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ABSTRACT

DEVELOPING A CURRICULUM TO TRAIN
THE LAY LEADERS IN GHANA

by

Isaac Bimpeh Boateng

Adviser: Erich Baumgartner

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPING A CURRICULUM TO TRAIN THE LAITY IN GHANA

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Name and degree of faculty adviser: Erich Baumgartner, Ph.D.

Date Completed: April, 2006.

Problem

The Seventh-day Adventist Church in Ghana is growing at a very fast rate. The rate of growth far exceeds the rate at which ministers are trained. There were over 300,000 baptized members at the end of 2005 and fewer than 200 pastors. The pastor to laity ratio is therefore very high. Some of the elders who are assisting the pastors do not have the needed skills to work effectively as leaders. As a result of this there is an increase in apostasies especially among new converts.

Method

In an attempt to train the laity in Ghana to assist the pastor in performing some pastoral duties, I have designed a curriculum to train the laity in Ghana. In designing the curriculum an attempt was made to look at the major tasks of a lay-leader in the local church. Six main areas

were identified: leading congregations, worship, special services, committees, evangelistic outreach, and congregational health.

Other factors such as biblical models of leadership as well as leadership models in the Ghanaian society were also considered. The curriculum was designed in the context of adult learning and a non-formal educational type of training. The training program has been designed to run for ten to fourteen days of intensive instruction followed by applied learning in the field through group discussions. There will be area (district) group leaders who will organize monthly follow up group discussions to keep the program going for six-months. After the six month period there will be a week-end retreat for reflection, assessment, and evaluation for those who attended the training program.

Preliminary Results

In my study of Theological Education by Extension (TEE) programs in Africa, I learned about some of the problems other instructors encountered and what helped them to be successful. I have also tested this curriculum in my local congregation and currently have about thirty equipped lay-leaders who perform most of the roles of a local pastor. By addressing some of the problems encountered by field based training programs this training program should be successful.

Conclusion

The curriculum developed to train the laity in Ghana will be a helpful tool to develop leaders that will support the pastors in their ministry assignments by helping train local leaders for the growing churches in Ghana. This will also help to offset the leadership needs in the Seventh-day Adventist churches in Ghana.

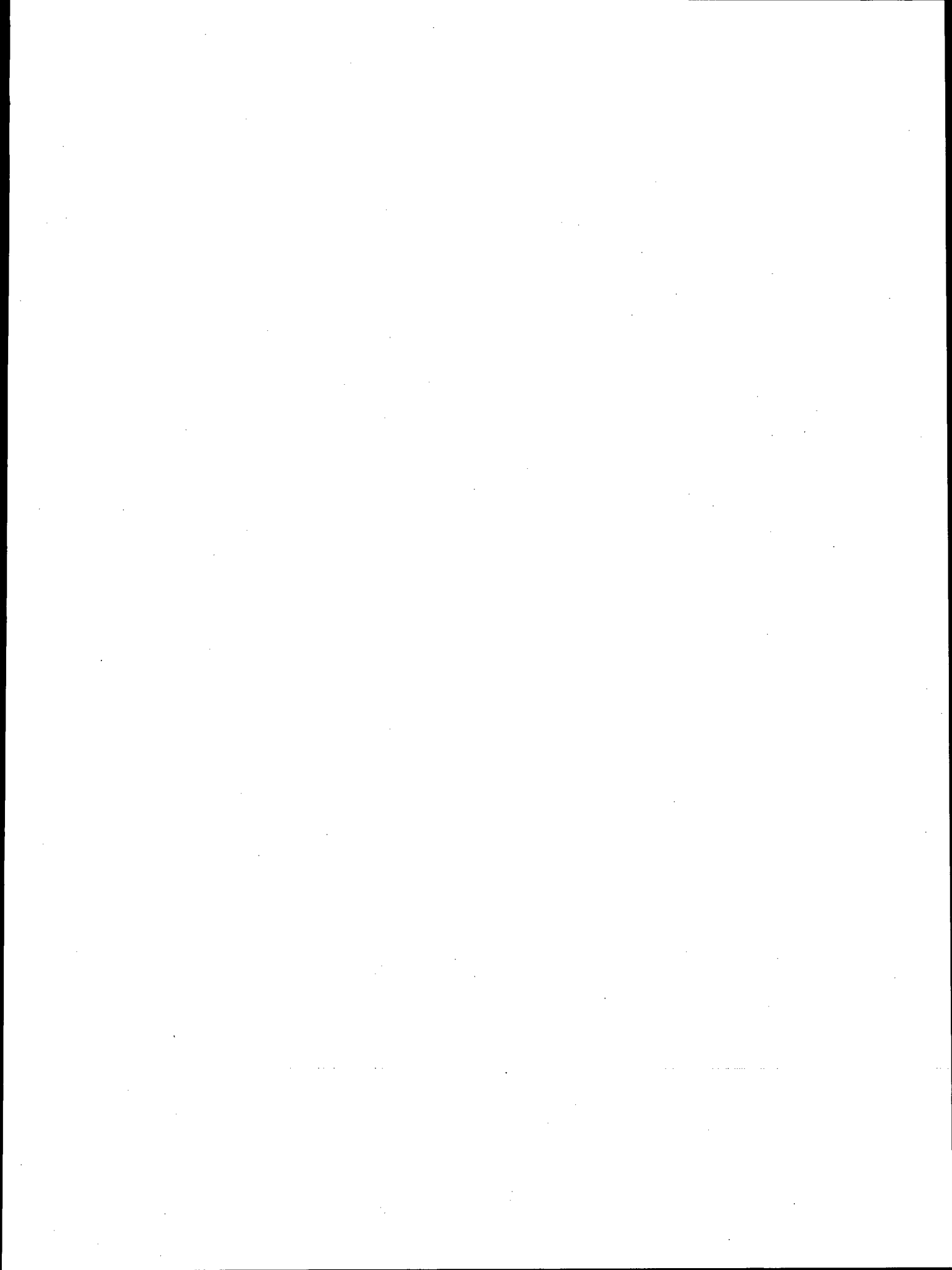
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Seventh-day Adventist Theological Seminary

DEVELOPING A CURRICULUM TO TRAIN THE
LAY LEADERS IN GHANA

A Dissertation
Presented in Partial Fulfilment
of the Requirement for the Degree
Doctor of Ministry

by
Isaac Bimpeh Boateng

April 2006



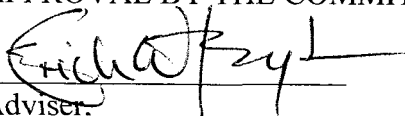
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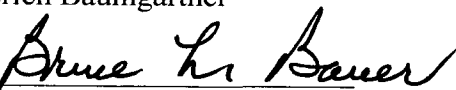
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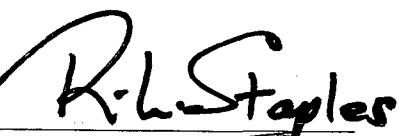
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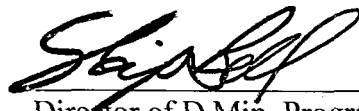
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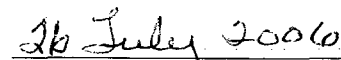
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Acting Dean
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Clifford Jones



Date approved

Dedication

To God who has led me this far; to my church elders past and present who have taught me how to lead by their commitment; and to my dear wife Regina and children who have loved and supported me all the time; and to all those who have helped me directly or indirectly to make this journey successful.

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CHAPTER I

INTRODUCTION

I entered the gospel ministry in 1989. Before then, I was an active layman in the church. I served as a local church elder and conducted several public campaigns that led to the planting of more than ten churches and the baptism of several hundreds of people. As a lay worker, I sensed the need for our fields in Ghana to get more workers because of the extensive and the tremendous amount of evangelistic and administrative work of the church. The work was quite extensive in that one pastor took charge of over twenty churches within a radius of about forty miles from the church at the center of the district demarcated for the work.

This assignment involved much traveling, made even more difficult by transportation problems. Indeed, the work was quite monumental for one pastor to undertake. A lot of time and much energy went into the pastoral visitation, teaching regular baptismal candidates of churches, preparation of Bible study lessons and divine service sermons, officiating at marriage blessings, burial and funeral ceremonies, communion services, church board meetings, and the settling of litigations and conflicts. There are other unforeseen duties that are not listed. These needs call for many pastoral workers, and confirm the words of Jesus to His disciples, "The harvest truly is plentiful,

but the laborers are few. Therefore, pray the Lord of the harvest to send out laborers into His harvest" (Matt 9:37, 38).

The call for more workers had so strong a captivating influence on me that I decided to leave my profession as a chemist to enter fully into the gospel ministry. When I entered the gospel ministry, I first served as the Youth Director for the Central Ghana Conference for three years. Then, I was assigned a position as a district pastor for 21 churches with over 5,000 members. In this district I was the only paid worker with no associate.

During this time period I realized the need for training the laity to take up some of the challenges of expanding pastoral duties. I could not do the work alone and the district elders became my undershepherds. I worked closely with them and they functioned effectively. The concept of "the priesthood of all believers" became very meaningful to me. I saw the lay leaders as partners in ministry and without their support I could not have functioned effectively as a pastor.

Training the laity for ministry became an important and crucial issue. I must confess that discipling the laity is not an option in my part of the world where the churches are growing at a very fast rate. This dissertation has, therefore, come out of a passion and a vision for this essential need to train, educate, and equip the laity to work effectively for the salvation of all souls in the territory delineated for the Seventh-day Adventist Church in Ghana.

The Seventh-day Adventist Church in Ghana is growing at a very fast pace. This growth is often the result of public evangelism leading to large baptism. For instance, in September 1997, over 4,000 people were baptized in one day in the city of Kumasi. In

March 2000, Mark Finley in a satellite delivery, called ACTS 2000, brought 13,500 baptisms to the church in Ghana.¹

In March 2001, Elder Robert Folkenberg (former president of the General Conference of Seventh-day Adventists) and his team from the United States of America organized a nationwide evangelistic campaign that resulted in a baptism of 7,458. They also organized another evangelistic campaign in Kumasi in September of 2002 that led to the baptism of 3,377. Other major public evangelistic campaigns that took place between the years 2000 and 2003 included a Mwanza satellite downlink from Zambia which resulted in 2,799 baptisms in Ghana.

Amazing Facts also conducted an evangelistic outreach in Accra during the month of March 2002 which also led to 2,325 baptisms. Stephen Jakovac's evangelistic series took place in the eastern region of Ghana and reaped 3,032 in baptisms in March 2003. The northern part of Ghana, which was classified as an un-entered area, saw a baptism of 443 in the year 2002. These public events totaled over 30,000 new members. Evangelism is, however, a much broader activity that characterizes all local churches in Ghana. Due to the fast growth in membership of the churches in Ghana the African Indian Ocean Division (AID, now West Africa Division, WAD) voted in 2000 to restructure the fields. New conferences were created because of the high rate of growth in membership which made it difficult for the fields' leadership to take proper administrative care of their territories.

¹Peter Mensah, Ghana Union Conference president reported by e-mail to author, June 2, 2000.

In January of 2000, the West African Union Mission (WAUM) was divided into two unions, namely the Ghana Union Conference and the West African Union Mission.¹

At the end of the year 2003 the Ghana Union Conference organized an evangelism seminar for pastors and set a goal to baptize 70,000 new members in the year 2004. One question that is still largely unanswered is how to develop enough pastors and leaders for the 70,000 added to the church? The need for effective and systematic leadership development for the Seventh-day Adventist church in Ghana is the focus of this study.

Statement of the Problem

The rate of growth of the Seventh-day Adventist churches in Ghana far exceeds the rate at which ministers are trained. All the conferences need pastoral leaders. Many of the lay people who are interested in pastoral ministry and could benefit from formal ministerial education do not have the pre-requisite qualifications or the financial backup to pursue formal ministerial training.

There is a high demand for pastoral and other levels of leadership for the fast-growing churches. Currently, one pastor today may take care of fifteen to thirty churches. Some of these districts have average 3,000 members making it very difficult for the ministers to function as "pastors" in the full sense of the word. It is difficult for the pastor to visit the churches as regularly as expected of a pastor, and practically impossible to visit the church members, pray with them and counsel them.

¹The West African Union Mission before the year 2000 comprised: Ghana, Liberia, Sierra Leone, and Gambia. Currently there are two unions: (1) Ghana Union Conference with seven fields, and (2) West African Union Mission with three fields: Liberia, Sierra Leone, and Gambia.

The high growth rate has also led to a substantial dropout rate. In 1996, a total of 18,795, were baptized, at the same time 6,391 members were dropped from membership in West Africa Union Mission (WAUM). This represents an apostasy rate of 34 percent. In 2002, there were 4,154 baptisms and 892 were reported as missing which is about 20 percent. In 2003 almost all the churches in Ghana were craving for nurturing programs that will help to retain the new converts who were joining the churches. In some of the newly planted churches, the rate at which people were leaving the churches is even higher and thus needs immediate attention. This large pastor to laity ratio has resulted in several problems in the Seventh-day Adventist churches in Ghana, among them are apostasy, off-shoots, and infiltration of false teachings from the new charismatic converts.

The main reason for this situation is that Seventh-day Adventist church has very good programs for evangelistic outreach, but only minimal or no plans to retain and nurture the new converts. The church votes large sums of money for evangelistic outreach, but little or nothing for follow-up and nurturing programs. Church members are always ready to donate for public evangelistic outreach, but few will donate for follow-up and nurturing activities. Additionally, the lay people who take care of the new members have not been trained adequately to do so.

The only formal training program for the Seventh-day Adventist leaders and ministers in Ghana is located at Valley View University, which is a Seventh-day Adventist institution of higher learning in Ghana. The training for laity is very often focused on running the departments of the churches such as, Stewardship, Health and Temperance, and Youth. Even if there is a training program in leadership for the local church elders, it is usually a week-end program without any defined curriculum. This dissertation therefore,

seeks to answer the challenge of leadership development for lay leaders by a systematic program of leadership training focusing on six areas: (1) leading congregation, (2) worship, (3) special services, (4) committees, (5) evangelistic outreach, (6) congregational health.

The Purpose of This Dissertation

The purpose of this dissertation is to write a curriculum to train lay leaders in Ghana. The dissertation will look at the major tasks of lay leaders and a program will be written, that will be used for their training. The dissertation will also be a useful tool for pastors and other church leaders, who would be interested in training lay leaders in areas where churches are growing. The program that will be written in this dissertation will be non-formal, so as to train more lay leaders in a short period of time.

The training program will meet the leadership needs created by the increasing growth of the church membership. The curriculum will have a theological foundation since the leadership training program is for church leaders. The Ghanaian social and cultural contexts will also be considered in developing the curriculum. The leaders to be trained will help create an environment that will nurture healthy and growing churches.

Justification for This Dissertation

The growth of the Seventh-day Adventist church in Ghana has doubled within the past ten years. In 1990 the church membership in Ghana was 126,000, by the year 2000 it had increased to 247,000.¹ This has its attendant challenges: an imbalanced pastor-laity ratio, the harsh economic environment, false teachings, apostasy, and the springing up of

¹General Conference of the Seventh-day Adventist Church, *Annual Statistical Report* (Silver Springs, MD: General Conference of SDA, 1996), 4.

offshoots. These are problems that can be effectively addressed by training the laity to adequately understand the doctrines and the mission of the church, and to catch the concept of the priesthood of all believers in which every believer is a disciple and a soul winner for Jesus Christ.

Some of the conferences have already seen the need to train the laity. When I visited Ghana in April 2003 the Central Ghana Conference organized a church leaders retreat for five days. Eastern Region Conference officers and their departmental directors were also running a series of leadership training seminars for the districts within the conference. These are very good attempts to train the laity, but there was no defined curriculum for these programs. This dissertation proposes a curriculum that will set goals, objectives, and a program which can be evaluated and continued by other instructors and which can be used to train the laity to support the pastoral ministry. The dissertation will also address the problems listed below.

Pastor-Laity Ratio

The tremendous growth of the church has exceeded the shepherding capacity of the number of trained ministers. Some of the few trained ministers have been assigned to administrative and departmental positions. In view of this, they no longer have any direct contact with local church members.

The ordained pastor to laity ratio is about 1:1000 (see tables two, three, and four in chapter 2 for statistical data). With each pastor taking care of about one thousand members, very few ministers are able to meet the basic needs of all church members. The church pastor's work does not end with preaching but includes visiting the church members, praying for the sick, supporting the weak, visiting the hospitals and prisons,

searching for backsliders and teaching new converts. Ellen G. White commenting on the work of the pastor, "As the shepherd of the flock he [the minister] should care for the sheep and the lambs, searching out the lost and straying, and bringing them back to the fold. He should visit every family, not merely as a guest to enjoy their hospitality, but to inquire into the spiritual condition of every member of the household."¹

If the pastor is to heed to these words strictly, the Ghanaian Adventist pastor will not be able to honor his responsibility. For he will not be able to visit every family and inquire about their spirituality. The best thing the Ghanaian pastor can do is to visit the churches once every six months. This dissertation will help train under-shepherds (lay leaders) to take care of the sheep (church members) in a way that will meet their spiritual needs. The trained local leaders will help with the visitation of the sick and needy. They will also help to teach the new converts and give them the support they need. They will also be prepared to reclaim backsliders. In addition they will be instructed to report to the pastor about any problems that are beyond their control.

Financial Factors

The harsh economic environment of the country has had a tremendous impact upon the church. The flow of income into the treasury of the conferences cannot support a large contingent of trained ministers who can help meet the needs of the churches. At the end of the 2003 there were about 2,500 churches and companies with a total membership of 287,379 in Ghana. The number of pastors needed to take care of the churches and the said membership was about 500, but currently there are only 150 ordained ministers. The

¹Ellen White, *Evangelism* (Washington, DC: Review and Herald Publishing Association, 1946), 346-347.

Seventh-day Adventist Church in Ghana would need to increase its budget by 50 percent to take care of so many pastors.

Thus, financially, it will not be possible to hire another 350 pastors. But even if there were funds to employ such an increased number of pastors, it would be difficult to find that many in the system. Currently all the fields in Ghana are short of pastors. The only solution is to train more pastors. The main problem is that most of the lay members who qualify to receive formal education (college or seminary) to become pastors cannot afford to pay the fees to attend.

The conferences do not have the means to sponsor the number of pastors needed. The tuition of Valley View University for the 2003 school year was a little above \$1,000. The Adventist pastors received about \$1,200 per year in 2003 and the minimum wage per day was about \$1.10. It is, therefore, difficult for an average worker in Ghana to come up with the tuition fees.

What are needed, therefore, are new models of education to help train, develop, and equip the laity, at a very low cost, to meet some of the leadership needs of the Seventh-day Adventist Church in Ghana. The introduction of a "tentmaking" ministry will enable trained lay leaders to do their personal jobs and at the same time assist the churches with pastoral care in the evenings, weekends, and especially on the Sabbath. In a period of such financial crisis this will be one of the best approaches to provide leaders for the Seventh-day Adventist Church in Ghana.

Loss of Members

Of the 18,795 baptisms in West Africa Union Mission in 1996, 6,391 were lost.¹ One of the reasons for this high rate of loss of members is the fact that the pastors can no longer adequately shepherd the high number of accessions. During my visit to Ghana in April 2003, I interviewed several elders about the problems the churches are facing as a result of the high rate of growth. Almost all the elders who were interviewed were concerned about the high rate of baptized members leaving the church. When asked why they were leaving the church, the popular answer was that they did not have any nurturing program to take care of the large number of new converts who are baptized.

It was sad to learn that in most of the major evangelistic campaigns mentioned, provisions were not made for nurturing and keeping the new converts in the church. Since the church did not have enough pastors to take care of the already existing members it was more difficult to ask them to nurture the new converts in addition to the existing members.

It is therefore justified that lay leaders be trained to nurture the new members which will help to reduce the high rate of membership loss. If there were good nurturing programs, the number of lost members would be reduced and the false teachers would not have such a disastrous impact.

False Teachings

Harold Peters, in a paper presented to the International Scientific Symposium held at the University of Dar es Salaam, in Tanzania, in August 1999 argues that, if the Seventh-day Adventist Church in Africa does not develop additional trained leaders during

¹ *Annual Statistical Report*, 8.

this time of unprecedented growth, the result will be loss of growth momentum, doctrinal confusion, schisms, and offshoots. In addition, he pointed out the danger posed, if the church does not provide trained leadership when it is needed, someone with more charisma than integrity might arise to fill the vacuum. This process could easily result in the decimation of the Seventh-day Adventist ranks through the establishment of numerous offshoot movements.¹

This statement is very important at a time when we are having a large influx of members from other denominations, some of whom held leadership positions within their old churches. Russell Staples affirms Peters' argument by writing,

This is the kind of thing that should keep church administrators and planners awake nights. The problem of providing facilities for so many burgeoning new congregations is a pressing concern, but the matter of leadership is far more crucial. Uncontrolled success could result in both an undisciplined and unmanageable mixed-multitude or in baptized semi-heathenism. Without recognized leadership there is always the danger of schism and offshoot movements. Under such circumstances nothing the church can do is of such importance as provision of leaders.²

The church administrators are doing their best to provide church facilities through donors and Maranatha volunteers. According to Dr. Staples, finding facilities is a pressing concern but the most crucial need is finding and providing leadership to the Seventh-day Adventist churches in Africa and other third world countries where the churches are growing at high rates. He further suggests that a wide variety of church leaders with

¹Harold E. Peters, "Development of a Laity Pastorate in the Seventh-day Adventist Church in Eastern Africa." Special collections of Dr. Werner Vyhmeister, former dean of the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, MI.

²Russell Staples, "Seventh-day Adventist Missions in the '80s," in *Servants for Christ: The Adventist Church Facing the '80s* (Berrien Springs, MI: Andrews University Press, 1989), 120.

different social affinities and different levels of education is required.¹ At a time when the Adventist church in Ghana is reaping a mixed multitude and semi-heathenism is a possibility, without trained leaders to train, disciple and equip the new converts. The training of leaders is a priority of unequaled importance. Fortunately, the Scriptures also point us to the solution that God has already provided in the church.

Biblical Mandate

The doctrine of “the priesthood of all believers” calls our attention to the fact that every Christian believer has been endowed with a spiritual gift that should be used in ministry. In Eph 4:11, the Apostle Paul mentions “pastors” as one of the spiritual gifts. However, this term is not a designation of an ordinary profession based on training in the classroom. To the contrary, the Bible indicates that ordinary church members may have the gift of pastoring, and given the opportunity to develop and use this gift, they can help to equip the church. It is also possible that some pastors may have completed formal education as pastors, but may not have the gift to pastor. This may be one of the major reasons why some pastors fail in performing their duties. The concept of the priesthood of all believers calls for a necessity to train and empower the laity to perform certain pastoral roles. Not until the laity and the clergy come together can the Lord’s work be accomplished.

The instruction given by Jethro to Moses in Exod 18 is a message for the church today. Just as Moses was advised to delegate some of his functions to the leaders of the various tribes of Israel, so ministers of “Israel today” are to train and delegate some

¹Ibid.

pastoral duties to the laity and by doing this fulfill the concept of the priesthood of all believers as taught in the New Testament (1 Pet 2:9, 10).

I believe that this is the command implied in the gospel commission in Matt 20:18-20 that we should make disciples. Making disciples calls for training the laity so they can be true followers of Christ. Ellen White affirms the gospel commission in the following words, "Not upon the ordained minister only, rests the responsibility of going forth to fulfill this commission. Everyone who has received Christ is called to work for the salvation of his fellow men."¹

Delimitation

The training described in this study will focus on developing a curriculum for the training of lay leaders, who will serve in the local churches as elders, departmental directors, or small group leaders. They may also serve as district elders who will perform special functions or assignments for the pastor.

The program is not intended for pastors nor for people who are interested in entering the ministry as full-time workers. The main goal is to design a curriculum for a non-formal program to train the laity in the Seventh-day Adventist Church in Ghana. Non-formal programs are not concerned with formal degree requirements but rather with the development of transferrable skills. Skill training is the major focus of this program.

The training program shall be non-formal because of the urgent need, the lack of resources, to support formal degree oriented programs and the fact that trainees will not leave their jobs and families for a long period of time. The suggested time frame for the

¹Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), 110.

training program shall be six weekends or two intensive weeks. The curriculum will cover the basic leadership knowledge and skills needed to meet the needs of the Seventh-day Adventist churches in Ghana: the biblical foundations for church leadership, spiritual leadership qualities and characteristics, duties, responsibilities, and skills of local church leaders, and the attitudes and skills to be an effective soul winner and topics like worship, sermon preparation, basic principles of hermeneutics, spiritual gifts, small groups, coaching, equipping and mentoring.

Methodology

In order to develop a sound curriculum for leadership training, it is necessary to consult scriptures and authors who have successfully designed Christian leadership development programs in the areas of coaching, mentoring, disciplining, and shepherding. I have also studied the materials of those who have written extensively on non formal education for Christian leadership in Africa, since the target group for the training program is in Africa.

Theological Basis for Leadership Development

The goal for the training program is to train spiritual leaders who will lead Christian churches (Seventh-day Adventist churches). The dissertation will, therefore, emphasize the biblical foundations of leadership using Old and New Testament leadership models.

The emphasis will be on how Bible leaders became successful and what the trainees can learn from them so they also can be successful spiritual leaders. There will be discussions on the following concepts: priesthood of all believers, spiritual gifts,

discipleship, shepherding, servant-leadership, mentoring, equipping, and Christ's method of developing leaders. The Bible will be the primary source book.

Secondary Sources

Some dissertations that have been written on pastoral and lay leadership will also be consulted. I consulted Erich Baumgartner's class syllabus *MSSN630 Leadership Development* and *MSSN735 Strategies for Church Growth* (a leadership development and church growth class presented at Andrews Theological Seminary in 1997 and 1998 which has rich materials to help the training program).

These two classes served as a catalyst for the writing of this dissertation. Even though, the main goal of this research is for training of the laity to perform some pastoral leadership roles, church growth principles will be integrated so that leaders that will be trained will help to create an environment for the nurturing of healthy churches.

Leadership and church growth are very relevant to this research.

Socio-Cultural Models

The socio-cultural leadership models in Ghana (such as political, traditional and that of other Christian churches) have had an impact on the leadership of the Seventh-day Adventist Church inside and outside Ghana. The dissertation will, therefore, take a careful look at these Ghanaian leadership models and seek to document how they have influenced the leadership of Seventh-day Adventist Church in Ghana and how these issues can be addressed during the training program.

I will also review leadership development programs by other churches in Africa outside the Seventh-day Adventist Church. I will also consult the statistical reports of the

Ghana Union Conference to substantiate the rate of church growth and the increasing need for leadership development.

A Curriculum for Training

The dissertation will include as its main contribution a curriculum for the training of the laity in local church leadership: especially church elders and departmental leaders. By curriculum we mean the following: the duration, cost, materials, and qualifications of the teachers and students, and the venue. It also encompasses items such as the spiritual components of the program, the in-service training design, and the progress report system to be used to monitor the progress and evaluation of the trainees and their work. Several suggestions will be made as to how the training program can be maintained and adapted to meet the needs of other Seventh-day Adventist churches in Africa. Many lay people have advanced training and responsibilities in their own professions and are eager to be involved in ministry. What they lack is adequate lay training. The training program will tap into this resource that will help to establish a foundation to bring these groups of people into the ministry. By providing this training it will help to redirect and encourage those who have the giftedness to be involved in ministry. Pastors who are interested will also gain extra knowledge in mobilizing and training lay leaders for ministry.

CHAPTER 2

CHURCH GROWTH IN GHANA

This chapter presents the development of the Seventh-day Adventist work in Ghana. It begins with a brief description of Ghana followed by the development of the Seventh-day Adventist church in Ghana with special emphasis on church growth from 1970 to the present (2005).

The Country Ghana

The Republic of Ghana, formerly the British Colonial territory of the Gold Coast, gained independence on March 6, 1957. Ghana was the first of the African nations south of the Sahara to attain independence after the Second World War. It adopted a republican Constitution on July 1, 1960.

Geography

Ghana is bordered, to the north by Burkina Faso, to the east by Togo, to the west by Cote d'Ivoire and to the south by the Gulf of Guinea (which is part of the Atlantic Ocean). Ghana covers an area of about 92,100 square miles (240,000 square kilometers). It is quite close to the equator and located in the middle of the Guinea Coast between latitude 4.5 degrees N and 11.5 degrees N.

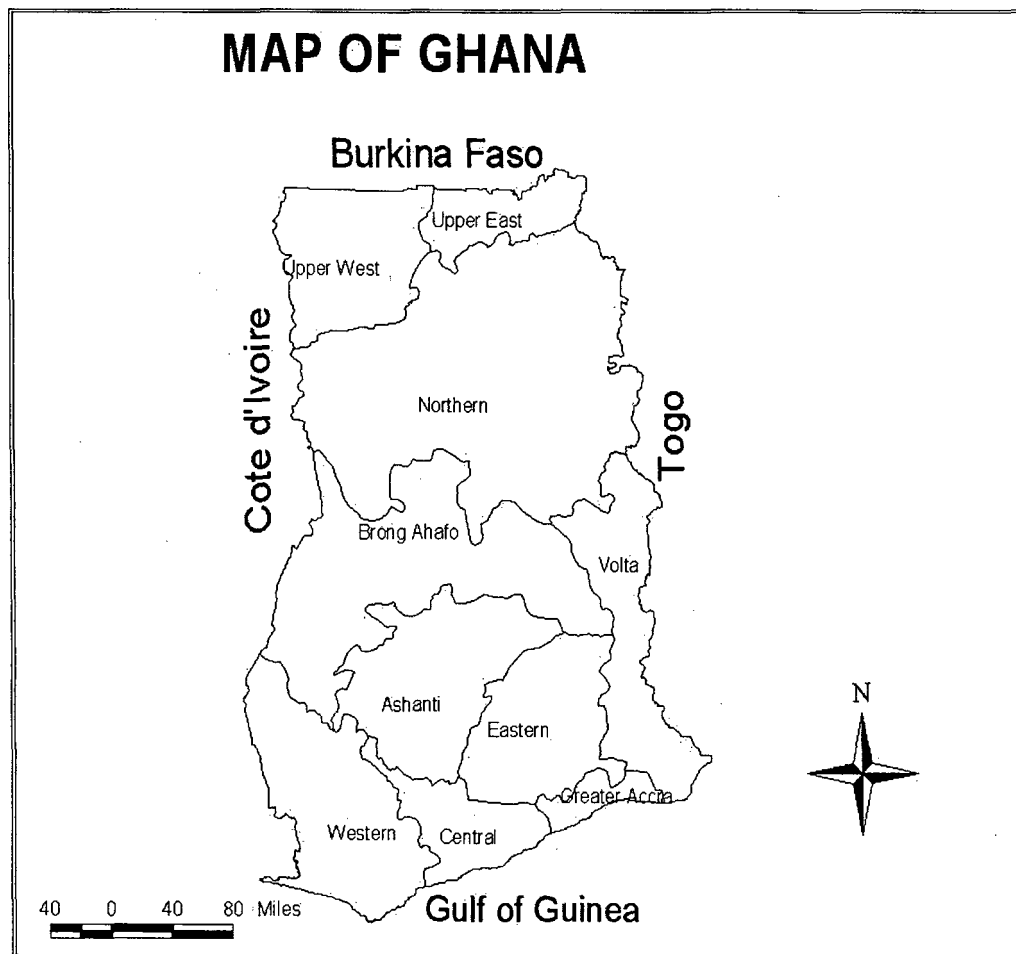


Figure 1. Map of Ghana showing the ten main regions of the country.¹

The most recent census indicates that it has a population estimated at 20 million (year 2000), approximately half of whom are below fifteen years of age. The growth rate has been more than 3 percent per year since 1980. It therefore has predominantly young people. In 1992, it was reported that it has about 3 percent of its population in the urban areas.

¹Maps in this chapter were created by Mr. Kusi Akuoko Odomse of Columbus, Ohio using Geographic Information System tools.

Ethnic Groups

There are approximately 100 ethnolinguistic groups and five major tribal communities that live in Ghana: the Akan (44 percent), the Ga-Adangwe (8 percent), the Ewe (13 percent), the Gonja (4 percent), and the Mole-Dagbani (16 percent). Each is composed of many distinct ethnic groups.¹

Religion

By the year 2000, it was estimated that about 54 percent of the Ghanaian population is Christian, 20 percent is Muslim, while 24 percent is made up of traditional devotees and a small percentage not affiliated to any group. Whereas Christianity is predominant in the southern and central parts of the country, Islam has a stronghold in the northern parts. The northern communities were influenced by Islam through the trade ties with the Arab nations. As a result of the Islamic stronghold in the north, it has become very difficult for Christianity to spread or have any appreciable impact in this territory.

Christianity is the dominant religion in Ghana. Table 1 shows the breakdown of the major Christian groups in Ghana. The four largest protestant denominations are the Methodist, Presbyterian, Seventh-day Adventist and Evangelical Presbyterian.

¹John Kuada and Yao Chachah, *Ghana: Understanding the People and their Culture* (Accra: Weekly Publishing service, 1999), 11.

TABLE 1

GROWTH OF CHRISTIANITY IN GHANA

Year	% of Christians	Protestants	Pentecostal	Catholics	Independent
1970	52.7	11.0	12.2	13.6	11.0
1990	54.7	15.9	20.9	9.9	14.2
1995	54.9	16.3	21.7	9.7	14.4
2000	55.4	16.6	22.2	9.5	14.5

The Pentecostals are the fastest growing Christian group and current statistical report will lend credence to this trend. The table above¹ shows that there is a small membership growth in Christianity. The Protestant churches also grew about the same percentage. According to David Barret, the Seventh day Adventist church is the fastest growing church among the four major protestant denominations. She grew from 50,000 in 1970 to 381,000 in 1995.² The major factor is that the Seventh-day Adventist Church is one of the few Protestant churches in Ghana that is aggressive in public evangelistic outreach. The Pentecostal churches had a large membership growth rate from 12 percent to 22 percent. The Independent African churches also grew from 11 to 14 percent in from 1970 to 2000. The Roman Catholic Church decline in growth from 13 percent in 1970 to 9 percent in 2000. The Muslim population rose from 13 percent to 20 percent during the same period, but the traditionalists and non-believers declined in population.

¹David B. Barrett, ed., *World Christian Encyclopedia*, 2d ed. (New York, NY: Oxford University Press, 2001), 1:307-311.

²Ibid.

The Traditionalists declined from 33 percent to 24 percent during the same period of time.¹

It is likely that most of these traditionalist and non-believers were converted to the independent African churches and the Protestant Pentecostals who have adapted their style of worship to the African traditional style. Most of the people who attend these churches also have a strong feeling that they will find solutions to their problems such as sickness, marriage, birth and protection from evil.

Some of these people may also have been converted to the Seventh-day Adventist Church possibly attracted to its emphasis on Biblical teaching. Ghana is a very religious country. The major Christian celebrations such as Christmas and Easter are recognized as national holidays. Almost all major secondary schools today, especially the exclusively boys and girls secondary schools, are church-related institutions.²

Development of the Seventh-day Adventist Work in Ghana

The Seventh-day Adventist work began in Ghana in a very small and humble way. In 1888 Francis I. U. Dolphijn began to keep the Sabbath after reading literature sent by the International Tract Society via the captain of a ship that docked in a town known as Apam. He raised up a group of believers and wrote to the General Conference to send missionaries. Lawrence C. Chadwick, the President of the International Tract Society,

¹LaVerle Berry, *Ghana: A Country Study* (Lanham, MD: Bernan, 1995), 103.

²*Ibid.*, 104.

visited the group at Apam in 1892 and sent a strong petition to the General Conference in Session in 1893 to send missionaries to West Africa.

The first missionaries to respond to the call were Edward Sanford and Karl G. S. Rudolph, who arrived at Apam on February 22, 1894. Sanford returned after five months due to frequent attacks of malaria. Rudolph continued the work for eighteen months.

In 1895, a mission was formed and Dodley U. Hale was appointed as the Mission Superintendent. There was a formal organization of the Gold Coast Mission in 1931 at Agona in the Ashanti Region under the leadership of J. Clifford. In 1933 it was re-organized as Gold Coast Union Mission to include Ivory Coast (Cote D' Ivoire) and Dahomey (Togo), under the leadership of F. L. Stokes with the headquarters at Bekwai-Ashanti.

The work continued to progress in Ghana and the leadership saw the need to separate the Ghana Field from the other West African countries to form the Ghana Mission. In 1959 the work took on a new dimension when the first indigenous Pastor C. B. Mensah, became the president of the Ghana Mission (the first black to become a field president). From 1888 to 1959 even though the work was progressive, the growth was slow. The numerical growth rate became measurable from 1970 onward when the work was re-organized into the Ghana Conference and the North Ghana Mission with another native pastor, J. K. Amoah, as president of the Conference. He was the first black to be selected as a Conference president.

The Ghana Conference became the first black conference in Africa. It financed its own operations and national workers were carrying forward an aggressive program of evangelism.

In 1985 Jacob J. Nortey of Ghana became the president of the African Indian Ocean Division. At the 1985 General Conference Session Matthew Bediako, a Ghanaian, became the first full-blooded African to serve at the General Conference as field secretary. He later became a General Conference vice president and currently serves as the Executive Secretary of the Seventh-day Adventist World Church.¹ Figure 2 shows the development of the Seventh-day Adventist work in Ghana. For a detailed history of the Seventh-day Adventist work in Ghana see the *Seventh-day Adventist Encyclopedia*.

¹*Seventh-day Adventist Encyclopedia*, 1996 ed., s.v. "Ghana."

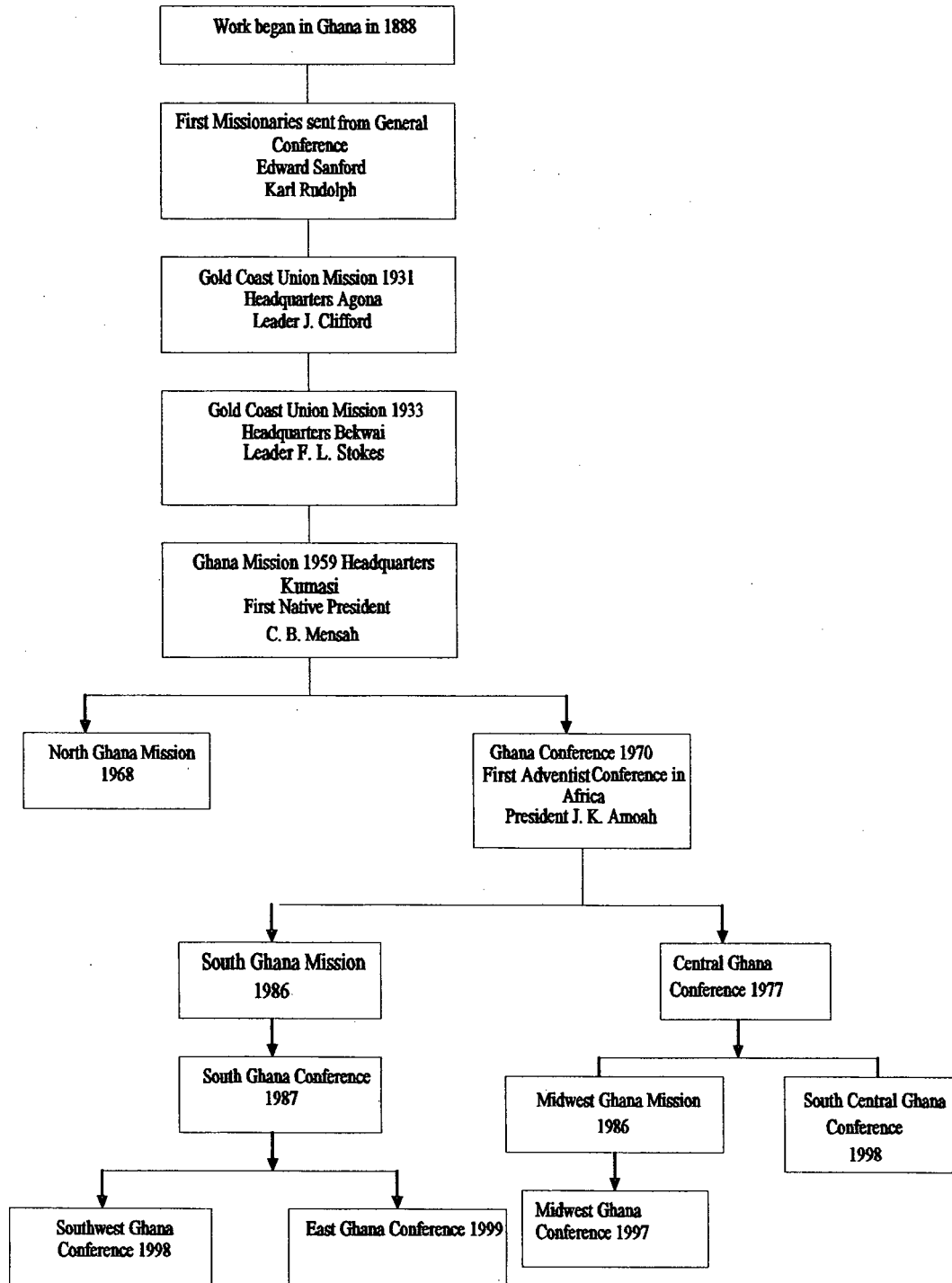


Figure 2. Flow Chart of the development of the Seventh-day Adventist Church in Ghana.

Membership and Ministerial Growth from 1970-1979

In 1970 the work of the Seventh-day Adventist Church in Ghana was reorganized into two administrative structures: the North Ghana Mission and the Ghana Conference.

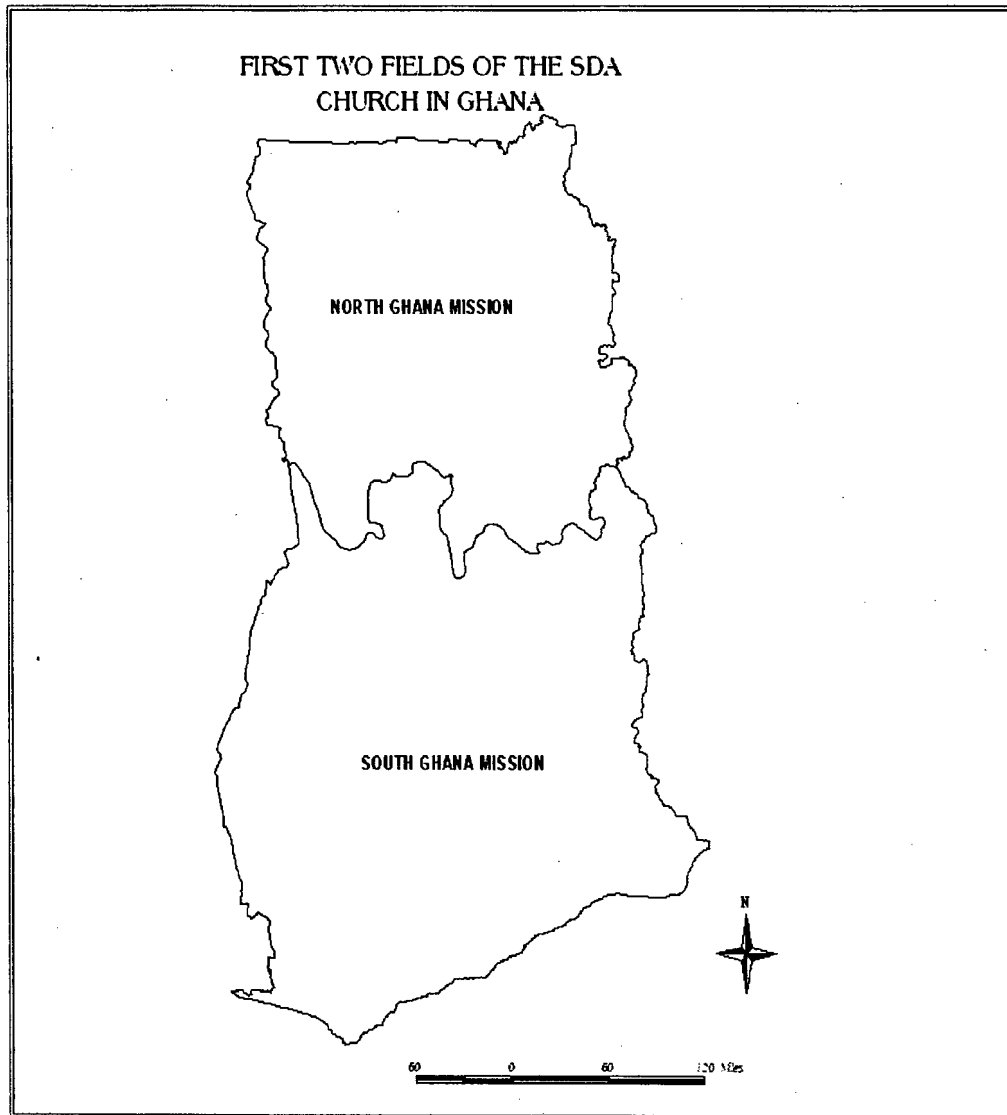


Figure 3. Map of the first two fields of the Seventh-day Adventist Church in Ghana.

From 1970 to 1979 there was a high numerical growth but the fields could not prepare ordained ministers to meet the challenges of the growth. Table 2 shows church membership verses ordained and licensed ministers from 1970 to 1979.

TABLE 2
GROWTH IN MEMBERSHIP VERSUS ORDAINED MINISTERS
FROM 1970-1979

Year	Membership	Ordained Ministers	Licensed Ministers
1970	13,695	31	20
1971	14,359	24	18
1972	15,890	28	19
1973	18,893	36	21
1974	18,893	36	20
1975	22,083	36	24
1976	22,083	32	25
1977	25,987	32	41
1978	20,068	24	No Report
1979	29,085	37	51

The total membership was 13,695 of which 13,579 were from the Ghana Conference and 116 were from the North Ghana Mission. The territory of the South Ghana Mission was reorganized into a Conference Status in 1970. It was the first Africa conference to be organized in the history of the Seventh-day Adventist Church. The total pastor to membership ratio was approximately 1:274. By the year 1977, the membership growth rate was almost 90 percent with a total membership of 25,987.

Most of the growth was in the southern part of Ghana (Ghana Conference territory), but the number of ordained ministers grew from 31 to 32 and a total of 73 pastors. This growth in membership led to another reorganization of the church in Ghana.

The Ghana Conference was divided into the Central Ghana Conference and the South Ghana Mission while the North Ghana Mission remained unchanged. The North Ghana Mission could not grow mainly because it is an Islamic stronghold. The Central Ghana Conference included of the Ashanti, Brong Ahafo, and parts of eastern and western regions of Ghana. The South Ghana Mission consisted of all the Coastal areas, extending from East Annum, Aflao, Denu, Keta, Ada to the West Axim and most parts of the Western Region (see figure 4). As church membership increased, there was corresponding increase in the pastoral workforce but pastor to membership ratio was increased.

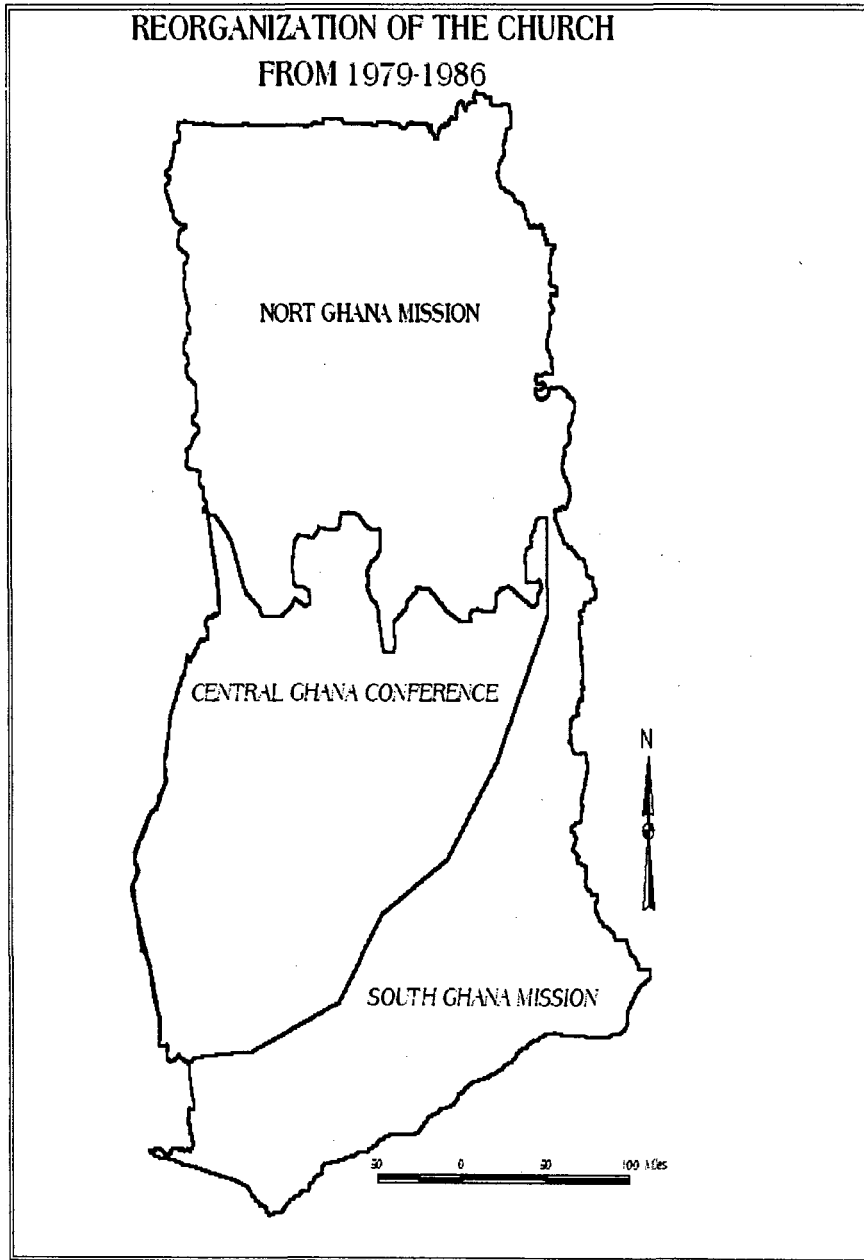


Figure 4. Map showing the three fields created in 1979.

TABLE 3

GROWTH IN MEMBERSHIP VERSUS ORDAINED MINISTERS
FROM 1980 TO 1989

Year	Membership	Ordained Ministers	Licensed Ministers
1980	31,710	40	51
1981	37,414	39	No Report
1982	41,933	43	58
1983	42,683	40	58
1984	54,031	39	45
1985	64,581	39	50
1986	85,343	44	45
1987	94,185	48	67
1988	106,448	45	83
1989	115,871	51	70

Membership and Ministerial Growth from 1980-1989

The same disparity pattern in pastor to laity ratio was evident in the next decade (1980-1989). In 1980, the total membership was 31,710. By 1989, the total membership was 115,871. The total increase in the number of ordained and licensed ministers during this period was from 91 to 121. The growth rate of the church membership was so high that in 1986, there was another reorganization. The Central Ghana Conference was divided again into two territories: the Central Ghana Conference and the Mid-West Ghana Mission covering Brong Ahafo Region (excluding Atebubu) and all the Mo speaking areas of the Northern Region.

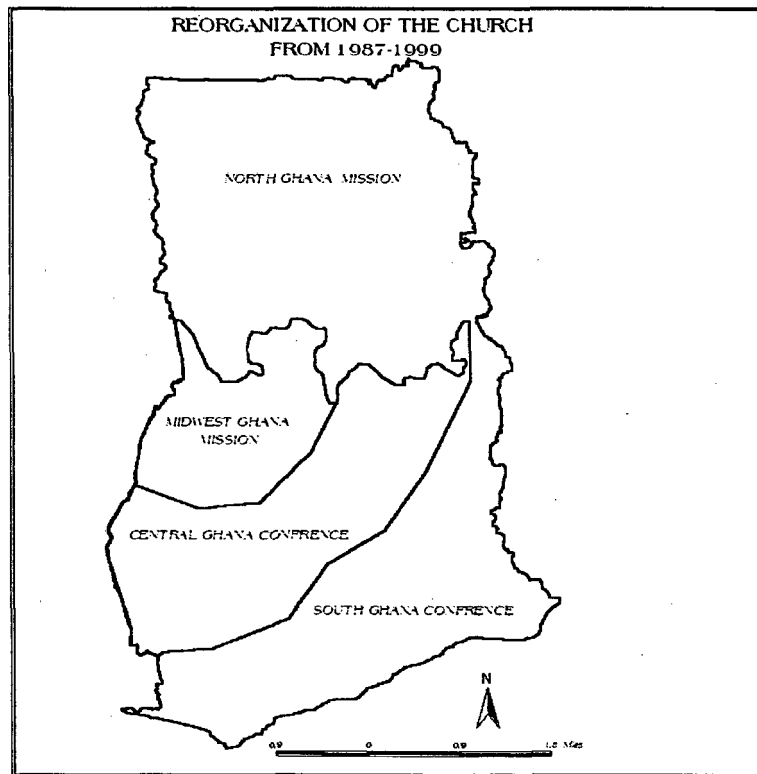


Figure 5. Map showing four fields created between 1980 to 1989.

In 1988, the South Ghana Mission was given conference status, thus becoming the South Ghana Conference. By 1989, there were four fields in Ghana with two conferences (Central Ghana Conference and South Ghana Conference) and two missions (North Ghana Mission and Mid-West Ghana Mission). In 1989, the pastor to laity ratio was 1:957 (see table 3).

TABLE 4

GROWTH IN MEMBERSHIP VERSUS ORDAINED MINISTERS
FROM 1990 TO 2005

Year	Membership	Ordained Ministers	Licensed Ministers
1990	126,367	65	83
1991	140,813	58	103
1992	144,423	75	94
1993	149,640	84	114
1994	156,789	106	90
1995	167,157	102	Not reported
1996	171,955	98	91
1997	176,637	107	77
1998	187,297	110	85
1999	207,286	110	99
2000	247,920	122	99
2001	264,170	154	82
2002	276,678	152	88
2003	287,379	156	72
2004	304,010	169	84
2005	293,685	173	84

Membership and Ministerial Growth from 1990-2005

In 1990, the total membership was 126,367 with 65 ordained ministers and 148 total pastors. The pastor-laity ratio was 1:850, and in 2000 it was 1:1121.

By the year 2000 new territories were created again. The South West Ghana Conference, and the Eastern Ghana Conference were organized as new territories and the Mid-West Ghana Mission was given a conference status. The Central Ghana Conference was re-organized into two fields: the South Central Ghana Conference and the Central Ghana Conference. Thus the end of the year 2000, there were seven fields in Ghana. Six Conferences and one Mission (see map in figure 6).

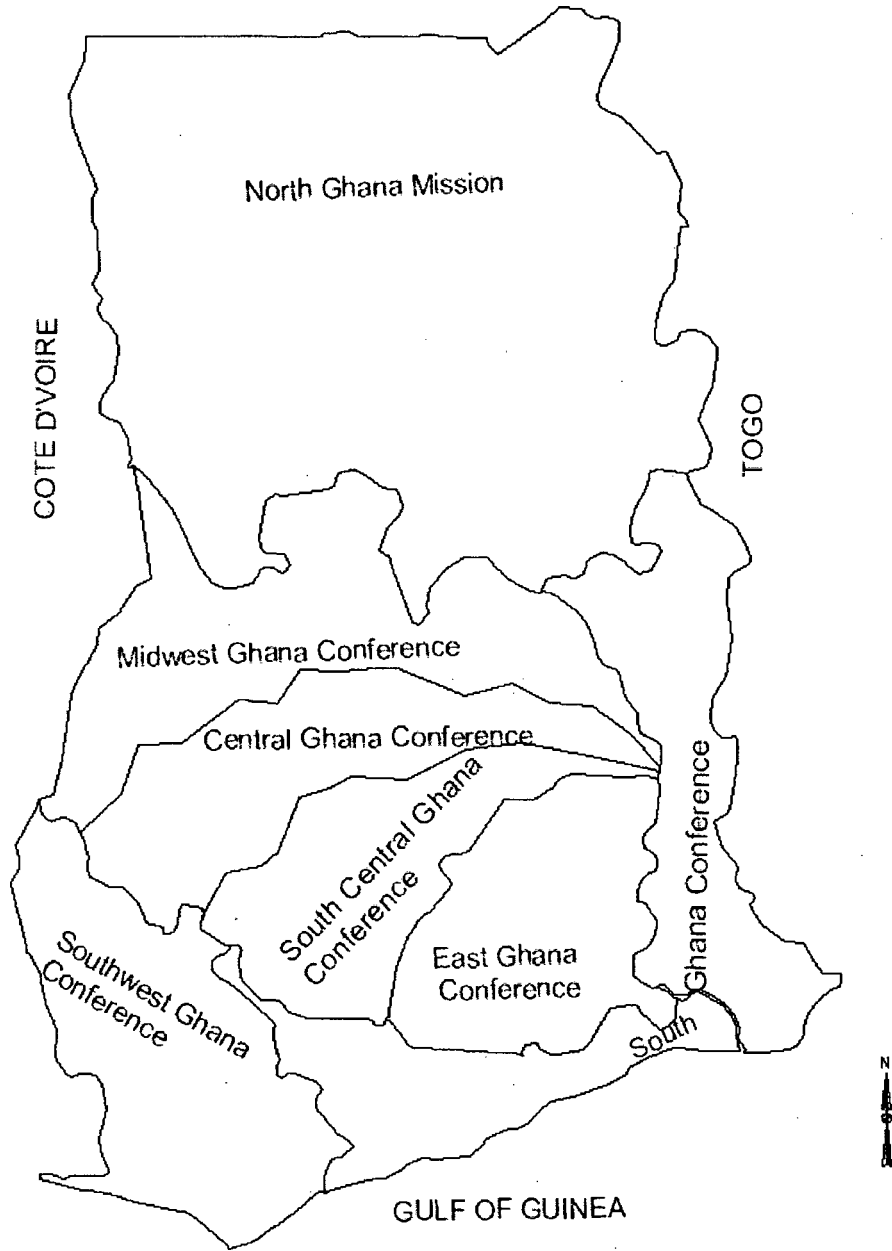


Figure 6. Map showing the seven fields re-organized in 2000.

TABLE 5
MEMBERSHIP AND MINISTERIAL DECADAL GROWTH RATE
FROM 1970-2005

Year	Membership	Membership DGR in percentages	Ordained and License Ministers	Ministers DGR in percentages	Pastor: Member Ratio
1970	13,695		51		1:268
1980	31,710	132	91	78	1:348
1990	126,367	299	148	63	1:854
2000	247,920	96	221	49	1:1,122
2005	293,685	18	257	16	1:1,143

From the decadal growth rate it can be seen that the pastor to membership has been increasing consistently to show that the pastors need support in their pastoral roles. The percentage decadal growth is decreasing at an alarming rate which also support the fact that there is the need to train more lay leaders to reverse the trend in growth.

CHAPTER 3

MODELS OF LEADERSHIP IN GHANA

After discussing the growth and the development of the Seventh-day Adventist church in Ghana, it must be realized that the membership growth in the Seventh-day Adventist Church in Ghana far exceeds the rate at which ordained ministers are trained. There is, therefore, the need to train local leaders to support the ministry. Since the leaders to be trained are to assist the pastors of the Seventh-day Adventist churches in Ghana, it will be appropriate to discuss the leadership models functioning in Ghana. These leadership models, both in the political and social structures, have influenced also the leadership styles of the Christian churches in Ghana, including the Seventh-day Adventist Church.

The type of education (which is basically formal) received by pastors who lead and train the laity are basically Western (European and American). Almost all the formal institutions follow a curriculum that has been imported from the West. This has also affected the leadership style of the Christian churches. Most of the missionaries who came to Africa to establish the Christian churches did not know how to contextualize their message and training programs. The type of education and leadership information that was passed on to the local leaders was what they were trained in and which was basically foreign (imported from Europe and America) education and leadership.

It is, therefore, important that this training program be structured in the context of the Ghanaian society so that it will speak to the needs of the people. There is the need to contextualize the leadership program so that the content, style and approach would be relevant to the recipients.

Western Influence on the Leadership Style of the Seventh-day Adventist Church in Ghana

The Seventh-day Adventist Church world headquarters is located in Silver Springs, Maryland. A high percentage of the decisions, as well as training materials, come from this location. According to the *Seventh-day Adventist Church Manual* the General Conference in session and the Executive Committee between sessions, is the highest organization in the administration of the church's worldwide work.¹

In Africa a lot of the planning is done and decisions are made at the division headquarters and passed on to the church members at the local level in various parts of the division. Goals are set from the headquarters and passed on to the local churches. A high percentage of the Seventh-day Adventist Church leadership is Western, and this has influenced the leadership of the church in the developing countries of the world.

A good example is the Sabbath School Study Guides that are prepared and printed by the General Conference Sabbath School Department. I read one of the lessons in which the writer used "home mortgage" to explain a point. In Ghana, home mortgage is a foreign word since a large percentage of the people would not find loans to build or buy their houses. How I wish members from other parts of the world, with the same biblical

¹*Seventh-day Adventist Church Manual* (Hagerstown, MD: Review and Herald 2000), 1-2.

principles, could use illustrations that could be meaningful to them and make the messages relevant.

Commenting on the subject of contextualization, Rowland Nwosu admits that, the Seventh-day Adventist church has been very effective in contextualizing certain aspects of its theology while lacking significantly in other aspects. Since the majority of the scholars and missionaries of the church are from the Western world, the church is deficient on issues affecting her members outside her base of North America. Nwosu, therefore, stresses that the Seventh-day Adventist church needs more contextualization of the gospel message, if they are to remain faithful to the mission entrusted to them to preach the gospel to all the world.

The message of the church should be "receptor-oriented," but when Christianity was introduced to Africa several aspects of the peoples' lives and beliefs were either neglected or inadequately addressed.¹ One of these areas that was inadequately addressed is the leadership problems facing the Seventh-day Adventist Church in Ghana and Africa as a whole. In the Western world it is possible to employ one pastor or more than one, depending on the size of the church, for most of the churches. Some of the larger churches, with high tithe income, can be served by five to seven pastors. For this reason, the pastor-laity ratio is low and most of the laity are not challenged to assist in ministry.

This training program will be done in the context of the socio-cultural structure of the Ghanaian society. There are several leadership programs that have taken place outside Ghana but such programs cannot be transported as a whole from one country to Ghana

¹Rowland C. Nwosu, "Approaches for Meeting Africa Igbo Wholistic Needs," (D.Miss. diss., Fuller Theological Seminary, 1995), 206, 239, 284.

without looking at the needs and limitations of the Ghanaian society.

It is also necessary to discuss the styles and forms of leadership and look at the advantages and their disadvantages so that trainees can understand these leadership styles. Trainees may also do a personal evaluation of their own leadership styles and see how their leadership style has affected the success or failure of their work in the churches and how he or she can change his or her style to help the growth of the church. The studies of the leadership styles will also help them to know what type of leadership style will be useful in certain environments and situations.

Styles and Forms of Leadership

A style of leadership is the leader's approach to the use of authority and participation in decision-making.¹ According to Bernard and Geeta Lall, there are six general types of leadership styles: authoritarian, bureaucratic, democratic, charismatic, permissive, and slave. These six mentioned types will be discussed in this section.

It is very important for the trainees to know and understand these styles, when to use each one of them and the effect it will have on their leadership depending on the type of leadership style a trainee sticks to.

¹Bernard Lall and Geeta Lall, *New Dynamic Leadership* (Berrien Springs, MI: Geetanjali, 1994) 46.

Authoritarian Leadership

The authoritarian leader derives vested authority through the office more than from personal attributes. Such a leader seeks very little group participation in decision-making. The follower becomes dependant on the leader. If the leader leaves, subordinates are generally not prepared for the work since they were not personally involved and hence were not developed. Such leadership emphasizes authority and work. The leader becomes work-oriented and only looks at results. Such leaders are not ready to be corrected. They are always right, strong willed, opinionated, forceful in dialogue and control others to the point of being aggressive and manipulative.

This type of leadership is not encouraged but may, once in a while, be appropriate to use by a leader when making decisions in emergency situations. But, if a leader adopts this style of leadership, more often than not, he/she gets into serious conflicts with other strongly opinionated people in the church. Pastors in Ghana who practice this type of leadership do not get along well with the laity and are not able to lead any church or district for an extended period of time.

Bureaucratic Leadership

This is based on a system of files to solve all problems. The strength of bureaucratic leadership is that it is well organized. Many organizations today are bureaucratic. The leader basically looks at routine activities that have guidelines established by the system itself. The downside of this type of leadership is that the leader does not progress because he/she does not make decisions for themselves. Self-development is very slow since that leader does not initiate any program or activity. This

type of leadership helps the leader to be organized and be able to fulfill the organization's requirements, but the leader will lack vision, and where there is no vision the people perish (Hos 4:6; Prov 29:18). This will therefore not be a strong model for lay leadership since they need to make decisions in different situations.

Charismatic

In charismatic leadership, all attention focuses on the leader. Most of the charismatic leaders have a tendency toward authoritarian or bureaucratic styles. Charismatic leaders usually possess a certain charisma, inspired by supernatural powers. Their strength appears to be drawn from intellectual strength and originality.

Charismatic leaders are very influential in Ghana and this has helped the growth of most of the Pentecostal churches in Ghana. As much as it is useful, if it is not controlled become the eye of the people. If such leaders are not humble enough, they will have problems with church leadership. Sometimes, they become off-shoot leaders. At a constituency meeting organized by the Mid-West Ghana Conference of the Seventh-day Adventist church in January 2004, ten churches were dissolved on account of misunderstanding between some local church elders on the subject of Stewardship and church organizational structure.

The main reason was that there were lay leaders in these churches who were very charismatic and who had won the confidence of their church members. Thus, when these lay leaders had some misunderstandings with the conference administration, the lay-leaders gained the support of the church members. The church members rallied behind the lay-leaders against the conference administration. It is therefore important to know how to

how to deal with lay leaders who have a charismatic style of leadership so that they do not create problems for church administration and the overall work of God.

Democratic

This is a type of leadership where the leader provides a structure or framework so members or followers can participate in the decision-making and the daily operation of the organization. All the members are involved in the setting of goals and objectives for the organization. Authority is in the hands of the body (the people), hence the leader works with minimum amount of authority.¹ The group that practices this type of leadership style works in an atmosphere of mutual cooperation and respect. They are open to discussions and provide room for leadership recruitment and development. The leader respects his people and the people in turn build up a trust in him. "The democratic leadership style implies professional competence and personal sincerity. Individual growth is fostered through participation in all of the organizations' operations."²

This leadership style is very helpful and may be considered to be the best leadership style among those being discussed but when the group is not matured no one leads. Under such conditions decision making becomes very difficult and there will be no progress for the organization.

¹Ted W. Engstorm and Robert C. Larson, *Seizing the Touch* (Ventura, CA: Regal Books, 1988), 65.

²Michael J. Anthony, *Effective Church Board* (Grand Rapids, MI: Baker Books, 1993), 133-134.

Permissive or Laissez-faire

This is a kind of leadership where the leader practices a kind of laissez faire, passive or "retiring" style. The leader has no defined structure and goal to arrive at. There is no proper supervision hence members do what they like and the leader has no authority over them. The group has no direction and members tend to control the leader and push him in whichever direction they want. This results in division instead of unity among the group. The group often accomplishes little since they have no sense of direction or ministry focus.¹ This type of leadership will not be useful in the Ghanaian churches where members see the leader as their spiritual father and counselor. Under such situations the church members will look for a leader outside their church to help them with their problems.

Slave

Under this type of leadership the leader totally withdraws from leadership involvement but at the same time does more work than is appropriate, (more than he can handle). He works as a slave. The leader feels that without him the group cannot do the work well. Such leaders always feel a sense of guilt and to avoid any confrontation they do the work themselves. The leader places an extreme emphasis on passive involvement. The slave leader avoids conflicts and often seeks pleasant interpersonal relationships.² Ghanaians do not want to see their leader working as a slave without receiving any help

¹ Roberta Hastenes, *Using the Bible in Groups* (Philadelphia, PA: Westminster, 1984), 40.

² Norman Sawchuck, *How to Be a More Effective Church Leader* (Indianapolis, IN: Spiritual Growth Resources, 1981), 27.

from them. They will be happy to work hand in hand with the leader.

Leadership Models/Styles in the Ghanaian Society

There are several leadership styles and models in Ghanaian society. From the political and public institutions to the communities, these leadership styles have influenced the leadership style of church leaders of the Seventh-day Adventist Church in Ghana, hence the need to look into this subject.

Leadership in Political and Public Institutions in Ghana

Most of the Ghanaian leaders before the New Patriotic Party Government came into power in 2000, both in political and public institutions, tended to be autocratic or authoritarian. Ghana was the first country in the sub-Sahara to gain independence.

The first president, Osagefo Dr. Kwame Nkrumah, who was respected because of his leadership skills and ideologies, was autocratic and practiced authoritarian rule. Commenting on Dr. Nkrumah's assumption of personal powers, Peter Keesing's research report on Africa's independence noted that the trend towards dictatorship has become more evident.

Dr. Nkrumah passed a criminal code bill in 1960 which gave him power to control the press. In 1961 he assumed the post of the General Secretary of the ruling party (the Convention People Party (CPP) and also the chairman of the central committee of the party. He also took over as director of development for the country. He directly supervised the Ghana broadcasting system and became the supreme commander of the

Ghana Armed Forces.¹ Dr. Nkrumah took over every office that he felt would interfere with his security and he assumed these positions without any parliamentary procedure.

His administration formed an organization called the Young Pioneers that was responsible for training the young people in the country. These young people were to report people who opposed the government and such people were put into jail. These young men were so brainwashed that some of them even reported their parents. They were also taught the slogan "Nkrumah never dies" which some of them believed. This type of authoritarian leadership, the president supervising the broadcasting system and restricting importation of publications without the action of parliament, will not be practiced in any developed democratic country. Commenting on the way Nkrumah's regime treated Ghanaians, especially those in the opposition party.

Several leaders and supporters of the opposition party were put into detention without trial for a period of five to twenty years. Opposition party leader, Dr. Danquah, died in prison on February 4, 1965. President Nkrumah was deposed in February, 1966, while on a visit to China by an Army coup, which established the National Liberation Council (NLC). The NLC announced that it had no political ambition but would appoint a committee to draft a constitution that would provide division of power between the executive, the legislature, and the judiciary, so that there would never be concentration of power in the hands of one individual.²

Between March 1957, when Ghana attained independence, and January 3, 1993

¹Peter Kessing, "Research Report Africa Independent," *A Study of Political Development* (New York, NY: Charles Scribner's Sons, 1972), 95, 96.

²*Ibid.*, 101.

(new civilian administration), Ghana has been ruled by four military governments for a total of 22 years and 3 months, and three civilian governments for 13 years and 9 months.¹ After 1988 there was pressure for political reform, which became very strong and compelled the military government of the People National Democratic Congress (PNDC) to agree to liberalize politics and introduce a democratic constitution. The thrust of the demands of the democratic forces was the replacement of the authoritarian, military-based government institution, rules and procedures, with democratic ones.

Everyone who follows the politics of Ghana knows that Ghana has suffered from authoritarian rule in a country of democracy. Several innocent people have been killed without trial and some of them were torched. There were rich people who acquired their riches through hard work who lost everything without a trial. During the 2000 election, millions of people went into their churches to pray for a change of government so that they could live in their country with some form of freedom.

The public institutions are not different. Directors and managers of government organizations, as well as financial controllers of financial institutions such as the banks, are very often authoritative in their leadership styles and those who work under them just take instructions from them and act upon it. They are not involved in any decision making and very often have very little or no participation in the leadership of the organization in which they work. This does not mean that other types of leadership styles such as democratic and bureaucratic in such institutions cannot be found, but the majority of the leaders are autocratic. Since over 60 percent of Ghana's population are Christians, the autocratic style

¹Ibid.

of leadership has influenced the leadership of the churches. Some of the leaders who occupy government positions also hold positions in the churches, and very often use the same style of leadership in both places.

Leadership in the Communities

Traditional political systems developed in the context of communities that are families, extended families or tribes. Communication between families and tribes have become poor as a result of Western influence and urbanization and, hence, communities have tended to be isolated from each other.

In communities the older people who know the historical events pass on to the younger ones the rules, rewards, and any other information that would help them survive in the communities and to take over leadership of the communities in their absence. To become recognized by the community one is expected to respect and conform to the rules of the community.

Leadership is usually given to the aged in the community or an adult whose life style conforms to the norms of the community. Therefore, age is very important when it comes to leadership, power or authority in the communities.¹ Sometimes those who are worthy or charismatic in the community may also acquire leadership positions. There are several levels of leadership in the communities. Among these are:

Household Elders

Household is defined as a group of close relatives that trace their descent to an

¹K. A. Busia, *Africa in Search of Democracy* (New York, NY: Frederick A. Praeger, 1967), 17.

immediate ancestor and live together in two, three, or four adjacent houses clustered together in a given location. Such households may contain three or four nuclear families¹

With modern trends household members may not necessarily live together in adjacent houses but meet regularly, share meals, as well as experience the joys and sorrows of relatives. The most important aspect of this definition is that members are close relatives that trace their descent to an immediate ancestor.

Currently households are very strong among the Akans, especially the Ashantis and other tribes such as the Ewes and the Brongs. The house may not be adjacent as mentioned but because of the household social unit each member shares a responsibility towards the household and the household exerts some influence on the members. Membership is by birth. An individual is born and brought up in the household. Members of the household are linked by kingship that tightly binds them together and gives them some form of security. The household members provide for the individual member that is sick and/or without food. Members are supported through education, marriage, or to even undertake a great economic venture. The members of the household have a belief that if the deities or the ancestors are present, they protect the individuals in the household. Each member in the household is responsible to help bring up the young children in the household. There are always shared benefits and responsibilities.

Among the Akans the head of the household is often called *abusuapanin* (literally translated as the eldest in the household). The *abusuapanin* is usually the most senior male member of the household. The head of the household is invested with political,

¹Emmanuel Osei, "A Strategy for Church Planting Among the Ewe Speaking People of the Volta Region, Ghana" (D.Min. diss., Andrews University, 1998), 106.

ritual authority over the members. He settles quarrels within the household and is responsible for communicating with the ancestors, provided he is not a Christian. If someone in the household dies, he is responsible for organizing and presiding over the funeral. He has the right to delegate these responsibilities to another male member of the household who may be the one next in age. Such delegation is a kind of mentoring with the understanding that if the *abusuapanin* passes away, the male member next in command can take over the affairs of the household. Any member of the household who makes a major decision such as traveling, marriage, or choosing a career, should consult with the *abusuapanin* for advice and blessings. He is to be respected by all within the household. More often than not he becomes authoritarian (especially if he is rich), and household members are required to render different kinds of services to him.¹

The Clan Heads

In Akan society the clan is a composition of a number of households that trace their descent through the matrilineal line to a common female ancestor. In a town or village the clan head performs similar functions as the household head, but oversees the group in a wider sphere and has been invested with more authority than the household head.

The clan is scattered all over Ashanti and over the whole of the Akan tribes-Fanti, Ashanti, Akwapem, Akwamu, and Warsa. No clan can give accurately the list that will embrace all the people that claim membership within it. The clearest link now is the name: it is enough for one to say that he/she belongs to the *Oyoko* or *Bretuo* or *Asona* or

¹Ibid., 107.

Aduana and that person is accepted as brother, sister, or kinsman by other members of the same clan. Membership in the clan creates feelings of belonging and a spontaneous goodwill towards one another. Strangers traveling from one place to another in Ashanti claim and receive hospitality on the strength of membership in the clan. Many cannot name the ancestor of their clan, yet the discovery that anyone belongs to the same clan as another arouses feelings of fraternity between them.¹ The clan head is, therefore, respected and very responsible in the society. The clan head is an elderly person.

Chiefs and Kings

The communities and tribes have political organizations based on small social groups that form a larger unit. A political unit has a chief who is recognized as the head of the political community. Among the Ashantis, in every political community, there is a "royal" family from which the chief is selected. When a chief is selected and initiated into his office, he assumes the position of judge, legislator, commander-in-chief, and the executive administrative head of the community.² "The chief's manifold duties, and the rights and responsibilities he exercised, and his high prestige, gave him much power."³ The chief is so powerful and well respected that adults remove their sandals and wear their clothes in a more respectful manner before talking to the chief or a king. Although

¹K. A. Busia, *The Position of the Chief in the Modern Political System of Ashanti* (London: Frank Cass and Company, 1968), 85, 86.

²Busia, *Africa in Search of Democracy*, 22, 23.

³*Ibid.*, 23.

chief is given powers, he is also given a council to hold him in check. If he acted arbitrarily without consulting his council, he could be deposed.¹

The Concept of Eldership in the Ghanaian Seventh-day Adventist Church

Most of the members, including the elders of the local churches, regard the office of the elder as bearing some resemblance to the household head-*Abusuapanin*. The local elder is called *Asorepanin*, which literally means church elder. Both have the same root (*panin*), which bear some resemblance to old age and respect.

There are usually several people who strive for the office of an elder in the local church. Some are not willing to accept any other office except that of an elder. Others would like to keep the elder's office till death as does that of the *Abusuapanin*. The church members give them respect as they will do to their household heads (*Abusuapanin*).

Some churches are divided into smaller political groups where church elections sometimes result in disputes and unhealthy struggles for positions. Even when Ghanaians travel overseas they are still influenced by power struggle. The Ghanaian Seventh-day Adventist Church in New York is a good example of how church conflicts arise over eldership. This church has two main groups that struggle for eldership positions.

In 1996 one set took over the eldership position in the church. The following year 1997, four out of the five elders were removed from the eldership and were not even

¹Molefi Kete Asante and Kariama Welsh Asante, *African Culture: The Rhythms of Unity* (Westport, CT: Greenwood, 1985).

allowed to serve on the church board. In 1998, the first set that served in 1996 took over leadership and those who served the previous year were all removed except one.

The set of leadership that came to power depended on the composition of the nominating committee. In the year 2003 a special committee was set up of which I was a member, to help resolve the confusion that arose after the church board voted to add an additional name to the board.

This type of power struggle is common in some Seventh-day Adventist churches in Africa. At the end of the year when there are changes in church offices, especially elders, more often than not it results in confusion and chaos. This is very different than in other parts of the world where church leaders see themselves as servants. A good example is what I saw in Canada after moving from Ghana in 1994. The Quebec Conference organized a Sabbath School workshop for Sabbath School superintendents and teachers. After the meeting all the members departed and the Conference Sabbath School Director was left behind cleaning and mopping the floor of the workshop.

I wanted to give him a hand and while we were working I asked why he should clean and not the church members. He told me that it was his responsibility to find a place for the meeting and since he rented the place he had to see to it that it was cleaned. It made me humble. I served as the Sabbath School Director for the Central Ghana conference (The first black Conference of the worldwide Seventh-day Adventist Church) and conducted several Sabbath School workshops. The church members would not have allowed their pastor to do this kind of job and the pastors would not even think of doing it. However, servant leadership requires that leaders should lead out in serving.

Likewise, the pastor should not be left alone to do the work. Currently, I serve as a pastor. Nonetheless, I help my members in the cleaning of our church building. It is an experience that has helped my church elders to assist instead of leaving the deacons to do it all.

Autocratic or Authoritarian Leadership in the Seventh-day Adventist Church

Autocratic style of leadership, practiced among the political, institutional, and community leaders such as household elders and chiefs, is also seen in the Seventh-day Adventist Church in Ghana. Very often, some districts¹ have problems with their district pastors because of their autocratic style of leadership.

There are some pastors who usually say, "I am the pastor and you have to listen to me and be obedient to whatever instructions I give." Some of the church elders have more experience in the work in the churches than some of the pastors and this may result in conflicts that compel the conference to transfer such pastors from their districts because of this autocratic style of leadership.

Some pastors suffer from the hands of the field (Conference, Mission, and Union) officers, especially when they do not share their philosophies and accept whatever they say. Such pastors may be transferred to remote areas. This training program will, therefore, emphasize servant-leadership and a democratic style of leadership. If this begins with the pastors and field officers it will be a breakthrough.

¹In Ghana more than 90 percent of the pastors have been assigned to districts. Districts are usually 10-30 churches with a membership ranging from 500-5,000. The district pastor is therefore an administrator or serves as the president for the district.

After discussing the leadership models in Africa and how it has affected Christian leadership it is appropriate to also look at how other Christian groups outside the Seventh-day Adventist Church have tried to solve their leadership problems through informal education. The evaluation of such programs will help to identify the strengths and weaknesses of it so that the anticipated lay-training program can learn from it and correct whatever problems they encountered.

Non-Adventist Lay Leadership Development Programs in Africa

Several non-Adventist churches in Africa have shifted from pastoral dependency to dependence on the laity for leadership. This happened when most of the graduates who were trained in colleges never entered the specific ministry for which they were trained.

Several churches saw the need to look for an alternative way to get leaders for the fast-growing churches. This led to the establishment of Theological Education by Extension (TEE) across Africa. Most of the TEE programs met the leadership needs of the churches, providing a lot of manpower needs. Some of the leaders became evangelists and others became full time workers. Church members received education without leaving or losing their jobs and were not extracted from their families or churches.

Those who graduated from the TEE programs improved remarkably in their sermon preparation and delivery. There were also improvements in their prayer lives and family devotions. The Seventh-day Adventist Church in Ghana has not lost leadership in this similar way but shares the same problem of lack of leadership as a result of the fast rate of growth. There is a need to look at the same alternative way that helped these

churches to solve their leadership problems within a short period of time.

History of Theological Education by Extension in Africa

In 1966, the Association of Evangelical Bible Institutes and Colleges of Africa and Madagascar (AEBICAM) was formed. After its formation it became the principal moving force that promoted the expansion of TEE across Africa.¹ They set up the first workshop on TEE and sent specialists around to introduce the extension concept and provide the technical orientation for churches and missions interested in initiating the program. Intensive efforts for the preparation of simple self-study materials were initiated with cooperation among expatriates and Africans in several countries leading to a series of forty programmed texts in English and Swahili. The Africa Inland Church in Kenya was one of the first to initiate a TEE program for the laity.²

A survey published in 1977 indicated that 57 programs had been started in Africa and Madagascar with a total of 6,869 extension students. In January of 1978, Nigeria reported that there were 11 programs with 5,923 students in that country. Church organizations that patronized TEE programs in Kenya were Anglican, Assemblies of God, Africa Gospel Church, and the Church of God. There were also extension programs in Ethiopia, Sudan, Tanzania, Malawi, and Zambia.³

¹F. RossKinsler, *Ministry by the People* (Maryknoll, NY: Orbis Books, 1983), 108.

²F. Ross Kinsler, *The Extension Movement in Theological Education: A Call for the Renewable of the Ministry* (Pasadena, CA: William Carrey Library, 1981), 173.

³Ibid., 174-175.

Botswana also established the Botswana Theological Training Program (BTTP) in 1974 with five churches, which consisted of a two-year leadership training course and a five-year ministerial training program. The BTTP used the analogy of a three-legged cooking pot to describe its TEE program. The three legs represented: (a) study at home, (b) study by groups in weekly meetings, and (c) practical application of what had been learned in actual church ministry. Emphasis was laid on the fact that the cook pot approach will only be effective as long as each of the three legs remain strong.¹

In 1975, the African Inland Mission daughter church in Zaire, began a widespread program of 150 centers with fifty monitors (discussion group leaders). At first it was designed to be equivalent to the residence program which required forty-eight books during the four-year program. Soon it was realized that such a high standard could not be achieved, so the focus was changed to training or developing leaders in local congregations.

The aim was the training and edification of those already involved in ministry. Six regional coordinators supported the director of the program. A church holding a class was called a "center" and the teacher at each center was responsible to send reports to the regional coordinator. The regional coordinator secures records, does training and runs seminars for the teachers, and send reports to the director.

Problems Encountered in the TEE Programs

There were several problems encountered in the TEE programs. The major ones were:

¹Ibid.

1. Lack of textbooks
2. Lack of funds for the production of materials and payment of instructors
3. Lack of transportation for teachers and students coming to the centers
4. Translation of materials¹

These problems are not foreign to any leadership development training program; hence, the organizers for the anticipated lay-leadership training program should identify anticipated problems and find solutions to them before the beginning of the program. Textbooks need to be provided and the teachers and organizers should develop their own printed materials.

Funds for the program may be the major problem but the cost will need to be shared between the Union, the fields (local conferences and missions), local churches, and trainees (for details see cost of the anticipated program in chapter 5). Transportation to the sites should not be a problem since the sites selected are easily accessible by public transportation.

Materials that need to be translated into the Ghanaian language shall be given in advance to the group that translates the Sabbath School lesson quarterlies from English to Twi (the most common language in Ghana) to do the translation. Most of the people who will attend the training program can read and understand simple English.

¹Steward G. Snook, *Developing Leaders: Through Theological Education by Extension, Case Studies From Africa* (Wheaton, IL: Billy Graham Center, 1992), 87-96.

Success of the TEE Program

Most of the TEE programs were successful and met the leadership needs of the churches that organized them, providing the manpower needs of the congregations. Some of the leaders became resourceful and were able to develop their talents and spiritual gifts for ministry. Some of them even continued further to become full-time workers. Church members received education without leaving or losing their jobs and they were not extracted from their families or churches. Those who graduated from TEE programs improved remarkably in their sermon preparation and delivery, their prayer lives, and family devotions.

The proposed lay-leadership training program for the Seventh-day Adventist Church in Ghana will take into consideration some of the key elements that led to the success of the TEE program in Africa. According to Snook there are three hypotheses, that if controlled, will make the TEE program successful.¹ Snook made his observation following a series of studies of many TEE programs in Africa. The three foundations principles are as follows:

1. TEE should be grounded in good educational principles of Adult Education or continuing education theory.
2. Internal factors must be identified and interrelated. The internal factors are the component parts: tutors, students, self-study materials, service experience, discussions (seminars), spiritual programs, and the administrators.
3. Right handling of the component parts. How to coordinate or bring all the parts of the program together.

¹Snook, 167.

The above three foundation principles shall be taken into consideration and will be incorporated into the anticipated leadership training program to obtain maximum success.

Pastors and educators will be given a seminar on the training program and those who have a passion for the training of the laity will be selected for further coaching to become administrators and teachers. Care will have to be taken in the selection of students (for criteria of selection see chapter 5). Some wealthy laymen could be encouraged to support the program with their means.

The training program could be divided into three levels:

Level I-Those who cannot read or write English but have special talents and spiritual gifts and have demonstrated their leadership potentials.

Level II-Lay members with a high school diploma and who can study on their own.

Level III-Lay members with a college degree or above. After the training those in this category can be selected as coordinators and trainers.

This chapter has shown that leadership models in Africa and the TEE programs in Africa have some impact on lay-leaders training program in Africa. The curriculum that is designed for the training of Seventh-day Adventist laity should take into consideration the problems defined in traditional African culture as well as identified in past TEE programs. The next chapter examines the theological basis for the anticipated training program. The training program will be rooted in the Bible since it is aimed at training spiritual leaders.

CHAPTER 4

THEOLOGICAL FOUNDATIONS OF LEADERSHIP

Chapter 3 discussed the models of leadership and emphasized the need to train lay leaders in the context of the socio-economic environment of Ghana. This chapter will focus on the theological foundations of leadership. The training program is for church elders and leaders in the Seventh-day Adventist Church. Hence, the program will be Bible-based and consistent with Seventh-day Adventist theology. Accordingly, the lives of some successful leaders in the Bible will be discussed so as to help the leaders in the training program (trainees) to draw object lessons from the lives of these spiritual leaders. Bible characters will be selected from the Old and the New Testament.

Other areas that will be emphasized are: the priesthood of believers, servant leadership, discipling, shepherding, coaching, mentoring, and equipping. The main goal of this chapter is to provide a theological framework for the leadership training program.

Old Testament Models of Leadership

The Old Testament mentions several leaders. Among the patriarchs were leaders like Enoch, Noah, Abraham, Isaac, and Jacob. There were several judges like Joshua, Barak, Deborah, Jephthah, and Gideon who were spiritual leaders. There were also such prophets as Samuel, Jeremiah, Elijah, Elisha, and Daniel who performed leadership roles.

Furthermore, among the kings who led Israel into the era of peace and prosperity were David, Solomon, Josiah, Hezekiah, and Jehoshaphat. These leaders demonstrated several quality leadership characteristics, which could serve as object lessons for the leaders to be trained and to select leaders as models for the training program. Therefore, great care has been taken in selecting Old Testament models for this study. I have limited the leadership role models in the Old Testament to Joseph, Moses, and Nehemiah because of the circumstances surrounding their call and mission and the way they exemplified themselves as spiritual leaders. They exemplify certain characteristics that could be applied to the church leadership in the Ghanaian context.

Joseph

In reviewing the life of Joseph, there are several characteristics that serve as object lessons for the Ghanaian Seventh-day Adventist lay leaders poised for training. The reason for choosing Joseph is that his environment and the situation in which he found himself is similar to the African context. Joseph was a leader in Africa (Egypt), hence the environment in which he practiced his leadership may be similar to that of Ghana. This can be seen in the way he related to his relatives from Canaan who came to Egypt because of drought and famine.

Joseph related to his parents and siblings in a way that portrays the African culture where the extended family is important. For example, if one is wealthy in Ghana, that person is expected to take care of several extended family responsibilities, such as paying tuition for children in the household, feeding several members in the family, and supporting them in various ways.

What Joseph did is something that will be expected of most Ghanaian men. Joseph found himself as one chosen by God to bring redemption to his extended family. In spite of all that his brothers did to him he recognized that it was by divine providence that he could help them. When he revealed himself to his brothers several years after they had sold him, he said to his brothers,

“Please come near to me.” So they came near. Then he said: “I am Joseph your brother, whom you sold into Egypt. But now, do not therefore be grieved nor be angry with yourselves because you sold me here; for God sent me before you to preserve life. . . . And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance” (Gen 45: 4-7 NKJV).

He is a model for Ghanaian lay-leaders who will be willing to allow themselves to be used to preserve the posterity of their own people. A lot of the extended family members in Ghana look to the church elders, especially those from their families, as models and counselors. Hence, the leaders to be trained will not only serve the churches in which they worship but will serve their extended families as well as their communities. Such elders are consulted to settle family disputes and decide other family issues.

Joseph was a leader of integrity. He was thoughtful, courageous, and self-possessed. Apart from his commitment, he changed the history of his people when he purposed in his heart not to sin against God (Gen 39:9). Commenting on the integrity of Joseph, Ellen White explains that “His soul thrilled with the high resolve to prove himself true to God, under all circumstances to act as became a subject of the King of heaven. He

would serve the Lord with undivided heart; he would meet the trials of his lot with fortitude and perform every duty with fidelity.”¹

Lay-leaders who will be admitted into the training program must make a high resolution to be true to God and to serve Him with undivided hearts and have the boldness to call sin by its right name if they want to emulate the life of Joseph.

Joseph was very industrious, faithful, and careful. He was not only a servant of God, he was committed to his duties and responsibilities. He put in a lot of energy for the work assigned to him by Potiphar, his master. His gentleness and fidelity won the heart of the chief captain, who came to regard him as a son rather than a slave.

He acquired the knowledge of science, language, and human affairs: an education needed to perform the role of the future prime minister of Egypt.² To be able to take care of a country like Egypt, store food for seven years and distribute it to the citizens, as well as foreigners, calls for alacrity, high organizational skills and knowledge which Joseph alone exhibited.

Leaders selected for the training program must be industrious, knowledgeable, and well-informed, since their ministry will be a kind of tentmaking.³ They must be willing to learn, even though, the type of the training program will basically be informal.

In prison Joseph showed sympathy for those who were in trouble and in distress,

Ellen White, *Patriarchs and Prophets* (Boise, ID: Pacific Press Publishing Association, 1956), 153.

²Ibid.

³Tentmaking in the sense that they will not be paid by the church. All the services they will offer to the church will be on a volunteer basis.

and that opened the way to his future prosperity and honor. He was humble and depended on God. During his encounter with Pharaoh to interpret the dream, Joseph said to Pharaoh, "It is not in me; God will give Pharaoh an answer of peace" (Gen 41:16). He did not claim to have that special wisdom; instead he ascribed his source of wisdom and understanding to God and gave all the glory to God. Joseph did all that he was able to do, because he was a man filled with the Holy Spirit (Gen 41:38).

Joseph was a man of integrity, wisdom, vision, knowledge, faith, honesty, humility, and understanding; surely a true model for today's Christian leaders. In the selection and training of leaders for God's church, spiritual qualities as outlined in the life of Joseph will be taken into consideration and will be emphasized throughout the training program.

Moses

Like Joseph, Moses was a man who was well educated. He was trained in Egypt the then highest civilization center in the world. Moreover, as I am working on a curriculum to train the laity in Ghana, it would be appropriate, to select a leader, who was educated in Africa. He delivered the children of Israel from Egypt. In the discourse of Stephen, when he was about to be stoned, he stated, "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22). Moses was also a man of faith, one who was willing to renounce the pleasures of Egypt and to suffer with the people of God (Heb 11:24-26).

Before he became a man of faith, he went through a period of trial and obscurity for forty years doing the humble work of a shepherd. The habit of care taking, of self-

forgetfulness, and tender solicitude for his flock prepared him to become a compassionate, long-suffering shepherd of Israel.

Shut in by the bulwarks of the mountains, Moses spent time alone with God. In the solemn grandeur of the everlasting hills, he beheld the majesty of the Most High, and his pride and sufficiency were swept away.¹ Moses became patient, reverent, and humble. He was the meekest man on earth (Num 12:3).

Moses was self-distrustful, slow in speech and timid, yet he depended on the Lord. He was a leader of perseverance and led the Israelites for forty years. He did not receive applause or appreciation from the people he served. His reward was their murmuring and complaints, but he was willing to accept the accusations and charges for Christ's sake.

Moses was a man of prayer and as a leader interceded for his people night and day. He was even willing to lay down his life for his followers (Exod 32:31, 32). He was the man who spoke to God face to face as a man speaks to his friend (Exod 33:11). The lay training program will emphasize leaders who will spend time in prayers, seek God face to face, and intercede for their people.

Moses instructed the people with the Word of God and persuaded them to keep the commandments of God. He served as a mentor and a coach. He worked with Joshua and trained him to take over the leadership role before his death. He made sure Joshua was well equipped for the ministry. His mentorship is illustrated in Exod 17:8-13. After working with Joshua for some years, Moses requested Joshua to lead in a battle while he

¹Ibid., 181.

played the supporting role by lifting up his hand for Joshua. Moses supported Joshua until the battle was won. True leaders are those who are willing to train their followers to take over and lead while they stay behind the scene to support and coach.

Moses was a leader who was willing to take counsel. Before his father-in-law, Jethro, came to him he was in charge of everything and did not know how to delegate responsibilities to his followers (see fig.1). But, because he was willing to learn, he listened to the counsel of Jethro and chose capable men from all Israel and made them leaders of the people after the counsel of Jethro (Exod 18:17-26; see fig.2). He was able to restructure his administration and this made his leadership load a lot easier and well organized.

There are several object lessons to learn from the leadership of Moses. Leaders today must learn to spend quality time alone with God in places of solitude. Leaders are to intercede for their followers and be willing to sacrifice for them. They must be mentors and coaches who should aim at getting others ready and equipped to take over from them.

Today Christian leaders must be humble and meek, and willing to depend on the Lord for strength and power just as Moses did. It is possible that the trainees may lack certain qualities and traits, but like Moses, they can depend on the Lord and He will supply whatever they lack. They must be willing to delegate and empower others to lead and listen to experienced leaders, just as Moses listened to Jethro. Moreover, they must be willing to sacrifice their comforts to help advance the work of God just as Moses forsook the pleasures of Egypt for the suffering with the people of God for he had examined the reward.

Nehemiah

The last character selected from the Old Testament who is a model for today's Christian leaders is Nehemiah. The reason for choosing Nehemiah as a character for the leadership training program is that he was a lay leader (cup bearer) and a self-supporting tent maker. Nehemiah was a man of vision, prayer and dedication. He was one of the most inspiring leaders of the Bible.

Nehemiah had great passion for the Lord's work. Oswald J. Sanders, writing on the leader Nehemiah, admits that "at times his methods seem somewhat vigorous, but they were used by God to achieve spectacular reforms in the life of his nation in an amazingly short time. An analysis of his personality and methods discloses that the methods he adopted were effective because of the quality of his own character."¹

God is looking for Christian leaders who have passion for His work, leaders who have impeccable characters and are willing to bring revival and reformation. Sanders continues to mention the characteristics that made Nehemiah successful:

1. He was a man of prayer (Neh 1:4, 6; 2:4; 4:4, 9; 5:19; 6:14; 13:14, 22, 29).
2. He was courageous and willing to face danger (Neh 6:11).
3. He showed genuine concern for the welfare of others and identified with his people in their sorrows and in their sins (Neh 2:10; 1:4-6).
4. He exhibited keen foresight, and developed a strategy to meet opposition (Neh 2:8).
5. He was a man of decision showing no favoritism (Neh 5:7).

¹J. Oswald Sanders, *Spiritual Leadership* (Chicago, IL: Moody Press, 1994), 163-166.

6. He was uncommonly empathetic (Neh 4:10-14; 5:1-13).

7. He raised the morale of his people, built their faith, encouraged the weak, and corrected their faults and failures.

8. He recovered the authority of the Word of God in their lives (Neh 8:1-8), and led them to repentance through the reading of the law (Neh 9:3-5). He purified the temple of pagan influence (Neh 13:4-9), encouraged tithing, and established Sabbath rest, and he forbade intermarriage with pagan foreigners. He organized projects and people and practiced a wise delegation of responsibilities. He faced opposition without forcing a violent confrontation, and took insults, intimidation, and treachery.¹

Christian leaders today can learn several object lessons from the life and leadership of Nehemiah. Nehemiah was a man of prayer, and Ellen White affirmed the way Nehemiah prayed in times of need. She wrote, "To pray as Nehemiah prayed in his hour of need is a resource at the command of the Christian under circumstances when other forms of prayer may be impossible".²

New Testament Models of Leadership

There are several New Testament characters that can serve as models for Christian leaders today. In this paper only three of them will be discussed: Christ, Paul, and Peter. In view of the fact that the training program is for Christian leaders, Christ who is our perfect model in all things cannot be left out. I have selected Paul and Peter as models for today's Christian leaders because of their roles and their writings on Christian leadership.

¹Ibid., 164-166.

²White, *Patriarchs and Prophets*, 181.

Christ

I will not discuss the characteristics that made Christ the perfect leader; however, I will emphasize His method of developing leaders. It is by following His method and His footsteps that we as today's leaders can be successful.¹ There are several ways Christ used to train and develop His disciples but only the following parameters of leadership training will be discussed: discipling, mentoring, coaching, and training.

Christ's Discipling Method

Christ began His ministry by calling the Twelve and training them to become disciples. Win Arn agrees that a disciple is one who becomes a follower, one who is taught, one who is nurtured in the faith, and who in turn goes out in faith.² A disciple is a believer, a follower, a learner, a witness, a baptizer, and a reproducer. Christ spent quality time with the disciples even as He engaged in ministry.

His approach was to multiply His leaders. He, therefore, trained the disciples so that they could reach the uttermost parts of the earth. This was His best strategy in reaching the world with the gospel. Instead of the pastors and administrators doing the ministries themselves, they should also spend time in training leaders who will in turn perpetuate the ministries. It is therefore, important that we seriously take Christ's command in Matt 28:19 to go and make disciples of all nations. More often than not, the church is only interested in getting people baptized instead of discipling them.

¹E. G. White, *Ministry of Healing* (Boise, ID: Pacific Press, 1942), 143.

²Win Arn and Charles Arn, *The Master's Plan for Making Disciples: How Every Christian Can Be an Effective Witness through an Enabling Church* (Pasadena, CA: Church Growth, 1982), 220-223.

and equipping the twelve, they too produced several hundred leaders. Instead of spreading the gospel Himself, Jesus spent most of His time in developing the disciples so that they could take over the work. He invited the fishermen to leave their boats, stopping them from fishing in order to become fishers of men. Christ's training, though non-formal, combined all the four basic elements of leadership development: Spiritual Formation, Input, In-ministry, and Dynamic Reflection.¹

Christian A. Schwartz, describing Christ's method of training, expressed that Christ used a "multi-usage" approach. Instead of merely teaching the disciples (the cognitive aspect of service) before sending them out for in-service (practical training) he combined both. Schwartz states,

"This is precisely the model we observe in the ministry of Christ. He did not have separate programs for his discipleship training and public ministry. He trained His disciples by ministering to people. This on-the-job experience yields higher-quality training with a smaller investment of energy."²

¹Spiritual Formation deals with the prayer life and relationship with God. In-put is the cognitive part of the training and can be imparted through parables, stories, nature, and Scriptures. This is the approach Jesus used to impart knowledge to the disciples. In-Ministry is the practical dimension of the training program. Christ demonstrated to the disciples what it means to present the gospel through teaching, preaching and miracles (healing). He then sent the disciples to go out and do the same. They received practical lessons from Him.

Dynamic Reflection: After the disciples returned from their ministry, he bade them come and rest awhile, and during this period they reflected over what they learned from Christ and what they were able to do in their ministry. Dynamic Reflection is to reassess the work that one has done through intentional reflection.

²Schwarz A. Christian, *Natural Church Development* (Carol Stream, IL: Church Smart Resource 1996), 72, 73.

This on the job training approach to develop leaders saves time and resources. Instead of trainees (students) staying in the classroom for several days before going out for in-ministry experience, as is often the case in formal training, Christ used the informal approach so as to combine both cognitive and practical approaches to training.

The command to go and make disciples should, therefore, follow this basic principle. New converts should not be left idle when they join the Church but rather should be encouraged to get involve in ministry as they work with experienced members. After Christ cast the demons out of the man from Gadarenes, his request was that he might follow Jesus (Mark 5:18), but Christ commanded him to go to his home and friends and tell them the great things the Lord has done for him (Mark 5:19).

Christ considered practice to be the most effective method to learn ministry. Christ's method of developing leaders was to disciple through coaching, mentoring, and equipping. He was a shepherd who mingled with the sheep. He shared the same abode with them, ate with them, and demonstrated what it means to be a servant leader (John 13), and through His association with them they became followers, learners, and reproducers. Instead of spreading the gospel Himself, He spent most of the time in ministry training and developing the disciples so that they could take over the work while He was away.

Christ's training program for the disciples combined all the four basic elements of leadership development: Spiritual Formation, Input, In-Ministry Experience, and Dynamic Reflection.¹

There are several institutions of learning that use only the cognitive approach.

¹For an understanding of the four basic elements, see chapter 5.

Christ's Mentoring and Coaching Method

Christ was a mentor and a coach to the disciples. He shared the same room with the disciples and also dined with them. They watched the way he preached and touched the lives of the people, and whatever he did he asked his disciples to imitate. His approach of coaching the disciples was by giving them the chance to go out in pairs to preach the gospel and to perform miracles after which they returned to tell their success stories. They received affirmation in Matt 10:1-20.

Christ demonstrated that the best way to receive training is by practice. Moreover, he allowed them to baptize (John 4:2) and commanded them to continue the gospel ministry while he was away (John 17:18). Through his dedicated prayer life, the disciples learned how to pray (Luke 11:1). They saw Him praying and they patterned their prayer life after that of his.

They wanted to be like their Master in prayers and He taught the disciples through practice and demonstration. He was concerned with their inner-life experience with God (spiritual formation) and taught the disciples through His living examples how a leader can develop his or her spiritual life. In the same way, those who will teach in the leadership training program must be people who can demonstrate by their lives that they are spiritual leaders and that the trainees can learn something from them. They must be models of what they teach.

Christ aimed at multiplying disciples instead of adding. Any one who trains leaders who can also train others will soon multiply leaders whereas one who simply look for leaders and use them in their organization is simply adding leaders. By training, mentoring,

After students have spent two or more years in the classroom they are sent to the field for practical training. Since the public ministry and the practical training were not part of their curriculum from the beginning of their program, it becomes difficult to integrate the cognitive aspect of the training with the practical. I have supported some ministers who became frustrated and wanted to leave the ministry. Christ's multi-usage approach in the training of leaders is the best method to develop leaders. It is therefore, not surprising that when Christ left the disciples they were able to achieve more than when He was with them.

Peter

After the resurrection, Christ affirmed Peter as a leader of the early Christian church, by challenging him three times to feed His sheep (John 21:15-17). Christ authorized Peter to take a leadership role in the early Christian Church. Peter and the other disciples were also uniquely empowered by the Holy Spirit on the day of Pentecost. Peter stood up and preached a sermon that led to the conversion of three thousand souls (Acts 2:14-41).

Peter performed miracles in the name of Jesus (Acts 3:1-10; 5:1-11; 9:32-40; 12:1-19). Peter and John were the first apostles sent by the early Christian church to Samaria to oversee the work of Philip. Peter was the first to take the gospel to the Gentiles (Acts 10). The Jews, at this time including the disciples, believed that salvation was only for the Jews and that it was not even necessary to send the message to the Gentiles.

But Peter, heeding the instructions from the Lord, went to the house of Cornelius,

who was a Gentile, to preach the message of salvation without any fear of what his companions may say or do. After his return from the house of Cornelius the other disciples questioned him about his association with gentiles and he answered them by telling how he received the instructions to visit the gentile (Cornelius) from the Lord and he acted upon it faithfully (Acts 11). Peter was a leader who was willing to be obedient to the Lord, even if it meant going against popular opinion.

Peter demonstrated his spiritual leadership qualities by standing firm for the principles he believed in. He remained obedient to God's word. Before the day of Pentecost, Peter was afraid to confess Jesus Christ as Lord, and denied Christ during his trial (John 18:25-27). But after the day of Pentecost, he was empowered and converted. He prayed and spoke with boldness. He was not afraid to face the Pharisees and the Sanhedrin and was willing to sacrifice his life for the spread of the gospel (Acts 4:13-31).

Peter, now with a humble spirit, writes to the elders of the church in dispersion of what it takes to be an elder. In 1 Pet 5:1-4 he declares: "The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ and also a partaker of the glory that will be revealed: Shepherd the flock of God which is among you, serving as overseers, not by constraint but willingly, not for dishonest gain but eagerly, nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away."

Peter in this passage recognizes that Christ is the Chief Shepherd, and he has empowered the elders of the church to represent him in ministry. Peter, therefore, challenges Christian leaders today to lead God's flock with forbearance, love, forgiveness,

and limitless service, just as was demonstrated by Jesus Himself. Christian leaders must have integrity, respect for church members, without covetousness or selfish gains, and be able to feed the flock with the Word of God. They must have the joy to serve and show humility in their service, instead of being dictators and autocrats. Their life styles must set examples to the flock and should be motivated by the reward of the Chief Shepherd.

Paul

Paul's place as a spiritual leader is reflected in his writings and ministry. In 1 Cor 4:16, he writes: "Therefore I urge you to imitate me." This is a great challenge for today's spiritual leaders to be able to tell their followers to imitate them. Paul has listed several qualities expected of a spiritual leader in 1 Tim 3:2-7. In these passages he urges leaders to be: (1) above reproach, (2) the husband of one wife, (3) temperate, (4) self controlled, (5) respectable, (6) hospitable, (7) not given to drunkenness, (8) not violent but gentle, (9) not a lover of money, (10) manage his family, (11) not a recent convert, and (12) having a good reputation with outsiders

These characteristics are not exhaustive; however, they are basic for every spiritual leader of which Paul was a coach and a mentor. He trained leaders like Timothy, Silas, Titus, and John Mark. He challenged his followers to train others (1 Cor 4:17; 2 Tim 2:2; 3:10; Titus 1:4; Acts 16). From his writings, it can easily be inferred that he was knowledgeable and wise (Gal 1:14). Paul was a missionary who traveled extensively in Greece, Asia Minor, and Palestine. He was able to contextualize his message. He presented the same gospel message differently in different places. He delivered different sermons at Athens, Lystra, and Iconium (see Acts 17). He was able to meet and reach

people where they were.

Paul was a leader who called sin by its right name and appealed to the conscience of his listeners that the wages of sin is death and through that he was able to appeal to them the power of the gospel. He was a successful minister and spiritual leader because he was a man of prayer (1 Thess 5:17; Rom 12:13). He was convicted of his call and had a passion to win the lost for Christ. This is exemplified in his letter to the Romans in which he expressed sorrow and grief in his heart for the Jews (his own people), and wished he was accursed so that his people would be saved (Rom 9:1-4).

Paul was a leader who was not discouraged by persecution or trials but saw them as challenges and opportunities to do the Lord's work (2 Cor 11:22-27; 12:9). He was a leader with deep concern for the churches (2 Cor 11:28), and was willing to sacrifice all for Christ (Phil 3:7; Gal 2:20). He remained focused on his vision and his ultimate goal in ministry which was to win the lost for the crown of life (1 Tim 1:15; 2 Tim 4:8). Paul's leadership model is an object lesson for Christian leaders today.

In 2 Tim 2:2 Paul writes, "You heard my teaching in the presence of many witnesses; hand on that teaching to reliable men who in turn will be qualified to teach others" (REB). Paul's approach to leadership training mentioned in 2 Tim 2:2 is aimed at leadership in multiplied and exponential growth.

Paul mentioned to Timothy that he was taught in the presence of many witnesses. Who were these witnesses? In Paul's missionary journeys, he was accompanied by several associates who were taught and trained as he did Timothy. Paul is asking Timothy to teach reliable men. In other words, Timothy should not teach all the church members leadership

skills, but should select reliable men (their characteristics are mentioned in 1 Tim 3:1-7) and when the selected people are trained they in turn will be qualified to teach others.

At least thirty-seven names are listed in the following passages: Acts 16:16-20; 19:22; Rom 16; 2 Tim 4; Titus 3; and Philemon. If all the thirty-seven listed associates of Paul are to train other reliable men, and the reliable men are to train others, many more will be trained. By exponential calculation, if Paul's listed associates passed the message to an average of five reliable men who in turn passed it on to another five, an average of 925 leaders would be trained. If they were to work like Paul by training thirty-seven people, over 50,000 leaders would be trained in a short period of time.

The Priesthood of All Believers

After discussing models of Christian leadership in both the Old and the New Testaments, the concept of the priesthood of all believers is the next theological issue that must be addressed. The tension between the laity and the clergy should be redressed. In many developed countries, especially in the U.S.A., Canada, and Europe, churches have resources to employ one pastor for one church and some of them even get an assistant pastor.

In such an environment, most of the church members are left as spectators. They have little to offer in the churches for they believe that the paid ministers should oversee all affairs of the church. In places where the laity are involved it is usually the church elders and a few other church officers who participate. In non-industrialized countries such as countries in Africa, South America, and Asia, most of the pastors take care of districts of 10-30 churches.

Under such conditions the local church elders have to perform several pastoral functions and roles, sometimes without the necessary tools and training. There is an appreciable distinction between the laity and the clergy. To produce healthy churches and strong leadership there is the need to bridge the gap between the laity and the clergy.

If the doctrine of "the priesthood of all believers" is well understood and applied, there will be no barrier between the clergy and the laity. Russell Staples, commenting on a leadership training program for Africa, says, "Perhaps, we do well to remember that the reformation doctrine of priesthood of all believers does not imply the abolition of the clergy, rather it implies the abolishing of the laity."¹ In other words, every believer must be taught to minister if the church is to accomplish the task the Lord has entrusted to it.

The church should de-emphasize the concept of the laity and promote the priesthood of all believers. Believing the principle of the priesthood of all believers, Ellen White writes that pastors, teachers and Christian physicians should make every effort to train church members to be ministers.

Christian ministers [pastors], physicians and teachers have a broader work than many have recognized. They are not only to minister to the people, but also to teach them to minister. They should not only give instructions in right principles, but also educate their hearers to impart these principles. Every church member should be engaged in some line of service for the Master. Many will be willing to work if they were taught how to begin. Every church should be a training school for Christian workers.²

If ministers of the gospel will heed this message, many lay-members will be equipped for ministry and the results will be tremendous. The principle that Ellen White

¹Staples, *Servants of Christ*, 120.

²White, *The Ministry of Healing* (Boise, ID: Pacific Press, 1942), 148, 149.

uses in the passage is similar to what Paul wrote in 2 Tim 2: 2, "And the things that you have heard from me among many witness, commit these to faithful men who will be able to teach others also." Observe the four categories of workers recommended by Paul:

(1) Paul ———→ (2) Timothy ———→ (3) Faithful men ———→ (4) others

(1) Minister → (2) Local elders → (3) Small Group leaders → (4) Church members

Ministers, therefore, have an important role to play in developing and equipping the church members to perform some of the pastoral duties.

Melvin J. Steinborn in his book *Can the Pastor Do It Alone?* calls pastors to be very observant so that they can identify members in the congregation who are already caring for people. Such members should be equipped and empowered into "lay-pastoral ministry, thereby making it possible for all people who are pastorally gifted and available the opportunity to engage in this significant ministry."¹

The Apostle Peter affirms lay-pastoral ministry. He writes, "But ye are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into his marvelous light" (1 Peter 2:9). Peter wrote this message to the entire church membership, inviting all of them to proclaim the praises of God. John the Revelator referred to believers as priests unto God (Rev 1:6; 5:10, 20).

Christ challenged Peter to feed the flock (John 21:16) even though Peter had no formal ministerial credentials or training. He was, however, a trained layman who was given a pastoral responsibility. Peter also charged the elders of the church who were lay-

¹Melvin J. Steinborn, *Can the Pastor Do It Alone: A Model for Preparing People for Lay Pastoring?* (Ventura, CA: Regal Books, 1987), 29.

members to tend the flock of God that is in their charge (1 Pet 5:2). These had no seminary degrees. They all had informal education.

J. B. Lightfoot supported the priesthood of believers with these words: "The only priests under the gospel, designated as such in the New Testament, are the saints, the members of the Christian brotherhood."¹ According to Lightfoot, there is no distinction between the clergy and the laity in the New Testament.

Alastair Campbell agrees that "pastoral care is not correctly understood if it is viewed within the framework of professionalism. Pastoral care is a relationship founded upon the integrity of the individual. Such a relationship does not depend primarily upon the acquisition of knowledge or the development of skill. Rather it depends upon a caring attitude toward others, which comes from our own experience of pain, fear, and loss and our own release from their deadening grip."²

For an effective leadership training program, the district pastors, officers of the conferences and missions within the Ghana Union Conference will be helped to understand the concept of the priesthood of all believers is one of the biblically mandated ways to solve the leadership crisis of the Seventh-day Adventist Church in Ghana. By empowering the laity to support the pastoral work, it will save the pastors adequate time to prepare their sermons, support their families, and to have quality devotional hours. The pastors should be encouraged to know that ministry in the churches and outside the churches cannot be effective without the support of the laity.

Ron Gladden in his book *The 7 Habits of Highly Ineffective Churches* mentions that the number one habit that makes a church ineffective and stifles growth is the pastor.

¹J. B. Lightfoot, *The Christian Ministry* (London: Macmillan and Co, 1901), 6.

²Alastair Campbell, *Rediscovering Pastoral Care* (Philadelphia, PA: Westminster, 1982), 41.

He emphasizes that most Adventist pastors do not function biblically since they are pressed to accept that it is their role to personally care for every member.¹

He stresses the importance of the pastor involving the laity by employing a saying of H. M. S. Richards, Sr.: “Years ago, someone asked H. M. S. Richards, Sr. how to finish the work. His answer is classic, ‘Put all the preachers in jail. The work will never be done,’ he asserted, ‘until the laymen rally to the cause, but the laymen won’t do it until the preachers get out of the way.’”²

Gladden attests to the fact that the Bible is clear about the role of the pastor which is to equip the saints for work of the ministry. Pastors should, therefore, turn over ministry to people in the church. The tradition of insisting that the pastor personally serves the needs of the members has resulted in their spiritual weakness.³ Ellen White adds, “It weakens those who know the truth for our ministers to expend on them the time and talents that should be given to the unconverted.”

The laity should be advised that they are playing supportive roles in ministry and should develop a proper relationship with the pastors. It is a fact that cannot be denied, that when the laity are given the needed support and encouragement, they can perform well. Melvin Steinborn expresses the idea that the essential qualities for pastoring are:

¹Ron Gladden, *The Seven Habits of Highly Ineffective Churches* (Lincoln, NE: Advent Source, 2003), 2.

²Ibid., 5.

³Ibid., 6-9.

empathy, warmth, genuine-integrity, caring-attitude, availability, bearing with one-another, and ability to encourage.¹

These are the characteristics that are needed for the lay-people to be trained as leaders. They do not need formal theological studies to attain these qualities. Therefore, the lay-people need to be challenged and equipped to fulfill their call to their ministerial duties. If ministers do not neglect this important duty, they will help push the work of the Lord forward. Ministers are called to equip and encourage lay-people to use their spiritual gifts for the edification of the church and the building up of the “body of Christ .”

Servant Leadership

In chapter 3, the leadership styles in Ghana were discussed and that had influenced the leadership of the Christian churches including the Seventh-day Adventist Church and the Ghanaian Seventh-day Adventist churches in America and Europe. On the political scene, the leadership style in Ghana from 1981-2000 was basically authoritarian and dictatorial in nature.

Christ and Servant Leadership

Christ demonstrated and taught servant leadership to those He trained. The disciples argued among themselves as to who among them should be considered the greatest. Christ answered them saying, “the kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called ‘benefactors’. But not so among you, on the contrary, he who is greatest among you let him be as the younger, and

¹Steinborn, 35.

he who governs as he who serves. For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as one who serves" (Luke 22:25-27).

Christ further stressed this teaching of servant leadership to the disciples in Matt 20:26-27 that whoever wants to become great must be a servant, and whoever wants to be first must be a slave, just as the Son of Man did not come to be served but to serve. He reinforced this concept of servant leadership in Matt 18:1 stating that the greatest person in the Kingdom of God is the servant of all. Christ not only taught servant leadership, He demonstrated it by washing the disciples' feet and bid them do likewise (see John 13).

Christian leaders are called to serve, not to be served. A true Christian leader must have a servant's heart and must be willing to serve. Edgar Elliston, in his book *Home Grown Leaders*, emphasizes that servanthood is the basic model for Christian leaders, and while all the major prophets did write about it Christ demonstrated it in His teachings.

Edgar J. Elliston declares that "the basic model for Christian leadership is servanthood. Servanthood provides a different way of looking at the concept of a differential role. The picture of the servant leader begins to take shape through the Major Prophets (Isaiah, Jeremiah, Ezekiel, and Daniel). Jesus then fills in the details of the picture through his life and teachings."¹

The leader should, therefore, function as a servant, and should be evaluated primarily by the criteria of the servant model of leadership as lived and taught by Christ and His apostles.

¹Edgar J. Elliston, *Homegrown Leader* (Pasadena, CA: William Carey Library, 1992), 55.

New Testament Words for Servant

The writers of the New Testament used several Greek words for the English word "servant." These Greek words listed below are very rich in meaning and explain what a servant is.

Diakonos (deacon): a servant viewed in relation to his work, especially at the table (Matt 23:11) or one in God's service, as a minister (Rom 13:4; 5:8) or one who serves in the church as a deacon or deaconess (Phil 1:1).

Doulos (slave): Performing the services of a slave, bondman (Rom 6:19). Focuses on the relationship of the servant to his master, emphasizing accountability, obedience and allegiance. There is an unquestioning obedience either in a good or bad sense.

Huperetes (servant): focuses on the servant relationship to his superior, emphasizing the authority of the master over his servant. One who serves in a subordinate position under a superior (Matt 5:25; John 18:36).

Leitourgos (servant): a servant in relation to the organization that employs him (Rom 13:6; 15:16; Phil 2:25). One who performs public services. In the New Testament it is used as one who carries out God's will by serving others.

Therapeia (servant): This is a servant who waits upon his master to provide personal care. It refers to one who renders voluntary service, prompted by duty or love. An example is a household attendant (Luke 12:42) or medical service (Luke 9:11).

Misthios (hired man): a hired servant or a day laborer (Luke 15:17).

Oiketes (slave): a slave as a member of the household (Luke 16:13).

Pais (attendant): a servant of the lower status such as a slave boy (Matt 8:6, 8).

From the terms used by the New Testament writers it is clear that Christian leaders are called to be slaves to Christ (a term frequently used by the Apostle Paul), called to serve and provide personal care. If this message is emphasized and accepted by the trainees, it will reduce power struggles among the elders in the Ghanaian churches. If all leaders (independent of level) see themselves as slaves and servants they will recognize themselves as equal to the other church members, and hence will respect one another and in honor will give preference to one another (Rom 12:9).

Lynn Anderson, in his book *They Smell Like Sheep*, devotes one chapter on the biblical language of "authority." According to Anderson, there are some unfortunate vocabulary in the church that has inflicted long-term damage to our understanding of spiritual leadership; words like rule, authority, submit, and obey. These words, which he calls bruising, did not come from the Bible, but were coined by the seventeenth-century Anglican ecclesiastical tradition and were passed on to us through the King James translators. Using the Greek language, biblical translators, and commentaries, Anderson further explains the following important words: office, bishop, rule, elders, power, authority, and leaders. In all he stressed that leadership is service and not lordship.

Characteristics of a Servant Leader

Ray Fulenwider discusses and lists the characteristics of a servant leader:¹

¹Ray Fulenwider, *The Servant-Driven Church: Releasing Every Member for Ministry* (Joplin, MO: College Press, 1997), 9-34.

1. The servant leader wants to do God's work in God's way for God's glory. He is deeply influenced by Eph 4. He is chosen by God to use his spiritual gifts to make the whole body of Christ grow, and be filled with love.

2. The servant leader's dream is to involve people in ministry and equip them to build up God's church.

3. The servant leader's dream is to become more and more like Jesus in service.

4. A servant leader keeps on dreaming (visionary).

5. A servant's dream is to reproduce the faith of first century church for the twenty-first century.

The attitude of being a servant leader is to pervade the thinking of Christian leaders in all that they do. There is nothing in leadership more powerful than a servant example. The church will make little progress unless there are groups of dedicated volunteers, and servant leaders willing to march for the Master on a daily basis. Leaders who are not jealous, not lazy and do not care about who gets the credit, because they want to give all credit to God. Such have reached spiritual maturity and are more interested in giving than in receiving and showing interest in what is best for the entire church rather than the individual's own interest and needs.¹

Paul Stevens also counsels church leadership that ordination in the church is not to an office but for service. Ordination is not for the clergy to climb a church ladder to a high position or office but to serve. He writes, "If the institution of ordination perpetuates a

¹Ibid.

practical heresy in the church by slighting the nonprofessional minister and favoring the professional, then it should be abolished".¹

Stevens emphasized strongly that each person in the church is equally important and should be treated as such. The church needs specially gifted leaders, highly qualified and trained servant-ministers, recognized elders and equipping ministers. Stevens concludes, . . . "but there is no room at all in the New Testament church for a hierarchy of callings. The call of God comes to every believer who has ears to hear."² According to Stevens ordination for one to become a minister and another to become an elder does not make one more important even though they perform different functions.

Vancouver scholar, Marjorie Warkentin, in a historical, exegetical and theological study of the practice of ordination concludes that "the vocabulary of New Testament leadership permits no pyramidal forms, it is the language of horizontal relationships."³

I will conclude this discussion of servant leadership with Markus Baith's statement, "The whole church, the community of all the saints together, is the clergy appointed by God for a ministry to and for the world."⁴

¹Paul R. Stevens, *Liberating the Laity: Equipping All the Saints for Ministry* (Downers Grove, IL: InterVarsity Press, 1985), 25.

²Ibid., 41.

³Majorie Warkentin, *Ordination: A Biblical-Historical View* (Grand Rapids, MI: Eerdmans, 1982), 187.

⁴Markus Barth, "Ephesians: Translation and Commentary on Chapter 4-6," *The Anchor Bible Dictionary* (Garden City, NY: Doubleday, 1981), 1:479.

Shepherding

This is a metaphor that is used in scriptures to represent one charged with the religious care and guidance of others. Webster's Third New International Dictionary defines a shepherd as a man employed in tending, feeding and guarding sheep. This metaphor, though widely used in scriptures may be problematic, because shepherds in Ghana are hired and they fit very well into the picture that Christ described in John 10:12, 13, "But he who is a hireling and not the shepherd, one who does not own the sheep, sees a wolf coming and leaves the sheep and flees and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep."

Most of the spiritual shepherds in Ghana do not take proper care of the sheep under their care. During the training program the emphasis will be on how the Bible portrays the shepherd in a more positive way and the call on Christian leaders to be true shepherds and not hirelings. The following forms a contour of what the Bible teaches about leaders as shepherds.

1. God as Shepherd: David in Ps 23:1 says, "The Lord is my shepherd." David admits that God, His Shepherd, provides his needs and leads him to green pastures and beside still waters. Christian leaders today are encouraged to lead the flock to green pastures (The Word of God) and still waters (Christ as Living Water). The prophet Isaiah portrays God as a Shepherd who tends His flocks and who gathers the lambs in His arms and carries them close to His heart and gently leads those that have young (Isa 10:11).

2. Prophets, Priests, and Kings as Shepherds: God refers to his prophets, priests and kings as shepherds because of their role in the community. They are responsible to

guide, protect, tend and feed the members of the community. In the Old Testament, this refers to the Israelites. David was called to be a shepherd of his people and the Scriptures say that he shepherded them with the integrity of heart (Ps 78:70-72). God called the prophets, priests, and kings to shepherd the flock and later reminded them of their failure. In Jeremiah 50:6 God laments, "My people have been lost sheep. Their shepherds have led them astray; they turned them away on the mountains" (See Ezek 34:2; Jer 25:34).

3. Jesus as Shepherd: Jesus Christ is described in the New Testament as the True Shepherd. Jesus described Himself as the good and loving Shepherd (John 10:3-5; Luke 15:5-6). Lynn Anderson describes Jesus Christ as one who left the comforts of heaven and came into our universe, our pasture, to smell like sheep! Jesus loved the sheep to the extent that He died for the sheep so that the sheep could live. Christian leaders today must follow the footsteps of Christ and must be willing to sacrifice for the salvation of the church members they are shepherding and those in the world.¹

4. The Apostles as Shepherds: Jesus passed the model of shepherd-leadership to the apostles. He asked Peter to feed and care for the sheep (John 21:15-17). By studying the leadership style of Jesus and living closely with Him for the three and half years the disciples would have modeled Jesus' leadership style of being the chief Shepherd.

5. Christian Leaders as Shepherds: Christian leaders must see themselves as shepherds who are to take care of and feed the church members. Paul admonished the elders of Ephesus to keep watch over themselves and the flock of which the Holy Spirit

¹Lynn Anderson, *They Smell Like Sheep* (West Monroe, LA: Howard, 1997), 1-27.

has made them overseers. They are to be shepherds of the church of God, which He bought with His own blood (Acts 20: 28).

The apostle Peter wrote to the saints that they should be shepherds of God's flock that is under their care. They must be eager to serve, not being lords over those entrusted to their care, but to be examples to the flock. And, when the Chief Shepherd appears, they will receive the crown of glory that will never fail (1 Pet 5:2-4).

A shepherd-leader must influence the sheep to follow him. He must know where he is going, develop vision and set goals, so that the sheep can build some trust and faith in the leader in order to follow. Anderson commenting on the shepherd-sheep relationship says, "this kind of trust and allegiance can be gained only in one way, . . . by the shepherd touching the sheep, carrying them, handling them, tending them, feeding them to the extent that he smells like them."¹ Availability, commitment and trust are effective tools for shepherding.² When the lives of leaders are invested in the lives of the sheep, the sheep come to know and trust their voices.³

The leadership-training program will emphasize the caring aspect of Christian leadership. The laity, through the teaching of the Bible, can lead others to the fountain of Living Waters.

A more effective way of fulfilling this shepherd's role is to recruit and train more shepherds. This is the essence of mentoring and coaching in the following discussion.

¹Anderson, 1-27.

²Ibid.

³Ibid.

One of the main differences between actual sheep and human beings is that one shepherd can lead several hundreds of sheep but one leader cannot effectively shepherd or lead more leaders or followers and train all of them to be successful followers. Christ selected twelve so that he can do effective leadership training.

The training of lower level leaders to take care of the small groups in the churches will help the leader not to lead several hundreds but to equip a few shepherds who will share the leadership roles in the church for effective ministry. One important aspect of shepherd-sheep relationship is that the shepherd does not produce sheep. All that can be done is to feed and care for the sheep so that the sheep can reproduce. There is always happiness when the sheep give birth to young ones. This can be applied to Christian leadership too. The leader (pastor, elder) is to equip and feed the members so that the members will do ministry instead of the leaders doing the ministry alone.

Coaching

Coaching is defined as “a hands-on process for helping someone to succeed.”¹ Every leader must see himself as a coach. For a leader to become a coach, that person must have a follower. It is always assumed that every leader has a follower. The goal of the leader must, therefore, be to multiply leaders. Identifying the followers who have basic leadership qualities, and helping them through a hands-on process so as to be able to take over when the leader is absent can achieve this goal. Moses coached Joshua (Exodus 17), Elijah coached Elisha, Christ, the disciples, and Paul, Timothy and Titus.

¹Steven L. Ogne and Thomas P. Nebel, *Empowering Leaders Through Coaching* (Alta Loma, CA: New Church Development, 1995), 1-27.

The trainees enrolled in the program shall be introduced to some basic coaching principles from the Stephen L. Ogne and Thomas P. Nebel training manual: *Empowering Leaders Through Coaching*.¹ These principles will be adapted to suit the Ghanaian culture. Some of the aspects that will be emphasized are:

1. Values and behavior of coaches. Followers usually learn faster what they see from their leaders than what they are taught. For this reason, if the leaders doing coaching have values different from what they teach the trainees, it will be difficult to learn.

2. Biblical roots of coaching - practical lessons from successful coaches in the Bible.

3. Seven steps of effective coaching

4. Environment for coaching

5. Practice tips for coaching

6. The art of listening and asking good questions

7. Increasing coaching confidence

8. Mentoring leaders to finish well: vision, values, missions model, and strategic thinking

Mentoring

The *American Heritage Dictionary* defines a mentor as an adviser, a wise and trusted counselor or teacher.² Lynn Anderson describes a mentor, as one who pulls up

¹Ibid.

²*American Heritage Dictionary*, 2000, s.v "mentor."

along side with human beings and models their behavior, values and faith through the shared life.¹

From the description Anderson gives, it can be inferred that Christian leaders have been called to model behaviors, values and faith for their followers. In the Ghanaian society, there are recognized adults who are older and more experienced. Some of them are often selected as chiefs, clan heads and family heads. The younger people in the society look to them as models. Their elders serve as mentors. Even though the word mentoring does not appear in the Bible, there are practical examples of mentoring.

Anderson contends that “when we are fortunate enough to be surrounded by healthy, functional, caring people, we tend to become like them . . . and godly, and spiritual leaders provide healthy role models for growing Christians.”²

For example, Jesus mentored the twelve disciples. He mingled with them, shared the same place of abode and ate with them and tried to mold their behaviors by demonstrating to them how to be humble by His life of service and humility (John 13; Phil 2:1-10). On the other hand, Paul also mentored Timothy and Titus and challenged the Christians in Philippians that, whatever they have learned or received from him or seen in him, they should put into practice (Phil 4:9), and also wrote to the Corinthians to follow his example as he has followed the example of Christ (1 Cor 11:1), thus through his life he was able to pull alongside with his followers and modeled their behaviors, and values. Peter also charged spiritual leaders to be examples to the flocks (1 Pet 5:3).

¹Anderson, 49.

²Ibid., 51.

The responsibility of mentoring has been laid on every Christian leader. Christian leaders are to support the less experienced ones (1 Thess 5:14) and to help bring out their leadership potential through a shared life. The following are some suggestions for Christian mentors:

1. By character and lifestyle, strong mentors should show by example how their followers should live.
2. Mentors should invest time every week for their followers (2-3 hours suggested).
3. Mentors should spend time praying for themselves and their followers, for the in-filling of the Holy Spirit so that the Holy Spirit's power and influence will help both the mentor and the followers to reach their goal.
4. Mentors give hope in times of trouble and difficulty for their followers (2 Cor 4:16; 5:1, 6).
5. Mentors should remember that "good spiritual leaders are shepherds not saviors, leaders not lords, and guides not gods."¹
6. MSSN 735 Strategies for Church Growth, 1998 syllabus for Andrews University Seminary class by Erich Baumgartner contains valuable information for Christian mentoring.
7. John Maxwell's book, *Developing the Leaders Around You*.²

¹Anderson, 74.

²John C. Maxwell, *Developing the Leaders Around You* (Nashville, TN: Thomas Nelson, 1995), 65, 82.

Discipling

The word 'disciple' is a translation of the Greek word *mathetes*. It originated in Greece, when a student would attach himself to a teacher for the purpose of acquiring practical and theoretical knowledge.¹ The word is used in the New Testament to indicate total attachment to someone in discipleship. It is a relationship building process in which one constantly learns about the other (discipler) and at the same time living in subjection to him. Discipling does not suggest a rapid conversion of the person but a slow process by which one is made a disciple.² Discipling never ends. It is a continuous process.

Alice Fryling defines disciple making as "the process of helping someone establish a relationship with Jesus and instructing that friend in the life of faith."³ She further mentions that disciple making is *intentional*: to follow the example of Jesus by actively helping people live on the growing edge of their faith. It is also *individualized*: because no two people learn, change or grow in exactly the same way, hence, each person must help to build a unique relationship with Jesus. Disciple making is *inspired*: the spirit of God must be at work in our lives and in the lives of those we disciple so that disciple making will be effective.⁴

¹Anderson, 1-27.

²Russell Burrill, *Radical Disciples for Revolutionary Churches* (Fallbrook, CA: Hart Research Center, 1992), 29, 30.

³Alice Fryling, *Disciple Makers Handbook* (Downers Grove, IL: InterVarsity, 1989), 18.

⁴Billie Hanks and William Shell, eds., *Discipleship* (Grand Rapids, MI: Zondervan, 1993), 21-25.

Billie Hanks, Jr. has mentioned several reasons why disciple making is very important in our time. Some of them are:

1. Too few are doing the work of many in evangelism. Consciously or unconsciously, we have wasted our most valuable resource: the laity. Because of this unattended problem, large percentages of our congregations are totally inactive.

2. The methods we have inherited from tradition are not working in terms of the Great Commission. We must learn from the failures of the past and plan for the future by opening our minds to discipling.

3. The work of evangelism is never complete until the evangelized becomes the evangelizer. All new Christians should be trained to be active in evangelism themselves.

4. Jesus trained His disciples by association before giving them the Great Commission.

5. The disciples' evangelism grew out of a lifestyle seasoned by many hours in Jesus' presence. They were apprenticed in real-life situations. They saw evangelism, counseling, preaching, teaching and every other form of ministry first hand. Jesus' pattern was "come, follow Me . . . and I will make you fishers of men" (Matt 4:19). He showed them how to minister.¹

It is God's mandate. Billy Graham said one of the first verses of Scripture that Dawson Trotman, founder of the Navigators, made him study was 2 Tim 2:2: "The things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also ." If every believer followed this pattern, the church

¹Ibid., 18, 19.

could reach the entire world with the gospel in one generation. "Mass crusades to which I have committed my life, will never finish the Great Commission; but a one-on-one ministry will."¹

7. We are always too busy to follow Jesus' example. We need to come to grips with the fact that the Lord revealed His personal pattern of ministry by investing His time in the lives of those who would bear the maximum responsibility in the future ministry of the church.

8. Our lack of training through apprenticeship leaves vast numbers of lay people unfulfilled, because their spiritual gifts are never developed and remain unused.²

Hanks, commenting on Christ's method of discipling gives several highlights on why Christ was successful.

1. Christ's objective was very clear.
2. He planned to win. He knew where to be and what to do (Luke 2:49).
3. His concern was not with programs to reach the multitudes, but with men whom the multitudes would follow. Men were His method of winning the world to God.
4. He selected men willing to teach, men who were teachable.
5. He stayed with them. They were in constant association with Him.
6. He concentrated on few at a time.
7. He invested more time in the few disciples.³

¹Billy Graham, *The Holy Spirit* (Waco, TX: Word, 1978), 147.

²Hanks, 27.

³Ibid., 31-64.

Apprenticeship is very common in Ghana among artisans and drivers who run commercial vehicles. If someone wants to be a carpenter, a builder or commercial vehicle driver, that person becomes an apprentice. The apprentice, before he starts his training will visit the master trainer with his parents or guardian. He will then listen to all the rules and regulations he has to follow during the period of training.

During his first few months of training, he will spend time watching the master work. His major preoccupation will be to do some basic things at the workplace. After some months of observation, he begins to work with the master until he becomes a chief apprentice who may have others under his tutelage. When he graduates and qualifies to do the work by himself, he works independently but under the supervision of the master until the master is satisfied that the apprentice is qualified to work without supervision.

The chief apprentice, then moves from the master and becomes a trainer who also gets some apprentices to train. Sometimes, the new trainer gets more work than his master because on many occasions, he spends time serving the customers and gets to know them better than his master.

This same principle can be applied in Christian discipling. Some committed Christians, could be trained by a minister or an experienced Christian so that they would go out and bring new converts into the church. The new converts are trained to become matured, and dedicated disciples who will repeat the process in the life of others. It will not be difficult for Ghanaian trainers in the leadership-training program to grasp this

concept of discipling, since it is deeply rooted in their society.

Equipping

Webster's Third New International Dictionary defines the word "equip" as to provide with what is necessary, useful and appropriate. For example, a ship is equipped with every mechanical accessory to aid navigation. Other definitions provided are:

1. Make ready or competent for service;
2. Prepare, qualify or fit;
3. Prepare by training or experience with the necessary skills or knowledge.

According to Paul Stevens, there are four Greek words that are used in the New Testament to describe the equipping task:

1. *Arhos*: a noun which means "complete" or sound, as used in 2 Tim 3:17, "that the man of God may be complete, thoroughly equipped for every good work." To equip, therefore, means to make somebody complete for service.

2. *Katartismos*: a noun used in Eph 4:12, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" and it means preparation. This is close to the dictionary meaning of equipping which means making ready or competent for service or action. This word has an interesting history as a medical term in classical Greek. A Greek doctor will "equip" a body by putting a bone back into its correct relationship with the dislocated limb; the doctor has "equipped" the patient. The task of the equipping ministers, is similar to that of the Greek doctor. He sees to it that members of Christ's body who are in broken relationship and wrongfully connected to the body, become correctly related and in this way they are "equipped."

3. *Katartisis*: a noun which means being made complete as used in 2 Cor 13:9, "for we are glad when we are weak and you are strong. And this also we pray that you may be made complete."

4. *Katartizo*: a verb used thirteen times. It means: to put in order, to restore and to prepare.¹ Equipping is not a gift that some people have and others denied. Each Christian has been called to equip the body of Christ with their gifts for ministry.²

According to John Maxwell, equipping is a process. It is like preparing an unskilled person to scale a tall mountain peak.³ There are several references in the Bible to describe equipping. A good example is the relationship between Barnabas who took Paul with him during the latter's early days of conversion (Act 9:27). Barnabas took Paul and brought him to the other apostles. He supported him in ministry until Paul was equipped to begin his own ministry. The following Bible passages mention Barnabas and Saul in this order: Barnabas is mentioned first, then Saul second (Acts 11:25, 30; 12:25). When Paul was fully equipped by Barnabas, the order reversed to Paul and Barnabas (Acts 13:1, 7).

Acquilla and Priscilla equipped Apollo (Acts 18:25-27). Equipping is putting believers into their correct order in the body of Christ, so that they can function coherently. It is helping people to restore the image of God in them and empowering them to use their God-given gifts to their maximum potential.

To be able to equip people effectively in a local church the equipper must be able to answer the following questions:

1. What is the need of the church?

¹Stevens, 111.

²Ibid., 110.

³Maxwell, *Developing the Leaders Around You*, 83.

2. What is the mission statement of the church?
3. What training programs do they have?
4. What areas do they need leaders to meet their potential growth needs?
5. Is the equipper ready to sacrifice time and life for the church?
6. Does the equipper qualify to equip?

After pondering and finding answers to the above questions the equipper can then set appropriate and attainable goals that are measurable. He can, then, share his dreams and visions, ask members for commitment, and then design a program for equipping them.¹

¹Ibid.

CHAPTER 5

CURRICULUM FOR A LAY LEADER TRAINING PROGRAM

The purpose of this chapter is to outline a curriculum to train the Seventh-day Adventist laity in Ghana. The chapter will seek to build upon the foundation already laid in the preceding chapters in the development of a workable curriculum. It will seek to find solutions to the problems already outlined in an attempt to meet the leadership needs of the growing Seventh-day Adventist churches in Ghana. To be able to design a curriculum that will help meet the goals of the training program it is important to know the methodology and approach that will yield the expected results, hence the need for a training philosophy.

Training Philosophy

In this section I will outline the major determinants of the training program, such as the methodology, the target group, the approach of teaching and learning, as well as the cultural context of the training program. To begin with let us take a look at the main characteristics of the program. The proposed program shall be (1) non-formal, (2) field-based, (3) adapted to adult learning, (4) culturally sensitive, (5) based on experiential learning, (6) and communal learning.

Non-Formal

The training program shall be non-formal. A non-formal training model is an organized non-degree functional training, which has as its end products, skills, and knowledge that can be immediately applied to practical ministry. It usually requires minimum training and a unique strategy to meet the immediate needs of the participants.

Non-formal training is selected over formal training approaches because of the urgency of leadership needs and the creation of an opportunity that will train leaders within a short period of time with minimum resources. Non-formal training will also meet the financial needs of the people, since it is less expensive and of shorter duration, and will produce quicker results. In spite of its non-formal nature, the cognitive aspect of the program will not be over looked.

The principles of the Theological Education by Extension (TEE) system will be used in the training program. The early TEE programs were usually based on three basic learning elements: cognitive input, field experience, and regular/occasional seminars. This approach was termed "split-rail fence" analogy (see figure 7).¹ The learning centers were near the students' homes. They were given reading, writing, and practical homework assignments to form the cognitive input. Students were to do a practical ministry (field experience) in their local churches and were also to meet for seminars where they would share experiences.

¹Snook, 7.

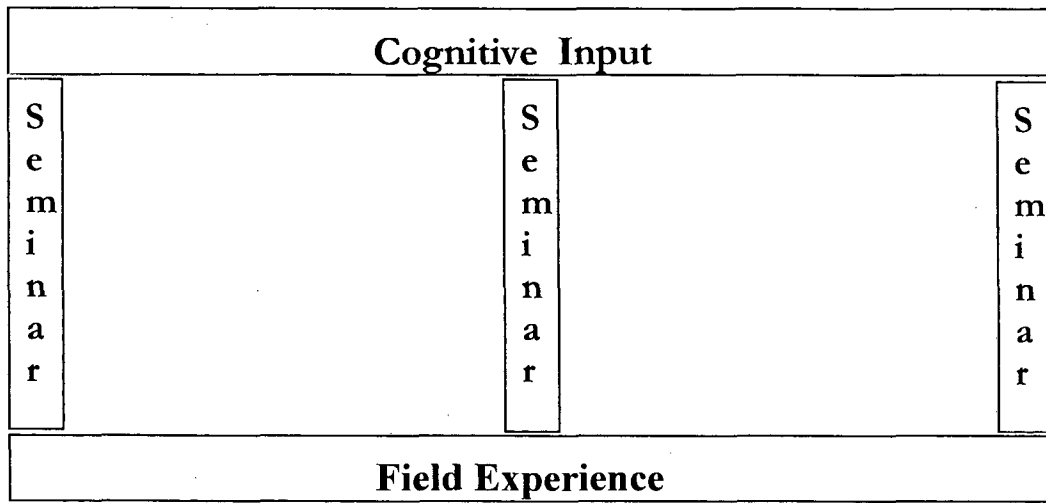


Figure 7. The “Split-Rail Fence” analogy of the TEE programs. *Source*: Snook, *Developing Leaders Through Theological Education by Extension*, 7.

Holland modified this model by adding spiritual formation to the three elements of learning: seminar, field experience, and cognitive input. According to Holland Christian leadership training should include a spiritual formation component. Holland, therefore, suggested four elements of learning in spiritual leadership training programs and used railroad tracks as an analogy. According to Holland, the two parallel tracks of a railroad line are learning by cognitive input and practical ministry of the students. The discussion seminars were represented by the sleepers or railroad ties. These ties lie in a bed of washed rock representing the spiritual foundation or base of the program.¹ He emphasized spiritual formation to stress the role of the Holy Spirit in leader development. It is the Holy Spirit Who brings the energy and motivation for ministry, for “persons who have a genuine call to minister and a commitment to the will of God can be expected to

¹Ibid., 27.

have greater motivation.”¹ bed of washed rock representing the spiritual foundation or base of the program.² He emphasized spiritual formation to stress the role of the Holy Spirit in leader development. It is the Holy Spirit Who brings the energy and motivation for ministry, for “persons who have a genuine call to minister and a commitment to the will of God can be expected to have greater motivation.”³

This analogy by Holland is similar to the African Pot Analogy where the spiritual formation component is the binder of the other three elements of learning (see figure 8). Without the spiritual formation component all leadership training programs will become secular.

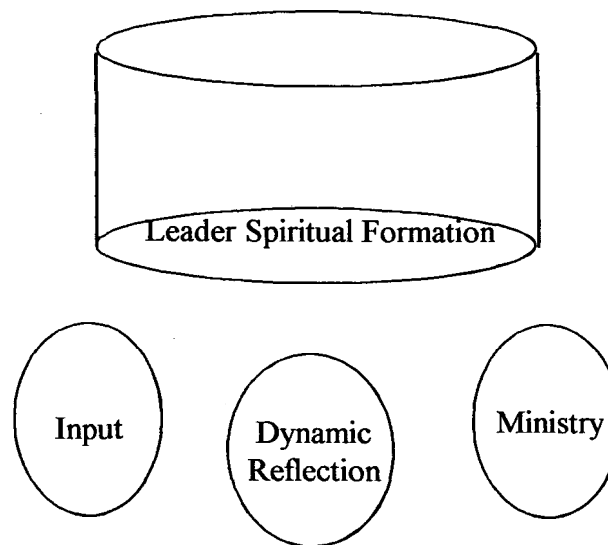


Figure 8. Holland's modified model of leadership training.

¹Ibid.

²Ibid., 27.

³Ibid.

We had already mentioned these four key elements of our leadership training program in the section on Christ as a leader. They furnish as with the basic path of our training program.

1. Spiritual Formation: The development of a person's character and inner life so that he/she experiences God and reflects that experience in productive ministry.

2. Input: The cognitive material and information learned by the students. It also includes affective and experiential knowledge.

3. In-Ministry Experience: The application of the cognitive, the spiritual and functional skills in some practical ministry. This component is linked to the development of the experiential aspects of leadership skills and spiritual gifts.

4. Dynamic reflection: A two-fold thinking process which teaches trainees how to correlate input ideas relevant to experience and spiritual formation, and how to learn from experience and spiritual formation which helps the learner to understand the ideas and input.¹ All the four elements described will be incorporated in the training program.

Field-based

The program shall be field based. Most of the layleaders who will be attending the training program are full time workers and therefore it would be difficult for them to leave their work for a long period of time for a formal training program. There will be a two week intensive cognitive and experiential training followed by six months of field ministry in the various churches. The program content will therefore make provision for practical ministry, reflection, spiritual formation, and cognitive dimension during the six month

¹Ibid., 25.

intercession. There will be area co-ordinators who will be responsible to supervise the field ministry training.

Adapted to Adult Learning

In any training program it is very important to know the type of people who will attend the program. Knowing their ages and cultural background will determine the way the instructions should be delivered. The learning structure and the teaching method will therefore depend on the target group or the trainees.

The target group for the training program is adult lay-leaders. In most seminaries, pastors are not intentionally trained to teach adults and there are no guiding principles for adult educational philosophy in mind in the Seminary curriculum. Hence most of the lay-training programs conducted by pastors do not consider the target group. According to stage theories of learning, "Every educational experience should be phrased in the language of the learner."¹ Hence matching instruction to the learner's stage of development, facilitates learning. If materials are presented in a form consistent with the learner's system of thinking it becomes easier to incorporate.² This training program will have an adult educational philosophy in mind, since the learners will be mostly adults.

Malcolm Knowles has identified four assumptions about adult learners in his work on adult education. According to Knowles:

1. Adults understand themselves to be independent and self-directing therefore

¹Harry Lasker, James Moore, and Edwin L. Simpson, *Adult Development and Approaches of Learning* (Washington, DC: US Government Printing Office, 1980), 29.

²Ibid.

they want to be respected as peers in the learning process.

2. Adults bring to any learning activity a reservoir of experience and knowledge.

They should be able to relate new ideas to their own experience.

3. Persons who experience themselves to be more self-directing will be ready to learn when a question or problem arises in their own life.

4. Adults orient their learning toward here and now tasks and problem that they want to address.¹

To make learning more meaningful and foundational to the program, the program will ask the learners to be able to relate the new ideas to their own experience will expect trainers to treat learners and respect them as peers, and will allow the learners to be self-directing. If the learning will help solve some of the problems they are facing in their leadership spheres, learning will be more meaningful. Thus the new ideas they receive would be applied to their ministry and roles.

Culturally Sensitive

According to Drs. Lingenfelter, "Every training or educational situation has a cultural context of teaching and learning."² Teachers will therefore be more effective if they recognize the importance of the cultural context. The teacher's role is to create the most appropriate context within which students can learn. Whether teachers like it or not

¹Robert E. Reber and Bruce D. Roberts, eds *A Life Long Call to Learn: Approaches to Continuing Education for Church Leaders* (Nashville, TN: Abingdon Press, 2000), 69, 70.

²Judith E. Lingenfelter and Sherwood G. Lingenfelter, *Teaching Cross-Culturally: An Incarnation Model for Learning and Teaching* (Grand Rapids, MI: Baker, 2003), 17, 18.

students will always bring their culture to the classroom.¹

They further expanded on Christ's method of teaching and training. According to the Lingenfelters, Christ mastered the cultural ways of the people around him. His lessons were filled with quotations from scriptures, stories based on local economic and social life and parables that drew on a deep understanding of their way of life.²

The authors refer to the cultural context as a "hidden curriculum." By "hidden curriculum" they mean the cultural learning that surrounds the much smaller "stated curriculum." It represents the cultural values transmitted in the schooling system. It is therefore important to examine the larger circle "the hidden curriculum."³ The proposed program will sensitive to the Ghanaian context and try to decipher that hidden curriculum by listening to learners.

Based on Experiential Learning

Experiential learning is a technical name for what people have been doing for hundreds of years. The two key component of experiential learning are doing and reflecting on what happened.⁴ David Kolb describes learning as a process whereby knowledge is created through the transformation of experience. He has constructed a simple circular model to illustrate how knowledge is created. According to his model learning begins with concrete experience followed by reflective observation (debriefing),

¹Ibid., 21, 22.

²Ibid.

³Ibid., 28-33.

⁴Ibid., 90.

and reflective observation leads to the formation of abstract generalization with a final phase of active experimentation¹ (figure 9).

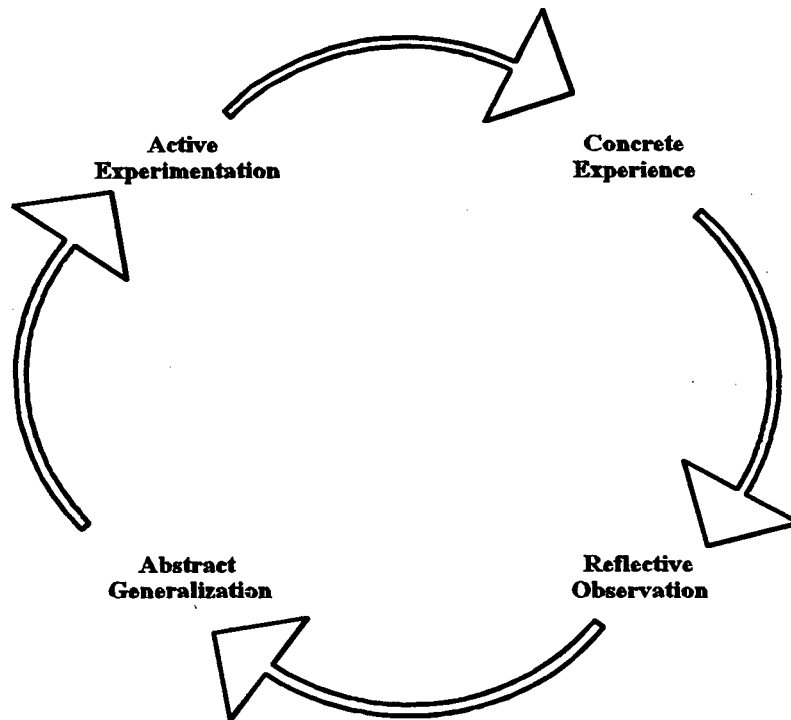


Figure 9. David Kolb's illustration of experiential learning process.

One way to use this approach is to start each day with lectures followed by small group discussions and reflecting on real-life experience.

The leadership training program will incorporate lectures, sharing of reports about what has been done already, group discussion, when trainees reflect on what has

¹Ibid., 90, 91.

happened in the fields and how they can relate it to what they are learning in class (reflection). From the concrete experience and reflective observation they can make some generalization that can be used in-ministry (active experimentation).

Encouraging Learning in Community

The learners in the training program will form zonal groups. Most of the conferences have combined some districts into zones based on geographical areas. These groups will be permanent so that they can meet once a month between meetings in their various zones. During the zonal meetings they can share in-ministry experiences together and do some debriefing.

In the African culture learning is a corporate process. From birth children are nurtured within a societal context that teaches them the value of belonging to a group and conforming to its expectations.¹ Group exercise is a technique that helps traditional learners to study, especially African students, who find it easy to learn in groups.

Each day during the training period, the learners will have a seminar followed by group discussions, reflection, and sharing of life experiences, and applying the knowledge they have acquired to some practical situations.

Curriculum Considerations

The topic of curriculum is too complex to be treated fully in this dissertation. The material provided here presents an overview of basic key terms in planning the adult lay-leadership training program. Curriculum for adult education is defined as all planned

¹Ibid., 25.

experiences that the adult learner receives as part of the educational program. Within this definition "planned" means that the content of the curriculum is purposefully structured.

"Experiences" the entire range of activities the students may receive such as group discussions, reading, and interacting with peers.¹ According to Kowalski there are four important questions that must be addressed by the curriculum development component of program planning in adult education. These are:

1. Who will be involved in the learning experience?
2. What are the specific needs of the learners?
3. What is the best way to organize experience to meet learner needs?
4. What knowledge is of greatest value?²

In this lay-training program, curriculum will involve every item that will contribute to the purpose, goals and objectives of the program. It is all the inputs that will stimulate learning. It will include in-ministry training as well as experiential learning. The curriculum will take into consideration training models, cost of the program, content of the lessons, sites for the training, trainers and trainees, spiritual formation, evaluation, a model program and a program outline. Goals and objectives will be clearly defined so as to enable the trainers, trainees, and field officers to know what is expected of them and the results they should expect at the end of the training program. All inputs necessary to direct and stimulate the lay-leaders' experience shall be considered. The curriculum will be designed to meet the needs of the lay leaders for the fields in Ghana.

¹Theodore J. Kowalski, *The Organization and Planning of Adult Education* (New York, NY: State University of New York Press, 1988), 136.

²Ibid., 135.

Purpose

The purpose of the training program is to develop a new approach to meet the leadership needs of the Seventh-day Adventist church in Ghana. The program will therefore, seek to train layleaders who will be able to head local churches and to provide lay pastoral leadership to the growing number of congregations of the Seventh-day Adventist church in Ghana. This approach to leadership training will incur very little financial commitment and produce many trained layleaders to meet the leadership needs of the Seventh-day Adventist Church in Ghana.

Currently, there are 886 organized churches and 1,613 companies.¹ If two laymen from the organized churches and one from every company were to be trained each year, about 10,155 leaders would be trained in three years. This will help reduce the pastor-laity ratio dramatically and increase the availability of care for all members through trained lay leaders.

Goals and Objectives of the Training Program

The main goal of the training program is to train layleaders to meet the leadership needs of the Seventh-day Adventist Church in Ghana. As mentioned in chapter I, the pastor-laity ratio is about 1:2032. The financial difficulties of leaving families for a long period of time (four years), do not make it appealing for layleaders to enroll in the seminary for formal education, hence the need to train more layleaders to meet the rising challenge of increasing growth. This program answers the need for affordable training.

Supporting this main goal are several concrete objectives. At the end of the

¹Ghana Union Conference Statistical Report, Accra, Ghana, 2003.

program the trainees are expected to:

1. Be able to explain the basic biblical foundations of Christian leadership such as: the characteristics of a spiritual leader, biblical models of leadership, and teach these concepts to other church members who have leadership roles.

2. Be able to explain the biblical concept of Christian discipling as demonstrated by Christ and His disciples.

3. Be able to use the principles of mentoring, coaching, and equipping in order to select a member in the church who will be mentored, coached, and equipped during the recess.

4. Be able to have visions and plan strategically for the local church, so that the vision can become a reality.

5. Be able to explain servant-leadership and how a leader can serve and be humble.

6. Be able to explain what it means to be a spiritual leader.

7. Be able to explain how to organize and supervise meaningful and inspiring church worship services.

8. Be able to explain how to prepare and deliver sermons.

9. Be able to explain the basic principles of church growth, and how to nurture healthy churches.

10. Be able to conduct communion services, child dedications, and funeral services.

11. Be able to plan, teach and organize personal and public evangelism that will keep new converts in the church.

12. Be able to provide the principles and guidelines of running committee meetings, especially church boards.

13. Be able to help church members identify their spiritual gifts and to use them in different ministries.

14. Be able to understand the basic concepts of healthy churches.

The Learners

The ultimate purpose of the training program is to be able to transform lay members who may have little or no leadership skills to become leaders. The type of leaders that will be produced, to a large extent, will depend on the type of layleaders selected for the training program. This is what is referred to as the raw material entering the production system which is called "input." in Clinton's Adapted System Model.

A typical system that is used in most production companies consists of four main components:

1. Input (the raw material entering the system)
2. System (production process)
3. Output (the finished product)
4. Feedback (the quality control mechanism)

Clinton has adapted these four components to leadership training situations.

1. The input here refers to the trainees. Who are the incoming participants?

What do they know? What do they need?

2. The system or production process refers to the training program. What training program will be helpful to meet the needs of the organization? What process should they go through? What materials do they need to study to achieve these goals?

3. The output or the finished product refers to the trainees after they have completed the training program. The trainees should complete the program with some new skills and shared experiences that would help them in ministry.

4. There is the need for feedback at every stage of the training program between the trainees and trainers¹ so that the training can be modified to fulfill learning needs.

To select the right participants will be one of the main challenges for the program. It will, therefore, be emphasized strongly to the field leaders that special and great care should be taken into consideration in the selection of the trainees.

The training program will focus basically on elders and departmental leaders of the local churches. The selected leaders, after the training program, will go back to their local churches to serve. They must be people who already have influence and will be easily accepted by the local churches to carry some of the ministerial/pastoral roles of the local church or district pastor. The trainee should at least be an ordained elder or local leader and should currently hold an office in the local church. The local church in consultation with the district pastor shall be responsible for the selection of the trainees.

Characteristics Required for Learners

For any training program to be successful it is important that the materials

¹Erich Baumgartner, Leadership Development class notes, Andrews University Seminary, 1997, 30.

(trainees), to be trained should possess qualities that will enhance learning and also produce leaders who will be able to implement what they have received from the training program. Trainees who cannot use their skills effectively will not be useful for the training program. It is therefore necessary to set up a criteria for the churches that will be used to select the trainees, and the characteristics will include, the social, mental, and spiritual aspects of the individual.

Social Qualifications

In the Ghanaian culture, a leader is looked upon as a model and head of the community, and is therefore respected as such. They are often contacted to help settle litigations and to counsel the youth and the married. Therefore, anyone being trained as a leader, will also have other responsibilities in the community and therefore must possess qualities that will help him or her to perform these leadership functions in the community.

Some of the social traits include the following:

1. Must be above reproach (1 Tim 3:2). They should have unquestionable characters in both the church and in the community. Most people in Africa are known in the community in which they live.
2. Must be hospitable and of good reputation. They must be living epistles written by the Spirit of God (2 Cor 3:1-3).
3. Must be friendly (Prov 17:17) and be approachable so that people can come to them with their problems.
4. Must be tactful and diplomatic (Matt 10:16). It is important to know when and

how to talk and the right kinds of words to use since Africans read a lot meanings in words.

5. Must be respectful and respected (1 Tim 5:17).
6. Make the best use of time (Eph 5:16).
7. Should have good relationships and build proper and appropriate rapport with members.
8. Must have courage (Acts 4:13; 2 Tim 1:7).

Mental Qualifications

The trainees are expected to have some mental skills since they are going to support the pastor in teaching, instructing, and training of other lay leaders (2 Tim 3:15; Eph 5:15; Ps 101:2). They must therefore be able to:

1. Teach
2. Learn or must be teachable
3. Know the basic fundamental beliefs of the Seventh-day Adventist Church
4. Have a sound mind
5. Practice self-control and be self disciplined
6. Have wisdom (Acts 6:3; Col 1:9)
7. Those who have lead the churches for years and with teaching giftedness will be encouraged to take part in the training program. Such people could be trained as coaches and mentors for future leadership training programs.

Spiritual Qualifications

The spiritual is an important dimension of the training program since spiritual leaders are to be trained. The trainees must therefore be:

1. Prayerful and willing to attend church prayer meetings (1Tim 2:1; Luke 5:16; 6:12; Mark 1:35; 6:46; Luke 9:28; Heb 5:7; 2 Chr 7:14)
2. Willing to sacrifice self (1 John 3:16; Mark 10:44-45)
3. Not greedy for money (1Tim 3:3), hating covetousness (Exod 18:21)
4. God fearing
5. Have personal integrity and accountability
6. Humble (Matt 20:25-27; John 3:30; 1 Cor 15:9; Eph 3:8)
7. Patient (Rom 15:1)
8. Filled with the Holy Spirit (Acts 6:3, 5; 10:38; 2:4; 4:8; 9:17; 13:9; 11:24)
9. People who enjoy studying the Scriptures. "When a leader is too busy to spend time with God and His word everyday, he is busier than Heaven ever intended him to be"¹
10. Willing to practice servant-leadership
11. Loyal to God, the church, and the members

Qualification for Successful Service

In her book, *Christian Service*, Ellen White uses Nehemiah as an example of spiritual leaders who can prudently work for the Lord in a period of crisis. He exemplifies several qualifications for successful service. She calls upon those who engage in any line

¹Robert Pierson, *So You Want to Be a Leader* (Silver Spring, MD: Ministerial Association of the General Conference of Seventh-Day Adventist, 1996), 19.

of service for God to maintain high standards.¹ She emphasized that Nehemiah as a leader was a man who implored the help of God. He did not fold his own hands, but with admirable prudence and forethought he proceeded to make all the arrangements necessary to insure the success of the enterprise. Every movement he made was marked with great caution. Some of the qualifications she listed are:

1. Prudence and forethought
2. Ability to counteract discouragement
3. Gentleness
4. Impartiality
5. Honesty, faithfulness and industrious
6. Unselfishness
7. Ability to cease worrying
8. Bear the divine credentials
9. Minutemen
10. Brave and true
11. Shepherd care
12. Humility
13. Temperance
14. Rest and reflection

No one will expect any trainee to possess all the characteristics mentioned but these will be some suggested guidelines to help the churches in their selection.

¹Ellen G. White, *Christian Service* (Washington, DC: Review and Herald, 1947), 239.

Trainers

In order to help leaders to be trained to reach the goals anticipated, it is important to get trainers that are spiritually and intellectually qualified. The trainers will be selected from the clergy as well as from the laity. Most of the trainers will be expected to have long-term leadership experience in their churches. There are many Seventh-day Adventist elders in Ghana who have served their local churches for many years and can serve as trainers.

The trainers are also expected to have all the qualifications listed above for the trainees. The trainers will receive their training first so that they will be equipped to serve effectively as coaches, equippers, and mentors. The trainers will participate in an intensive seminar over a period of one week. At the end of the seminar, they will be given Lesson Guides that will highlight the following items which they are expected to understand and teach:

1. Theological foundations of Christian leadership with scriptural and Ellen White references.

2. What makes a healthy church, and the basic principles of church growth. The trainers are not only training church leaders, but leaders who can create an environment for a healthy church to grow.

3. Basic principles of hermeneutics. In view of the fact that many of the trainees will be preaching during worship hours, it is important that they understand the basic principles of Bible interpretation so that they will be able to rightly divide the word of truth (2 Tim 3:15).

4. Basic principles of discipling, mentoring, coaching and equipping.
5. Characteristics of a Christian leader and the five levels of leadership.¹
6. They will also be expected to report to a field coordinator who will be appointed to supervise the region.
7. They will be expected to supervise and counsel trainees during their in-ministry program.

Cost of the Program

In order to achieve the goal of training more leaders for the local churches, the cost of the program should be affordable for the local churches to be able to sponsor as many elders as are qualified and have the interest to attend.

The main cost of the program would include the following:

1. Teaching tools and materials such as books, exercise and text books, and writing materials
2. Transportation from the trainee's home to the training site and back.
3. Boarding and lodging
4. Instructor's expenses

The Ghana Adventist Union Conference, the local Conferences, missions, local churches, and the individual volunteers requesting training shall share the cost incurred.

The suggested sharing plan shall be as follows:

1. The trainees shall provide materials for writing and textbooks.

¹John Maxwell, *Developing the Leader Within You* (Nashville, TN: Thomas Nelson, 1993), 13.

2. The local churches shall take care of the transportation cost of layleaders selected from their church.
3. The Conferences and Missions shall take care of the boarding and lodging of the trainees.
4. The Union shall take care of the expenses of the instructors including teaching materials, boarding and lodging, and transportation.

Venue for the Program

Two major sites shall be selected for the training program. Valley View University which is the first private school to receive accreditation in Ghana and a Seventh-day Adventist tertiary institution. This site will be used by lay leaders selected from South Ghana Conference, East Ghana Conference, and South West Ghana Conference. All of the selected delegates are within two hour driving distance and because the university is located in Accra the capital of Ghana, it is very easy to get transportation to the site. The second site for the program will serve, lay leaders from Central Ghana, South Central Ghana, Mid-West Ghana Conferences and North Ghana Mission. The selected site will be accessible to the trainees so that they can travel to the site without much difficulty and also avoid high transportation expenses. Any of the Seventh-day Adventist Secondary and Vocational institutions with boarding facilities within any of the fields mentioned could be used. The site to be selected will depend on the number of trainees attending. The Seventh-day Adventist churches in Ghana run youth camps in several places in the above mentioned fields usually for a period of ten days.

These meetings usually attract 400 to 500 church members. Some of the places that may be considered are:

1. Bekwai Seventh-day Adventist Secondary School-South Central Ghana Conference

2. Agona Seventh-day Adventist Secondary School-Central Ghana Conference

3. Techiman Adventist Vocational Institute-Mid-West Ghana Conference

4. Bantama Adventist Secondary school Kumasi.

These are tentative and suggested sites but the local conferences will add their input and will be allowed to make the necessary changes if the selected site will not be available for use. Dates for the training programs will be selected to coincide with the vacations of the institutions involved when students will not be on campus and the place will be vacant to allow maximum usage.

The Program

The main purpose of the training program is to train lay leaders to be able to lead and take care for the local congregations. It is therefore necessary to know the task and responsibilities of the lay leader. As a former district pastor in Ghana I have identified six main areas that lay leaders need training and pastors need support. These are:

1. Leading Congregations
2. Leading Worship
3. Leading Special Services
4. Leading Evangelistic Outreach
5. Leading Committees

6. Leading Towards Congregational Health

The training program will therefore address the above six tasks in the churches that leadership is most needed. I have discussed the above six tasks in Appendix A. In each of the tasks, I have discussed: the purpose of the study, content of the study, reflection assignment, ministry assignment, and resource materials. I have also written a model lesson plan for one of the six tasks and a daily program outline in Appendix B.

Assessment and Evaluation

The purpose of the assessment and evaluation is to:

1. See if the training program is meeting its goals
2. Make decisions related to the program improvement and it's future operation
3. Meet the requirements of the sponsoring organization (The fields in Ghana)
4. Provide feed back to the program participants
5. Describe the program outcomes to other educators
6. Become and remain accountable
7. Provide learning experiences for anyone interested in the program.¹

According to Theodore Kowalski program evaluation serves two specific purposes in the realm of program planing. First, it helps the organization assess how well the program is working and second, it provides insights into ways in which the program can be improved.²

¹Kowalski, 152.

²Ibid., 150.

Evaluation is defined as the process of collecting and using the information to make decisions about educational programs.¹ There are different types of evaluation the scope of which will not be discussed in this dissertation. The type of evaluation that will be used in the leadership training program is formative evaluation which concerns itself with improvements in the training program.²

The participants of this evaluation will consist basically of the trainees and the field administrators. The evaluation will take place immediately after the training program. Questionnaire will be administered to the participants and the data will be analyzed. The questions will cover areas like:

1. What they have learned in content
2. Experiences they have received from the program
3. What leadership aspects they will do differently
4. The way the instructors handled the program
5. What areas will need emphasis in future programs
6. What areas must be deleted in future programs
7. How will the program influence their leadership, worship, special programs, meetings, health of their churches and evangelism.

Sample Questions

The questions will be framed is such a way that participants and the field officers

¹Ibid.

²Ibid., 151.

can do the evaluation without doing much writing. Below are sample questions that will be asked: On a scale from 1 to 5, (with 1 being not all effective and 5 being extremely effective) please rank this training program on the following statements:

(i) The training program has helped me in my responsibilities as a lay leader

1 2 3 4 5

(ii) The training program has helped me to be a mentor in my local church

1 2 3 4 5

(iii) The training program has helped me to improve worship services

1 2 3 4 5

(iv) I have gained more information on how to run effective meetings

1 2 3 4 5

(v) I can handle special services, such as Baby Dedications and Funerals

1 2 3 4 5

(vi) I understand the basic characteristics for a healthy church

1 2 3 4 5

(vii) The presentations were very clear and meaningful to me

1 2 3 4 5

(viii) The spirituality of the training program met my expectations

1 2 3 4 5

(ix) I will in future recommend such a program to other lay leaders

1 2 3 4 5

CHAPTER 6

SUMMARY, RECOMMENDATIONS, REFLECTIONS AND CONCLUSION

Summary

The need to develop a curriculum to train the laity of the Seventh-day Adventist church in Ghana is very important. This need is obvious at a time when there is a high membership growth rate which has resulted in a high pastor to laity ratio. The fact that the Ghana Union Conference cannot train enough pastors to meet the challenging needs of the membership growth also calls for another approach to train leaders. In 2003, out of the 280 students who graduated from Valley View University, Accra, only 5 were theology students who could work in the fields. Some of them also left to further their studies.

If there are lay people to be trained as pastors, financial constraints from the conference, in terms of sponsorship or scholarships, is very limited. Currently the Conferences are finding it difficult to pay the education subsidies for the children of employees. Most of the lay people can not afford to pay tuition in order to be trained as pastors. Therefore, financial difficulties have made it difficult to train pastors, hence the need for a curriculum to train the laity. A high loss of members and false teachings, which are causing problems in some of the conferences, call for an urgent program to

train the laity so that lay leaders will be equipped to shepherd the local congregations.

The biblical mandate to equip the laity for ministry, which has been amplified by Ellen G. White in her prophetic writings will not give us room to do otherwise.

Leadership in the local churches of the Seventh-day Adventist church has been shaped by the leadership styles in the political, traditional, and the other Christian churches as well as the missionaries and educators from the West. There is, therefore, a need to develop a curriculum that will train the laity in Christian leadership to meet the socio-cultural needs of the Ghanaian community.

Since other African churches have tried leadership training programs, such as the TEE and have been successful, there is some encouragement and assurance that implementation of this program will be successful. The curriculum for the training program is structured in such a way that the trainees will receive spiritual, intellectual, as well as practical training, so that they can lead out as spiritual leaders.

The curriculum will also include church growth ideas so that the trainees who will come out of the program will have visions for growing churches. The training program will help them to create an environment that will help the churches they lead to be healthy and to grow.

The trainees will also be equipped to take care of church programs such as worship and communion services. Funeral and Child Dedication services which are mostly taken care of by the lay leaders because of the low pastors to laity ratio will also be discussed so that the laity can have the resources to handle such programs.

Recommendations

In order to implement this training program and to become successful, I will recommend the following:

1. The leadership shortage problem experienced in the Seventh-day Adventist church in Ghana as a result of the high numerical growth is not peculiar to Ghana alone in the West Central Africa Division (WAD), but also other countries experiencing high numerical growth such as Nigeria. The leadership of WAD will therefore be encouraged to carefully study the trends in other fields of the division and start a non-formal training program for lay leaders in fields that have high pastor to membership ratios.

2. I will advise the Ghana Union Conference to study the membership growth rate of the Seventh-day Adventist church in Ghana and how to meet the leadership needs of such growth. The pastors in Ghana can take special continuous education courses in lay-training that will address issues like priesthood of all believers and equipping the saints for ministry.

3. The Ghana Union Conference, which has already seen the need to train the laity, must set aside some funds in their budget for this training program. They may take care of the expenses of the trainers and the facilitators.

4. The seven Ghana fields should also make provisions in their budget for the training of the laity. For example, paying for the accommodation of the participants.

5. The local conferences should group some of the districts into zones and set up training centers in each zone so as to continue the training of the lay leaders. They can select pastors and elders who have been well trained to serve as instructors in such zones.

Lay leaders who have been trained in the past can attend zonal refresher programs.

6. Each conference and mission will be encouraged to form a Lay-Advisory Council (LAC) that will recommend their leadership problems to their field leaders for solutions and support.

7. Local churches should also take an interest in financially supporting this training so that their churches will have well equipped lay leaders. Such as, paying for the meals of the participants.

8. Those who are interested in being trained should also make some sacrifices, such as paying for their transportation and buying materials such as books and other items needed for the training program.

9. The pastors need some training and education first, so that they will understand the need to train the laity to support them in ministry. This will take the fear out of some of those who may think that the lay leaders will take over their positions.

10. The laity will also be educated that they are being trained to play supportive roles with the pastors and so should work co-operatively with them, after their training program.

Reflections

This dissertation has been very rewarding to me in my ministry. Before I started to write this dissertation, I realized the need to train the laity, especially when I pastored twenty-one churches with over 5,000 members in Ghana, but did not know how to go about it. I did not have the necessary tools to train the laity. Now I have more insight into the training of the laity. I have started training some of the laity in the Columbus

Ghanaian Seventh-day Adventist Church using the curriculum I have designed to train the laity in Ghana. My church is among the top six churches in Ohio Conference that is healthy and growing.

My passion for Leadership Development is also growing each day. I have already made some arrangements to start a lay training program in one of the conferences in Ghana in the year 2006. I have also gained skills in strategic planning, vision casting, equipping, coaching and shepherding, as well as leading worship services and encouraging lay ministries,

Conclusion

If there is a time to train the laity in Ghana, Africa, and other parts of the world where the Seventh-day Adventist churches are growing in membership at an amazing rate, it is now. There are several lay training programs that are going on in Ghana and other parts of Africa, but most of them do not have a curriculum for the training programs. This dissertation will contribute to this urgent need in Ghana and other parts of Africa.

APPENDIX A

Session 1: Leading Congregations

Most of the local churches are led by lay-leaders since they do not have pastors of their own. It is therefore important that basic concepts and fundamental principles of Christian leadership are emphasized during the training period so that at the end of the training the lay-leaders will understand the basic concept of leadership and its application to the local church ministries.

Purpose

The purpose of this session is to help the trainees to understand the basic concepts and fundamental principles of Christian leadership. They will also be exposed to the basic concepts like mentoring, coaching, equipping and discipling. They will also be exposed to vision casting and strategic planning so as to help their local churches to plan strategically for future growth.

Content

The content of this session will cover a basic definition of leadership, leadership models, mentoring, coaching, equipping, discipling, vision casting, and strategic planning.

Leadership Definitions and Concepts

By definition, a Christian leader is a person with a God-given capacity and a God-given responsibility to influence a certain group of people towards God's purposes for that group¹. Other authors like Ted Engstrom, John Maxwell, and Oswald Sanders who have contributed to spiritual understanding of leadership will be consulted. Basic concepts like qualities and qualifications of a spiritual leader will also be discussed.

Leadership models

Examples of leaders from the Bible, such as those discussed in chapter four: Joseph, Moses, Nehemiah, Jesus, Peter and Paul will be used as models for Christian leaders. These Bible models will also be used for devotions. The leader as a shepherd and servant will be treated at this period. Servant leadership will be an important concept to discuss for the reasons mentioned in chapter three. Servant leadership and the leader as a shepherd have been elaborated in chapter four.

Mentoring

Mentoring has been defined on page 92, and the key points explained in chapter four under mentoring will be used during the seminar. Emphasis will be on how Christ mentored the twelve disciples, Paul and Timothy and suggestions on Christian mentors. During the group discussions the learners will be required to design a plan that they will use to mentor, coach or disciple another member in his or her church to become a Christian leader.

¹Robert J. Clinton, *Leadership Training Models* (Colorado Springs, CO: Nave, 1983), 11.

Coaching

Coaching was defined on page 90 as “a hands-on process for helping someone to succeed”. It was also mentioned in chapter four that every leader must see himself or herself as a coach. This will be stressed during the training so that each learner will leave the place with a mind set to coach other potential leaders. Bible examples such as Moses and Joshua, Elijah and Elisha will be used. Other concepts that will be treated are:

1. Values and behaviors of coaches
2. Biblical roots of coaching
3. Seven steps of effective coaching (Stephen Ogne and Thomas P. Nebel)
4. Environment for coaching
5. The art of listening and asking good questions
6. Increasing coaching confidence
7. Coaching leaders to finish well

Equipping

Paul Steven’s use of the four Greek words for equipping (see pages 97 and 98) will be used. Biblical examples like Barnabas and Paul (Act 9:27; 11:25, 30; 12:25; 13:1, 7), Aquilla and Priscilla equipping Paul. The lay leaders will also learn how to equip the saints (their church members) for the work of ministry and to edify the body of Christ, Eph 4:12-14. There are some questions on pages 99 and 100 that they will discuss during their group discussion.

Discipling

The word “disciple” as explained on page 94, using the Greek word *mathetes* and how it was originated in Greece will be used. Billie Hanks Jr’s. reasons why disciple making is important on pages 95 and 96 as well as Robert Coleman’s highlights on why Christ was successful in discipling his followers (page 96) will be discussed. The use of apprenticeship in the Ghanaian culture(see pages 96 and 97) will be a useful tool to explain the concept of discipleship.

Vision Casting and Strategic Planning

Most of the lay-leaders do not have a defined vision for their churches. They therefore practice “maintenance” ministry. Thus their leadership supports what already exists and does not have a clear challenging picture of what they want to achieve in the future. It is therefore important to help the lay leaders to be able to cast a vision and plan strategically to achieve that vision. In Prov 29:18 we are told that where there is no vision the people perish.

Vision is to have a clear and challenging picture of the future of one’s ministry and to believe that it is possible to achieve it. Aubrey Malphurs, in his book *Developing a Vision for Ministry in the 21st Century* mentions several principles that will be included in the program. Among them are the importance of vision, which include:

1. Clarifies direction
2. Facilitates unity
3. Facilitates function
4. Enhances leadership

5. Prompts passion
6. Offers sustenance
7. Creates energy
8. Provides purpose
9. Motivates giving
10. Fosters risk taking

Other areas that will be discussed are: the point person or the vision cultivator, communicator or clarifier, the vision process and the significant others. In the strategic planning, basic questions like where are we now? Where do we want to go? Why do we want to get there? And, how do we get there?

Reflection Assignment

A hand out will be given on thought provoking questions as well as a series of definitions and insightful statements about Christian leadership. The trainees will be encouraged to use such materials for reflection on their life experiences. The evening meetings that will take place after supper will be used for reflections, debriefing, sharing of experiences, prayers, contemplation, and meditation. The learners will also be encouraged to share their personal experiences in the context of what they have learned. During the six month recess the trainees will be expected to write a reflection paper on their ministry experience with the leadership concepts they studied.

Ministry Assignment

At the end of the training program the trainees will be expected to return to their

churches and do ministry for the six months recess before they return for the next session. They are to select five or six members who are departmental leaders or elders who did not get the privilege of attending the training program, and conduct a leadership training seminar under the supervision of one of the trainers. Churches that sponsored local leader to the training program, shall serve as a training schools for the trainees. Ellen White has argued in favor of training by writing that, "Every church should be a training school for Christian workers. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts."¹

This is the exact approach that Christ also used. He took the twelve disciples through practical training. They saw Him in ministry: preaching the gospel to the poor, healing the sick, casting out demons, and then sending them out to go and do likewise.

Before attending the next training session, all trainees should be able to complete the following:

1. To list the cognitive concepts that were learned at the training program that are applied in their daily leadership activities.
2. List suggestions or feedback that will help to improve future training?
3. Select a spiritual leader from the Scriptures, and prepare a one-page outline about the leadership style of the selected character. The outline should include the following:

¹White, *Ministry of Healing*, 149.

- a. Why did you choose this person as your model?
- b. What motivated the individual to be a leader?
- c. What was their source of authority?
- d. Were they disciplined? What were their strengths and weaknesses?
- e. How big was their vision?
- f. Describe their wisdom.
- g. What leadership decisions did the leader make?
- h. Were they courageous?
- i. Were they patient?
- j. Describe the human relationship of the leader?
- k. Did they equip, mentor or coach any one?
- l. Did they have any managerial skills?
- m. Was the leader willing to learn and listen to advice?

4. The spirituality of the trainees is very important to the overall development of leadership skills. The trainees will therefore be encouraged to design a monthly program that will help build a relationship with the Lord. This should include times set apart for personal bible study, prayer and meditation, for witnessing. They should also indicate an inspirational or devotional books that will be used for personal growth.

Resource Materials

1. The Bible
2. Ellen White: *Christian Service; Gospel Workers*
3. John C. Maxwell: *Developing the Leaders Around You; Developing the Leader Within You* and *The 21 Irrefutable Laws of Leadership*

4. Steven L. Ogne and Thomas P. Nebel: *Empowering Leaders Through Coaching*
5. Lynn Anderson: *They Smell Like Sheep*
6. Win Arn and Charles Arn: *The Master's Plan for Making Disciples*
7. Ted W. Engstrom and Robert C. Lawson: *The Making of a Christian Leader*
8. J. Robert Clinton: *The Making of a Leader*
9. Aubrey Malphurs: *Developing a Vision for Ministry in the 21st Century*
10. Oswald J. Sanders: *Spiritual Leadership*

Session II: Leading Worship

This is a very important session of the training program because the Seventh-day Adventist church believes that worship will be an issue in the last days, so understanding worship and planning for meaningful and inspiring worship services is very crucial to the growth and missions of the church. Pastors in Ghana, as has been said already, take care of 15 to 30 churches. Over 90 percent of the Seventh-day Adventist churches in Ghana meet on Sabbaths for worship without trained pastors. The planning, organization, and supervision of Sabbath services is done by the local church elders. It is their responsibility to look for a speaker or one of them prepares and deliver the sermon.

Purpose

The purpose of this session is to seek, train, and equip lay-leaders who will be able to organize, lead, and conduct inspiring worship services. Most of the churches have been provided with order of service (program outline) from the local conferences Sabbath School and the Divine Service. Because the order of service is coming from the

Conferences most of the churches follow a routine program every Sabbath. They are not able to adapt the outline to meet their needs and tastes, hence, there is mainly one worship style in most parts of the country. The goal for this session is to help the trainees to understand the meaning and elements of worship and how to adapt them to meet the local needs.

Content

The emphasis on this session is worship and the area that will be emphasized are: who we worship, when we worship, description of worship, philosophy of worship, how to improve on worship services, the elements of worship, worship evaluation and sermon preparation.

Who Do We Worship?

Knowing who we worship is important for the worshipers to plan and prepare well for worship. The Seventh-day Adventist church believes she has been called to proclaim the three Angels messages in Revelation 14:6-12. The seventh verse of this passage makes reference about worship. The first Angel proclaims in verse 7 as, "Saying with a loud voice, fear God, and give glory to Him for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

The everlasting gospel is an invitation to worship Him who created the Heavens and the Earth. In Rev 4:10,11 it is written, "The four and twenty elders fall down before Him who sits on the throne, and worship Him who lives for ever and ever, and cast their crowns before the throne, saying, You art worthy, O Lord, to receive glory and honor and

power; For You created all things, and by Your will they exist and were created.” This is a song about the Creator and a call to worship the One who is the source of our lives. Rev 5:8-14 is also a song inviting us to worship the One who has redeemed us from our sins. In worship we give glory and honor to our Creator and Redeemer. We worship the God who made the heavens and the earth, and the God who redeemed us from our sins. We owe Him our praise and honor for what He has done for us.

When Do We Worship?

God has specified in scriptures when to worship him. In Gen 2:1-3 God Himself set an example by setting aside the seventh day as a day of rest. He also blessed that day and sanctified it. He also wrote it in the Ten Commandments and calls our attention to “Remember the Sabbath day” and to honor it. He set the day aside as a memorial of creation. During the death of Christ (in the redemption story), Christ Himself rested in the tomb on the Sabbath (Seventh) day. Each Sabbath we come to His presence to experience divine rest, peace and joy and to show our appreciation and gratitude for what he has done for us.

Description of Worship

It is a corporate and personal encounter with the living God. Worship must be infused with the presence of God resulting in times of joyous exultation and times of quietness and reverence. Testimonies and praise is an important part of worship and each Sabbath members should spend time thanking the Lord for what He did for us during the week. During worship service members must be more participatory than observing.

Worship has many dimensions:

1. Worship is an active response to what the Lord has done in our lives and our commitment to serve him. (Exodus 23: 25, 26).
2. Worship is a time of receiving inspiration from God.
3. Worship is having an encounter with God.

Philosophy of Worship

The following is a description of philosophy of worship

1. The essence of worship is to acknowledge the Lordship of God in our lives.
2. Worship must happen on the individual level before it can happen on the corporate level. It is important to have personal devotions before one can enjoy corporate worship.
3. A time to allow the Holy Spirit to search and expose our hearts and thus leading us to surrender to him
4. Must lead to life transformation through an encounter with God.
5. Style of worship is based on target group.
6. Develop a worship team based on the spiritual gifts of the members.
7. Excellence, authenticity, and sincerity must be some of the values of worship.
8. Worship must be culturally relevant.

How to Improve Worship Service

1. As a leader pray about it during the week
2. Develop a worship team and have regular rehearsals and evaluations

3. Have a clear theme and goals of worship for each year
4. Make sure there is effective transition and flow. Those involved in the service must be prepared and be ready so that the program will run smoothly. Some churches very often waste between 30 minutes and one hour between Sabbath school and the Divine service.
5. Maximum participation
6. The service must be planned in such a way that it will be meaningful to regular attendees and invited guest
7. The worship team must be creative
8. Plan the worship and gather the needed resources
9. Evaluate the worship effectiveness
10. Cultivate a worship team
11. Create time for testimonies - what the Lord has done during the week.

Elements of worship

Elements of worship are the activities that takes place during the worship services. Different churches have different elements of worship. It is very important that the worship team very well that these elements are well planned in the worship service so that they flow without breaks and are assigned with time so that the service is well balanced.

The seven key elements that may be considered are:

1. Music
2. Offering
3. Prayer

4. Scripture reading
5. Delivery of the Word
6. Call to Worship
7. Announcement

Worship Evaluation

The trainees will be given time to evaluate and assess worship services during their training period and recess. The following will be among the criteria for assessment:

1. Is there a clear and unified theme?
2. Do all elements of the worship relate to the theme?
3. Are transitions smooth with good overall flow?
4. Is it God-centered and Bible-based?
5. Is there a clear application that calls for response?
6. Is the environment positive and conducive to worship?
7. Is there a good balance of joyfulness and reflection?
8. Was the worship culturally relevant?
9. Did it relate to the needs of the participants?
10. Was the congregation fully involved in what was happening?
11. Was the worship enjoyable, hopeful, and refreshing?
12. Was there a community building aspect to the service?
13. Were leaders prepared for the worship, and were they able to create a positive environment for worship?

14. Did the service stay in the time schedule?¹

A group of people who are very objective in the various churches should be selected to do an evaluation on a monthly basis. This group should include some elders and worship leaders as well as young adults who do not hold any office in the church to prayerfully answer the above listed questions so that the Church Board or the worship team will use the monthly evaluation as a guideline for improvement. Also during the training program there will be selected leaders in the training program will do some evaluation of the Sabbath service during the program for group discussions

Sermon Preparation and Delivery

The trainees will be exposed to different types of sermons such as expository, narrative, and topical and taught how to prepare and deliver them. A practical demonstration will be offered and tools for sermon preparation will be given to students. Recorded sermons of seasoned Seventh-day Adventist preachers on video and audio cassettes, will be given to the trainees to listen to and critique. They will be expected to prepare different types of sermons and will be given the chance to deliver some of the sermons they have prepared during the weekends of the training period in the near-by churches.

Reflection Assignment

During this session the trainees would be asked to write a one or two page reflection paper to compare what they have learned during the period with what they have

¹Baumgartner, Leadership Development class notes.

been doing in their local congregations. This comparative study will help them to know the areas that need improvement and what must be done to improve worship services.

Ministry Assignment

During the six month recession trainees are required to organize a seminar during the first month on one Sabbath afternoon for the local church members about inspiring worship, challenging the church to set goals for their church worship and to appoint a team that will be responsible for the Sabbath worship services. They should also select a theme for the year. After the worship training the trainees will visit some churches to observe their worship services after which they will critique or make an evaluation of the worship service, and they will be required to submit a report which will include the strengths of the worship service as well as suggestions to improve the worship service.

Resource Material for Worship

Robert E. Weber, *Worship is a Verb: Eight Principles for Transforming Worship* (Peabody, MA: Hendrickson, 1996).

Robert E. Weber, *Celebrating Our Faith Evangelism Through Worship* (San Francisco: Harper and Row, 1986).

Franklin M. Segler (revised by Randall Bradley), *Understanding, Preparing for, and Practicing Christian Worship*.

Jack W. Hayford, *Worship His Majesty* (Waco : Word, 1987).

James W. Torrance, *Worship, Community and the Triune God of Grace*. (Downers Grove, IL: InterVarsity Press, 1997).

D. A. Carson ed., *Worship: Adoration and Action* (Grand Rapids, MI: Baker Book House, 1993).

Howard W. Roberts, *Pastoral Care Through Worship* (Macon, GA: Smyth and Helwys Publishing, 1995).

Southern Asia Pacific Division Local Church Leadership Handbook: Training Church Leaders Phase III (Silang, Philippines: Southern Asia Pacific Division, Ministerial Department, 2000).

Session III: Leading Special Services

Most of the of the special services are led by pastors if they are present, but since the pastors are not available for most of these special services it is important that the lay-leaders are provided with the resources and training that will help them to perform their services. Portions of the *Ministers Manual* relating to special services will be used for this training.

Purpose

The purpose of this session is to train the lay-leaders so that they will be able to lead special services effectively.

Content

The content for this session will not be an exhaustive studies on these services but will make suggestions as to how to improve upon the services that they already know and do. The major services that frequently take place and needs proper attention and coverage:

1. Child Dedication
2. Church Dedication
3. Communion Service
4. Groundbreaking Service
5. Funeral Service

6. House Dedication
7. Prayer for the Sick
8. Wedding and Marriage blessing
9. Wednesday Prayer Meetings
10. Sunday Bible Studies

Child Dedication

The service would be organized to emphasize its four basic purposes:

1. To thank God for the miracle of birth
2. To covenant the parents and family to raising the child for Jesus
3. To commit the congregation to providing the facilities and support for assisting the family in its task.
4. To bless the child and dedicate it to God

The manual also gives suggestions as to the planning and conducting of the service. Some of the suggested texts for homily are: Deut 6:4,7; 1 Sam 1:27, 28; Pro 22:6; Matt 18:2, 6, 10; Matt 19:13, 15; Eph 6:4

Church Dedication

Church dedications are usually conducted by Conference or Mission officials but most of the planning is done by the local elders so it will help if they are introduced to the order of service, the type of people to be invited and roles individuals should play. The ministers manual has outlined the program and described other elements of the service. It will therefore be used to explain what the lay leaders should know and the role they should

play in planning and preparing for Church Dedication.

Communion Service

Communion services are mostly organized and presided over by ordained local elders except on those few occasions where a pastor may be present. It is one of the most solemn and joyous service in the Seventh-day Adventist Church if planned and organized well. It is also a time of spiritual renewal and heart searching. The lay-leaders in training will therefore be instructed about the importance of this service and the needed planning and preparation that they have to put into it. *The Seventh-day Adventist Church Manual* has mentioned several things that must be done for such meetings. Among those that will be discussed are:

1. When and how often to hold Communion services.
2. Preparing the emblems
3. Who may participate in the service
4. Sermon (several bible passages have been suggested)
5. Foot washing
6. Ending the service
7. Those unable to attend the service

Groundbreaking Service

Groundbreaking service is service conducted to start a church building. It is therefore not a sacred service. This is not a special service in Ghana but some of the churches do it. It brings unity among the members who have contributed to build a church

and if organized well helps them to remain focused.

The ministers manual has described some of the things to be considered in organizing such programs.

1. Planing the service
2. Setting the time
3. Inviting the guest
4. Preparing the site
5. Order of service

Funeral Services

A funeral is an important occasion in the Ghanaian culture. It takes several people in the community to celebrate the occasion and to pay their last respect to their loved ones. Sometimes those who attend such services run in thousands, and is therefore an important occasion for the church to give their support, show sympathy, and sorrow with the family. There are several traditions associated with funeral services in Ghana depending on the tribe of the dead. It is therefore important that the elders visit the family of the dead and explain to them the role the church will play in the funeral service. There are also several beliefs associated with the state of the dead and this will be a good time to explain this important and peculiar doctrine. It is also a time when people from all walks of life sit down quietly and listen to sermons of encouragement and hope.

The Seventh-day Adventist Ministers Manual has provided instructions on how to minister to the needs of the people that have lost their loved one and also how to organize and conduct funeral. The following areas need more attention:

1. Visiting the family
2. How to offer church support
3. The funeral service and officiating
4. Order of service
5. Helpful Bible passages for the sermon

House Dedication

House dedication is the wish of individuals who are moving to their new homes or moving to a new place. Even though it is not required and may be done only at the request of the individual it has become a significant service for a lot of Ghanaians and most of them practice it even in America. Lay leaders can therefore perform such a service. It is relevant to invite neighbors in the community since it is a way of introducing the member in the new community. Suggested order of service includes:

1. Prayer
2. History of the house
3. Message
4. Prayer of blessing
5. Special song
6. Benediction
7. House tour

Prayer for the Sick

Visiting and praying for the sick is an important work for lay leaders. Concerning

the healing ministry of Christ Ellen White wrote,

The Savior of the world devoted more time and labor to healing the sick than to preaching. His last injunction to His apostles, His representatives upon earth, was to lay hands on the sick, that they might recover. When the Master shall come again He will commend those who have visited the sick, and relieved the necessities of the afflicted. Well done, good and faithful servant! He will say 'enter thou into the joy of the Lord'.¹

When Christ sent His disciples to go out and preach the gospel they came back reporting success stories. Mark wrote, "they went out and preached that people should repent. They drove out many demons anointed many sick people with oil and healed them" Mark 6:13. Praying for the sick and anointing with oil is also recorded by James in chapter 5:14, 15 and it reads, "Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in the faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven." There has been some extreme cases as to the anointing of the sick . Some Christians do it so often that the anointing loses it's significance while others will only do anointing when someone is dying. The lay-leaders in training will be encouraged and be trained to be able to pray and anoint the sick as part of their ministry. *The Seventh-day Adventist Ministers Manual* has provided some useful information on ministry to the sick. It explains who should officiate at the service; how to prepare for the service as well as the order of service.

Wedding and Marriage Blessing

Marriages in Ghana are recognized by the Government and the church when customary rites are performed. A high percentage of the members did not have any

¹Ellen White, *Advent Review and Sabbath Herald*, February, 1898, 7.

wedding when they married. The leadership of the church therefore decided to introduce a “marriage blessing” which is not common in Western countries. A marriage blessing can be done even when the couple has a baby or when they have been married for awhile. According to the *Adventist Church Manual* only ordained ministers can exchange vows, give the charge, and declare the couple married. The main reason for introducing this subject is to encourage pastors with multi churches to have enough time to help plan and organize these services. The only role the pastors play in weddings and marriage blessings is to appear on the day of the event to perform the ceremony. Hence the local elders are responsible for the planning and organization of such ceremonies. The Minister’s Manual has given detailed instructions in the areas of counseling, program outline, music, those to be involved in the program, decorations, dress, photographs, reception, and other things that are necessary to know.

Wednesday Prayer Meetings

A lot of people attend Wednesday prayer meetings in Ghana and if there is a well planned meaningful service to attract and retain the members. In most of the churches prayer meetings are used for sermons and usually end with a short prayer. If the prayer meeting time is planned to include testimonies, prayer requests, series of prayers for the church, those with prayer request and a short reading of the Bible, it will not be boring. Below is a suggested Wednesday prayer program outline. Time has been assigned for churches that want to limit the program to one hour especially in Urban areas where some of the members live far from the place of worship. Where time is not a problem they can just follow the outline without time restrictions

1. Inspirational hymns (10 minutes)
2. Prayers (3 minutes)
3. Devotional message (10 minutes)
4. Hymn(s) (4 minutes)
5. Prayers (10 minutes, individuals, or group prayers)
6. Testimonies (10 minutes)
7. Prayer request and prayers (10 minutes)
8. Closing Hymn (2 minutes)
9. Benediction (1 minute)

Sunday Bible Studies

Sunday Bible studies are also well attended. The lay leaders in training will be given the basic tools to be able to develop a quarterly program. They will also learn the basic principles of Bible interpretation and be introduced to the basic materials to help them teach the Bible. Sample studies could be books of the Bible (studying one book at a time such as Daniel, Revelation, Romans, and others with the help of a lay Bible commentary), Bible doctrines, or a topic such as Health, Stewardship, and others. Most of the worship services are supervised and conducted by lay leaders who usually prepare and deliver sermons during Sabbath services and also handle Bible studies on Sundays. Since they also organize Wednesday prayer meetings, it is therefore important to help them to understand the basic principles of Bible interpretation and also be introduced to the basic Bible survey of the Old and the New Testament. Lecturers from Valley View University

will be invited to help in these session.¹

A Church Planting summit for the North American Division took place at Andrews University in June 1999. The materials that were provided for Bible studies contains some basic tools that deal with basic Bible interpretation for beginners, intermediates, and those in advance levels. These tools are very useful in the training program because for Bible studies to be effective they must minister to people at their levels. Each Bible study will follow the following steps: observation, interpretation, and practical application.

Observation focuses: On reading what the text says.

1. Observations basically deal with dividing the Bible book into layers such as people, places, events or ideas of the text. The book is then organized into sub-layers that include the historical setting and purpose of the book.

2. Observation deals with looking at the big picture at a glance, example outlining the book using themes.

3. Observation deals with the overall pattern of thought in the book.

Interpretation: is the art of explaining what the text means.

1. Letting the Bible explain what it means.

2. Using language to explain symbols and figurative speech.

3. Determine the author's writing style with original language tools, and how to use helpful original language tools, such as: *The Layman's Greek Concordance and*

¹ Valley View University is a Seventh-day Adventist University that has been accredited by Ghana Education Service Accreditation Board to issue undergraduate degrees. It is located in Accra, the capital city of Ghana.

Handbook for Bible study.

Application. The application is letting the text speak to my life

This section deals with, letting the Bible explain its relevance for today. This part deals basically with making connections with other passages in Bible, looking for parallels, contrasts and common elements. Identifying the principles and then make application to situations today that will make the text relevant.

Reflection Assignment

This session will cover materials that are not new to the leaders in training, and since most of the leaders have organized and conducted most of these services, it will be a good reflection exercise for them to select two or three of the services that they have conducted in the past and how they will organize the same service in the future using the information they have received from the training. What areas will need improvement?

Ministry Assignment

The trainees would be asked to prepare Bible Lessons and present Bible studies in the church and outside the church (to non-believers) during the recess period. They will give practical demonstrations of how to conduct any of the above mentioned service during the training program for the other trainees to observe and critique. They should be able to organize seminars for church leaders who were not able to attend.

Resource Materials

1. Seventh-day Adventist Church Manual
2. Seventh-day Adventist Minister's handbook

3. The Layman's Greek Concordance and Handbook for Bible Studies
4. The Bible
5. Christ Object Lessons, Steps to Christ, and other E. G. White writings

Session IV: Leading Committees

The Seventh-day Adventist Church is built on committees and hence the trainees will study the importance of the committees in the church, especially the church board, and how to organize and run committee meetings.

Purpose

Most of the church boards in Ghana meet without a pastor. The main purpose of this session of the training program is to teach the elders how they can plan and prepare for effective church board meetings.

Content

The main content for this session of the training is to plan and write the agenda for church board and other important meetings. Who should be contacted before preparing the agenda. Each trainee will be given ten minutes to prepare a sample agenda for his or her local church board meeting. They will also study basic rules governing the running of committees. There will also be a demonstration as to how to start and end a committee meeting. The role of the chairman in committees as well as meeting procedures will also be emphasized. There will be a group activity during the training program by allowing two groups to pair up. One of the groups will run a church board meeting while the other group act as observers for about twenty minutes after which the other group will also do

likewise. The evaluation will be discussed among the groups. The church board will also direct their attention to core ministries such as worship, outreach, discipleship, and administration.

Reflection Assignment

Leaders in training would be asked reflect and evaluate past meetings they have attended or chaired in the past years and how the seminars have helped them to improve on future meetings.

Ministry Assignment

During the six month recess the trainees will be expected to help their Church Boards to write a mission statement, which most of the churches do not have. They will also be encouraged to design a program that will involve majority of the church members if not all in ministry. The regional co-coordinators and selected district co-coordinators will be expected to support and help the trainees during the recess period. They will also discuss how they can involve most of the Church members if not all in ministry.

Session V: Leading Evangelistic Outreach

Evangelism is alive in Ghana and each year several thousands are baptized into the church. In April 2000 the Mark Finley evangelistic outreach resulted in the baptism of over 13,000 souls. In March 2004, over 5,000 people were baptized through Elder Folkenberg's global Evangelism program in only one Conference. An evangelistic series were also conducted in August and 7,500 were baptized. The Ghana Union Conference set a baptismal goal of 70,000 for the year 2004. The basic and popular method used in

evangelism is public campaign where usually a tent is pitched and the preacher speaks to the audience during the nights, for a period of 2-4 weeks.

Purpose

Ghanaians are very receptive to the gospel and hence less difficult to get new converts. The main problem facing the Seventh-day Adventist church in Ghana is not winning the people but retaining them. Since there are few pastors taking care of several churches, it becomes an extra burden for the district pastor to take care of the new converts who are baptized, hence some few months after the evangelistic series the newly baptized members leave the churches. About 20 percent of the converts leave the church.¹ There is therefore an urgent need to train lay members who will concentrate on nurturing new members. This section of the training will therefore focus on a planned evangelism that will focus on retention of members.

Content

This teaching material for this session will focus on evangelistic activities that will help to retain the new converts. Areas to be covered will include: need-oriented ministry, planting new churches, visitation and working on backsliders.

Need-Oriented Ministry

One of the solutions to this problem is to include other approaches to evangelism such as Need-oriented evangelism. Need oriented evangelism is "intentionally cultivating

¹Report of the fourth quarters for the year, 2000, 2001, 2002, and 2003 from the Secretary of Ghana Union Conference indicates that an average of 20 percent of the baptized members were reported missing.

relationships with non Christian people so that they can become fully devoted followers of Jesus Christ. By using appropriate ministries and authentic relationships, believers can guide others into the family of God.¹ If people are approached through their felt-needs it brings a bonding-relationship between the giver and the needy (receiver). Such bond formation can result in a friendship that will help to retain their interest. This relationship will make it easier to search for those who will leave the church. This approach to evangelism will be more useful especially in places where the Seventh-day Adventist church has already been established.

The already established churches can also use Small Groups for evangelism. The Small Groups will begin their evangelistic program by establishing relationships (making-friends) through visitation and prayers and through such visits they can identify the needs of the people and then can minister to their needs. Ellen White attests to the fact that, Christ method of ministry will always yield results:

“Christ’s method alone will give true success in reaching the people. The savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, Follow Me.... The poor are to be relieved; the sick cared, ignorant instructed.... We are to weep with those that weep and rejoice with those that rejoice.”²

Planting New Churches

Church planting has also been one of the most effective evangelistic strategies for reaching souls by the Seventh-day Adventist church worldwide and especially in Ghana. The method used for church planting is public evangelism and irrespective of the culture

¹Schwarz, *Natural Church Development*.

²White, *Ministry of Healing*, 143.

or the target group, the same evangelistic (doctrinal) messages are presented, which is not adapted to meet the needs of the people. Usually there is less ground preparation and a very poor follow up program, hence losing a high percentage of the converts.

Roland Allen, writing on the missionary methods of Paul, has mentioned several reasons why Paul planted Churches that were established with no fear that in his absence it might perish.¹ Rolland, has further mentioned that there is also a striking difference between Paul's preaching and ours. There is also a greater difference between his method of dealing with his new converts and what we do today.² He explains,

We can gather in converts, we often gather in large numbers, but we cannot train them to maintain their own spiritual life . our converts often display great virtues, but they remain, too often for generations, dependent upon us. We should endeavor to discover, as far as we can, the method of St. Paul in training his. For he succeeded exactly where we failed.³

It is therefore important that we design a program that will train lay-leaders in how to establish Churches so that they can last and also to nurture, train, and equip new converts for useful ministry. Russell Burrill supports the idea that new converts are to be trained as disciples and be taught to evangelize immediately after their conversion. He writes,

In order to carry on the kind of ministry, which Ellen White envisions for God's church, the majority of its members must be engaged in ministry. This approach does not work with only a handful of members involved. Our evangelistic mandate is built around lay people lovingly sharing Christ in the working world during the week. Therefore we desperately need to bring into the church people who are truly disciples

¹Roland Allen, *Ministry Methods, St. Paul's or Ours?* (Grand Rapids, MI: Eerdmans, 2003), 3.

²Ibid., 82.

³Ibid.

and immediately teach them to evangelize according to Christ's method.¹

Ellen White also affirms the training of new converts and engaging them in ministry by writing that, "As churches are established, it should be set before them that it is even from among them that men must be taken to carry the truth to others, and raise up new churches; therefore, they must all work, and cultivate to the utmost the talents that God has given them, and be training their minds to engage in the service of their Master."²

Visitation

Visitation to old and new members as well as non members in our neighborhood is a very important ministry that positively affects the spiritual health to those who do the ministry and to those who receive it. The trainees will therefore be encouraged to add visitation to their ministry. Visitation was among the characteristics that help the early church to grow. "Day after day, in the temple courts, and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ" (Acts 5:42). Paul also said, "I have taught you publicly and from house to house." (Acts 20:20). Ellen White also affirms this visitation ministry in the following words, "by personal ministry in the homes of the people, co-operating with the great Burden bearer, he shares their afflictions, comforts their distresses, relieves their hunger, and wins their hearts to God."³

¹Russell Burrill, *Radical Disciples for Revolutionary Churches* (Fallbrook, CA: Hart Research Center, 1996), 107.

²Ellen G. White, *Christian Service*, 61.

³White, *Gospel Workers*, 184.

The training program will help the trainees to be equipped for visitation. They will learn what to say, when to visit and what those they are visiting will expect from them.

Dealing with Backsliders

There is a high rate of apostasy in Ghana. As mentioned in chapter one about 20 percent of those who join the church leave. Searching for backsliders in Ghana is therefore very important. The Bible mandates the leaders (shepherds) of the church to search for the lost. The parables told by Christ in the fifteenth chapter of Luke about the search for the lost sheep, the lost coin, and the prodigal son is an important lesson for us to follow. *The Local Church Leadership Handbook for Training Church Leaders* by Southern Asia Division has mentioned several reasons why people become inactive or drop-out of the church. Among the reasons listed are:

1. Some have never been challenged to use their gifts
2. Some have a non-existent devotional life
3. Others have married unbelievers
5. Some become involved in sports on Sabbath
6. Some have been involved in crime
7. Some have moved to an area where there is no church
8. Others have attended non-Christian boarding school
9. Some are under church discipline
10. Some are working on Sabbath
11. Some of them have habits such as smoking, drinking, use of drugs

12. Some have found the church cold and unaccepting¹

Such visits must be well planned since reclaiming backsliders is a delicate ministry. The trainees will help identify members in the local church who can assist in this type of ministry. The southern Asia Pacific Leadership Handbook has mentioned the type of people who can do this kind of ministry. Those who can do this type of ministry must be:

1. Friendly, open and non-condemning
2. A good listener and allow them to express their anger if needed
3. Able to encourage and assure them of God's love
4. Have an understanding attitude and not to condemn
5. Prayerful, and invite them back to Christ

With good planning and prayers backsliders can be reclaimed.

Reflection Assignment

The lay leaders in training will be asked to discuss why about 20 percent of the converts are leaving the church from the districts they come from and from what they have studied at the training program should come out with suggestions as to how we can improve upon the high rate of apostasy.

Ministry Assignment

During the recess the trainees will be expected to organize Small Groups for need-oriented evangelism. The Small Groups will organize visitation programs with their

¹Southern Asia Pacific Division, *Local Church Leadership Handbook: Training Church Leaders Phase III* (Silang, Philippines: Seminary Press, 2000), 83.

series of visitations they will be able to identify some of the basic needs of the people. The Welfare (Dorcas) Society of the church will follow-up to provide the needs of those already visited. This will prepare their hearts to receive the word of God. After a relationship has been established, they would then be introduced to Christ.

The long-term plan is to train some of the trainees to become pioneer church planters, who will plant churches in some of the un-entered territories, using an approach that will nurture the new converts so that they will become faithful disciples and work for Christ. The members in the new churches planted will be trained to become lay workers in soul winning and support the lay-leaders in ministry. The new members will be trained to use their God-given talents and gifts for ministry and to support one another. The old members will be encouraged to take care of the new converts so that each new member can easily be supervised by an old one. They will therefore be responsible for one another. They will learn to visit one another, especially those who will not be regular attendees to church.

Session VI: Leading Towards Congregational Health

In this session, the trainees will study healthy churches in the context of "Acts Two" churches (Acts 2:41-47). If lay-leaders know what to observe in a healthy church it will help them to create an environment that will produce healthy churches.

Purpose

The purpose of this session is that after the training program the lay leaders will be able to identify healthy churches and also should be able to create an environment that will

make the churches healthy and grow.

The church of God has two main objectives. First and foremost to reach out to the lost and secondly to prepare members of the church for the second coming of Christ. Ellen White affirms this by writing that,

“The church is God’s appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God’s plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church ... are to show forth His glory.”¹

Content

During this session of the program the lay leaders will be exposed to characteristics of healthy churches. What helped the early church to grow will also be use in this session of the studies.

The Early Church

In Acts 2:41-47, the early church experienced a high growth rate. The practices listed in the text that helped the early church to be healthy include the following:

1. They continued in the Apostles' doctrines (teachings or Bible studies)
2. They fellowshiped and broke bread (loving or healthy relationship)
3. Prayers
4. They were together and had things in common (sharing and caring community)

The principles of church growth will be based on the book of Acts. The early

¹Ellen White, *The Acts of the Apostles* (Boise, ID: Pacific Press Publishing Association, 1989), 9.

church was a healthy church and grew beyond bounds. The characteristics that led to the growth of the early church will be considered. If we want to produce healthy churches, there is no other alternative than to incorporate the essential characteristics that helped the early church to grow. The Acts of the Apostles and the writings of Paul, succinctly agree that the early Christian church equipped her leaders for effective ministry (Eph 4:12; 2:2). They used their spiritual gifts for ministry (Romans chapter 12, and 1 Corinthians chapter 12), and had a passion for spiritual things. It was a church that prayed (Acts 1:14; 2:42-47; 4:23-31; 6:4; 12:12; 13:2; 16:25), and studied the word (Acts 17:11). They loved the Lord with all their heart, soul, mind and strength. The early church had a simple church organization and performed their services with order (1 Cor 14:40).

They also had a meaningful and inspiring worship that met the needs of the old and new converts (Acts 2:46, 47). They served the Lord with gladness and simplicity of heart. The presence of the Holy Spirit was felt during their worship hours and several of them had an encounter with the Lord. This was the essence of worship (Acts 2:3, 4; 4:31).

Another element that made the early church healthy was their Small Groups. They met in smaller groups (Acts 2:41-47). Several people in the early church had household churches and house worship (Acts 2:2, 46; 5:42; Rom 16:5; 1 Cor 16:19; Col 4:15)

The evangelism of the early church was need-oriented (1 Cor 9:22; Luke 15:2; Acts 6:4-6). The needs of the people were met and everything was shared with one another so that no one lacked anything. Need-Oriented evangelism is based on the needs of the community so as to become meaningful to the people. The early church was a caring and supportive community that showed a thriving loving

relationship (John 13:34, 35; 1 Cor 13). The trainees will be trained to create an environment that will nurture healthy churches for growth.

The early church grew because it was in a healthy environment. To be able to fulfill this great commission, the best approach is to create an environment that will produce healthy churches which will automatically result in growth, both spiritually and numerically. Church growth specialists have emphasized that churches are like living organisms that will grow naturally if they are healthy. Some of the advocates of these concepts are Christian Schwarz, *Natural Church Development*; Rick Warren, *The Purpose Driven Church*; and Ron Gladden, *The 7 Habits of Highly Ineffective Churches*. (Ron, who was a Seventh-day Adventist when he wrote this book, is not a member now but the resources in his book are very useful.)

To produce healthy churches, the eight quality characteristics proposed by Christian Schwarz in his book, *Natural Church Development*, will be used. Some of the quality characteristics like need-oriented evangelism, inspiring worship, empowering leadership have already been discussed. The other characteristics that will be looked at in this section will therefore be: Small Groups, Passionate Spirituality, Spiritual Gifts, Loving Relationships and Functional Structures.

The Church as a Living Organism

Rick Warren, the author of *Purpose Driven Church* argues that the church is a living organism. It is, therefore, natural for it to grow if it is healthy. He admits that it is wrong to ask what will make the church grow. The fact is that growth comes from God, and therefore the right question to ask is what keeps the churches from growing?

The task of church leadership is to discover and remove growth-restricting diseases and barriers so that natural, normal growth can occur¹. Rick mentions five main purposes of the church, which, when balanced, will promote health. It is the responsibility of the leader to balance the five purposes: fellowship, discipleship, worship, ministry and evangelism². Schwarz has listed eight essential qualities of healthy churches in his book *Natural Church Development*. These are: empowering leadership, gift-oriented ministry, passionate spirituality, functional structures, inspiring worship service, holistic small groups, need-oriented evangelism and loving relationship. Schwarz agrees that church growth is what only God can do, and God has provided everything the church needs to grow. If leaders would let go the obstacles to growth, the churches will grow.³

Gladden affirms that there are seven habits which will stop a church from growing, but if these seven habits are rightly used the churches will become healthy and grow. The seven habits Gladden listed are: the pastor, the facility, relationships, evangelism, the worship experience, the structure and vision.

Inspiring Worship

Worship has already been discussed as one of the important tasks of the lay-leader. Inspiring worship is one of the characteristics of a healthy church. It is therefore important that the trainees plan and prepare for meaningful church services that will meet the needs

¹Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995), 16.

²Ibid., 49.

³Christian A. Schwarz, *Natural Church Development* (Church Smart Resources, 1996), 6-10.

of the people they serve and their regular guest.

Gift-Oriented Ministry

The Seventh-day Adventist church in Ghana seldom trumpets the use of spiritual gifts. At the end of the church calendar year the nominating committees meet to recommend names to the church to hold church offices and to perform certain duties required by the church. Very often tasks are not distributed according to the gifts of the members.

It is beneficial to discuss the importance of spiritual gifts in the ministry of lay-leaders and of the church members in general. Ellen White has counseled the church to employ member's spiritual gifts for service. She wrote, "The special gift of the Spirit are not the only talents represented in the parables. It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service."¹ She wrote further that God has set in the church different gifts. These are precious in their proper places. Varied gifts and different agencies, all under the Lord's direction. One worker left to labor alone in the danger of thinking that his talent is sufficient to make a complete whole."²

Spiritual gifts are divine endowments or abilities God has given to His Church members to enable them to make their unique contribution, for meaningful service.³

¹Ellen G. White, *Christ's Object Lessons* (Washington, DC: Review and Herald, 1941), 328.

²White, *Evangelism* (Washington, DC: Review and Herald, 1974), 104.

³Connection aims at putting the right people, in the right places, for the right reasons. This is a resource produced by the North American Division Church Resources

Spiritual gifts inventories will be provided to the trainees to learn how to access their spiritual gifts so that they also can in turn, help their church members to access their spiritual gifts and equip them for ministry. Churches that cannot use inventories can through prayers, recommendations and affirmations from Christian friends and families identify their gifts. Those who are involved in ministries will soon receive affirmation that they have such gifts.

Passionate Spirituality

This is also referred to as spiritual formation. It is an important aspect of the training program since it deals with the leader's spirituality. Without it, the whole program will be something secular clothed with religious garb. Passionate spirituality is simply to have a strong desire for spiritual things such as prayer, meditation, and fasting. Bible studies that leads to a strong relationship with God. For physical growth the body needs nourishment and without proper feeding there is retardation in growth. This is applicable to spiritual growth, the spiritual dimension of the body needs to be fed with spiritual things such as prayer, meditation, and Bible study. The need of the Holy Spirit in the leader's ministry and spiritual life will also be emphasized.

Before the disciples received the Holy Spirit on the day of Pentecost they had passion for spiritual things. They sensed their need for it and with one accord pleaded for the Spirit. Ellen White describing the occasion records this,

“The disciples prayed with intense earnestness for a fitness to meet men. Putting away all differences, all desire for the supremacy, they came close together in Christian

Consortium, Pacific Union Church Resource Center, Baby Boomer Minister Resource Center, and Advent Source. (Portland, OR: Connection Resource Center, 1994).

fellowship. They drew nearer and nearer to God These days of preparation were days of deep heart searching. The disciples felt their spiritual need and cried to the Lord for the Holy unction that was to fit them for the work of soul saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls. They realized that the gospel was to be carried to the world, and they claimed the power that Christ has promised.”¹

The trainees will be encouraged and challenged to develop a plan of action that will help them to build a strong devotional life for an effective ministry. Spiritual leaders should not only perform a series of religious duties but to experience life of relationship and intimacy with God. Pastor Cho, who pastors the largest church in the world spends between one to five hours a day in prayers before any preaching assignment. His staff pastors also begin the day with an hour of prayer. This priority of prayer has a direct impact on the prayer lives of lay leaders.²

The trainees will be expected to learn the following key principles:

1. Passionate spirituality is not something we have. It is a path that we are on. It is continuous and must be pursued with persistency and diligence.
2. Jesus is the one who leads us down the path but we must be willing to follow.
3. Our passion or desire to learn will fuel our journey with Christ.
4. Spiritual disciplines are tools that enable us to develop relationship with God.
5. Small Groups are excellent contacts to facilitate spiritual growth.

The following are also some action points to spirituality which will help the students as they develop a personal relationship with Christ.

¹Erich Baumgartner's class notes from Ellen White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press, 1958), 37.

²Baumgartner, *MSSN 735 Strategy for Church Growth Syllabus*, Andrews University Seminary, 1998.

1. If you have lost your first love rekindle the flame.
2. Identify the mistakes, sins and strongholds that are stumbling blocks to spirituality.
3. Begin with your self to develop intimacy with God.
4. Foster spiritual growth within groups
5. Foster spiritual growth within the whole body.¹

Richard J. Foster has produced a study Guide for spiritual disciplines, which helps the individual to build a deeper relationship to God.² He has divided the book into three main parts:

1. Inward spiritual disciplines, which deals with meditation, prayer, fasting, and study.
2. Outward spiritual disciplines, dealing with: simplicity, submission and service.
3. Corporate disciplines, confession, worship, guidance and celebration.

All trainees will be encouraged and challenged to develop a plan that will help them to set aside some quality time for personal devotion and to have a personal experience with the Lord.

A call to ministry is first a call to spirituality. This is a great privilege rather than a heavy responsibility. Spirituality is personal. It must have a private dimension before it can have a public influence. It is a response to God's initiative, not something we initiate

¹Ibid.

²Richard J. Foster, *Study Guide for Celebration of Discipline* (New York, NY: Harper and Row, 1978).

on our own. It leads us to center ourselves in Him. Christ becomes the passion Lord of our lives. If there are only one-thing trainees and trainers must learn to do is to force themselves to be alone to pray.¹

Even though this message was written for pastors it is relevant and applicable for everyone who has been called into ministry both clergy and laity. It is addressed to spiritual leaders of the church. Whatever ministries we have been called to serve we need the Holy Spirit to empower us for that ministry. There are four reasons given in the Seventh-day Adventist Ministers Manual why spirituality is essential for pastors. These four reasons are also important for lay leaders in training since they will share some of the responsibilities of the pastor. In this context wherever the statement is applicable to the pastor the lay-leader will be used instead. The four reasons are:

1. Spirituality is essential to the *lay leaders* leadership. As leaders shepherd the flock of God, they must not do the work at the expense of their own salvation and the neglect of their own spirituality. "They made me the keeper of the vineyards, but my own vineyard I have not kept" (Song of Solomon 1:6). The revival of the churches depends on the revival of the leaders." Without this spiritual dimension, ministry degenerates to implementation of psychological technique, organizational methods and motivational cheer leading. Real power in ministry springs from spirituality that comes from a personal encounter with Christ."²

¹General Conference of Seventh-day Adventist Ministerial Association, *Seventh-day Adventist Ministerial Manual* (Silver Spring, MD: Ministerial Association of the General Conference of Seventh-day Adventist, 1992), 21-22.

²Ibid., 21.

2. Spirituality is essential to the *lay leaders* soul winning success. And the reason why our preachers accomplish so little is that they do not walk with God. He is a day's journey from most of them."¹

3. Spirituality is essential to the *lay leaders* preaching. Sermon preparation itself requires time for Bible study, prayer and meditation. It is important to feed yourself first before you feed others in the pulpit.²

If the preaching of the gospel is to exercise a great power over your congregation, it must either enlist extraordinary preachers or endow ordinary powers.

4. Spirituality is essential to courage. The lay leader also needs spiritual care and who helps the lay-leader spiritually, sometimes a fellow lay leader or a pastor, but very often what you need most of all, is time to listen to and talk with God.

The morning devotions will be assigned to pastors who can share their personal experiences with the trainees and challenge them to see the importance of spiritual formation in ministry. The morning devotion will be based on selected biblical leaders who can serve as models, especially their experience in spiritual formation and ministry. The selected characters are: Moses Joseph, Nehemiah, Christ, Paul and Peter. The emphasis on the devotions will be on the spiritual lives of the leaders. Certain characteristics of their lives such as their prayer life, humility, and knowledge of God, will be emphasized .

During the program the trainees will be expected to spend one hour at dawn each day to be alone with God. They will also be given time to share their spiritual experiences

¹Ibid., 21, 22.

²Ibid., 22.

with the Lord. They will also be required to develop a daily spiritual growth program outline (one hour devotional time with God), which shall be titled "An Hour Alone with God Each Day ." The program outline will show what the trainees will be doing during the one hour. The basic elements for the devotional time will include; prayers; bible study, meditation and intercession.

Loving Relationships

One other area that will be emphasized during the training program is loving and caring relationships. Tribalism is a problem in several countries in Africa. Tribal wars have resulted in the death of millions in Africa including Ghana. This problem has crept into the Christian churches including the Seventh-day Adventist Church especially in the cities where there are usually several ethnic groups. Sometimes it even affects the pastors and their relationship to other workers. Trainees will therefore discuss among themselves how they can help their local churches to develop loving relationships that can regenerate spiritual warmth and unity in the church. After the Lord's Supper, recorded in John chapter 13, Christ gave the disciples a new command. In verses 34 and 35 it is stated: "A new commandment I give to you, that you love one another. By this all will know that you are my disciples, if you have love for one another."

This is a command from Christ, which is not only to the disciples but also to all of Christ followers to the end of time. Ellen White, writing to affirm this loving relationship states,

"The golden chain of love, binding the hearts of the believers in unity, in bonds of fellowship and love, and in oneness with Christ and the Father, makes the connection perfect, and bears to the world a testimony of the power of Christianity that cannot be

controverted. Satan understands the power of such a testimony as a witness to the world of what grace can do in transforming character. He will work every conceivable device to break this golden chain which links heart to heart of those who believe the truth and binds them up in close connection with the Father and Son."¹

The devil knows that the strongest testimony about the power of Christianity is love. That people of all races can come together and knit as one family and one body with same mind and spirit but diverse, it is the biggest challenge of the church, and Satan therefore works against the church or followers of Christ so that he will break this bond of love.

In our fellowship meetings and worship services we must emphasize 1 Corinthians chapter 13 where Paul expounded on love and invites all Christians to covet that important gift.

Ellen White adds, "The strongest argument in favor of the gospel is a loving and loveable Christian."²

The trainees will be encouraged to reflect on the last two chapters of the first book of John. A brief summary of the love concepts in these chapters are:

3:10 whoever does not love his brother is not of God.

3:11 for this is the message that you heard from the beginning that we should love one another.

3:14 we know that we have passed from death to life, because we love the brethren.

3:16 by this we know love, because He laid down His life for us and we also ought to lay down our lives for the brethren.

3:18 let us not love in word or in tongue, but in deed and in truth.

¹Ellen G. White, *Testimonies for the Church*, vol. 3 (Boise, ID: Pacific Press, 1948), 187.

²White, *Counsels on Sabbath School Work* (Washington DC: Review and Herald, 1966), 100.

3:23 and this is His commandment that we should believe on the name of His son Jesus Christ, and love one another.

4:7 Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.

4:8 He who does not love, does not know God, for God is love.

4:11 Beloved if God so loved us we also ought to love one another.

4:20 If someone says, "I love God and hates his brother he is a liar and the truth is not in him.

4:21 He who loves God, must love his brother also.

Holistic Small Groups

One of the characteristics that help the early church to grow was small groups. The early Christians met in small groups in individual homes and in the community. The New Testament mentions several places where the early Christians had fellowship in homes

Biblical Basis of Small Groups

Small groups were formed in the early Christian church as household churches and their meetings were very prominent. The Bible mentions household meetings in the early church. The following are some examples:

Acts 2:2 "And suddenly there came a sound from heaven as of a rushing mighty

wind, and it filled the whole *house*¹ where they were sitting." Pentecost took place when they were worshiping and praising God in a *house*.

Acts 2:46 "So continuing daily with one accord in the temple, and breaking bread from *house to house* and did eat their meat with gladness and singleness of heart." The disciples moved from house to house for fellowship, sharing, caring and prayers.

Acts 5:42 "And daily in the temple, and in every *house* they did not cease preaching Jesus as the Christ." Romans 16:5 "Likewise greet the church that is in their (Priscilla and Aquila) *house* (see also 1Cor 16:19; Col 4:15; Philemon 2). Jesus Christ, our Perfect Model selected twelve(Small Group) and trained them for ministry.

Leaders for the Small Groups

For small groups to be effective and reproducible, the group leaders are to be trained and provided with resources that can help them to establish dynamic and healthy groups Carl F. George has provided some important suggestions in his book, *Nine Keys to Effective Small Group Leadership*. The following are some of the suggestions he made for Small Group leaders:

1. Establish goals for their groups what do they want to achieve as a group over a certain period of time.
2. Develop caring, nurturing relationships with one another.
3. Coach some of the group members so as to produce other group leaders. The leader should recruit an apprentice who is willing to lead another small group.

¹All emphasis on house is supplied.

4. Help members to identify their spiritual gift and draw such untapped talents into leadership training programs so that they can perform leadership roles.
5. Create a system that will help to contact people.
6. Always prepare before leading a meeting. This involves making time for reflection and for seeking God's guidance. It takes quality time to prayerfully ponder over the upcoming Small Group meeting and to receive the Holy Spirit's empowerment to lead.
7. Review the needs of the group from time to time especially in areas of maintaining loving, learning and caring environment.
8. Always have an agenda (program) for the meeting.
9. Create an environment that will encourage ministry.
10. Plan group events that will overlap with worship.¹

During the leadership training program, the trainees will be divided into small groups. Each group will be asked to appoint its own leader. The group will discuss the key points for Small Group leaders and develop a program that could be used by Small Groups in their churches. The program should include the following

1. Time for meetings
2. Place(s) of meeting
3. Goals for the group, especially in the following areas: spiritual, caring and soul winning.
4. Activities to be done by the group: prayers, fellowship, Bible studies, visitation and social activities.

¹Carl F. George, *Nine Keys to Effective Small Group Leadership* (Mansfield, PA: Kingdom Publishing, 1997), chapters 4-5.

The importance of Small Group formation cannot be over-emphasized. The trainees will be challenged to set goals in their churches, and when and how they will begin the formation of small Groups.

Ellen White has stressed the importance of Small Groups in supporting one another and in ministry. She wrote, "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err, . . . let the members be formed into small companies, to work not only for the Church members but for unbelievers. . . . Let them keep their bond of union unbroken, pressing together in love and unity encouraging one another to advance, each gaining courage and strength from the assistance of the others."¹

Functional Structures

This will take place during the fifth month of the training period starting from Friday to Sunday as scheduled. According to Schwarz, Functional Structures, which is one of the eight quality characteristics of Natural church development is the most controversial. He mentions that "one of the biggest barriers for recognizing the significance of structures for church development is the widespread view that "structure" and " life" are opposite."²

With the Seventh-day Adventist church in Ghana the most important area to address in this section is redirecting our departments into ministries. There are several

¹Ellen G. White, *Testimonies for the Church*, vol. 7 (Washington, DC: Ellen G. White Publications 1947), 22.

²Schwarz, *Natural Church Development*.

departments that may exist in the local church but not functional. They are created because it has been stated in the Church Manual. Ron Gladden has mentioned for a church to be effective and efficient organizational structure is mandatory.¹ He admits that, because of inadequate or even counter productive structures, a lot of energy, time and talent is squandered in the church.²

If a church is to be evangelically effective, the church leaders must work with the pastor to create a design that makes weaknesses irrelevant, maximizes strengths, and releases the gifts and passions of the members.³

It is important to understand that right structures will not cause a church to grow but wrong structures will prevent a church to grow.⁴ Gladden has suggested a church structure that will assure that every member gets love, everyone get to serve and the church continues to reach the lost.⁵

He has suggested three levels of structures:

1. The leadership team which is referred to as Church Board in the Seventh-day Adventist Church.
2. Core Ministries—Worship, Outreach, Discipleship, and Administration.
3. Small Group.⁶

¹Gladden, 104.

²Ibid.

³Gladden, 106.

⁴Ibid., 128.

⁵Ibid., 111.

⁶Ibid., 111, 116, 121.

Reflection Assignment

The trainees will be asked to make an evaluation of their churches and take note of the characteristics of church growth they have studied during the training program that are not found in their churches. They will also be required to make suggestions as to what they can do to introduce these characteristics in their local congregations.

Ministry Assignment

During the recess period the lay leaders who attended the training will be asked to teach healthy churches to their local congregations so that a lot of people from the local churches will understand and appreciate the concept of healthy churches. They will also be required to help their local churches to design a program that will be implemented in the local churches to help keep their churches healthy.

Trainees will use the resources and the knowledge they have received for practical ministry. They would be required to start Small Groups in their churches. They should also be able to teach Spiritual Gifts in their churches and help church members to identify their gifts and also make suggestions as to how their gifts could be used in ministry.

Resource Materials

1. The Bible
2. Steps to Christ (White)
3. Desire of Ages (White)
4. Christ Object Lessons (White)

5. Thoughts From The Mountain of Blessings (White)
6. The coming of the Comforter (Leroy Froom)
7. Biblical Hermeneutics
8. Carl F. George, *Nine Keys to Effective Small Group Leadership*.
9. Seeds '99, *A Church Planting Summit Manual*.
10. Ellen White, *Testimonies for the Church, vol. 3, and Acts of the Apostles*.
11. Bruce Bugbee, Don Cousins, Bill Hybels, *Implementing Spiritual Gifts in the Church: Connections*.
12. Richard J. Foster, *Study Guide for Celebration of Discipline*.
13. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow*.
14. Paul Y. Cho, *Prayer--Key to Revival*.

APPENDIX B

Model Lesson Plan

Lesson plan will be written out for all the topics to be discussed during the training session. Leading worship which is one of the subjects has been selected as a model for how the other lesson plans will look like.

Topic: Leading worship

Introduction

A. Purpose

1. The purpose of this seminar on worship is to introduce the lay-leaders to the importance of worship in the Seventh-day Adventist. It will describe what worship is, and also the elements and philosophy of worship.
2. Most of the elders use same order of service each Sabbath. The elders will be exposed to different forms of worship and be encouraged to design their own order of service.
3. Help the trainees to be able to prepare and deliver sermons

B. Objective

When the session is completed the trainees should be able to

1. Describe the purpose of worship
2. Plan their own worship services including order of worship
3. Know the elements of worship and how to balance them in worship services
4. Must be able to evaluate or critique a worship service
5. Prepare two sermon outlines

C. Description and Purpose of worship

1. Worship is a personal and corporate encounter with God
2. It is infused with joyous exultation and reverence
3. Testimonies and praise to be included-praising the lord for what he has done during the week

D. Philosophy of Worship

1. To acknowledge the worship of Christ in our lives
2. Members must prepare their hearts before worship
3. Worship must transform lives
4. Style of worship must be based in target group

E. Elements of worship

1. Announcement
2. Call to worship
3. Music
4. Offering
5. Prayer
6. Scripture Reading
7. Preparation and Delivery of the Word

F. Improving Worship Service

1. Develop a worship team and pray for the Holy Spirit to lead
2. Have a clear theme and goals of worship each year

3. Make sure there is effective transition and flow
4. Plan for maximum participation
5. Plan the worship with some creativity
6. Evaluate the effectiveness of the worship

G. Worship Evaluation

1. Is there a clear and unified theme?
2. Do all elements of the worship relate to the theme?
3. Are transitions smooth with good overall flow?
4. Is it God-centered and Bible-based?
5. Is there a clear application that calls for response?
6. Is the environment positive and conducive to worship
7. Is there a good balance of joyfulness and reflection?
8. Was the worship culturally relevant?
9. Did it relate to the needs of the participants?
10. Was the congregation fully involved in what was happening?
11. Was the worship enjoyable, hopeful, and refreshing?
12. Was there a community building aspect to the service?
13. Were leaders prepared for the worship, and were they able to create a positive environment for worship?
14. Did the service stay in the time schedule?

The instruction will be in a form of seminar so that student can share their personal experiences in worship.

H. Sermon Preparation and Delivery

1. The preachers spiritual preparation. Preaching is an overflow of the preachers in-filling of the Holy Spirit.
2. Sermon or preaching must be biblical (2 Tim 4:2 preach the word).
3. The message must be relevant. And be applicable to the listeners.
4. More time in sermon preparation produce good sermons.
5. The message must be presented clearly and distinctly.

“So they read distinctly from the book in the law of God; and they gave the sense, and they gave the sense and helped them to understand the reading.”(Neh 8:8).

Ellen White also wrote, “The culture and right use of the voice are greatly neglected. There are many who read and speak in so low a manner that they cannot be readily understood. Some have a thick, indistinct utterances, others speak in a high key in sharp, shrill tones that are painful to hearers. By diligent effort all may acquire the power to read intelligibly and speak in a full, clear, round tone, in a distinct and impressive manner. By doing this we may greatly increase our efficiency as workers for Christ.

Group Discussion

After the Seminar the trainees will be divided in to groups and the groups will be asked to do and discuss the following.

1. What is worship?
2. What are the elements of worship?
3. Why is the planning of worship important?
4. What is the purpose of a call to worship?
5. What are the elements of a good congregational prayer?
6. Write an order of worship?
7. How can you encourage the congregation to participate in the worship experience?
8. Organize a worship service and critique
9. What are the main parts of a sermon?

During the first Sabbath (Saturday) the trainees will be divided into two main groups. One group will be assigned to churches where they will be responsible to plan and lead the worship service. The other group will also visit other assigned churches but they will just observe and evaluate the worship service. The next day (Sunday) they will do some debriefing and share some of their experiences at the various worship services. The following week-end the groups will change their schedules. Those who participated the past week end will be observers and those who observed will participate in the service.

In-Ministry and Reflection

The trainees are expected to prepare two Bible studies one to teach church members and the other one to teach outsiders. They will also be required three sermons one each on topical, narrative and expository sermons. They will also be expected to make at least one sermon delivery in a church, one Bible studies in the church and one

outside the church (non-Adventist). They will be expected to record the sermons they deliver and if possible the Bible studies they give to Church members and non Adventist for the other students to critique.

At the end of the training session a special dedication service will be conducted. The Ghana Union Conference and the other field officers represented will be invited to take part in the dedicatory service. During the dedicatory service the trainees would be challenged to dedicate themselves for the lay-ministry work.

After the six months recess all trainees will be invited for a weekend revival, and testimony service where they will be given the chance to share their success stories and challenges.

Daily Program Outline

Opening Night

4:00 p. m. - 6:00 p. m. Registration and Dinner

7:00 p. m - 9:00 p. m. Official Opening of the Program (welcome address) by Ghana Union Conference and Other Fields Officers.

1. Introduction of the program highlight for the two weeks by the program director
2. Aim, purpose and objective of the program by the program director
3. Devotion (Selected Officer)

Daily Program

6:00 a. m. - 7:00 a. m. Devotion

7:30 a. m. - 8:30 a. m.	Breakfast
9:30 a. m. - 10:30 a. m.	Seminar I
10:30 a. m -12:00 p. m.	Group Discussion
2:30 p. m - 2:45 p. m.	Lunch/rest
3:00 p. m. - 4:00 p. m.	Seminar II
4:00 p. m. - 5:30 p. m.	Group Discussion
5:30 p. m. - 6:30 p. m.	Dinner
7:00 p. m. - 8:30 p. m.	Presentation
8:30 p. m. - 9:00 p. m.	Reflections & Prayers

Sabbath Program

5:30 a. m. - 6:30 a. m.	Devotion
7:00 a. m. - 8:00 a. m.	Breakfast
9:00 a. m. - 12:30 p. m.	Worship in Selected Churches
12:30 p. m. - 1:30 p. m.	Lunch
1:30 p. m. - 2:30 p. m.	Break
3:00 p. m. - 4:30 p. m.	Group Discussion
4:30 p. m. - 6:00 p. m.	Presentation
6:00 p. m. - 7:00 p. m.	Dinner
7:30 p. m. - 8:30 p. m.	Lecture
8:30 p. m. - 9:00 p. m.	Reflections & Prayers

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Marital Status: Married (children: 4 sons-Nathaniel, Isaac (Jr), Jared and Jason)

Spouse: Regina B. Boateng

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Education

1981-86 {B.S. in Chemistry (major); Biology (minor); Diploma in Education}.

University of Cape Coast, Ghana

1988-92 (M.A. in Pastoral Ministry), Andrews University Extension program at
Adventist Seminary of West Africa, Nigeria

1994-95 24 graduate credits in Islamic Studies, McGill University, Montreal,
Canada

1996-06 M.Div. Equivalency and Doctor of Ministry, Andrews University, Berrien
Springs, MI, USA

Work Experience

1979-81 Secondary (High) School Science Teacher (Simms and Okomfo Anokye
Secondary schools)

1984-85 President, Ghana National Association of Adventist Students-Coordinated
the activities of Adventist students in secondary and tertiary institutions in
Ghana.

1986-89 Chemistry teacher and House master (Dean of boys), Seventh-day
Adventist Secondary School, Bekwai-Ashanti, Ghana

1986-89 Secretary- Lay Advisory Counsel, Central Ghana Conference, Ghana

1989-90 Senior Chaplain, Seventh-day Adventist Secondary School, Bekwai,
Ghana (almost one thousand students)

1990-93 Youth, Sabbath School and Campus Ministries Director for Central Ghana
Conference with membership of about 80,000.

1993-94 Bantama District pastor with 21 churches and about 5,000 members

1994-96 Volunteer pastor, Montreal Ghanaian Seventh-day Adventist Church.

1996-98 President, Ghanaian Adventist Fellowship-Andrews University

1998-99 Teacher, Excel Adventist Academy, Houston, Texas, USA

1999-01 Principal, Greater Houston Adventist School, Houston, Texas, USA

2000-06 Pastor, Columbus Ghanaian Seventh-day Adventist Church

2001-06 President of the Coordinating Committee of the Ghanaian Churches in
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work in Ghana