the ideas encompass the ministry of the whole church, the body of Christ; it means the prospering of every department of the church; it means that every worker and every member is committed to the program of the church; and it reflects on the pivotal role of leadership. Above all, they affirm that conference status is a result of God's work and blessing.

CHAPTER THREE

LITERATURE REVIEW

In this chapter, current literature on organizational change will be reviewed.

Attention will be given to theories of spiritual, leadership, and organizational dynamics.

Since this is an "in-ministry" project, literature is studied in its relation to the

transformation of North Botswana Field into conference status. Therefore, the literature

review will somehow be a survey of current theories on organizational change

intertwined with the North Botswana Field context. At almost every point, a narrative of

what was happening in NBF will be cited against a theory under discussion. This is an

effort to contextualize the principles and bring about cohesion to the chapter.

Background

My hypothesis is that the three critical factors for conference status are spiritual,

leadership, and organizational dynamics. Spiritual dynamics are understood as the source

and motivation for a change that is in line with God's will; leadership dynamics are

understood as the role of leaders in initiating, focusing, and promoting plans and

programs, while organizational dynamics refer to the idea that the atmosphere within the

organization is suitable for the implementation of the plans and programs. I observe that

if one of these three factors is lacking, progress is difficult or impossible. An example

from the Bible is the case of Israel's occupation of Canaan: God was available, the

leaders were eager, but the unwillingness of the people made the occupation (the desired

goal) difficult or impossible for some. Another example could be Samson's time, when God's power was available, the people desired deliverance from their enemies, but the leadership was not committed. The three factors seem to work together as one system: spirituality is required of both leaders and members, while elected leadership need to link their vision with the people's vision, and together create the atmosphere of dynamism that brings about change.

Organizational Dynamics

In this section, characteristics of organizations from a number of organizational experts will be put together to highlight and identify the conditions necessary for change.

The Need for Change

Change, especially in organizations, is needed for survival in the midst of changing times and circumstances. Norman R. Augustine in *Harvard Business Review on Change* (1998) says that there are only two kinds of companies, "those that are changing and those that are going out of business" (p. 162). Change seems to be an inevitable part of an organization's existence. Wise leadership will, therefore, facilitate healthy change before a chaotic one is necessitated by a crisis.

In a way, the church, especially at the field level, is a "company." It can also "go out of business" with its customers, such as church members, employees, and the public. The church does not need to wait until it is about to collapse to revamp itself. It can mutate with the demands of its mission or its environment, just as any organization can realign in order to do its business better or to face emerging challenges.

However, the necessity for change needs to be "negotiated" between leaders and people. Jeanie Duck in *Harvard Business Review on Change* (2002, p. 55) refers to

managing change as "the art of balancing." There is to be a balance in people's visions, interests, feelings, "people issues," and leadership expectations. This means that management and employees may see change differently—managers normally view change as urgent and as an opportunity, while employees may see it as unnecessary and disruptive. Duck concludes that "the real contribution of leadership in a time of change lies in managing the dynamics, not the pieces"—the "confluence and congruence of the forces that change unleashes." This might mean that for any change, leaders may not assume that everybody understands and welcomes the necessity for that change. In the case of NBF seeking conference status, some people were cynical and skeptical; others did not welcome the exertion that the conference status called for; while others held back for other reasons.

An Understanding of "Organization"

Greenleaf (2002) says that "organization" entails three elements. First, goals and strategy that culminate in accomplishment. Second, people and structure; the reasonable, durable arrangements and the staffing for carrying out plans. Third, Greenleaf sees organization as the day-to-day implementation and execution of plans, including both administrative initiatives and responses to situations. According to Greenleaf (2002, p. 71), organization is the *modus operandi* of an institution. He asserts that leadership overarches these three elements, giving the total process coherence and dynamic force. According to him, leadership does this by, among other things, "establishing priorities, allocating resources, choosing and guiding staff, articulating goals and philosophy, and exerting a sustained pull for excellence" (p. 71).

Greenleaf says that there are formal and informal structures of organization.

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Formal organization, he explains, is the definite, known arrangements and ways of working, spelled out in established routines such as reporting, authority, actions to be taken, and expenditures. On the other hand, informal organization responds more to leadership initiatives such as incentives, encouragement, and support.

According to this explanation, informal organization would be the good relationships within the entire organization, which also acts as the "glue" that holds the formal structure together and makes it function well. This is where team effort hinges. In this sense, it can be said that "the people are the institution" (p. 149). A leader would be a leader because others are following him/her. Conversely, people will not follow someone they do not trust. The organizational climate, therefore, needs to be one of trust, love, compassion, community, fun, empowerment, and teamwork.

Core Ideology

Collins and Porras, in *Harvard Business Review on Change* (1998, p. 31), explain that core ideology captures what the organizations stands for (values), and why it exists (purpose). It is the enduring character of the organization that transcends the change. For instance, as stated in the mission statement of the Seventh-day Adventist Church, any entity of the church would have as its core ideology the spreading of the saving gospel of Jesus Christ (see Appendix G). Even as conference status change is desired, it will be in the interest of advancing the core ideology of the entity.

Corporate Governance

Surowiecki (2005, p. xiii), author of *The Wisdom of Crowds*, argues convincingly that "groups are remarkably intelligent, and are often smarter than the smartest people in them." Following this reasoning, decision-making, consultation, governance, power and

other organizational matters are better shared with the membership at large than being limited to the top management. An individual or a few people may not know and do everything that the organization needs to do. Collaboration, more often than not, produces better results. That is, perhaps, the reason why a research conclusion that is corroborated by other scholars is more trustworthy. Soruwiecki observes that the more complex the decision, the more people that are needed to make the decision. This is, perhaps, what Alfred Sloan (as cited in Soruwiecki, p. 222) calls "group management," or what we might call corporate governance. This seems to be true in church circles as it is in other circles.

The Seventh-day Adventist Church system of governance, to a large extent, follows the "wisdom of the crowds" or "corporate governance" concept. Rice (1997) identifies one of the forms of church governance as "democracy." In a democratic form of church governance, Rice explains that

> authority resides with the general membership and flows from there upward to higher levels of the organization. Church leaders are typically elected, rather than appointed, and there is a strong emphasis on accountability. Laypersons usually take an active role in church leadership. (pp. 246–247)

However, crowds need to be properly guided, or else they may become just a mob. To achieve successful group decisions, Surowiecki (2005, p. 65) advises that people have to be helped "to pay much less attention to what everyone else is saying."

Another implication of corporate governance (or "the wisdom of crowds" as Surowiecki calls it) for organizations is that "most people will participate as long as they believe that everyone else is participating" (p. 138). This human behavior implies that leaders need to be intentional about communication or publicity within the organization. There is constant need for reports, updates, meetings, testimonies, and so forth. This is

part of being an organization. For North Botswana Field, some of the avenues for communication included letters, phone calls, emails, a newsletter, seminars, meetings, and visits by leaders of various departments. Even within as small an organization as NBF, some people were not receiving the communications; the office needed to communicate over and over again for the message to reach the intended recipients. Communication implies transparency, which increases trust and authenticity. Lastly, communication helps people make informed decisions.

Strengthening the Organization

One set of research discovered that across successful companies, "their success lies in building the strength of their organization as their primary way of creating the future" (as quoted in *Harvard Business Review on Change*, 1998, p. 48). From my experience, this means that leaders concentrate on "tightening" all operations of the institution. In short, everything is taken seriously: expenditures are controlled, people are empowered, customers are cared for, decisions are implemented promptly, use of time is maximized, and so forth. In the end, the whole organization operates like a "super-organization."

Alignment

In their article, Collins and Porras say: "Building a visionary company requires 1% vision and 99% alignment" (1998, p. 49). By alignment, the authors refer to "an effective context." Perhaps two good examples from NBF would be trust fund percentages and departments. An additional 14% of trust funds was going to the Union, which posed a very big challenge to NBF, in that it left NBF with only 47% for its operations (normal percentage should be around 62%). This administrative arrangement

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was evidently choking NBF. Fortunately, from much discussion between the Field, Union and Division, the percentage was reduced to 4%, and that allowed the Field to grow.

Another area that needed alignment was departments. The structure of Botswana Union Conference was that all departmental directors were at the Union but serving through to the churches. Because of distances and budgets, they could not adequately service all districts in the country. To strengthen departmental work at the church level, NBF improvised by appointing five volunteer coordinators among its existing pastors. This helped to augment the efforts of the Union departmental directors. The five coordinators were:

1. Zechariah Project (evangelism): Pastor P. Mokgwane (later L. P. Simankane)

2. Hezekiah Operations (Stewardship): Pastor E. Podimaje

3. Epaphras Ministry (Prayer and Spiritual Nurture): Pastor L. Mbaiwa

4. Haggai Venture (Infrastructure): Pastor M. Moeti

5. Paul's Method (Training): Pastor M. Mponwane

These five coordinators also served as the initial coalition for the vision of conference status.

Strategic Thinking

Strategic leaders are not so focused on activities that they forget the results of those activities. Instead, activities are targeted toward specific results within a given time. The strategic leader will spend most of the time around key values. Kouzes and Posner (2002, p. 85) correctly conclude that "how you spend your time is the single clearest indicator, especially to other people, about what's important to you." This may include the importance of having a daily work schedule. In the daily work schedule, the most

importance tasks will be seen receiving more time, especially strategic future-thinking. Kouzes and Posner depict the difference between strategic and tactical leaders in the following figure:

| | Tactical Leaders | | Strategic leaders |
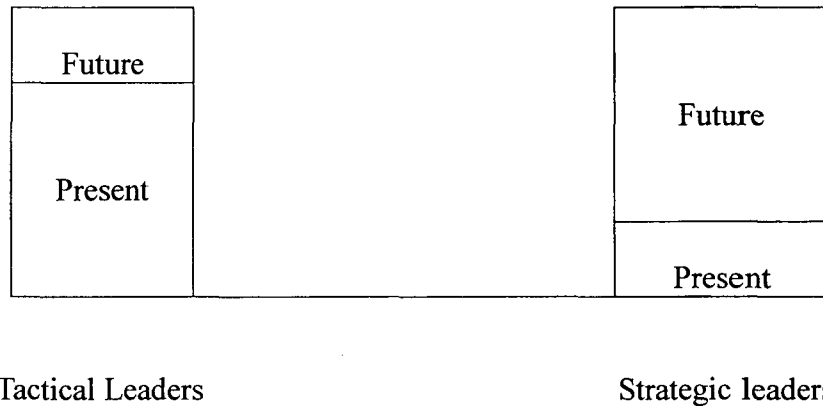
Figure 1. Mix of Present-Future orientations of leaders

The authors suggest that it would be a good idea to have a strategic planning committee in the organization. North Botswana Field was fortunate to have the volunteered, sacrificial services of Dr Patson Mazonde, a former deputy director of Health Services in Botswana, providing strategic advice and seminars, and helping to draft strategic documents for the Field and almost all the districts. His efforts paid off with the achievement of the conference objective within three years.

Kouzes and Posner (2002, p. 153) explain that "visions" are strategic plans, but the most successful strategies are visions; they are not plans. In other words, they say, strategic planning is not equal to strategic thinking. Some ideas associated with strategic planning are to mobilize toward fast action, to reduce items to their essence, and to concentrate on easy-to-comprehend, easy-to-accomplish, non-controversial steps.

Strategic thinking can also be seen as vision and foresight exercised by leaders. It

is a valuable role leaders fulfill in a community. With it, leaders help communities

change. Without it, a community will be stagnant and begin to wither. Tropman (2003, p.

221) aptly defines this leadership role when he says that leadership is achieving change

without crisis. He explains that leaders are able to foresee and forewarn the people about

the "gathering storm" and enable them to act before the crisis restricts them. Without the

leader's vision and foresight, the organization faces double crisis—in the need for change

and the changing itself. In other words, leaders help people avoid the crisis and help them

manage the change process.

Teamwork

A change initiative requires the stakeholders to work as a team: unity among the

leaders, employees and the membership as a whole; unity in goals, actions, beliefs; and

many others. Augustine, in his article in *Harvard Business Review on Change* (2002, p.

181), says that a critical challenge for leaders who pioneer a reconstruction effort is

inspiring individuals to work as a team. In NBF, during the period leading to 2008, there

was a commendable measure of teamwork among the ministers and the members.

However, there were a few challenges, which included difference in beliefs such as the

issue of kneeling, women in ministry, traditional marriages, and issues of discipline and

personal grievances. The team spirit was evident at events like the camp meeting,

workers meetings, and executive committee meetings, where business would be

transacted peacefully and smoothly.

Promotion/Fundraising

One of the tasks that leadership needs to carry out vigorously is promotion—

promotion of programs, promotion for funds, and for support in various areas. For NBF,

one of the most serious challenges it faced was lack of financial resources. Yet one of the

requirements for conference was healthy finances. Therefore, the Field had a challenge to

raise funds. For the church, the primary sources of income are the tithes and offerings.

The other source, which can become a sizable income if it is done well, is donations.

NBF needed to rigorously promote stewardship (the return of a faithful tithe and offering)

and faithful donations.

For stewardship, promotion was done from the Field and Union levels. In the

NBF, the month of May was set aside every year as Stewardship Month; and the last

week of that month was a Stewardship Week of Prayer, which would end with a

Commitment Sabbath. Besides the stewardship month, there were other stewardship

promotions such as the monthly tithe reports to every church, weekly readings, and tithe

in kind.

Another important promotion was done, which was to invite potential donors to

work with the Field for some projects. A number of them willingly came forth and made

significant contributions. There were many donors, but just to mention a few, there was a

group from Australia that sponsored itself to come and build two preschools and start a

dormitory for NBF secondary school; another group called National Association for the

Prevention of Starvation (NAPS) came from the United States of America to conduct,

train, establish, and equip the evangelism program in NBF. Lastly, a prominent architect

in Gaborone, who is an Adventist member, volunteered to do all NBF building drawings

for free.

Jeavons and Basinger (2000, p. 77) observe that fundraising is a Christian

ministry. They further observe that donors respond better to ministry-centered programs.

They say "there is a direct correlation between the vision presented through the fundraising program and what donors give." Furthermore, they say, a ministry-driven fundraising program should aim at cultivating a relationship with donors and minister to their "hearts," and then their giving will be an outgrowth of their faith experience (p. 2).

In the light of what Jeavons and Basinger are observing, it means that the church should not "drive" their promotional efforts through conventional methods that tend to focus more on the needs of the institution and forget to care about the donors. Perhaps the main difference between conventional fundraising and Christian fundraising is that Christian fundraising provides a spiritual (legitimate) cause for the fundraising, not merely to meet temporal needs of the institution, such as balancing the budget. In this way, then, giving becomes a spiritual exercise on the part of donors. Moreover, donors are not viewed merely as a means to an end, but they are an end. Ministry to donors includes writing them a letter of recognition, updating them periodically about progress, providing or inviting them to spiritual revivals, and involving them personally in the promotional project.

Leadership Dynamics

Leadership has an important role to play in any group action. It can determine the direction, pace, and even the outcome of a given activity, and, in turn, the organization itself. Below is a discussion of some vital aspects of leadership.

Leadership Theories

Inclusive Leadership

Traditionally, there has been a prevailing belief in the "top-down, command and control" type of leadership. However, recently, more and more scholars and practitioners

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in leadership advocate and adopt inclusive forms of leadership. Some terms that are used for this modern approach to leadership include "adaptive leadership," "shared leadership," "transforming leadership," and "servant leadership."

Greenleaf (2002, p. 21), who called himself a student of organizations, and can be said to be the father of servant leadership, emphasizes that "the great leader is seen as a servant first, and that simple fact is the key to his greatness." He points out that in an organization, there is interplay of power and authority; therefore, each should be willing to give and take. Servant leadership, Greenleaf says, calls for the leader to sacrifice all that he/she has for the good of the people and the cause. As a result, the people are willing to follow such a leader. The effect of this leadership leads to the transformation of both followers and leader into better people (p. 462). On this point, Greenleaf is in agreement with Burns (1979), who repeatedly distinguishes transforming leadership from transactional leadership. Burns explains that while transactional leadership focuses on exchange for selfish interests, transforming leadership "occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality" (p. 20).

On shared leadership, Pearce and Conger (2003, p. 1) take the idea of leadership further from focus on the leader to leadership being provided by any member of the group who has the ability to lead at any given point. One of the prominent forms of this shared type of leadership is the "team" idea, whereby the "leader" is not superior but equal to the rest of the team members. The authors define shared leadership as "a dynamic, interactive influence process among individuals in groups for which the objective is to lead one another to the achievement of group or organizational goals or

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both" (p. 1). Because each member has abilities, the role of the leader, then, is to make strategic plans and influence the group toward the achievements of those plans. Delving into the possibilities of teams, the authors seek to clarify the role of the leader and the group members. For instance, that the "superleader" empowers the members toward self-leadership and has a special role to manage the team. In the meantime, the group has a role to maintain attitudes that respond toward interdependence and not independence. One of those attitudes is collective efficacy, which is an attitude that any one of the members has the ability to lead at different times, and that the leader will be flexible to seek guidance from any other member of the group. The overall emphasis of the authors is that shared leadership enhances the conditions for "flow," which in turn bolster the overall effectiveness of the group.

Servant Leadership

Scripture may be the place to begin when talking about servant leadership. In the Bible, the servant leadership of Jesus Christ shines forth. Although He had the freedom to authenticate His office by power and authority, He chose rather to authenticate His office by service. In Mark 10:45, Luke 22:27, and many other places in the Bible, Jesus declares Himself as a servant and admonishes His followers to emulate Him. In contrast to Jesus, the church throughout history has used power and authority to authenticate its office. A good example is the medieval church, which, evidently, did not follow its Master in service but is known more for persecution and oppression.

From the Greek, Vine (1981) interprets servant or minister as *diakonos* (or *doulos* for bondservant). *Diakonos* refers to a servant in relation to his work, while *doulos* refers to a servant in relation to his master. In other words, a servant may have chosen to serve

his master out of love (like Eleazer and Abraham), or may not choose what they do. It seems that service is not just an option; it is the only authentic way. Whether it is pleasant or not, Christ's followers are mandated to serve.

Greenleaf (1977) once again emphasizes that the essence of leadership is service, and therefore the welfare of people. He proposes the following structure of servant leadership for organizations: first, there are trustees who function at decision levels, and second, administrators who administer the day-to-day business of the organization. Third, there is the staff, which is at the implementation level. Although Greenleaf has not specifically mentioned them, there are supporters or customers who are also important to the organization.

For North Botswana Field, which is a church entity, the suggested structure may be seen in this way: The "higher organizations," namely, the Union, Division, the General Conference, and the membership at large can be seen as the trustees of the Field. They formally act through the constituency meeting and the executive committee acting between sessions. The Field officers, namely the president and the secretary/treasurer, are the administrators, with daily management powers. The pastors and other employees work together with and under the administration to implement the programs outlined by the committee. The membership, friends, and the society are part of the Field organization in one way or the other.

"Command and Control" Leadership

Greenleaf (1977, p. 74) does not favor the traditional "lone chief atop a pyramid" structure of organization. He suggests that if one is to preside over a successful business, one's major task will need to evolve from being the chief into being a builder of a team

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(p. 85). He calls this form of organization structure *"primus inter pares,"* or "one among

equals." The two structures can be depicted as follows:
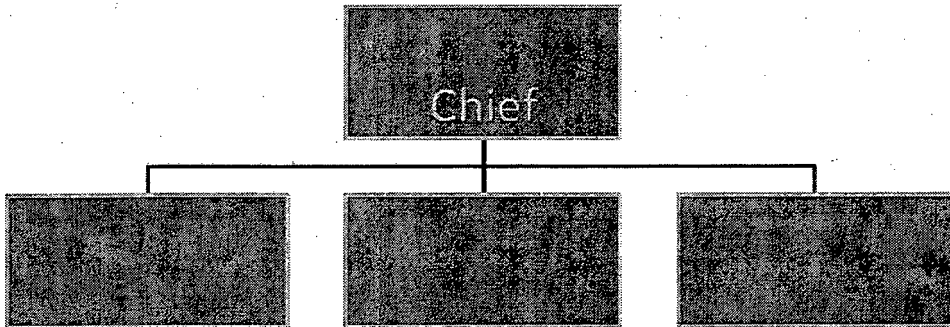
Figure 2. Greenleaf's organizational structure with a Chief.
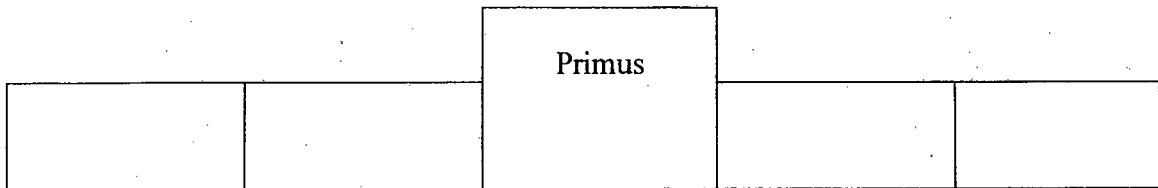
Figure 3. Greenleaf's organizational structure with a Primus.

The Leader's Character

Current theories of leadership emphasize the character of the leader as playing a

key role in the success of that leader. To transform organizations, leaders need to be

transformed first. From my own experience, leadership is an awesome responsibility but

a transforming experience. For instance, Hagberg (2003, p. 202) says that the true leader

"leads from the soul." She concludes that "the quality of a person is what determines true

leadership." She postulates that true leaders have true followers because they trust the

leader's integrity. These leaders, she observes, give more and more power to followers, and "lead from behind" (p. 96). According to Hagberg, true leaders have developed the "ability to admit limitations and to be able to let go of the need to be in control." They collaborate more and more and are coalition-builders (p. 99).

The greatest difference between servant leaders and "command-and-control" leaders may be what Hagberg calls the "ego wall" that a person must face and transcend to reach stages 5 and 6 of leadership. According to her book, *Real Power*, true leadership begins from Stage 4, with people who "experienced the crisis of integrity," which she refers to as the quality of being. Stage 4, 5, and 6 leaders are selfless, simple, serving, have a sense of peace, and have their inner vision. Stage 6, the ultimate leaders, are godlike and are called "children of the universe" (p. 193).

Table 2

Hagberg's Summary of Leadership and Power at Each Stage of Power

Stage	They lead by	They inspire	They require
1	Domination, force	Fear of being hurt	Blind obedience
2	Sticking to the rules	Dependence	Followers to need them
3	Charisma, personal persuasion	A winning attitude	Loyalty
4	Modeling integrity	Hope for self & organization	Consistency, honesty, and trust
5	Empowering others, serving	Love and service	Self-acceptance, calling
6	Wisdom, a way of being	Inner peace	Everything or nothing

Hagberg's analysis of leadership corresponds with Greenleaf's theory of servant

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leadership. In developing "soul leadership," Hagberg (2003, p. 291) suggests that first, one takes his/her spiritual life seriously. She suggests daily reflective study of the Scripture as the "single most important and powerful discipline in life." Second, the leader needs to find peace and intimacy in his/her relationships. Third, the leader needs to embrace their shadow and childhood wounds. She says that one cannot lead with a diminished or insecure self. Last, she says that one needs to discover his/her passion or calling in life because there will be no burn-out if one is pursuing his/her calling.

Working with Volunteers

For the church, many of the people who do the work are volunteers. In the case of North Botswana Field, between 2006 and 2008, there were only two administrators, twelve district pastors, and three support staff; the rest of the institution was a volunteer membership of about 14,000 in fifteen districts. A district pastor coordinated vast territories, some of which were stretched over 100 km from one organized church to another. That scenario meant that most of the time, churches were run by elders. It can truly be said that the church runs its program on volunteers. Therefore, the organized church needs to create more opportunities for and encourage volunteers to come into the operations of the church. Volunteers seem to find spiritual, emotional, and other benefits from serving God through the church. Some of them evidently spend more of their time in their volunteer roles than in their paid careers. The church also benefits from volunteers. For instance, volunteers multiply the leaders' time, they bring a diversity of talents, and they provide resources.

However, working with volunteers poses a challenge to leadership. It means that pastors and administrators have to lead in a different way than they would in a business

organization. Stevens and Morgan (2005, p. 47) think that "the true test of leadership is leading volunteers." The authors enumerate a number of creative ways of leading volunteers. For example, leaders must be willing to allow volunteers to learn and to make some mistakes. Second, volunteers rely on a compelling shared vision and a focused movement toward the goal. Third, leading volunteers requires skills of collaboration, coaching, and responsiveness rather than a command-and-control type of leadership. Fourth, working with volunteers involves building relationships and ministering to people. Fifth, it involves giving them support in the form of public recognition, training, workspace, and budgets. Last, leaders need to identify the talents of the volunteers and place them where they can have the greatest impact and joy of service. In NBF, for instance, there was a pastor who was good with computers; he volunteered to produce the Field newsletter, and it was a great success, for him and for the organization.

Characteristics of True Leaders

The *Harvard Business Review on Change* (1998) summarizes "steps to transform your organization." In the reverse, these steps can become errors that will cause transformation to fail.

The first is a sense of urgency. The chief executive officer (CEO), who is key to the transformation, should be the first one to see the need for change. Then, the masses of the people must be motivated by numerous, timely, aggressive efforts. Without these, "the effort goes nowhere" (p. 3). The second is creating a powerful coalition. The CEO needs the support of a few key leaders (5–15 members, depending on the size of the organization). The third is creating a vision. The vision clarifies the direction in which the organization needs to move. It paints the picture of the future. It needs to be clear,

concise, and compelling so that others can "see it, hear it, taste it, touch it, feel it."

Sometimes the first draft comes from an individual, but it gets clearer as the coalition

works on it. A general rule, the authors say, is that you must be able to passionately

communicate the vision to someone in five minutes or less. The fourth is to communicate

the vision widely, using all existing channels. For example, at NBF, the two

administrators at the Field office (the president and the secretary/treasurer) travelled

widely throughout the 1400 km–diameter Field, sometimes beyond the allocated budgets.

The means of communication then available were the phone, fax and letters, and visits to

districts and seminars. As deliberate measures to increase communication, a monthly

newsletter was started and a broadband Internet service was installed. The fifth is to

remove obstacles to the new vision. For example, changing the structure of the

organization or rearranging people. Although "no organization has the momentum, power

or time to get rid of all obstacles," the key ones, they advise, should be confronted and, if

possible, removed (p. 14). It suffices to say that even in NBF, there were those who were

opposed, skeptical, or apathetic. The sixth step is the need to plan short-term wins. I

remember one Leaders' Council in 2008 when "Pastor of the Year" and "Elder of the

Year" and other awards were announced. That token and public recognition added value

and motivation to their efforts. The seventh step is, anchor the change into the

organization's culture. The new behavior must become part of shared norms and values;

otherwise, the renewal will fade with a new set of leaders and workers.

The list above is similar to what Kouzes and Posner (2002) call "five practices of

exemplary leadership that have stood the test of time" (p. 13). These practices are (1)

modeling the way, (2) inspiring a shared vision, (3) challenging the process, being willing

to step out into the unknown, (4) enabling others to act, and (5) encouraging the heart. The book actually insists that leadership is a relationship. Godwin is quoted as saying, "Being a good leader is not something that casually occurs. It takes great thought, care, insight, commitment, and energy. When it all comes together, it brings out the best of who you are" (cited in Kouzner & Posner, 2002, p. 75).

Spiritual Dynamics

Spiritual leadership theories assert that it is God who shapes the person and the agenda of the leader. For example, Blackaby and King (1994) insist that a love relationship with God is the most important part of the spiritual leader. They say that "God is far more interested in a love relationship with you than He is in what you can do for Him" (p. 36). The authors assert that if this love relationship with God is not right, nothing else will be right. They continue to explain that the love relationship is not only for man's personal fulfillment and salvation, but also for mission or ministry. As God initiates and reveals Himself to the human being, he/she is expected to respond by loving the Lord wholeheartedly "with all thine heart, with thy soul and with all thy might" (Deut 6:5). On this point, Jesus' success in His ministry came because He had an excellent relationship with His Father; the Father testified during Jesus' baptism that He was well pleased with Him.

The Leader's "Servant" Attitude

Blackaby and King (1994) continue to explain that God wants to work through the human being to accomplish His "superhuman" purposes for the world. They say that, in fact, God often chooses to work through ordinary people so that when their "God-sized" assignment gets done, people will acknowledge God and not them. This insight

seems to be true as we discover in the Bible that God equips the human instrumentalities when they accept His assignments. A good example is Bezaleel, who was "filled . . . with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship" to build the temple (Exod 31:1–3). Blackaby and King (1994) emphasize that the person must be "moldable" like a servant for God to do great things through him. Elijah, an ordinary man like us (Jas 5:17), prayed, "Let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word" (1 Kgs 18:36).

Spiritual Vision

In the Bible, God seems to provide the direction (vision) for His spiritual leaders. Perhaps the first task of the leader is to ask, "What do You want me to do, Lord?" In Num 9, we find the experience of the "guiding cloud" which shows that it was God leading the congregation. God was providing the vision, and Moses was passionately communicating (promoting) it. It means that, for spiritual leaders, everything done—the strategic planning, the decisions, the programs, etc.—is done under the guidance of God. If it is His will, He Himself will accomplish it (1 Kgs 8:56; Isa 46:11).

Blackaby and King (1994) suggest that God speaks through the Holy Spirit, the Bible, prayer, circumstances, and the church. When God is about to accomplish His purpose, He communicates His will, not only to leaders but also to the church at large (Amos 3:7; John 7:17).

In North Botswana Field, the leaders and the members in general believed that it was God's will for NBF to grow to conference status. During the first Prayer Camp in May 2006, at Gweta, one of the members read from Isa 62:1–4, a passage that everyone

present was convinced was God's promise to NBF; this passage became the driving force for the conference status vision:

> For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

The prayer campers understood this passage of Scripture to be saying to them, "For NBF's sake, we will not rest, until her excellence is evident to all; it shall be called by a new name (conference) which will be brought about by God; NBF will no longer be termed 'mission' and dependent, but the Lord will be its Helper."

The burden for the Prayer Camps, which were taking place during the first week of May every year from 2006 to 2008, was to pray for conference status (growth, self-reliance, and spiritual revival). The camps lasted from Sunday to the next Sunday. They were attended by volunteer members and workers. What surprised us was that members from as far as the sister conferences such as South Botswana Conference, Trans-Orange Conference in South Africa, and Namibia Field were coming to pray for North Botswana "Conference." The power of the Prayer Camps in the transformation of lives and the achievement of great things for God that were realized, confirm what Blackaby says, that "the greatest untapped resource that I know is the united prayer of God's people" (p. 258).

Summary

In this chapter, the three critical factors, namely, organizational dynamics, leadership, and spiritual dynamics were explored from current literature. Under each factor, a few key areas were enunciated. It was shown that organizational change is a complex, integrated process that requires management, cooperation, and God's help. At the end of the process, organizational change is likely to bring growth to all those who are involved in it—leadership, membership, donors, and others.

CHAPTER FOUR

DEVELOPMENT OF METHODOLOGY AND IMPLEMENTATION

In this chapter, a report of the methodology that was used to gather information and my observations from that information will be reported. Four methods were used to investigate the critical factors relating to my assumptions regarding the growth of North Botswana Field; a questionnaire, interviews, office documents, and observation.

Assumptions

I have approached this research with three assumptions in place. The assumptions are that three critical factors for conference status are spirituality, leadership, and organizational dynamics. It is anticipated that, in the final analysis, growing churches will exemplify these three key strategic points. It may be that almost everything that happens in an organization can be classified under these three factors. The reports of the three districts, conversation with leaders, and the general responses in the questionnaire seem to point toward the assumptions.

Information-Gathering Methods

Fours methods were utilized to gather the needed information, namely questionnaires, interviews, reports, and observation. These four were bolstered by information from books on some concepts. The methods are explained below.

Questionnaires

A 35-item questionnaire for members and another 35-item questionnaire for the pastors were utilized. The two questionnaires (for members and pastors) were similar, except that the pastors' questionnaire was more related to their leadership role. I felt it best to keep the questionnaires brief. Mouton (2001) reveals that "research has shown that the length of the questionnaire or test has a direct and often negative impact on the quality of the responses" (p. 104).

Interviews

Three key leaders and three key members were selected and interviewed. These leaders were deemed to be having a wider vision of the work in the NBF, and a deeper understanding of the issues involved, than ordinary members. Because of distance and time, only two were available to be interviewed in person, while the other four were sent the interview questions by email, and they filled in their responses and emailed them back. For live interviews, although there were open-ended questions during the interview, there was room for "flow" of conversation.

Reports

Some key North Botswana Field and Botswana Union reports and documents were reviewed. These were mainly documents that were compiled for and submitted to the Conference Status Survey Commission. They are the documents that were finally used by the SID executive committee to grant the conference status to NBF. These are deemed to be authentic and comprehensive.

Observation

I had firsthand experience when I was personally working for NBF during the period under study. As president of the Field, I was aware of almost everything that was happening in the Field. Therefore, where I have made observation of certain events or occurrences, I share those observations.

Books

The bulk of data about organizational change came from books. These are books used in the Doctor of Ministry modules, my personal books, and library sources.

Selection of Cases

I asked 61 church members from three growing districts in North Botswana Field territory (now North Botswana Conference) and two pastors of the growing districts to complete a questionnaire. I had aimed for about 60 respondents. The sample is small, but it serves to express opinions from members of the districts. I selected three growing districts; I wanted to explore reasons for their growth. These reasons may be compared or contrasted with other districts in the Field. Drew and Hardman (as cited in Naidoo, 1994, p. 49) believe that a sample of 30 can be regarded as an adequate sample of behavior and opinion. However, no claim is here made for scientific validity.

Information-Gathering Procedures

For reports and observation, I had been collecting information for my project since 2007, as I was working in the Field. I was collecting information from reports, observing and asking people as I travelled on itineraries, and conversed with leaders and members. In the meantime, as I came across books and literature that addressed issues

within my topic, I would take some notes on "bib cards" or my diary.

As for the questionnaire, I designed the questionnaire and the interview questions, photocopied the right quantities, and took a trip to Botswana to see the pastors and elders of the three chosen districts. I met two pastors personally and talked with the third one on the phone. They gave their permission and gladly agreed to assist me by interviewing their members on the next Sabbath day during worship. No formal training in application of a survey questionnaire was provided. From our discussion with the pastors and elders of the three churches, we agreed that we would announce and promote that Pastor Orapeleng would appreciate their responses for his ministry research and that as many adults between 18 and 80 years who would make up the required number, should briefly remain after the divine service. For church A, they were able to complete their 15 questionnaires straight after the divine service; at Church B, some filled in after church while some took them home and brought them back in the afternoon. Since some were allowed to take the questionnaires home for completion, any scientific interpretation would be invalid. However, the questionnaires did provide important feedback for me. At Church C, where I was attending, the church dismissed late, and therefore I agreed with the members that they would come at 3 pm before the Bible Study at 4 pm. More than the required number came. In fact, in all the churches, there were many people who had wanted to participate but could not because there were too few questionnaires.

On the same Sabbath I made an appointment with one of the key leaders that I had wished to interview. The interview took place the next day at his house. The other interviewee happened to come to Solusi University just a few days after my visit to Botswana, and he agreed to be interviewed at Solusi. During the same week, the other

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four interviewees were contacted by email, and before the end of the week, they had

responded, bringing to completion all the information gathering that I had envisaged.

Summary

This chapter has given a description of the information gathering accompanying

this project. The process of information collection went smoothly and as planned.

Chapter 5 provides a report of the reflections on the information relating to the North

Botswana Field's transition.

CHAPTER 5

OUTCOMES AND EVALUATION

An organization is indeed a complex organism, with many systems. This chapter

will attempt to present the information collected about the many facets of the North

Botswana Field. For it to be said to be growing, it means that the majority of its

dimensions are functioning well. It is my hope that from the presentation, discussion, and

evaluation of the many ministries of the NBF, we could describe and prescribe prominent

growth areas. These would be the critical contributory factors to its transition to

conference status.

NBF Ministries

Different ministries, departments, and areas are being evaluated, for they are all

important to the growth of the institution. These broad areas include finances,

evangelism, nurture, leadership, membership, stewardship, programming, spirituality,

belief system, unity, infrastructure, and communication. Information about these areas

was gleaned from interviews, a questionnaire, and NBF and Union office records. They

will be presented in that order.

The Information Gathered

Interviews

The purpose of the interviews was to get insight from those who were directly

involved in the process. This "inside" knowledge would balance with the "outside" knowledge of the members from the questionnaire. Responses from the six key leaders and members who were chosen will be individually reported below, and a critique of all the interviews will be given at the end of the section. The real names of some of the persons were withheld for confidentiality. For brevity's sake, only key responses will be reported as summaries of what interviewees said, with selected quotations.

Mr. Jack M. He is an elderly man in his late fifties. He has served the church in many capacities for many years. By the time of the interview, he had been serving on the Union executive committee since 2005. He says that at the time he heard about conference status, he was excited but had some reservations about the Field's capability in terms of manpower (workforce) and finances. When asked, "In your opinion, what were the two or three critical factors that contributed to the achievement of NBF conference status?" he said they are (a) the united action of the church following its leaders, (b) financial improvement, and (c) the understanding and support of the leaders at higher levels of the church.

Mr. Jack emphasized the importance of finances and manpower, saying that if we had better finances, we could implement more programs, and pay the workers better. On the other hand, if we had more workers, we would not be having the "ineffective" departmental structure that was there, with four departmental directors at the Union taking care of departmental work through the Fields to the local churches. Last, when asked for any other comment, Mr. Jack cautioned that as a conference, the members, pastors, and administrators should unite and play their role humbly, knowing that if they do not continue on the growing trend, the status can be withdrawn from them.

Pastor Kemoabe. Between 2005 and 2008, he was the Sabbath School/Personal Ministries director at the Union. He saw his role as helping the aspiring Field to grow numerically and spiritually, and becoming self-reliant in terms of locally initiated programs and understanding their mission. At that time, some of the programs that he was promoting, which had a strong emphasis on membership involvement and evangelism, included One Member Win One, VOP enrollment, and Small Groups. Asked what two or three factors he believes were important, he did not hesitate to recall three.

1. Membership involvement: He says the transition to conference status was desired by the members, and therefore, they were willingly and actively involved in Field programs such as the National Association for the Prevention of Starvation (NAPS) massive evangelism training in 2007.

2. "Unusual" financial growth: He says there was a "leap of growth" in terms of stewardship/finance. According to him, financial growth evidences spiritual growth as well.

3. The pastorate was motivated, ignited and encouraged. The director says the big lesson he has learnt from the whole experience is that growth must be intentional and decisive, with measures and targets. Another thing is that people must always evaluate their work because evaluation reveals their true condition. If the whole process were to be repeated, Pastor Kemoabe would like to see evaluation done district by district, even church by church, saying that maybe growth could have been maximized if all districts had "grown." In his final remark, Pastor Kemoabe also cautioned that conference status must not be mistaken for independence from the higher organization, but that consultation and cooperation must continue. He further urged that the North Botswana

Conference members must not relax but take it to higher heights. He said more education about conference status is needed, and more growth is needed.

Mr. Lesedi. He has been a very active leader at his church and in the Field at large. In one year, he was given the "Elder of the Year" award in the Field. By the time of the interview, and during the period of NBF transition, he was a member of the Division executive committee. He says his initial feeling was of excitement, that the very idea of aspiring to be a conference is a sign of growth. Three factors that he thinks qualified NBF were faithfulness of members in terms of tithes and offerings, membership numerical growth, and clean audit reports. From the whole process he learnt that leadership should maintain regular reporting [feedback], and membership should be active in the work of the Lord. He also feels that if every member had been involved, better results could have been realized.

Pastor Kabo. He was the Botswana Union executive secretary during the transition period and a liaison between the North Botswana Field (the applicant) and the Southern Africa-Indian Ocean Division (the approving body). When at last the Conference was approved, he had a sense of achievement and growth of the church in Botswana. He believes that the two critical factors that helped NBF were (1) visionary leadership and (2) financial growth. According to him, the big lesson from the process of transition is that it is important for the workers to work as a team for a desired goal, taking the church members on board. As for any further comment, he looks forward to accelerated growth in all spheres, including infrastructure (particularly a new office building) and a united workforce and membership.

Ms. Lynette. She is a very active member who had shown great interest in the

welfare of the Field, at one time working to produce the Field newsletter. She is actively

involved in Women's Ministries and important Field events. When she first heard about

the aspiration for conference status, she was excited, but was worried about the debts that

the Field had (low liquidity). When she remembers the strengths of NBF at that time, she

says:

> The spiritual status of the laity, most of the people are warm, loving and spiritual,
> though not necessarily rich. They are active in soul-winning and those who give tithe
> are in their own way faithful, they are prayerful and trust in God to see them through.

In short, she mentioned critical factors such as unity, spirituality, evangelism,

stewardship, and prayer. What she has learned in the process is that "God ensures at His

own time that things get done; the time had come for us before God to become a

conference."

Pastor P. Machamire. He is and has been the President of the Botswana Union

since 2003. He believed that with hard work NBF could realize that objective. He saw his

special role as guidance, supervision, and encouragement. According to him, the

improvement of finances (particularly debt reduction, clean audits, and healthy working

capital and liquidity levels) was key to NBF application for conference status. In

addition, spiritual maturity, unity of the workforce, and accountability on the part of

conference officers also play a vital part. What he learned from the whole transition

process was that when people work together, they can achieve goals. Asked for any

further comments, he mentioned that there is always need for strong stewardship

promotion and for the conference to operate within its income if it is to be sustained.

Furthermore, that conference status is not independence from the higher organization, but

working with it.

Most, if not all, agree that the Field had grown numerically, spiritually, financially, and in other ways. All emphasized that the cooperation of the Conference with the higher organization was important. Most of them wished that the growth had been and would continue to be maximized.

Questionnaire

Members' Questionnaire

The purpose of the members' questionnaire was to sample the general opinions and feelings of members, to compare with the leadership opinions and perceptions. As much as possible, tables will be used to make the information clear. Any variable that is being examined is considered as a possible reason for the growth of the district. A number of key questions were analyzed as follows:

Question 3 asked about the level of education. The level of education of the three districts seems high, from my experience with the Field, as 86% of the respondents had O level (high school completion) or higher. A higher level of education presupposes that the particular church can easily grasp the vision of the leadership, or that they can easily communicate with the office. This is a possible factor in growing districts, where the clerks and elders have access and knowledge of modern technologies such as fax machine, telephones, and email. The common experience of rural churches is that they are likely to receive information late, or their reports arrive late at the office due to lack of knowledge and non-availability of these modern technologies. Our experience is that churches closer to the office and semi-urban centers are more likely to access communication from the office.

Question 4 asked, "How many years have you been an Adventist?" Thirty of the

sixty-one respondents had been Adventists longer than 20 years. It is my observation that persons who had been in the church for many years develop a greater resistance to change. From my experience with NBF, the newer members were generally more active and willing to follow the church leadership than older ones.

Question 6 asked, "What influenced you to join the SDA church?" This is what influenced the respondents to join the SDA church:

Table 3

What Influenced You to Join the SDA Church?

Influence	Number of People Influenced
Parent(s)	29
Relative(s)	11
Church program	9
Friend(s)	7
Neighbor(s)	2
Other	3
Total	61

The responses may suggest to the Conference and the church at large that family relations have a high correlation to church membership. For instance, more emphasis may need to be given to the Family Life programs. Another study in Botswana (Kenaope, 2003) also showed that "parents and home" were the strongest influences that retained people in the church.

Question 7 sought the respondents' level of interest in church activities. It was discovered that 75% (46 out of 61) of the respondents either had high or very high interest in church activities. It has been my experience that interest in church activities correlates with involvement in service. This fact makes it easy to work with the members

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because they are already motivated. It usually means that they have the interest of the organization at heart. This was evidenced in NBF by people's participation in leadership roles, financial giving, and other initiatives.

Respondents were asked to state the activity they enjoyed the most in the church. Table 4 displays the activities they recorded.

Table 4

Activities That Respondents Enjoy the Most in the Church.

Activity	Number of people
Prayer	2
Evangelism	4
Non-response	5
Divine Service	7
Youth	7
Sabbath School	8
Bible Study	12
Music	16
Total	61

In response to question 9, the divine service was rated as the most attended service in their local church by 82% of these respondents. However, the divine service was not the "most enjoyed" program by the respondents (only 12.5%). This fact may help leadership in its planning, to match activities with people's needs. For instance, since music was the most enjoyed activity, it could be planned as a significant part of the divine service.

It is possible for leadership to intentionally develop other services so that people will begin to attend them in large numbers. For instance, prayer seasons, Bible studies, Sabbath School, and other special events.

Although most respondents were interested in church, Question 10 inquired if they found their church, in reality, interesting. The result tallied with Question 7: 54% thought that their church was interesting or very interesting. Evidently, more needs to be done to meet the interest of the members. One respondent answered that the corrupt condition of the world led her to find peace in the church. Therefore, the church might consider seriously studying the felt needs of its members, and planning programs to meet them.

Question 14 said, "Joint worship by district churches is highly valued by members." My observation is that joint worship, as it is done in NBF, is an indication of district unity and members' fellowship. In most districts in NBF, there are designated special Sabbaths when all the churches in a district congregate at one place for a special program, for example, during a visit by Field administrators. Although some districts do not seem to enjoy coming together, 54% of the respondents said their districts valued coming together. It has been discovered by most studies that friendships win and keep people. It is possible that one reason for people valuing come-together meetings is just to meet friends.

Question 16 inquired, "For a given task, it is difficult to find volunteers." Forty-three percent of the respondents said it was not difficult to find volunteers, while 34% said it is difficult. Fourteen percent were not sure. The higher opinion is that people are willing to volunteer. The spirit of volunteerism is the spirit of self-reliance. The attainment of conference status suggests that members are using their spiritual gifts and resources in God's cause. My experience as well is that, on average, the NBF members are willing, if they recognize a need.

Another important area in an organization is communication. Question 17 was posed: "Members are well informed about what is happening." The respondents held the following opinions about communication in NBF:

Table 5

Communication Within NBF

Response	Number of respondents
Strongly Agree	19
Agree	21
Not sure	14
Disagree	4
Strongly disagree	3
Total	61

Sixty-six percent said members are well-informed about what is happening. This response suggests that information is being distributed within the NBF to some degree, but may need to be improved. This is a commendable feature and one that adds strength to the Field's capacity to implement change.

Of the respondents, 62% said that they were excited with their church's future, which may suggest that some have embraced the vision of leadership. Although some people may be critical of change, one hopes, as time goes on, more and more people will buy into the vision.

Concerning outreach programs, the majority (66%) of the respondents were not satisfied with their church's outreach program (Question 19).

Fifty-one percent of the respondents said that they have visitors in their church every Sabbath. When visitors are present, it tells us something about the friendliness, the

winsomeness, and the respect that outsiders have for the Seventh-day Adventist Church. Some of the visitors, however, are Adventists from other places. For instance, in Francistown, the majority of the visitors were from Zimbabwe because of the economic and political situation in Zimbabwe. Nonetheless, the presence and participation of visitors had a part in the growth of the church in the North.

Question 22 asked whether members helped each other in times of trouble. Fifty-four percent of the respondents agreed or strongly agreed that members helped each other in times of trouble. A church that is caring and welcoming is likely to win and retain members.

Regarding fundamental beliefs, 84% of the respondents agreed or strongly agreed that members were generally agreed on fundamental beliefs. There were, however, a few differences around a few areas such as women's ministry, health reform, and worship. One of the key performance areas identified by the Field leadership was stewardship. It was believed that if the number of faithful people would be increased, more funds would flow into the treasury. A question was posed: "Stewardship is a vibrant department in my church." Fifty-four percent of the respondents either agreed or strongly agreed that stewardship was vibrant in their church. From the higher organization, the Field and the Union had made deliberate efforts to prioritize stewardship. This was done through, among other things, putting aside the month of May as stewardship month, providing offering readings to every church, and having a stewardship committee at the Field level to promote stewardship. Among the criteria, it seemed that the Field could qualify in almost every other aspect, but without good finances, it would not be approved for conference status.

Regarding the commitment of the local church leadership (Question 29), the dominant response was that leadership was committed (69%). Seventy-seven percent of the respondents thought that a pastor was needed in order for the church to grow.

The issues listed in the table below, either to be changed or maintained, represent issues that matter to the respondents. They are presented as follows:

Table 6

Pertinent Issues

To be changed (improved)	To be maintained
Music (8 responses)	Fellowship (11 responses)
Time-keeping (5 responses)	Bible study (6 responses)
Community outreach (3 responses)	Witnessing (6 responses)

Among the things that the respondents value (those mentioned most often) were fellowship, music, time-keeping, and community outreach. It is my experience that by "Bible study" most people are referring to afternoon programs, which usually focus on fellowship or nurture activities.

Last, there was a question on reaching goals. Question 33 said, "My church normally reaches its goals/targets." This question seeks to measure the presence of planning and execution. The responses were as follows:

Table 7

Reaching Goals

Response	Number of People
Strongly Agree	10
Agree	17
Not Sure	20
Disagree	7
Strongly Disagree	8

Only 44% of the respondents indicated that their church reached its goals. This indicates there may be a need to train the churches in the area of goal-setting and implementation.

Pastors' Questionnaire

Three pastors of the growing districts (out of 12 district pastors) were meant to be questioned, but despite desperate efforts to communicate with them through phone and email, I did not get any response from a third one. Nonetheless, responses from the two who responded will be presented to give a sample of pastoral opinion during this period. One of them took the survey personally together with her church, while the other sent to me by email. The pastor's survey was similar to the members' except that it asks about pastoral duties and expectations. Some key questions will be analyzed.

The first question dealt with the level of their interest in the ministry. Both had either high or very high interest. Similarly, in answer to another question, both said that they found fulfillment in doing their pastoral duties. This shows commitment and dedication to the call and may indicate a level of commitment to the organization.

Both pastors indicated that they had a long-term plan for their districts. In addition to their own initiatives, the conference also asked a strategic planning specialist to assist

every district pastor to develop a strategic plan for his/her district.

A word to describe the atmosphere in their districts, both pastors mentioned, was Alive. The other two words to choose from were Tense and Cold. Both of them felt that their families and their elders supported them in their ministerial duties.

Concerning their relationship with the Field, both of them indicated that it was very good. They also said that they either often or very often had planning sessions with both their leaders and the conference.

Asked what contributed to their district being one of the growing districts in the Field, one mentioned faithfulness in tithe return and fellowship, while the other mentioned organization, planning, and unity.

Asked what two critical things would drastically change their districts, one mentioned the involvement of women in leadership and children's involvement in evangelism, while the other mentioned home visitations and conducting worship services with government offices in the mornings.

When they were asked about the one thing they appreciated about their district, one said spiritual maturity and the other said cooperation and support. In the same vein, a follow-up question asked, "What other advantage does your district have for growth?" One pastor cited the involvement of women in the church and the other cited communication/computer skills.

Last, there was an open question posed: "What would you change if you had the power to change it?" One pastor said leadership style and the other said implementation, reports, and the attitude toward work of some fellow ministers.

In short, the sampled pastors are involved and engaged in their ministerial duties;

they have direction in their districts, along with the conference; they seem to like the atmosphere of their districts, which include support, fellowship, and spirituality. However, one element the pastors mentioned, which was also expressed by the members, was the dissatisfaction with the amount of evangelism taking place.

Data from the NBF/Botswana Union Offices' Documents

Data from observation and the "field" has been presented. At this point, data from the NBF and Botswana Union offices' documents will also be presented. When the data is put together, a clearer picture of NBF should appear.

Financial Reports

The Treasurer's report gives a summary of the annual average liquidity of the Field between 2001 and 2008, as indicated by the following graphs:

Table 8

NBF Liquidity (%)

Year	2001	2002	2003	2004	2005	2006	2007	2008
Liquidity	19%	62%	132%	132%	95%	55%	54%	102%

The same information can be represented in another format as follows:
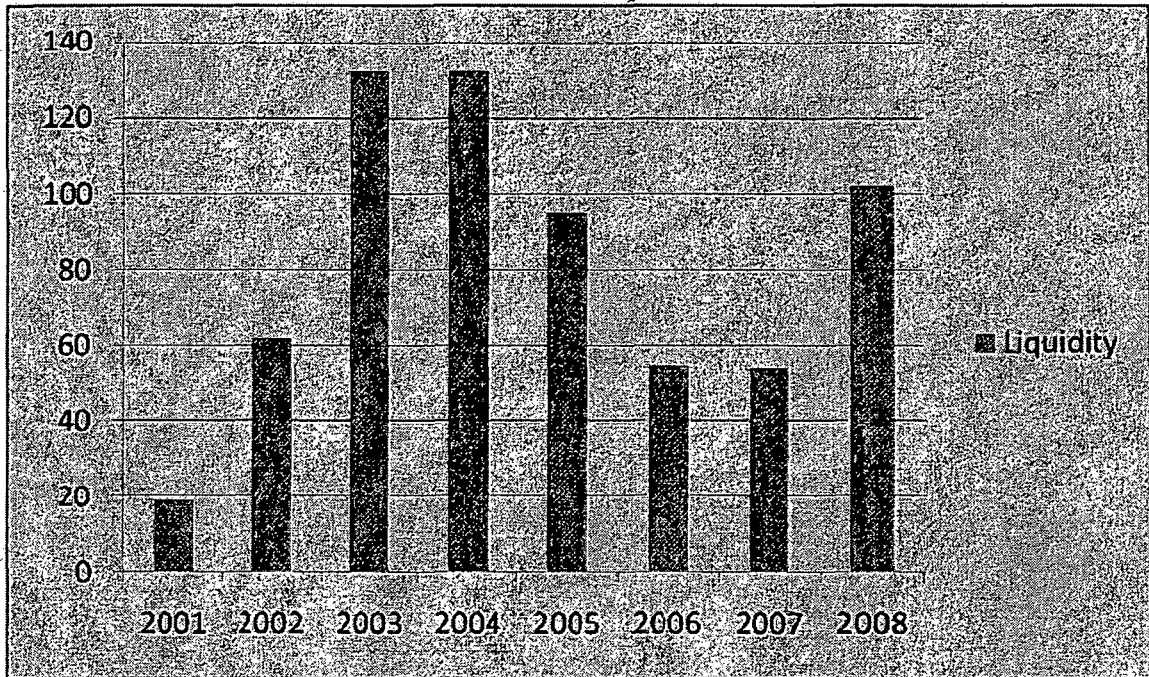
Figure 4. NBF Liquidity (%) (2004–2008)

From 2003, when the Botswana Union was formed, the liquidity of NBF was

drastically affected because of a number of administrative changes that were introduced.

Some of them included an additional 14% tithe remittance to the Union, the removal of

all departmental directors from the Fields, and a uniform wage factor countrywide. These

factors hit the North Botswana Field hard in terms of liquidity, to the extent that at some

point in 2006, it was down to lower than 30 percent. However, the potential strength of

NBF was shown in that it continued to stay afloat until when it was organized in 2008, at

a liquidity of 102 percent. NBF had separate financial statements from its lower entities,

namely, Botswana ABC and Eastern Gate Academy. The figures above show the strength

of the Field on its own.

Even though the liquidity was dashed by Union administrative policies, the

stewardship program itself continued to show a very steady increase. Below is

represented the NBF tithe income from 2004 to 2008 as retrieved from Botswana Union records:

Table 9

NBF Tithe Income (2004–2008) in Millions of Pula

Year	2004	2005	2006	2007	2008
Income	1,749,990	2,435,522	2,609,389	3,337,470	4,191,880

The same information can be represented in another visual way as follows:
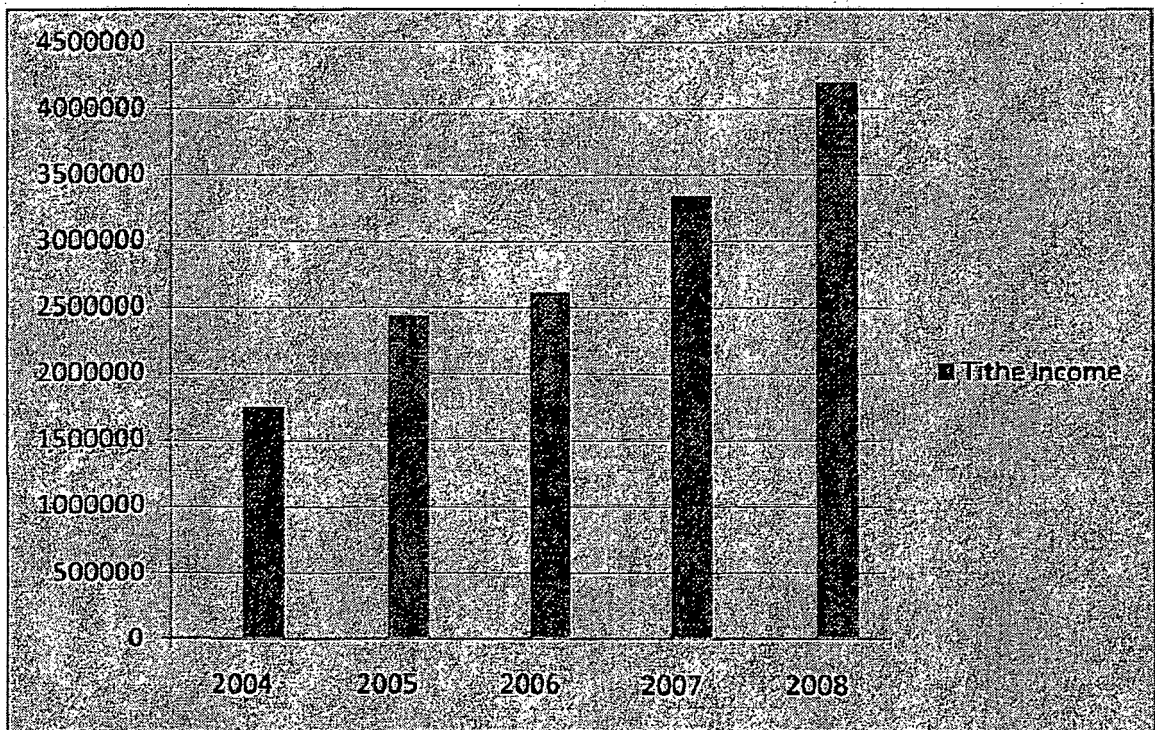
Figure 5. NBF Tithe Income (2004–2008) in Millions of Pula

The tables above show that the tithe income grew steadily even though the

liquidity plunged between 2004 and 2008. This suggests that the stewardship program

has somehow been strong, even though there were liquidity challenges at the Field level.

Membership Growth (2005–2007)

The Secretariat report shows a steady growth in membership between 2004 and

2007, although there was not a dramatic increase in membership.

Table 10

Membership Growth (General Conference, 2011)

Year	Membership
2004	12,003
2005	12,837
2006	13,176
2007	13,591

This could also be represented as follows:
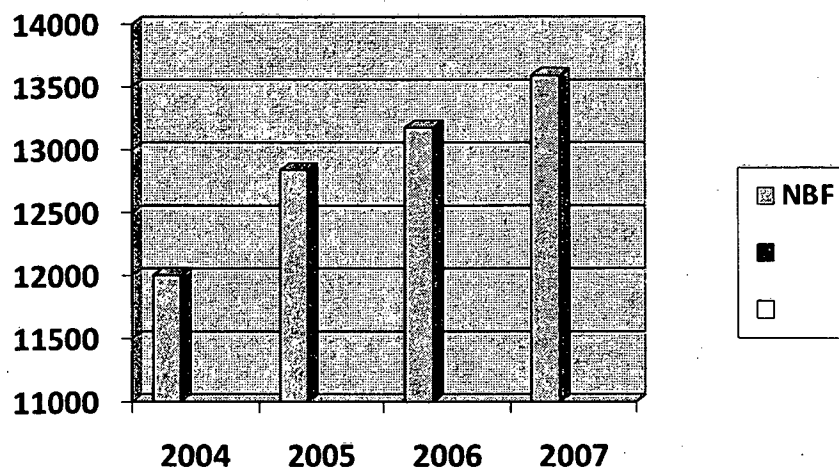
Figure 6. NBF Membership (2004–2007)

The charts above show that the trend has been upwards. Membership increase could be a positive indication of the effective functioning of the organization. At the same time, membership increase is likely to contribute to greater strength of the organization.

NBF Strategic Plan

North Botswana Field had a strategic plan (2007–2010) that was approved by the Botswana Union. In this plan, both short-term and long-term targets were defined. The Field strategic plan incorporated ideas and programs from the higher organizations, and was, in turn, to be incorporated into the strategic plans of local districts. In this way, the church as an organization would be aligned in its mission. The strategic plans of the Field and those to be adapted by districts were also to act as a guide for workers and churches. Along with the strategic plan, the Field had other documents that were guiding the organization such as the Employee Handbook, the constitution, and the working policy.

One of the persuasive ways to communicate a vision in a strategic plan is to have a few focus areas that will bring the greatest amount of results. In strategic planning, they are called Key Result Areas or Key Performance Indicators. According to the online KPI Library (2002–2010), "Key performance indicators are measures of business performance. They are also known as business or performance metrics, measures, ratios or simply performance indicators." In the Southern Africa-Indian Ocean Division, these areas were called the Five Initiatives (2006). These areas were adopted and adapted by the North Botswana Field as its key performance indicators. They are explained fully in Appendix B.

Summary

From the data analysis, it seems that the North Botswana Field had many positive indicators that poised it for attaining conference status. Family ministry has the capacity to advance the work, members appreciate their worship services, there are strong evangelistic programs, and members appreciate Bible study. An evaluation of several major aspects indicates that NBF was strong in most areas. It is my belief that this was a result of the role of leadership, management of organizational dynamics, and a strong spiritual emphasis. In the next chapter, reflections on key findings, conclusions, and recommendations will be made.

CHAPTER 6

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

This has been a ministry-based project. It has been an enriching experience for me

to academically critique a real-life process. This is a kind of a program evaluation in that

the total North Botswana context is being evaluated for effectiveness over a three-year

period, against a criterion given by the Southern Africa-Indian Ocean Division for

conference status. This criterion is basically the measure for an effective entity within the

Division. Various facets of the North Botswana Field were sampled and evaluated

through four major methods—a questionnaire, interviews, office reports, and direct

observations. However, these four sources were bolstered by library research, particularly

from the Doctor of Ministry leadership literature.

Three growing districts out of the 15 districts in North Botswana Field were

selected for the questionnaire, and out of them, a total of 61 members aged between 17

and 66 were randomly picked to respond to the questionnaire. Moreover, two pastors

were selected for a separate questionnaire. In addition, six key leaders from the Field and

the Union were selected for interviews. The purpose of the questionnaire and interviews

was to sample opinion from all levels about was happening in North Botswana Field. The

other two methods of collecting data were reviewing office documents and my personal

observations.

From the analysis of various key areas, NBF seems to have been growing in

several different areas. These areas include stewardship (or finance), membership

support, a clear vision and program, social and doctrinal unity, and spirituality. Even

though it was evident that not all districts and members had fully participated in the

campaign toward conference status, the growth in the different areas mentioned above

indicate that the Field had (and has) a great potential for self-reliance. Some of the key

findings from the study will be given in the conclusions below.

Conclusions

Involvement in Evangelism

It was shown that most of the surveyed were not keen on outreach, which should

be the core business of the church. Only 6.5% said they enjoyed evangelism. Greater

interest was indicated in music (26%), followed by "in-reach" programs (mostly

afternoon programs) with 20 %. Leadership may need to be intentional about planning for

outreach. In SID, the Zechariah Project has been suggested to integrate evangelism into

the personal life of the members. It encompasses evangelistic campaigns, personal Bible

studies, Voice of Prophecy lessons, and small groups. If the local church could implement

this program from the higher organization, it may get more people involved in outreach.

Further investigation needs to be made into why people seem not to be very keen on

evangelism.

The Role of Family

Family came up as the number-one influence in bringing people into the church.

The majority (66%) of respondents said that they were influenced by either a parent or a

relative to join the Seventh-day Adventist Church. This is not normally the predominant

method of evangelism that the church thinks about. Instead, when preachers and pastors think about evangelism, they think of handbills, expensive halls, baptisms, and others. This finding, which is corroborated by many other studies, may be calling for a paradigm shift in terms of our concept of more effective methods of evangelism.

The family influence is linked not so much to events as to the total, long-term interaction of believers with their family members. This aspect points to the importance of spiritual nurture and maturity of members. It may call for a life-long approach of influencing church families. Family may also mean a place of support, especially during difficult times. This will mean that if the church could play the role of support, it could truly become a family to many "family-less" people.

Members' Level of Interest in Church Activities

Seventy-five percent reported that they have either high or very high interest in church activities. This is a positive strength and opportunity for the church in that it has volunteer human resource at its disposal. The level of interest may be linked to the members' commitment to the church, as another question discovered that it might not be difficult to find volunteers for any given task.

Doctrinal Unity

Perhaps the most interesting discovery was that 84% of the members, the highest percentage in all the statistics I got from the questionnaire, were generally united on fundamental beliefs. This was a very positive indicator of doctrinal unity. When the members are doctrinally united, it shows that there is, among other things, education being done by the church organization. This may be through the Sabbath school quarterlies, Bible studies, SDA literature, Hope Channel, and other avenues. Doctrinal

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unity also means that the church does not spend a lot of its time in debates; therefore, more progress, in terms of implementation, can happen.

Stewardship

Although 54% responded that stewardship was a vibrant program in their church, it is not so high. This means that not all members may be committed to faithful stewardship. However, promotion of stewardship resulted in a tithe increase. It is hoped that a number of people are becoming faithful and committed to systematic benevolence. The target was to reach at least 50% of the membership being faithful stewards in tithes and offerings. Some informal surveys in most churches showed that only an average of 25% were faithful.

Financial viability was one of the pillars of self-reliance, both for meeting the Division criterion and for Field sustainability. It was a pleasant reward to watch the Field arise out of indebtedness until, at the time of this writing, the North Botswana Conference is debt-free.

Leadership Training

Sixty-nine percent of members perceived their local church leadership as committed. However, only 44% acknowledged that the church reached its goals/targets. This may mean that although the local leadership is committed, there is less intentionality and implementation. This calls for leaders' training on strategic planning and execution. Since new leaders are being chosen every year, it means that this must be an ongoing process by the Conference or whoever can help.

Lay Empowerment

Along with leadership training, the members also need to be empowered to carry out their roles: 77% of the respondents thought that a pastor was needed in order for the church to grow. This may indicate some uncertainty or some dependence mentality on the part of the members. They may need empowerment to be able to feel competent to function even in the absence of the pastor. There is abundant evidence that the church grows more if more and more members are involved than when the pastor alone is involved. Some of the lay empowerment activities could include seminars by the pastor or Conference, small group ministries, spiritual gifts awareness, community outreach, such as Voice of Prophecy lessons, and intentional member involvement by leadership.

Pastors' Questionnaire

The pastoral opinions of conditions in the North Botswana Field church organization were similar to the members' opinion in many respects. There seemed to be general agreement between pastors and members.

Three Critical Factors

According to my assumption, the three critical factors of spirituality, leadership, and organization are closely related. It begins with the leadership being intentional, committed, and proactive. To a large extent, the leaders set the tone for conditions that will prevail within the organization. When the conditions are conducive, the combined forces of the people inside and outside the organization create unimaginable possibilities. However, the spiritual element seems to be the motivation for everything that is done. The three need to synchronize in order for organizational goals to be achieved.

In North Botswana Field, there was a clear vision for attaining conference status,

and it seems that the membership embraced the vision of the Field leadership (62% said they were excited with the future of their church). The implementation of Field goals and expectations confirms the positive response of the membership. Second, on organizational factors, there was a clear plan of implementation, namely, the Five Initiatives. In addition, there was a high level of unity of action and unity of belief. This may be evidenced by the longing of many respondents for fellowship and unity. Last, spiritual vitality was generally high, as evidenced by activities such as small groups, prayer camps, and baptisms.

Recommendations

Exploiting the NBF Potential

One of the observations that emerge from the study is that there is potential growth in almost every aspect of the North Botswana Conference. This naturally poses the question of continued exploitation of this potential, particularly in financial and human resources, as in, for example, having strategies for promotion and sustainability of the Conference. Another important element is to maintain the spirituality and morale of the membership. These two resources are important to the continued support they give to the organization. Therefore, I recommend the introduction of departmental directors at conference level, to bring the promotion as well as the support closer to the people. This aspect also implies an increase in the number of pastors in the districts. That may mean sending more workers to school. In short, the work is growing, and it calls for new ways of handling it. I am pleased to note that at the time of this writing, three directors have been appointed at the Conference level.

Establishment of Institutions/Facilities

Growth may provide opportunities. For instance, with increase in financial and human capacities, there may be need of diversification of ministries. In other words, the Conference may need to establish institutions such as schools, clinics, community centers and gardens, to serve emerging needs and opportunities. A youth center, for example, with a small garden can be a way of engaging and training young converts, as well as generating income. These helping projects will not only be made possible by the availability of human and financial resources, but they will also assist in sustaining the Conference, serving the needs of the membership, and reaching out to many more people in the community.

Serving the Needs of the People

Among the interests expressed by the people, music was the top interest, followed by Bible study and fellowship. (Fellowship and Bible study, which is commonly referred to as afternoon activities, may be termed nurturing activities). The organization needs to pay attention to these needs because they may be the ones that are keeping the members inside the church.

Looking at the North Botswana Conference or Botswana Union as a whole, there is no official department that oversees music in the church organization. The few music groups and initiatives that exist are a result of interested volunteers. It would be good to take a deliberate step to establish music as part of the organizational promotion. For instance, assign one of the directors as music director in the conference. Another step could be for the Conference to encourage and support the private initiatives that are there, to use their interest and expertise to extend to the whole Conference.

Strategic Planning and Execution

It was evident that the growth of North Botswana Field was not distributed across all its districts and churches. If all the churches and districts had worked strategically, more growth may have been realized. Therefore, it is recommended that strategic planning and execution be made part of the culture and promotion of the Conference. It would be good for the Conference to embark on a persistent, deliberate program to teach and help district leaders know how to plan and implement strategically.

Further Study

More and more studies are needed in the North Botswana Conference (and in Botswana as a whole). For instance,

1. A follow-up study could confirm this study.

2. There is need for development and further identification of programs that continue to enhance the growth of the Conference.

3. Different facets can be studied, such as effective leadership styles, cultural influences on church life and organization, youth's (and other groups') perception of the church.

APPENDIX A

Southern Africa-Indian Ocean Division

CRITERIA FOR LOCAL CONFERENCE STATUS APPLICATION

SEVENTH-DAY ADVENTIST CHURCH

CRITERIA FOR LOCAL CONFERENCE STATUS—APPLICATION

"As local missions/fields grow in strength and experience, they normally qualify for larger responsibilities in organization and administration. When studying the eligibility for conference status, the following considerations shall serve to guide Missions, Unions and Division organizations in studying such authorization:

1. The members and employees of the fields for which local conference status is being considered shall give evidence of understanding the basic principles by which the fields are administered, particularly demonstrating an appreciation of the spiritual needs and objectives of the church. The fields shall give evidence of possessing both a local and worldwide evangelistic vision.
2. The fields shall have attained a well-balanced program in the activities of the church and shall have demonstrated ability to cooperate with other organizations and institutions of the church. The fields shall have developed to the point of being able to provide personnel to serve within its territory and help supply employees for other fields as the occasion may arise. Employees and church membership in the fields shall give evidence of their confidence and respect for - duly appointed leadership and committees and show willingness to work in harmony with the policies and plans of the denomination.
3. The membership shall be sufficiently large to justify the additional responsibilities implied in a local conference organization. Its churches shall be well organized and well staffed with competent and judicious leaders.
4. The fields shall be expected to have given evidence over a reasonable time of its capability to operate within budget. The fields shall have demonstrated willingness and ability to carry their share of financial responsibility in the denomination's world mission program as set forth in the denominational policies."

___SID_____ has requested that a survey be taken to determine the current situation in _____ Mission/Field relative to being granted conference status. A careful compilation of the following information will be helpful to the evaluation team. Thank you for providing this information as accurately as possible.

On a scale of 1 to 5 (1 = very poor and 5 = excellent), please evaluate the following statements:

I -- Worldwide Evangelistic Vision

*A. The leaders of the field have a clear understanding regarding the worldwide character of the work of the church.

<div align="right">

1   2   3   4   5

</div>

*B. The field administration understands that the status of "local conference" requires contribution to the world field.

<div align="right">

1   2   3   4   5

</div>

*C. The field administration and the committee, recognize the authority of the General Conference.

<div align="right">

1   2   3   4   5

</div>

(* Indicates sections which will be completed by the evaluation team.)

II -- Church Growth

A. Indicate the church membership growth trends during each of the past five years

Year	Membership	Increase (Decrease)	Percentage

Do the numbers listed above agree with the union records?

B. What is the total field Sabbath School Membership as compared to the church membership for each of the past five years?

Year	SS Membership	Church Membership	Percentage of Church Members as A Percentage of SS Members

C. List the number of baptisms and apostasies for each of the following years.

Year	Actual # of Baptism	Actual # of Apostasies

D. How many evangelistic campaigns were conducted in the field during each of the past five years by employees and laypersons? (Indicate separately)

Year	Conducted by Employees	Conducted by Layperson	Total

E. Indicate the number of baptisms as a result of Literature Evangelists' work for each of the past five years.

Year	Number of Baptisms	Number of Literature Evangelists

F. What is the ratio of ordained and licensed ministers to church members field-wide?

No. of ordained and Licensed Ministers _____

No. of church members _____

Ratio _____

G. What is the ratio of field ministerial employees with office staff?

Field Ministerial Office Employees   (Total) _____

Field Office Employees	(Total)	
Field Ministerial Employees	(Total)	
Ratio		

H. Does the Field have a long-range plan for the development of

(i)   Personnel   Yes   No
(ii)   Facilities   Yes   No
(iii) Evangelistic Mission thrust to reach all people groups within your territory

Yes_____ No_____

If yes, to what extent? (Attach copy for this year.)

III -- Spiritual Maturity (Growth)

*A. Do employees and church members have confidence in and loyalty to church leadership on all levels?

*B. On a scale of 1 to 5 (1 = very poor and 5 = excellent), at what level would you rate the spirit of unity in the field currently?

                                        1   2   3   4   5

*C. Please provide annual statistics for each of the past five years regarding how the field is reaching the educational needs of its membership.

        Estimated number of SDA youth ages 6-14 years _____

        Estimated number of SDA youth ages 15-21 years _____

1.

Year					
# of elementary church schools					
# of SDA teachers					
# of SDA students					
# of non-SDA students					

2.

Year					
# of day academies/schools					
# of SDA teachers					
# of SDA students					
# of non-SDA students					

3.

Year					
# of boarding academies/schools					
# of SDA teachers					
# of SDA students					
# of non-SDA students					

4.

Year					
# of SDA colleges					
# of SDA teachers/lecturers					
# of SDA students					
# of non-SDA students					

D.   What evidence can be provided which indicates that there is a stewardship plan or its equivalent currently functioning? How many members are returning a faithful tithe?

E.   What is the general attitude of employees and members of the more affluent areas in the field toward providing financial assistance in places where resources are scarce?

F.   What has the field leadership done during the past year to help the church members understand better the importance of having a personal relationship with God?

G.   What is the total value of sale of trade literature (to the church members) by all the ABCs in local currency during each of the past five years in your field?

Year	Total Value of Trade Literature Sales

H. What is the total number of new enrollments in the VOP Correspondence School secured by the church members during each of the last five years?

Year	Number of Enrollments

I. What percentage of the church members are involved in outreach of some form on a regular basis? (at least one time per week)

J. Is there an annual spiritual emphasis week? Check one.

__Yes   __No

K. What are the present methods being used for lay involvement in outreach? (such as Revelation Seminars, Lay Evangelistic Crusades, etc.)

IV -- Leadership, Personnel and Organization

A. Does the field have a current Operating Policy and By-laws?

__Yes   __No

If yes, does the field administration abide by it in organizational matters?
__Always   __ Almost Always   __ Usually
__Occasionally   __ Seldom

B. Are all field owned properties properly registered with the government?

___Yes   ___No   ___ Some

Are the original deeds in the union files?   ___Yes ___No
Are copies of the deeds in the SID files?   ___Yes ___ No

C. Does the field operate an adequate records management system?

D. Provide a list of field workers which includes administrators and department directors/associates. Report should indicate title, responsibilities (as assigned by committee), age, educational attainment and years of service in current position. Please attach a separate sheet for this information.

E. List the institutions (i.e. clinics, hospitals, colleges, publishing houses, etc, which are field institutions) and indicate the names of current administrators, ages and date when current assignment was made. How many full-time employees are on each institutional payroll? How many part-time employees? What is the average institutional employee turnover rate? Please use separate sheet. (Please attached supplement).

F. Has the field developed a policy booklet or employee handbook that lists operating procedures particularly regarding relationships to its employees?

_____Yes _____ No

G. Does the field understand that if, and when, a conference status is granted, there is to be a continued close relationship with the next higher level of church organization?

___Yes ___Maybe ___No

H. Has the field developed its Statement of Mission and set measurable goals which indicate the direction in which the organization is moving?

___Yes ___No

I.   Do the following take and preserve board/committee minutes according to policy?

Field: ____Yes ____No
Field's Institutions: ____Yes ____No

J. Does the field have adequate personnel to staff all normal functions?
____Yes ____Almost Enough ____Inadequate

K. Has the field contributed workers to other fields/conferences/union?
____Yes ____No

L. How often does the field committee meet?

M. How many members of the field committee are:

Denominational employees? _____
How many are laypersons? _____

N. Do field institutions understand the principles of denominational administration and show a willingness to work within policy?

_____Yes _____No

O. Have the leaders and committees demonstrated ability to recognize problems affecting the church and have the ability to take corrective action?

____Always ____Almost Always ____Usually
____Occasionally ____Seldom

V -- Financial Stability

A. What have been the giving trends of the field during the past five years in tithes, Sabbath School Offering and local church funds in local currency?

Year	Total Tithe	SS Offering	Local Church Funds	

B.   Provide copies of the audited annual operating statements for the past five-year period of the field and field institutions.

C.   Indicate working capital and liquidity percentages for the past five-year period on all audited financial statements.

D.   Indicate liabilities and accounts receivable in local currency for all organizations.

E.   Indicate the financial relationship of the field to each of its institutions, accounts receivable/payable, appropriations, etc.

F.   Is the field giving subsidies to the institutions according to policy?

__Yes   __No

G.   Does the field have adequate income to be able to function at an acceptable level?

__Yes   __No

H.   How many years in succession has the field operated within a balanced budget without receiving operating appropriations? _____years

I.   Are inter-organizational accounts reconciled and current?

___Yes   __No

J.   Are contributions to the denominational retirement fund current?
___Yes   __No

K.   Is the field currently implementing all authorized employees' subsidies and allowances including appropriations provided to institutions?

__Yes   ___No

L. Are tithe and offering trust funds forwarded to the union monthly in cash?

___Yes   ___No

M. How is the maintenance of the physical property? (Field office, field institutions, vehicles)

____ Very well maintained ____ Well maintained
____ Poorly maintained   ____ Very poorly maintained

N. Are all properties insured according to denominational guidelines?

___Yes   ___No

O. Are salary levels for employees adequate within the field to respectably maintain the employee and his/her family?

____Yes   ___ No

P. Does there appear to be a willingness to be held accountable for financial management according to policy?

_____Yes   ___No

Q. Is there financial stability from resources within the field's own territory?

_____Yes   ___No

VI -- Church Statistics for the past five years.

	Year				
Church Membership					
# of District					
# of Churches					
# of Companies					
Members					
In Companies					
In Churches					
Total					
Church Buildings					
# of buildings owned by Churches					
# of buildings rented by Churches					
# of buildings owned by Companies					
# of buildings rented by Companies					

When was the field organized: _____

Field Committee Action # _____   Date _____
Signed by Field Secretary/Treasurer
Union Committee Action # _____   Date _____
Signed by Union Executive Secretary

APPENDIX B

TOWARDS CONFERENCE STATUS

(A Preliminary Strategic Document for Leaders and Churches)

NORTH BOTSWANA FIELD

2006-2007

By
G.M. Orapeleng – President
Dibden Chileya – Secretary/Treasurer

SUMMARY OF THE WHOLE DOCUMENT

North Botswana Field has a mandate to become a conference by 2007. This document seeks to provide a shared vision towards that goal. It is only when we all understand where we want to go and choose to all go there, that we will reach there.

The document outlines what the NBF administration believes to be the best actions to respond to the above mandate.

Key Result Areas (or key performance areas) are believed to be in:
    A. **Evangelism** (Soul-winning)

    B. **Stewardship** (faithfulness in tithe & offerings and others)

    C. **Self-support** (sacrifice, infrastructure, income-generating projects)

    D. **Team performance**

It is our hope that through this strategy, all levels of NBF leadership and its membership will catch the vision and the motivation (inspiration) towards the achievement of the noble status of: **NORTH BOTSWANA CONFERENCE**.

INTRODUCTION

A.   We need a shared vision. It has been said that "a man with a vision does not need supervision." In the movement towards conference status, we want each leader to be self-driven, not to be monitored all the way. That can be done through each leader catching and owning the vision. Conference status is not one man's endeavor. If we will grow into becoming a conference it will be the result of our collective effort. Each one's part is very important to the total picture.

B.   However, as leadership, we will outline a few principles and suggestions that we see to be crucial to our success as an organization, in a simple and practical way. Please, feel free to improve on them in your own God-given way. All we ask of each pastor, elder, and leader is that you own the vision for conference status, you promote it, and you plan it, pursue it, dream it and ultimately achieve it. We must and will achieve it. It is God's will for His Church to grow.

C.   One may wonder that we are not specifically talking strategic language as we know it – action steps, time frame etc. But we want to begin at the beginning. We believe that as we tighten everything, including the personal life of the leaders, progress comes easily or even automatically. Nonetheless, goals are also important and each leader and entity must set their own goals, in line with the broad vision set forth in this document.

WHAT CONFERENCE STATUS MEANS

A.   Becoming a Conference "means that a mission has attained a level of corporate and organizational maturity recognized by the world church." *Self-reliance and Conference Status, p44.*

Two most common characteristics of a conference (this maturity) are that, firstly, it elects its officers at its session and gives them more responsibility to manage resources and develop policies that direct the conference. Secondly, a conference no longer receives appropriations (financial assistance to operate) from the higher organization since it has become self-supporting. Instead it joins other world church entities in supporting missionary work in more needy territories.

B.   Because it empowers local leadership, it facilitates quick decision-making thus allowing improved implementation capacity. Conference status also means cost effectiveness because personnel, information etc, that you were to call from afar, you can now mobilize locally.

C.   Some of the criteria for conference status include: (see appendix)
    i)   Members understanding church principles and evangelistic vision.
    ii)   Field and churches have a well-balanced program of evangelistic & nurturing activities which also show cooperation with other entities of the world church.
    iii) Adequate leadership to even supply outside territories.
    iv)   Capacity to operate within its own finances.

SELF-SUPPORT

This is Hezekiah Project. It include innovative (resourceful) and prudent (maximal) ways of utilizing resources we have. For example

  i) Church members volunteering to mold bricks and build a church/office.

  ii) Church opening a pre-school (income-generating at the same time evangelizing).

  iii) Gardening or a tuck-shop run by young people of our church.

In short, people use their time, skill, local resources and mobilize themselves (planning) to achieve what they need.

In the spirit of self-support, NBF has tasked the women of NBF to build a conference facility at NBF plot in Francistown. We are happy to report that they have started mobilizing themselves. In the same vein, Gumare churches will help build a 13th Sabbath School facility in Gumare, which should include a hall, a clinic and some accommodation.

  K. NBF also plans to start operating a garden in its big plot in Francistown, and even expand to Mathangwane and Chadibe.

  L. We urge all churches that have space to utilize it, e.g. Maun, please open a Primary school in your buildings at Central; Selepa, build a Hall for the secondary school which will be your church. Each church, think of a project you can do besides just worshipping.

EVANGELISM

In giving focus and motivation for the work of God, NBF joins the world church in promoting the five(5) initiatives for this quinquennium, namely:

Epaphras Ministry (Col. 4:12)
Zechariah Project (Zech 8:22,23)
Hezekiah Project (2 Chronicles 31:10,12)
Haggai Venture (Haggai 1:2,8)
Paul's Method (2 Timothy 2:2)

Epaphras Ministry is prayer ministry. Let there be personal devotions, family altars be rebuilt, praying churches and prayers in the community. Read books on prayer. No prayer, no power; more prayer, more power.

Hezekiah Project is self-support which has been deliberated on.

Haggai Venture deals with church development – finishing up of our church buildings, dedication of churches, organization of companies into churches, good-looking structures and also uplifting programs. Let everything connected with the worship of our great God be given thought and skill.

Paul's Method: Leadership Training. People are our most important resource. Developing leaders is making a lifelong investment. Let there be elder's training, leaders retreats, seminars etc. to train people for the work they are doing.

We have saved **Zechariah Project** for last because it permeates through all the others. Evangelism!! Everything we do has its end in winning souls to Christ.

Zechariah Project means total commitment in personal and public

evangelism, visitations to prisons, hospitals, home-based care, minority groups etc. It also means witnessing through quality lifestyle like the verse says ten Gentiles are attracted to one Jew because they have heard that God is with him.

Young people, we witness through our lives in the areas like sexual purity, healthful living, social relationships, business integrity, mental purity etc.

Let us at this point share what the Division expects from each entity about Zechariah Project:

2006 is year of small groups – churches will be divided & trained into small groups (we suggest Sabbath School Action Units), how to:

i)   have meaningful prayer ministry

ii)   give effective Bible study

iii)   use VOP/VBS in soul winning

iv)   use video/audio tapes in soul-winning

v)   to do effective visitations

vi)   use personal testimonies in soul-winning

Every church level should have a Zechariah Project coordinator & secretary. At the Field, we have a Taskforce, chaired by Pastor P. Mokgwane. At church level, the personal ministries leader is the coordinator at church level and down to Sabbath school classes; the class secretary is the Zechariah Project coordinator at SS class level.

The goal is that each member will bring one precious soul to Christ this year.

Have regular assessment meetings.

Quinquennium Theme: Lift up Jesus: Tell The World (Botswana).

TEAM PERFORMANCE

Perhaps the first key result area is the pastoral person. His effectiveness is at the center of everything happening in his territory. Let us remind ourselves of some key areas/principles essential to the effectiveness of the pastor. These are called VALUES or a work culture that enables the organization to move from vision to reality.

North Botswana Field will uphold, among others the following values:

Value Area	Brief Explanation
1. **Unity (1 Thes. 5:13)**	It involves things like trust, friendship, transparency, honesty, peace, care for each other, respect for others' ideas/feelings/things, humility, support for each other even in public (team spirit), cooperation ("system mentality"),
2. **Productivity (1 Thes. 5:12)**	Involves hard-work, Time consciousness, regularity, helpful to others, accountability, own the work, as a call from God. 'On time' with tasks. Multiply yourself by delegating; Result-orientedness.
3. **Communication**	Reports, updates, prompt passing on of information, consultation with stakeholders, "system mentality".
4. **Efficiency**	Thoroughness (doing something right and beautifully), dispatch (getting things done as soon as possible), organized – your house,

office, files: To-do-list.
"Bind off" your work (finish what you begin).
Value of small things – don't worry much about the big picture.

5.   **Focus**

commitment – wiling to pay whatever price it takes.
Perseverance – uncomplaining, Positive attitude, persistence on the main thing.
Beware of personal ambitions or side issues like wealth, pleasure, TV, Education, friends etc.

6   **Sacrifice/Prudence**

Economical, low on expenditure, Stick to budget, maximal use of Resources, Double-up meetings.

7.   **Health**

Includes enthusiasm, exercise, right eating (wrong eating can paralyze your mind), be an example of temperance as a leader.

8.   **Spirituality**

Personal devotion is the core business of the leader (Joshua 1:8) Family devotion and unity; good time to read & prepare sermons.
Cooperate Revival in the district.
You are first and foremost a Spiritual leader.

Cynthia D. Scott, et al: 1993 in Organizational Vision, Values and Mission (p11) says alignment between group values and those of an individual creates the

power of a group committed to a common vision. In other words, if the individual does not uphold group values, sooner or later there will be tension and frustration.

STEWARDSHIP

This refers to faithfulness in all areas of our lives, especially in the giving of tithes & offerings. This is the main income for the Field and churches. The goal is to increase the percentage of faithful units (families & individuals who are regular in giving), not just an increase in income: increase "giving capacity" of your church.

Some ways of strengthening your stewardship program include:

5. Begin by forming a Stewardship Strategic Committee to plan and <u>visit</u> members to get their <u>commitment</u> to support the church plan. Anyone who consents become a commitment member and begins to visit as well until the whole church is committed to supporting the church plan.
6. Include Sabbath school teachers in your stewardship training. They have more influence over their Sabbath school class members.
7. Do not leave out stewardship principles in preparing new converts for baptism.
8. Begin infusing stewardship lessons in children's programs.
9. Elders/Pastor plan one Christ-centered, stewardship sermon at least once a Quarter
10. A stewardship SS program at least once a Quarter.
11. Goals based on giving capacity of the church. Get proper statistics about your church.
12. Weekly readings at 11:00 while the offering is being taken.
13. Auditing of Treasury books as well as the pastor/elder just checking the treasurer's books.
14. Remit on time – by the 10th of every month.
15. It's a spiritual problem – needs prayer, commitment and concerted effort of all committed members.

NB We think that 2006 will be for just strengthening the finances. The month of **May** has been set aside as **Stewardship month**. Every sermon and program will be based on stewardship. The last week is a week of prayer*

*(Commitment Week). Last Sabbath is **Commitment Sabbath** – fasting and signing of commitment certificates.*

EXAMPLE OF FURTHER PLANNING
Strategic Goals for Each Key Performance Area

Key Performance Area 1: **Stewardship**

Goals	Strategic Objectives
a) Increase/strengthen finances	- Observe the stewardship month of May in my district. - Form strategic committee by end of March. - Visit at least 100 new people who are not faithful starting March 06
b) Infuse stewardship education in my church.	- Have stewardship readings ready by March. - Train Sabbath school teachers by end of March or from 12-14 April.

Key Performance Area 2: **Evangelism**

Goals	Strategic Objectives
a) Increase Membership	Baptize 25 from prison by end of first quarter (make visitation schedule; VOP etc.) - Hold 3 crusades 2nd Quarter.
b) Train Evangelists/small groups	- Make a schedule of training – material, trainers, dates, venues etc. - Follow-up to the training – what each trainee will do – monitoring.

Key Performance Area 3: **Self-Support**

Goals	Strategic Objectives
a) Finish up our church	- Set up a committee - Set a date for men/volunteers to come to do what?

	- fund-raising – visit, write letters etc.
b) Start a Primary School	- Set up committee of those who know. - Budget for capital from local church. - Possible donors = list five people/ Organizations.
c) Organize 1 company into a Church	- Hold an effort around the area.

Key Performance Area 4: **Team Performance**

Goals	**Strategic Objectives**
a) Improve Efficiency/effectiveness	- Have proper work space – table, files. - Have regular working hours, schedule – stick to it. - Have phone, budget, car.
b) Improve personal Life	- Wake up at 4a.m every day. - Read a book every two weeks (e.g. on time management).

MODUS OPERANDI (MODE OF OPERATION)

We recommend one principle above others for 2006 as the mode of the pastor's operation and that is **_visitation_**. If you do this one thing, you fulfill almost all the key areas:

F. Visitation is the basis for **stewardship** – you get better commitment from individual members.

G. It is the basis for **revival** – you encourage and demonstrate family religion, counseling for felt needs, encourage SS lesson study.

H. It is the basis for **evangelism** – you meet non-Adventist family members, and introduce VOP and other literature etc.

I. It is the basis for **unity and support** – you gain peoples' respect and support.

Finally, my brethren, Visitation! Visitation by the Pastor, Elders, Stewardship Committee and by all members.

NB* *On a personal level, two areas are of paramount importance:*
__Devotion__: "They [Christians] should cultivate a love for meditation, and cherish a spirit of devotion... To keep your heart in heaven will give vigor to ALL your graces, and put life into ALL your duties. To discipline the mind to dwell upon heavenly things, will put life and earnestness into ALL your endevours." E.G. White comments, SDA Bible Commentary, Vol.3, p1157.

__Health__: "When they [ministers] take a right position on this subject, much will be gained. In their own lives and homes they should obey the laws of life, practicing right principles and living healthfully. There are precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with ALL their labors in the churches." Gospel Workers, p231

SUGGESTED FIELD ACTION PLAN

Procedure	Person	Date	Cost	Expected Outcome
Launch Conference Status Procedures	President	Feb 2006	Office Expense	Sets Process in motion
Give Financial Report	Treasurer	Feb 2006	n/c	Helps answer the basic question, "Where are we now? Or How far from conference status?"
Call for workers' meeting to explain conference Status and invite input	Field Adminis- tration	Feb/ Mar 2006	Field Budget	Support and participation of workers as they go back to their territories.
Set target date for organization of conference	Committee	Sept 2007	No cost	Gives us a goal to work towards. Focuses programs
Distribute monthly progress report (Newsletter) on Conference Status	Executive Secretary	Monthly	Office Expense	To communicate, educate, encourage and inform on progress.
Conduct strategic planning with districts to determine needs and support	District Pastors	Mar/ Apr 2006	Travel Budgets	Local church plans that will lead to support for conference plans
Complete self-evaluation Form and Review with Executive Committee	Field Administra tion	June 2006	n/c	Reveals important trends and inform about what will be needed to make transition to conference status.
Apply for Conference Status candidacy from Union	Executive Committee	June 2006	n/c	Lets union intention of local Field.
Conduct regional meetings with members to educate, inform and answer questions	Field Administra tion	Monthly from March (itiner- aries)	Travel Budgets	Helps members accept the concept/change.
Conduct District Leaders meeting wherever we have visited (on Sundays)	Field Administra tion	Monthly from March (itiner- aries)	Travel Budgets	Widen circle of thought leaders. Inform and encourage leaders. Also hear/see progress
Make available	Field		Office	Strengthens local programs

material especially for Stewardship and Evangelism	Adminis-tration	Ongoing	Expense	
Conduct Stewardship Revival and Commitment Sabbath	District Pastors	May 2006	n/c	Helps to build spiritual response in members
Conduct Seminar Studies	Pastors	Ongoing	n/c	Encourage, educate and inform members towards the goal
Conference organization	Union President	Sept 2007	Confer-ence Budget	Confirmation and celebration of God-led accomplishments! Hallelujah!

HOMILIES

1. SELF-RELIANCE, What does it mean?

Matthew 25:14-28 – The Parable of the Talents.

The man who failed the test, in Jesus' story, was not the one who had the least possessions, but the one who did nothing with what he had. The Lord does not accept the excuse that we had little resources available. He expects that whoever, and wherever we are, we will be faithful (maximize) with what we have, trusting in God to do His part.

It is a blessing to sacrifice of our means. When pioneering the work in Australia Mrs. White writes about her experience when she heard that the GC had donated money to help them:

"When I read in the General Conference Bulletin that $20,000 had been donated to Australia ...a feeling of sadness came over me. I felt that if this donation came to our people in this way, it would deprive them of a blessing, according to the eighth and ninth chapters of 2 Corinthians, so that rich supplies of grace might flow in upon God's people, because of their self-denial and sacrifice." *E.G. White, The Australian Years, p418, 419.*

By not receiving donation, the local people would be forced into self-reliance and great blessings would be theirs.

Adapted from Charles Griffin, *Self-Reliance and Conference Status*, p57.

2. THE CUP

Luke 22:42-44 *"... and He knelt down and prayed saying, 'Father, if it is your will, take this cup away from me; nevertheless not my will, but Yours, be done." Then angel appeared to Him from heaven, strengthening Him. And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground."*

A. **What is your Cup?**
K. That which calls for you to be borne up. Something beyond yourself.
L. That which calls for sleeplessness (vs. 45). Like African students in USA who spend sleepless nights for education or money. Why not for God's cause?
M. That which causes bloody sweat (its hard work) and leads to agony and earnest prayer (vs. 46).

B. **See a contrast to Jesus – Peter!**
I. He sleeps on and does not see the issues at stake.
J. Follows from afar (vs. 54), associates with the scornful.
K. In short, he is driven by pretense, fear for his life and conformity to others.
L. He finally turns against his commitment (denies his master). In short, he avoids the cup.

C. But until you have a cup, you have no real destiny, let alone the drive towards it. Jesus is called, A Man of Destiny. His destiny drove His whole life. The cup may not be what you like; it is often imposed by the Lord. May the service of God be your cup and the destiny of **NORTH BOTSWANA CONFERENCE**.

By G.M. Orapeleng

NORTH BOTSWNA FIELD DIRECTORY - 2006

(Field office, ABC/HHES, Secondary school)

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APPENDIX C

Survey Instrument (Member)
Designed by GM Orapeleng
For Doctor of Ministry Research
Andrews University, MI, USA.

<u>INSTRUCTIONS</u>
Please, answer all questions, giving your best response to each question.
Do not write your name anywhere in the questionnaire.
The information will be treated as personal and confidential.
On a scale of 0 to 5 (1=very poor and 5=Excellent, 0=non-existent), please, evaluate the following statements.

SECTION A: PERSONAL INFORMATION

Gender_____
Age_____
Highest education completed by you_____
Roughly how many years have you been an SDA member? _____
What is your responsibility in the church currently? E.g. Deacon.
What influenced you to join the Church?
      Parents
      Relative
      Friends
      A Church program like a Crusade
      other, specify_____
Based on your interest and participation in religious activities, how would you
    classify your religious status? Circle just one number .
                 Low interest   0 1 2 3 4 5   High interest

Please, state the activity you enjoy the most in the Church._____
Which is the "most-attended" service in your local church?
      Prayer meeting
      Sabbath School
      Divine Service
      Afternoon Program
      Other_____

SECTION B: CHURCH PROGRAMS

Based on your interest and participation in religious activities, how would you
    classify your local church?
                 Not interesting   0 1 2 3 4 5   Very interesting

In general, programs at our local church are well-planned and interesting
                 Disagree   0 1 2 3 4 5   Agree

My local church implements the programs from the higher organizations
                 Disagree   0 1 2 3 4 5   Agree

My local church understands its mission
                 Disagree   0 1 2 3 4 5   Agree

Joint worship by district churches is highly valued by members

Disagree　　　0　1　2　3　4　5　　　　Agree

Community people generally respect our church in my area

Disagree　　　0　1　2　3　4　5　　　　Agree

SECTION C: CHURCH MEMBERS' INVOLVEMENT

For a given task, it is difficult to find volunteers

Disagree　　　0　1　2　3　4　5　　　　Agree

Members are well-informed about what is happening in the church

Disagree　　　0　1　2　3　4　5　　　　Agree

I feel excited about my church's future

Disagree　　　0　1　2　3　4　5　　　　Agree

The outreach (witnessing) program of my church is

Poor　　　　0　1　2　3　4　5　　　　Excellent

We have many visitors almost every Sabbath

Disagree　　　0　1　2　3　4　5　　　　Agree

When election time comes, people vie for high positions

Disagree　　　0　1　2　3　4　5　　　　Agree

Members help each other in times of trouble

Disagree　　　0　1　2　3　4　5　　　　Agree

Members are generally agreed on fundamental beliefs

Disagree　　　0　1　2　3　4　5　　　　Agree

We have some form of small groups in my church

Disagree　　　0　1　2　3　4　5　　　　Agree

After church service, most people linger around for a long time

Disagree　　　0　1　2　3　4　5　　　　Agree

Stewardship is a vibrant department in my church

Disagree　　　0　1　2　3　4　5　　　　Agree

There are many singing groups in my district

Disagree　　　0　1　2　3　4　5　　　　Agree

What word comes close to describing the general atmosphere in your district?
　　　a. Tense　　　b. Cold　　　c. Alive

SECTION D: LEADERSHIP

I see commitment in my local church leadership

                    Disagree   0 1 2 3 4 5   Agree

A pastor is needed in a district for it to grow.

                    Disagree   0 1 2 3 4 5   Agree

Most departments in my church have a long term (monthly, quarterly or yearly) plan

                    Disagree   0 1 2 3 4 5   Agree

Decisions of the board get implemented promptly

                    Disagree   0 1 2 3 4 5   Agree

My church normally reaches its goals/targets

                    Disagree   0 1 2 3 4 5   Agree

This needs to be changed about our church_____

This needs to be continued in our church _____

APPENDIX D

Survey Instrument (Pastor)
Designed by GM Orapeleng
For Doctor of Ministry Research
Andrews University, MI, USA.

INSTRUCTIONS
Please, answer all questions, giving your honest response to each question.
Do not write your name anywhere in the questionnaire.
The information will be treated as personal and confidential.

SECTION A: PERSONAL INFORMATION

16. Gender_____

17. Age_____

18. Highest education completed by you_____

19. How many years have you been an SDA Pastor? _____

20. What influenced you to join the Church?
    a. Parents
    b. Relative
    c. Friends
    d. A Church program like a Crusade
    e. other, specify_____

21. What influenced you to join ministry? Be brief.

    _____

22. Please, state the activity you enjoy the most in the
    ministry._____.

23. Based on your participation and fulfillment, how would you classify your interest
    in ministry?
    a. no interest
    b. low interest
    c. high interest
    d. very high interest

24. How frequently do you have some form of family worship?
    a. never
    b. 1-2 times a week
    c. 3-5 times a week
    d. 6-10 times a week
    e. more than 10 times a week.

SECTION B: CHURCH PROGRAMS

25. In general, programs in our district are well-planned and interesting
    very much
    much
    average
    not much
    not at all

26. Most departments in my churches have a long term (monthly, quarterly or yearly) plan
    a. I strongly agree
    b. I agree
    c. Not sure
    d. I disagree
    e. I strongly disagree

27. My churches implement the programs from the higher organizations
    a. Very well
    b. Well
    c. Average
    d. Poorly
    e. Very poorly

28. Churches in my district promptly implement their board decisions
    a. Strongly agree
    b. Agree
    c. Not sure
    d. Disagree
    e. Strongly disagree

SECTION C: CHURCH MEMBERS' INVOLVEMENT

29. The mid-week meetings and business meetings are attended
    a. Very satisfactorily
    b. Satisfactorily
    c. Average
    d. Poor
    e. Very poorly

30. The outreach (witnessing) program of my churches is
    a. Very strong
    b. Strong
    c. Average
    d. Weak
    e. Very weak

31. We have some form of small groups in our district
    a. Very many
    b. Many

c. Few
d. Very few
e. None

32. There are many singing groups in our district
    a. Yes
    b. A few
    c. No

33. What word comes close to describing the general atmosphere in your district
    a. Tense
    b. Cold
    c. Alive

SECTION D: PASTORAL PERFORMANCE

34. As a pastor, I have fulfillment in doing my pastoral duties
    a. Very much
    b. Much
    c. Average
    d. Little
    e. Very little

35. My family support me in my ministerial duties
    a. Very much
    b. Much
    c. Average
    d. Little
    e. Very little

36. My Elders support me in my ministerial duties
    a. Very much
    b. Much
    c. Average
    d. Little
    e. Very little

37. My relationship with the Conference is
    a. Very good
    b. Good
    c. Average
    d. Below average
    e. Poor

38. We have regular planning/evaluation sessions with my key leaders
    a. Very often
    b. Often
    c. Seldom
    d. Very seldom
    e. Never

39. We have regular planning/evaluation sessions with the Conference
    a. Very often
    b. Often

c. Seldom
　　　d. Very seldom
　　　e. Never
40. My Church Boards are well attended
　　　a. Very often
　　　b. Often
　　　c. Seldom
　　　d. Very seldom
　　　e. Never

SECTION E: SHORT ANSWERS (one or two sentences)

41. What contributes to your districts being one of the growing districts in NBC?

　　　_____

42. If you were to focus on two critical things that would drastically change (grow) your district, what are they?

　　　_____

43. The one thing I appreciate in my district is

　　　_____

44. I have a strategic plan (long term vision) for my district.
　　　_____ Yes　　　　_____Somewhat　　　_____No

45. Do you have a regular exercise program?
　　　_____Yes　　　　_____Somewhat　　　_____No

46. Do you have a regular work schedule?
　　　_____Yes　　　　_____Somewhat　　　_____No

47. What do you see as you greatest strength as a pastor?

　　　_____

48. What other 'advantage' does your district have for growth?

　　　_____

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49. What would you change if you had the power to change it?

_____

50. This needs to be continued in our Church_____

APPENDIX E

INTERVIEW QUESTIONS
DMin dissertation Research
By G. M. Orapeleng

Title: "The Transition of the North Botswana Field to Conference Status: Critical Factors."

Background

The topic, which was approved in 2007 before the Field became a Conference, seeks to discover and document some key factors that contributed to the achievement of conference status for NBF. Although being done for academic purposes, the study could be helpful to both membership and leadership, not only in North Botswana, but also in other parts of the world.

Please, feel free to answer any way you want. We need your honest perception, not what you think is needed. There will be no right or wrong answer. You can write here or on the email. Thank you very much.

Questions

What was your initial feeling when you first heard that NBF wanted to become a Conference?

Where were you? And what was your role/position at that time?

What did you think could be your peculiar contribution towards NBF conference status? Please, specify.

In your opinion, what were the two or three critical factors that contributed to the achievement of the NBF conference status?

What would say is the big lesson/experience you have learnt in the whole process?

If the whole process was to be repeated, what would you recommend to be done differently?

What is your current understanding of Conference status? What difference has it brought?

Any Biblical passage/narrative that comes to your mind when you were/are thinking about conference status? In other words, is it purely an organizational move or is it a spiritual/Biblical move?

Are there any other comments you would like to make about the meaning of conference status for North Botswana?

APPENDIX F

Seventh-day Adventist Theological Seminary
Doctor of Ministry Program

Informed Consent Form

Title: The Transition of the North Botswana Field to Conference Status: Three Critical Factors.

Purpose of Study: I understand that the purpose of this study is to identify strategic spiritual, leadership and organizational factors that would help the North Botswana Field of the SDA to become a Conference by 2010.

Inclusion Criteria: In order to participate, I recognize that I must be an adult between the ages of 18 and 80 and of sound mind, and must either currently or at some point in the past, been an active participant in a Seventh-day Adventist congregation.

Procedure: I understand that I will be asked to volunteer information regarding my knowledge or perception of the church in my region.

Risks and Discomforts: I have been informed that there are no physical or emotional risks to my involvement in this study.

Benefits/Results: I accept that I will receive no remuneration for my participation, but that by participating, I will help the researcher and the Seventh-day Adventist Church arrive at a better understanding of how the Church can identify and implement key strategies to help it grow rapidly.

Voluntary Participation: I understand that my involvement in this survey is voluntary and that I may withdraw my participation at any time without any pressure, embarrassment, or negative impact on me. I also understand that I can choose to be anonymous or to give the researcher permission to identify me.

Contact Information: In the event that I have any questions or concerns with regard to my participation in this research project, I understand that I may contact either the researcher, Galenakgosi Orapeleng at orapelen@andrews.edu (Tel: (267) 2412 330, or his advisor, Dr. Skip Bell, professor in Church Leadership at sjbell@andrews.edu. Phone: 269-471-3544.

I have been given a copy of this form for my own records.

_____   _____
Signature of Subject   Date

_____   _____
Signature of Witness   Date

Signed at: _____

APPENDIX G

MISSION STATEMENT
OF THE SEVENTH-DAY
ADVENTIST CHURCH

Our Mission—The mission of the Seventh-day Adventist Church is to communicate to all peoples the everlasting gospel of God's love in the context of the three angels' messages of Revelation 14:6-12, and as revealed in the life, death, resurrection, and high priestly ministry of Jesus Christ, leading them to accept Jesus as personal Savior and Lord and to unite with His remnant church, and to nurture them in preparation for His soon return.

Our Method—We pursue this mission under the guidance of the Holy Spirit through:

1. *Preaching*—Accepting Christ's commission (Matt 28:18-20), we proclaim to all the world the message of a loving God, most fully revealed in His Son's reconciling ministry and atoning death. Recognizing the Bible to be God's infallible revelation of His will, we present its full message, including the second advent of Christ and the continuing authority of His Ten Commandment law with its reminder of the seventh-day Sabbath.

2. *Teaching*—Acknowledging that development of mind and character is essential to God's redemptive plan, we promote the growth of a mature understanding of and relationship to God, His Word, and the created universe.

3. *Healing*—Affirming the biblical emphasis on the well-being of the whole person, we make the preservation of health and the healing of the sick a priority and through our ministry to the poor and oppressed, cooperate with the Creator in His compassionate work of restoration.

Our Vision—In harmony with the great prophecies of the Scriptures, we see as the climax of God's plan the restoration of all His creation to full harmony with His perfect will and righteousness.

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Education:

1976-1982:	Primary school, Bonatla Primary, Maun.
1983-1987:	Secondary school, Maun Secondary, Maun.
1989-1993:	BA (Theology), Andrews University (Solusi campus)
1995-1997:	MSc (Theocentric Studies), La Salle University, USA (finished but did not graduate)
1999-2003:	MTh, University of South Africa
2004-2009:	DTh, University of South Africa
2007-2010:	DMin, Andrews University, USA (Helderberg Campus).

Work Experience:

1988 (7 mths):	Accounts Clerk, North Botswana Field (NBF)
1989 (12 mths):	Pastor, White City SDA Church, Francistown.
1993 (6 mths):	Pastor, Maun District.
1994-1998:	Publishing, VOP, Communication, Family, Health, Education, Public Relations and Religious Liberty Director – NBF
	Part-time pastor, White City Church, Francistown.
1999-2003:	Sabbath School, Personal Ministries, Stewardship, Church Development, Family Life, DORCAMO Director – NBF
2004-Apr 2005:	Chaplain/Bible Teacher, Kanye SDA Hospital/College of Nursing.
2005 (Apr-Dec):	Bible Teacher/Pastor, KSDA College of Nursing, Kanye District
2006-Aug 2008:	President, North Botswana Field of SDA
Aug 08-Apr 09:	Executive Secretary, North Botswana Conference.
May 09-	Senior Lecturer (Theology), Solusi University, Zimbabwe.

Other Qualifications:

1995	Ordained to Gospel Ministry
1997	Appointed Marriage Officer, Republic of Botswana.
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