

Andrews University

Digital Commons @ Andrews University

Dissertation Projects DMin

Graduate Research

2010

The Role of the Pastor in a Multi-Church District in East Zimbabwe Conference of Seventh-day Adventists

Robert Muzira
Andrews University

Follow this and additional works at: <https://digitalcommons.andrews.edu/dmin>



Part of the [Practical Theology Commons](#)

Recommended Citation

Muzira, Robert, "The Role of the Pastor in a Multi-Church District in East Zimbabwe Conference of Seventh-day Adventists" (2010). *Dissertation Projects DMin*. 667.
<https://digitalcommons.andrews.edu/dmin/667>

This Project Report is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Dissertation Projects DMin by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.

ABSTRACT

THE ROLE OF THE PASTOR IN A MULTI-CHURCH DISTRICT IN EAST
ZIMBABWE CONFERENCE OF SEVENTH-DAY ADVENTISTS

by

Robert Muzira

Adviser: Stanley E. Patterson

ABSTRACT OF GRADUATE STUDENT RESEARCH

PROJECT DISSERTATION

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE ROLE OF THE PASTOR IN A MULTI-CHURCH DISTRICT IN EAST ZIMBABWE CONFERENCE OF SEVENTH-DAY ADVENTISTS

Name of researcher: Robert Muzira

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

Date completed: August 2010

Problem

Some Seventh-day Adventist Church members in Chiremba West District, Harare, East Zimbabwe Conference, complained that I, the district pastor, was not ministering to them effectively. The district has a total of seven organized churches and a membership of 5,135 (E.Z.C. Church Membership Record Book, 2008). Despite the high membership, members' expectations are that I attend all family or church programs. The purpose of the project was to discover the professional role for the pastor in a multi-church district, and also to uncover the expectations that church members have of their pastor in a multi-church district. Defining those expectations enables the pastor to understand how he can minister most effectively to the district.

Method

Seventh-day Adventists in Chiremba West District 18-70 years of age were put into focus groups of seven to ten individuals, and questionnaires were administered to

them as a way of collecting data (see appendices A-T). The research method used was descriptive qualitative. The research was approved by the Institutional Review Board (Protocol number 08-089). A balance of men and women, educational achievement, and age was more or less maintained in the sample.

Results

Church board members, elders, and the church members in Chiremba West District joined and participated in different ministries that were introduced by the district pastor. Priesthood of all believers was seen and experienced in Chiremba West District. Burn out is now the thing of the past to the district pastor.

Conclusions

The church members in Chiremba West District are happy that their pastor is spending more time in church administration, training church members for ministry, and visitations. Of those who were interviewed, more than 50% agreed that the pastor's role is to empower and engage his church members in ministry consistent with the gifts given them by the Holy Spirit.

Andrews University
Seventh-day Adventist Theological Seminary

THE ROLE OF THE PASTOR IN A MULTI-CHURCH DISTRICT IN EAST
ZIMBABWE CONFERENCE OF SEVENTH-DAY ADVENTISTS

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

by
Robert Muzira
August 2010

©Copyright by Robert Muzira 2010
All Rights Reserved

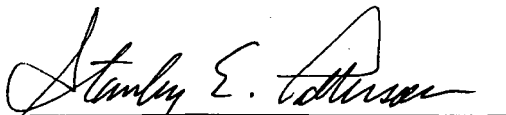
THE ROLE OF THE PASTOR IN A MULTI-CHURCH
DISTRICT IN EAST ZIMBABWE CONFERENCE
OF SEVENTH-DAY ADVENTISTS


A project
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

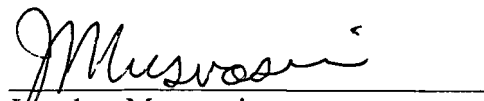
by

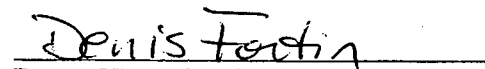
Robert Muzira


APPROVAL BY THE COMMITTEE:


Adviser,
Stanley E. Patterson


Director of DMin Program,
Skip Bell


Jonathan Musvosvi


Dean, SDA Theological Seminary,
Denis Fortin


David Penno



Date approved

TABLE OF CONTENTS

LIST OF TABLES	vii
LIST OF FIGURES	viii
ACKNOWLEDGEMENTS	ix

Chapter

1. INTRODUCTION	1
Personal Historical Background	1
My Call to the Ministry.....	1
The Ministry.....	2
Purpose of the Project	3
Statement of the Problem.....	3
Statement of the Task.....	4
Justification for the Project	4
Description of the Project Process	5
Expectation from this Project.....	6
Definition of Terms.....	6
Limitations of the Project.....	8
Delimitations.....	8
Methodology	8
2. A BIBLICAL STUDY OF EMPOWERMENT, CALLING, AND GIFTING OF ALL BELIEVERS	10
Calling of the Christian.....	10
Empowerment, Calling, and Gifting of All Believers in the Old Testament.....	13
The Faithful.....	16
Empowerment, Calling, and Gifting of All Believers in the New Testament .	17
Priests.....	18
Apostle	19
Elder and Bishop.....	20
Deacon and Minister.....	20
Pastor or Shepherd	20
The Church at Pentecost	21
The New Testament Clergy	22
Priesthood of All Believers in the New Testament.....	23
The Early Church.....	26

-	Persecution of the Early Church in Jerusalem	28
	Paul as an Equipper of All Believers	29
	Believers in Mutual Dependence	30
	Paul on Leadership and Shepherding of the Church.....	31
	Jesus as an Equipper of the Apostles	32
	Empowerment, Calling, and Gifting of All Believers in Early	
	S.D.A. System.....	35
	Lay-Driven S.D.A. Church	36
	Mission of the Early S.D.A. Church	37
	Itinerant Clergy in the Early S.D.A. Church.....	38
	Biblical View of Equipping Pastoral Leadership.....	39
	Training the Church	39
	Training the Clergy	41
	An Equipping Pastor	42
	Summary	43
3.	LITERATURE REVIEW AND CURRENT CHALLENGES IN MULTI- CHURCH PASTORING IN EAST ZIMBABWE CONFERENCE	45
	The Challenge of Pastor/Member Ratio	45
	Developing a Culture of Empowering the Laity in the Local Church.....	46
	Leadership and Volunteers	46
	Pastors and Volunteers.....	47
	The Holy Spirit as an Equipper of Men and Women for Ministry	48
	Equipping and Spirituality of the Church	49
	Leadership, Vision and Training.....	50
	Leaders	51
	Vision	53
	Training.....	54
	Leadership and Evangelism	55
	Leadership and Delegation	56
	Characteristics of the Leader-Servant From Isaiah 53.....	57
4.	METHODOLOGY	58
	Introduction of C.W.D. Empowering Programs	58
	Designing Effective Local Leadership Structure.....	58
	I do, You Observe	58
	We do It Together	59
	You do, I Observe	59
	Lessons from Moses' Ministry	60
	Staffing Strategy in a Multi-church District	61
	Chiremba West District Executive.....	61
	Chiremba West District Committee.....	62
	Chiremba West District Organogram	64
	Training District Leaders to be Effective Leaders	65
	Equipping and Engaging the Church in Ministry	67
	Kentucky Prison Project	67
	Adventist Men Organization (AMO) Projects.....	68

- Women's Community Ministries and Dorcas Society.....	68
District Quarterly Meetings	69
Cottage Crusades	70
Prayer Bands	70
Tithes and Offerings Strategy	71
Seminar Material.....	71
Health Consultations.....	72
Evaluation Induction and Training	73
Organizing Local Churches into Smaller Zones.....	73
The Strategy for Visiting Church Members.....	74

5. RESULTS OF TRAINING AND EMPOWERING CHIREMBA WEST LEADERS..... 77

Introduction.....	77
What to Consider When Pastoring a Multi-church District.....	77
Survey Findings	81
Project Impact on Chiremba West District.....	82
Church Growth for the Past Five Years (2004-2008).....	82
Patterns of Church Membership Growth in Chiremba West District.....	82
C.W.D. Membership over the Past Five (5) Years (2004-2008)	82
C.W.D. Church by Church Membership Growth 2004-2008	83
C.W.D. Tithes and Offerings for the Past Five Years (2004-2008)	85
Summary.....	86
E.Z.C. Five-year Membership Growth (2004-2008)	87
Self-awareness	88
Self-management	88
Self-development	89
Mission.....	89
Decision-making.....	89
Belonging.....	89
Aloneness.....	90
C.W.D. Pastor's Daily Schedule.....	90
Needs and Objectives in the Multi-church District.....	91
Conclusions.....	92
Recommendations.....	96

APPENDICES

A. Ministry to the Grieving.....	101
B. Performance of Key Duties by the Church Elder	106
C. Church Leaders and Volunteers In the Church.....	111
D. Elder's Duties and Responsibilities	116
E. Elder and Chairing of Committees	118
F. Elder's Wife	120
G. Church Clerk's Duties and Responsibilities	122
H. Church Board/Business Minutes Writing	123
I. Personal Ministries Department.....	127
J. Duties of the Church Treasurer.....	129

K. Deacons* Duties and Responsibilities.....	130
L. Deaconess` Duties and Responsibilities	131
M. The Cooperation Of The Laity And Pastors	133
N. "Be Ye Faithful Unto Death".....	137
O. Names of the Rulers before Saul was Anointed King.	139
P. Kings of Israel.....	140
Q. Kings of Judah	141
R. The Form of Organization in the S.D.A. Church.....	142
S. Questionnaire.....	143
T. Chiremba West District Constitution.....	146
U. Andrews University Research Authorization	154
REFERENCES	156
VITAE.....	163

LIST OF TABLES

1. Male and Female Respondents' Response.....	80
2. Respondents' Response	81
3. Five-year Membership Growth of C.W.D.	83
4. 2004 Membership Change Details of C.W.D.	84
5. 2005 Membership Change Details.....	84
6. 2006 Membership Change Details of C.W.D.	84
7. 2007 Membership Change Details of C.W.D.	85
8. 2008 Membership Change Details of C.W.D.	85
9. 2004-2008 Trust Funds Change Details of C.W.D.....	86
10. Five-year (2004-2008)Membership Growth of E.Z.C.....	87

LIST OF FIGURES

1. Chiremba West District Organogram64
2. Local Church Organogram in Chiremba West District65

ACKNOWLEDGEMENTS

While it is not possible to mention all those who made some contributions to the completion of this Project Dissertation, I specially want to acknowledge the following: Stanley E. Patterson, PhD (S.D.A. Theological Seminary Christian Ministries Department, Andrews University), my Research Adviser, spent long hours guiding the Project Dissertation from its beginning to its end. The speed with which he read and made constructive observations before returning the Project Dissertation surprised me.

Jonathan Musvosvi, DMin, (Pastor, Chiremba East District in E.Z.C), my second reader, and David Penno, PhD (Andrews University) my third reader. Dr. D. Morris, Dr. Doukhan, Dr. S. Bell, Dr. R. Du Preez, and Dr. K. Hall. thank you for mentoring me. My appreciation goes to my parents, Alexander Kirion and Shumirai Muzira, my brothers, sisters, and colleagues, Elder Robert Jephret Muzira Snr, and DMin cohort members for encouraging me to study. My appreciation is extended to S.I.D, and E.Z.C. who provided the bursary. Dr. Ella Kamwendo; Dr. P. Mazani; Pr. and Mrs. A. Sikhosana; Pr. M. Gwasira; Pr. B. Garwe; Pr. I.Gwizo; Mr. & Mrs. T. Paunganwa; Pr. & Mrs. O. Muza; Noel Ganduri; Pr. S. Mugadhui; Pr. M. Pacheco; Pr. G. Rwodzi; Z.U.C; Pr. E. Chinembiri Jnr; T. Chisewe; D. Garikayi; F. Chiremba; Pr. J. Muzira; and Pr. P. Mubonderi: thank you all. Pastor Jim M. L. Phiri, thank you for showing me what ministry is all about. Andrews University, Helderberg College, Solusi University, Harare Theological College, E.Z.C. colleague officers (Pr E. Chifamba & J. Runhare) and E.Z.C. family, thank you. Chiremba West District, thank you very much for teaching me leadership.

Special thanks go to my lovely wife Dumisani Rumbidzai (MSc). for her moral support, prayers, and love. May her days increase! Our daughters: Nyasha (5 years 10 months old) and Nokutenda (1 year 8 months old), God bless.

Finally, I give thanks to God the Father, God the Son, and God the Holy Spirit for health, strength, and zeal to complete this Project Dissertation and allowing me to participate in the business of saving souls for God's kingdom.

CHAPTER 1

INTRODUCTION

Personal Historical Background

I was born on the 28th of July 1974. I am the first born in a family of seven (four boys and three girls). I was brought up in an Adventist family, being a third generation Adventist. I attended Machingambi Primary School in Masvingo Province, Zimbabwe (1981-1986) and Warren Park 3 Primary School in Harare (1987) for my primary education, i.e., grade one (1) to grade seven (7). For my secondary education, I attended Ruya Adventist High School in Mashonaland Central Province, Zimbabwe (1988-1991).

My Call to the Ministry

When I was in primary school my parents and my pastor told me that I had a passion for preaching. I was active in the local church's preaching band and the Sabbath school choir. I was also active in the local pathfinder club. I was already involved in various church activities by the time I went to Ruya Adventist High School. While at Ruya Adventist High School, for two consecutive years I was the pathfinder director and also in charge of the boys' prayer band. After my secondary school education, I worked in Central Zimbabwe Conference as a literature evangelist from 1992 to 1993.

I also studied for an Advanced Diploma in Christian Salesmanship at the Zimbabwe Union Conference Literature Ministry Seminary where I graduated in

March of 1993. During the time I was a literature evangelist I ran four crusades and also conducted funeral services. In September 1993, I enrolled at Andrews University's extension campus Solusi University into the Bachelor of Arts in Theology program and graduated in 1997. For the four years I was at Solusi University, I was a self-sponsored student. The Solusi University Church elected me as the pathfinder director for two years. I also served Solusi University Chorale for two years as its chaplain. During my tenure as the pathfinder director, many young people completed their requirements and graduated.

I believe that pastoring, teaching, preaching, singing, and organizing are some of my spiritual gifts. In my quest for further education, in 2002, I enrolled at Solusi University for the Master of Arts in Religion, and graduated in 2005 Magna Cum Laude. My Master of Arts Thesis was entitled: A Hermeneutical Exposition of the Man of Sin the Son of Perdition in 2 Thessalonians 2: 1-12.

The Ministry

Since the time I left college, I have worked for the church in different capacities in the East Zimbabwe Conference as outlined below:

1. July 1997 to December 1998 Marondera District pastor (Mashonaland East Province),
2. January to December 1999 Chaplain and Bible teacher at Nyahuni Adventist High School (Mashonaland East Province),
3. January 2000 to November 2003 Hatcliffe District pastor (Harare, Mashonaland East, and Mashonaland Central Provinces),
4. December 2003 to July 2006 Harare North District pastor (Harare Province),
5. August 2006 to December 2008 Chiremba West District pastor (Harare Province),

6. November 2004 to November 2007 I was a member of East Zimbabwe Conference Executive Committee.
7. November 2007 to Date, I am a member of Zimbabwe Union Conference Executive Committee.
8. January 2009 to date, I am the Executive secretary for East Zimbabwe Conference, becoming the first young person to occupy such a post in the conference.

I was the first single pastor in the history of the Zimbabwe Union Conference, to be ordained into the gospel ministry on the 17th of August 2001 at Nyahuni camp-meeting in Mashonaland East province. I am happily married (2002) to Rumbidzai D Muzira who has recently finished her Master of Science degree in finance and investment, and we have two daughters, Nyasha who is five years and ten months old, and Nokutenda, who is one year and eight months old. On the 6th of November, 2007, after passing the Zimbabwean government marriage officers' exam, I was registered as a marriage officer.

Purpose of the Project

The purpose of the project was to discover the professional role expectations for the pastor in a multi-church district, and also to uncover the expectations that church members have of their pastor in a multi-church district. Defining those expectations helps the pastor to understand how he can minister most effectively in the district.

Statement of the Problem

Some Seventh-day Adventist Church members in Chiremba West District in the affluent upmarket suburbs of Harare, East Zimbabwe Conference, used to

complain that I was not ministering to them effectively as their pastor. Chiremba West District has a total of eight congregations (seven organized churches and one company) and a membership of 5,135 (East Zimbabwe Conference Church Membership Record Book, 2008). Despite the high membership-to-pastor ratio in the district (5,135: 1) members expect that I preach regularly, conduct all funeral services, chair all church boards, attend birthday parties, weddings, and graduations, visit in homes or at work, resolve conflicts in the churches and in homes, answer theological questions, and provide spiritual direction. Unable to satisfy the unrealistically high expectations, I experienced frequent discouragement and periodic "burn out" and began looking for a solution that met the needs of my church as well as provided for a balanced professional and personal life for myself.

Statement of the Task

The task of this project was to design and pilot programs in Chiremba West District, East Zimbabwe Conference that empower and challenge the church elders and church board members to share pastoral ministry duties in their congregations. The project also investigated how the leadership empowering programs contribute to more realistic expectations and enhance the pastor's effectiveness, and increase spiritual growth of the church members.

Justification for the Project

For the past five years (2004-2008), the church membership in Chiremba West District has been increasing, yet the number of pastors has not increased. Surprisingly, the bulk of the new converts are young people who seem to have many theological questions that need to be addressed. One pastor cannot meet their expectations. This

was investigated to determine ways in which the pastor can minister to this large and growing church membership effectively.

I cannot adequately meet the needs and expectations of the increasing membership alone. My tendency before embarking on this project, was to do all pastoral duties alone instead of empowering elders, church board members, and the church-at-large to help me.

Description of the Project Process

Theological reflection focused on empowerment, calling, and gifting of all believers in the Old Testament, New Testament, early church, and in early Seventh-day Adventist system. Ellen G. White's writings on the expectations of a shepherd and pastor as an agent for equipping the church were examined.

Current literature on the subject was reviewed. This literature included books, journals, magazines, articles and dissertations on the skills of a pastor in empowering and leading his congregations. The lessons, principles, and fundamentals which help the pastor and church board members to minister effectively to church members in the district were derived from current literature.

Data from the Chiremba West District in relation to membership and trust funds was collected from East Zimbabwe Conference Secretariat, and from the respective churches in Chiremba West District. Data about the current situation of member participation in God's work in the district was obtained from the churches in the district.

Focus group discussions were done with the church elders and church board members in order to design questionnaires. Questionnaires were administered to seven focus groups in the seven churches of Chiremba West District. Strategies for empowering Chiremba West District leaders were developed and implemented. An

evaluation of the empowering leaders' programs in Chiremba West District was done through the administering of evaluation forms to churches in the district. A report on the experience was made for sharing with other Seventh-day Adventist multi-church districts in the Zimbabwe Union Conference. This project was completed by December 2008.

Expectations from this Project

This project helped the church elders, church board members, and church members of Chiremba West District to be actively involved in ministry with me. Concurrently, the project helped me develop my leadership and equipping skills as a pastor in East Zimbabwe Conference. In addition, this project helped me as a pastor to identify good leadership models and implement them in Chiremba West District, and provided strategies for other pastors to lead their church elders, church board members, and eventually members to effective ministry in a multi-church district. On a broader scale, this project aided the East Zimbabwe Conference and Zimbabwe Union Conference pastors to be better equippers, and be co-workers with the laity in multi-church districts.

Definition of Terms

Apostle: Someone who is sent out by God for a specific mission.

Conference: A number of churches in a particular region of the Seventh-day Adventist Church put together for administrative purposes.

C.W.D.: Chiremba West District

Delegation: George and Robert (1992) define it "as the process of identifying your work responsibilities and assigning portions of your work to others, so that the subordinates become fulfilled and the task is accomplished" (p. 117).

District: Churches put together for administrative purposes in a particular conference of the Seventh-day Adventist Church.

D. C.: District Committee.

E.Z.C.: East Zimbabwe Conference

GC: General Conference of Seventh-day Adventists

Leadership: Ivancevich and others (1994) found that "leadership is visionary action... and that it is both an individual property and a process" (pp. 387, 389).

Letters: People who joined the respective churches in the district through name transfers or profession of faith.

Losses: People who were transferred out and those who were removed from membership through church discipline or those who died in a particular year.

Ndebele: It is one of the minority tribes in Zimbabwe which constitutes 12% of the Zimbabwean population, and who speak the Ndebele language.

N.T.: New Testament.

O.T.: Old Testament.

Organogram: This is a graphic conceptualization of an organizational structure.

Priests: Refers to the clergy and the laity.

S.D.A.: Seventh-day Adventist.

Shepherd: Burrill (1998) states that "the vernacular usage refers to the literal shepherd of a flock of sheep, but was also used in Ancient Greece as a name for a leader, ruler, or commander, and even as an alternative for a law giver" (p. 87).

Shona: One of the local languages spoken in Zimbabwe by the Shona tribe, which constitutes about 80% of Zimbabwe's population.

S.I.D.: Southern Africa/Indian Ocean Division

Volunteer: Johnson (1991) states that "a volunteer is a person who provides time and service of her or his own free will" (p. 15).

Z.U.C.: Zimbabwe Union Conference

Limitations of the Project

One of the limitations was the 10% illiterate rate among the church members in Chiremba West District. It was not possible to get responses from these members.

Delimitations

When I was working on my project, I limited myself to the role of the pastor in a multi-church district in Chiremba West District, which is purely an urban district in East Zimbabwe Conference.

Methodology

The research method I used was qualitative in nature. I applied to the Institutional Review Board for permission to undertake the project, and the application was approved (see Appendix U). Subjects were recruited by personal invitation from myself the district lay evangelist and local church leaders. Focus groups were selected from baptized Seventh-day Adventists from the seven organized churches in Chiremba West District.

I sought a diverse group that represented people from different stages of adulthood—older adults (55-70), middle-aged adults (35-54), and young adults (18-34). Each focus group consisted of seven to ten individuals between the ages of 18 and 70. During the one to one and a half hour sessions, the focus group was asked to respond to the questionnaires listed on a separate piece of paper (see Appendix R). In the focus groups that were involved in the research, the percentages of men and women, educational achievement, and age were more or less kept equal. The

questionnaires' data were not sufficient for any meaningful conclusion because only a few questionnaires were returned to me.

CHAPTER 2

A BIBLICAL STUDY OF EMPOWERMENT, CALLING, AND GIFTING OF ALL BELIEVERS

Calling of the Christian

Before the discussion of the empowerment program envisaged in this document, it may be necessary to briefly reflect on the theological concepts of empowerment, calling, and gifting of all believers. The reason why a pastor would mobilize the laity to participate in ministry is because of the assumption that God has called and gifted all believers to do ministry.

In both the Old and New Testaments, you will see God calling people for ministry. The first time we see God calling people according to the Bible record for a special task is in Genesis 12: 1, where we read, "The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." The New Testament comment on this is, "By faith Abraham, when he was called to go out . . . he went out . . ." (Heb. 11: 8). Here at once we find a leading feature, which marks the call of God right through Scripture, i.e., in both the Old and New Testaments, whatever the nature of the call may be. It involves for those who are called a separation from the mass of mankind. This is so, whether God calls an individual, severing him from country and kindred and father's house, or whether He calls a nation, or still later an assembly composed of individuals, called out from all the nations.

Abraham and his house were called by God when they were not expecting at all such a call. Hole (2010) writes:

Out of this call of Abraham there sprang the call of Israel as a nation, which separated them not only from Egypt but from all other peoples. The prophet declared, "When Israel was a child, then I loved him, and called my son out of Egypt" (Hos. 11: 1). Though the ultimate reference was to the Lord Jesus, as we see in Matt. 2: 15, the more immediate reference was to that nation, as we see if we turn to Exod. 4: 22, 23. And further we have the prophecy of Balaam, when he said, "The people shall dwell alone, and shall not be reckoned among the nations" (Num: 23: 9). (para.3)

Paul says so clearly that "We have been called, with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1: 9). This calling is the calling of the church, of which we form part.

The church of God being composed of individual saints, the call of God necessarily reaches each one, and is made good in each one of us, separately. We must consider it first from this individual standpoint, while ever remembering that the call of the individual is not to be divorced from that to which the church is called as a corporate entity, since we read, "Ye are called in one body" (Col. 3: 15). If we are to obey the apostolic injunction to walk worthy of the calling, we must certainly understand what our calling is. (para.6)

The calling of a Christian (clergy or laity), is an important matter to God:

The place or sphere to which we are called is not any spot upon the earth, for our blessings are "spiritual" and said to be, "in heavenly places in Christ." Our calling is "high," or, "on high," according to Phil. 3: 14, and elsewhere we are said to be, "partakers of the heavenly calling" (Heb. 3: 1). In contrast with this Abraham was called, "unto a land that I will show thee" (Gen. 12: 1). To that land were also the children of Israel called, when they were brought out of Egypt; a land which was said by God to be "flowing with milk and honey" (Ex. 3: 17). (para.10)

Hole (2010) compares the calling of Israel as a nation and the calling of the church, and shows a remarkable difference between the two:

There is another feature which emphasizes the strong difference that exists between the calling of Israel as a nation and the calling of the church. Every individual who was included in the former owed his inclusion to natural birth. If a man or woman was born of the stock of Israel, he or she was in it, irrespective of

their spiritual state. Multitudes, as we know, had no faith, and perished in the wilderness.

But no one is embraced in the Christian calling apart from being redeemed with the precious blood of Christ, and born again by the living and abiding word of God, as is stated in 1 Pet. 1: 13 and 1 Pet. 1: 23. Only thus do we come into the "spiritual house," and "holy priesthood," of 1 Pet. 2: 5. And again, reverting to the Epistle to the Ephesians, we find ourselves included as those who are "His workmanship, created in Christ Jesus" (Eph. 2: 10). Nothing short of this Divinely-wrought, new creation work has given us our part in it.

Eph. 2: 14 bring before us those whom God had called by the Gospel from among the Jews, as well as those called from among the Gentiles. For a moment they stand before our minds as two distinct companies, but this is only that we may understand that God has, "made both one," since the middle wall that separated has been broken down in the death of Christ. So the calling of the church involves our being "made one," as well as our being "made nigh." (para.12-16)

Having said that, I am aware of the fact that in Chiremba West District there are nominal church members, but here the calling being talked about is that of everyone. The death of Christ at Calvary was to redeem even nominal church members in Chiremba West District who are now being called by God to ministry. Burrill (1998) summarizes the idea that "the reason for the existence of the church is missionary" (p. 65). It is indeed the church's duty to spread the gospel.

There are people whom God called and White (1948B) summarizes the idea that people like "Enoch, Noah, Moses, Daniel, and the long roll of patriarchs and prophets,—these were ministers of righteousness. They were not infallible; they were weak, erring men; but the Lord wrought through them as they gave themselves to His service." (p. 13)

Hole (2010) summarizes the idea of the call of the church by the following statement:

But there is more stated in Eph. 2: 16. Not only are we made nigh and made one, and made new, but also made "one body," reconciled to God by the cross of Christ. Now the word, "body" introduces the fact of organic union in relation to Christ. It is a living organism. Had we Eph. 2: 14 only, we might have said, Yes, though formerly some of us were Jews and some Gentiles, we are now one. But, one what? One nation? One community? One federation? No, one body, and that implies unity, though in surprising diversity. "One body" is a figure of speech used to set forth the close and living nature of the unity that exists, no matter how diverse the individual members that compose it. (para.19)

As Christians, we should never forget that our calling is the church's calling, and that we keep before us nothing less than or other than that. The words of the Lord Jesus were, "I will build my church" (Matt. 16: 18).

As much as we are a special people before God, Lee (2003) says that "Ministry belongs to the whole people of God; we know too that ministry is service given in the name of Christ, on behalf of or for the well-being of the church and its mission" (p. 29). Church members from Chiremba West District are not an exception. Ministry also belongs to them.

Church members in Chiremba West District have been taught the idea of being involved in some form of ministry, and they have happily implemented the idea. White (1948A) wrote a lot on calling of Christians by God and one of her statement says that:

To labor for God and for the salvation of souls is the highest and noblest calling that men ever had or ever can have. The losses and gains in this business are of great importance; for the results do not end with this life, but reach over into eternity. (p. 410)

Empowerment, Calling, and Gifting of All Believers in the Old Testament

When one reads the Old Testament, one cannot miss the plurality of the trinity. God the Father, God the Son, and God the Holy Spirit worked for the common good of humanity and planet Earth, yet the interdependence aspect is seen in their operations. God the Father and God the Holy Spirit were not crucified on the cross of Calvary, but God the Son was, which shows the diversity of their roles. This interdependence model is for the Christian church to follow. There are many church members in Chiremba West District who were trained and are working in different ministries. A lot of interdependence is seen as they work for the advancement of the kingdom of God. They are not working in order to out-do each other. God from the

beginning worked with the community. Creation is a very good example of God working in the community, for human progress. One of the roles of the pastor in a multi-church district like Chiremba West is to empower communities, i.e., the believing and the unbelieving communities. Burrill (1998) states, "At God's very heart and centre is the whole idea of community. One cannot truly understand God apart from His existence in community" (p. 95). When a pastor leaves the seminary to go to work in a district, his or her primary work is to familiarise him- or herself with the culture of the community, and eventually work in and for the community for the common good of advancing God's kingdom. When Adam and Eve were created, God placed them in the Garden of Eden where they had a direct communion with their creator up until they sinned. As a result of their sinning, they needed an intermediator, and this was introduced by God, but gradually. Burrill (1993) says that "initially the firstborn became the intermediary; later, the Patriarchs; and finally, at the exodus event, the priests" (p. 22). As a result of the sin that was committed by our first parents, the Old Testament priests performed duties that the ordinary people could not perform. The duties of priests in the Old Testament, according to Burrill (1993) are as follows:

First, they served as intermediaries—as go-betweens. When ancient Israel sinned, they did not directly approach God for forgiveness. Instead, they brought a lamb to the Priests, who took their sacrifice into the sanctuary... Second, the Priests performed ministry for the people. The common people were not allowed to enter the sanctuary, but the Priests were admitted. The intercessory ministry was common in the Old Testament times, but this was not God's ideal. (pp. 22-23)

The priests at this point in time played a pivotal role in the salvation of the community. In giving counsel about God's original plan, Burrill (1998) states that:

...it would seem that it was God's original purpose to establish Israel as a nation of Priests. but their rebellion at Sinai evidently resulted in His using a secondary plan whereby the children of Levi were appointed the Priests of the nations. (p. 68)

The children of Levi were appointed as priests in the O.T. yet in Chiremba West District, it is not only a selected few that are involved in ministry, but church members in general. This has been so because of the concept of the priesthood of all believers we are going to discuss later in this paper. When God was talking to the Israelites, Lee (2003) expresses the idea that:

In the Old Testament God called people into a covenant relationship, the basis of which is stated as follows: 'It was not because you were more in number than any other people that the Lord set his love upon you and chose you, for you were the fewest of all peoples; but it is because the Lord loves you...' (Deut. 7:7,8a). Their commission, in turn, was to be a blessing to others: 'And by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice' (Gen. 22:18), such is vocation in the Old Testament: the calling of Israel to be God's people for the fulfilment of God's purposes in the world. (p. 28)

In Chiremba West District, it used to be the district pastor doing everything, but now church members have been incorporated into ministry, and are active. You see God throughout the Old Testament, working with different people, e.g., the principal patriarchs (Enoch, Noah, Abraham, Isaac, and Jacob), principal prophets (Balaam, Elijah, Elisha, Isaiah, Daniel, and Jonah) and other prophets, kings, rulers, principal judges (Othniel, Deborah, Gideon, Jephthah, Samson, Eli, and Samuel) and other judges, and the general public. His idea was to involve everyone in His work (for further information see Appendix O-Q). Burrill (1993) states that "Calvary ended the Old Testament priestly system and restored the doctrine of the Priesthood of all believers" (p. 23). It would be safe to say that the death of Christ ended the priestly class. As such the role of the pastor in a multi-church district like Chiremba West is not to do ministry alone like the O.T. priests did, but to equip the church for ministry.

In 2008, after conducting trainings in preaching and hermeneutical principles from the Bible, more than forty-four members from the seven organized churches of Chiremba West District conducted successful cottage crusades.

The Old Testament also talks of people who were not priests but just ordinary people who did great work for the Lord, people such as Joshua, Caleb, Rahab, Ruth and Samson. Joshua and Caleb did quite a lot. Joshua escorted Moses halfway up Mount Sinai when Moses was given the Decalogue by God Ex. 24:12,13; 33:11. Joshua and Caleb were sent from Kadesh to spy the Promised Land with ten other spies just before they inherited it. Num. 13, 14 says it all.

The Faithful

Rahab was a prostitute yet she saved the lives of the spies that were sent to spy Canaan which was to be inherited by the Israelites.

Then she let them down by a cord through the window: for her house [was] upon the town wall and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. (Josh. 2:15-16)

When the Israelites army came to Jericho where Rahab resided many people were killed, but Rahab and her house were spared, just because of her kind gesture to the spies. There are church members in Chiremba West District, still struggling with sinful habits, who, when given the chance to participate in ministry, will do a good job despite their status in the church.

Ruth did a great work in a foreign land to people she did not belong to.

And Ruth said, Entreat me not to leave thee, [or] to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people [shall be] my people and thy God my God. (Ruth. 1:16)

Ruth was later on married. The lineage of Christ is traced through Ruth and Rahab.

Samson rescued God's people from being destroyed by their enemies on several occasions. Samson gave the Philistines a hard time on many occasions.

Despite the fact that Samson had a moral wickedness, the Lord never left him alone

even up to the point of his death. There were also several Judges that did a good job for God. What we learn from the Old Testament is that God empowered ordinary people, kings, priests, and prophets to do his work.

Deborah is a good example of a woman who was called and empowered by God for a particular mission. As we have already said of the empowerment, calling, and gifting of believers in the O.T., we need to do the same with the N.T. As empowerment worked in the O.T, it can work in C.W.D.

Empowerment, Calling, and Gifting of All Believers in the New Testament

The New Testament begins by God calling His own into ministry. As we discuss the calling and gifting of all believers in the N.T. I am aware that there is a relationship between calling and ordination and implications to ordination of the laity both male and female. For the purpose of this study, we will limit our discussion to empowerment, calling, and gifting of all believers in the New Testament. White, discussing (

1911) about calling of Christians in the New Testament says:

It was at the ordination of the Twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth. Of this ordination the record says, "He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach." Mark 3:13, 14. (p. 18)

As we discuss the calling and gifting of all believers in the New Testament church, there are terms such as priest, apostle, elder, bishop, deacon, minister, pastor and shepherd that we have to deal with before we delve into the subject under discussion.

Priests

The Greek word *ιερευς*. Strong (1980) says it means "priest" (2409, p. 37).

About the word priests, Burrill. (1998) says:

It is the word most commonly used in pre-Christian times to refer to the clergy, both in Israel and in the non-Hebrew world. The function of these Priests was clearly that of performing ministry for the people which they were not able to perform for themselves. (p. 67)

"The New Testament writers did use the term 'priest,' but when they utilized this ancient term they impregnated it with new meaning to refer to the priesthood of all believers, Rev. 1:5,6; 5:9-10" (p. 68). The New Testament is very clear that the word *priest* has a separate meaning and function as was in the Old Testament times. Because of the death of Christ, the term "priests" refers to the clergy and the laity. Because of the death of Christ, everyone can participate in evangelism despite their gender.

In the New Testament, Christ again seeks to establish a church where the Priests are not a privileged class, but where all the people have full access to God. The Apostle Peter further establishes the claim of all God's people to the priesthood by declaring that all Christians are being built up as a "holy priesthood" and a "royal priesthood" 1 Pet. 2:5; 2:9. Upon the inception of the Christian church of the New Testament, many converts were added unto the church. Among those who were converted into the Christian faith were Jewish Priests. When Jewish Priests joined the church, they did not continue with their Priestly duties, actually their status was just like that of ordinary Christians in the early church without any peculiar assignments. (p. 68)

This was so because the earthly priestly office had been abolished. Burrill (1998) says that "Clearly there is no priestly role for clergy in the New Testament and the word should not be used to convey the function of clergy who officiate in the Christian church" (p. 68). Heb. 7:12, 24 talks about this priesthood. Since the priesthood of all believers was established by Christ, the clergy in a multi-church district should open up and empower church members to be active in ministry.

C.W.D. has special dates where women, children, youths, and men participate in leading out during church services. The priesthood of all believers has affected C.W.D. positively.

Apostle

The other term that is commonly used in the New Testament church, and the New Testament in general is Apostle. Paul is one such person among many who was commonly addressed as an Apostle of Jesus Christ and he on several occasions addressed himself as such. "The most common term for church leadership in the early church was 'apostle.' It is used more than any other term to denote those who are exercising authority over other believers in the New Testament" (p. 70). Paul in 1 Cor. 12 says that God's workers were given different spiritual gifts, and one of such gifts is that of being an apostle.

About the Greek word *αποστελλω*, Strong (1980) says that it means, to "set apart, to send out (away, forth), put in, set (at liberty)" (649, p. 15). Strong (1980) further states that:

This *αποστελλω* comes from the Greek root word "*απο*, a prim. particle; 'off,' i.e. away (from something near), in various senses (of place, time, or relation; lit. or fig), after, ago, at, because of, before, by, far from, in, of, off, since, with." (575, p. 14)

An apostle is someone who is sent out by God for a specific mission; in this case, the mission to preach His everlasting gospel. It is clear that we still have apostles during our days. C.W.D. has several active ministries that are being headed by the laity. From the definition of apostle as the sent one, it is suggested that the laity and those who agreed to be sent out despite their gender are apostles.

Elder and Bishop

Πρεσβυτερος means, "elderly, older, old, as noun a senior. Sanhedrist (also fig. Member of the celestial council)" (4245, p. 60). *Επισκοπος* means a "superintendent, officer in gen. charge of a (or the) church, bishop, overseer" (1985, p. 31). Burrill (1998) states that:

The Biblical terms "elder" and "Bishop" are closely related, and most scholars draw little distinction between them. Both the Greek words *Πρεσβυτερος* and *Επισκοπος* are translated "elder." These terms even pre-date the arrival of the Hebrews in Palestine and are used of the seventy elders whom Jethro led Moses to appoint. (p. 76)

Deacon and Minister

The Greek word *διακονος* Strong (1980) says means "an attendant, a waiter (at table or in other menial duties), teacher and pastor, deacon, minister, servant" (1249, p. 22). This *διακονος* comes from the Greek root word *διωκω* which means, "ensure, follow, given to, persecute, press forward" (1377, p. 24). Deacon and minister mean one and the same thing. In commenting about deacons and ministers, Burrill (1998) says that:

...since the word *διακονος* is translated both deacon and minister, it is included as a clergy term, even though most recognize "deacon" as a lay term. However, "minister" is sometimes used as a clergy term today, even though it is translated from the same word. *Διακονος* means providing personal help to others. (p. 82)

Matt. 23:11; Mark 9:35 and John 12:26 support the above idea.

Pastor or Shepherd

The Greek word *Ποιων*, Strong (1980) says it is translated either "shepherd or pastor" (4166, p. 59). Burrill (1998), states, "the vernacular usage refers to the literal shepherd of a flock of sheep, but was also used in Ancient Greece as a name for a leader, ruler, or commander, and even as an alternative for a law giver" (p. 87). "In

Ancient Greek usage the term was more closely associated with 'leader' than 'care giver,' although care giving is a possible meaning" (p. 87). In the New Testament church the issue of pastors being care givers is not mentioned at all. Pastors are supposed to equip the laity for the ministry. The different ministries we set up in C.W.D. of prisons, visiting people in hospitals, helping in elderly people's homes is as a result of empowerment and equipping of the saints for ministry. "The term 'pastor' is ambiguous as to whether it refers to a specific position in the local church or a general designation of leadership" (p. 90).

The summary of it all is that Burrill (1998) further states that "three of the terms—'deacon,' 'minister,' and 'priest'—do not refer to clergy, but to either a lay office in the local church or to the priesthood of all believers, and thus are references to all Christians" (p. 90). Generally, when one reads the Bible, only three words definitely reference clergy. The pastor in a multi-church district should break barriers of who is the greatest in terms of preaching the gospel, but should fight that everyone be involved in ministry. Actually when a pastor in a multi-church district empowers his members to work in the ministry, he is less likely to suffer from burn-out, his work will be that of being a resource person and training. Burrill (1998) says that:

ποστολος, πρεσβυτερος, επισκοπος. Of these, the last two terms refer to the same basic group—the elders. Two kinds of elder/bishops seemed to operate in the early church; one a lay position over the local church, and the other a clergy position, referencing those who preached and taught. "Apostle" is used only for clergy (p. 90)

The Church at Pentecost

About the twelve apostles of Christ as leaders, White (1911) writes:

The Spirit came upon the waiting, praying disciples with a fullness that reached every heart. The Infinite One revealed Himself in power to His church. It was as if for ages this influence had been held in restraint, and now Heaven rejoiced in being able to pour out upon the church the riches of the Spirit's grace. And under the influence of the Spirit, words of penitence and confession mingled with songs

of praise for sins forgiven. Words of thanksgiving and of prophecy were heard. All heaven bent low to behold and to adore the wisdom of matchless, incomprehensible love. Lost in wonder, the apostles exclaimed, "Herein is love." They grasped the imparted gift. And what followed? The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day. (p. 38)

About the church at Pentecost, Kent R. Hunter (1989) aptly summarizes it by saying that:

The church at Pentecost, the fledgling body of Christ, exhibited a number of characteristics: (1) Dreamers and visionaries moved the church. This was an age when the spirit was poured out (Joel 2:28 Acts 2:17). (2) The New Testament church was characterized by power and boldness. (Acts 4:29.) (3) The people shared in the passion of the mission. They had contagious passion for lost humanity, based on the top priority to reach people for Jesus Christ. (4) Mission and risk characterized their work. (5) Servant leaders distinguished the enterprise. The leadership of the New Testament church reflected a vision for change-real change, revolutionary change. When people were introduced to Jesus Christ, they became radically different. From this one can see that every member of the New Testament church had a part to play in the growth of the church. (pp. 20-21)

The New Testament Clergy

From the evidence revealed thus far, it is clear that:

[T]he New Testament church had a defined clergy, but their job was far different from the primary job of clergy today, especially in Western culture. The New Testament clergy evangelized and administered, but did not provide primary care to any particular congregation. That work was designated to lay leaders. (Burrill, 1998, p. 91)

The implications of not having a clergy providing primary care in the N.T. have serious implications. Some of the new members who are joining the church and even those in the church are specialised professionals in their respective fields. Legislations of different countries today are changing in support of specialized personnel in most fields. In Zimbabwe, apart from magistrates and the minister of legal affairs, only the ordained pastors are allowed to wed couples legally. I am the only one marrying church members in C.W.D, and even serving more than ten districts in the town where I serve. Having said that, the specialised clergy should be

there to address issues that need specialized care, but in-terms of other core duties such as preaching of the gospel, every member should participate.

Burrill (1998) further states that:

The New Testament church does not have a ministry, it is ministry. All members of the community participated in the one ministry of the whole church. It was organized around the giftedness of the members rather than hierarchal structures of authority and power. (p. 91)

Each member was given a particular ministry according to the spiritual gifts that person had. Every member actively participated in some form of ministry of the church. "In church organization in the New Testament era, the pastor was not to be the primary care giver. Instead, a theology of community was developed where the basis of member care was the mutual care of one another" (p. 122).

When one looks at how this ministry was organized, one sees the concept of the priesthood of all believers. It is true that the clergy should not be care givers. In Chiremba West District, I trained my church board members to do visitations and ministry in general. Now, it is the duty of the laity to care for one another, and as a pastor my role is that of equipping the church members through training.

The New Testament is clear that the responsibility of providing the care needed by members does not belong to the clergy, but it is the responsibility of all Christians. This obligation is inherent in the call to be a Christian and is never given to any select group of people, thereby leaving others in the church free from the responsibility of providing care. (p. 122)

Priesthood of All Believers in the New Testament

The New Testament church preached the gospel of the priesthood of all believers. Everyone was supposed to be a minister to their neighbour and community. The following verses indicate that there was a priesthood of all believers in the New Testament church: Eph. 4:11-12; Acts 13:1; Titus 1:5-7; 1 Cor. 12:28, 2 Cor. 3:6, 2 Cor. 11:23; Col. 1:25; 1 Cor. 1:2; Eph. 1:2, 1 Cor. 12:5, and 1 Cor. 12:11. The

Priesthood of all believers concept is very biblical, which is why I have been teaching my church members about it. God says, "But you are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that you should show forth the praises of him who hath called you out of darkness into his marvellous light." 1 Pet. 2:9. God is talking to all the people who believe in Christ Jesus that they are a special people called of God. Such a call has no respecter of one's gender or one's position in the society so long as they believe in God. That message of priesthood applies to everyone who believes in God. The priesthood of all believers has an implication on ordination, but in this project we will focus on priesthood in the sense of advancing God's kingdom through different ministries.

For one to appreciate the priesthood of all believers concept, one has to go back to the O.T. Gotquestions.org (2010) says:

Old Testament priests were chosen by God, not self-appointed; and they were chosen for a purpose: to serve God with their lives by offering up sacrifices. The priesthood served as a picture or "type" of the coming ministry of Jesus Christ—a picture that was then no longer needed once His sacrifice on the cross was completed. When the thick temple veil that covered the doorway to the Holy of Holies was torn in two by God at the time of Christ's death (Matt 27:51), God was indicating that the Old Testament priesthood was no longer necessary. Now people could come directly to God through the great High Priest, Jesus Christ (Heb 4:14-16). There are now no earthly mediators between God and man as existed in the Old Testament priesthood (1 Tim 2:5). (para.2)

Just like in the Old Testament priesthood that was chosen of God, so believers of today are called by God for a peculiar task. This call is coming at a time such as this when the whole world is in need of a saviour. All human beings now have direct access to Christ if they wish; they don't need to go via a priest. Matthew (1996) on the priesthood of all believers states that:

The sacrificial death of Jesus Christ annulled the Aaronic priesthood, as we read in the Epistle to the Hebrews. There is no need to continue offering up literal expiatory sacrifices. As the perfect Son of God and High Priest, Jesus established a new covenant (Heb. 9:15-22) with better promises (Heb. 8:6) when he offered

himself (Heb. 7:27) as the perfect victim once for all (Heb. 7:27) as our substitute (Heb. 7:27) and ransom (Heb. 9:15). By his death he took away our sins (Heb. 9:28), made us perfect (Heb. 10:14), obtained for us eternal redemption (Heb. 9:12), opened a new and living way in and through him to God's throne of grace, and sat down at the right hand of God (Heb. 10:12). He now invites every believer with a clean conscience (Heb. 9:14) to enter the Most Holy Place by the blood of Jesus (Heb. 10:19) to offer continually spiritual sacrifices (Heb. 13:15, 16) as priests in Christ. (para.7)

When church members realise and believe that they can go to God directly and that they have a part to play in the proclamation of the gospel, they will work hard for the expansion of the kingdom of God. People have to be taught that gone are the days when we had to go to God via an earthly priest. When this concept of priesthood of all believers is fully appreciated by our church members, we will see many people being involved in God's work. Gotquestions.org (2010) further states that:

...we are chosen for a purpose: to offer up spiritual sacrifices (see Heb 13:15-16 for example), and to proclaim the praises of Him who called us out of darkness into His marvellous light. Thus, by both life (1 Pet. 2:5; Titus 2:11-14; Eph. 2:10) and by word (1 Pet. 2:9; 3:15), our purpose is to serve God. As the believer's body is the temple of the Holy Spirit (1 Cori. 6:19-20), so God has called us to serve Him from our hearts by first of all offering our lives as living sacrifices (Rom. 12:1-2). One day we will be serving God in eternity (Rev. 22:3-4), but not in any temple, for "the Lord God Almighty and the Lamb are its temple" (Rev. 21:22). As the Old Testament priesthood was to be free of defilement, as symbolized by being ceremonially clean, so has Christ made us holy positionally before the Father. He calls on us to live holy lives that we might also be a "holy priesthood" (1 Pet. 2:5). (para.4)

Haberer (2004) says that "At the heart of it, a priest is one who speaks with God directly" (para.8). Church members and even the clergy can safely communicate with God directly, and in that they are also priests. Gotquestions.org (2010) states:

...believers are called "kings and priests" and a "royal priesthood" as a reflection of their privileged status as heirs to the kingdom of the Almighty God and of the Lamb. Because of this privileged closeness with God, no other earthly mediator is necessary. Second, believers are called priests because salvation is not merely "fire insurance," escape from hell. Rather, believers are called by God to serve Him by offering up spiritual sacrifices, i.e., being a people zealous for good works. As priests of the living God, we are all to give praise to the One who has given us the great gift of His Son's sacrifice on our behalf, and in response, to share this wonderful grace with others. (para.5)

“The New Testament church ... is not patterned after the Levitical priestly model, but on the model of community as taught by Jesus and all New Testament writers” (p. 122). Burrill (1998) further says that “all New Testament passages dealing with the care of existing Christians are directed to all Christians and not to clergy” (p.122).

The priesthood of all believers concept made New Testament church members be involved in evangelism. The church members of the New Testament church felt that they were part of the church; and hence, they all participated in some form of ministry. “To hire a clergyperson to perform ministry is to deny the priesthood of all believers and rob the people of something that God has given them to keep them healthy Christians” (p. 122). A number of church growth scholars concur that Christians can become spiritually mature as they work for others in the ministry.

[T]he New Testament model was one of dispersion. The church was not to gather in one location, but to spread its message to all ethnos.... That is why the role of clergy in the New Testament church was not to perform ministry, but to train God’s people, enabling them to go everywhere and evangelize. It freed the resources of the church to accomplish its primary function: evangelism.... As a further demonstration that ministry belonged to all the people of God, the early believers were commissioned to teach and admonish one another. (pp. 122-123)

Col. 3:16 elaborates this idea very clearly.

The Early Church

Believers in the New Testament church were called by God, empowered by God, and given spiritual gifts by God to use in His vineyard. The early church was organized specifically for missionary purposes. Jesus called out the twelve disciples in order to perform this missionary function in the early church. “The mission of the early church was clear. The great commission was the primary shaper of the mission of that early church. Its strategies then developed out of that Great Commission

consciousness" (p. 45). The disciples were waiting for the outpouring of the Holy Spirit. "Their waiting was not to result in disappointment. Ten days later the great event of Pentecost occurred and the church began the process of fulfilling the Great Commission" (p. 27). Christians should not wait for the outpouring of the Holy Spirit for this was done during the days of the disciples. After the outpouring of the Holy Spirit a sermon was preached and three thousand people were added unto the church. "Pentecost also resulted in the outpouring of the gifts of the Spirit" (p. 28). Jerusalem was to be the centre of God's work. Williston Walker (1992) concurs with this idea; about the early church he states:

[T]he original communities were composed of Palestinian Jews who, on the basis of Jesus' resurrection, proclaimed his imminent return as the fulfiller of God's kingdom, and who lived in anticipation of that event. They called themselves, apparently, "the poor" or "the saints," and also, from an early time, "the ekklesia," -i.e., "assembly" or "church." (p. 23)

Jews were the majority.

Burrill (1998, pp 90) states that "since the early church was organized for the missionary function and not a nurturing function, it follows that the clergy in the early church served in a mission capacity even if their work was to oversee the churches."

Burrill (1998) further states that:

In the local churches of the mid-First century, there seems to be no clearly defined hierarchal system of leadership in place. There was no office of "laity," only an office of "priest," to which all members of the Christian community belonged. (p. 91)

The early church was quite fascinating in that "two kinds of elder/bishops seemed to operate in the early church: one a lay position over the local church, and the other a clergy position, referencing those who preached and taught" (p.90). After a while there was persecution of the church in Jerusalem.

Persecution of the Early Church in Jerusalem

The early church was concentrated in Jerusalem. "The persecution in Jerusalem resulted in the rapid spread of Christianity among the nations. The remarkable ministry of the apostle Paul quickly resulted in the internationalization of Christianity" (p. 29). White (1911) says, "God permitted persecution to come upon them driven from Jerusalem, the believers went everywhere preaching the word" (p. 105). Early Christians were scattered all over planet earth preaching the word of God. Wagner and McGavran (1991) states that:

...when persecution drove Christians from the city, they went of necessity to their relatives in the villages of Judea for shelter. There they preached the gospel, that is, they told their intimates about the Lord Jesus and the way of salvation opened for all who believe. (p. 254)

Burrill (1998) further states:

[T]he early church developed a deliberate strategy to plant culturally sensitive churches in every people group they found. The early church quickly developed into a church planting movement because this is what they imagined Jesus wanted when he gave them the Great Commission. (p. 37)

About the early church, George and Logan (1992) say, "originally the early church worked primarily with the Jews, and everyone probably felt fairly comfortable culturally. Later the gospel found a response among Gentiles, which raised lots of questions" (p. 12). Paul once addressed his churches on the same subject. White (1911) says that:

In his epistle to the Romans, Paul set forth the great principles of the gospel. He stated his position on the questions which were agitating the Jewish and the Gentile churches, and showed that the hopes and promises which had once belonged especially to the Jews were now offered to the Gentiles also. (p.373)

George and Logan (1992) goes on to say that "the Christian faith spread more quickly among those who heard it from others" (p. 12). Every church member had a part to play in the spread of the gospel. Wagner and McGavran (1991) says that:

The early church used its bridges to good effect. It started among the common people of Jerusalem. Their bridges were the common people-their relatives and intimates. While a few of the scribes and Pharisees did become Christian (Nicodemus, Joseph of Arimathea, and Saul come immediately to mind), most Christians were not of that high stratum of society. (p. 254)

Just like Legion after the casting away of demons, Jesus sent him back to his own. The gospel in Jerusalem was spread more or less in the same manner. When C.W.D. church members were trained, most of them went and witnessed to the people they associate with on a daily basis-their relatives and friends. The early church started from a mere Jewish group into a bigger community. Members were empowered to work for their creator God. Mary and Martha were called by God. They played a major role in that, whenever Jesus wanted rest, He would go to the house of the two sisters. Lazarus who was very close to Jesus placed a big role upon being called by God.

Paul as an Equipper of All Believers

In the book of Acts, Paul planted several house churches. Burrill (1998) states that "they were small house churches where individuals could enter into real community with other Christians" (p. 111). Small churches enable church members to participate in ministry. Paul's ministry was characterized by team ministry; this was in other words the order of the day for Paul. Paul usually went out on his missionary journeys with Barnabas and Mark, and at times with Silas. Paul's idea was to preserve the one body concept as stipulated in Rom. 12:4-5. Burrill (2004) suggests that:

The entire organization of the church is built around the premise that 20 percent of the people do 80 percent of the work. The plan of God is for all the people to be involved in ministry, yet most churches do not have the organizational grid work to support this idea. (p. 81)

In C.W.D. a big number of people are involved in different ministries. Based on my observations few people do participate in church activities, but no survey has been done by me on this. God's instruction still stands today that we should all go out and preach the gospel.

White (1911) says that Paul always tried to keep in touch with the churches which he had founded:

...during his sojourn at Corinth, Paul found time to look forward to new and wider fields of service. His contemplated journey to Rome especially occupied his thoughts. To see the Christian faith firmly established at the great centre of the known world was one of his dearest hopes and most cherished plans. A church had already been established in Rome, and the apostle desired to secure the co-operation of the believers there in the work to be accomplished in Italy and in other countries. To prepare the way for his labors among these brethren, many of whom were as yet strangers to him, he sent them a letter announcing his purpose of visiting Rome and his hope of planting the standard of the cross in Spain. (p. 373)

Believers in Mutual Dependence

Burrill (1998) says, "Paul's concern is not membership, but that believers be brought into mutual dependence upon others in the community" (p. 111). I Corinthians 2 and Romans 12 clearly state the idea of mutual dependence. Paul wanted to empower his members to be independent of the pastor. It seems Paul used the priesthood of all believers concept in all the churches he had found. As Paul continued to plant churches, he did not ask for financial help as he helped himself with the proceeds from the tent business.

Burrill (1997) says, "The Apostle Paul continued to plant churches on the Pentecostal model rather than on the institutional model" (p. 68). The Pentecostal church is the church that involved everyone; all members had a part to play in the proclamation of the gospel. The institutional model church is the one that is built on hierarchy and having different roles for the clergy and the laity. This institutional

model is the one that focuses on systems as opposed to involving everyone in ministry. By this time Judaism was institutionalized, but the disciples did not follow Judaism. Paul as a result, started many churches in Asia. "Paul's church planting strategy was in direct line with what the Holy Spirit had accomplished at Pentecost in establishing the relational church" (p. 70).

Paul on Leadership and Shepherding of the Church

You cannot separate leaders from equipping of the saints. Elliston (1992) says, "Paul considered leadership as that which should bind the church together in service, not as something which splits that church into status-seeking parties (1 Cor. 9:13, 3:3-11)" (p. 61). "Paul's expectation for leadership coincides with criteria described by Jesus in Matt. 23:1-12. Paul lived as an example of what he taught (Phil. 4:8-9; Acts 20:17-27; 1 Cor. 11:1.) He sought not just to tell others what to do, but to participate with them as an example" (p. 61). "Paul cited his own example of leadership seven times and called others to emulate him as a leader" (pp. 60-61).

Paul had a culture of always going back or writing letters to the churches he had found as a way of encouraging them in the Lord. White (1911) states that:

After many unavoidable delays, Paul at last reached Corinth, the scene of so much anxious labor in the past, and for a time the object of deep solicitude. He found that many of the early believers still regarded him with affection as the one who had first borne to them the light of the gospel. As he greeted these disciples and saw the evidences of their fidelity and zeal he rejoiced that his work in Corinth had not been in vain. (p. 372)

Burrill (1998) quotes David Hesselgrave's ten point strategy for church planting from a study of Paul's church planting endeavours:

- (1) The church commissioned missionaries to plant churches. Acts 13:1-4; 15:39-40;
- (2) The church planters contacted the audience they hoped to reach. Acts 13:14-16; 14:1;
- (3) The church planter then sought to communicate the gospel to receptive people. Acts 13:16-41;
- (4) They did not just present the gospel; the hearers were converted to Christ. Acts 13:48; 16: 14-15;
- (5) New believers were

congregated. Acts 13:43; (6) New believers were then established in the faith. Acts 14: 21-22; 15:41; (7) Leaders were appointed and consecrated in the new churches. Acts 14:23; (8) Leadership was fully transferred to the new leaders and the church planter left. Acts 14:23, 16:40; (9) Paul continued a relationship with the churches he had founded. Acts 15:36; 18:23; (10) New churches were made a part of the sisterhood of churches and sent representatives to various councils of the church. Acts 14:26-27; 15:1-4. (p. 38)

The above is what Paul did as a way of empowering the congregations that he had found. As a result of Paul's empowerment program, the church grew through lay movements. If pastors who are pastoring multi-church districts adopt the above ten points, the member participation level will rise. When laity are empowered to do ministry, they will do it whole heartedly.

Paul exerted good leadership qualities as he empowered the churches. Clinton (1993) says that "leadership is a lifetime of lessons. It is not a set of do-it-yourself correspondence courses that can be worked through in a few months or years" (p. 40).

Paul saw leadership in a different angle. Elliston (1992) further states:

Paul... saw leadership as a service, but not as related to any hierarchical status. In his own ministry he did not seek to build relationships on his own learning or religious status, but rather as one who was also seeking to serve Jesus Christ (Phil. 3:3-11). (p. 60)

Carson (1994) says, "Because Paul was an apostle by God's call, he could claim an authority equal to that of Peter, James, John, and the rest of the twelve—those whom some of Paul's opponents had labelled 'super-apostles' (2 Cor. 11:5)" (p. 219). Paul's idea was that of expanding the kingdom of God.

Jesus as an Equipper of the Apostles

In the Bible and history Christ is regarded as a great equipper of the apostles and of the church. White (1911) shares the following comments about Jesus Christ as the greatest teacher:

For three years and a half the disciples were under the instruction of the greatest Teacher the world has ever known. By personal contact and association, Christ trained them for His service. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy-laden, and seeing the manifestation of His power in behalf of the sick and the afflicted. Sometimes He taught them, sitting among them on the mountainside; sometimes beside the sea or walking by the way, He revealed the mysteries of the kingdom of God. Wherever hearts were open to receive the divine message, He unfolded the truths of the way of salvation. He did not command the disciples to do this or that, but said, "Follow Me." On His journeys through country and cities, He took them with Him, that they might see how He taught the people. They travelled with Him from place to place. They shared His frugal fare, and like Him were sometimes hungry and often weary. On the crowded streets, by the lakeside, in the lonely desert, they were with Him. They saw Him in every phase of life. (p. 17)

Jesus gave a promise to the disciples in Acts 1:8 about the outpouring of the Holy Spirit, of which it took place and the church was empowered to do more after the Pentecost experience. Hunter (1989) states that "His clear intention and goal was that the church continue in His mission—the mission for which He bled and died" (p. 20). Burrill (1996) says, "Jesus had indicated that the disciple making process must begin at Jerusalem and then continue to all the nations. The disciples followed this pattern for the first few years" (p. 47).

White (1948B) about the apostles says the following:

There are lessons for us to learn from the experience of the apostles. These men were as true as steel to principle. They were men who would not fail nor be discouraged. They were full of reverence and zeal for God, full of noble purposes and aspirations. They were by nature as weak and helpless as any of those now engaged in the work, but they put their whole trust in the Lord. Wealth they had, but it consisted of mind and soul culture; and this every one may have who will make God first and last and best in everything. They toiled long to learn the lessons given them in the school of Christ, and they did not toil in vain. They bound themselves up with the mightiest of all powers, and were ever longing for a deeper, higher, broader comprehension of eternal realities, that they might successfully present the treasures of truth to a needy world. (p. 25)

The time that Christ spent with His disciples was not a waste of time as illustrated by White (1911):

During these days that Christ spent with His disciples, they gained a new experience. As they heard their beloved Master explaining the Scriptures in the

light of all that had happened, their faith in Him was fully established. They reached the place where they could say, "I know whom I have believed." 2 Tim. 1:12. They began to realize the nature and extent of their work, to see that they were to proclaim to the world the truths entrusted to them. The events of Christ's life, His death and resurrection, the prophecies pointing to these events, the mysteries of the plan of salvation, the power of Jesus for the remission of sins--to all these things they had been witnesses, and they were to make them known to the world. They were to proclaim the gospel of peace and salvation through repentance and the power of the Saviour. (p. 27)

Christ was there to equip his disciples so that in turn, they would equip the church. Elliston (1992) states, "Jesus sought to help his disciples learn that they were being called into a unique set of relationships with each other, with other disciples, with nonbelievers and with God" (p. 60). In Matt. 20:27, Christ encouraged His disciples and people in general to humble themselves before the Lord as they live on planet Earth for Jesus:

They (disciples) were called to be servants of each other and of the Lord. To emphasize these two complementary teachings of relationships and an orientation to the task at hand, Jesus used at least thirty five different metaphors to bring out the nuances he intended. (p. 60)

Jesus was there to empower the apostles, on everything necessary for the advancement of the kingdom of God. White (1911) comments:

The disciples were to go forth as Christ's witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, second only to that of Christ Himself. They were to be workers together with God for the saving of men. As in the Old Testament the twelve patriarchs stood as representatives of Israel, so the twelve apostles stand as representatives of the gospel church. (p. 19)

The seventy that were called by God were specifically called to spread the everlasting message in the entire world. They were to assist the twelve in the preaching of the everlasting message.

When He sent forth the Twelve and afterward the Seventy, to proclaim the kingdom of God, He was teaching them their duty to impart to others what He had made known to them. In all His work He was training them for individual labor, to be extended as their numbers increased, and eventually to reach to the uttermost

parts of the earth. The last lesson He gave His followers was that they held in trust for the world the glad tidings of salvation. (p. 32)

Empowerment, Calling, and Gifting of All Believers in Early S.D.A. System

After the great disappointment of 1844, the Seventh-day Adventist Church was sceptical of being organized into a formal church with all the structures just like other Protestant churches. The early Adventists did not want to be institutionalized for fear that the experience they had when there was one church (Catholic) would be repeated. For the first nineteen years early Adventists refused to be organized because to them, that was tantamount to Babylon. The experience of the clergy/leaders amassing all the power and wanting to be mediators between man and God was also avoided. Burrill (1998) says, "The earliest Adventists believed that if they were to organize, they must do so biblically rather than simply copying existing organizational structures" (p. 149).

As early Adventists structured their church, the Methodist organization influenced the Seventh-day Adventist Church's organization. The main reason is that most of the people who joined the Seventh-day Adventist Church were coming from the Methodist church. Schwarz (1979) quotes James White ten years after the organization of the Adventist Church saying, "We unhesitatingly express our firm convictions that organization with us was by the direct providence of God" (p. 373). Burrill (1998) about early Adventists says that "they developed a lay-driven, non-clergy dependent, community-based church" (p. 149). In 1873 George I. Butler wrote an essay on "Leadership." In his essay he pointed out that there is no organization that can be great without some form of leadership. Some years after the church had been organized, there were some church members who felt that leadership of James White

should not be changed. Schwarz (1979) quoted Butler, who maintained that "the leadership of Elder White and his wife is incontestable" (p. 267).

Many Adventists who had just been organized into a church were worried about this statement. According to early Adventists judgement and leadership of the Adventist Church was not supposed to be solely for one James White who was the current president.

Lay-Driven S.D.A. Church

Burrill (1998) says, "The lay-developed church with itinerant clergy did not simply result because the early Adventists were few in number, but was by deliberate design" (p. 151).

Burrill (1998) gives three reasons for adopting a lay-driven church:

First, the Adventist church arose with a clear mandate for mission. In the aftermath of the 1844 disappointment, Adventists faced scoffing and ridicule from a hostile world. The second reason for the Adventist church to develop a ministry of the laity model was its roots in Methodism. Many of the earliest pioneers had been Methodists; foremost among whom was Ellen White. The Adventist preacher became an itinerant evangelist, much like the Methodist circuit rider. The third reason for the Adventist church to adopt a lay ministry model was the inspired guidance of Ellen White. From its inception the Adventist church has recognized the spiritual gift of prophet to exist in the life and ministry of Ellen White. It was clearly the evangelistic vision of the early pioneers that forced them to create a church structure that was missional in its emphasis. (p. 149)

The message of the second coming of Christ was paramount to Adventist preaching. To the early Adventists, this was the timely message: "For the first sixty to seventy years of its existence the Seventh-day Adventist Church had an itinerant clergy. Their main function was to raise up churches and give oversight to many local congregations, who primarily cared for themselves" (p. 150). It may not be possible to run the churches in the 21st century in exactly the same way the pioneers of the Adventist churches ran their churches. Society has changed drastically from what it

was then. But the basic principle of priesthood of all believers which the pioneers put into practice is still valid today, while the pastor is busy training the laity for further ministry. Burrill (1998) states:

[T]here were no settled pastors who were the chief care givers for the local church. In this sense the structure was very similar to that of the 1st century church. When the church was organized, local lay elders were appointed to oversee the congregation, and the clergy went on to start new congregations. (p. 150)

Mission of the Early S.D.A. Church

During the early years, S.D.A. Churches were being manned by lay leaders and not the clergy. From 1905 to 1930 the clergy in the S.D.A. Church began to be assigned churches and districts. Battle Creek church which had several thousand members towards the end of the 19th century was given a resident pastor; otherwise the practice was that of having itinerant pastors. Tithing system was not properly developed, but the laity gave their money and resources for evangelism purposes. All members were encouraged to attend camp-meetings, and even non-Adventists attended these camp-meetings. Camp-meeting time sermons held during the day were meant for the members, while evening ones were for evangelistic purposes. "No activity of the early Adventist church escaped the evangelistic mandate. Mission was the driving force of the church and the church was organized for the accomplishment of that mission" (p. 151). Loughborough (1907) states:

In the summer of 1854, Seventh-day Adventists first began to use large tents in which to hold meetings. It was a rare thing in those days to see tents used for such a purpose; consequently crowds of people came to the tent meetings. This increased interest in the message called for ministers who could devote their whole time to gospel work. This they could not do without some means of support besides their own hand labor. (p. 103)

When the Adventist church was about to be organized, a document was produced. Burrill (1998) says:

In this document, two classes of church officers are delineated. First there are those called especially by God, the Apostles and evangelists. Second are lay positions appointed by the church: elders, bishops, pastors, and deacons. According to this document, those early Adventist pioneers placed the pastor, along with local elders and deacons as part of the lay leadership of the church, thereby limiting the clergy to the roles of apostle and evangelist. (p. 152)

Burrill (1999) also says, "In that document the early Adventists leaders sought to create a mission organization" (p. 50). The Seventh-day Adventist Church was finally organized in 1863 after much debate, counsel, and prayer. Burrill (1998) says, "Even before its organization, however, the fledging church had developed a clergy job description where the pastor was not primarily care giver, but fully involved in the mission of the church" (p. 152).

Itinerant Clergy in the Early S.D.A. Church

The clergy were paid specifically to raise up new churches: if they did not raise a church, then there was no salary. Burrill (1998) writes:

Life in the early Adventist church was maintained simply through small groups and social meetings. Members were well cared for. They did not rely on a pastor to care for them, but according to the New Testament model, provided mutual care for each other. The early Adventist church was organized as an indigenous church, where the members cared for each other in small relational groups and the clergy was free to evangelize and plant churches. (p. 200)

As time went by, systematic benevolence was introduced to support the clergy, which was later developed into tithing. Money collected from the laity was sent to the local conference, and, in turn, the local conference would pay the itinerant clergy. Time was too short to have settled pastors because the work was great. Church planting was the core business of the church. Among some of the early S.D.A. clergy who worked as itinerant pastors are Elder D.M. Canright and James White. Burrill states:

Ellen White's view of a health church was one in which all members were actively engaged in ministry. Clearly her view was that any church which was

dependent upon a minister was immature and had not been disciplined, and the pastor who had raised up that church had failed in his job because he had not created a church that could exist on its own. (p. 162)

The clergy were there to equip and empower the laity to effectively work for God. Early Adventist pioneers loved social meetings which were held on a weekly basis. The social meetings were meant to strengthen the early church. The church of today is complicated. The society that the church is living in is a society that respects and need specialized people, and as such care givers must be professionals. This makes it difficult to have itinerate pastors and have churches under the care of laity, however pastors in multi-church districts should equip and empower their laity to do the work which does not require specialized care.

[T]he believers did not neglect personal Bible study, but would follow it up with a social meeting where they could share together their life in Christ. The social meeting took the form of testimonies, as believers shared with each other their struggles and victories in the Christian life and held each other accountable for their life in Christ. (p. 180)

These social meetings varied in that what was common in them is the reading of the Bible, sharing testimonies, prayer, song, and words of encouragement.

The Adventist church is to be built on small group ministry. If there are large churches, they should divide into small groups. If there are only two or three in the church, they still should form a small group....When a church is built on small group ministry it no longer needs a clergy person to be in control. (p. 195)

Biblical View of Equipping Pastoral Leadership

Training the Church

Equipping of pastoral leadership is paramount if God's church is to grow rapidly. Johnson (1991) equates training to breathing. He asks, "How important is training? Well, it's about equal to breathing. You have to do it, but it's so natural that

you don't notice it until it stops" (p. 75). This is what Christ did whilst He was on planet Earth to the twelve apostles.

It is important to have annual training sessions for all leaders for two reasons: (1) the goals and programs of the church change somewhat each year, and (2) new persons are added to the volunteer corps each year as others drop out because of tenure rules, moving away, or other matters that prevent them from volunteering for another year. (p. 88)

The pastor can train his members effectively if he is himself trained. Dybdahl (1999) says, "The very core of the Christian mission, as explained by Jesus Christ, is to 'make disciples of the nations,' from Jerusalem to the ends of the world (Matt. 24:14; 28:18-20; Acts 1:8)" (p. 168). One of the ways of making disciples for Christ over and above other reasons is by training your members for ministry. White (1911) says:

For the carrying on of His work, Christ did not choose the learning or eloquence of the Jewish Sanhedrin or the power of Rome. Passing by the self-righteous Jewish teachers, the Master Worker chose humble, unlearned men to proclaim the truths that were to move the world. These men He purposed to train and educate as the leaders of His church. They in turn were to educate others and send them out with the gospel message. That they might have success in their work they were to be given the power of the Holy Spirit. Not by human might or human wisdom was the gospel to be proclaimed, but by the power of God. (p. 17)

In other words the twelve that were chosen by God were to recruit and train others for ministry.

Elliston (1992) when talking about Christ says, "He pointed to himself as a model and example. 'I am among you as one who serves.' (Luke 22:27; cf. John 13:13-15)" (p. 60). Jesus set a very good example for all of us to see and follow.

Many people called Jesus Rabbi because He was a trainer.

Jesus described himself as one who was to "minister" or serve others. He washed the feet of his disciples to demonstrate that he expected the leaders of his people not to be proud and 'Lord it over' others (John 13:3-17). His (Jesus') service consisted largely of teaching and healing (e.g. Matt. 8:14; Luke 7:2; 8:41; Matt. 5-7, 13:37; 24:33). All of his teaching and healings addressed social, physical and spiritual issues. (p. 57)

His teaching and training was very practical. Leighton Ford (1991) comments about Mahatma Gandhi's view of Christ, "Mahatma Gandhi, the Indian civil rights leader, though not a believer in Jesus, nevertheless admired and modelled himself on Jesus in many ways" (pp. 30-31). He modelled Jesus' training model.

About the ideal pastoral leadership of the day, Schaller (1989) comments, "The ideal leadership role for the pastor is to be an enabler or facilitator who causes the laity to identify and carry out their ministry" (p. 160). Dale (1986) says, "More comprehensively, pastoral leaders see visions of ministry, communicate our dreams clearly, gain consensus and commitment to common objectives, take initiative by setting the pace in ministry actions, and multiply our influence by transforming followers into new leaders" (p. 14).

Training the Clergy

The concept of training the clergy is not a new idea. In the Old Testament, we see the school of the prophets where young men were taught to do God's work, 2 Kings. 6 supports this. Elijah worked with Elisha as his helper for a long time, and in the process Elisha was being trained to take over the prophetic office after the departure of Elijah. When Elijah left planet Earth for heaven, he left a double portion of his spirit with Elisha the prophet. 2 Kgs. 2 has it on record; and in the final end, Elisha surpassed Elijah in his earthly ministry. Paul trained Timothy the young pastor to be a good minister in season and out of season. 2 Cor. 1 supports this idea.

Pastoral leadership is influence, and in this case, positive influence. Sue Mallory (2001) says:

The priesthood of all believers and the vision of the church as contained in Ephesians 4. Every member in the body of Christ is gifted and called into ministry. The church embraces people holistically in the discovery of gifts needs, and God's calling. The church seeks to equip people for ministry in the family, the church, the community, and the world. (p. 198)

Mallory (2001) further states, "The equipping church recognizes the inherent value of prayer to discern God's vision, leadership, and plan toward an equipping ministry model. Equipping church leaders rely on prayer to see God in all aspects of their ministry" (p. 198).

An Equipping Pastor

Equipping of the saints for ministry is the key duty of the clergy. Warren (1995) states, "Jesus did three things with crowds: He loved them (Matt. 9:36, et al.), he met their needs (Matt. 15:30; Luke 6:17-18; John 6:2, et al.), and he taught them in interesting and practical ways (Matt. 13:34; Mark 10:1; 12:3, et al.)" (p. 208). It is true that love draws people in like a powerful magnet.

An equipping pastor does the following:

1. Enables church members and church leaders to share in ministry.
2. Matches people's gifts, talents, and life callings with areas of service.
3. Recognizes and develops ministry opportunities.
4. Develops a church culture that encourages the growth of a broad array of ministries.
5. Develops a well-designed system that addresses needs of every kind, both individual and cooperative.

It is important to note that:

[E]very Christian is created for ministry (see Eph. 2:10), saved for ministry (see 2 Tim. 1:9), called into ministry (see 1 Pet. 2:9-10), gifted for ministry (see 1 Pet. 4:10), authorized for ministry (see Matt. 28:18-20), commanded to minister (see Matt. 20:26-28), to be prepared for ministry (see Eph. 4:11-12), needed for ministry (see 1 Cor. 12:27), accountable for ministry, and will be rewarded according to his or her ministry (see Col. 3:23-24). (p. 368)

Hunsaker and Alessandra (1986) suggest that "healthy individuals need to be treated with respect and to have opportunities to feel competent and independent as

they actively pursue goals to which they are committed" (p.4). Clergy should encourage their church members to be involved in ministry in accordance with their spiritual gifts.

White (1911) says,

The Bible is the armory where we may equip for the struggle. Our loins must be girt about with truth. Our breastplate must be righteousness. The shield of faith must be in our hand. the helmet of salvation on our brow; and with the sword of the Spirit, which is the word of God, we are to cut our way through the obstructions and entanglements of sin. (p. 502)

Summary

God calls everyone who believes in him to some form of ministry. It is also important to take note of the fact that God qualifies the called-for ministry because this call is high and is from on high. This was demonstrated by the way He called people in both the Old and New Testaments, and in the early Seventh-day Adventist Church system. In the early Seventh-day Adventist church, lay leaders manned the churches and had an itinerant clergy. This clergy was initially not salaried to raise up churches, up until when work was properly organized. The early S.D.A. Church initially refused organization into an institution, but later accepted. The church of God was called for service. Equipping of people for ministry is paramount to God's church if the church is to grow rapidly and if saints are to participate in the propagation of the everlasting gospel. This was evidenced by the way Paul equipped all believers in the New Testament and how Jesus equipped the twelve apostles for ministry. Paul's great concern was for believers to be brought into mutual dependence upon others in the community, which is why now and again he would write or visit churches he founded.

The paramount role of the pastor biblically is to equip his churches for ministry and not to do ministry alone just as Jesus did to the twelve apostles. If all members are to participate in some form of ministry, then the work of God will be

- much lighter to the pastor and the church at large than it is right now. Has the role of the S.D.A. Church clergy of today changed from that of early S.D.A. Church? God empowers, calls, and gives gifts to His own for His service. The next chapter will deal with the literature review of current challenges in pastoring a multi-church district in East Zimbabwe Conference.

CHAPTER 3

LITERATURE REVIEW AND CURRENT CHALLENGES IN MULTI- CHURCH PASTORING IN EAST ZIMBABWE CONFERENCE

The Challenge of Pastor/Member Ratio

The previous chapter dealt with the biblical view of empowering, calling, and gifting of all believers both in the O.T. and in the N.T; however, this chapter will deal with the literature review and current challenges in pastoring a multi-church district in E.Z.C. It is important to note that there is no literature that specifically addresses E.Z.C. challenges in pastoring multi-church districts, but there is plenty of literature of pastoring multi-church districts which is relevant to the C.W.D. situation. The early S.D.A. Church had an itinerant clergy and the churches were manned by lay leaders. This structure has since changed over the years. The situation we have now is that of having the clergy manning churches and the laity supporting them. Let us examine what the situation is like in E.Z.C.

East Zimbabwe Conference has a total of forty six (46) districts, and on average a pastor takes care of fourteen (14) congregations. Chiremba West District has a total of eight (8) congregations (seven organized churches and one company), and a membership of 5, 135 (East Zimbabwe Conference Church Membership Record Book, 2008). Some Seventh-day Adventist Church members in Chiremba West District in the affluent upmarket suburbs of Harare, complained that I, the district pastor, was not ministering to them effectively as their pastor. Despite the high membership-to-pastor ratio in the district (5, 135: 1), members' expectations included

that I preach regularly; conduct all funerals; chair and attend all church boards, attend birthday parties, weddings, graduations; visit in homes or at work; resolve conflicts in the churches and in homes; answer theological questions; and provide spiritual direction. Unable to satisfy the unrealistically high expectations of members, I experienced frequent discouragement and periodic "burn-out."

I have designed and piloted programs in Chiremba West District, East Zimbabwe Conference that empowered and challenged the church elders, church board members, and church members in general to participate in pastoral ministry. I investigated how the role of the pastor in empowering the church contributes to participation and to the spiritual growth of the church members.

For the past five years (2004-2008), the membership in C.W.D. has been increasing, yet the number of pastors has not increased. Surprisingly the bulk of the new converts are young people who seem to have a lot of theological questions that need to be addressed, and one pastor cannot meet their expectations. This was investigated in-order to determine ways in which the pastor can minister to this big membership effectively. Looking at the pastor-membership ratio in Chiremba West District, it is not possible for the district pastor to be at all the churches at the same time.

Developing a Culture of Empowering the Laity in the Local Church

Leadership and Volunteers

On leadership and volunteers, Johnson (1991) states that "a volunteer is a person who provides time and service of her or his own free will" (p. 15). These volunteers give everything freely. "Volunteers give their time and talent to help extend the ministry of the church" (p. 15). For the purpose of our study, a volunteer is

a Seventh-day Adventist Church member who is actively working in the church for no monetary gain whatsoever. One study by Johnson (1991) found out that "training of volunteers is equal to breathing" (p. 75). It is very paramount that these church members (volunteers) get trained for the ministry. Training of volunteers is a good way of empowering them for God's service.

In C.W.D. after elections of church leaders each year, basic training on the specific demands of the job is conducted at district level, but people who attend are office bearer of every local church in the district. In the training the laity are taught to do ministry and not to expect the pastor to do ministry alone. This paradigm shift of involving church members in ministry is paramount to the advancement of God's work.

Elder's Handbook (1994) states that people usually look to religion and church for security, and change invariably threatens security. The older the average age of the congregation's members, the greater resistance there will likely be to change. People are generally resistant to change even when it is to their advantage. Change is usually viewed with suspicion. Church members should be equipped by the clergy, especially in multi-church districts.

Pastors and Volunteers

Hunter (1989) points out, "God uses leaders who exhibit good leadership to train others to be leaders" (p. 77). Leaders should be exemplary in whatever they do. The time that I spend with my elders or even my church board members is very essential in that it empowers and equips them as leaders in ministry.

Recent studies by Elliston (1992), Johnson (1991); and Lall (1994) seem to show that, as much as church members work in their local churches and that they are volunteers, job assignments should be based on an individual's interests, talents, and

skills. In other words, the laity should not just be given responsibilities in the local church without the leaders of the local church looking at their talents and interests as well. It is important for any leader to look at the spiritual gifts of your members before assigning them any responsibilities. There should be short-term and long-term job assignments that should be given to the volunteers at the local church. When the period that has been given to volunteers expires, evaluations and rewards should be given before some of them are reassigned or re-elected to any other office. In Chiremba West District, we do evaluations twice a year: during midyear, and then year-end, just before elections of the following year's office bearers.

A study by George and Robert (1992) states that "an effective enabler goes with and models the kinds of ministry he or she hopes to see the flock undertake" (pp. 16-17). Morgan and Stevens (2005) further state that the duty of the clergy is "to equip people for ministry and to teach and mentor them to become balanced followers of Christ" (p. 97). Every level-headed clergyman should not neglect the idea of training the volunteers in their churches.

The Holy Spirit as an Equipper of Men and Women for Ministry

Elliston (1992) also states that "the Holy Spirit is responsible for the equipping of men and women for ministry. It is He who works to have them thoroughly fit for ministry" (p. 102). The Holy Spirit does not however work in a vacuum: it works with everyone who is willing to be worked with, and this includes leaders. Christ promised His disciples that the Holy Spirit was going to empower them after He was gone to heaven.

Equipping and Spirituality of the Church

Burrill (1993) says that "one of the roles of the pastor would be to perfect the saints for their ministry" (p. 47) and this could be done through training. George and Warren (1995) point out that many people working as volunteers is not that important; what is critical is that the pastor should include the right people, such as the opinion makers of the church, in the training. Burrill (1993) further states that "when the pastor takes over the ministry function of the church and neglects the training function, the church becomes weak spiritually" (p. 49). The time when I was not involving Chiremba West District church members in ministry and training them, they would challenge and accuse me of not working well. When I involved the church members in ministry, challenges of this nature stopped. Church growth and training of the laity go hand in hand; they are inseparable. The power base of the local church and the local church leaders is in their being trained for ministry.

Lall (1994) states that when recruiting volunteers, the pastor should develop a job description for each department. These volunteers should be in a position to be suitable to meet organizational needs and objectives. If the church as an institution is to make it, there has to be some form of revolution in the way it does things. As a church, we cannot do business as usual; there has to be a paradigm shift of some sort, especially involving church members in ministry as was done in Chiremba West District.

One of the church gurus Callahan (1983) points out that lay people should be trained to visit both church members and non-church members. As the laity is trained for ministry the following should be considered: there must be a long-term commitment to the concept and its implications. Lay ministry demands church-wide

support, a commitment to lay ministry will require leadership, and implementing of a lay ministry program will require a good information-management system.

Commenting about training and change, George and Warren (1995) state that resistance to change and training of the laity can be overcome by the way in which you as the leader interpret and install your desired future. The way you implement change should be good. Change should not be implemented abruptly, but it should be implemented gradually. George and Warren (1995) also say that most pastors stay close to the trees; that they lose an overall sense of the forest. Prime (2005) states that "leaders should love their church members as outstanding leaders in the scriptures were" (pp. 18-22).

Leadership, Vision, and Training

About leadership, vision, and training, Hunter (1989) states that "leadership is caught and not taught" (p. 77). If it's not taught, then, as leaders we have a big task. Hutcheson (1979) points out that "leadership or management is an indispensable organizational function" (p. 163). For any organization to grow and be effective there has to be leaders that are positively informed. Ivancevich and others (1994) found out that "leadership is visionary action...and that it is both an individual property, and a process" (pp. 387, 389). As an individual property, leadership is a combination of personal attributes and abilities such as vision, energy, and knowledge.

Parks (2005) states that leadership can be learned, people often learn by doing. Malphurs (1992) points out that as a church when we are moulding goals into success we should do the following: "realizing the importance of a vision; defining the vision's key ingredients; developing a vision; communicating the vision; building a leadership team around the vision; and preserving the vision in daily life" (p. 27).

Leaders

Dale (1986) studied that "there are two kinds of leaders: those who trust people and those who fear people" (p. 39). The commander type of a leader is a leadership style which fears people. If a leader fears his subordinates, then there is a big problem. One can rest assured that that fearful leader will not take the subordinates anywhere. Dale (1986) further states that the commander leader will communicate their dictates clearly and cleanly, and then they will expect others to follow the commands immediately. We should always remember that Christ is the chief shepherd of His church. A study by George and Robert (1992) indicates that "leadership has three parts: setting of goals, obtaining goal ownership, and equipping people for the work" (p. 16).

Ivancevich and others (1994) state that "as a way of creating a shared vision, the leader should set meaningful goals, motivate their subordinates, and create a supportive and productive culture in the organization. Leadership is just about influencing others" (p. 389).

It is important that leaders guard against being committed to their past. Some leaders keep on appealing to their past whenever they meet challenges, and as a result they can fail in the face of new challenges.

Hagberg (2003) points out that a leader should be able to manage people at various stages. A good leader should not be managed by the people that they are leading. Hagberg (2003) further states that there are six different stages of personal power which we layer upon another as we develop: powerlessness, power by association, power by achievement, power by reflection, power by purpose, and power by wisdom. It is almost impossible to move to another stage of leadership

without experiencing some pulling and tension. Every leader is generally bound to meet some challenges in their leading, but that should not discourage them.

Hunter (1989) studied that "authoritarian (commanders) leaders are concerned first and foremost with the preservation of the institution because it maintains the security of their leadership" (p. 87). They look down upon their followers. As far as they are concerned, their title is the thing. They will do everything to protect their positions and the institution that they are serving more than they do to their subordinates. Kouzes (2003) states that leaders should first have clarity regarding their guiding principles before leading others. When the laity are clear with regard to the destination they are being taken to by their leader, they can easily follow.

Wheatley (2006) states that some leaders are overzealous with controlling everything, but in life the issue is not control but dynamic connectedness. Life is the best teacher.

About gifts, Malphurs (1992) states that "a wise leader will recruit staff members who have strong gifts in areas where he is less gifted" (p. 23). When a leader does this; he will actually strengthen his position and his leadership style.

Clinton (1993) points out that "leaders who are equipped for ministry are needed... when Christ calls leaders to Christian ministry, He intends to develop them to their full potential" (pp. 195-196). Church leaders should be equipped for the multitude of tasks facing leaders in Christian work. Church leaders especially in multi-church districts cannot afford to have business as usual. White (1995) says that the clergy should not lead in harshness and severity, but with respect, kindness, confidence, and love. Kouzes (2003) also points out that an exemplary leader should model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart. Leaders should always strive to have a good climate for their subordinates to operate freely. When subordinates are given the leeway to perform,

they will bloom for Christ. The above point is true in the case of what was observed in C.W.D.

Ford (1991) points out that many leaders work within situations: "transformational leaders change situations, talk about goals and appeal to a common vision" (pp. 29-30). In other words, leadership should be transformational in that it should bring positive change to the church members and the church in general. Ford (1991) states that leaders are "strategists" (p. 49) and work as shepherd makers. It is true that the sense of inadequacy may affect the leader, but he/she must shoulder on in order to produce positive results.

Vision

Leadership as a process is the individual's ability to create a shared vision of the future. It is a fact that leaders without vision will perish, and it will not take people to any meaningful destination. This is one reason why the Bible says that "where there is no vision, the people perish." Proverbs 29:18. Malphurs (1992) states that "vision is crucial to any ministry. Ministry without vision is like a surgeon without a scalpel, a cowboy who has lost his horse, a carpenter who has broken his harmer" (p. 19). Honestly, if you aim at nothing you will hit nothing. It will also be important to incorporate vision and influence in order to achieve our goals in this respect. Barna (1992) points out that God's vision is one that blesses people and not man. He also points out that we should be careful of vision killers which are: fear, tradition, stereotypes, complacency, fatigue, and short-term thinking, to name but a few.

Church members in general, have no problems in following God's vision if revealed to them. Moses in the Old Testament had a clear vision when he approached Pharaoh; Nehemiah had also a clear vision when he approached King Artaxerxes, and a pastor in a multi-church district like Chiremba West should also have a much clearer

vision when doing God's business. God's people should know where they are heading.

Hunter (1989) also points that "the task of multiplication does not end with a pastor but continues with every lay leader as well" (p. 77). When the shepherd has done his work well, people will see the sheep giving birth to sheep more often. People will be surprised to see the shepherd giving birth to sheep.

Ivancevich and others (1994) point out that "...decision-making can be understood as a series of steps that run from clearly identifying a problem to implementing assessing actions" (p. 132).

Training

Wagner (1994) states that church members should be taught by the pastor to identify their spiritual gifts, and the best way to use them for the edification of God's church. Members should also be encouraged to use their spiritual gifts in helping the pastor in the ministry.

The Elder's Handbook (1994) points out that as servant leaders, the clergy, should be willing to serve the laity if they are to make it, and that they should lead by example. About leaders, Pollard (2000) points out:

While Paul was not Judeocentric, he was deeply Judeo-sensitive. In the same way as leaders we are not called to be ethnocentric, but to be Christ-centred and ethnosensitive. The first step in this new way of using racial, ethnic, and cultural identity requires an intimate knowledge of one's own racial history and ethnic culture. (p. 20)

When a leader knows the racial and cultural context of his members, he can minister to them effectively. The leader will not prescribe dangerous ideas to his congregations, but he will train them according to their needs and capabilities.

Our racial and ethnic identity can be used as a vehicle for God's service.

Wheatley (2006) points out that this world demands that leaders should learn to cope with chaos and adopt strategies and behaviours that lead to order, and not more chaos. Pollard (2000) states that "all of us are ethnic people" (p. 20); and as such, leaders should be part of the solution and not be part of the problem.

Seventh-day Adventist Minister's Handbook (1997) states that the pastor should train the laity motivate them to work, and even lead out in door-to-door visitations of church members and non-church members.

Leadership and Evangelism

Green (2003), when talking about leadership and involvement in evangelism, says that "much evangelism today is brash and unthinking, the intellectuals do not usually engage in it. The practitioners do not know any theology and the theologians do not do any evangelism" (p. 18). This is an abnormal situation we have changed in C.W.D.

Burrill (1994) states that "early Adventist clergy were not settled pastors, but primarily evangelistic workers" (p. 85). They would just start a church at place "A" and move on to the next place. Before leaving the church they will have started at point "A," they would train care givers who would in turn remain to man the church. The pastor's duty was to plant churches. Some pastors and church planters of today seem to ignore small churches and put their efforts on big churches. Our predecessors in the ministry were committed to evangelism. Schaller (1989) points out that both the clergy and the members have to work together in the work of evangelism and in the growth of the church even when it is small.

Crawford (2007) states that there is no higher calling than that of a pastor, because he is a spiritual leader. The pastor should lead out in spiritual issues. Rhodes

(no date) states that the pastor should do his shepherd roles in the district. The Seventh-day Adventist Minister's Handbook (1997) states that a pastor should be an evangelist. Evangelism is the reason of existence for the church.

Leadership and Delegation

Moses tried the method of delegation, and it worked for him. Lall and Lall (1994) say that "the success of any organization in achieving its goals and objectives is closely related to the quality of the personnel selected to perform the tasks" (p. 215). Leaders should learn to develop their laity through delegation. Delegation in Chiremba West District has of late been the norm, and this has helped to strengthen the relationship of the district pastor with his church members. George and Robert (1992) say, "...[D]elegation is defined as the process of identifying your work responsibilities and assigning portions of your work to others, so that the subordinates become fulfilled and the task is accomplished" (p. 117). One of the pastor's duties is not to work as a performer, but as a trainer, and this could be done through delegation.

Morgan and Stevens (2005) point out that the clergy should never do ministry alone, but in teams, and that requires good leadership skills. As the clergy we accomplish a lot when we have someone in ministry. Moses was counselled by his father-in-law, Jethro, to delegate some of the duties to his subordinates. Christ worked with the twelve, and for three and a half years he trained them through delegation and other methods. The clergy should take the blame when things go wrong and give the credit to God and the laity when things go well. Kouzes (2003) points out that a true leader accepts mistakes that come as a result of his or her experiments.

Burrill (1993) points that "there is a definite connection between how pastors govern the church and the spirituality of the church" (pp. 49-50). As church members are put in different types of ministries in the church, the pastor should remember that

there must be a high level of commitment on the part of the laity to a lay ministry structure based on spiritual gifts.

Callahan (1983) states that pastors should be in the lead when it comes to pastoral visitations and in delegation. As a pastor delegates some of his duties to his subordinates, they (the subordinates) will in the process grow spiritually and be responsible. Vecchiarelli (2007) points out that a pastor in a multi-church district should remember the following: they represent God; they speak for God and not for themselves; they should always remember the family; they should turn their congregations' eyes on Jesus; and they should establish leadership to direct activities at the local churches in their absence.

Characteristics of the Leader-Servant from Isaiah 53

1. Identifies with people, vv. 4,5.
2. Responsible for them, v. 6.
3. Heals, v. 5.
4. Servant of God; chosen & called by God, vv. 1, 10.
5. No appearance, vv. 2,3.
6. Inclusive, v. 11.
7. Works on behalf of people, with them, and not against them, v. 12.
8. Not violent, no oppression, instead victim, v. 7.

The next chapter will deal with the methodology and implementation of an effective plan for pastoring a multi-church district.

CHAPTER 4

METHODOLOGY

Introduction of C.W.D. Empowering Programs

The previous chapter dealt with the literature review and current challenges affecting pastoring a multi-church district in East Zimbabwe Conference. Having seen the increase in membership, tithes, and offerings in E.Z.C, the issue of strategies for empowering Chiremba West leaders has to be dealt with. When you are a new pastor in a district, it is important to, first of all, observe how the local church leaders conduct the Lord's business. Learn their culture and practices before introducing new ideas and concepts to them, which is what I did in Chiremba West District.

Designing Effective Local Leadership Structure

Looking at the high membership in C.W.D., an organogram (graphic conceptual organizational structure) was developed and implemented in C.W.D (see Figures 1 and 2). In pastoring Chiremba West District, the following training models were used: "I do, you observe;" "we do it together;" and "you do it, I observe." These models were applied in the ministries that I started in Chiremba West District.

I Do, You Observe

After conducting training in C.W.D, implementation takes place. In this training model the pastor led out in a project and the church members observed. I used this method for example, when doing visitations, crusades and when conducting Bible studies. I visited with elders, and at times, with heads of departments, and they

observed how I did it. Jesus Christ used this method when He was with the twelve apostles. He healed the sick, preached, mingled even with His enemies, and doing ministry and His disciples observed. Matt. 8:16-17, John 5:2-8, Matt. 9:2-8 illustrates the concept of I do, you observe.

We Do It Together

After he had led out in ministry whilst His apostles were watching, He involved them in ministry with Him. Team ministry was seen in Jesus' ministry when He was with the twelve. In C.W.D. when doing Bible studies or visitations, I involved elders, and other departmental leaders. After them observing what I was doing I requested them to lead out as I supported them with contributions here and there. When we went for visitations, I requested of team members, for example, one to pray, and one to read the Bible, as I led out in the discussion. In many cases church members would lead out in a ministry when I was there supporting them. This gave them a sense of team spirit and co-ownership of God's work. Matt. 14: 15-21 talks about Jesus feeding the 5 000 people, and the twelve disciples did participate together with Jesus.

You Do, I Observe

This is when the church members led out in ministry as I observe from a distance. They for some time observed what I was doing, and participated with me in a ministry, and now they have to do ministry on their own. They would come back with the reports to me. Jesus sent His disciples two by two, and they came back with reports to Him. Jesus gave His apostles an opportunity to do ministry without Him actively involved. That experience helped the apostles when Jesus went to heaven after three and a half years of ministry with them. They had gained confidence when

Jesus was with them. Matt. 10: 1-15 talks about Jesus sending out the disciples to go and preach and perform miracles and later on come back to Jesus with reports.

Lessons from Moses' Ministry

Just like the biblical Moses, his biblical duties did not only include taking the children of Israel out of Egypt, but he was supposed to take Egypt out of the children of Israel. The children of Israel were so much accustomed to the Egyptian culture that accepting the culture or lifestyle that was desired by God was a big challenge. The biblical Moses was called to lead the Israelites who were really Egyptians in-terms of their belief systems. The story of Moses teaches the pastor in a multi-church district the following:

- a. Never forget you represent God. As I pastor C.W.D, I should not take God's work as my own, and know that God has allowed me to participate in His ministry.
- b. Remember the family. In my work as a pastor in a multi-church district, one challenge that I faced initially was to be so busy to an extent that I had no time for my family. I introduced Sunday as a family day in my district (at times Wednesday when there is too much work on Sundays) where I have time with my family without disturbances from church members.
- c. Speak for God. When a leader speaks to God's people, people should not doubt that the spoken work is from God and that it has eternal consequences.
- d. Turn your congregation's eyes upon Jesus. When people fix their eyes on Christ Jesus they will be focused in life.
- e. Establish leadership to direct in your absence. I do not do everything on my own: my church members in C.W.D. are empowered to continue with the Christian duties even in my absence. Vecchiarelli (2007) says that "the church

is the body; you can't be the hand, neck, back, ribs, and feet all by yourself" (p. 21).

- f. Look to the reward (pp. 20-21). Leaders of today, just like the biblical Moses, should look at the end result as they lead God's church. Moses of old was convinced that the Israelites were going to inherit Canaan even though he himself would not be able to get there because of what he did in the wilderness (smiting the rock when he was supposed to have spoken to it).

Staffing Strategy in a Multi-church District

As earlier mentioned, Chiremba West District currently has eight congregations—seven (7) organized churches and one (1) company with a total membership of 5,135. As one may observe the pastor membership ratio is extremely high. Consequently, the pastor serves more as an administrator than as a shepherd. As a district pastor, I make sure that every two months I have attended all the seven church boards, and personal ministries committees.

Chiremba West District Executive

For Chiremba West District to be run efficiently, I had to come up with committees that would run programs and see to it that work was being supervised. I called for a meeting of all church elders from all the seven churches in the district currently in office. After sharing the vision I have for the district of letting the laity be actively involved in ministry, the first committee was selected (district executive). The following officers for the district executive were voted: district chairman and his assistant, district secretary and his assistant, district treasurer and his assistant. This executive worked closely with the pastor, i.e., in district evangelism issues. The purpose of the district executive is for evangelism purposes and assisting the district

pastor with advice on his work. After the executive was voted into office it was tasked to come up with a district constitution that would be presented to a larger body of district leaders (district committee). The constitution was crafted (see Appendix T). In Evangelism, Msasa Z.R.P. church in C.W.D. which initially had over seventy members was observed that it was left with less than ten members attending church. Most of the members who founded the church had backslidden, and others had moved to other churches in the district. Seeing the need to help this church grow, a decision was reached to employ a lay evangelist, and Elder C. Chimbado was appointed. The district lay evangelist is also a member of this district committee, by virtue of his position, and at times he attends district executive meetings. The district executive meets at least once every month with the district pastor, i.e., the last Sabbath or the first Sabbath of the month. For further information about the operations of this committee refer to Appendix S.

Chiremba West District Committee

When the district executive was established, a district committee was also put in place. I, together with my church elders, selected elders who are currently serving as elders in their respective churches in Chiremba West District to head the following departments at district level: Personal Ministries, Youth Ministries, Children's Ministries, Public Affairs and Religious Liberty, Adventist Men's Organization, Women's Ministries and Dorcas Societies, Health Ministries, Music, Communication, Community Services, Treasury, Voice of Prophecy, and Publishing. For leaders at the district level for the Women's Ministries, the C.W.D. woman president was chosen from the women leading out the department at church level to lead the department. Women's Ministries department was and is not accepted by most men and the membership in general. Most of the church members in C.W.D. believe that Women's

Ministries department was started by worldly women pressure groups. The issue is due to having a woman be a member of the district committee representing Women's Ministries department, because of its nature and sensitivity in the district. We saw fit to pick a few departments, otherwise the district committee was going to be too big and difficult to manage. To follow is an example of one department in relation to how these district departmental elders operate: The health ministries elder at district level works with all health ministries' directors from all the seven churches (that is his committee). This health ministries elder is the only person from the health ministries department who attends the district committee meetings representing the health ministries department. Elders leading various departments at the district level did the same in meeting with their respective committees at least once every month. This was and is being done so that the district committee together with the pastor are in constant touch with what is going on in all departments of the church in all the churches of C.W.D.

The district committee includes the pastor, district executive, elders heading departments at district level, district lay evangelist, and all the church elders currently in office. The district committee is expected to meet at least once in every two months. The chairperson of the district committee is the district elder, the district pastor may chair once in a while if there are very sensitive issues to be discussed. The district chairman is chosen from the seven head elders of the seven organized churches of Chiremba West District. When the district committee is in sitting, heads of departments collect announcements and necessary information from E.Z.C. through the district pastor. Departments will implement what their respective departments are expected of by their counterparts at E.Z.C. Progress reports from departments are given during these district meetings. I have personally used the above method when

administering the district because of the large membership in the district. This method of using the district committee helped me to be constantly in touch with what is taking place at the local churches of C.W.D. For further information on this refer to Appendix S.

Chiremba West District Organogram

For Chiremba West District to be administered in a better way, an organogram (graphic conceptual organizational structure) was crafted, which, in my opinion, worked very well. The organogram below gives in a nutshell the reporting structure in churches in Chiremba West District.

Figure 1 illustrates the Organogram that was used in Chiremba West District:

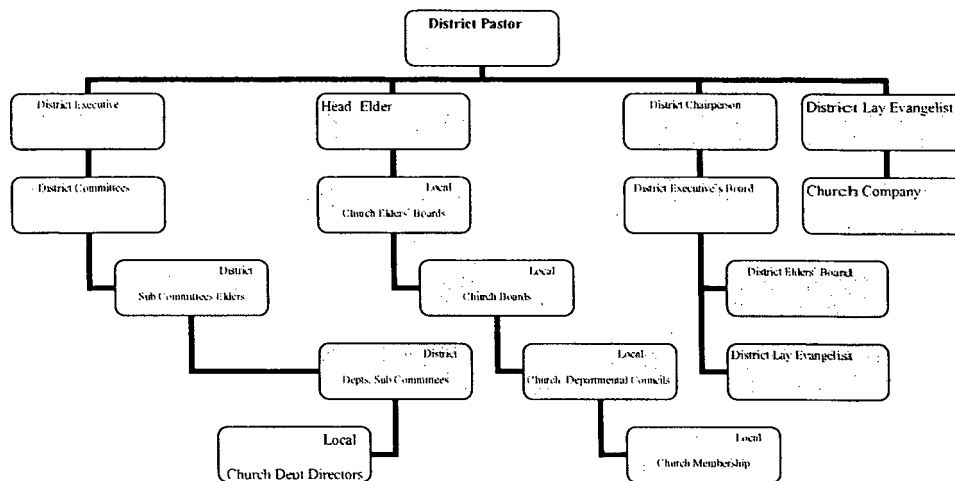


Figure 1: Chiremba West District Organogram

Figure 2 illustrates the organogram used in Chiremba West District churches:

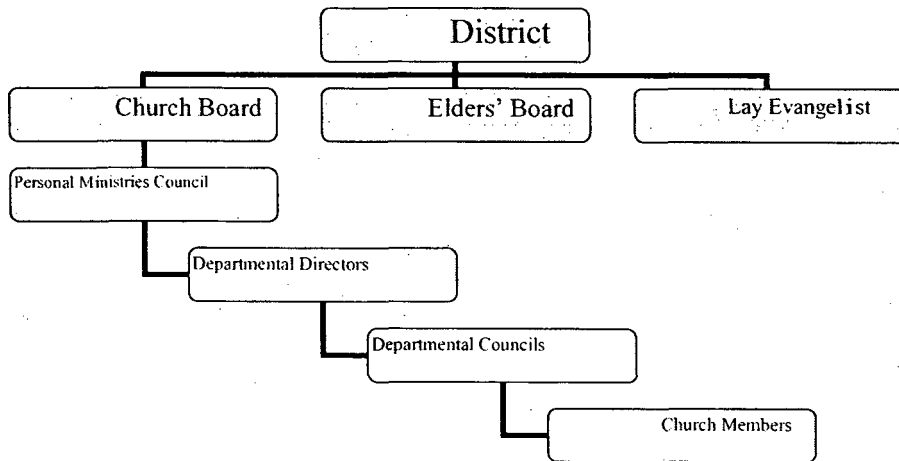


Figure 2: Local Church Organogram in Chiremba West District

Training District Leaders to be Effective Leaders

An effective leader trains his/her local leaders. Joseph A. Webb (2006) says that as a pastor in a new district “don’t just assume” (that church officers at the local church know their duties and responsibilities), train your church members (p. 24). Training gives the local church members a sense of belonging in a way. When they are trained, they know that their pastor loves them and that he wants them to participate in church activities. Each year after church elections, time is set aside to train church leaders to be effective leaders. One of the things that have been taught to church leaders in C.W.D. is for them to each know what is expected of them in-terms of duties as outlined in the current church manual and respective church departmental manuals. During training sessions, departmental duties and responsibilities are dealt with by department. After training sessions, local church leaders are invigorated and new officers are informed as to what is expected of them. Training of the local church leaders saves the district pastor from many problems that may come as a result of discord in God’s work. The discord can be avoided or removed by training, and that

will build the team spirit and put everyone in the team on the same footing. On some of the training materials used, refer to Appendix A-T.

If one is to succeed in a multi-church district according to Barry Kimbrough (2006) he or she needs to do the following: "valuing the churches, training leaders, empowering leaders and using media" (p. 10). Valuing of your members involves the issue of empowering them to be co-workers with you in the vineyard. Moses who was one of the great leaders of the Old Testament used the delegation concept. Moses' delegation concept works well especially if you delegate responsibly. Whenever I delegated responsibilities to my local church leaders, I made an allowance for mistakes. The leaders often discovered their own mistakes and improved on them with time. When your subordinates make mistakes, as a leader, assure them that they can do things better the second time around, and that there is room for improvement. After Jesus had come back from the mount of transfiguration, He found a large gathering of people who were with His disciples, and a young man who was lying on the ground possessed. The apostles had failed to cast the demon away, but Jesus intervened and cast the demon. Lay people in my district love to make decisions whenever they are assigned a responsibility.

Elders in my local church perform duties of the district pastor as I am not at the local church every Sabbath. Such duties include the following: visitations, conducting funerals, conducting child dedication, preaching, chairing church boards, conducting evangelistic meetings, conducting the Lord's supper, chairing councils at the local church, and any other duties that may be assigned to them by the district pastor.

Equipping and Engaging the Church in Ministry

As a way of equipping and engaging the churches in C.W.D. to be active in ministry, there are lots of activities that they participate in. When members get involved in some form of ministry, they are challenged to do more for God. In fact their skills are better sharpened as they work in some form of ministry. The following are some of the ministries that were run and are still being run by church members in C.W.D: Kentucky prison project, Adventist Men Organization projects, Women's Ministries and Dorcas society projects, district quarterly meetings, cottage crusades, organizing local churches into zones, and setting up teams to visit people in their homes and in communities, tithe and offerings strategy.

Kentucky Prison Project

The laity in Chiremba West District after training them on community service adopted Kentucky prison as their institution. Kentucky prison is a prison in Hatfield Church territory which is in C.W.D. Paperwork with Kentucky prison officers and the respective government department was done, and we were given access to the prison. The prison is a home to hard-core criminals who are left with twelve months before they are released from prison. It is more like a rehabilitation prison\centre for criminals.

The laity has a roster to visit this prison. Prisoners were given food, clothes, toiletries, Bibles, manuals on Bible doctrines, and some of their family members were visited by the district committee, which is spearheading this project. Prisoners study whilst in custody; and as such, fees were paid for some of the prisoners. As a pastor I was given access to preach and have Bible studies with prisoners and prison officers. As a result of the ministry at Kentucky prison, we baptised prisoners and some prison officers, and a church company was started. Because of the high demand of the

pastor's presence, the church leadership at Kentucky prison has handed over the supervision of all church activities at the prison. Church members are very active in supporting this prison which is in the district. The relationship with the prison has helped to boost the image and visibility of the S.D.A. Church, and encourage the church membership in Chiremba West District to be involved in community service.

Adventist Men Organization (AMO) Projects

Adventist Men Organization in C.W.D. was launched, and training was done. I challenged the men to work for God in their communities. The AMO selected leaders to guide them and lead them in this special ministry. AMO organized trainings where men were trained to do car minor service at home, how to repair pressing irons, how to be priests in their homes, and support their families. A get-together was organized where AMO hosted a program for non-Adventist spouses of church members in the district. AMO visited the underprivileged in the community to assess community needs and report to the church. When AMO visited people in the community and assisted them accordingly, they liaised with the personal ministries council which intern organized people to go and have Bible studies with the individuals helped or families in the community. Almost every month a different seminar is held at the local church level by either the district pastor/designee or departmental heads. As a result of the activities of AMO, spouses of some of our church members were baptised.

Women's Community Ministries and Dorcas Society

Women's Ministries and Dorcas women meet every Wednesday and Sunday to have lessons and visit people in hospitals and the underprivileged in the community. Lessons that were covered include the following: dealing with stress, a Christian woman's behaviour, will writing, women and small scale projects, how to

be a godly woman, supporting your family, and many more. These lessons were conducted by church members from C.W.D. who are professionals in the respective areas.

Dorcas society women give some of the underprivileged people in the community food stuffs and clothing.

District Quarterly Meetings

When I got to Chiremba West District they had district quarterly meetings. These district quarterly meetings are where the whole district would come together on a Sabbath and have worship. It was observed that that as time went on young church members were no longer attending these meetings. A new district quarterly meeting was introduced where we had three venues running concurrently on the same day, i.e., venues for adults, the youths, and for the children. These three different groups had their own guest speakers who addressed them for the whole day on subjects that were agreed upon by the district committee. This new district quarterly meeting saw many people despite their age differences attending these meetings.

We encouraged the church members that district quarterly meetings should be evangelistic in nature. This saw Chiremba West District quarterly meetings being attended also by visitors who had been invited by our regular church members. These meetings helped people of the same age range to get to know each other, and make friendships, and others decided for baptism. As a district we do have a scheduled baptism the last Sabbath of each quarter. When there is need for baptism during the course of the quarter, it is conducted. This is so to make the district membership aware that every other church in their district is active for God. Those churches that may be lagging behind in terms of activities, as other churches give their reports during these quarterly meetings, they are also challenged to go and work.

Cottage Crusades

In 2008, after training the district on how to do personal and public evangelism the district pastor conducted a two-week crusade. Later in the year the district pastor together with the district committee organised cottage crusades to be run concurrently in forty sites in Chiremba West District. I prepared fourteen sermons and these were given to all the preachers who were to preach in all the sites. The fourteen sermons were on PowerPoint and also in a booklet form. The cottage crusades were quite successful in that people met in their respective zones. Church members who had never conducted crusades had an opportunity to participate. Reports were compiled by the personal ministries department on a daily basis of what was taking place at all the centres. I conducted baptism on the first and last Sabbath of the cottage crusades. These cottage crusades helped church members to know that they have a part to play in the preaching of the gospel.

When the cottage crusades where on, I was going round the venues with the district personal ministries committee, assessing. Reports were compiled and the first report was presented to me the first Sabbath of the crusades and after the crusades had been concluded.

Prayer Bands

Prayer bands in all the eight congregations meet every Sunday, Wednesday, Sabbath morning, and any other day as they may see it fit. In some of the churches in C.W.D. during these prayer bands sessions, the majority of regular church members will be present. Some of the nominal Adventists and non-Adventists who were invited to these prayer bands surrendered African medicine that they were using for witchcraft to the pastor who in turn burned the medicines. I saw many people being

delivered from the power and influence of the devil through these prayer bands in C.W.D. congregations.

Tithes and Offerings Strategy

One challenge that I faced upon assuming responsibilities of being C.W.D. pastor was unfaithfulness in tithes and offerings among church members. Unfaithfulness of the members was observed when I requested all treasurers of the churches in the district to give a report on a monthly basis of people who brought in trust funds and the amounts they brought to the store house. I was surprised to realise that some of the elders were not returning trust funds even-though they are gainfully employed.

A meeting with the district executive was called. During this meeting, a church-by-church member trust fund checklist, to be used by the local church boards, was introduced. When church election time came, church members who were not returning tithes and offerings were not offered any position, and this prompted church members to return tithes and offerings. Computers and computer software for the churches in C.W.D. were purchased, and some donated in order to enhance the treasurers' work. We set Monday of every week as the date when treasurers are to bank trust funds and submit copies of bank trust funds to the district pastor, and this was adhered to religiously.

Seminar Material

In order to have training material in the district, I compiled information from the church manual and from departmental manuals into a booklet. The material was on the duties and responsibilities of each church department. Each department got this

training manual from the district pastor free of charge, because some church members in the district had donated money to run the training material.

In C.W.D. we developed a culture of giving people seminar handouts after or during every seminar. Church members that are on Internet received the information electronically. After I had conducted training, I assigned some of the church members to lead out in the next round of trainings, of which they did. This helped the churches to have materials to use for training at the local churches. I encouraged all the congregations in C.W.D. to have websites for their local churches where we can post training material for the local church leaders and the general membership in the district.

Health Consultations

Twice a year, health workers from all the churches in C.W.D. through their leadership at district level organized two Sundays where people from the community and church members came to our churches to receive free medical care from Seventh-day Adventist medical doctors and nurses. Church members were trained in home-based care during the health consultations. The home-based care training was included due to the high numbers of people in Zimbabwe who are dying because of H.I.V./A.I.D.S.-related illnesses. This program received support from the Ministry of Health so much so that the government through its relevant ministry gave C.W.D. gloves, some drugs, and material to use for public health campaigns. These health programs helped the church to reach out to people from other religions that are usually hard to penetrate and evangelize.

The local political leadership and other civic leaders in C.W.D. appealed to Seventh-day Adventists in our district to continue and copy the good work done by

C.W.D. This program helped to destroy walls of separation between the Seventh-day Adventist Church and people in the community.

Evaluation Induction and Training

An evaluation of the current year's programs is done just prior to that year's church elections. This is done in-order to improve or cut down on where we need to do so. This also helps the church to see if they are still sticking to the church mission. Church elections are done before the end of the year (between October and December) followed by trainings of the new officers.

Induction of the new officers is done in December, and yearly trainings of church officers are conducted followed by ordination of Deacons and Elders. Strategic planning sessions are also done during training sessions. Planning is first of all done at the departmental level of the local church, then local church board level, and lastly at district level. This, I observed, helped the local churches in C.W.D. and the district at large to have common programs that are specifically tailored for C. W.D. Refer to Appendix A-T for training materials.

Organizing Local Churches into Smaller Zones

In Chiremba West District, we divided all the seven churches into smaller zones. Each church has on average eight (8) zones. Our members are organized in zones and during the week they meet as such for mid-week prayer meetings. A zone in our context is members who stay in a radius of a kilometre from each other. Zones have helped church members in C.W.D. to know each other much better and relate well with each other. Each zone appoints the following officers: zone leader and assistant, secretary and assistant, treasurer and assistant to co-ordinate activities at that level.

The zonal leaders will liaise with the local church elders on their work. One of the duties of the zonal leader is to be the pastor of the people in his zone. The zonal leader will take care of all pastoral needs of his zone. This empowerment helped zonal leaders to be responsible.

Whenever there are evangelistic meetings in C.W.D, church members usually invite people from their zones. It has been observed that the new converts usually stay in the church because of fellowship with new Adventist friends at the zonal level rather than meeting them only at church. When members at zones have death, sicknesses, or an unfortunate incident, members in that zone are the first ones to know; and hence, they assist each other. Even if the pastor has to visit that family after the local zone has done so, the church member is very much encouraged and happy that the local church cares.

Participation of members who were once visited by their zone members or pastor during their time of need tend to want to do more for God. Bible studies and Sabbath school study guides are studied at the zonal level during the week. It is much easier for people in the same zone to know each other's names than it is with the whole church. This gives a sense of belonging to the church members at the zonal level. At the zonal level, you see the concept of the priesthood of all believers at work. This is one of the ways to use if one wants to retain his membership.

The Strategy for Visiting Church Members

Human beings are created by God for relational purposes, over and above other reasons. During the first quarter of the year, I train church leaders (departmental heads) on the importance of visitations and how visitations are done despite different cultures represented in Chiremba West District community. These leaders are taught among many things cultural trends, behaviours, and different belief systems in our

communities, and how to deal with such. This helps the local church leaders to know how to deal in general with people from different cultures. People may be Adventists, but they react and act differently because of their cultural upbringing. In Chiremba West District, there are cultures that, when there is bereavement in the home, relatives and friends start to cry aloud when they are five hundred meters away from the bereaved home. Other cultures in the same community, when there is bereavement, want their peace. When you visit them in such times they will just be seated at home, reading, listening to some music, watching Christian videos or sleeping. Cultural differences have to be appreciated and have to be taught our members.

After training them, I will go for visitations on a church-by-church basis with the local elders. I usually go for visitations with one or two elders if my wife is not available for such a service. The elders that I have gone out with for visitations will do the same paired with other local elders I have not gone for such a program/activity with. Deacons, deaconesses, department heads, youth leaders, and Dorcas society leaders also go for visitations in their local churches. When they go for visitations they go in units of three- to four people. Visitations by the local church leaders in C.W.D. give a sense of being your brother's keeper.

When I visited church members in their homes, I got to know them better, and to understand why they behave the way they do when they get to church. As a pastor when you visit your church members, you will definitely change the way you preach and even the topics that you usually address. Visitations have a way of identifying with the people that one leads. Some of the church members may be living in abusive homes, or the elder at church may be beating up his wife at home and yet at church he is the pastor's assistant. Visiting church members has helped me to deal with people

of varied temperaments, and it helped me to be better equipped to answer most questions and challenges of my church members.

The next chapter deals with the results of training and empowering Chiremba West District leaders.

CHAPTER 5

RESULTS OF TRAINING AND EMPOWERING CHIREMBA WEST LEADERS

Introduction

As was stated earlier, the church is the body; you can't be the hand, neck, back, ribs, and feet all by yourself, every member has a part to play in the growth of the church. In Chiremba West District, church office bearers and church members were trained to do the following: to be effective leaders, to be equipped and engaged in ministry, to organize local churches into smaller zones for purposes of fellowship and evangelism, and to be taught how to do visitations to fellow church members and non-church members.

What to Consider When Pastoring a Multi-church District

David Guerrero (2008) talks of the following when pastoring multi-churches:

- a. Dispel the pastor-laity dichotomy. Guerrero says that "when members realize that they are part of the pastoral team; they come to embrace their ministry with responsibility and excitement" (p. 22). Church members feel that they are part and parcel of God's church business at the local church.
- b. Set people apart for the work of the ministry. Guerrero goes on to say that "setting people apart helps us to build confidence and respect for one another" (p. 22). By training church members, it is not like you are giving everything to the members so much so that you have nothing you remain with. As a leader

who trains his members, you actually remain with respect of your members.

You are in other words supposed to reproduce yourself in the membership.

- c. Encourage small groups to learn and grow. "This builds a bond of unity as well as impacting kingdom growth for Jesus Acts 2:44-47" (p. 22). Small groups are easier to manage, and everyone in the small group has an active role.
- d. Involve members to create an awe-inspiring worship. "With each member assuming a responsibility in the life of the church, we have an atmosphere where congregational worship becomes not a one-person-directed activity but an every-member-involved event of inspiring worship (p. 23). Spectators are not supposed to be found at the local church especially when it comes to worship; everyone has a part to play.
- e. Be relationship builders. Address the needs of the people you are ministering to first before introducing them to Jesus. Christ together with His twelve disciples, first of all addressed the social and physiological needs of His hearers before addressing their spiritual needs. Christ gave the five thousand food because they were hungry before He preached to them, and the list goes on and on.
- f. Provide ongoing training. The church that stops training stops growing as well.

Church growth needs dedicated, knowledgeable and Spirit filled individuals to do God's cause. To enable people-centered district Administration, I had to do a survey where church members of different age groups (18-70yrs), gender, background and academic qualifications were asked to answer a series of questions. These questions ranged from pastor's efficiency, visitations, training to church

administration, training, evaluation. Below is the tabulated and graphical presentation of the results.

A total of 42 individuals from the seven organized churches completed the questionnaire, of which 50% were female and 50% male. The people who took part in the survey were from varied age groups as indicated in the figures and charts below, which were compiled from the forms that were returned, with more than 50% of the respondents being parents. The figures and graphs also show the marital status of the respondents. The data seem to show that singles are actively involved and would want to participate in the gospel cause, as they took their time to complete the questionnaire.

You will notice that of the 42 respondents, some may be parents and at the same time being elders or teachers. The following table depicts this in a good way and is followed by the graph of the same.

Pastor visitations are seen as key by many of the respondents. They note that this can be a key to their spiritual growth. Visitations by the pastor were not as much due to the number of churches in the district. There is need for elders, deacons, deaconesses, and even heads of departments to complement the visitations of the district pastor. As noted, church growth may be experienced when members are involved in ministry. Members need to be more involved in useful labor for Christ instead of attending church and receive spiritual nutrition but not be engaged in evangelism.

Table 1

Male and Female Respondents' Response

	Male			Female		
	Very Much	Somewhat	Nil	Very Much	Somewhat	Nil
Pastor Efficient	16	5	0	20	3	0
Visited by pastor	10	3	8	8	6	8
Times of Visits	13	0	7	10	4	10
Do you like your pastor	19	2	0	18	5	0
Involved in Ministry	10	6	5	5	7	00
Pastor Centered?	7	6	2	6	9	5
Movement without pastor	18	1	2	20	1	1
Church growth	9	4	8	0	10	12

Respondents felt that training by the pastor was generally good. This could have had an impact on the church growth. The growth has been numeric as well as spiritual considering the trainings offered and the trust funds returns of the church members in the district.

Training also focused on important aspects like:

1. Do I have any time for spiritual outreach, visiting neighbors, assisting with church needs, etc.?
2. If I were the only Christian in this city, how would God's work fare?
3. When my income increases, is there a corresponding increase in my mission giving?
4. Am I more concerned with self or others?

Most of the respondents answered "I don't know" since the training was mostly focusing on church leaders.

Table 2

Respondents' Response

Male	Strong	Ok	Weak	Don't Know	Female	Strong	Ok	Weak	Don't Know
Training Lay Preachers	7	5	1	7		5	8	1	6
Training Laymen - Bible Class	4	7	4	4		6	8	1	5
Train Elders - Visitations	6	6	1	6		9	2	3	6
Follow-up Programs	5	8	1	5		6	9	2	3
Delegation of Duties	7	7	1	4		11	7	0	3
Pastor's leadership	12	8	0	0		12	9	0	0

Survey Findings

From the survey questions asked and looking at the ages of the respondents from all the seven churches I have realized that a big number of respondents are young people as opposed to retirees. From the survey data collected, male and female respondents were 50% each in terms of numbers, and of those slightly over 50% are in the 25-34 age range. More than 80% of the respondents are from the Shona tribe simply because Chiremba West District is in Harare province which is in the heart of the Shona people. This is evidenced by the Shona language used as a medium of communication in all the seven churches in the district under study. This however does not suggest that church members in the said district do not use other languages, like Ndebele and others.

According to the survey, male and female respondents agree in general that the pastor is feeding his congregations spiritually, and more so on church

administration, and equipping of the church through trainings. Most respondents appreciate trainings that were conducted and spearheaded by the district pastor. The pastor has to work more on visitations, as some church members indicated that they had never been visited. Despite the pastor/membership ratio that is too high, the role of the training and equipping the church is still valid and being appreciated.

Project Impact on Chiremba West District

Church Growth for the Past Five Years (2004-2008)

Chiremba West District which is part of E.Z.C. has shown an upward trend in baptisms and in trust-funds. It would be prudent to look at the bigger picture of work from E.Z.C. level, since East Zimbabwe Conference has 472 organized churches and 365 companies. For the purpose of this study, we will look at the summary of all the churches and companies in E.Z.C. The following illustrates the growth of membership over the past five (5) years.

Patterns of Church Membership Growth in Chiremba West District

Since Chiremba West District has eight (8) congregations (7 organized churches and 1 company), for the purpose of this study I will take a closer look at all the churches in the district. The following illustrates the growth of church membership over the past five years (2004-2008).

C.W.D. Membership over the Past Five (5) Years (2004-2008)

The following illustrates membership of Chiremba West District of the S.D.A. Church over the past 5 years. This membership growth is through baptisms and transfers in. Please note that churches with zero (0) membership in 2004 were not existent then up until 2005. Cranborne church gave birth to Msasa Park church; Hatfield church gave birth to Park Meadowlands church; and Sunningdale church

gave birth to Prospect Park church. This is going to be seen by the increase and decrease in membership. Table 3 shows the 5-year growth of these congregations:

Table 3

Five-year (2004-2008) Membership Growth of C.W.D.

CHURCH	2004	2005	2006	2007	2008
Cranborne	2,059	1,881	2,020	2,056	2,154
Hatfield	1,247	1,131	1,215	1,270	1,341
Msasa Park	0	292	314	330	392
Msasa ZRP	138	159	171	167	183
Park Meadowlands	0	196	210	227	251
Prospect Park	0	189	203	236	242
Sunningdale	652	484	519	552	572
TOTAL	4,096	4,332	4,652	4,838	5,135

C.W.D. Church by Church Membership Growth 2004-2008

The following illustrates the actual numbers of people who joined the district over the five years (2004-2008) as indicated as a result of the clergy and laity's involvement in different forms of ministry to others (non-Adventists). Baptism are people who were baptised in a particular year; and letters are people who joined the respective churches in the district through name transfers or profession of faith; and losses are people who were transferred out, those who were removed from membership through church discipline or those who died in a particular year.

Table 4 provides the details of membership growth change during 2004 of the 5-year period. Table 5 provides the details of membership growth change during 2005 of the 5-year period. Table 6 provides the details of membership growth change during 2006 of the 5-year period. Table 7 provides the details of membership growth change during 2007 of the 5-year period. Table 8 provides the details of membership growth change during 2008 of the 5-year period:

Table 4

2004 Membership Change Details of C.W.D.

2004	Baptism	Letter	Losses	Total Members
Cranborne	30	13	12	2,059
Hatfield	20	17	15	1,247
Msasa ZRP	0	6	8	138
Sunningdale	5	8	11	652
TOTAL	55	44	46	4,096

Table 5

2005 Membership Change Details

2005	Baptism	Letter	Losses	Total Members
Cranborne	23	38	239	1881
Hatfield	14	23	153	1131
Msasa Park	16	43	0	292
Msasa ZRP	1	20	0	159
Park Meadowlands	14	33	1	196
Prospect Park	5	17	3	189
Sunningdale	16	4	188	484
TOTAL	89	178	584	4332

Table 6

2006 Membership Change Details of C.W.D.

2006	Baptism	Letter	Losses	Total Members
Cranborne	5	32	10	2020
Hatfield	16	25	5	1215
Msasa Park	7	19	1	314
Msasa ZRP	3	10	0	171
Park Meadowlands	11	18	0	210
Prospect Park	3	5	2	203
Sunningdale	17	39	6	519
TOTAL	62	148	24	4652

Table 7

2007 Membership Change Details of C.W.D.

2007	Baptism	Letter	Losses	Total Members
Cranborne	50	5	19	2056
Hatfield	58	8	11	1270
Msasa Park	14	4	2	330
Msasa ZRP	3	3	10	167
Park Meadowlands	4	15	2	227
Prospect Park	23	10	0	236
Sunningdale	55	11	33	552
TOTAL	207	56	77	4838

Table 8

2008 Membership Change Details of C.W.D.

2008	Baptism	Letter	Losses	Total Members
Cranborne	90	22	14	2154
Hatfield	74	0	3	1341
Msasa Park	60	5	3	392
Msasa ZRP	16	0	0	183
Park Meadowlands	37	0	13	251
Prospect Park	6	0	0	242
Sunningdale	38	2	20	572
TOTAL	321	29	53	5135

C.W.D. Tithes and Offerings for the Past Five Years (2004-2008)

The following illustrates the money that was returned to the treasury by church members and non-church members at churches in Chiremba West District, some of which was used in the different lay ministries to others. Please note that the money is in Zimbabwean Dollars (Z\$). Table 9 provides the details of tithe growth change 2004-2008 of the 5-year period:

Table 9

2004-2008 Trust Funds Change Details of C.W.D.

YEAR	Tithe	Conference Offering	Local Church Offering
2004	1,538.83	201.93	947.08
2005	4,074.74	246.77	1,200.8
2006	2,387.62	326.25	1,472.97
2007	3,497.17	648.66	2,260.41
2008	200,240,949.40	49,867,403.14	84,956,977.42
TOTAL	200,252,447.76	49,868,826.75	84,962,858.68

***Figures are in ZSMillions*

Summary

Volunteers (church members) are important in the life of the local church. Pastors and leaders at the local church should look at the talents and spiritual gifts of volunteers before assigning them specific lines of ministry. Every clergyman should not neglect the idea of training the volunteers in their churches. If the local leaders neglect training of volunteers, then the spirituality of the local church is compromised as well. There is a definite connection between how pastors govern the church and the spirituality of the church.

The Holy Spirit is willing to work with the willing in the growth of the local church. Pastors of multi-church districts should have a vision for their churches to grow. Volunteers need a good conducive environment or climate for them to operate successfully. Pastors of multi-church districts should delegate responsibilities to people that they work with and also be involved in evangelism. District pastors should remember the following: they represent God; they speak for God and not for themselves; they should always remember the family; they should turn their

congregations' eyes on Jesus; and they should establish leadership to direct activities at the local churches in their absence.

2008 was the highest year in baptisms with a total of 321 souls, while 2004 was the lowest, with 55 souls. The figures and tables showed that the higher the numbers of churches are, the higher the baptisms are. The cumulative membership has been on the upward move from 2004-2008. This could have been caused by the increase of member participation in evangelism. This growth was made possible through the working of the Holy Spirit with the leaders and church members in the district.

E.Z.C. Five-year Membership Growth (2004-2008)

The following illustrates membership of East Zimbabwe Conference of the S.D.A. Church over the past 5 years. This membership growth is through baptisms and transfers in. Please take note that, for the purpose of this study, I did not include transfers in and out columns on both the tables and graphs, but the total membership has the transfers in and out included. Table 10 shows the 5-year growth of these congregations:

Table 10

Five-year (2004-2008) Membership Growth of E.Z.C.

Year	Churches	Companies	Baptisms	Deaths	Apostasy	Missing	Total
2004	377	390	25,962	540	407	614	167,887
2005	396	392	14,064	275	448	720	180,491
2006	412	423	13,730	564	691	769	192,524
2007	450	387	12,382	181	139	1,176	202,169
2008	472	365	17,984	123	145	748	219,598

The following seven disciplines of an extraordinary spiritual leader as outlined by McNeal (2006) were implemented in Chiremba West District. Greatness in the kingdom of God is a journey toward humility. Jesus Christ's idea of greatness revolves around humility and service. Reggie McNeal (2006) in his book, *Practicing Greatness: 7 Disciplines of Extraordinary Spiritual Leaders*, outlines the following points which I taught my church members in my district:

Self-awareness

Self-awareness touches all the other disciplines because it is foundational to every other element of greatness. To be self-aware is to be knowledgeable, mindful, vigilant, alert, and conscious. As a leader I have always tried to be aware of myself, i.e., what I am capable of doing and what I am not capable of doing. Self-awareness makes me realize the value of the interdependent model that God gave us. No leader is an island. A pastor in a multi-church district does not have all the gifts necessary for the church to function effectively. He must be as aware of his weaknesses as well as of his strength.

Self-management

Spiritual leaders for them to succeed in the ministry need to manage their feelings and depression. Anger, hostility, fear, grief, loss, and bitterness are some of the things that affect some spiritual leaders. One cannot be a spiritual leader without being in a position to manage self. If as a leader, I am not able to manage myself then how can I be expected to manage others? C.W.D. church members were taught to manage themselves before going out for evangelism. One way of successfully managing oneself is through maintaining a sound relationship with God.

Self-development

There are so many church members in C.W.D. who have PhDs in their respective areas and for me to minister to them effectively I need to be relevant to them, and this can be done through continual education. Paul in the Bible was able to be articulate because he had developed himself as a leader. Moses led the Israelites when he was 40 years of age, Abraham travelled to a foreign country when he was 70 years and he had Isaac when he was 90 years of age. Every leader experiences some failure, but this should not deter them from developing.

Mission

Pastors in multi-church districts should instil the sense of mission to their church members all the time. If the leader is mission-oriented, it will be easy for the church members to be likewise; this has been observed in the case of C.W.D.

Decision-making

C.W.D. uses collective action when it comes to decision making at the local church. Where church members are all involved, there is unity of purpose and mission.

Belonging

Pastors can be too busy to an extent that they become detached from the community they live in. They need to work hard to belong to the communities they serve. When there is a funeral the leader/pastor should attend, and when there is a wedding in the community, they should do the same.

Aloneness

It may be important for pastors in multi-church districts to have quality time alone. This can be achieved by either having to go to your office late in the night or having to go somewhere outside your district.

In C.W.D. church members were taught the above points in their own context. The idea is that the district pastor cannot be at every church every Sabbath, so the church elders do most of the pastoral work. As a way of trying to manage and pastor effectively the district, several strategies were implemented in C.W.D.

C.W.D. Pastor's Daily Schedule

The following is the daily schedule (excluding Sabbath hours) that was used in

C.W.D:

Daily Schedule:

5:00	Wake up
5:00-5:30	Morning Personal Devotion
5:30-6:15	Exercises
6:15-7:00	Morning Family Devotion
7:00-8:00	Breakfast
8:00-13:00	Visitations
13:00-14:00	Lunch
14:00-15:30	Visitations & Meetings
15:30-17:00	Office Work & Meetings
17:00-19:00	Family Time
19:00-20:00	Super
20:00-21:00	Evening Devotion
21:00-22:00	Doctor of Ministry Assignments

22:00

Sleep

Needs and Objectives in the Multi-church District

There are so many needs and objectives in C.W.D. Needs and objectives of my multi-church district include the following:

1. To further increase participation in public and personal evangelism among my church members.
2. To keep and nurture the new members.
3. To further equip church members with the knowledge and skills for discovering new ministries.
4. To increase HIV- and AIDS-awareness programs.
5. To increase the number of people we baptize each year.
6. To reach out to the minority groups in our community.
7. To help church members and non-Adventists to be self supporting.

We are having a lot of unemployment among our young people. Generally speaking, many youth in the area have problems with drugs and alcohol. Of late, house breakings and carjacking have been rampant in the area.

8. To be able to start more new congregations.
 9. To be able to have zonal prayer bands as opposed to church prayer bands.
- “Satan is enraged at the sound of fervent prayer for he knows that he will suffer loss from those areas when such prayer will come from” (p. 295).

White (1T) states that “Satan knows better than God’s people the power that they can have over him when they humbly ask help from God. The weakest believers in the church, relying firmly upon Christ, can successfully repulse Satan and all his hosts” (p. 341).

10. To have church members to be able to read the Bible at least three times every day.

Reading of God's word makes a Christian grow spiritually. God requires us to read the Bible (Deut. 6: 6-7, Josh. 1:8), the example of Jesus (Matt. 4:4,7,10), as a defence against temptation (Ps. 119: 11; 37:31; Eph. 6:17), so that God can teach us continuously through his word (Ps. 16: 7, Prov. 6: 20-22), and as a preparation for great service (John 14: 26; 15:7).

11. To have each member in my congregations to be able to support district evangelism meaningfully (financially).

12. To be able to visit all my church members at least once every quarter.

13. To be able to acquire church stands, and where we have church stands to build churches instead of continuing to rent other people's church buildings.

14. To divide one's time intelligently.

Conclusions

The issue of the role of the pastor in a multi-church district in Chiremba West District in East Zimbabwe Conference is of paramount importance. There are so many such districts in the Z.U.C. and S.I.D. territory in general.

Chapter One dealt with the introduction, my call to ministry, the ministry, purpose of the project, statement of the problem, statement of task, justification for the project, description of the project process, expectation from this project, expectation from this project, definition of terms, limitations of the project, and the methodology employed in this project.

Chapter Two dealt with the calling of people for ministry. It is a fact that God calls everyone who believes in him to some form of ministry, and it is He who qualifies the called-for ministry because this call is high and is from on high. This was

demonstrated by the way He called people in the Old and New Testaments, and in the early Seventh-day Adventist Church system. The way Abraham was called by God to go to an unknown place away from his kinsman was a special call indeed, and in the same vein the church of God was called and is being called for service. Old Testament patriarchs were called by God for a special mission. The patriarchs accepted the call with gladness. Equipping of church members is paramount to God's church if it is to grow rapidly and if saints are to participate in the propagation of the everlasting gospel. This was evidenced by the way Paul equipped all believers in the New Testament and how Jesus equipped the twelve apostles for ministry. Paul's great concern was for believers to be brought into mutual dependence upon others in the community.

The paramount role of the pastor biblically is to equip his churches for ministry and not to do ministry alone, just as Jesus did with the twelve apostles. As is the case in Chiremba West District, the role of the pastor is to equip the church members for ministry. The equipping was evidenced by the various ministries that are active in C.W.D. Pastors of the Old and New Testament, and of the early Adventists were of an itinerate one. The role of the clergy was to set up churches, and when the church was strong they would move to the next place to do the same. The clergy would then leave the elders and the laity in general to take care of the church. The clergy of old were not on a salary per-se. The pastor in a multi-church district should focus more on training and not on doing ministry alone. The church members of today are inquisitive hence they need to be incorporated into some form of ministry by the clergy.

Chapter Three dealt with the literature review and current challenges in multi-church pastoring in East Zimbabwe Conference. Volunteers are important in the life

of the local church, and pastors and leaders at the local church should look at the talents and spiritual gifts of volunteers before assigning them specific lines of ministry at the local church. These volunteers are not on a salary like the pastor and they work for God in their spare time. There is a definite connection between how pastors govern the church and the spirituality of the church, and such should not be taken lightly.

The Holy Spirit is willing to work with the willing in the growth of the local church. If the local leaders neglect training of volunteers, then the spirituality of the local church is compromised as well. Pastors in a multi-church district should have vision for their churches to grow, and should remember that volunteers need a good conducive environment or climate for them to operate successfully. In C.W.D., I delegated responsibilities to people that I work with. Establishing leaders to direct activities at the local churches in my absence as a district pastor has helped my church members to want to be involved more. A culture of empowering the laity for ministry is very important for the growth of the church.

Chapter Four dealt with the methodology. This chapter applied the following models of leadership in Chiremba West District: I do, you observe; we do it together; and you do, I observe, as well as delegation, equipping of church members through training, and the priesthood of all believers concept. As a result of the above models, church members in C.W.D. were trained by their district pastor to implement the above-mentioned concepts. This saw church members in Chiremba West District being involved in zones, cottage crusades, district quarterly meetings, Kentucky prison project, community service, preaching of the gospel, training others for ministry, being involved in the implementation of tithes and offerings strategies.

prayer bands, and many other ministries. An organogram for C.W.D. was crafted and implemented in the said district.

Chapter Five dealt with the results of training and empowering Chiremba West District leaders. The total membership of E.Z.C. for the five year period (2004 to 2008) shows an upward move. This is so because of high baptisms and in some cases low numbers of apostasy. In terms of baptisms for the same five year period, 2004 came out in the top. This is so because of the emphasis that the world church had in that particular year, which saw a high level of participation among the membership as opposed to the clergy doing ministry alone with a few chosen members of the church. In 2007, there was the highest number of missing members of 1 176 in E.Z.C., as opposed to the average missing members of around 700 for the other years of the five-year period under review. Membership growth, tithes and offerings returns of Chiremba West District demonstrate the willingness of church members and their leaders in the district to use the priesthood of all believers concept. This growth was made possible through the working of the Holy Spirit with the leaders and church members in the district.

The church is the body of Christ and Christ's wife and as such, it should be treated with such importance and dignity. In Chiremba West District, church office bearers and church members were trained to be involved in some form of ministry. From the survey questions asked members understand that God has a mission for His Church and this is being fulfilled and He will not fail it. Looking at the ages of the respondents from all the seven churches the researcher has realized that the future of the churches in C.W.D. is good because it's not comprised of retirees only, but of all age groups.

Despite the limited number of people who responded to the questionnaires that I administered, from the survey data collected, male and female respondents were 50% each in terms of numbers, and of those slightly over 50% are in the 25-34 age range. More than 80% of the respondents are from the Shona tribe simply because Chiremba West District is in Harare province which is in the heart of the Shona people. This is evidenced by the Shona language used as a medium of communication in all the churches in the district under study. This however does not suggest that church members in the C.W.D. do not use other languages, like Ndebele for example. According to the survey, male and female respondents agree in general that the pastor is feeding his congregations spiritually, and more so on church administration, and trainings.

Recommendations

The following are recommendations from the research done in Chiremba West District:

1. Priesthood of all believers concept should be upheld, taught, and be implemented by pastors, local church leaders, and church members in multi-church districts.
2. Local conferences should take it upon themselves to train all district pastors in the priesthood of all believers concept. This may actually save the organization lots of money, by not employing many pastors who will need a decent upkeep every month.
3. Pastors working at the conference offices should be reduced so that pastors go to minister where people are. We should not have a top-heavy administration, but the base should be heavy because that is where our mission is.

4. Few pastors working at the local conference should be assigned churches to pastor.
5. Multi-church pastors in the same region to be grouped in groups of threes for purposes of training their districts.
6. Conference personnel to attend multi-church district training sessions if the training is meant to reach officers of all the churches of the district.
7. The early S.D.A. system had an itinerant clergy and laity manning churches from its inception. Because of a changing society that needs specialized personnel to do ministry, the role of the pastor is still valid and it has to be upheld.
8. The idea of having pastors in multi-church districts should be upheld, because it helps the membership to be involved in some form of ministry. The idea of a pastor having one church may discourage members of the local church to be active, because they will all be looking up to the pastor to perform ministry.
9. Pastors in multi-church districts need to study the culture of the people and churches they are pastoring before introducing new ideas of church governance.
10. Pastors in multi-church districts need to identify themselves with people in the communities they are serving if they are to win them to Christ.
11. After every church election at church level, the pastor or his designee should facilitate training of all office bearers on the duties and responsibilities of each department that is at church level, but the training need to be done at district level at a central place. If the district is too big in terms of distance, the district pastor may divide the district into manageable zones with leaders and training be done at such a level.

12. Resources of the conferences need to be channelled to work that improves the work of the pastor i.e. in continuing education, district travel, buying resource books that will help the pastor to be more efficient, training materials, computer, printer, phone, internet facilities and spiritual support.
13. Pastors in multi-church districts need to consider having a team ministry with their spouses.
14. Local conferences need to set up training centres in their territories to train and equip church officers and the laity to do their work more efficiently as ministry work will be finished by the laity.
15. Conference leaders should introduce in-service training for untrained pastors who are not qualified to go for formal seminary training. This will help the clergy to do their work more efficiently.
16. District pastors to recruit and equip more volunteers that will help them in ministry.
17. Pastors need to prioritize disciplining and training local leaders who will carry the burden of the actual doing of ministry.
18. Pastors in multi-church districts need to delegate responsibilities to heads of departments at district and church level, and involve the young people in ministry.
19. Pastors in multi-church districts should set up district committees that will work with the laity in administering the church, and in the furtherance of God's kingdom.
20. Pastors in multi-church districts should see to it that newly baptized members are quickly incorporated in different ministries of the church. This will help

- the newly baptized church members to stay in the church, and be witnesses to their friends who are still outside the church.
21. Pastors in multi-church districts need to have a listening ear to those they work with, and implement suggestions in love.
 22. For church members in a multi-church district to participate in church activities, the environment should be conducive. Pastors should see to it that the environment encourages that.
 23. Pastors in multi-church districts need to take time to write training materials for churches in their districts. Gone are the days that conferences should continue to get people to train church members when their pastors went for theological training.
 24. Pastors in multi-church districts should have planning sessions with their district leaders and church boards around December of each year in preparation for the coming year.
 25. Multi-church districts should have a five-year strategic document that would give a guide of what the district intends to do and is doing for the furtherance of the kingdom of God.
 26. Pastors in multi-church districts need to have an evaluation program each year before elections are conducted in all the churches of a particular district. The district committee can assist in the evaluation process.
 27. A pastor in a multi-church district needs to have a day off each week for office work and preparation of seminars and sermons.
 28. Pastors in multi-church districts should be encouraged by the local conference to go on vacation each year. The vacation will help the pastor to recuperate and come back to work renewed.

- 29. District pastors need to write a training manual with the guidance from the local conference that suits their territories better, but without deviating from church policy and Bible principles.
- 30. District pastors should come up with programs, organogram, and activities that best suit their environment. The issue of contextualizing the gospel and leadership skills help the church to grow.

APPENDIX A

MINISTRY TO THE GRIEVING

By Simbarashe N. Musvosvi @ Z.U.C, 2009

MINISTRY TO THE GRIEVING

- **2 Corinthians 1:3-4** Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, 4 who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God.

Def: A feeling of extreme sadness.

Some synonyms: sorrow, heartache, heartbreak, misery.

Sigmund Freud: The process of withdrawing emotional energy from a cherished object.

This is a painful process because once an attachment is made humans are reluctant to withdraw it, even when a substitute is offered.

Causes of Grief

Grief is caused by loss of

- > a loved one
- > a cherished object
- > a role that one played
- > a relationship—a heartbreak, moving to a new place
- > loss of what might have been—e. g. you grieve when you fail to graduate or a promotion.

Luke 24:21 *"But we were hoping that it was He who was going to redeem Israel.*

Indeed, besides all this, it is the third day since these things happened.

Often we grieve a number of losses that are caused by the same event—e. g., A child dies, a mother loses a loved one and the role of being a mother (caregiver), as well as what might have been (the dreams of that child's future).

Phases of Grief

- Elisabeth Kübler-Ross' stages of grieving
 1. denial
 2. anger
 3. bargaining
 4. depression
 5. acceptance

Another scheme of the phases of grief

1. Shock and numbness
2. Suffering and disorganisation
3. Reorganisation

1. Shock and Numbness

A natural anesthesia to help us cope with activities of funeral.

We can help most by being present – and readiness to listen.

Allowing people to cry and at times to be angry.

Intervening—offering to do definite chore.

Helpers may intervene by assisting in routine tasks which are now made hard because of the bereavement. These may include:

- Caring for children
- Household chores like preparing meals
- Driving

Intervention may also include helping someone with tasks that arise from the tragedy itself, possibly including:

- Helping the person to inform other relatives
- Providing needed resources like food, a tent, transport, etc.
- Assistance in preparations for the funeral

In intervening take note of the following:

- Be specific about offering to help. Saying, "If there is something I can do let me know" is not enough. The bereaved person will assume it's just polite talk.
- Offer to do specific things that obviously need to be done.
- Ask direct questions such as, "Do you need . . .?" or "What are your most pressing need(s) right now?"
- Allow the grieving person to personally participate in some things that relate to the loss – this helps him to absorb the reality of death. E.G.: if there are clothing items that need to be picked up from the hospital instead of going to pick up the items for him, offer to go with him so that he is personally involved in the process.
- Avoid taking over his life. Allow the person to have some control over his life and let him do some things himself.

2. Suffering and Disorganisation

- The anesthesia has gone and friends have also gone.

Routines must resume – the grieving person is going back to work!

Feelings of anger and guilt may persist

The greatest need at this time is for companionship and a listening ear.

- We can minister by
 - being companions – listening (Ministry of presence)
 - Not overstaying – sense when the person wants to be alone and quiet (Ministry of absence -). Ministry of absence is relevant only after ministry of presence. Without ministry of presence, the ministry of absence is neglect and indifference.

- Sending a note or making a phone call
 - Remembering anniversaries – or events that may trigger memories.
 - Reorganisation
- When the bereaved is focusing more on the future and not so much on the loss. Likened to a song that is no longer playing but the melody still rings in the ear. Memories may be triggered by anniversary or other events.

3. Reorganisation

You are empowered by ministering—you are no longer just a victim. You can make a difference.

“Helper therapy” – when you help others you help yourself also.

Proverbs 11:25 A liberal man will be enriched, and one who waters will himself be watered.

Examples of “helper therapy” in the Bible

- Joseph noticing the downcast butler and baker in prison while he was also in prison
- Elijah in discouragement was commanded by God to go and minister to others:
- **1 Kings 19:15-16** And the LORD said to him, "Go, return on your way to the wilderness of Damascus; and when you arrive, you shall anoint Hazael to be king over Syria; 16 and Jehu the son of Nimshi you shall anoint to be king over Israel; and Elisha the son of Shaphat of Abelmeholah you shall anoint to be prophet in your place.

Ministry Suggestions for the Recovering

- Investing time, money or effort in a course that has something to do with their loss, e.g.:
 - A memorial fund in memory of the deceased.
 - A ministry to counteract whatever caused the death – seeking or funding research for a cure, activism, awareness programmes, etc.

- Involvement in programmes the deceased engaged in.
- Involvement in support groups to help grieving people.
- Involving Members
- Training members on how to minister.
- Support group ministry – where those recovering from grief help others and in so doing receive a blessing.

APPENDIX B

PERFORMANCE OF KEY DUTIES BY THE CHURCH ELDER

PERFORMANCE OF KEY DUTIES (Some portions were taken from The Elder's hand book)

1. Elder as an evangelist

- Church meetings for the public.
- Creating an evangelistic church.
- John 12:32
- E. G. White, Letter 41, p. 1892.

"The Lord estimates every weight before he allows it to rest upon the heart of those who are laborers together with Him. Jesus has borne sorrows and burdens, and He knows just what they are. He has His eye upon every laborer. "The Lord telleth the number of the stars," and yet "He healeth the broken in heart, and bindeth up their wounds." The Lord invites you to roll your burden on Him for He carries you on His heart."

2. Elder as an administrator.

- Governance of the church board & the church.
- Dealing with church budgets & submittal of trust funds to the conference.
- The pastor's membership records.
- Working with committees. Matt 9:36
- Working with church officers.
- Follow the policy
- Submittal of all reports to the conference.
- E. G. White, Letter 8, 1896, p. 6

“The whole body is sick because of mismanagement and miscalculation. The people to whom God has entrusted eternal interests, the depositaries of truth pregnant with eternal results, the keepers of light that is to illuminate the whole world, have lost their bearings.”

- E. G. White, Testimonies, Volume 7, p. 256

“Let those who attend committee meetings remember that they are meeting with God, who has given them their work. Let them come together with reverence and consecration of heart. They meet to consider important matters connected with the Lord’s cause. In every particular their actions are to show that they are desirous of understanding His will in regard to the plans to be laid for the advancement of His work.”

- E. G. White, Gospel Workers, p. 447.

“In our business meetings, it is important that precious time should not be consumed in debating points that are of small consequence. The habit of petty criticism should not be indulged; for it perplexes and confuses minds, and shrouds in mystery the things that are most plain and simple.”

- E. G. White, Testimonies Volume 9, p. 258

“Let them not waste a moment in unimportant conversation; for the Lord’s business should be conducted in a business-like, perfect way. If some member of a committee is careless and irreverent, let him be reminded of Christ, they can not pull apart; they will draw with Christ.”

3. Elder as preacher and priest.

- The elder’s study (How big is your library).
- Preparation of sermons.
- Worship with the church.

- Communion, baptism, wedding, child & church dedication, anniversaries, ground breaking, new church induction & house blessing.
- Ps 51:10,
- E.G. White, Manuscript 140, 1902.

“Let God’s servants in every place study his word, looking constantly to Jesus, that they may be changed into His image. The inexhaustible fullness and the all-sufficiency of Christ are at our command if we walk before God in humility and contrition.”

4. Elder as shepherd.

- Identify yourself with the people you lead
- Ministry to the aged & shut-ins.
- Visitations.
- Visiting the bereaved.
- Working with children & the youths.
- John 10:11-13, Matthew 9:36, Col 3:13
- E. G. White, Testimonies Volume 1, p. 320.

“The position occupied by my husband is not an enviable one. It requires the closest attention, care, and mental labor. It requires the exercise of sound judgement and wisdom. It requires self-denial, a whole heart, and a firm will to push matters through. In that important position God will have a man to venture, to risk something; to move out firmly for the right, whatever may be the consequences; to battle against obstacles, and waver not, even though life be at stake.”

- E. G. White, Gospel workers, p. 495.

“Heaven is watching to see how those occupying positions of influence fulfil their stewardship. The demands upon them as stewards are measured by the extent of their influence. In their treatment of their fellowmen, they should be as fathers, --just,

tender, true. They should be Christlike in character, uniting with their brethren in the closest bonds of unity and fellowship.”

- E. G. White, *Adventist Review and Sabbath Herald*, April 28, 1903.

“The divine influence imparted by holy angels will impress the minds in contact with the workers; and from these workers a fragrant influence will go forth to those who choose to inhale it.”

5. Elder as a promoter.

- Periodical campaigns.
- Promotion of Sabbath School projects.
- Promotion of various projects.
- Harvest ingathering.

6. Elder's public relations.

- a) Keep a handle on your tongue; always say less than you think. John 13;35
- b) Make promises sparingly & keep them faithfully, no matter what it costs you.
- c) Never let an opportunity pass to say a kind & encouraging word to or about somebody.
- d) Be interested in others & in their pursuits, their welfare, their homes, & their families.

- E. G. White, *Testimonies to Ministers*, p. 356-357.

“But the position does not make the man. It is the integrity of character, the spirit of Christ, that makes him thankful, unselfish, without partiality and without hypocrisy—it is this that is of value with God. To those whose life is hid with Christ in God, the Lord says, “Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me”

- e) Be cheerful. Keep the corners of your mouth turned up. Hide your pains, worries, & disappointments under a smile.
- f) Preserve an open mind on debatable questions. Discuss but don't argue. It is a mark of a superior mind to disagree & yet be friendly.
- g) Let your virtues (we all have some) speak for themselves, & refuse to talk of another's vices.
- h) Be careful of the feelings of others. Wit & humour at the other fellow's expense are really worth the effort, & may hurt where least expected.
- i) Pay no attention to ill natured remarks about you. Simply live so that nobody will believe them.
- j) Don't be too anxious about getting your dues. Do your work, be patient, & keep your disposition sweet. Forget self & you will be rewarded.

APPENDIX C

CHURCH LEADERS AND VOLUNTEERS IN THE CHURCH

VISION

Proverbs 29: 18 Where there is no vision, the people perish: but he that keepeth the law, happy is he:

- Ministry without vision is like a surgeon without a scalpel, a cowboy who has lost his horse, a carpenter who has broken his harmer (Malphurs, 1992). If you aim at nothing, you will hit at nothing. Generally speaking, church members have no problems in following God's vision if revealed to them.
- Moses had a clear vision when he approached Pharaoh, Nehemiah had also a clear vision when he approached King Artaxerxes, and the clergy should also have a much clearer vision. When a shepherd has done his work well, people will see the sheep giving birth to sheep more often.
- For any organization to grow and be effective there has to be leadership which is positively informed (Hunter 1989) Leadership is visionary action (Ivancevich etal, 1994).
- The clergy should inspire a shared vision, enable others to act, and should always strive to have a good climate for their subordinates (church members) to operate freely (Kouzes, 2003).
- Anyone who thinks that he is a leader, but has no followers is only taking a walk.

VOLUNTEERS

Definition: A volunteer is a person who provides time and service of her or his own free of charge (Johnson, 1991).

Definition: A volunteer is a Seventh-day Adventist Church member who is actively working in the church for no monetary gain whatsoever.

- Volunteers have their different professions and yet they reserve time, resources, energy & expertise to serve their church.
- Leaders should identify volunteers' gifts and use them accordingly.
- As a pastor works with volunteers, they should be open and discuss issues openly. We should always remember that ministry is a marathon and as such, pastors should take care of those who take care of them (volunteers).
- Leaders should expect distracters as they work with volunteers.

- The practitioners do not know any theology ... (Green, 2003). Volunteers should be continuously trained. Training of volunteers is equal to breathing. (Johnson 1991). (SDA Minister Handbook, 1997)
- Volunteers by being volunteers will not jump onto a sinking ship, and as such, the leadership should be proactive and not just insult people.
- Church members should be encouraged to serve in ministry and not in meetings.
- Church members' work is in the field.

WHAT IS EXPECTED OF LEADERS

- Pollard (2000) points out that a leader should be Christ centred. Burrill (1993), also points out that there is a definite connection between how pastors govern the church and the spirituality of the church. Vecchiarelli (2007) states that a district pastor should remember the following: they represent God; they speak for God and not for themselves; should always remember the family; should turn their congregations' eyes on Jesus; and that they should establish leadership to direct activities at the local churches in their absence.
- There are two kinds of leaders; those who trust people and those who fear people (Dale, 1986).
- A good leader should give people TIME a) Touch, b) Inspiration, c) Motivation, d) Encouragement
- Leaders should be exemplary in whatever they do (Hunter, 1989).
- The duty of the clergy is to equip people for ministry, teach, and mentor them to become balanced followers of Christ (Morgan & Stevens, 2005).
- When the pastor takes over the ministry function of the church & neglects the training function, the church becomes weak spiritually (Burrill, 1993).
- Pastors should love their church members as outstanding leaders in the scripture were (Prime, 2005).

Characteristics of the leader-servant from Isaiah 53:

9. Identifies with people, vv. 4,5.
10. Responsible for them, v. 6.
11. Heals, v. 5.
12. Servant of God; chosen & called by God, vv. 1, 10.
13. No appearance, vv. 2,3.
14. Inclusive, v. 11.
15. Works on behalf of people, with them, and not against them, v. 12.
16. Not violent, no oppression, instead victim, v. 7.

THE BIBLE AND VOLUNTEERS

Matthew 24:14 "And this gospel of the Kingdom will be preached in the whole world as a testimony to all nations and then the end will come"

Luke 8:1-3 We are told that he(Jesus) had the twelve and women some of whom had been cured of evil spirits and diseases.

- Mary called Magdalene from whom seven demons had come out.
 - Joanna the wife of Cuza, the manager of Herod's household;
 - Susanna; Esther, Hannah; Elizabeth.
- These women were helping to support them out of their own means. In the book of Acts, we see Lydia a woman offering Paul and Silas accommodation. **Acts 16:14-15.**
- **Romans 16:3** -Paul mentions Priscilla and Aquila as his fellow workers in Christ Jesus. They risked their lives for him and all churches of the Gentiles.
 - **Philippians 4:3**, Paul also mentions women and Clement and the many of his fellow lay workers whose names are in the book of life.
 - In Acts Chapters 7 and 8, Stephen, who was never one of the disciple of Jesus but a layman, a deacon because of the work he was doing for Christ, became the first Christian martyr.

E.G. WHITE'S COMMENTS ON LEADERS & VOLUNTEERS

No man is ever to set himself up as a ruler, as a lord over his fellowmen, to act out his natural impulses. No one man's voice and influence should ever be allowed to become a controlling power... I am instructed by the Lord to say that position never gives a man grace or makes him righteous. (Medical Ministry pp 164-165)

You need the kindness, courtesy, meekness, and lowliness of Christ. You have valuable qualifications that can be perfected for highest service if sanctified to God. You should feel the necessity of approaching your brethren with kindness and courtesy, not with harshness and severity. You need to realize the harm you do by your sharp, domineering spirit toward them. ... become disheartened, losing the courage they might have if you would give them respect, kindness, confidence, and love. By your manner of dealing you have separated the hearts of your brethren from you, so that your counsel has not had much influence over them for good. This is not as the Lord would have it. He is not pleased with your attitude toward your brethren. (Letter 3, 1888, p4, Jan, 10, 1888)

We may never know until the judgement the influence of a kind, considerate course of action to the inconsistent, the unreasonable, and unworthy. If after a course of provocation and injustice on their part, you treat them as you would an innocent person, you even take pains to show them special acts of kindnesses, then you have acted the part of a Christian, and they become surprised and ashamed and see their course of action and meanness more clearly than if you plainly stated their aggravated acts to rebuke them. If you had laid their wrong course of action before them, they would have braced themselves in stubbornness and defiance; but to be treated in tenderness and consideration, they feel more deeply their own course of action and contrast it with yours... you occupy vantage ground, and when you show a solicitude for their souls, they know that you are no hypocrite, but that you mean every word you say. I have been shown that a few words spoken in a hasty manner, under provocation, and which seemed but a little thing—just what they deserved, often cut the cords of influence that should have bound the soul to your soul. The very idea of their being in darkness, under the temptation of Satan and blinded by his bewitching power, should make you feel deep sympathy for them—the same that you would feel for a diseased patient who suffers, but, on account of his disease, is not aware of his danger. (Letter 20, 1892)

They do not even cultivate and manifest love toward their brethren and sisters who are in the faith. They do not exercise the precious tact that should bind and heal those who go astray, but instead they exhibit cruelty of spirit, that drives the wanderer still further into the dark, and makes angels weep. Some seem to find a sort of pleasure in bruising and wounding souls who are ready to die. As I look upon men who handle sacred truth, who bear sacred responsibilities, and who are failing to

cultivate a spirit of love and tenderness, I feel like crying out, turn ye, turn ye, for why will you die. (letter 43, 1895, p3)

The clergy should not lead in harshness and severity, but with respect, kindness, confidence, and love (White, 1995). Christ calls for MYP 24, for His service CT 494, to co-operate with Him ISM 112, God calls for, to carry truth to other nations 3T 404, to stand firmly on His side FE 488, in God's army should do his best FE 464, more earnest call needed for, to enter whitening harvest field 8T 35

CONCLUSION

Church members come to church voluntarily, offer their time, energy, expertise and resources voluntarily. As pastors or leaders in God's church; since we are paid to be holy, we should treat our church members with dignity, for Christ also died for them on the cross of Calvary.

APPENDIX D

ELDER'S DUTIES AND RESPONSIBILITIES

(Most of the material was taken from the SDA Church manual, 17th ed)

1. Office is highest and important. Ex.18:21, 1 Tim.4:12-16
2. Spiritual leader. Acts 20:17,28-31
Men of prayer
Fosters unity (no tribalism, regionalism, etc.) 1 Thess. 5:12,13, 1 Tim. 3:1-7
Humble. Prophets and Kings pp. 30-31.
Assistant pastor, conduct worship services.
Pastoral visitations.
Baptizes when authorized by the conference executive committee.
3. Capable of ministering the word.
Knows the word. Titus 2:1, 7, 8; 1 Pet.5:1-3, 2Tim.2:2. Manuscript p. 140
Sound doctrine-has correct S.D.A. biblical theology. Titus 1:5-11
Practices Christian ethics e.g. on church funds.
4. Guards the church's pulpit.
Not a platform for politicians and party politics. SDA church is apolitical.
Not a place for circus and social gospel.
Not a place for reactionary sermonizing.
Not a place for unbaptized members to bless.
Invites outside district personnel through the district pastor. Heb.13:7, 17.
Respect people from higher church organizations by inviting them into the pulpit.
The pastor is accountable when heresies are taught.
5. Church administrator.
Chairs the church board or church business meeting at the request of the pastor.
Discipline cases are to be chaired by the district pastor.
Knows the main task of the church board-Evangelism should always be first on the agenda.
Supervise all departments of the church e.g. Treasury.

Co-operates with the local conference in carrying out the mission of the G.C.

Ensures that all reports are sent to the conference (EZC).

Encourages faithful tithing and systematic giving of offerings.

Educates the church on world-wide view of the mission of the church.

Train others. Knows that church is God's wife-not personal property

Informed on current church policies. 28 fundamental beliefs.

Makes use of the current church manual

Prepares agenda for main board with the church clerk, & gives copy to the pastor.

Reports to be submitted to the pastor i.e. monthly. Quarterly and yearly.

Allow responsibilities and leadership roles of the church to be borne by many members and not just a few.

6. Pastors the district pastor.
7. Informs pastor on every development e.g. deaths, births, weddings, etc.
8. Has time with own family-team ministry with spouse.

"You don't make a small man big by giving him big responsibilities or make a big man small by giving him small responsibilities." Unknown author.

APPENDIX E

ELDER AND CHAIRING OF COMMITTEES

(some of the material was taken from success secrets for pastors)

I hope and trust that the following rules will help us as God's church to successfully chair committees:

1. Prepare agenda.

An agenda is a list of items for the committee to consider and upon which to act.

Each committee member should receive a copy of the agenda.

2. Begin and end on time.

Agree on the length of time for that particular meeting.

In the hope of reaching a decision, they continue their meetings far into the night... If the brain were given proper periods of rest, the thoughts would be clear and sharp, and the business would be expedited: (7T, p. 256).

3. Provide information.

In-adequate information often leads to wrong decisions, and right information will invariably make the right decision.

4. Create a team spirit.

Don't over control.

If two persons disagree vehemently, turn to others and hear their comments while the antagonists cool down.

Understand and follow parliamentary procedures (second, discuss, vote).

5. Control participation.

Encourage every member to participate.

6. Respect others' ideas.

Don't be too autocratic.

Don't manipulate the committee.

Remain as unbiased and neutral as possible.

Practice the principle of Matthew 18.

7. Stick to the problem.

Keep the committee on the problem at hand, don't side track, e.g. discipline cases.

8. Summarize periodically.

Concentrate more on rephrasing and summarising the arguments given by others and work on areas of consensus.

9. See that decisions are recorded.

The secretary of the board should properly record decisions.

10. Support the decision.

See that assignments are made for its implementation.

When you are voted down, either accept the committee's wish or bring together additional information and ask the group to consider.

Accept the wishes of the people

APPENDIX F

ELDER'S WIFE

(Originally the work of Angeline Musvosvi, but it has been reworked by the researcher)

Introduction

The elder's wife, her influence, directly or indirectly on the work of the elder cannot be ignored. Who and what she is, influences the elder to be effective in leading the flock of God or do otherwise. We cannot talk about the elder's work and ignore the woman who is part of his life. There are four kinds of elders' wives. Ask yourself, which of the four best describes me? Which of the four should I become to ensure that the elder's ministry is effective as desired by the Lord?

1. The spectator.

This kind of wife is not involved in what is going on in the church. She is passive and desires not to be known. She might think it's a virtue to be out of touch with church life especially as it relates to ministering to the family of God. She feels she has nothing to do alongside her husband's side. She does not say negative things about the elder neither does she encourage him. Agrees to every suggestion (Acts 5:1-10, Sapphira). If the elder falters, she falls along with him.

2. The disturber/Detached.

This kind of wife is very critical at home. He has no respect of the office of the elder. Should the elder go for visitations, she might deny the husband romantic moments later. She sees repeats and magnifies the shortfalls of her husband. Threatens to divorce, shouts at husband over trivial issues. Talks about budgets and bills on Sabbath morning. Baby sits husband even when he has to preach. Angry and moody. May not be keen to be involved in meaningful devotions. Bible study or witnessing. Cannot be corrected. 2 Samuel 6:14-Mrs David. Openly challenges husband in public. Not spiritual, scatter brain sometimes.

3. The I know it best/Incorporated participant.

She is overzealous to work with but ahead of the elder. She is quick to suggest and answer questions best left to elders. She is 'an elder behind the scenes.' Demands to know what the elders are doing and overrules certain decisions to suit her opinion. Manipulates husband. Husband may be reluctant to make decisions until he has a word from 'the elder at home.' Job 2:9-10-Mrs Job. Quick to suggest what action ought to be done, even if it is fatal.

4. The teammate/Background supporter.

She is a team-player. Does not demand to be recognised. She is prayerful, spiritual, insightful, dignifies, hospitable, warm, loves people and gives them attention, assists husband. Willing to visit with husband. Emotionally mature-no outburst. Respectful of husband in public and at home. Willing to take instruction and is not argumentative. She recognizes that husband has a calling from God and has been ordained to fulfil a sacred duty before God. She does her best to encourage him, and she is model to other women. Her mouth has responsible speech, and reminds husband to do his duties. Loves husband and romantically meets all his needs. Exodus 4:23-26, Zipporah/Mrs Moses. She was spiritual, a counsellor and served the life of the great leader, by circumcising her child. Never complained when Moses attended to so many people, she saw the mission of God and was selfless.

Conclusion

Every wife of one chosen to lead and shepard the flock of God, like the wife of Moses, must allow the Lord to work through them and stand selflessly in advancing the cause of God like Hannah (1 Samuel 1:10-2:19), Deborah (Judges 4-5), Naomi (Ruth), Ruth (Ruth 2-3), Anna (Luke 2:36), Dorcas (Acts 9:36), Elizabeth (Luke 1:5,24, 36,57), Martha (Luke 10:40, John 11), Mary (Matt. 1:16), Priscilla (Acts 18:2,26, Rom. 16:3, 2 Tim. 4:19), Salome (Mark 15:40; 16:1), just to name a few.

APPENDIX G

CHURCH CLERK'S DUTIES AND RESPONSIBILITIES

(Most of the material was taken from the SDA church manual, 17th ed)

1. Church member's transfers.
2. Keeping of membership records.
 - No names added or removed without vote of the church
3. Recording of church board and church business minutes.
4. Corresponding with members.
5. Keeping of church records.
 - Keeper of all church records.
 - The records should be carefully preserved.

All records & account books of the various church officers are the property of the church; they are to be surrendered to the newly elected church clerk at the expiration of the term of office.

6. Work on conference and church reports.
 - Reports to be furnished promptly.

APPENDIX H

CHURCH BOARD/BUSINESS MINUTES WRITING

Introduction

Since minutes are a part of the memory and history of a committee or board, much care should be given as to how they are taken. Taking good minutes, circulating them among committee members and preserving them for future reference are crucial steps in keeping a committee or board focussed and moving forward toward organizational goals. Failure to give minute taking the importance it deserves may lead to frustration, confusion and conflict as well as wasting time revisiting topics already discussed and voted on.

As a Church Clerk, one of your major assignments is to write minutes. This can be quite a challenge especially for those who may be writing minutes for the first time. This leaflet is intended to simplify minute writing for beginners and even those who have been doing the job will also benefit.

Definition of minutes

Minutes are a record of the decisions of a meeting and the actions taken. They provide a record of the meeting and, importantly, they provide a review document for use at the next meeting so that progress can be measured -this makes minutes a useful disciplining technique as individuals' performance and non-performance of agreed actions and responsibilities given.

Structure of minutes

Minutes should state, what meeting they are written for, when and where it was held. This should be followed by a list of members present, invitees if any and those who apologized.

The chair is usually listed first, followed by the secretary and then those present. Minutes should be numbered consecutively starting at the first meeting of the term and continuing up to the last meeting of the term. eg. January – December or January 2009-December 2010 if it's a 2 year or 5 year term – January 2005 – December 2009. The numbering begins again with every new term. Headings should

be used for each action taken. Minutes are always written in the past tense and should be clear and concise

Methods of writing minutes

There are two common methods of writing minutes which are used by most organizations. These methods are the "narrative" and for lack of a better term, the "snapshot of decisions" methods.

In the narrative method the secretary tells the story of what happened and how the decision was arrived at. For an example the minutes may go something like this:

06-003 Youth Department purchase of minibus (We don't encourage this method)

Mr. Four Five moved the motion to deny the request of the youth department to buy a second hand mini bus from Japan. After the motion was seconded by Mr Ten Nine the whole house spoke against the motion citing the issue of unavailability of spare parts as a major reason why the request should be turned down. The final vote was that the minibus should not be bought. Thirty five voted against and one voted in favor.

When using the snapshot of decisions method there is no need to state the details of what actually happened and how the decision was arrived at. Only the decision is stated with enough background to make the action intelligible. The little background given is called a preamble.

The same action as above would look like this:

06-004 Youth Department purchase of minibus.

Whereas (give the preamble why the Youth Department needs a minibus),

Whereas second hand Japanese vehicles are difficult to maintain due to unavailability of spare parts;

Voted to deny the request of the Youth department to purchase a second hand minibus from Japan

The snapshot of decisions method is simpler and more concise than the descriptive method. It is therefore highly recommended.

Attachments

If any materials were distributed during the meeting, they should be noted and attached to the minutes.

When to write your minutes.

Minutes should be written as soon as possible after the meeting while the meeting is still fresh in the secretary's mind. The longer the writing of the minutes is put off the greater the probability of forgetting something crucial and important.

Routine items and standard actions

Usually there are routine items that the board very frequently deals with such as service requests for speakers, approval of youth trips and camps, name transfers, etc. It is good and time saving for the Church Clerk to formulate standard actions to take care of these than to be re inventing the wheel all the time.

Approval and signing of minutes.

The Church Clerk should ensure that the minutes are approved and signed as a correct record of the decisions taken at the previous meeting. The minutes are signed by the Chairman and the Secretary.

Sample of Church Board Minutes

Minutes of the Light Upon A Hill Church board Meeting

Held at the Church

On the 10th of November 2006

Present

Ps Powerful Preacher (Chair), Efficient Secretary (secretary) Faithful Member, Hard Worker, Good Youth Leader, Dorcas Mother.

By invitation

Spiritual Member, Charity Member, Peace Maker

Apologies

Lucky Member, Brother Always busy

Prayer: Dear Father

Devotion

The pastor encouraged the board to continue to be faithful in prayer and to lead by example in as far as evangelism and faithfulness in tithing is concerned. He read from the book of Mark chapter 5.

Prayer: Dorcas Mother.

06-01 Annual Pathfinder fair Purchase of materials

Voted to approve the recommendation of the youth council that Pathfinders use \$100,000 from the youth budget to purchase materials for use at the forth coming Conference wide Pathfinder Fair.

06-02 Service Request for Elder Dynamic Speaker

Voted to request the services of Elder Dynamic Speaker of Booming Church to conduct a three week effort at the un entered area Company at the Personal Ministries department expense, effective December 1-21, 2006

06-03 Purchase of iron sheets for roofing the Children's Chapel

Whereas a notice has appeared in the news papers that on the 1st of next month the cost of iron sheets is going to go up by four times and

Whereas the building fund is almost depleted now and

Whereas there is an urgent need to purchase iron sheets before the price hike

Voted to approve the recommendation of the finance committee to loan the building fund the amount of \$10 million dollars from the contingency fund to purchase the iron sheets and that this loan be repaid as per attached schedule effective 1st September 2006.

Prayer: James White

APPENDIX I

PERSONAL MINISTRIES DEPARTMENT

(Most of the material was taken from the S.D.A. Church manual, 17th ed)

Duties of the Personal Ministries Leader

1. Train the church.
2. Directing the church into missionary work.
3. Chairperson of the personal ministries council.
4. Provides training resources.
5. To enlist every member in active soul-winning service for God.

Duties of the Personal Ministries Council

1. To arrange for meetings for the study of the church's missionary territory.
2. To direct the laity in Bible course enrolments, community service, ingathering, Christian witnessing, and Bible evangelism.
3. To help the church board in arranging territorial assignments
4. To train and lead members in Christian witnessing.
5. To encourage reporting through the personal ministries secretary.
6. To supervise the community services activities of the church.
7. To co-operate with the personal ministries department.
8. To authorize disbursement of local church Personal Ministries funds.
9. To plan for and conduct the weekly and monthly Personal Ministries meetings as called for in the church calendar.

Duties of the Personal Ministries Secretary

1. To serve as secretary of the Personal Ministries Council.
 - a. To give a report of Personal Ministries activities to the church during the monthly Sabbath Personal Ministries service and during church business meeting.
2. To be responsible for all local church transactions with the Adventist Book Center or other suppliers.
3. To call the attention of the church to resources that are available for use.

4. To plan periodic offerings to provide Personal Ministries supplies for the members when such are not provided for through the church budget.
5. To record details of services and reports of work done by church members, and to be prompt in sending a summary to the Personal Ministries director of the local conference through the district pastor.

APPENDIX J

DUTIES OF THE CHURCH TREASURER

(Most of the material was taken from the S.D.A. Church manual, 17th ed)

1. Custodian of all church funds.
 - These are conference funds, local church funds, funds belonging to the auxiliary organizations of the church.
2. Safeguarding the purposes of church funds.
3. Conference funds.
 - The treasurer should sent to the conference through the district pastor conference funds bank receipts.
4. Receipting of trust funds.
 - This should be done promptly.
5. Proper method of remitting funds.
6. Preservation of financial documents.
7. Proper method for payment of money by members.
8. Books should be audited.

APPENDIX K

DEACONS' DUTIES AND RESPONSIBILITIES

(Most of the material was taken from the SDA church manual, 17th ed)

Preamble

- a. 1 Tim. 3:8-13 enumerates qualifications for a deaconess.
- b. Calls for a consecrated person who has spiritual qualifications to discharge the duties expected. Acts 6:1-8; 8:5-26; 21:8. Acts of the Apostles p. 89.
- c. The term of office is one year but may be re-elected again if the church wishes.

Duties

1. Visitations
 - a. Visit church members and that underprivileged in their homes.
 - b. Visitations must be done two by two.

2. Lord's supper.
 - a. Provide utensils to be used during the service.
 - b. Assist people in the foot washing service.
 - c. After the service they should see to it that the utensils used during the service are returned to their proper place.
 - d. Passing on the emblems and collecting cups during the service.

3. Baptismal service.
 - a. Ensure that the baptistery is prepared and water heated.
 - b. Ensure that male candidates are cared for both before and after the ceremony.
 - c. Make all the necessary preparations.

4. Church maintenance.
 - a. Open and close windows at church, if there is no janitor at church.
 - b. General maintenance of the church.
 - c. Should have a deacon's board.

APPENDIX L

DEACONESS' DUTIES AND RESPONSIBILITIES

(Most of the material was taken from the SDA church manual, 17th ed)

Preamble

- a. Romans 16:1-2 enumerates qualifications for a deaconess.
- b. Calls for a consecrated person who has spiritual qualifications to discharge the duties expected.
- c. The term of office is one year but may be re-elected again if the church wishes.

Duties

1. Visitation.
 - a. Visit the sick, needy and unfortunate persons.
 - b. Visitation must be done two by two.
 - c. Head deaconess should provide a list of homes to be visited.
 - d. At least each home is to be conducted by a visit once each quarter but more often if possible.
 - e. Co-operates with deacons in this work.
2. Lord's supper
 - a. Preparing the bread.
 - b. Arranging neatly the ordinance table.
 - c. Pouring the wine.
 - d. Placing the bread.
 - e. Prayer for wine and bread is offered twice.
 - f. Covering the table with linen provided. Do this before Sabbath school begins
 - g. Rehearse before the day.
3. Foot washing.
 - a. Give assistance to newly baptised members.
 - b. Be sure that the table linen and towels are laundered and returned to their proper places-be proactive.
4. Baptismal service.
 - a. Give counsel and help regarding suitable dress for baptism.

- b. After baptism, take care of the robes and towels provided by the church.
 - c. Maintain the robes in good condition.
5. Lord's Supper bread.
- a. The bread should be tender, and of good flavour.
 - b. The bread should be unleavened, Ex. 29:40; Lev. 2:11
 - c. Recipe: 2 cups of whole wheat flour, ½ teaspoon salt, 7 tablespoons vegetable oil, 8 tablespoons cold water.

Procedure:

Add salt to the oil and boil. Pour in water in a very slow stream, beating instantly until thick and white. Pour onto the flour all at once. Mix highly into dough. Turn out on a floured board and knead. Fold over and over to enclose air. Pound with a wooden mallet until quite elastic (5-6 minutes). Roll out to the thickness of pie crust. Mark with a dull knife into ¾ inch squares. Lay in a baking pan. Bake in a medium slow oven. Avoid browning except a slight tinge.

APPENDIX M

THE COOPERATION OF THE LAITY AND PASTORS

Matthew 24:14 "And this gospel of the Kingdom will be preached in the whole world as a testimony to all nations and then the end will come" NIV

The question is who will preach this gospel?

Does Jesus say it is the pastors?

Jesus did not say it was His Disciples who were to preach the gospel to the whole world. That's why while He was here on earth He used a number of people apart from the twelve disciples.

Matthew 28:19-20 "Therefore go and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

The Spirit of Prophecy says "It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth.

Men who are not called to Ministry are to be encouraged to labor for the Master according to their several ability.

Hundreds of men and women now idle could do acceptable service. By carrying the truth into homes of their friends and neighbors they could do a great work for the Master." Testimonies Vol. 7 p21.

When Jesus was here on earth did he only have man to help Him do the work?

Luke 8:1-3 we are told that he had the twelve and women some whom had been cured of evil spirits and diseases.

Mary called Magdalene from whom seven demons had come out.

Joanna the wife of Cuza, the manager of Herod's household;

Susanna; and many others.

These women were helping to support them out of their own means. In the book of Acts, we see Lydia a woman offering Paul and Silas accommodation. Acts 16:14-15. John 4:28-30 -Jesus' disciples went into the same city and what did they bring out? They brought bread but the new convert brought almost the whole city to Jesus and

many people believed in Jesus. It's not the old members of the church who can do the work alone. Even newly baptized members should be involved in witnessing.

Mark 5:19-20 After Legion was healed, he wanted to follow Jesus but He tells him, "Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you." What was the result of this? Legion worked in ten cities as a lay member. When Jesus later returned to that region many people came to him. The people must lift where the minister lifts, thus seconding his efforts and helping him bear his burdens and then he will not be overworked and become discouraged. There is no influence that can be brought to bear on a church that will be enduring unless the people shall move intelligently, from principle, to do all they can to forward the work. Review and Herald, August 23, 1881.

Romans 16:3 -Paul mentions Priscilla and Aquila as his fellow workers in Christ Jesus. They risked their lives for him and all churches of the Gentiles.

In Philippians 4:3, Paul also mentions women and Clement and the many of his fellow lay workers whose names are in the book of life.

The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers. Gospel Workers, p352

Preaching is a small part of the work to be done for the salvation of souls. God's spirit convicts sinners of the truth, and He places them in the arms of the church.

The ministers may do their part but they can never perform the work that the church should do. Testimonies Vol. 4, p69

The dissemination of the truth of God is not confined to a few ordained ministers. The truth is to be scattered by all who claim to be Disciples of Christ. It must be sown beside all waters. Review and Herald Aug 22, 1899.

In Acts Chapters 7 and 8, Stephen, who was never one of the disciple of Jesus but a layman, a deacon because of the work he was doing for Christ, became the first Christian martyr.

He is the only person I have read in the Bible who said the same words like Christ who on the cross said "Father forgive them for they know not what they are doing." He (Stephen) said "Lord, do not hold this sin against them" After he had said this, he fell asleep. As an elder are you going to die doing the Lord's work or you will die while making deals?

Ministers may preach pleasing and forcible discourses, and much labor may be put forth to build up and make the churches prosperous, but unless its individual member shall act their part as servants of Jesus Christ, the church will ever be in darkness and without strength.

It is a fatal mistake to suppose that the work of soul saving depends alone upon the ministry. The humble, consecrated believer upon whom the Master of the vineyard places a burden for souls, is to be given encouragement by the men upon whom the Lord has laid large responsibilities. Those who stand as leaders in the church of God will send forth into His vineyard many who have not been dedicated to the ministry by the laying on of hands. The Acts of the Apostles p110.

The idea that the minister must carry all the burdens and do all the work is a great mistake. Overworked and broken down, he may go into the grave, when, had the burden been shared as the Lord designed, he might have lived. That the burden may be distributed, an education must be given to the church by those who can teach the workers to follow Christ and to work as He worked. Testimonies, vol. 6, p435.

The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying; he should educate helpers in every church. Let different ones take turns in leading the meetings, and in giving Bible readings.

In so doing they will be calling into use the talents which God has given them at the same time be receiving a training as workers. Gospel Workers, p197.

Ministers should not do the work which belongs to the church, thus wearying themselves, and preventing others from performing their duty. They should teach the members how to labor in the church and in the community. Historical Sketches. P291

Elders are leaders of local churches. Are we capitalizing on our fellow elders or deacons who have better talents than ours or we become jealous of them?

Minister, preach the truths that will lead to personal labor for those who are out of Christ. Encourage personal effort in every possible way. Testimonies, vol 9, p124.

Let ministers teach church members that in order to grow in spirituality, they must carry the burden that the Lord has laid upon them, .. the burden of leading souls into the truth.

Those who are not fulfilling their responsibility should be visited, prayed with, labored for. Do not lead people to depend upon you as ministers; teach them rather that they are to use their talents in giving the truth to those around them. In working

they will have the cooperation of heavenly angels, and will obtain an experience that will increase their faith, and give them a strong hold on God. Gospel Workers, p200. The Apostle Paul felt that he was to a large extent responsible for the spiritual welfare of those converted under his labors. His desire for them was that they might increase in a knowledge of the only true God, and Jesus Christ, whom He had sent. Often in his ministry he would meet with little companies of men and women who loved Jesus, and bow with them in prayer, asking God to teach them how to maintain a living connection with Him

APPENDIX N

"BE YE FAITHFUL UNTO DEATH"

Revelation 2:10

The Life of Joshua

- JOSHUA'S EARLY LIFE
- He was the son of Nun of the tribe of Ephraim -Numbers 13:8,16
- He was first mentioned at the battle with Amalek, where he led the forces of Israel-Exodus 17:9
- He became the servant of Moses accompanying him part way up Mount Sinai when the decalogue was given-Exodus 24: 12,13; 33:11
- He was one of the spies sent from Kadesh to view the land of Canaan -Numbers 13:8,16
- The Ten Spies
- "...They were resolved to discourage all effort to gain possession of Canaan. They distorted the truth in order to sustain their baleful influence. It is a land that eateth up the inhabitants thereof..." Patriarchs and Prophets pp 389
- "...They went so far as to appoint a captain to lead them back to the land of their suffering and bondage, from which they had been delivered by the strong arm of Omnipotence..." Patriarchs and Prophets pp 390
- JOSHUA and Caleb
- Caleb and Joshua attempted to quiet the tumult. With their garments rent in token of grief and indignation, they rushed in among the people, and their ringing voices were heard above the tempest of lamentation and rebellious grief..." Patriarchs and Prophets PP 390
- "The traitors had done their work. If only the two men had brought the evil report, and all the ten had encouraged them to possess the land in the name of the Lord, they will still have taken..."
- Wicked unbelief
- "... the advice of the two in preference to the ten, because of their wicked unbelief. But they were only two advocating the right, while ten were on the side of rebellion..." Patriarchs and Prophets pp 390
- What kind of report do you give about your workmates, subordinates, bosses?
- Do you sometimes cook figures or facts in order to please some people?
- Do you at times adjust minutes without the executive committee's approval?
- Do you sometimes make important files to disappear from the office & never to be seen again like Pharaoh and his soldiers?
- At times decisions are made based on wrong information.
- Revelation 22 states that cursed is he who adds or subtract what is written therein.
- {You got to give an account on the judgement day, so you better mind}
- "The unfaithful spies were loud in denunciation of Caleb and Joshua, and the cry was raised to stone them. The insane mob seized missiles with which to slay those faithful men." Patriarchs and Prophets pp 390
- "The ten unfaithful spies, divinely smitten by the plague, perished before the eyes of all Israel: and in their fate the people read their own doom." patriarchs and Prophets pp 391

- JOSHUA & CALEB'S REPORT

- Together with Caleb he gave an encouraging report of the land of Canaan, & they were permitted to enter the promised land -Numbers 14:6-30

- Joshua's Career:

- He was divinely appointed and ordained as successor of Moses-Numbers 27: 18-23

- He was divinely installed as leader after the death of Moses

Joshua 1:1-9

- As he assumed office the following things happened:

- 1) The river Jordan at flood tide divides for the passage of the host of Israel- Joshua 3:14-17

- 2) The angel of Jehovah appears to Joshua outside the walls of Jericho & gives directions as to the plan of attack upon the doomed city-

Joshua 5:13,15; 6:2-5

- 3) The walls of the city of Jericho fall flat opening the way for a complete victory- Joshua 6: 12-21

- Seek Ye First the Kingdom of God

- "BE YE FAITHFUL UNTO DEATH" REV 2:10

APPENDIX O

NAMES OF THE RULERS BEFORE SUAL WAS ANOINTED KING

(Taken from the Authorized King James Version Bible)

1. Othniel Judges 3:9
2. Ehud Judges 3:15
3. Shamgar Judges 3:31
4. Deborah Judges 4:5
5. Gideon Judges 6:36
6. Abimelech judges 9:1
7. Tola Judges 10:1
8. Jair Judges 10:3
9. Jephthah Judges 11:11
10. Ibzan Judges 12:8
11. Elon Judges 12:11
12. Abdon Judges 12:13
13. Samson Judges 16:30
14. Eli 1 Samuel 4:18
15. Samuel 1 Samuel 7:15

APPENDIX P

KINGS OF ISRAEL

(Taken from the Authorized King James Version Bible)

1. Jeroboam 1 Kings 11:28
2. Nadab 1 Kings 14: 20
3. Baasha 1 Kings 15:16
4. Elah 1 Kings 16:8
5. Zimri 1 Kings 16:15
6. Omri 1 Kings 16:16
7. Ahab 1 Kings 16:29
8. Ahaziah 1 Kings 22:40
9. Jehoram/Joram 2 Kings 1:17
10. Jehu 1 Kings 19:16
11. Jehoahaz 2 Kings 10:35
12. Jehoash 2 Kings 13:10
13. Jeroboam 2 Kings 14:23
14. Zachariah 2 Kings 14:29
15. Shallum 2 Kings 15:10
16. Menahem 2 Kings 15:14
17. Pekahiah 2 Kings 15:23
18. Pekah 2 Kings 15:25
19. Hoshea 2 Kings 15:30

APPENDIX Q

KINGS OF JUDAH

(Taken from the Authorized King James Version Bible)

1. Rehoboam 1 Kings 11:43
2. Abijam/Abijah 1 Kings 14:31
3. Asa 1 Kings 15:8
4. Jehoshaphat 1 Kings 15:24
5. Jehoram 2 Chronicles 21:1
6. Ahaziah 2 Kings 8:25
7. Athaliah 2 Kings 8:26
8. Joash/Jehoash 2 Kings 11:2
9. Amaziah 2 Kings 14:1
10. Uzziah/Azariah 2 Kings 14:21
11. Jotham 2 Kings 15:5
12. Ahaz 2 Kings 15:38
13. Hezekiah 2 Kings 16:20
14. Manasseh 2 Kings 21:1
15. Amon 2 Kings 21:19
16. Josiah 1 Kings 13:2
17. Jehoahaz/Shallum 2 Kings 23:30
18. Jehoiachim 2 Kings 23:34
19. Jehoiachin/Jeconiah 2 Kings 24:6
20. Zedekiah/Mattaniah 2 Kings 24:17

APPENDIX R

THE FORM OF ORGANIZATION IN THE S.D.A CHURCH

Matthew 28:19-20

Mark 16:15-The whole world

Acts 6:2; 8:14-Jerusalem

Acts 6:2-4-Deacons appointed

Acts 14:23-Asia minor, Elders ordained

Galatians 1:2-Galatia

Forms of church government

1. Episcopal
 - The form of church government by bishops, usually with three orders of ministers, as bishops, priests, and deacons.
2. Papal
 - The form of church government in which the supreme authority is vested in the Pope. From him the church is governed by cardinals, archbishops, bishops, and priests. The local church or individual member has no authority in church administration.
3. Independent
 - The form of church polity that makes the local church congregation supreme and final within its own domain. This is usually referred to as congregationalism.
4. Representative
 - This is the form of church government which recognizes that authority in the church rests in the church membership, with executive responsibility delegated to representative bodies and officers for the governing of the church.
 - This form of government recognizes also the equality of the ordination of the entire ministry.
 - This form of church government is used in the S.D.A. Church.

Constituent levels in the S.D.A. Church

1. The local church
2. The local conference (East Zimbabwe Conference)
3. The Union Conference (Zimbabwe Union Conference)
4. The General Conference. – Divisions are sections of the GC

APPENDIX S

QUESTIONNAIRE

1. What categories describe you?

- Parent ----Teacher ----Elder ----Teenager
 ----Grandparent ----Counsellor

2. What is your age?

- 18-24 ----25-34 ----35-54 ----55-70

3. What is your marital status?

- Married ----Single ----Divorcee ----Widow ----
 Widower

4. When were you baptized? _____

5. Which tribe do you belong to?

- Shona ----Ndebele ----Shangani ----Tonga
 ----Other

6. What is your gender? ----Male ----Female

<u>Efficiency</u>	Very Much		Somewhat	Not at all	
	1	2		3	4
7. Is your pastor efficient?					
8. Where you ever visited by your pastor?					
9. How many times where you visited by your pastor?					
10. Do you like your pastor?					
11. Are you involved in ministry with your pastor?					

Type of Church	Very Much		Somewhat	Not at all	
	1	2		3	4
12. Is your church pastor cantered?					
13. Do things move when the pastor is not there?					
14. Does church growth rests on the pastor?					

15. The pastor wants to help with some of the most important needs in your church. What are some of the most important needs that you think it might be a good idea for him to focus on?

16. What could the pastor do that would really be helpful in the needs you have listed?

17. What is your impression of the pastor's contribution to the church in the past?

18. What lay training courses have been conducted by the pastor?

How would you evaluate each of the following trainings by the pastor?	Strong	Ok	Weak	Don't Know
19. Teaching lay people to preach				
20. Train laymen to lead pastor's Bible class and conduct Bible studies				
21. Train elders for visitations				

22. Train laymen to do follow-up programs					
23. Does the pastor delegate duties to the laity?					
24. How would you describe your pastor's leadership qualities?					
Please indicate how adequate the following activities in your church?	Excellent	Good	Poor	Not Available	Never Use
25. Is there a yearly meeting to set goals?					
26. Are there reports to the pastor?					
27. Is there a system of monitoring plans?					

28. Who or where do you turn to for help most often? (Check all that apply)

-----pastor -----Elders -----Someone where I work -----Family -----Friend
-----Other

APPENDIX T

CHIREMBA WEST DISTRICT CONSTITUTION

1. THE DISTRICT COMMITTEE

Delegated authority: The District Committee of this Chiremba West District is delegated the authority to act on behalf of Chiremba West district.

- 1.0 Once every two months a duly called District Committee shall be presided by the district chairperson his assistant or the pastor when highly necessary. Sometimes the district committee may be convened as the District Executive deems necessary to transact specified business consistent with the purpose of the district and, or the higher organization.
- 1.2 Shall be composed of the District Pastor, Secretaries, Treasurer and all serving Elders of Churches in the constituency and company leaders with departmental heads as members throughout their tenure of office.
- 1.3 Shall serve as the main Committee between District Committee for overall evaluations reviews, planning, implementation, assessment, recommendations inter-alia.
- 1.4 Shall be the forum for presenting of the Departmental Monthly Quarterly reports from the departmental leader pertaining to their work either at the district level. Elders will reveal the progress taking place in the churches too, Elders are therefore duty bound to secure and fully understand departmental concerns prior to the District Committee.
- 1.5 Shall plan for and co-ordinate Churches only in relation to the District programs in liaison with the District Executive.
- 1.6 The main business of this committee is to deal with Evangelism issues.
- 1.7 Women's ministries and Youth leaders at district level are members of this committee.
- 1.8 The pastor shall function as the advisor for all District actions activities.
- 1.9 The District committee makes the final decision on the recommendations of the district executive.
- 1.10 Shall deliberate on motions from the District Executive through the District Secretary. (Pastor, Secretaries and Treasurer and personnel invited).
- 1.11 Shall receive, deliberate and vote on the audited District financial report through the Treasurer.
- 1.12 Shall receive and deliberate on the Departmental Monthly Quarterly Report.
- 1.13 Shall review and or nominate District office bearers.
- 1.14 Shall receive and adopt any other information pertinent to the state of the District and its relationship to the higher organization through the pastor or his designee.

2. THE DISTRICT EXECUTIVE

The District Executive of the CHIREMBA WEST DISTRICT of Seventh-Day Adventists shall be constituted by a majority vote of the District Committee. The district executive shall consist of the following members: the Pastor, the District Chairman & his assistant, the District Secretary and his assistant, Treasurer & the assistant.

Administrative Authority: the District Executive analyzes the recommendations from all the churches in the district.

2.0 DISTRICT CHAIRPERSON

- 2.1 Should be chosen from serving district head church elders.
- 2.2 Chairs all district meetings in consultation with the district pastor.
- 2.3 Calls district meetings in consultation with the pastor.
- 2.4 Term of office is one year.
- 2.5 Signatory to the district bank accounts.

2.1.1 DISTRICT SECRETARY

- 2.1.2 Shall educate and be in charge of Church Clerks in correct Record filling and or Storage and Retrieval Systems.
- 2.1.3 Shall take and keep minutes of the District executive and the Executive of the District committee, and furnish copies of these minutes to all members of the respective committees.
- 2.1.4 Shall present to the *year-end* District Committee a report, under the direction of the District Committee and after consultation with the District Pastor, on the District membership.
- 2.1.5 Shall assist Church clerks in the art of taking minutes, compiling membership statistical reports and, any other documentation duties.
- 2.1.6 Shall be a signatory to the District account i.e. to sign only the Secretary, not the assistant.
- 2.1.7 The secretary shall be responsible for providing all secretariat information as may be requested by the District Pastor and or District Committee and shall perform such duties as usually pertain to the office. The elders board shall elect assistant secretaries as duty would demand.
- 2.1.8 Term of office is one year.

2.1.2 DISTRICT TREASURER.

- 2.2.1 The treasurer shall give a financial report at the end of the quarter on the income and expenditure every *quarter-end* District Committee to help plan for the future.
- 2.2.2 Shall provide the District Pastor on monthly basis a copy of the Bank statement, Treasurer's acknowledgement receipts and, in summary form, a report on Bank statement debits.
- 2.2.3 At the END OF EACH MONTH the Treasurer shall acknowledge to the donor, by an official receipt, only those funds that reflect on the monthly Bank Statement under review.
- 2.2.4 Shall be exemplary in correct financial record documentation, filing and or storage and retrieval systems.
- 2.2.5 In liaison with the Executive, the Treasurer shall advise the pastor, District executive and district committee the district income and expenditure.
- 2.2.6 Shall distribute district budgets to all the churches in the district as follows: Cranborne 29%, Hatfield 20%, Msasa Park 19%, Msasa Z.R.P. 3%, Park Meadowlands 9%, Prospect Park 10%, and Summingdale 8%.
- 2.2.7 Shall ensure that ALL Church Treasurers remit Trust funds and District funds to the bank and trust funds return slips to the district pastor every Monday of the week and that those with difficulties with this exercise receive the required attention.
- 2.2.8 Shall disburse funds according to the *ruling* budget and also in harmony with the District Committee action(s); and that unless otherwise departmental heads shall sign as recipients of the Departmental withdrawals.

- 2.2.9 Shall be a signatory to the District account.
- 2.2.10 The term of office is one year.

C. DISTRICT DEPARTMENTAL COMMITTEE FUNCTIONS

3.13 PERSONAL MINISTRIES COMMITTEE

- 3.13.1 Shall coordinate, supervise and, keep a record of all soul winning activities.
- 3.13.2 Shall seek to continuously increase the number of trained and qualified lay-preachers.
- 3.13.3 Shall assist the Churches to initiate Personal and Public Evangelism.
- 3.13.4 Shall work with individual crusade managers of all the Crusades.
- 3.13.5 Working alongside the district pastor or district chairperson, the Chairperson of this committee shall accordingly disburse, allocate Crusade funds to the relevant Crusade chairperson who shall be held accountable.
- 3.13.6 Shall secure a police permit for Crusade purposes.
- 3.13.7 Shall work hand-in-hand with the District Executive and Stewardship Department to raise the Expense amount required.
- 3.13.9 Shall hold regular District Evangelism Committee Councils.
- 3.13.10 The chairperson has the direct responsibility for supervision and organization of this committee's operations and reports to the District Committee.
- 3.13.11 The term of office is one year.

3.1 STEWARDSHIP AND STRATEGIC PLANNING COMMITTEE

- 3.1.1 Shall promote faithful stewardship in all its phases.
- 3.1.2 Shall insist on District and church Combined budget and encourage legitimate sources of income.
- 3.1.3 Shall regard any financial matter of Churches members as confidential and shall not place such information in the hands of unauthorized person(s).
- 3.1.4 Shall educate the district on planned giving (systematic benevolence) of tithes and offerings for the proclamation of his gospel and the support and growth of his Church.
- 3.1.5 Through its Leadership, this Committee shall be deliberately sensitive to spiritual and financial programs of the district.
- 3.1.6 The chairperson leader shall personally practice the principles of stewardship.
- 3.1.7 Shall hold quarterly District Evaluations.
- 3.1.8 The chairperson has the direct responsibility for supervision and development of this department and reports to the District Committee.
- 3.1.9 The term of office is one year.

3.2 MUSIC COMMITTEE

- 3.2.1 Bearing in mind that music is one of the highest arts, this department shall promote that music which not gives pleasure but also elevates the mind and cultivates the finest qualities.
- 3.2.2 Shall engage in the District music oriented soul winning activities.
- 3.2.3 Shall be responsible for planning and development of Music in all the Churches.
- 3.2.4 Shall hold quarterly District Music Councils.

- 3.2.5 Shall engage in any other activity as stipulated in the CZC Music constitution.
- 3.2.6 The chairperson has the direct responsibility for supervision and development of this department and reports to the District Committee.
- 3.2.7 The term of office is one year.

3.3. EDUCATION COMMITTEE

- 3.3.1 Shall promote child and or adult Education especially in SDA schools.
- 3.3.2 Since the ultimate aims of Christian Education harmonize with those of redemption, this department is therefore duty-bound to continually remind the District of the importance of Adventist education.
- 3.3.3 Shall either offer sponsorship or contract legitimate sponsors for such individuals that have been identified as those members, of the District, that are academically promising but lack finances.
- 3.3.4 The chairperson of this Committee has the direct responsibility for supervision and development of this department and reports to the District Elder's Board.

3.4 COMMUNICATION COMMITTEE

- 3.4.1 Shall foster the use of the media in spreading the gospel particularly within the constituency.
- 3.4.2 Shall gather and disseminate news for the benefit of the District and indeed the Church at large. Sources of such news include and not limited to: Baptismal events, evangelistic programs, rallies and camps, community services, projects underway, seminars, workshops, retreats, weddings, funerals, signs of the times, the internet, specialists, professionals, media inter-alia.
- 3.4.3 Shall screen news items that go out to the higher organization and/or other Media.
- 3.4.4 Shall seek to promote good Church landscape, physical structure, and correct Church poster, including many other aspects of places of worship that would in a way speak volumes about us, as a Church in terms of Church visibility.
- 3.4.5 Shall maintain a District photo video album.
- 3.4.6 Shall seek to eliminate the stigma of remoteness among Churches and leaders thereof.
- 3.4.7 Shall run a District Newsletter, magazine.
- 3.4.8 Shall hold regular District Communication Committee.
- 3.4.9 The chairperson has the direct responsibility for supervision and development of this department and reports to the District Elder's Board.
- 3.4.10 The term of office is one year.

3.5 ADVENTIST YOUTH COMMITTEE

- 3.5.1 The A.Y District federation shall maintain a correct membership list of all Senior Youths, Ambassadors, Pathfinders, Adventurers, Campus Ministries Youth Forum.
- 3.5.2 Shall always be *purpose-driven* i.e. to say targets, in the following areas: programs: Leadership, Commitment, Discipleship, Fellowship, and Witness and Nurture.
- 3.5.3 Through its District Leader, the district shall be sensitive to the diverse needs of the Local Church AY department.

- 3.5.4 Shall hold monthly District Youth Councils.
- 3.5.5 Shall engage in any other activity as stipulated in the E.Z.C. AY constitution.
- 3.5.6 The AY, Ambassador, Pathfinder, Adventurer have the direct responsibility for supervision and development of the Federation and they report to the District Committee.
- 3.5.7 The term of office is one year.

3.14 WOMEN MINISTRIES COMMITTEE

- 3.14.1 Shall seek to uphold, encourage and challenge Adventist Women in their daily walk as disciples of Jesus Christ and as members of the Church.
- 3.14.2 Shall seek to equip women for service in the Church.
- 3.14.3 Shall create a Ministry that attends to the broad spectrum of Women's needs across the life span.
- 3.14.4 Shall endeavor to mentor and encourage A.I. Women.
- 3.14.5 The chairperson has the direct responsibility for supervision and organization of this committee's operations and reports to the District Committee.
- 3.14.6 The term of office is one year.

3.6 DORCAS COMMITTEE

- 3.6.1 The Dorcas committee shall maintain an updated membership list for all its members.
- 3.6.2 Shall engage in the outreach activities through community services and other soul winning endeavors.
- 3.6.3 Shall educate local congregation societies in the gathering and preparation of clothing, food, and other supplies for the needy and unfortunate.
- 3.6.4 Shall foster adult Education, visitations, homemaking, home nursing, Counseling and lay preaching within the federation.
- 3.6.5 Shall engage in any other activity as stipulated in the E.Z.C Dorcas constitution.
- 3.6.6 Shall hold regular District Dorcas committee.
- 3.6.7 The leader shall have the direct responsibility for supervision and development of this Federation and shall report to the District Committee.
- 3.6.8 The term of office is one year.

3.7 AMO COMMITTEE

- 3.7.1 The Adventist Men Organization (AMO) federation shall maintain an updated membership list for all its members.
- 3.7.2 Shall engage in the outreach activities through community services and other soul winning endeavors.
- 3.7.3 Shall educate local congregation societies in the gathering and preparation of clothing, food, and other supplies for the needy and unfortunate.
- 3.7.4 Shall foster adult Education, visitations, homemaking, home nursing, Counseling and lay preaching within the federation.
- 3.7.5 Shall engage in any other activity as stipulated in the E.Z.C AMO constitution.
- 3.7.6 Shall hold regular District AMO committee.

3.7.7 The leader shall have the direct responsibility for supervision and development of this Committee and shall report to the District Committee.

3.7 HEALTH MINISTRIES COMMITTEE

3.7.1.1 Shall foster health Education and community health witness campaigns.

3.7.2.2 This Committee shall encourage the local Church health department to engage in a ministry to the sick.

3.7.3.3 The Committee has a moral obligation to encourage the constituency to have a better guideline on health practices.

3.7.4.4 shall hold regular District Health Ministries Councils.

3.7.5.4 the chairperson has the direct responsibility for supervision and development of this department's operations and reports to the District Elder's Board.

3.8 CAMPMEETING COMMITTEE

3.8.1 Shall coordinate and supervise the work of all the church Camp meeting subcommittees.

3.8.2 Through the Chairperson, this committee shall accordingly disburse allocate Campmeeting expense funds to the relevant sub Committees and; shall be accountable for the same to the District Elders board.

3.8.3 Shall secure a police permit for Campmeeting purposes.

3.8.4 Shall work hand-in-hand with the District Executive and Stewardship Department to raise the Expense amount required.

3.8.5 Shall hold regular Campmeeting Committee meetings.

3.8.6 Shall promote camp meeting attendance in all our congregations.

3.8.7 Since all Subcommittees are *ad hoc*, the Campmeeting organizing committee is duty-bound to instill a sense of accountability in these subcommittees.

3.8.8 the chairperson has the direct responsibility for supervision and organization of this committee's operations and reports to the District Committee.

3.8.9 The term of office is one year

3.9 SABBATH SCHOOL COMMITTEE

3.9.1 Shall record the figures of all Sabbath school members in the district according to recommended age groupings.

3.9.2 Shall be in-charge of all Sabbath school programs at District functions.

3.9.3 Shall educate Churches in matters of conducting a community Guest Day Sabbath as one of the means for community outreach.

3.9.4 Bearing in mind that the study of scriptures is the underlying factor aim for the Sabbath school, this Committee is therefore under obligation to ensure that each member has the relevant Sabbath School Bible Study Guide.

3.9.5 Shall hold regular District Sabbath School Councils.

3.9.6 The chairperson has the direct responsibility for supervision and development of this department's operations and reports to the District Committee.

3.9.7 Term of office is one year.

3.10 VOICE OF PROPHECY COMMITTEE

- 3.10.1 Shall educate the Church on the enrollment procedure for the enrollment and study of the VOP, Discover Guide, and the Revelation Seminars among other lessons.
- 3.10.2 Shall train; arrange for training of those that would mark grade the correspondence course scripts.
- 3.10.3 Shall oversee the graduation arrangements.
- 3.10.4 The chairperson has the direct responsibility for supervision and organization of this committee's operations and reports to the District Committee.
- 3.10.5 Term of office is one year.

3.11 SPIRIT OF PROPHECY COMMITTEE

- 3.11.1 Shall appeal to the district to acquire and read SOP books.
- 3.11.2 Shall maintain an accurate record of those Churches that operate a SOP Library.
- 3.11.3 Shall educate the constituency on methods of correct interpretation of the SOP literature.
- 3.11.4 The chairperson has the direct responsibility for supervision and organization of this committee's operations and reports to the District Committee.
- 3.11.5 Term of office is one year.

3.12 PUBLISHING /LITERATURE MINISTRY COMMITTEE

- 3.12.1 Shall ensure that revival and reformation is ongoing through the influence of denominational literature availed to the constituency.
- 3.12.2 Shall assist the Churches to initiate literature evangelism.
- 3.12.3 Shall monitor the distribution of literature.
- 3.12.4 The chairperson has the direct responsibility for supervision and organization of this committee's operations and reports to the District Elder's Board.
- 3.12.5 The term of office is one year.

3.15 FAMILY MINISTRIES COMMITTEE

- 3.15.1 Shall keep an updated record of the District family life members, number of couples, Singles (both those that have never married and widowed/divorced) and Single parents.
- 3.15.2 Shall foster and record Christian weddings.
- 3.15.3 Shall arrange for pre-marital guidance and marriage strengthening opportunities.
- 3.15.4 Shall exercise a ministry to all diverse family life clubs.
- 3.15.5 The chairperson has the direct responsibility for supervision and organization of this committee's operations and reports to the District Committee.
- 3.15.6 The term of office is one year.

3.16 AUDIT COMMITTEE

- 3.16.1 Shall audit any Church Treasurer in the District in consultation with the Pastor and the District Treasurer.
- 3.16.2 Shall assist Church Auditors in the dynamics of Church Auditing according to the Seventh Day Adventist Church Auditing guidelines.
- 3.16.3 Besides financial Audits, the office of the District Auditor shall conduct quantitative and qualitative audits on Church quarterly reports submitted to the Pastor and from that will launch a follow-up together with the respective Elder in-charge.
- 3.16.4 Shall cooperate with the East Zimbabwe Conference Auditing Services whenever called upon.

3.16.5 The chairperson has the direct responsibility for supervision and organization of this committee. Man was to bear God's image, both in outward resemblance and in character. Christ alone is "the express image" (Hebrews 1:3) of the Father, but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure, his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will. (PP 45,2)

As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature, yet her form was noble, and full of beauty. The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them. Gives operations and reports to the District Treasurer.

The term of office is one year.

APPENDIX U

ANDREWS UNIVERSITY RESEARCH AUTHORIZATION

Andrews  University

Seventh-day Adventist Theological Seminary

Christian Ministries Department

Informed Consent Form

Title: The Role of the Pastor in a Multi-Church District in East Zimbabwe

Conference of Seventh-day Adventists

Purpose of Study: I understand that the purpose of the project was to discover the professional role expectations for the pastor in a multi-church district and also to uncover the expectations that church members have of their pastor in a multi-church district. The end of that purpose was to understand how the pastor can minister most effectively in such a district with a high pastor membership ratio of 1: 5,135, and to determine what steps might be taken by the district pastor to address any grievances and/or inactivity, and establish ways of pastoring effectively in a multi-church district effectively within the 18-70 year age group.

Inclusion Criteria: In order to participate, I recognize that I must be an adult between the ages of 18 and 70 and of sound mind, and must either currently or at some point in the past, been an active participant in a Seventh-day Adventist congregation.

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

Benefits/Results: I accept that I will receive no remuneration for my participation, but that by participating, I will help the researcher and the Seventh-day Adventist Church arrive at a better understanding of why some members in Chiremba West District are saying their pastor is not meeting their needs despite the pastor membership ratio of 1: 5,135, and that this will enable the district pastor and the district elders and/or church board members to develop strategies that will help the pastor to minister effectively.

Voluntary Participation: I understand that my involvement in this survey is voluntary and that I may withdraw my participation at any time without any pressure, embarrassment, or negative impact on me. I also understand that participation is anonymous and that neither the researcher nor any assistants will be able to identify my responses to me.

Contact Information: In the event that I have any questions or concerns with regard to my participation in this research project, I understand that I may contact either the researcher, Robert Muzira at rtmuduma@yahoo.com or muzira@andrews.edu [Tel: (263) 4-778747-Home Or Cell (+263) 912865867], or his adviser, Stanley E. Patterson PhD, professor in Church Leadership and Christian Ministry at patterss@andrews.edu (Tel: (+269) 471-3217). I have been given a copy of this form for my own records.

Signature of Subject

Date

Signature of Witness

Date

Signed at:

REFERENCES

- Bly, S. A. (1991). Moulding ministry to fit men. *Leadership*, XII(1), 60-62.
- Burkett, L. (1998). *Business by the book: The complete guide of biblical principles for the workplace*. Nashville, TN: Thomas Nelson Publishers.
- Burrill, R. (1993). *Revolution in the church: Unleashing the awesome power of lay ministry*. Fallbrook, CA: Hart Research Centre.
- Burrill, R. (1996). *Radical disciples for revolutionary churches*. CA: Hart Research Centre.
- Burrill, R. (1997). *The revolutionized church of the 21st century*. CA: Hart Research Centre.
- Burrill, R. (1998). *Recovering an Adventist approach to the life and mission of the local church*. CA: Hart Research Centre.
- Burrill, R. (1999). *Rekindling a lost passion*. CA: Hart Research Centre.
- Burrill, R. (2004). *Walking the dead: Returning plateaued and declining churches to vibrancy*. Hagerstown, MD: Review & Herald Publishing House.
- Callahan, K. L. (1983). *Twelve keys to an effective church*. NY: Harper & Row Publishers.
- Carson, D.A., Moo, D. J., & Morris, L. (1994). *An introduction to the New Testament*. Grand Rapids, MI: Zondervan Publishing House.
- Clarke, A. (Ed.). (1967). *Commentary on the Bible*. Grand Rapids, MI: World Publishing.
- Clinton, J. R. (1993). *The making of a leader*. Colorado Springs, CO: Navpress. Communications LTD.
- Crawford, K. (2007). Descending into administration. *Ministry*, 79(2) 9-11.
- Dale, R. D. (1986). *Pastoral leadership: A handbook of resources for effective congregational leadership*. Nashville, TN: Abingdon Press.
- Dybdah, J. L. (1998). Adventist mission in the 21st century. In E. W. Baumgartner (Ed.), *Re-visioning Adventist mission in Europe* (pp. ?). Berrien Springs, MI: Andrews University Press.
- Dybdahl, J. L. (Ed.). (1999). *Adventist mission in the 21st Century*. Hagerstown, MD: Review & Herald Publishing Association.
- Elliston, E. J. (1992). *Home grown leaders*. Pasadena, CA: William Carey Library.

- Ferguson, R. E., & Bryan, M. (1999). *The servant principle*. Nashville, TN: Broadman and Holman Publishers.
- Feucht, O. E. (1974). *Everyone a minister*. San Francisco: Harper & Row.
- Fleet, J. K. V. (1995). *Lifetime guide to success with people*. Englewood Cliffs, NJ: Prentice Hall.
- Ford, L. (1991). *Transforming leadership: Jesus' way of creating vision, shaping values and empowering change*. Downers Grove, IL: Inter-Varsity Press.
- Frazer, R., & Willard, D. (2001). *The connecting church* (Rev. ed.). Grand Rapids, MI: Zondervan.
- Garlow, J. L. (1981). *Partners in ministry, laity and Pastors working together*. Kansas City, KS: Beacon Hill.
- George, C. F., & Robert, E. L. (1992). *Leading and managing your church*. Grand Rapids, MI: Fleming H Revell.
- George, C. F., & Warren, B. (1995). *The coming church revolution: Empowering leaders for the future*. Grand Rapids, MI: Fleming H Revell.
- Goldinggay, J. E. (1989). *Daniel*. (Vol. 30). Dallas, TX: Word Books.
- Got questions.org*, (2010) *Is the priesthood of all believers. Retrieved March 4, 2010, Biblical?* <http://www.gotquestions.org/Printer/priesthood-believers-PF.html>
- Green Michael. (2003). *Evangelism in the early church*. England: Kingsway.
- Greenleaf, R. K. (1977). *Servant leadership*. New York: Paulist Press.
- Grunlan, S. (2007). Leadership principles from Proverbs. *Ministry*, 79(11), 25-27.
- Guerrero, D. (2008). Growing churches in a multichurch district. *Ministry*, 80(8), 22-24.
- Gulley, N. R. (2003). *Systematic theology: Prolegomena*. Berrien Springs, MI: Andrews University Press.
- Haberer, J. (2004) *What Presbyterians believe*. Presbyterians Today. Retrieved March 4, 2010, <http://www.pcusa.org/today/believe/past/mar04/priesthood.htm>
- Hagberg, J. O. (2003). *Real power* (3rd ed.). Salem, WI: Sheffield.
- Hansen, D. (1990). Ministry to a restless generation. *Leadership*, XI (2), 20-21.
- Hole, F.B. (2010) *The writings of F.B. Hole*. STEM (Sound Teaching on Electronic Media) Publishing. Retrieved March 22, 2010. <http://www.stempublishing.com/authors/hole/Art/Christian%20Calling.html>
- Hudson, S. (2006). Ten Commandments for Pastors. *Ministry*, 78(12), 22-23.

- Hull, B. (1995). *Buttling high commitment in a low-commitment world*. Grand Rapids, MI: Fleming H Revell.
- Hunsaker, P. L., & Alessandra, A. J. (1986). *The art of managing people*. New York: Simon and Schuster, Inc.
- Hunter, K. R. (1989). *Moving the church into action*. St. Louis, MO: Concordia Publishing House.
- Hutcheson, R. G. (1979). *Wheel within the wheel: Confronting the management crisis of the pluralistic church*. Atlanta, GA: John Knox Press.
- Iannaccone, L. R. (1996). Reassessing church growth: Statistical pitfalls and their consequences. *Journal for the Scientific Study of Religion*, 35(3), 197-217.
- Jacobsen, W. (1992). A case of mistaken ministerial identity. *Leadership*, XIII (1), 50-51.
- Johnson, D. W. (1991). *Empowering lay volunteers*. Nashville, TN: Abingdon Press.
- Kaplan, J. (Ed.). (2000). *Beyond the mainstream*. Helsinki, FI: SKS.
- Kimbrough, B. (2006). Lessons from a successful two church district. 78(8), *Ministry*, 9-11.
- Kimbrough, B. (2008). Lessons I've learned from mistakes I've made. *Ministry*, 80(2), 23-25.
- Knight, G. R. (2005). Knight's law applied to church leadership. *Ministry*, 77(7/8), 24-28.
- Kouzes, J., & Barry, P. (2003). *The leadership challenge* (3rd ed.). San Francisco, CA: Jossey-Bass.
- LaHaye, T. (1974). *Transformed temperaments*. Wheaton, IL: Tyndale House Publishers.
- Lall, B. M & G. R. Lall. (1994). *New dynamic leadership: Contemporary leadership concepts*. Berrien Springs, MI: Geetenjali Publishers.
- Lee, H. W. (2003). *Effective church leadership: A practical sourcebook*. Boise, ID: Pacific Press Publishing Association.
- Loughborough J. N. (1907). *The Church: Its organization, order, and discipline*. Washington, DC: Review & Herald Publishing Association.
- Mallory, S. (2001). *The equipping church: Serving together to transform lives*. Grand Rapids, MI: Zondervan.
- Malphurs, A. (1992). *Developing a vision for ministry in the 21st century*. Grand Rapids, MI: Baker Books
- Matthew, P.G. (1996) *The Priesthood of all believers*. Grace Valley Christian Center. Retrieved March 4, 2010, <http://gracevalley.org/articles/Priesthood.html>.
- Maxwell, J. C. (1997). *The winning attitude*. Nashville, TN: Thomas Nelson Publishers.

- McNeal, R. (2006). *Practicing greatness: 7 Disciplines of extraordinary spiritual leaders*. San Francisco: Jossey-Bass.
- Ministerial Association. (1994). *Seventh-day Adventist elder's handbook*. Silver Spring, MD: Ministerial Association.
- Ministerial Association. (1997). *Seventh-day Adventist minister's handbook*. Silver Spring, MD: Ministerial Association.
- Moe, O. (1950). *The apostle Paul*. Minneapolis: Augsburg Publishing House.
- Morgan, T & T. Stevens. (2005). *Simply strategic volunteers: Empowering people for ministry*. Loveland, Colorado: Group Publishers Inc.
- Morris, M. (1990). *Volunteer ministries*. Sherman, TX: Newton-Cline.
- Mullins, L. J. (2002). *Management and organisational behaviour* (Rev. ed.). Great Britain: Financial Times Pitman Publishing.
- Myers, A. C. (Ed.). (1987). Psalm. In *Eerdmans Bible dictionary*. Grand Rapids, MI: Eerdmans.
- O'Grandy, J. F. (1991). *Disciples and leaders*. Mahwah, NJ: Paulist.
- Parks, S. D. (2005). *Leadership can be taught*. Boston: Harvard Business School Publishing.
- Perk, G., & Hoffman, J. S. (Eds.) (1984). *The laity in ministry*. Valley Forge, PA: Judson.
- Pitino, R., & Bill, R. (2000). *Lead to succeed: The ten traits of great leadership in business and life*. New York: Broadway Books.
- Pollard, L. N. (Ed.). (2000). *Embracing diversity*. Hagerstown, MD: Review & Herald Publishing Association.
- Prime, P. J. (2005). The rationale for grounded leadership. *Ministry*, 77(7/8), 18-22.
- Rhodes, J. (1965). *Success secrets for Pastors*. Silver Springs, MD: Ministerial Association.
- Richards, L. O., & Martin, G. R. (1981). *Lay ministry: Empowering the people of God*. Grand Rapids, MI: Zondervan.
- Richardson, A. (1969). *An introduction to the theology of the New Testament*. London: SCM Press LTD.
- Richardson, W. E. (1992). *Paul among friends and enemies*. Boise, ID: Pacific Press Publishing Association.
- Ridderbos, H. N. (1975). *Paul, an outline of his theology*. Grand Rapids, MI: William B. Eerdmans Publishing Company.
- Russell, R. (1991). The price you pay in a growing church. *Leadership*, XII (2), 1-5.

- Satelmajer, N. (2007). Serving his servants: The Christian leadership centre responds to the church's call for leadership development. *Ministry*, 79(12), 25-27.
- Schaller, L. E. (1989). *The small church is different*. Nashville, TN: Abingdon Press.
- Schwarz, R. W. (1979). *Light bearers to the remnant*. Boise, ID: Pacific Press Publishing Association.
- Secretariat. *Seventh-day Adventist Church manual (17th ed.)*. (2005). Hagerstown, MD: Review & Herald Publishing Association.
- Seibold, L. (2008). The best Pastor I know. *Ministry*, 80(1), 22-23.
- Shelly, M. (Ed.). (1988). How common is Pastoral indiscretion? *Leadership*, IX (1), 12-13.
- Shelly, M. (Ed.). (1991). Leadership forum: The power and the presence. *Leadership*, XII (3), 70-72.
- Smith, R. (2006). One Pastor, many churches. *Ministry*, 78(8), 5-8.
- Staples, R. L. (1999). *Community of faith: The Seventh-day Adventist Church and the contemporary world*. Hagerstown, MD: Review and Herald Publishing Association.
- Stevens, R. P. (1985). *Liberating the laity: Equipping all the saints for ministry*. Downers Grove, IL: InterVarsity.
- Strong, J. (Ed.). (1980). *The exhaustive concordance of the Bible*. McLean, VA: Macdonald Publishing Company.
- Swarts, D. (1990). *The magnificent obsession*. Colorado Springs: Navpress.
- Swindol, C. R. (1981). *Improving your serve: The art of unselfish living*. Dallas: Word Publishing.
- Swindol, C. R. (1996). *Excellence in ministry*. New York: Sinclair printing Company.
- Turner, J. (2000). *A strategy for planting a church in Northeast Cincinnati*. D.Min. dissertation, Fuller Theological Seminary.
- Vecchiarelli, F. (2007, August). Moses and the wilderness district: Six guidelines of district Pastoring as seen in the Exodus. *Ministry*, 79(8)20-21.
- Wagner, P. C. (1994). *Your spiritual gifts can help your church grow*. Ventura, CA: Regal Books.
- Wagner, P. C., & McGavran, D. A. (1991) *Understanding church growth*, 3rd Ed. MI, Grand Rapids: William B. Eerdmans Publishing Company.
- Walker, W. (1992). *A history of the Christian church*, 4th Ed. Edinburgh: T & T Clark LTD

- Warren, R. (1995). *The purpose driven church: Growth without compromising your message and mission*. Grand Rapids, MI: Zondervan.
- Webb, J. A. (2006). Training lay preachers. *Ministry*, 78(8), 24-27.
- Wheatley, M. J. (2006). *Leadership and the new science: Discovering order in a chaotic world* (3rd.ed.). San Francisco: Berrett-Koehler Publishers.
- White, E. G. (1911). *Acts of the Apostles*. Mountain View, CA: Pacific Press Publishing Association.
- White, E. G. (1947). *Christian service*. Hagerstown, MD: Review and Herald Publishing Association.
- White, E. G. (1948h). *Testimonies for the church, vol. 1*. Mountain View, CA: Pacific Press Publishing Association.
- White, E. G. (1948g). *Testimonies for the church, vol. 3*. Mountain View, CA: Pacific Press Publishing Association.
- White, E. G. (1948f). *Testimonies for the church, vol. 4*. Mountain View, CA: Pacific Press Publishing Association.
- White, E. G. (1948a). *Testimonies for the church, vol. 6*. Mountain View, CA: Pacific Press Publishing Association.
- White, E. G. (1948b). *Gospel workers*. Hagerstown, MD: Review and Herald Publishing Association.
- White, E. G. (1948c). *Testimonies for the church, Vol. 7*. Mountain View, CA: Pacific Press Publishing Association.
- White, E. G. (1948e). *Testimonies for the church, vol. 8*. Mountain View, CA: Pacific Press Publishing Association.
- White, E. G. (1948d). *Testimonies for the church Vol. 9*. Mountain View, CA: Pacific Press Publishing Association.
- White, E. G. (1958). *Patriarchs and Prophets*. Mountain View, CA: Pacific Press Publishing Association.
- White, E. G. (1995). *Pastoral ministry*. Silver Springs, MD: Ministerial Association.
- White, E. G. (1932). *Medical Ministry*. Mountain View, CA: Pacific Press Publishing Association.
- White, E. G. (1923). *Testimonies to Ministers*. Mountain View, CA: Pacific Press Publishing Association.
- White, E.G. (1886). *Historical Sketches*. Mountain View, CA: Pacific Press Publishing Association.

Yohn, R. (1984). *Discover your spiritual gift and use it*. Wheaton, IL: Tyndale House Publishers.

VITAE

Name: Robert Muzira.

Date of Birth : July 28, 1974.

Place of Birth : Gutu District Hospital, Gutu, Masvingo, Zimbabwe.

Married: August 25, 2002 to Dumisani Rumbidzai Nyika.

Children: Nyasha (2004) and Nokutenda (2009).

Education

2007-2010-Doctor of Ministry in Leadership, Andrews University, U.S.A.

Dissertation Topic: The Role of the Pastor in a Multi-church District in East Zimbabwe Conference of Seventh-day Adventists.

2002-2005-Master of Arts in Religion, Solusi University, Zimbabwe.

Thesis Topic: A Hermeneutical Exposition of The Man of Sin, The Son of Perdition In 2 Thessalonians 2: 1-12.

1993-1997-Bachelor of Arts in Theology, Andrews University, U.S.A.

1992-1993-Diploma in Advanced Christian Salesmanship, Z.U.C, Zimbabwe.

1988-1991-Ruya Adventist High School, Mount Darwin, Zimbabwe.

1987-Warren Park No 3 Primary School, Harare, Zimbabwe.

1981-1986-Machingambi Primary School, Gutu, Masvingo, Zimbabwe.

Ordination: August 17, 2001-Ordained to the Seventh-day Adventist gospel Ministry at Nyahuni Camp-meeting, Nyahuni, Murewa (First single pastor to be ordained in Zimbabwe Union Conference).

Experience

01/2009-Present-Executive Secretary, East Zimbabwe Conference.

01/2009-Present-East Zimbabwe Conference Executive Committee Member.

11/2007 – Present -Marriage Officer, Government of Zimbabwe.

09/2004 – Present -Zimbabwe Union Conference Executive Committee Member.

08/2006 – 12/2008-Pastor, Chiremba West District (8 Congregations), E.Z.C.

09/2004 – 11/2007-East Zimbabwe Conference Executive Committee Member.

12/2003- 07/2006-Pastor, Harare North District (9 Congregations), E.Z.C.

01/2000 – 11/2003-Pastor, Hatcliffe District (11 Congregations), E.Z.C.

01/1999 – 01/2000-Chaplain, Bible Teacher & Pastor-Nyahuni Adventist High School (4 Congregations), E.Z.C.

07/1997 – 12/1998-Marondera District (18 Congregations), E.Z.C.

03/1992-08/1993-Literature Evangelist, Central Zimbabwe Conference.

Professional activities

Teaching:

01/1999-01/2000-Form 1 The book of Mark Nyahuni Adventist High School

01/1999-01/2000-Form 2 Synoptic Gospels Nyahuni Adventist High School

01/1999-01/2000-Form 3 Synoptic Gospels Nyahuni Adventist High School

01/1999-01/2000-Form 1-4 Guidance & Counselling Nyahuni Adventist High School

11/2008-12/2009-Adviser for the dissertation of Farayi Chinyowa. Diploma in systemic counselling student in the Zimbabwe Institute of Systemic Counselling Program.

Service Professional Positions:

04/2009-present-President of the Zimbabwe Union Conference Adventist Theological Society.