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ABSTRACT

A STRATEGY FOR DEVELOPING HOLISTIC CHURCHES IN LONDON:
A CASE STUDY OF NORTH WEMBLEY SEVENTH-DAY
ADVENTIST COMMUNITY CHURCH

by

Steve A. Thomas

Advisers: Bruce L. Bauer,
Rudi Maier

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A STRATEGY FOR DEVELOPING HOLISTIC CHURCHES IN LONDON:
A CASE STUDY OF NORTH WEMBLEY SEVENTH-DAY ADVENTIST
COMMUNITY CHURCH

Name of researcher: Steve Thomas

Name and degree of faculty advisers: Bruce L. Bauer, D.Miss.; Rudi Maier, Ph.D.

Date completed: June 2005

Problem

The lack of space for growing membership and to house ministries had allowed the members and officers to live with no clear picture of what they were supposed to be doing and where they were going as a church. The concept of developing a strategic plan and planning for progress was almost foreign to many. Because of these learned habits it was increasingly difficult to gain support for an increase in planned activities. Scheduled programs and activities were not supported. The laity was lacking in motivation for gospel work and had not been adequately trained for mission work. Members were not fully aware of the function and role of

the body of Christ and were not well-mobilized. A Natural Church Development survey indicated that the church had several weaknesses (minimum factors) that needed attention if the church was going to be healthy and able to effectively minister to its members and its community.

Method

Core Value questionnaires, Margin Surveys, Reasons for attending North Wembley Seventh-day Adventist Community Church, and a Natural Church Development survey were administered to the North Wembley Seventh-day Adventist Community Church with the goal of developing a holistic Seventh-day Adventist Church in North Wembley.

Results

A strategy was developed to improve the health of the North Wembley Seventh-day Adventist Community Church. The strategy will be implemented and assessed partly through this Doctor of Ministry project. The strategy utilized a logical matrix framework and activity schedule. The goal is to (1) build relationships with other members, verifiable by the number of members joining a small group, attending the 'Learning to Love' seminars, and participating in the church's social activities; (2) strengthen relationships with Christ, verifiable by an increase in members attending the midweek prayer meetings; (3) involve church members in mission, verifiable by the number of people taking Bible studies and the amount of religious literature ordered annually; (4) member involvement in ministry, verifiable by the number of members holding church offices; (5) develop mission and vision statements; and (6)

cure sociological strangulation, verifiable by the number of empty seats available during the main worship services

Conclusion

If the North Wembley Seventh-day Adventist Community Church administers the strategic plans of this project, the church health will improve and it will be able to minister effectively to its members and its community, and will be fulfilling the commission of Matt 28:19, 20.

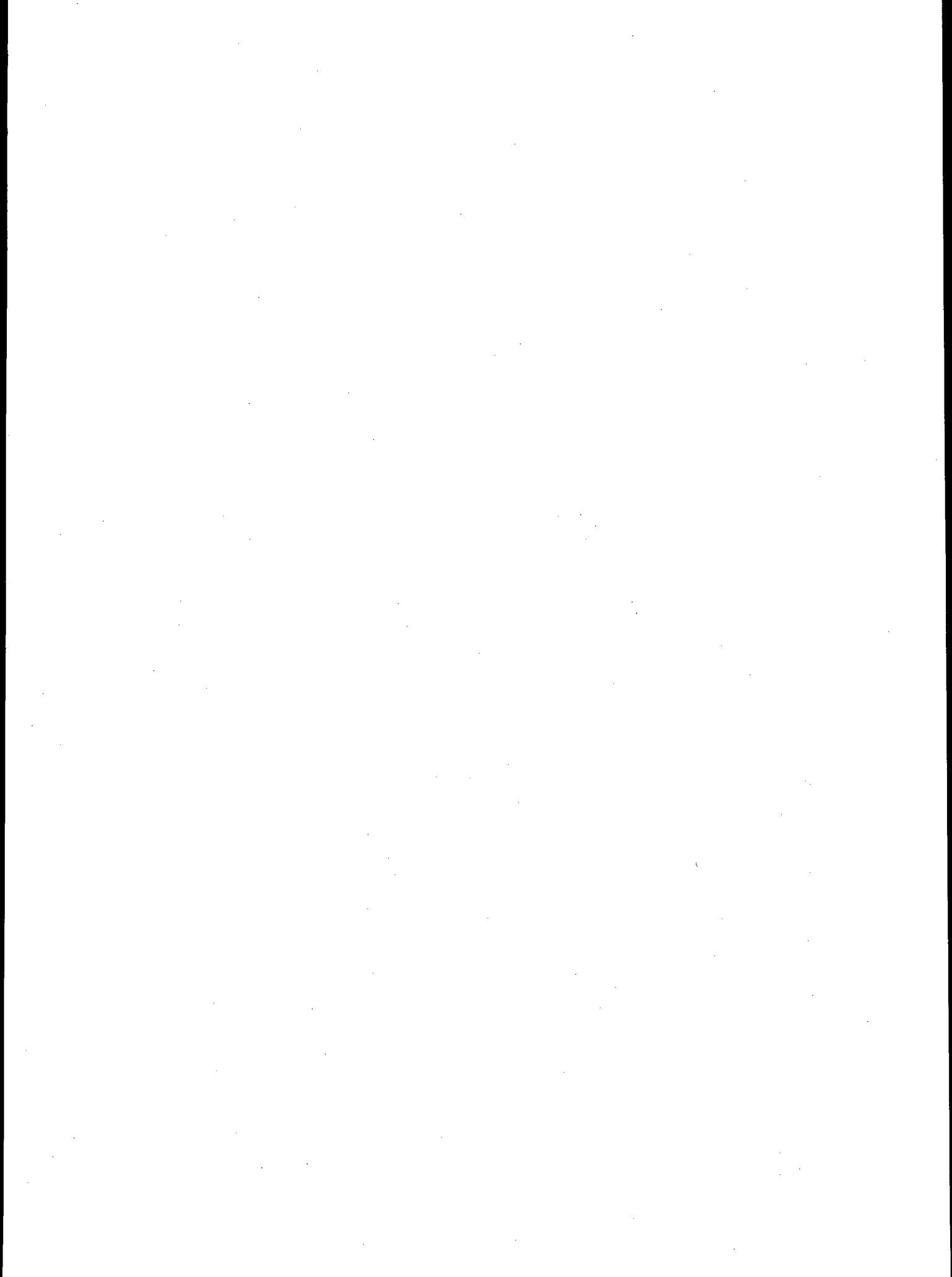
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ADVENTIST COMMUNITY CHURCH

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

by
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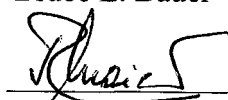
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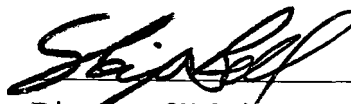
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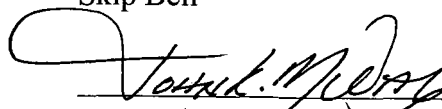
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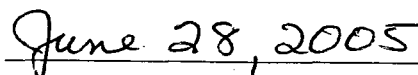
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LIST OF ABBREVIATIONS

D.Min.	Doctor of Ministry
ESTJ	Extroverted—Sensing—Thinking—Judging
KWSDA	Kingsbury and Wembley Seventh-day Adventist Church
LFA	Logical Framework Analysis
LIS	Leadership/Interaction Styles
MBTI	Myers-Briggs Type Indicator
NAD	North American Division
NADEI	North American Evangelism Institute
NCD	Natural Church Development
NWSDACC	North Wembley Seventh-day Adventist Community Church
UK	United Kingdom
SDA	Seventh-day Adventist Church
SEC	South England Conference
TED	Trans-European Division

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CHAPTER I

INTRODUCTION

The North Wembley Seventh-day Adventist Community Church, which is located in the west of London, has a membership of two hundred and fifty. Ninety percent of the members are second-generation African Caribbeans born in Britain. There is a small percentage of Africans, with the rest being African Caribbeans born in the West Indies.

Over a five-year period, 1992-1997, the church experienced a 14.85 percent annual growth. This declined slightly to 7.74 percent over the period 1997-2003.

On 1 July 1998, I took over the pastoral role of the church, which was worshipping in a rented school hall. In August 1998 an evangelistic meeting conducted by Alanzo Smith of the Greater New York Conference, and the membership of 198 increased by fifteen. At that time the church was faced with an increase in rent for the worship hall, established a building committee to search for suitable property to acquire for the growing Kingsbury and Wembley Seventh-day Churches (KWSDA). The church struggled to meet the needs of an ever-growing membership as well as the ever-increasing costs of hiring suitable premises that would allow for the programs that would meet the needs of the church.

The North Wembley Seventh-day Adventist Community Church (NWSDACC), which was established after the former Wembley Seventh-day Adventist Church and the Kingsbury Seventh-day Adventist Church merged, acquired their own place of worship in March 2000 after numerous years in rented school halls and scout huts. Prior to 2000 the

church's annual expenditure on rent amounted to more than fifteen thousand sterling (£15,000), excluding additional expenses for evangelistic meetings.

In 2000 the acquisition of a new church building and its refurbishment provided the opportunity for the KWSDA Church to examine how it functions and the way it ministers in the community, and to ask the question as to whether or not it was fulfilling its mission.

Problem

For many years the NWSDACC was without a church property and thus was unable to carry out many of the usual ministries and programs of well-established churches. The only programs allowed were the weekly church services and the occasional evangelistic revivals and outreach meetings held in rented halls once per year. Having to rent a hall for a place of worship meant that the officers and members were not familiar with managing the cyclical life of a church and had not learned to plan for changes as a result of growth.

The church's local community changed as they moved from one hired hall to another, but once the church was in its own building it was necessary to carry out an analysis and plan activities for the surrounding community. Once the church had acquired their own place of worship it was also necessary to re-examine its methods of ministering to its members. The lack of space to grow and to house ministries had allowed the members and officers to live with no clear picture of what they were supposed to be doing and where they were going as a church. The concept of developing a strategic plan and planning for progress was almost foreign to many. These acquired habits made it increasingly difficult to gain support for additional activities. Scheduled programs were not followed. Weekday activities received little support.

The laity was lacking in motivation for gospel work and had not been adequately trained for mission work. Members were not fully aware of the function and role of the body of Christ and were not well-mobilized. Peter Wagner suggests that "a vital sign of a healthy church is a well-mobilized laity that has discovered, has developed and is using all the spiritual gifts for growth."¹ He further writes that "Christians are to function as members of Christ's Body, and each person has been given a spiritual gift or gifts to do a certain job. Therefore, one of the most important spiritual exercises for a Christian is to discover, develop and use his or her spiritual gift."²

With the acquisition of a church building, the church was compelled to examine and plan for its future. Wagner reminds us that "a vital sign of a healthy church is a church big enough to provide the range of services that meet the needs and expectations of its members. To be attractive to newcomers, a church has to serve its members well. If it does, it will in turn spread the news that the church is doing things that appeal to outsiders as well."³ Before 2000 the congregation never analyzed its community. But with a building came the realization that the church would have to "carefully examine the needs of the unchurched people around it, establish a philosophy of ministry that will meet those needs and plan to grow until it is large enough to conduct that sort of ministry adequately."⁴

¹C. Peter Wagner, *The Healthy Church* (Ventura, CA: Regal, 1996), 16.

²Ibid.

³Ibid.

⁴Ibid., 17.

In 2002, I became aware of the Natural Church Development survey and decided to use it to assess the NWSDACC. The survey analysis indicated that the church had several weaknesses (minimum factors) that needed attention if the church was going to be healthy and able to effectively minister to its members and its community.

Purpose of Study

The purpose of this dissertation is to discover the strengths and weaknesses of the North Wembley Seventh-day Adventist Community Church (NWSDACC) using the NCD surveys and analysis tools in order to develop strategies that will improve and strengthen the areas that are weak, while maintaining and strengthening those areas that are healthy. The baseline factors that will be used are the NCD minimum factors for healthy churches. By focusing on strengthening the two weakest factors each year it is expected that growth will occur in four areas: (1) increase in members, (2) increase in spirituality, (3) increase in social activities building community, and (4) increase in leadership skills that will provide sufficient workers for the church's mission in the local community.¹

¹Christian Schwartz, *Natural Church Development* (Bedford, UK: British Church Growth Association, 1996), 34-45. Through scientific research in Christian churches of various denominations in over 100 countries, it has been discovered that *every* healthy, growing church has eight characteristics in common. These characteristics are Empowering leadership, Functional Structures, Gift-oriented Ministry, Holistic Small Groups, Inspiring Worship, Loving Relationships, Need-oriented Evangelism and Passionate spirituality. A Natural Development survey has been created to enable individual churches to be measured in each of these eight areas. Questionnaires are filled out by 30 active, involved laypersons and by the pastor. The data from these questionnaires is entered into a computer program and computed resulting in a print out so the church can see their strengths and weaknesses in each of these eight areas. Once the church knows their "minimum factor" (their weakest areas), they can begin concentrating on improving that area.

Justification

Over the past ten years, some of the churches in the South England Conference have experienced growth, others have stagnated, and still others have declined. Among the churches experiencing an increase, in many cases the increase was limited to numerical growth, with very little expansion taking place in other vital areas of church life.

When numerical increase is not matched by development in other areas the result is insufficient resources, materials, trained leaders, new methods, and a lack of finance to reverse stagnation or a downward trend. The NWSDACC has experienced a lack of human resource and trained leaders so is unable to effectively implement its mission and ministries.

The NWSDACC also lacks a description of its core values, does not have a mission or vision statement, and has not developed a strategy for growth. The NCD survey also indicated several weak areas or characteristics that have been identified as being vital in healthy churches. In addition, a lack of finance, ineffective evangelistic methods, members' needs not being met, members not ministering according to their spiritual gifts, and no systematic plan to multiply the number of small groups, have also impacted on the growth and health of the church.

The NWSDACC has grown and had an influx of people through baptism and membership transfers. These new members have high expectations that the church officers and staff will be able to offer many ministries and services. However, due to lack of leadership, space, and finances the church is often unable to meet expectations. The increase in the number of people joining the church in recent years has also increased the

need for additional well-trained leaders who can assist the pastor with shepherding and equipping of members.

Because of the problems previously mentioned, a strategy was considered necessary to begin concentrating on improving the areas of need.

Methodology

The project started with the NWSDACC conducting a Natural Church Development survey. The survey was submitted to the Natural Church Development secretary of the Trans-European Division of the Seventh-day Adventist Church (TED) in St. Albans, Hertfordshire, for analysis. In addition, several opinion questionnaires were conducted in order to ascertain the reasons why both members and regular visitors attended the church, and what aspects of the church services were most influential in encouraging them to return on a weekly basis.

The National Statistic Office (ONS) April 2004 Census was also examined in order to obtain a demographic profile of the North Wembley Community.

Upon receipt of the NCD analysis from the TED, and after reviewing the 2004 Census data a meeting was arranged with the NWSDA church board, where the findings were discussed. The board nominated people to form a strategic planning team with the role of carrying out further surveys and to work with the pastor to develop strategies to increase the church's minimum factors (Loving relationships, Holistic small groups and Gift-oriented ministry), as well as other areas highlighted in the margin survey.¹

¹The Margin questionnaires indicated which areas most of the members spent the majority of their time and provided a guide for planning church programs. Margin is the space that exists between our limits and us. It's the breath left at the top of the staircase, money left at the end of the month, and sanity left at he

The strategic planning team met on several occasions, over a period of eight months in order to examine the analysis, pray for God's guidance in the development of a mission and vision statement, and to make suggestions on activities that could be implemented in helping the church to display an increase in the quality characteristics as listed on the NCD profile. The team relied heavily upon (1) Carter McNamara's *Field Guide to Nonprofits Strategic Planning and Facilitation*,¹ (2) *Field Guide to Nonprofits Program Design, Marketing and Evaluation*,² as well as (3) *The European Commission Project Cycle Management Training Courses Handbook*³ in the creation of a Logical Framework Approach, a Gantt chart (activity schedule), Resource Schedule, and evaluations worksheets.

A logical framework matrix (logframe) was created that included the overall goal and purposes of the project including the results/outputs that the strategic planning team would like to achieved in its overall goal of having a healthy Seventh-day Adventist Church in North Wembley. In addition, the logframe include the verifiable indicators, sources of verifying the outputs, and assumptions.

end of adolescence. Richard A. Swenson, *Margin: Restoring Emotional, Physical, Financial and Time Reserves to Overloaded Lives* (Colorado Springs, CO: Navpress, 1992), 13.

¹Carter McNamara, *Field Guide to Nonprofit Strategic Planning and Facilitation* (Minneapolis, MN: Authenticity Consulting LLC, 2003).

²Carter McNamara, *Field Guide to Nonprofit Program Design, Marketing and Evaluation* (Minneapolis, MN: Authenticity Consulting LLC, 2003).

³European Commission, *Project Cycle Management Training Courses Handbook* (Hassocks, West Sussex, UK: ITAD Ltd, 2001).

In order to develop the activities with outputs linked and able to be assessed, a Gantt Chart listed a timetable for each output, and the person responsible for spearheading the activities. In addition, a Resources Schedule was developed, which linked to the Gantt chart a list of resources required, and an estimated cost for acquiring the materials.

Outline

Chapter 1 introduces the task of the project, lists definitions, and offers a general introduction to the subject. Chapter 2 begins with a look at my personal, spiritual, and theological understandings of ministry, especially those aspects which have an impact on my views and approaches to the project.

Chapter 3 examines the demographic profile of the North Wembley Seventh-day Adventist Community Church and its community and also includes an analysis of all the surveys conducted over a two-year period that provides the basis for strategy development.

Chapter 4 outlines the strategy for developing a healthy church, according to the Natural Church Development and core-value surveys. In addition to the surveys, this chapter utilizes the Logical Framework Approach, Gantt Charts, as well as Resource Schedules in outlining the project goals and objectives.

Chapter 5 describes the implementation and evaluation of the project to date, then concludes with a list of recommendations that can be used to help other churches in London.

Limitations

It is not the purpose of this dissertation to explore all the theories of church growth or the Natural Church Development principles. The purpose of this dissertation is

to use those principles which are helpful to develop and strengthen the NWSDACC healthy quality characteristics.

Definitions

The following are used in this dissertation:

Activity Schedule: A Gantt chart describes the activities schedule, timing, sequence, and duration of project activities. The activity schedule also includes the milestones used for monitoring progress and the assignment of responsibility for the achievement of those milestones.¹

Census: Since 1801, the United Kingdom has set aside one day every ten years for a census—a count of all people and households. It is the most complete source of information about the population available. The latest census was held on Sunday, 29 April 2001.²

Core values: A church's primary values derived from the Bible that drives its ministry.³

Evaluation: A periodic assessment of the efficiency, effectiveness, impact, sustainability, and relevance of a project in the context of stated objectives.⁴

¹European Commission, 69.

²National Statistics UK, *Census 2001*, <http://www.statistics.gov.uk/census2001/default.asp> (17 May 2005).

³Aubrey Malphurs, *Value-driven Leadership* (Grand Rapids, MI: Baker Books, 1996), 14.

⁴European Commission, 69.

Gantt Chart: A method of presenting information graphically, often used for an activity schedule.¹

Goals: The ultimate results that the project seeks to accomplish. All projects are goal-directed. The overall goals of a non-profit organization are usually described in terms of its mission, or purpose.²

Greater London: The top-level administrative subdivision covering London, England. It is one of the nine regions in England and includes the city of London, the City of Westminster and 31 other London boroughs with an area of 1579 kilometers square (609 square miles) and a population of 7,172,036 (April 2001 census).

Impact: The effect of the project on its wider environment and its contribution to the wider objectives.

Intervention Logic: The strategy underlying the project. It is the narrative description of the project at each of the four levels of the 'hierarchy of objectives' used in the logframe.

Logframe: The matrix in which a project's intervention logic, assumptions, objectively verifiable indicators, and sources of verification are presented.

Logical Framework Approach (LFA): A methodology for planning, managing, and evaluating programs and projects, involving problem analysis, analysis of objectives, strategy analysis, preparation of the logframe matrix, and activity and resource schedules.

Monitoring: The systematic and continuous collecting, analyzing, and using of

¹Ibid.

²McNamara, Field Guide To Nonprofit Program Design, 6.

information for the purpose of management control and decision-making.

Natural Church Development (NCD): Natural Church Development is a way of understanding church health and growth that views the church as a living organism. The focus is not on numerical growth, but on improving the health of the church, with the understanding that when a church is sufficiently healthy, numerical growth will follow.¹

Natural Church Development Survey: The NCD Survey measures the health of a local church and helps a church to identify areas of strength and weakness. On the basis of the survey, a growth plan is developed that focuses on the so-called "minimum factors."²

Nonprofits: A non-profit organization (often called "non-profit org" or simply "non-profit" or "not-for-profit") is as an organization whose primary objective is something other than the generation of profit.³

North Wembley Seventh-day Adventist Community Church (NWSACC): The Seventh-day Adventist Church located in North Wembley, Middlesex, United Kingdom.

Objective: Description of the aim of a project or program. In its generic sense it refers to activities, results, project purpose, overall objectives, and goals.

Objectively Verifiable Indicators (OVI): Measurable indicators that will show whether or not objectives have been achieved at each level of the logframe hierarchy.

¹Schwarz, *Natural Church Development*, 8-9.

²Schwarz, *Natural Church Development Implementation Manual* (Bedford, UK: British Church Growth Association, 1997), 10-17.

³Wikipedia Encyclopedia, <http://en.wikipedia.org/wiki/Charity> (18 May 2005).

Outcomes: The impacts on the people affected by the project.

Output: The tangible results produced by the programs.

Programs: Related and well-organized resources and methods intended to provide certain related products and/or services to a group of constituents.¹

Program Evaluation: Systematically collecting and analyzing information regarding a program in order to make a decision about the program.²

Project Purpose: The central objective of the project in terms of sustainable benefits to be delivered to the project beneficiaries.

Resource Schedules: The project budget that contains a list of items, costs, and quantities necessary for the project to be viable.³

Results: The outputs produced by undertaking a series of activities. The results are what the project will have achieved by its completion date.⁴

Small Group: An intentional, face-to-face gathering of three to twelve people with a common purpose of discovering biblical truth.

Sources of Verification: The means by which the indicators or milestones will be recorded and made available to project management or those evaluating the project performance.⁵

¹McNamara, Field Guide To Nonprofit Program Design, 148.

²Ibid.

³European Commission, 73.

⁴Ibid.

⁵Ibid.

Strategic Planning: The way to identify and move toward desired future states. It is the process of developing and implementing plans to reach goals and objectives.

CHAPTER II

THEOLOGICAL AND SPIRITUAL UNDERSTANDING FOR MINISTRY

This chapter outlines my personal background, personal and spiritual needs, and my theological understanding of the church and ministry because my background and understanding will, in some instances, influence the project and how the project is implemented and evaluated. The chapter will be divided into four parts: (1) personal profile, (2) present ministry, (3) theological understanding, and (4) ministry.

Personal Profile

Biography

As I discuss my personal background, I will be utilizing five of the six influences suggested by Reggie McNeal, on how God shapes spiritual leaders for ministry. These are: (1) culture, (2) call, (3) community, (4) communion, and (5) commonplace.¹

1. *Culture*. Culture is the environment in which God's leaders are developed. I was born in Jamaica during the early 1960s and spent the first eleven years of my life in an African Caribbean, Catholic home. Occasionally, I attended Mass on Sundays. I became aware of Pentecostal worship services and charismatic preachers when I accompanied my grandmother to church. Sometimes I would watch from the outside with my cousins, as I did not really understand what was taking place and why the people

¹Reggie McNeal, *A Work of Heart: How God Shaped Spiritual Leaders* (San Francisco, CA: Jossey-Bass Publishers, 2000), xii-xiii.

were jumping around and making loud noises and strange sounds. Our family moved to the United Kingdom when I was eleven.

It was not until I was twenty that I started to attend a Seventh-day Adventist Church. I had not been comfortable with the style of worship at the Pentecostal church I had visited in 1985, but when my fiancée (now wife) and I visited the Willesden Seventh-day Adventist Church in London, we found acceptance, warmth, and a welcoming atmosphere. We felt this was the place God wanted us to be. Later that year, we were invited by the young people to attend a camp meeting, and were impressed by God to attend. In November 1985, we were baptized.

In 1987, I married my fiancée and a year later started a Bachelor of Arts course in Religion at West Indies College, Jamaica. I was one of ten British students studying to become a minister of the gospel. In 1990, the British students from West Indies College planned and administered an evangelistic series in Wembley with the support of the Wembley and Kingsbury Seventh-day Adventist Churches. Ten people were baptized. At the end of the summer we returned to West Indies College to continue our course of study. In 1991, I left West Indies College and returned to the United Kingdom, transferring to Newbold College, where I completed my studies (Bachelor of Arts in Theology and Masters of Arts in Religion plus Certificates in Church Growth and Pastoral Ministry).

2. *Call.* It was very early in my search for God that I received my call. One night I dreamed that I was rescued after being hit by lightning. I viewed this event with deep interest, but never ventured to tell anyone until I finally told a pastor who was visiting our church. The pastor encouraged me to commence a course of study which would prepare me to become a minister of the gospel. However, I did not act upon his suggestion until our new pastor, along with his associate also suggested that I should seriously consider

embarking on a course of study for the ministry. I took seriously their suggestions and commenced my studies in 1989.

3. *Community.* McNeal believes that leaders develop not in isolation, but within communities which play a vital role in shaping them. Communities, in McNeal's understanding include the family of origin, or initial life communities.¹

The culture of the African Caribbean community in the West Indies had an early impact on my views. In the United Kingdom I live within a community and culture which is a subculture of British society, and within this British subculture there is another subculture, the African Caribbean Adventist culture, which is somewhat different to the general Adventist culture in the United Kingdom and maybe even the British West Indies.

The area where I minister continues to influence my development. I started my pastoral ministry in Brixton in the heart of an African Caribbean community, where the majority of people are Jamaicans (birth or parentage). These people encouraged and demonstrated Christian love to my family at a time when we felt isolated from the church community where we worshipped. The practices of the Brixton community shaped my early ministerial life, taught me how things are to be done, and showed me the type of programs that are acceptable for the Church.

Our transfer to pastor the North Wembley further impacted my outlook on pastoral ministry. It was within this community that I developed confidence, became more dynamic in my preaching, and spent more time seeking to know God's guidance to feed His sheep. It was also at North Wembley that I found myself identifying with Moses

¹McNeal, 25-28.

in his endeavours to follow God in guiding His people to a predetermined destination.

North Wembley will be the focus of my dissertation.

4. *Communion, and Commonplace*. McNeal suggests: (1) communion refers to the leader's personal relationship with God, and (2) common place is the daily choices of living.¹

My time with God is an important time, but it is often interrupted by circumstances that affect my quality time with God. This in return affects my sermon preparation. My greatest moments of communion have occurred when I am away, travelling to other countries. Then I am not distracted by events and problems and I have quality communion with God. While at home communion is often affected by the commonplace.

The choices I make are not always right. I am a person who would like to see justice done and therefore, I make plans based on facts and not feelings. This sometimes produces conflict. However, I do believe that the conflicts I face within the church are there to help me to grow and become a better leader for God's church. The conflicts challenge and encourage me to seek God for answers and guidance on how to resolve the issues within the church.

Personality

Temperament is that which places a signature or thumbprint on each action, making it recognizable as one's own. It is believed that "this consistency can be observed

¹Ibid.

from a very early age.”¹ It may be considered to be innate for all human beings.

Therefore, when we talk about temperament, we mean the character make-up of an individual and how they react in a given situation. My temperament/personality type is ESTJ.² ESTJs are known as the Guardian types, which is a good description of how I see myself. According to the Advisor Team online resources (the official online provider of the Temperament Sorter and related products and services for organizational, career, and personal development):

Supervisor Guardians [ESTJs] are squarely on the side of rules and procedures, and they can be quite serious about seeing to it that others toe the mark or else face the consequences. They do not hesitate to give their stamp of approval, nor do they withhold their directions or suggestions for improvement. Like seasoned, stalwart umpires, Supervisors will set their jaw and make the call on anyone who steps up to bat. They even feel obligated to do so, and they're sometimes surprised when others don't seem grateful for being set straight. Supervisors go by experience and that is what counts, not speculation and experimentation, and certainly not fantasy. They keep their feet firmly on the ground and make sure that those under their supervision do the same, whether employee, subordinate, offspring, or spouse. If others wish to fool around and daydream, fine, as long as they do it on their own time—which means after the job is done. But if they fritter away their time while on duty, they should not be surprised when the Supervisor calls them on the carpet. Supervisors are gregarious and civic-minded, and are usually key players of their community. They

¹David Keirsey and Marilyn Bates, *Please Understand Me, Character and Temperament Types* (Del Mar, CA: Prometheus Nemesis Book Company, 1984), 27.

² In June 2002, I took the Personality typing test found in Keirsey and Bates' book. Personality typing is a tool with many uses. Its especially notable for its helpfulness in the areas of growth and self-development. Learning and applying the theories of personality type can be a powerful and rewarding experience, if it is used as a tool for discovery, rather than as a method for putting people into boxes, or as an excuse for behavior. Carl Jung first developed the theory that individuals each had a psychological type. He believed that there were two basic kinds of "functions" which humans used in their lives: how we take in information (how we "perceive" things), and how we make decisions. He believed that within these two categories, there were two opposite ways of functioning. We can perceive information via (1) our senses, or (2) our intuition. We can make decisions based on (1) objective logic, or (2) subjective feelings. Jung believed that we all use these four functions in our lives, but that each individual uses the different functions with a varying amount of success and frequency. My Personality typing test revealed that I have an ESTJ (Extraverted-Sensing-Thinking-Judging) Personality. <http://www.personalitypage.com/development.html> (17 June 2005).

are generous with their time and energy, and very often belong to a variety of groups, supporting them through steady attendance, but also taking a vocal leadership role. Indeed, membership groups of all kinds attract ESTJs like magnets, perhaps because membership satisfies in some degree their need to maintain the stability of social institutions. Like all the Guardians, ESTJs worry a good deal about society falling apart, morality decaying, standards being undermined, traditions being lost, and they do all they can to preserve and to extend the institutions that embody social order. Supervisors are so in tune with the established institutions and ways of behaving within those institutions, that they have a hard time understanding those who might wish to abandon or radically change them.¹

As an extravert, "I like to work with the outer world of people and things."²

Extraverted clergies are interested in external happenings, and are energized by contact with large numbers of people.³ It suggest that "extraverts have trouble with the interior life where much spiritual deepening takes place. Prayer, meditation, journaling, and other spiritual disciplines may not come easily for extraverts. . . . They come across as spiritually shallow."⁴

As an extraverted pastor, the call of ministry can get buried in a myriad of other activities.⁵ As an ESTJ, I am very much in touch with the external environment. I know my community and usually act as a pillar of strength for them. I tend to be very responsible, have outstanding organizational skills, and have a deep interest in orderly procedures, including details, rules, and regulations. This is very much in line with what I know of my character. According to Keirsey and Bates ESTJs like to see things done

¹Advisorteam, "Guardian Portrait of the Supervisor (ESTJ)," http://www.advisorteam.com/temp_guardian_supervisor.html (15 August 2002).

²Roy M. Oswald and Otto Kroeger, *Personality Type and Religious Leadership* (Washington, DC: The Alban Institute, 1988), 32.

³Ibid.

⁴Ibid.

⁵ Ibid., 33.

correctly, but are impatient with those who do not carry out procedures with sufficient attention to those details.¹

As Keirsey and Bates suggest, I am comfortable in evaluating others and tend to judge how a person is doing in terms of standard operating procedures. I find it difficult, at times, to accept anything outside of the prescribed procedures of operation and believe that all my church officers should be familiar with the *Church Manual* so that they can operate according to its guidelines. In addition, I find it difficult to understand why members are not loyal to the church or unwilling to make sacrifices for the greater good of the church.

In relation to what contributes to my decisions on important matters, my temperament/personality type indicated that as a Sensing person, I prefer reality as opposed to intuition (relates to the uses of the imagination to envision what is possible, to look beyond the five senses, which Carl Jung calls "unconscious perceiving").² As a pastor I minister to needs that are perceived in the present moment. I seek to minister to God and people in a very practical, down to earth way. In addition, as a Sensing person, I am more inclined to "doing ministry" than to thinking about theoretical ministry. I often become involved in acts of caring (in reference to my project, this temperament will enable me to deal with the practical things that affect the church in comparison to theoretical strategies which may be good on the drawing board but do not work in real life situations). As a practical pastor, I am more concerned about the current situation of the church—reality is paramount. Therefore, planning programs or strategies for the growth

¹Keirsey and Bates, 188-189.

²Oswald and Kroeger, 34.

of the church must relate first to the church of today in order to make it the church of tomorrow. According to Oswald and Kroeger, "Sensing clergies are low on innovation and high on doing."¹

Spiritual Gifts

I completed a Spiritual Gift Inventory for individuals and congregations in order to ascertain my gifts and gift cluster. According to Dan Dick and Barbara Miller, the gift of the Spirit is:

More than just those natural abilities and talents with which we are born with, more than the skills, roles, and functions that define our ministry and daily lives. Instead, the gift of the Spirit provides the foundation for who we are as the body of Christ in Christian community and in the world. They are not given for us to boast about or to make us superior to anyone inside or beyond the faith community. They are given to us in the place and time in which we find ourselves, equipping us and empowering us, in unique ways, to do the work to which God is calling us now. These supernatural powers-given to each and to all for the building up of the body and the kingdom.²

According to this inventory/survey, my spiritual gifts are Prophecy (primary gift) and Leadership and Teaching (secondary gift).³ In addition, I am also strong in Administration.

It is important here to note that the secondary gift scores were very close (Leadership—62, Teaching—61, and Administration—60). Since my gift cluster is witnessing, it suggests that I am more than able to cope with the project that I am

¹Ibid.

²Dan R. Dick and Barbara Miller, *Equipped for Every Good Work: Building a Gifts-Based Church* (Nashville, TN: Discipleship Resources Nashville, 2001), 21.

³Prophecy is defined as having the gift of speaking the word of God clearly and faithfully. Leadership is the gift of orchestrating the gifts and resources of others to accomplish the work of God, and Teaching is the gift of bringing scriptural and spiritual truths to others. Dick and Miller, 41-43.

undertaking and have the ability to communicate and motivate the North Wembley membership into participating in a new venture and style of ministry. "Witnessing congregations tend to emphasize worship, Christian education, and church growth, with a strong message for the masses. Sharing of one's faith is central to the life of the fellowship, and the expectation is that they can get people to come to them."¹

In addition to the gifts of prophecy and leadership I have the gift of teaching. The spiritual gift of teaching brings scriptural truth to others. Administration is a gift that organizes human and material resources for the work of Christ and includes the ability to plan and work with people, delegate responsibilities, track progress, and evaluate the effectiveness of procedures. This gift is important for the development and support of ministry programs, since it is able to put the puzzle pieces together and to make things happen. Also, those with this gift, are able to keep focused and on target. They are task orientated, value and nurture people, and are not put off by the size or difficulty of the task.²

Leadership Styles

While the Spiritual Gifts inventory names the spiritual dimension of our relationships,

Leadership/Interaction Styles tool points to the way we behave with one another. *And that*, it is in our interactions that our gifts are seen, known, and cherished or blocked and ignored. The Leadership/Interaction Styles tool helps to reveal why we work as we do and to further our ability to truly know and appreciate one another as multidimensional and valuable. . . . We are exploring behavior, not personality *and*

¹Ibid.

²Ibid., 42, 43.

sometimes, the setting in which we find ourselves will cause us to behave in ways that our personality would not necessarily indicate.¹

There are four styles of leadership are: (1) Thinker, (2) Director, (3) Pleaser, and (4) Dreamer. The style that best describes me is that of a "Director-Dreamer." I am at least 75 percent Director and 25 percent Dreamer. For most of the things that I become involved with, I am definitely a "Director." I also tend to be very creative, innovative, and visionary prior to a task. This visionary aspect helps me develop ideas that the Director style takes over and completes. Thus, the designation of Director and Dreamer fits my leadership and interaction style. Directors tend to be task-oriented, focus on results, and work at getting the job done, which is exactly the way I am. I try my best to adhere to agendas, calendars, and time, focusing on the work to be done. A weakness I have is that I do most of the work alone rather than in groups or in teams, especially when I think that the team or group is not pulling its weight or if it looks like the project will be delayed. I am also an outspoken person and once I have examined circumstances or products, I make a decision and am very firm on what I have decided to do. I like people to know their position and to have respect for authority. I often find myself saying exactly what I am thinking, as I do not like to pretend or hide my thoughts in order to please others. There are times when I get annoyed with people who do not say what they mean and are not clear on what they are talking about. I see this as deceptive, and anyone who is close to me, will often feel my displeasure for not being clear, especially if I have acted upon the information they gave, only to find out later that it was not exactly what they meant.

¹Dick and Miller, 53.

In my examination of information, I am not too comfortable with a large amount of detail beyond that which is necessary for making a positive decision. I believe that most problems can be solved if the correct information is provided.

I am also a logical, linear thinker, who places reason over intuition, preferring practical ideas that can be measured by tangible results over possibilities and uncertainties.

I am very confident within the pastoral ministry, am not afraid to take risks, and will always accept the responsibility for outcomes, whether good or bad. I am not afraid to say I was wrong or to say sorry, when it can be shown I was at fault. I find that I am very passionate about any task that I am engaged with and do not like to be challenged by those who do not have any understanding about the task. I enjoy assisting people in their personal development using task-oriented projects.

Spiritual Web

The Spirituality Web provides another dimension in the discovery and appreciation of the ways in which a group or church is uniquely equipped to do God's work. It represents different ways that we encounter God. Our relationship with God includes both the way we approach and experience Him. Dick and Miller suggest two main areas where the Spirituality Web operates: Individually and Corporately.¹ Both areas have six different ways to experience spirituality. They are: (1) Crusader, (2) Servant, (3) Mystic, (4) Pilgrim, (5) Heart, and (6) Head. Each type relates to a vertical axis of Approach and the horizontal axis of Experience. Approach refers to the way a person

¹Ibid., 69.

communicates with God; and Experience refers to the way people receive instruction from God. By understanding how each person within a community of faith relates to God, it helps move that person towards integration, balance, and a wholesome relationship within the community of faith. It is suggested that all experience the six types, but with one more dominant than the others.¹

Based on their inventory, as an individual I am a Crusader, while corporately, I am a Heart person. Dick indicates that those with a Crusader spirituality are people who have a singled-minded devotion to their calling. Such people commit energy and resources to succeed at all times with spiritual discipline providing the focus. Such individuals prefer to be in a Christian community of like-minded Crusaders.²

Prayer, for me, provides strength to stay the course and to focus deeply on the cause helping me to move ever closer to victory over whatever problems I am facing both within the church and in my spiritual life.³ The study of Scripture, for me as a Crusader, is for reinforcement of my vision as reflected in the Scriptures. As I look at the Lord's Supper as a Crusader, I can easily identify with the life and suffering of Christ. Communion is a consecration of my struggle and provides me with nourishment and strength for the work of God. When it comes to fasting or abstinence, I am not so convinced of the practice, rather I see it as a political statement. To me it is an act of confirmation that the cause is just and that it helps to provide or renew inner strength for the journey toward fulfillment of the vision of ministry.

¹Ibid., 73.

²Ibid., 75.

³Ibid.

Acts of mercy for most Crusaders are useful if they support the vision or if they build momentum for the cause. I see acts of mercy as a means of inspiring others to becoming involved in such work.

Heart Spirituality best describes how I communicate with God at the corporate level. Heart Spirituality sees fellowship as important. Worship for me is a festive, emotional event with singing vital for worship. Prayer is also corporate, with all joining in and needs and praise spoken of openly. My emphasis has always been that everything done should lead to the act of encouraging individuals to accept Jesus Christ and be baptized. Therefore evangelism is a priority for me, as well as doing my part in the work of helping people commit to Jesus Christ. However, Crusader spirituality is rare and may result in a Crusader type leaving the organized church because there is very little support for the zeal they bring. I believe that this is partly true. I have on occasion considered taking up an alternative ministry, teaching, or ministering in a different country because I feel at times that I am not appreciated or supported for the zeal and type of work I do on a daily basis.¹

Task Type Preferences

The survey lists four ways people prefer to do work. Project people, who prefer the project type task, like to see programs, ministries, or events through from start to finish. They prefer planning, organizing, implementing, and evaluating all aspects of a project. Project type people prefer hands-on work, without having to bother with the pre-planning and organizing. This group wants to be active on the front line. Process type

¹Ibid., 84.

people enjoy doing the brain-work around the committee table with pen, paper, and planning. Fellowship type people like to perform tasks together with a sense of community and common purpose. The work done is secondary to the sense of connection and shared experience. In their research with the United Methodist congregations, Dick and Miller found that most people joined a group which had like-minded people.¹

Of the four groups mentioned above, the one which best fits me is a Project group. Project task types work best as a team; that is a "small number of people with complimentary skills who are committed to a common purpose, performance goals and approach for which they hold themselves accountable."²

I am a person who likes to have things clearly defined, and enjoys working on projects from start to finish. I prefer to have things planned, organized, and implemented with some evaluation that will indicate success or the factors that influenced implementation. Groups often frustrate me when they do not seem to have any real plans or goals. I dislike committee meetings that end without any resolution or plan of action. I see such meetings as a waste of my valuable time and resources, which could have been better used elsewhere. I am more comfortable in a group where everyone is focused on the task so that the task can be completed within a short period of time; or if the task involves a longer duration, then the task must be divided into measurable phases.

¹Ibid., 87-90.

²Ibid., 88.

Present Ministry

Presently I am pastoring two African-Caribbean churches located in west London, which are a part of the South England Conference of Seventh-day Adventists. The North Wembley Seventh-day Adventist Church consists of a high percentage of young adults, some of whom are single, separated, or divorced. In addition, there is a growing number of children and a decreasing number of senior adults. At least eighty percent of the membership is female.

Theological Understanding

Any discussion on a basis for ministry should begin with a definition of theology and ministry. The word theology is derived from a combination of two Greek words, *theos*, meaning God, and *logos*, word. Thus theology is literally words about God. The word ministry is derived from the Greek word *doulos*, meaning to serve, or minister.¹ Therefore, the theological basis for ministry refers to what it means to serve God based on a biblical understanding.

Webster's New Word Dictionary defines ministry as "that which serves."² Ministry therefore should be that which actually meets needs. For a need to be met, two things have to be in place: (1) a real need, and (2) a person or resource that can effectively meet that need.

¹J. H. Thayer, *The New Thayer's Greek-English Lexicon* (Peabody, MA: Hendrickson Publishers, 1981), 157.

²Webster New Word Dictionary (2000), s.v. "ministry."

Ministry

My theological understanding of ministry is based on several concepts found in the Old and New Testaments.

Biblical Understanding

The Old Testament (OT) pictures ministry as shepherding (pastoral care). The Lord as a shepherd (Ps 23:1) is a theme that expresses God's pastoral role with His people. This is an excellent example on how to do pastoral care. Israel is likened to sheep led by God from Egypt (Ps 78:52-53) or in their rebellion as sheep who have gone astray (Isa 53:6; Ps 119:176) and sheep without a shepherd (John 23:1; 50:6). This imagery provides an important basis for understanding ministry. The Shepherd Himself provides care, love, mercy, discipline, compassion, and delight toward His people. He desires them to love and fear Him with a pure heart. Abraham, Joseph, Moses, Samuel, and David are examples of faithful shepherds. The OT provides us with an important basis for understanding the office and function of the pastor and illustrates what ministry is all about.

A similar picture can be found in the New Testament (NT), which builds on the OT foundation. It reveals the Chief Shepherd, Christ, in all His wisdom, glory, power, and humility (John 10:11, 14; 1 Pet 5:4). He calls His followers sheep, and refers to Himself as the Good Shepherd (John 10:11-16). His followers are His Church, with Christ being the Head who leads them (Eph 1:22; 5:23-25). He calls pastors undershepherds who function and give oversight under His authority in the church (1 Pet 5:1-4).

The NT describes the nature of the church and offers some clear teaching about church officers and their functions. It is within these teachings that a basis for biblical ministry is found.

There are at least five distinct terms that help to better understand a theology of ministry and the ministerial office:

1. Elder (*presbyteros*), a title highlighting the administration and spiritual guidance of the church (Acts 15:6; 1 Tim 5:17; Ja 5:14; 1 Pet 5:1-4).
2. Bishop or overseer (*episkopos*), which emphasizes guidance, oversight, and leadership in the church (Acts 20:28; Phil 1:1; 1 Tim 3:2-5; Titus 1:7).
3. Shepherd or pastor (*poimen*), a position denoting leadership and authority (Acts 20:28-31; Eph 4:11) as well as guidance and provision (1 Pet 2:25; 5:2-3).
4. Preacher (*kerux*), which points to public proclamation of the gospel and teaching of the flock (Rom 10:14; 1 Tim 2:7; 2 Tim 1:11).
5. Teacher (*didaskalos*), one responsible for instruction and exposition of the Scriptures whose teaching is both instructive (1 Tim 2:7) and corrective (1 Cor 12:28-29).¹

In addition to the five terms, there are a number of descriptive words for ministry in the NT: (1) minister (1 Cor 4:1); (2) servant (2 Cor 4:5), and (3) example (1 Tim 4:12; 1 Pet 5:3). There are also descriptions of the activities of ministry: (1) to preach (1 Cor 1:17), (2) to feed (1 Pet 5:2), (3) to edify (2 Cor 13:10), (4) to rebuke, exhort, and convince (Titus 1:9, 13; 2:15), and (5) to fight (1 Tim 1:18).

¹Walter A. Elwell, ed., *Baker Theological Dictionary of the Bible* (Grand Rapids, MI: Baker Books, 1996), s.v. "ministry."

There are numerous additional passages, which provide a biblical and theological understanding of ministry. The Bible describes a Spirit-filled person as one who gives oversight, shepherds, guides, and teaches but who also warns in love, comforts, and has compassion.¹

God's Call

All Christians are priestly in the sense they are enabled, invited, and challenged to offer their lives to God every day. This universal call to holiness is to follow Jesus Christ in the perfection of love and self-giving love (John 15:12-14; Rom 12:1-2; 1 Pet 1:4-9).

God calls a person, through His word, His people, His Spirit, or circumstances. Then God confirms His call to that person through the church.² All those who have placed their faith in Christ and turned their lives over for His use are a part of God's kingdom. God's people are to be "a kingdom of priests, a royal priesthood" (1 Pet 2:9). God created a people to perform important duties and to serve Him as a kingdom of royal priests.³

Ministry in the NT was focused on serving others in love, in bearing other's burdens, and thus fulfilling the law of Christ (Gal 6:2). Jesus' statement contrasts His idea of leadership with that of the world's when He said, "The kings of the Gentiles exercise lordship over them. . . . But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves. . . . I am among you as one

¹A. E. Harvey, "Elders," *Journal of Theological Studies* 25 (1974): 326.

²Henry Blackaby and Tom Blackaby, *The Man God Uses* (Nashville, TN: Lifeway Press, 1999), 130.

³*Ibid.*, 132.

who serves" (Luke 22:25-27). It is therefore reasonable to say that ministry is not about status or position, but rather about loving service.

Ministry was corporate and shared. It is rare in the NT to find a leader mentioned alone. Instead the focus is on a team. Ministry was not focused on a single person but on the group that functioned as a team. The workload was shared and a greater amount of work was accomplished. Teamwork helped to reduced stress related problems and reduced the chance of 'burn out' among leaders. Because ministry was shared with the members and members were actively involved, members were less likely to be critical or slothful. In other words, when different parts of Christ's body are not allowed to exercise their God-given ministry, they are harmed and their gifts are wasted.

When Jesus Christ called Paul, he was told to serve and bear witness (Acts 26:16). Paul understood his pastoral ministry well, as he wrote in Col 1:28-29: "And we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ. And for this purpose also I labor, striving according to His power, which mightily works with me." In Colossians, Paul provides us with:

1. The purpose of pastoral ministry—"That we may present every man complete in Christ." Paul makes clear that the purpose of every pastor is not to fill the auditorium with people, nor is it to preach wonderful sermons, nor entertain a congregation, nor just collect a salary. The minister's task is to help every believer become Christlike, to prepare every child of God for meeting the Lord and Savior on that great day (Col 2:2).

glorious aim," states John Eadie, "is the noblest that can stimulate enthusiasm, or sustain perseverance in suffering or toil."¹

2. The plan of pastoral ministry— "We proclaim Him, admonishing every man, . . . teaching . . . with all wisdom" (Col 1:28). Paul's plan was simple, direct, complete, and effective. Paul preached Christ and Christ alone! (1 Cor 1:23; 2:2). His goal was to present Christ to every person, exhorting all to repent from their sins and to understand the totality of what a believer has in Christ. Paul felt "the necessity of employing the highest skill and precedence in discharging the duties of his office."² By warning and teaching Paul focused on his ministry of bringing people to Jesus.

3. The suffering in pastoral ministry— "For this purpose also I labor, striving." (Col 1:29). Paul's purpose was all consuming, and taxing. Like an athlete, he strove for a perfect mission. "It was no light work, no pastime; it made a demand upon every faculty and every moment,"³ explains Eadie. The work of winning and discipling believers is not easy, nor is it for the fainthearted. The motivation must be the all-consuming goal of presenting mature believers to Christ (Eph 5:26–27).

4. The power for pastoral ministry— "According to His power, which mightily works" (Col 1:29). No minister of the gospel is adequate for such a task. There must be absolute dependence upon the strength that only Christ can and will supply to those

¹John Eadie, *Commentary on the Epistle of Paul to the Colossians* (Minneapolis, MN: James and Klock, 1977), 104.

²Ibid., 103.

³Ibid.

whom He calls and who humbly depend upon His strength, grace, and effective power. Paul elsewhere states, "our adequacy is from God" (2 Cor 3:5).

Paul saw his role as a minister of the Word to bring about the maturity of every person. His was not an exclusive gospel, but an all-encompassing message.

The function of the pastor, in my opinion, is to lead the church in the attainment of this grand design, the worship of God. Obviously, the minister himself must be a true worshiper of God. He must practice in a personal and authentic way the worship of God. Then he must assist the congregation in the worship of God by helping them to understand the NT aspects of worship and must lead in the corporate worship of God during the various gatherings of the Christian community. He must teach the church to worship, lead them in worship, and join them in worship.

Church

The term church derives its meaning from the Greek word *ekklesia*, which literally means, "called out/called forth."¹ Among the Greeks this word originally referred to a summoned gathering of citizens called to meet for a particular purpose. Later it came to refer to any public assembly. In the NT the word carries special meaning: (1) It refers to the entire body of believers everywhere, or to a part of the general body wherever it might be (1 Cor 10:32, 12:28; Phil 1:1); (2) It refers to a particular local church body (Rom 16:1, 1 Thess 1:1); and (3) It refers to the actual gathering or assembly of believers as they meet for worship (1 Cor 11:18, 14:19, 23).²

¹*Baker Theological Dictionary*, s.v. "Church."

²*Ibid.*

The church is spiritually a temple in that it is the habitation of God and is called a "spiritual house" (1 Cor 3:16; 1 Pet 2:5). The church does not contain a priesthood but rather is a priesthood, which in turn offers up spiritual sacrifices to God (Rom 12:1, 2; 1 Pet 2:5; Rev 1:6). The New Testament writers, though employing similar terminology in describing the worshiping function of the church, were careful not to impose upon the church the "old wine" that was intended for the "old wine skins" (Matt 9:17).

The absence of a prescribed order of worship introduces some unique and particular ways in which the church offers worship to God. These spiritual sacrifices become the Christian's ministry to the Lord. The NT speaks of these sacrifices, often employing sacrificial terminology, but with an obvious distinction from the OT system implied. The Christian is to be actively involved in the ministry of the gospel (Acts 6:5; Rom 15:16; 2 Tim 4:6), the ministry of holy living (Rom 12:1, 2; 1 Pet 1:12-16), the ministry of prayer (Acts 6:6, 13:2, 3; 1 Tim 5:5; Rev 4:8, 10, 11), the ministry of serving others (Rom 12:1-8; Phil 2:17, 30; Heb 13:16), the ministry of gratitude (Eph 5:19, 20; Col 3:16, 17; Heb 12:28; 13:15), and the ministry of giving (Rom 15:27; 2 Cor 9:12; Phil 2:4; 4:18; Heb 13:16).

The NT presents but a sketchy picture of any particular type of the corporate worship experience in the early church. We only have a brief glimpse of meetings of NT believers. We know they were "continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer" (Acts 2:42). They came together for seasons of prayer (Acts 4:31; 12:5). The best glimpse of a church service is in Paul's correction of the Corinthian issues over the use of tongues (1 Cor 12-14). Believers obviously met to exalt God both in prayer and prophecy, as well as in singing (1 Cor 14:26). The intent was the worship of God (1 Cor 14:1, 25) with the purpose that all

be edified (1 Cor 14:26). So, the Church is God's chosen community, which is closely tied to its nature and mission.¹

Body of Christ

The body of Christ, the church, is called to ministry as an act of fellowship and redemptive love. Until such ministry is realized, the church does not exist in any real sense. According to Alvin Lindgren, Christianity is not primarily an idea, creed, form of worship, or an ecclesiastical institution. Its main concern is with the matter of relationships: God's relationship to man, man's relationship to God, and man's relationship to man.² These relationships involve giving, communicating, and responding to love. Further, Christianity as God's self-giving love as seen in Christ, expresses itself in the life of the church. Hence, the mission of the church is to provide the opportunity and atmosphere for God's self-giving love to be experienced by people within its fellowship, in the surrounding community, and throughout the world.

The church is also a living organism, not a static organization. As a living organism, it must continue to grow and develop or be transformed as it interacts with the world. A living organism grows by adding separate parts through growth from within by multiplying cells. Likewise God's church must grow and experience changes as Jesus continues to renew it.³

¹David Brown, "Commentary on Acts 7," Critical Commentary and Explanatory on the Whole Bible, <http://bible.crosswalk.com/commentaries/JamiesFausseBrown/jfb.cgi?> (21 August 2002). See also Alvin Lindgren, *Foundation for Purposeful Church Administration* (Nashville, TN: Abingdon Press, 1992), 40, 53.

²Ibid.

³Ibid.

The church is the continuation of Christ's ministry. Christ's spirit continues to work through His body, and is His hands, His feet, His mouth, and His voice. The Church is God's instrument for proclaiming the gospel.¹

It is important to note that the primary task and purpose of the body of Christ is literally to do God's work of salvation. Therefore, if the church is true to its nature, it must recognise that its central reason for being is to continue God's work of reconciling the world unto Him, healing the broken hearted, and proclaiming liberty to set the captives free (Luke 4:16-18). In so doing, the church is to be seen as not just another ministry or group, but an extension of the ministry of Christ. Serving and servanthood must be seen in the day-to-day life of the church.

The Spirit of the living Christ continues to work through the church, as the body of Christ. So, the church is the means of Christ's work in the world. There is also a sense of the corporate nature of the Church. Paul uses the term "body of Christ" (1 Cor 12), to refer to the church. This implies the existence of a corporate unity within the church. In 1 Cor 12, Paul insists that the church is composed of believers united in accepting Christ as their head, but diversified in the various way they serve Him. The various gifts are likened to the several interdependent parts of one body. The interrelated parts are necessary for the body to function properly. Each is bound up with the other, so that all suffer when one functions inappropriately. This is the same within the church. Where some offices or departments are not functioning well, the entire body suffers. An inactive member or officer affects the well being and health of the church. In this the church is similar to a corporate body. Each division has a specific role to perform in

¹Ibid., 48.

order to achieve the overall goals of the corporation. Failure on the part of one division affects the ability of the organization to progress in its development and achievement of its goals.

This image of the church as a body is repeated several times in the NT (1 Cor 12:4-7; Eph 4:11-13), but with the emphasis that (1) all spiritual gifts are from God, (2) all spiritual gifts are to be used in serving Christ, and (3) all spiritual gifts are to be used for the common good of the whole body.

God's Chosen Community

The speech of Stephen (Acts 7:35-40) suggests that the origin of the church, finds its roots in God's relationship to Israel in the OT. He called them "the church (*ekklesia*) in the wilderness" (Acts 7:38). In the Septuagint, *ekklesia* is used for the Hebrew word *qahal*, which has a root meaning "to summon." This term is used for the congregation or assembly of Israel, though at times, it is employed in a more general sense than *ekklesia*.¹

The call to become the chosen community of God, was not because of any qualities within the descendants of Abraham, but because of God's love (Deut 7:7). Israel received her initial call, through Abraham, to a position of privilege. The Israelites were reminded of this in Exod 19:5-6: "Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all the peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation." Israel's privileged position included great responsibility: (1) Israel was required to maintain the Covenant-relationship; and (2) to become a kingdom of priests, through whom God's

¹*Dictionary of New Testament Theology* (1986), s.v. "ekklesia."

love for "all the earth" would be made known. A primary function of a priest was to teach the word of God. Israel was set apart as a holy nation and a kingdom of priests with the world as their parish.

The NT authors suggest that the new Christian community have now become the privileged group with all that pertained to Israel. This was the intention of the apostle Paul in his farewell letter to the Galatian Christians, when he wrote "peace be on them, and mercy, and upon the Israel of God" (Gal 6:16). Peter's statement to the Christian community (quoting Exod 19:4-6) confirms this transition: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into His marvellous light: Which in time past were not a people, but now the people of God: which had not obtained mercy, but now have obtained mercy" (1 Pet 2:9-10 KJV).

Therefore, the church is God's chosen community, called by God, and chosen for the purpose of making known God's love through acts of redemption, healing, and serving.

Ministry

It is clear in the Scriptures that: (1) ministry means service to God and to creation, (2) the whole membership of both old and the new Israel is called to share in ministry in many and various forms, and (3) certain persons in both the old and new Israel are set apart for special ministry.¹

In the OT, there are three distinct ministries: (1) prophetic, (2) priestly, and

¹Elwell, s.v. "Ministry."

(3) kingly. All three are essential within the covenantal relation between God and Israel. However, even more basic than these three specific ministries is that all the people of Israel were to be ministers of God. The election and call of Israel forms the foundation of the service God expected of the people of Israel. Nowhere is God's expectation clearer than in Isaiah 40-66, where the missionary calling of the people of God is made explicitly clear. Much earlier the people had been told that they were "a kingdom of priests and a holy nation" (Exod 19:6), again emphasizing the idea that every Israelite was to be a minister of God.¹

Service rendered by prophet, priest, and king was for maintaining the personal relation between Israel and God required by the covenant. Within this relation of grace there was need for someone who would speak for God to the people—prophets, (Isa 6:8, 50:4); for someone to teach the people, lead in worship, and offer sacrifice on their behalf—priests and Levites are called ministers (Exod 30:20); and for a king to express the sovereignty and kingship of Yahweh within Israel and to show that the sacred and secular realms belong together.²

The church is a holy priesthood and a chosen race, a royal priesthood, God's own people (1 Pet 2:5,9), and in union with Christ, His body shares in His priestly, kingly, and prophetic work. The whole point of Paul's argument in both Rom 12 and 1 Cor 12 is that each and every member of the church has a part to play in the service of God. They are called to serve God in Christ.

¹Gerhard Kittle, *Theological Dictionary of the New Testament*, trans. Geoffrey W. Bromiley (Grand Rapids, MI: William B. Eerdmans, 1985), s.v. "Ministry."

²Elwell, s.v. "ministry."

In reviewing my personal profile, present ministry, theological understanding of ministry and church, I have discovered that I have an ESTJ personality and have the spiritual gifts of prophecy, teaching, and leadership. My understanding and personality will affect the way that I approach pastoral ministry and will influence the strategy of this project. In the next chapter I will examine (1) the cultural and religious analysis of London, (2) the cultural and religious analysis of the London Borough of Brent and North Wembley, and (3) will do a cultural and religious analysis of the NWSDACC, based on its Natural Church Development survey results. From these analyses, strategies will be suggested to develop a holistic Seventh-day Adventist Church in North Wembley during the next five years.

CHAPTER III

CULTURAL AND RELIGIOUS ANALYSIS

Britain

The term 'Britain' is normally used for the sake of brevity. Britain's full political title for international purposes is the United Kingdom of Great Britain and Northern Ireland.¹

In this project, it will be referred to as Britain. England, Scotland, and Wales are known politically as Great Britain. Northern Ireland shares the second largest Island with the Republic of Ireland (or Eire), which is politically independent and not a part of the United Kingdom. Britain is made up of England, Scotland, and Wales.

British society, like other advanced capitalist systems, is changing in nature as a predominantly industrial model gives way to something rather different: consumption rather than production becomes the dominant mode of economic organization; modernity gives way to late or post-modernity. Patterns of employment and residence, for example, are profoundly affected; so too are the choices that confront individuals as they determine the shape of their working lives, where and with whom they live, and the ways in which they spend the increasing amount of leisure time available to them.² Grace Davies states that changes or decline in large-scale labor-intensive industries and in the cities, which

¹John Oakland, *British Civilization, An Introduction* (New York: Routledge, 1989), 56.

²Grace Davies, *Religion in Britain Since 1945* (Oxford, UK: Blackwell Publishing, 1994), 19, 20.

mushroomed around these in the late nineteenth century, have resulted in a considerable level of unemployment.¹ Commenting on the British society, Davies said that “industries continue to shrink as high tech industries, computer driven, replaced them and there is an apparent de-urbanization as the small towns or villages prove more attractive than the Victorian cities. These changes have also affected the religious sector.”²

Tailoring their activities in order to attract a certain kind of religious consumer, is increasingly motivating the churches, like all other social institutions. These and other subtle changes, said Davies, have profoundly altered the context within which religious organizations are obliged to operate. Changes in the climate of cultural values, including religious values, can themselves alter demographic behavior, affecting attitudes towards the family and others.³

There is also a shift in the population as it relates to the majority of women. Women are spending relatively short periods of time in bearing and rearing children. Instead, they find themselves caring for the elderly as the number of elderly is on the increase (possibly due to better health care systems). This is exacerbated by recent changes in government policy.⁴

In addition, there is an apparent change in living arrangements. According to the National Online Statistics data on lifestyle changes, which have had an impact on the church and possible attendance, around six out of ten men and women in the UK live as

¹Ibid., 21.

²Ibid.

³Ibid.

⁴Ibid., 23.

couples. Five in ten men and women are married and one in ten are cohabiting (see table 1). Men are more likely than women to be single (never married), while women are more likely than men to be divorced or widowed. There are over three times as many widows as widowers in the population as women tend to live longer than men. The pattern of partnership formation has changed over the last thirty years. The proportion of married people has fallen, while the proportions of single and divorced people have increased. The average age of marriage in England and Wales increased by seven years from 1971 to 2001 for both men and women, to nearly thirty-five years of age for men and thirty-two years for women.¹ The statistics below indicates the type of people the church is likely to encounter as it attempts to carry out its mission.

Table 1. Percentage of people cohabiting (2000-2002)

	Single	Widowed	Divorced	Separated
Men				
Cohabiting	22	18	34	22
Not cohabiting	78	82	66	78
All Men	100	100	100	100
Women				
Cohabiting	29	8	30	12
Not cohabiting	71	92	70	88
All women	100	100	100	100

Source: National Online Statistics, Living arrangement, <http://www.statistics.gov.uk/> (April 2004).

In addition, there has been a doubling (from 1972-2002) in the proportion of households headed by a lone parent with dependent children in the United Kingdom from

¹National Statistics, Living Arrangement, February 2004, <http://www.statistics.gov.uk> (16 February 2004).

3 to 6 percent.¹ In the 1980s, most of the singles were divorced. Recent statistics shows that single households are headed by single, lone mothers.²

Demography of the United Kingdom

According to the ONS, "there was an estimated 58,836,700 people living in the United Kingdom in mid 2001." This was an increase of 2.5 million people since 1981 (4.4 percent).³ The population of the United Kingdom is 93 percent white, and 6.4 percent ethnic minorities.

Table 2. 2001 Ethnic breakdown age 16 and over

Population Group	Total according to Census 2001
White British	43,987,000
Ethnic minority groups	2,845,000
	(6.4% of total population)
Ethnic minority groups may be broken down into broad sub-groups (in thousands)	
Mixed	240
Asian or Asian British	1,450
Black or Black British	708
Chinese	135
Other ethnic groups	312

Source: Adapted from the National Statistics Online Census, Ethnic Group table 1, http://www.statistics.gov.uk/census_2001/England (16 February 2004).

The ethnic population can be further broken down into several groups, the largest being Asians and Blacks.⁴

¹Ibid.

²Ibid.

³Ibid.

⁴Ibid.

The population of England was 49,181,300 (as of 2001), which is 83.6 percent of the total UK population. Figure 1 shows the spread of non-whites in Britain. Most of the people are concentrated in the London and Greater London area. Should this trend continue, it would definitely have an effect on the Adventist Church demography.

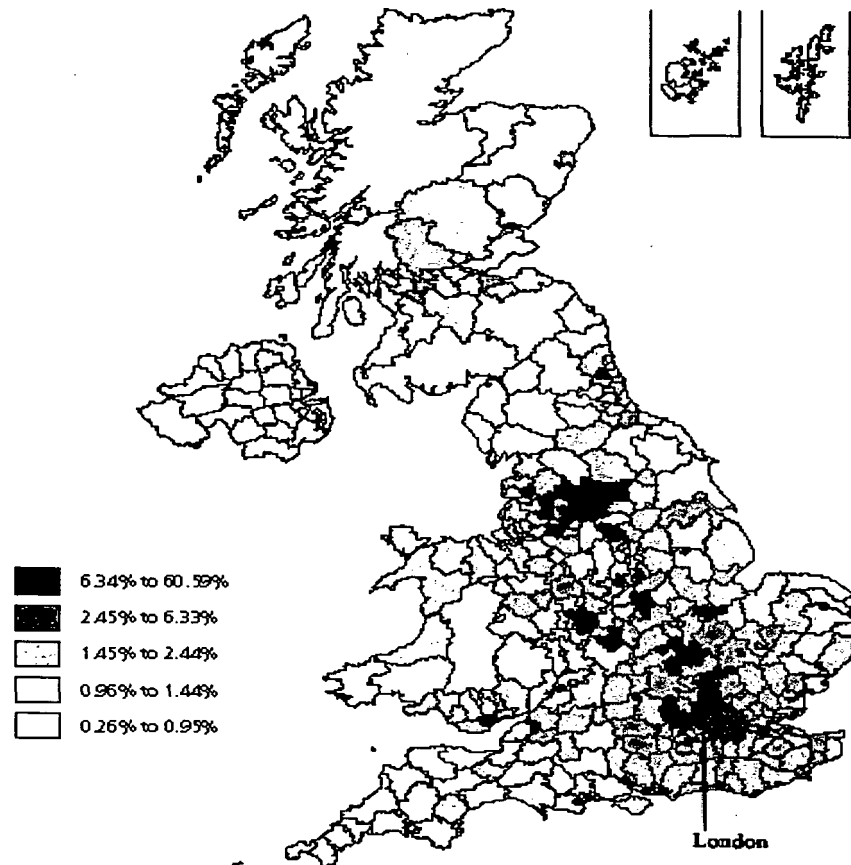


Figure 1: Non-White population distribution, Census 2001¹

¹National Statistics, Geographic Distribution, <http://www.statistics.gov.uk/cci/nugget.asp?id=457>, (19 February 2003).

In the 1981 census, approximately one in every eighteen people identified themselves as belonging to an ethnic minority group in the 1991 Census. By 2000 the figure had increased to one in every fourteen.

The ONS survey also revealed that "the size of the minority ethnic population had risen to 4.6 million in 2001 or 7.9 percent of the total population of the United Kingdom." The growth rate of the minority population between 1991 and 2001 was 53 percent.¹

Fifteen percent of the minority ethnic population described their ethnic group as mixed and about a third of this group were from White and Black Caribbean backgrounds.²

Britain, with its multi-cultural society, has seen changes, which have significantly changed its culture. No longer can it be said that any one culture is prevalent in Britain. Instead, people now live in a diverse society with all the possible misunderstandings and difficulties it brings.

London

Location, Structure, and Demography

London is located in south east England, at the head of the Thames River Estuary. It is one of Europe's largest seaports. It is also an equally important air route with most of the world's major airlines having a presence at Heathrow International Airport to the west, Gatwick International Airport to the south, or at London Luton and Stansfield to the

¹National Statistics, Census 2001, *Population size by ethnic origin*, <http://www.statistics.gov.uk/CCI/nugget.asp?ID=764&Pos=1&ColRank=1&Rank=176> (April 2004).

²Ibid. Indians were the largest minority group, followed by Pakistanis, of mixed ethnic backgrounds, Black Caribbeans, Black Africans, and Bangladeshis.

north. The opening of the Euro tunnel linking London with continental Europe by high-speed rail has added to the city's accessibility and to its status as a major transport link.¹

The 2001 census (preliminary) recorded the population at 7,172,091. The inner urban area is populated mainly by ethnic minorities from Asia, Africa, the Caribbean, Ireland, and the Mediterranean, making London one of the most cosmopolitan cities in the world. The city is one of the world's most important financial and cultural centers. It is renowned for its exchange and commodity markets, insurance and banking institutions, museums, performing arts, as well as a multitude of specialized services.

Traditionally the term "City of London" or "The City" is applied only to a small area that was the original settlement (ancient Londinium) and is now part of the business and financial district of the surrounding metropolis. The City of London and thirty-two surrounding boroughs² form Greater London which has an area of 1,579 square kilometers or 610 square miles (see figure 2).

Greater London

Greater London has been administered since 2000 by the Greater London Authority, and has a directly elected mayor and a small assembly. Greater London's population rose from 1.1 million in 1801 to an estimated 8.5 million in 1939, but declined to 6.5 million in the 1980s. London's metropolitan area (the London commuter belt)

¹http://en.wikipedia.org/wiki/Greater_London (23 February 2003).

²An administrative division of a large city, responsible for running local services such as housing and education. Specifically, in England, a town that once had special privileges granted to it by royal charter. <http://www.london.gov.uk/gla/index.jsp> (20 June 2005).

including districts from London proper, extend over a far larger region with up to fourteen million inhabitants, but generally include districts distinct from London proper.¹

The thirteen inner boroughs of London are Camden, Hackney, Hammersmith and Fulham, Haringey, Islington, Kensington and Chelsea, Lambeth, Lewisham, Newham, Southwark, Tower Hamlets, Wandsworth, and the City of Westminster. The nineteen outer boroughs are Barking and Dagenham, Barnet, Bexley, Brent (location of North Wembley Seventh-day Adventist Church), Bromley, Croydon, Ealing, Enfield, Greenwich, Harrow, Havering, Hillingdon, Hounslow, Kingston upon Thames, Merton, Redbridge, Richmond upon Thames, Sutton, and Waltham Forest.²

¹Ibid.

²Ibid.

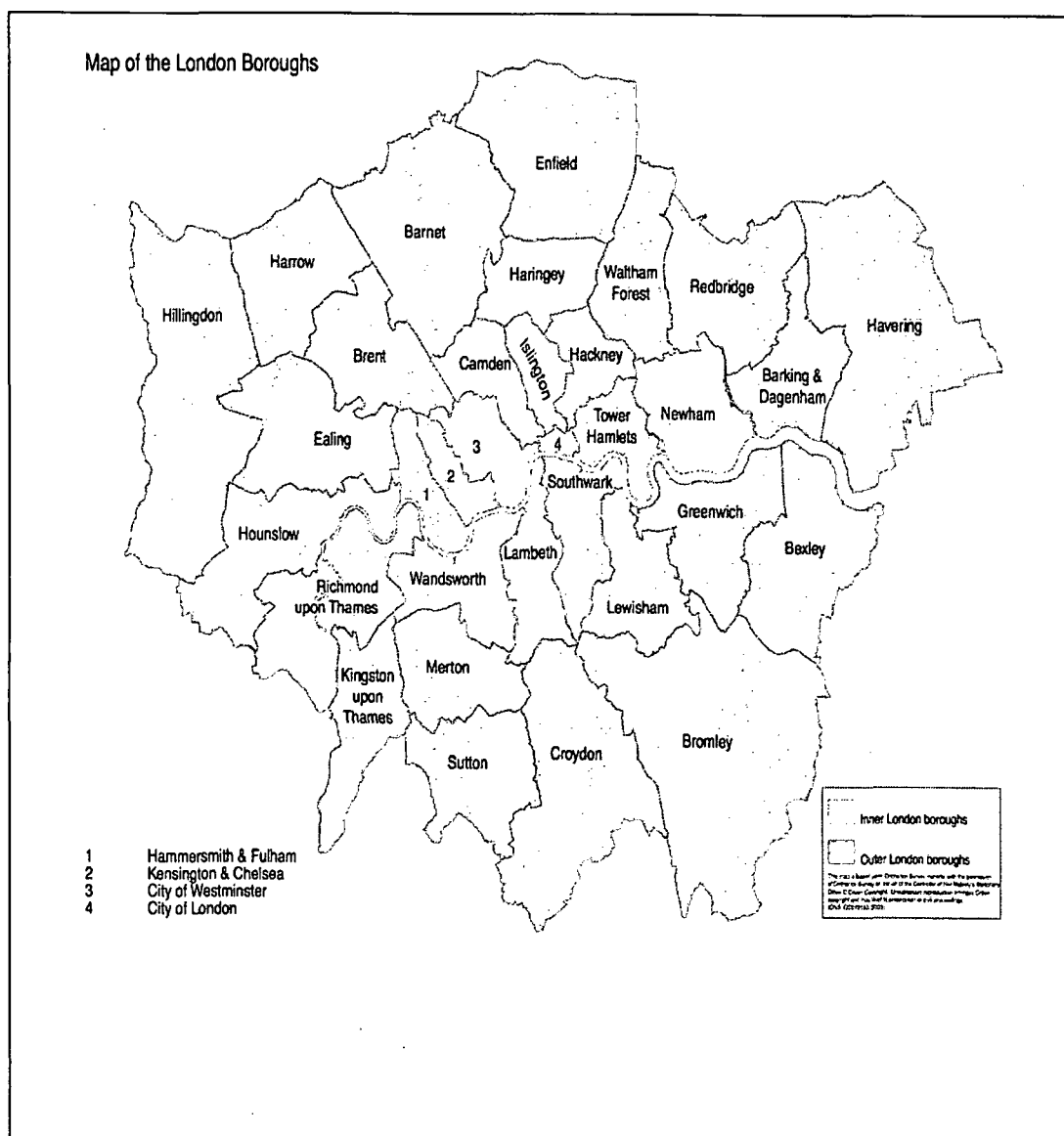


Figure 2. Map of the London Boroughs.¹

¹National Statistics, http://www.statistics.gov.uk/geography/downloads/London_boro.pdf (23 February 2003).

Ethnicity

London is the most ethnically diverse city in the UK. Census 2001 population figures suggest that around 40 percent of Londoners belong to a black or minority ethnic group.

London has witnessed major changes in some of its districts since the census. Susan Katwala, writing in the *Sunday Observer*, stated that, "In London there are more than four million non-white Britons—more than the population of the Republic of Ireland"¹ Almost half of all ethnic minority Britons live in London, with almost 300 different spoken languages and a unique mixture of cultural assets and social problems.² She adds "inner London is the only part of the country where black Britons outnumber British Asians, by almost two to one, while British Indians predominate in outer London suburbs such as Harrow."³ In addition, the Boroughs of Newham and Brent are, according to the current census, the first boroughs with non-white majorities, all living in mixed areas. For example, Southall's Sikh's, Leicester's Hindus and Brixton's black populations live in areas with white majorities.⁴

Today, the Britain where people live and minister in is not the Britain of the 1940s, with its distinctly English culture. London of today no longer has one dominant culture. London is now a city with a diverse, cultural mix of different ethnic groups.

¹Susan Katwala, "The Truth of Multicultural Britain—Race in Britain, *The Sunday Observer-Special*, 25 November 2001.

²Ibid.

³Ibid. Harrow and North Wembley, the district of this project is one of the boroughs where this is evident.

⁴Ibid.

Table 3. 2001 Profile of London

LONDON PROFILE	London	England	Brent (%)	Brent rank 376/38
Population	7,172,091	49,138,831	263,464	46/8
Change since 1991			227,00	
Males	3,468,793	23,922,144	127,806	
Females	3,703,298	25,216,687	135,658	
Age				
0-15	1,448,236	9,901,581	52,169	
16-74	5,300,332	3,553,2091	198,712	
75 plus	423,523	3,705,159	12,583	
Composition (all households)				
One person households	1,046,888	6,150,264	28,948 (29.0)	167/29
Married couples	859,862	7,465,966	29,239 (29.2)	348/17
Cohabiting couples	244,295	1,704,304	6,317 (6.3)	363/30
Lone parent household:				
with dependent children	229,306	1,311,974	8,188 (8.2)	38/12
with non-dependent children only	106,658	622,904	4,561 (4.6)	4/2
All households	528,988	3,196,015	22,738 (22.7)	1/1
Ethnicity and Religion				
Ethnic Group (all people)				
White	5,103,203	4,467,9361	119,278	375/32
Largest minority ethnic group(s)				
Indian	436,993	1,028,546	48,624	
Black African	378,933		20,640	
Black Caribbean	343,567	561,246	27,574	
Pakistani		706,539		
Place of birth (all people)				
Born in UK	5,229,187	4,458,8008	140,756	376/33
Born elsewhere in EU	377,048	1,154,707	22,165	5/5
Born outside EU	1,565,856	3,396,116	100,543	1/1
Religion (all people)				
Christian	4,176,175	3,525,1244	125,702 (47.7)	369/27
Buddhist	54,297	139,046	2,497 (0.9)	12/12
Hindu	291,977	546,982	45,228 (17.2)	2/2
Jewish	149,789	257,671	6,464 (2.5)	12/9
Muslim	607,083	1,524,887	3,2290 (12.3)	11/5
Sikh	104,230	327,343	1,738 (0.7)	46/11
Other	36,558	143,811	2,977 (1.1)	2/2
No religion	1,130,616	7,171,332	26,252 (10.0)	341/30
Religion not stated	621,366	3,776,515	20,316 (7.7)	151/24

Source: National Statistics, <http://www.statistics.gov.uk/census2001/profiles> (adapted), (21 April 2004).

War and civil unrest in former colonies and in European countries have contributed to the number of non-White people in Britain as well as in London. Many asylum seekers who have been given citizenship or permission to reside in Britain have also contributed to the change of population.¹

As London continues to change so will the type of religions change that dominate the city. For example, table 3 shows that the London Borough of Brent, where the North Wembley Seventh-day Adventist Church is located, is ranked twenty-seventh for Christians, fifth for Muslims and second for Hindus. Immigration may be a contributory factor to the increase including the policies of the Brent Council.²

Nearly half (45 percent) of the total minority ethnic population live in the London region, where they comprise 29 percent of all residents. Seventy-six percent of Black Africans and 61 percent of Black Caribbeans live in London. More than half of the Bangladeshi group (54 percent) also lived in London. Other ethnic minority groups are more dispersed. Only 19 percent of Pakistanis reside in London.³

Religion

The majority of Black people and those from mixed ethnic backgrounds also identified themselves as Christian (71 and 52 percent respectively). In total there were

¹Alan Travis, "Increase in asylum seekers threatens unrest," *Guardian* (London), 8 May 2003.

²Daily Telegraph (London), 21 May 2002. On 25 April 2005, the British Broadcasting Corporation reported that "a woman has been jailed for setting up scam marriages to help Indian men skip immigration procedures. Jaswinder Gill, 41, from Hayes, West London, is the last in a long list of people convicted for setting up marriages of convenience." <http://www.newsbbc.co.uk/1/hi/uk/4480729.htm> (20 June 2005).

³ONS, Census, April 2001, <http://www.statistics.gov.uk>.

810 thousand Black Christians and 347 thousand Christians from mixed ethnic backgrounds in London.¹

Other faiths are Pakistani Muslims (658,000) and Indian Hindus (467,000) followed by Indian Sikhs (301,000), Bangladeshi Muslims (260,000) and White Jews (252,000).²

The Indian group was religiously diverse: 45 percent of Indians were Hindus, 29 percent Sikhs and a further 13 percent Muslims. By contrast the Pakistani and Bangladeshi groups were more homogenous, Muslims accounting for 92 percent of each ethnic group.³

Church Attendance

Religious Trends 2003/2004, published by Christian Research, indicates that church attendance in London has decreased within the last ten years (1989-1998) by 5 percent, in comparison to a population increase of over 8 percent within the same period. For example, boroughs adjacent to the North Wembley Seventh-day Adventist Community Church have seen an increase (in Barnet attendance rose by 22 percent while in Harrow it rose by 2 percent). Other Boroughs adjacent have seen a decline in church attendance as great as 15 percent (see table 4).⁴

¹Ibid.

²Ibid.

³Ibid.

⁴Peter Brierley and Kim Miles, *UK Christian Handbook Religious Trends* (London, UK: Christian Research 4, 2003), 4.

Table 4. Christian Religious Trends 2003/2004

Boroughs Of Greater London	Population		Churchgoers			Percentage of the Population	
	2001	1991-01 %	1989	1998	1989-98	1989	1998
Inner London	2,766,114	+6.4	251,600	239,700	-5.00	9.80	8.80
Outer London	4,405,977	+4.2	398,000	378,200	-5.00	9.50	8.70
Barnet	314,564	+5.7	15,300	18,700	+22.0	5.20	6.10
Brent	263,464	+9.4	3,500	39,700	+13.0	15.0	15.5
Ealing	300,948	+6.0	20,900	19,700	- 6.00	7.50	6.70
Harrow	206,814	+1.9	26,400	27,000	+2.00	13.1	13.1
Watford	79,726	+6.4	8,200	7,000	-15.0	11.1	9.00

Source: Peter Brierley and Kim Miles, *United Kingdom Handbook Religious Trends*, vol. 4 (London: Christian Research, 2003), 4.

According to the United Christian Church Handbook (UKCH) *Religious Trends 2002/2003*, most established churches in the United Kingdom have seen a decrease in attendance. This includes both Black and White churches.¹ Overall, church attendance declined in at least thirteen of the thirty-three boroughs, while there was growth in eight (Hackney, Enfield, Waltham Forest, Haringey, Hounslow, Hillingdon, Brent, and Barnet Boroughs).² Black independent religious organizations in London are experiencing rapid growth of membership. Research shows Black churchgoers now outnumber White ones in London.³

The UKCH survey indicates that among the minority ethnic groups, there is a high church attendance, especially in Greater London. On a whole, Greater London has 51

¹Ibid., 15.

²Ibid., 220.

³Ibid., 12-15.

percent of the total churchgoers attending church on a Sunday, almost 225,000.¹ UKCH raised a point that over "the last 20 years, the percentage has begun to decrease at a faster rate than previously."²

London Borough of Brent

According to Aubrey Malphurs, in any strategic planning, there will be a need to carry out an external audit of the community in which the church is located and seeks to function.³ Malphurs said that:

The external analysis looks at what is going on outside and around the church whether good or bad. This is very important for churches that are focused inward because it invites them to discover and learn about the community that lives around them and of which they are a vital part. The community audit consists of mostly demographics and psychographics. Community demographics ask, who is our community? Who are the people who live within a certain radius of the church? These are the people who make up your ministry community. There is a need to understand the community in order to know their needs as well as to develop your strategies in accordance with needs. In my opinion, a strategy that does not take into consideration the community is likely to be ineffective. Further, the church will attract those in the community who are more like it demographically and psychographically (psychographics asks, what are these people's needs, values, wants, attitudes, and desires?).⁴

Community Audit

The London Borough of Brent is in northwest London, and was formed in 1965 from the Boroughs of Wembley and Willesden. Its name derives from the River Brent, which runs through it. The Borough of Brent includes fifteen wards and has very

¹Ibid., 9.

²Ibid., 15.

³Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders* (Grand Rapids, MI: Baker Books, 1999), 61, 73.

⁴Ibid., 73, 74.

distinctive economic and social characteristics. It is split into two halves by the North Circular Road, with areas in the south experiencing inner city levels of deprivation and more affluent parts in the north. The current population is over 253,000 living in approximately 104,264 households. Sixty-three percent of the dwellings are owner-occupied, 13 percent rented, 10 percent local authority and 12 percent registered Social Landlords. The Black and Asian communities account for over 48 percent of all residents.¹ Religion in North Wembley comprises 47.7 percent Christians, 17.2 percent Hindus and 12.3 percent Muslims. This is compared with England and Wales, where table 5 indicates that there are 71.8 percent Christians, 1.1 percent Hindus and 3 percent Muslims. Table 6 shows that the population of North Wembley is made up of 42 percent whites, 40 percent Asian or Asian British, and 10.4 percent Black or Black British residents.

Table 5. Religion in North Wembley (Northwick Park Political Ward)

Religion	Resident population	(percentage)	
	Northwick Park	Brent	England and Wales
Christian	43.90	47.70	71.80
Buddhist	0.90	1.00	0.30
Hindu	23.30	17.20	1.10
Jewish	1.70	2.40	0.50
Muslim	12.20	12.30	3.00
Sikh	3.20	0.70	0.60
Other religions	2.40	1.10	0.30
No religion	6.60	10.00	14.80
Religion not stated	6.00	7.70	7.70

Source: National Online Statistics, <http://www.statistics.gov.uk/statbase/Product.asp?vlnk=13209> (January 2004).

¹Office for National Statistics, <http://www.statistics.gov.uk/statbase/Product.asp?vlnk=13209> (January 2004); "Brent," *Encyclopaedia Britannica* (2005) Encyclopaedia Britannica Premium Service, <http://www.britannica.com/eb/article?tocId=9016354> (12 April 2003).

Table 6. Ethnic Groups in North Wembley and Brent

Groups	Resident population (percentage)		
	Northwick Park	Brent	England
White	42.1	45.3	90.9
White Irish	6.2	7.0	1.3
Mixed	3.2	3.7	1.3
Asian or Asian British	40.3	27.7	4.6
Indian	29.3	18.5	2.1
Pakistani	4.9	4.0	1.4
Bangladeshi	0.3	0.4	0.6
Other Asian	5.8	4.8	0.5
Black or Black British	10.4	19.9	2.1
Caribbean	6.1	10.5	1.1
African	3.4	7.8	1.0
Other Black	0.9	1.6	0.2
Chinese or Other Ethnic Group	3.9	3.4	0.9

Source: National Statistics Online, <http://www.statistics.gov.uk/cci/nugget.asp?id=273> (April 2004).

Within North Wembley district (see figure 3) 19 percent of those unemployed were age fifty and over, 16 percent had never worked and 32 percent were long term unemployed.

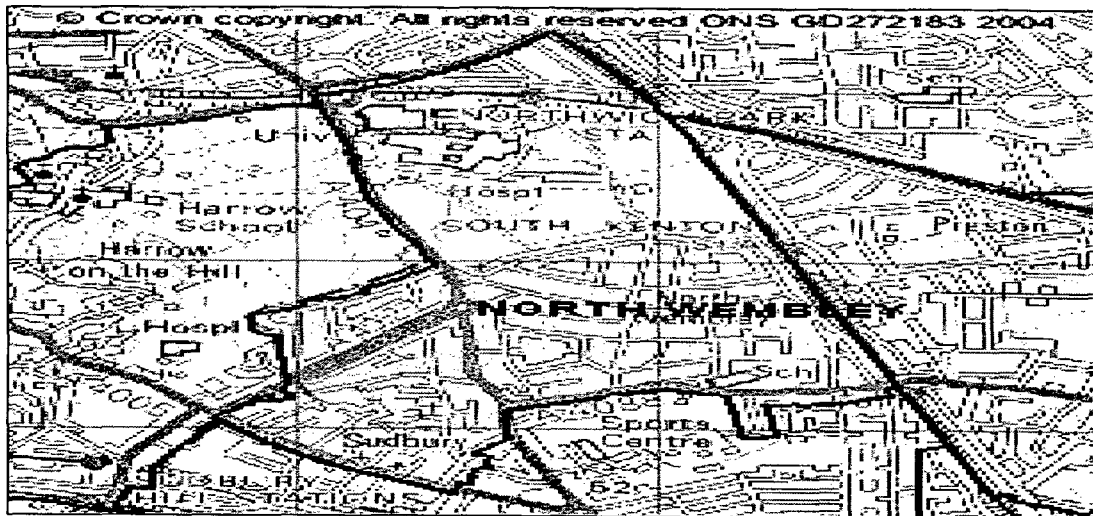


Figure 3: Northwick Park Ward Map. Source: Office for National Statistics, *Northwick Park Ward*, <http://www.statistics.gov.uk> (16 April 2004).

The borough of Brent (North Wembley Seventh-day Adventist Church district) has a high percentage of young people (see table 7) which should be taken into consideration when developing a strategy for the church.¹

Table 7. London Borough of Brent Population by Age Comparisons.

Age	Resident population		(percentage)
	Northwick Park	Brent	England and Wales
Under 16	18.9	19.8	20.2
16 to 19	6.1	5.1	4.9
20 to 29	17.4	18.5	12.6
30 to 59	40.6	40.9	41.5
60 to 74	12.2	11.0	13.3
75 and over	4.7	4.8	7.6
Average age	36.4	35.4	38.6

Source: National Statistics, <http://www.statistics.gov.uk/statbase/Product.asp?vlnk=10991> (April 2004).

North Wembley Seventh-day Adventist Community Church Congregation in Context

Historical Background

The North Wembley Seventh-day Adventist Community Church has been in North Wembley for three years, since they purchased the present property in March 2000. Prior to the North Wembley Church, the two churches were known as the Kingsbury and Wembley churches.

In April of 2000, the general body of the church met and voted to change their name to the North Wembley Seventh-day Adventist Community Church for the purpose of seeking to identify itself as a church for the community.¹

¹Graham Johnston, *Preaching to a Postmodern: A Guide to Reaching Twenty-First Century Listeners* (London, UK: Inter-Varsity Press, 2002), 45-49.

The Wembley Seventh-day Adventist Church has a history going back to the 1950s and was possibly the oldest church in Greater London prior to its merger. The church started as a small group, meeting in a residential property located on Barham Close, Wembley. It struggled for many years to grow and to maintain attendance. Since it had no form of outreach, its membership began to decline as older members died and younger members transferred to other churches with a younger congregation, more dynamic worship services, and with a variety of preachers.²

Wembley was not a growing church. It had no ministry resources in order to attract a younger generation and at one stage, in the early 1980s, it only had two families with children under twelve and three young adults, who had recently arrived from the Caribbean. It was a house church and not well located. Most of those who attended were of retirement age.

On the other hand, a fairly new church group started in the late 1990s and became known as the Kingsbury Seventh-day Adventist Church. It began as a small Caribbean group that had decided to separate from the Willesden Seventh-day Adventist Church located in West London (Willesden). A few families decided, without informing the church board of the Willesden Seventh-day Adventist Church, to leave. This separation was not seen favorably by the leadership of the Willesden Church.³ They wanted the

¹North Wembley SDA Community Church, "Look Where God Has Brought Us," Grand Opening Weekend booklet, 8-10 September 2000.

²Wembley Seventh-day Adventist Church, Wembley Seventh-day Adventist Church Board Meeting, 6 January 1990.

³I, Steve Thomas, was a member of the Willesden Seventh-day Adventist Church during the period being mentioned. North Wembley is one of several churches in the SEC district.

group to halt their plans to separate and to go through the proper channels as stipulated in the *Church Manual*. The group felt it was divinely called to move into unentered areas. This separation was not authorized. The group found a hall to commence worship. The failure to adhere to policy and procedures as laid down by the *Church Manual* led the group to be called a "breakaway movement" and caused them pain for many years to come.¹

Despite the pressure from the main body as well as the Conference, the group continued to meet. At an early stage in their development, an excellent opportunity arose for them to purchase their own building. A multi-purpose property was available for sale and would enable them to minister to the community with felt-needs programs such as a youth center. The members made an application to the London Borough of Brent, the local government body responsible for the district. The local government body was so impressed with the work and plans of the church that it was willing to provide the finance for the purchase and implementation of the programs, they needed a positive input from a local minister. The pastor's input resulted in them losing the property.

Despite the setback, the group continued to worship in a scout hut in Kenton, one mile out of the Kingsbury area. The group began to grow during the subsequent years, both biologically and by new converts, in addition to transfers from other Seventh-day Adventist churches.² They were known as the singing church because singing and other music played a big role in the worship service. In addition, people who visited brought

¹North Wembley SDA Community Church, "Look Where God Has Brought Us."

²Ibid.

back reports of feeling so welcomed and comfortable among the people—like being among a family.

In 1989, the group was officially recognized as a church, under the leadership of Pastor C. Pastor C organized an evangelistic series for the Kingsbury and Wembley churches. For the first time eleven ministerial students from West Indies College, of which I was a part, were the speakers. The evangelistic series resulted in eleven new members as well as further contacts for follow up evangelistic work.¹

In 1990, Pastor N took over the pastoral leadership of the church, along with Wembley. Being a charismatic leader, his characteristics blended well with their worship. It was during 1992 that the Kingsbury and Wembley churches decided to join as one church.²

In 1998, the church grew rapidly as a result of several evangelistic outreach programs. The church had now grown to a membership of one hundred and eighty.

On 1 July 1998, I became the pastor of that church. In August of that same year, an evangelistic series took place and twenty-six people were baptized, of which sixteen decided to attend KWSDA church. A Methodist building, located on East Lane went on the property market for sale in March 1999 and after bidding twice for the building, in competition with forty other bidders, the KWSDA Church finally won the bid, paying £462,000. In December 1999, the church moved into its current place of worship and major renovations began in March 2000. The building was ready for an official opening

¹South England Conference of the Seventh-day Adventist Church (Watford, UK), Executive Committee Meeting, July 1989; Kingsbury Seventh-day Adventist Church (Kingsbury, UK), Kingsbury Seventh-day Adventist Church Board Minutes, June–August 1989.

²North Wembley SDA Community Church, "Look Where God Has Brought Us."

in September 2000. The congregational name was changed to North Wembley Seventh-day Adventist Community Church, which identified it with its location.¹

Demography

According to Monte Sahlin, Adventist churches are often seriously marginalized and poorly positioned for outreach and evangelism in many metropolitan areas because almost all of the local churches are immigrant congregations resulting from an influx of Adventists from areas of the world where the Church includes a much larger share of the population. On top of the lack of strategic positioning and visible location, a significant number of the members in most local churches do not live in the community where the church is located.² In fact, "Adventist churches are much more likely than other religious groups to have people who commute more than fifteen minutes to attend church."³ Figure 4 shows that a large percentage of the North Wembley Seventh-day Adventist Church membership lives outside of the London Borough of Brent. This suggests that the strength of the church, in major outreach programs, community involvement, and local missionary endeavors will be affected because of the distance people have to travel to be a part of the local mission activities. It also suggests that their involvement and commitment will be stretched by any event that may take place during the working week. It is believed that membership interaction with the community is much more difficult when members live outside the district of the church.

¹Ibid.

²Monte Shalin, *Adventist Congregations Today, New Evidence for Equipping Healthy Churches* (Lincoln, NE: Center for Creative Ministry and North American Division, 2003), 43.

³Ibid.

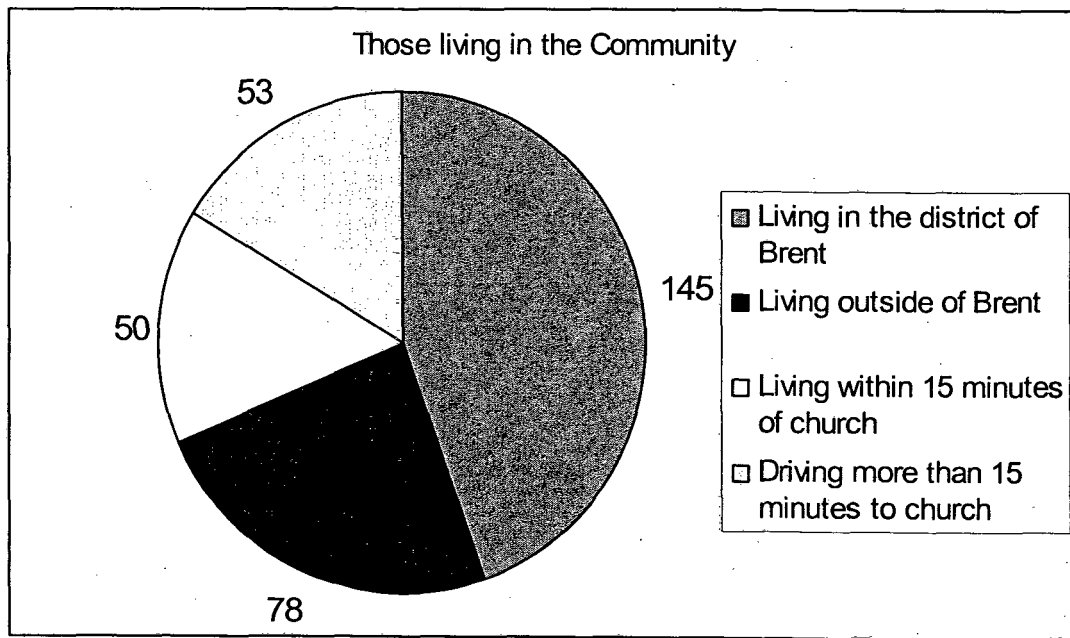


Figure 4. Membership location in relation to the NWSDACC in Brent, 2003.

The NWSDACC is a fairly young church in many ways. Its church membership records show that 52 percent are youth (ages 13-39) and 31 percent are 40 and above. The records also show that those joining the church are largely in the 13-39 year age group.

Table 8. Demographic Profile of Church Membership Age Range

Age range of members 2003	Total Members
0 - 7	10
08 - 11	28
13 - 19	37
20 - 25	16
25 - 39	65
40 - 49	39
50 +	30
Total	225

Source: North Wembley Seventh-day Adventist Community Church, Membership Records 2003.

According to Monte Sahlin, most local churches have a dominant percentage of women and married couples.¹ The gender ratio of NWSDAC is that of 2:1. According to the membership records, there are only 74 males compared to a total of 149 females. There are 34 married couples, compared with 175 members who have never been married, although some have children outside of marriage (see table 9).²

Table 9. Marital Status of the Members of
NWSDAC in 2003

Marital status	Total
Married	34
Divorced	3
Separated	1
Never married	175
Other	12

Source: North Wembley Seventh-day Adventist Community Church, Membership Records, December 2003.

According to the annual church growth analysis (see table 10), the church grew by an average rate of 10.8 percent. Part of the growth included transfers from other Seventh-day Adventist churches.³

¹Ibid., 39.

²North Wembley Seventh-day Adventist Community Church, Membership Records, 2003.

³Ibid.

Table 10. Church Growth Analysis of NWSDACC 1991- 2002

Year Ending	Start	End	Transfer in	Transfer out	Death/apostasy	Re-baptism	Profession of faith	Growth/Decline %
1991	92	92						00.00
1992	92	92						00.00
1993	92	97		1				04.40
1994	97	137						41.30
1995	137	152	6	2		2	1	11.00
1996	152	171	5	1	1/0	1		12.60
1997	171	180	8			1		05.30
1998	172	192	2		1/0			10.50
1999	192	198	6	9	1/0			03.30
2000	198	208	3		0/1			05.10
2001	208	214	2		0/4			02.90
2002	214	226		2	1/0			05.60
2003	226	252	6			2		11.50

Source: South England Conference (Watford, UK), Church Clerk Membership Report, 1991-2003.

Church Ministries

The NWSDAC Church has Sabbath School programs, worship services, prayer ministry events, Bible study groups, a Pathfinder club, and young peoples' meetings as part of their ongoing church life. The NWSDAC Church has a Praise Team who meets every Friday to practice for the Praise and Worship services. Annually, the church has a church family retreat in addition to a youth week of spiritual emphasis (organized by the young people of the church, although the presenter is selected by the pastoral office). The following Evangelistic meetings have been held since 1998:

1. *God Cares Ministry*—August -September 1998 with Dr. Alanzo Smith (USA)
2. *Youth Outreach*—March 1999 with Leighton Palmer (USA)
3. *Youth Revival and Outreach*—March 2000 with Lisa Smith-Reid (USA)
4. *District Tent Campaign*—September 2000 with Pastor Emmanuel Osei (UK)
5. *God Cares Ministry*—October 2000 with Pastor Steve Thomas (UK)
6. *Youth Revival and Outreach*—March 2001 with Dr. Rupert Bushner (USA)

7. *District evangelistic meetings*—September 2001 with Evangelist Carl Ming
8. *Church Revival*—November 2001 with Dr. Ron Smith (USA)
9. *Youth Revival and Outreach*—March 2002 with Dr. Rupert Bushner (USA)
10. *District evangelistic meetings*—September 2002 with Pastor Steve Thomas
11. *Youth Revival and Outreach*—March 2003 with Roger Bernard (Bermuda)
12. *Church Campaign*—September with Robert Williams (Newbold)
13. *Youth Revival and Outreach*—March 2004 with Pastor James Black (USA)

Unfortunately, very few church members have actively been involved in the implementation of the above evangelistic activities.

During the week, the church is open to the community for the Brent Physical Activities classes (fitness classes), which have been running for three years on a weekly basis. Ninety-five percent of those coming for exercise are non-members, and Asians are in the majority with a ratio of 3:1.¹ In addition, one year ago the church started to operate an After School Club for children and early teenagers.

Mid-week church services, and prayer meetings, are similar to small group ministries. Over a number of years, numerous programs have taken place: (1) Servant leadership workshops; (2) Deacon's ministry workshops; (3) Worship ministry weekend seminars on Daniel and Revelation; and (4) Family Enrichment week with Alanzo Smith, Greater New York Conference Family Life Director in the United States.

¹Liz Reid, North Wembley SDA Community Church, Business Meeting 2002.

The church has continued to grow, with a current membership of 253 members on the church official membership record. However, weekly attendance is currently in excess of three hundred.

Ministry Analysis

In order to understand the ministries of the NWSDAC Church, a ministry analysis was carried out. According to Aubrey Malphurs, this is the first step in strategic thinking and acting.¹ The analysis aim is to discover the effectiveness of church activities.²

A ministry analysis will have to be both internal and external, include an audit of the church's life cycle, a performance assessment of the church's strengths, weaknesses, and limitations, and may include a critique of the facilities, location, convenience of location, ministries, staff, attendance, and commitments.³

The Church Board did the first assessment. Members of the board were asked to write down what they felt the strengths, weaknesses, and limitations of their church were, as well as to indicate where they believed their church was growing, plateauing, or declining (see table 11). In addition, thirty active members (office and non-office personnel) were given the Natural Church Development (NCD) survey questionnaires as a means of carrying out further analysis of the church's health.

The data was sent to the Trans-European Division of the Seventh-day Adventist Church for analyzing (figure 5 shows the results).

¹Malphurs, *Advanced Strategic Planning*, 61.

²Ibid.

³Ibid., 63, 64.

Table 11. Church Board Members Strengths, Weaknesses, and Limitations
Analysis, May 2004

Strengths	Percentage
Praise and Worship services	86.60
Hospitality & Warm fellowship	53.30
Visitors attends for more than one week	46.60
High Tech equipments	40.00
Health seminars- weaknesses	40.00
Utilizing spiritual gifts of members	40.00
Time management	40.00
Children ministries and facilities- Limitations	40.00
Proximity of members to church	40.00
Commitment to mission work	20.00

Source: NWSDAC, Minutes of Meeting of North Wembley Seventh-day Adventist Community Church Board, 2 May 2004.

The results show that the church has three minimum factors (church weakness-see figure 5): (1) Holistic Small Groups,¹ (2) Loving Relationships,² and (3) Gift-oriented Ministry.³ In contrast, the church is strong in: (1) Inspiring Worship,⁴ (2) Passionate

¹According to North America Division Evangelism Institute, "Holistic small groups are disciple-making communities which endeavor to reach the unchurched, meet individual needs, develop each person according to their God-given gifts and raise leaders to sustain the growth of the church. Like healthy body cells, holistic small groups are designed to grow and multiply."

²Loving relationships are the heart of a healthy, growing church. Jesus said people will know we are His disciples by our love. Practical demonstration of love builds authentic Christian community and brings others into God's kingdom.

³The Holy Spirit gives spiritual gifts to every Christian for the building of God's kingdom. Church leaders have the responsibility to help believers discover, develop, and exercise their gifts in appropriate ministries so that the body of Christ "grows and builds itself up in love." The gift-oriented approach reflects the conviction that God's sovereignty determines which Christians should best assume which ministries. The role of church leadership is to help its members to identify their gifts and to integrate them into appropriate ministries. When Christians serve in their area of giftedness, they generally function less in their own strength and more in the power of the Holy Spirit. Thus ordinary people can accomplish the extraordinary!

⁴Inspiring worship is a personal and corporate encounter with the living God. Both personal and corporate worship must be infused with the presence of God resulting in times of joyous exultation and times of quiet reverence. Inspiring worship is not driven by a particular style or ministry focus group, but rather, the shared experience of God's awesome presence. The word "inspiring" means an inspiredness,

Spirituality,¹ (3) Need-oriented Evangelism,² (4) Empowering Leadership,³ and (5) Functional Structures.⁴

which comes from the Spirit of God. Whenever the Holy Spirit is truly at work (and His presence is not merely presumed), He will have a concrete effect upon the way a worship service is conducted including the atmosphere of the gathering. People attending truly "inspired" services typically indicate, "Going to church is fun."

¹The quality characteristic "passionate spirituality" demonstrates the theological core of the matter in church growth: the life of faith is a genuine relationship with Jesus Christ.

²Need-oriented evangelism intentionally cultivates relationships with pre-Christian people so they can become fully devoted followers of Jesus Christ who are actively participating within the life of the church and community. Using appropriate ministries and authentic relationships, believers can guide others into the family of God.

³Leaders who realize their own empowerment by empowering others experience how the "all-by-itself" principle contributes to growth. Rather than handling the bulk of church responsibilities on their own, they invest the majority of their time in discipleship, delegation, and multiplication. Thus, the energy they expend can be multiplied indefinitely. This is how spiritual "self-organization" occurs. God's energy, not human effort and pressure, is released to set the church in motion. Leaders of growing churches concentrate on empowering other Christians for ministry.

⁴"Functional structures" has proven to be the most controversial of the eight quality characteristics. The false paradigms, which consciously or unconsciously influence most Christians, are especially harmful in this area. Spiritual people tend to be skeptical of structures, deeming them unspiritual, while others mistake certain structures for the very essence of the church of Jesus Christ.

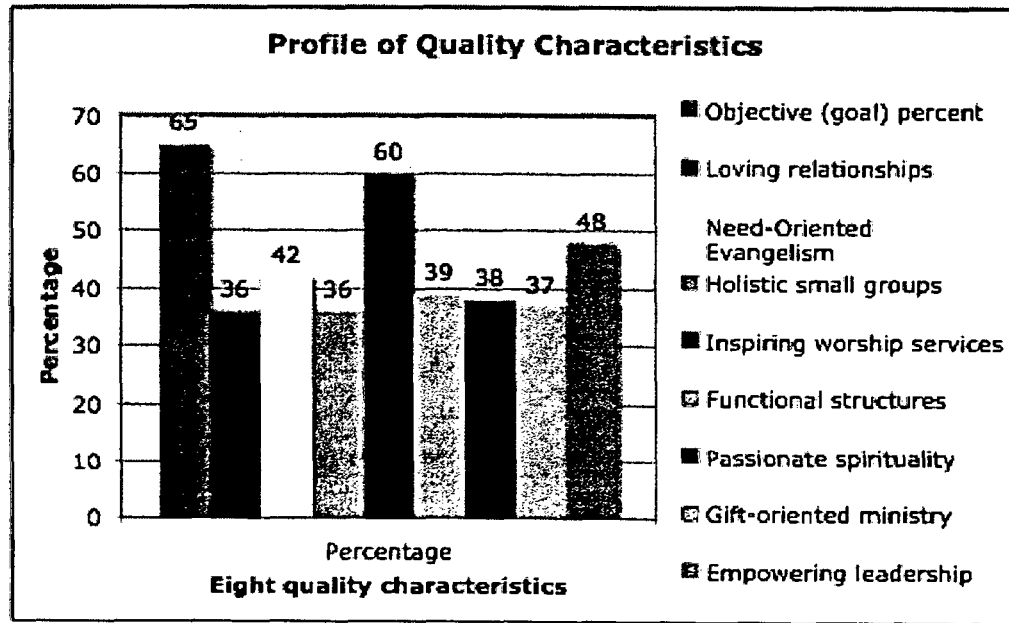


Figure 5. NCD Profile of the NWSDAC Church, July 2003.¹

Discovering Core Values

According to Aubrey Malphurs, values are a vital part of any ministry's culture. They are the very thread that makes up its organizational fabric.² Values are the constant, passionate, biblical core beliefs that drive any church's ministry.³ Malphurs suggests ten reasons why values are crucial to an organization:

1. Values *discovery* and clarification empower a ministry to know its distinctive.
2. Values *help people* outside the ministry determine if it is a ministry for them.

¹Tran-European Division, NWSDACC NCD Results, 17 July 2003.

²Aubrey Malphurs, *Values-Driven Leadership: Discovering and Developing Your Core Values for Ministry* (Grand Rapids, MI: Baker Books, 1996), 13.

³*Ibid.*, 34, 62.

3. Values *communicate* what is important to the organization. People know where to focus their energies.

4. Values help people *embrace positive change*. They determine what change will be helpful or harmful to the ministry.

5. Values *influence the organization's overall behavior*. They drive the decisions made, problems resolved, goals set.

6. Values *enhance credible leadership*. Leaders who act according to their professed values gain valuable credibility in the eyes of their people.

7. Values *inspire people* to action.

8. Clarified values *shape the ministry's character*. They affect how the organization conducts its ministry.

9. Values *contribute to the ministry success* in that they generate deeper personal involvement in the life of its employees or members.

10. Values *determine the ministry's vision*. They are hidden motivators that guide the selection of the vision.¹

In July 2004, members and the pastor completed the core values survey in order to assist in the development of the church's strategic plans (see table 13 for results and appendix D for a sample of the questionnaire) and as a necessary step in the strategic planning team being able to select values that will become foundation to ministry activities.

¹Ibid., 30.

Table 12. Core Values Audit Results, July 2004

Values	Key	Pastor	Team	Church
		Percentage		
Godly Servant Leadership	GSL	100	54	66
Bible Centered Preaching/Teaching	BCL	100	100	61
Giving/Tithing	GT	70	31	50
Love and Acceptance	LA	75		53
Praise and Worship	PW	100	92	43
Visitor friendly Church	VF		69	43
Lordship of Christ	LC	100	61	40
High Tech	HT	80	92	83
Christian Education	CE	100		32
Baptism/Communion	BC	100	38	30
Teamwork	TW	85		33
Intercessory Prayer/Prayer	HP	80	69	48

Source: NWSDACC, Core Values Audit Report, 4 July 2004.

Following the core values audit, the church members were asked in another survey why they attended NWSDACC, the distances members and visitors traveled to attend church, as well as where their daily activities took place. By finding out the traveling distance of its members, the church will be able to better plan its evangelistic programs.¹ Programs that run several weeks will not be feasible where a large number of the membership lives over fifteen minutes away (thirty minutes in heavy traffic).² Table 13 and figure 5 lists the results with the aspects that the attendees felt were most influential in their deciding to attend the church.

¹Nancy L. Eiesland and R. Stephen Warner, "Ecology: Seeing the Congregation in Context," in *Studying Congregations: A New Handbook*, ed. Nancy T. Ammerman, Jackson W. Carroll, Carl S. Dudley, and William McKinney (Nashville, TN: Abingdon Press, 1998), 52.

²Sahlin, 44.

Table 13. Reasons for Attending NWSDACC, July 2004.

Influencing Aspects Based on 51 out of 100 forms	Key	Attendees responses	
		Total	Percentage
Distance from Home	DH	20	39.20
Size of Congregation	SC	08	15.68
Appealing worship services	AW	33	64.70
Relevant Biblical Preaching	RB	32	62.70
Love and acceptance	LA	31	60.70
Welcoming environment	WE	34	66.60
Friends/family attend church	FF	22	43.13
Children programs and facilities	CP	11	21.56
Music	M	28	54.90
Praying church	PC	17	33.30

Source: NWSDA Community Church, Instrumental Aspects in Church attendance, July 2004.

Table 13 shows that “welcoming environment” and ‘appealing worship service’ are the two most important concerns for people to attend church where “distance from home” and “size of the congregation” are the two least attractive concerns for church attendance.

Summary/Reflections

The location of the NWSDACC is both an opportunity as well as a challenge. The profile of Brent indicates that the community around the church has a large population of Asians. Asians outnumber Blacks by a ratio of 2:1. This makes it very difficult for the church to ignore in strategic planning.

Since the majority of the surrounding community consists of Hindus, Sikhs, and Muslims, our traditional evangelistic meetings need to appeal to them. Asians do not readily attend Christian churches unless they have some previous form of contact with that church. NWSDACC has had at least eight Asians from the community attending its keep-fit classes every Tuesday since September 2002. In addition, they have attended

health seminars on Sabbath afternoons. There has not been any in attendance to our main church services.

One reason might be that Pakistanis and Indians may find it difficult to mix with Black people. This is less the case for the younger generations who were born and grew up in the United Kingdom, than for first generation immigrants. Especially in London, young Asians now mix more often with Black Caribbeans including adopting the same lifestyle and listening to the same type of music.

The Seventh-day Adventist churches in the London Boroughs need to develop suitable strategies that will attract the Asian population. This is vital because it is expected that the Asian communities will continue to grow.

In addition to the growth of the Asian community, there is also an increase in the number of Black people in North Wembley. This provides Black churches with additional opportunities to evangelize their own people groups. It may be that Black people are already committed Christians of other denominations and would not readily join the Seventh-day Adventist Church without the church making some changes in its worship style, church facilities, and its traditional values on dress, jewelry, and cosmetics. I believe the main target focus for the church in this community should be Blacks and Africans.

The NWSDACC ministry analysis, health profile, and visitor attendance records indicate that the church needs to be involved in more evangelism. Members' active involvement with the church's work is minimal.

The NCD survey result shows that the church's weaknesses (minimum factors) are: (1) loving relationships, (2) holistic small groups, and (3) gift orientated ministry. However, it is strong in inspiring worship services, empowering leadership and need-

orientated evangelism. Accordingly, the church must first focus on building up areas of weakness. It will need to utilize its strength in developing its weaknesses.

The health of the church is vital to its ability to minister to its members, visitors, and the community in which it is located. According to C. Peter Wagner, one of the signs of good church health is growth.¹ Wagner adds that if a given church is faithful to the Lord, and if it is in a healthy condition, God can be expected to do what He did to the Church that came into being on the day of Pentecost.² Therefore, seeing people come to Christ and commit themselves to the Body of Christ is normal for a healthy Christian church.³

With the discovery of the church's condition, it is the strategic team's intention to develop a strategy, outlined in the next chapter, to restore the church to a healthy condition. The strategy will focus on at least two of the minimum factors (weaknesses) annually, and the team will endeavor to use the church's strengths (appealing worship services, relevant biblical preaching, welcoming environment, music, and love and acceptance) to strengthen the characteristics that are weak. This will be outlined in a logical frame matrix and activity schedule.

The strategy will be to invest the church's finances and personnel in aggressively assisting members and officers to embrace the goal of becoming a very healthy church.

¹C. Peter Wagner, *The Healthy Church: Avoiding and Curing the 9 Diseases that Can Afflict any Church* (Ventura, CA: Regal, 1996), 9.

²*Ibid.*

³*Ibid.*

CHAPTER IV

STRATEGIC PLANS

Introduction

An analysis of North Wembley Seventh-day Adventist Community Church and its community indicates that the church is located in a community in which the largest ethnic minority group is of Asian origin. The April 2001 census indicates that in the church's electoral ward, Northwick Park, Asians make up 40.3 percent of the population, while Blacks or Black British account for only 10.4 percent.

The largest religious group is Christian with 43.9 percent, Hindus with 23.3 percent and Muslims 12.2 percent of the population.

A ministry analysis indicates that the church has a vibrant worship service, warm welcoming environment, is visitor friendly, and has a large percentage of young people in attendance. However, the church's activities are mainly internal ministries. The number of outreach programs has declined over a number of years. In addition, the church growth rate is slowing down, possibly indicating that the church could be approaching a state of plateau. The church also lacks suitable resources, personnel, methods, and materials for a healthy ministry in the community.

A number of surveys indicate that the church, with a high percentage of young people, lacks a full understanding about its role and responsibility as it relates to the mission to go and make disciples of all nations. It also lacks a clear vision as to what it would like to be in the future, since most of the church's earlier goals, such as of

acquiring a building, developing a vibrant worship service, becoming a church for young adults, having a warm welcome environment, being people friendly, and being able to baptize more young people than senior citizens.

The following strategy is an attempt to assist the church in its new goal of becoming a healthy/holistic Seventh-day Adventist Church within its own community.

Description of Strategic Planning

Monumental changes are taking place in the world and in the church. Because of this I believe a whole new way of reaching the church's community must be developed.¹ The strategy will use some of the characteristics of a healthy church as suggested by Christian A. Schwartz and Christoph Schalk, as a means of verifying the health of the church.²

Strategic planning is the process of determining a company's or an institution's long-term objectives, and ways to achieve those objectives. It is a continual improvement process that effectively monitors performance against goals, analyzes achievements and shortfalls, and adjusts activities to accomplish the desired results. Carter McNamara lists six things that need to be clarified in strategic planning: (1) the purpose, or mission, of the nonprofit organization, (2) the desired status, or vision, for the nonprofit and its clients at some point in the future, usually in the next one to three years, (3) how the nonprofit is going to achieve that status, including the analyzing of

¹Peter Brierley and Kim Miles, eds., *UK Christian Handbook of Religious Trends 2002/2003* (London: Christian Research, 2003), 35-55.

²Christian A. Schwartz, and Christoph Schalk, *Natural Church Developmental Manual*, (Bedford, UK: British Church Growth Association, 1998), 15.

the external and internal environments of the organization, establishing goals, implementing strategies to achieve the goals, and by operating according to certain overall priorities, or values, (4) action plans, including specifying who is going to be doing what and by when in order to implement the strategies, (5) what resources are needed in order to implement the strategies and action plans, including budgeting for those resources, such as people, materials, equipment, and facilities, and (6) how to make sure that an organization is on track to get there, including the implementation, monitoring and adjustment of the plans.¹

Strategic planning serves a variety of purposes in an organization, such as: (1) to clearly define the purpose of the organization and to establish realistic goals and objectives consistent with the mission and vision of the organization, (2) to communicate those goals and objectives to the organization's constituents, (3) to develop a sense of ownership of the plan, (4) to ensure the most effective use is made of the organization's resources by focusing the resources on the key priorities, and (5) to provide a base from which progress can be measured and establish a mechanism for informed changes when needed.²

Tools for Strategic Planning

When developing a project plan, it is necessary to have action plans, a monitoring system, and a framework for evaluation. This project will use the Logical Framework Approach (LFA) to present its plan. The Logical Framework Approach is

¹Carter McNamara, *Field Guide to Nonprofit Strategic Planning and Facilitation*, 3.

²*Ibid.*, 6.

a way of presenting essential elements of a plan in a logical sequence, ensuring feasibility and sustainability. LFA is a useful tool in the design, planning, implementation, and monitoring of a project. It also makes it easier to report on a project, and highlights changes that need to be adapted.¹

Planning for a project needs to be divided into two phases: (1) the analysis phase during which the church's situation is analyzed in order to develop a vision of the future, and (2) the planning phase during which the project ideas will be developed in operational detail.

The basic components of a logframe are as follows:

1. *Overall Objectives*—The ultimate aim, which addresses the wider problem the plan will help to resolve, the plan can only hope to provide a partial solution, and thus the plan will not be expected to achieve the goal by itself, but will only make a contribution towards it.²

2. *Project Purpose*—The intended impact and outcome that a plan is intended to bring about, or the changes or benefits to be achieved by the plan; or the immediate impact on the project area or target group.

3. *Outputs/Results*—The specific achievements, deliverables, or results of completed activities that when combined should bring about attainment of the objective/purpose.

4. *Activities*—The tasks to be carried out, or work to be done, to translate inputs into outputs.

¹European Commission, 15.

²*Ibid.*, 8.

5. *Assumptions*—These are conditions, which must be met if the project is to succeed. Assumptions made about the risks and critical factors necessary for a plan's success or the uncertainties which the plan will face during implementation.

6. *Objectively Verifiable Indicators*—Ways of measuring or indicating that progress is being achieved, "Quantitative ways of measuring, or qualitative ways of judging, timed achievement of objective/production of outputs."¹

7. *Sources of Verification*—The procedures for collecting information that will verify whether targets and estimates were reached or not or sources of proof which verify the achievement of the goal/objective/output indicators.²

Table 14 shows the Logical Framework (logframe) for the proposed project in the North Wembley Seventh-day Adventist Community Church.

Advantages of a Logframe

The reason why a logframe model was chosen for this project is that it provides a pictorial, visual representation of the entire strategy. It points out areas of strength and/or weakness, and allows those benefiting from the project to run through the many possible scenarios to find the best possible solution.³

Another important reason is that the logframe matrix is able to show the relationship between cause and effect. It provides an analytical process and a way of

¹Ibid.

²These definitions originate from the Project Cycle Management Training Courses Handbook, 23-31.

³W. K. Kellogg Foundation, *Logic Model Development Guide* (Battle Creek, MI: W. K. Kellogg Foundation, 2004), 5.

presenting the results of this process, which makes it possible to set out systematically and logically the project's objectives and causal relationships.

Objective and impact focused planning makes people think through the logic and structure of a plan, can facilitate discussion, negotiation, agreement, consensus on the plan between different stakeholders, and can be used in conjunction with participatory tools like a problem tree for cause and effect, and for a clear and simple presentation of the plan. Poorly thought-out plans become easily apparent. A logframe also causes people to think about how they will monitor and evaluate the program by identifying indicators at the start. A logframe can also be used in evaluation by means of a verification column promoting realistic planning of cost-effective assessment goals and assumptions, ensuring that external factors are taken into account, and that the strategy is not too risky.¹ If a logframe is used intelligently in a participatory team planning approach, it can undoubtedly be very useful to managers and staff in planning, monitoring, and evaluating their work. A logframe can also provide a clear, succinct, and logical presentation of a plan to other stakeholders.

¹Ibid., 5-7.

Table 14. Logical Framework of Developing a Holistic Seventh-day Adventist Church in North Wembley

	Intervention Logic	Verifiable Indicators	Source of Verification	Assumptions
Overall Goal	A healthy Seventh-day Adventist Community Church in North Wembley	To improve by 5% in each of the church's two "minimum factors" each year, using the NCD analysis and checklists.	NCD profile surveys and checklists for on-going checks, Annual statistical reports	That NCD survey can suitably measure health in the Adventist Church.
Project Purpose	Church displaying at least eight quality characteristics of the Natural Church Development (NCD) profile.	Based on previous years records: 1. 2% increase in the "minimum factor" every six months 2. 5% increase in attitude surveys annually 3. 2% increase in baptism and attendance annually	1. NCD Church profile surveys 2. Church Attitude surveys on Christianity 3. Baptism records 4. Attendance record	1. That members will want to do regular surveys 2. That adequate records will be kept by church
Results/ Outputs	1. Build Relationships with Other Members	Church to host at least one social event annually	Number of members attending social events	That people will attend events
	2. Strengthen Relationships with Christ	1. Increase tithe and offering annually by 5% 2. Increase members' attendance at mid-week prayer meeting by 5% quarterly	1. Attendance at Sabbath School 2. Attendance at the main worship service	That people will be open and will give testimonies during main services
	3. Involve Church Members in Mission	1. Increase Sabbath School attendance by 5% quarterly 2. Increase annual number of baptisms by 5% 3. Number of people taking Bible studies increased by 5% annually 4. Amount of religious literature ordered increased by 5% annually	1. Baptism records 2. Number of Bible studies being given 3. Amount Of people giving Bible Studies 4. No. of literature distributed each year	That members will take part in events and will keep a record of their activities and be willing to report it

Table 14—*Continued.*

	4. Member Involvement in Ministry	Increase the number of people taking church offices by 2% annually	No. of members in office and working	As in output 3
	5. Develop Mission and Vision Statements	Members able to recite values and mission of church increase by 5% annually	Afternoon programs quizzes which will indicate number able to remember the church's mission, values and vision	
	6. Sociological Strangulation cured	1. Sufficient empty seats for visitors 2. Parking spaces for guests and visitors every week	The weekly attendance record will incorporate a section for number of seats	
Activities	1. Train members in how to establish and maintain relationships with others. 2. Develop and conduct seminars to strengthen members relationship with Christ 3. Create opportunities for members to be involved in evangelistic events 4. Provide training in servant leadership 5. Create a vision statement for the NWSDA Church so it can become Value and Mission driven	(See activity and resource schedule)		1. Assuming that the church board will support the projects 2. Assuming the church will vote to undertake the project 3. Assuming that members will be willing to attend the seminars

Strategy Development for North Wembley

The overall goal of the project for the North Wembley Seventh-day Adventist Community Church (NWSDACC) is to become a healthy and holistic church, thus being able to have an efficient ministry in the community (internal and external). By becoming healthy, the church will be able to impact its community and will eventually reflect the makeup of its location.

Goals

The goal of this project is to have the church of North Wembley growing in a natural way, in accordance with the biblical mode of church growth, and following the eight characteristics that Christian Schwarz says are exhibited in growing churches and which he believes are the "key to their success."¹ This project will employ the NCD surveys, church health analysis, and practical steps in developing a strategy for the NWSDACC.

Each part in this plan is an essential component in the bigger goal of creating a community church that is able to do more than just preach the gospel. The church should be able to minister to the needs of its members, spiritually, socially, and physically. In addition, the training elements should provide both members and visitors with the necessary tools and information to grow spiritually and physically.

¹Schwartz, *Natural Church Development Handbook*, 22-36. Healthy is defined as having at least eight quality characteristics which are more developed in growing churches than in those which are not growing: (1) Empowering leadership, (2) Gift-oriented ministry, (3) Passionate spirituality, (4) Functional structures, (5) Inspiring worship services, (6) Holistic small groups, (7) Need-oriented evangelism, and (8) Loving relationships.

In this section, I have focused the project on one overall goal instead of several goals, in order that the purposes and the results will be achieved. In so doing, activities can be planned that contribute to the purpose, which in turn contribute to achieving the overall goal. The advantage of having a goal is that everyone can see what the strategy seeks to achieve. Without a goal the various purposes and activities become meaningless because there is no way of measuring outcomes or evaluating whether the problem or issue has been solved.

Objectives

In order to know whether the project is achieving its goal, the logical framework approach uses objectively verifiable indicators (OVI) that are “ways of measuring (indicating) that progress is being achieved.”¹ OVIs describe the project’s objectives in operationally measurable terms, and provide the basis for performance measurement. OVIs act as a check on the viability of objectives and form the basis for the project monitoring system.²

There are many different types of indicators, some more common than others, some better than others, some easier to collect than others, and some more widely recognized than others. For example, there are direct, indirect, process, and product indicators. In addition, there are qualitative and quantitative indicators.³ However, there

¹European Commission, 29.

²Ibid.

³Centre for International Development and Training, *Project Cycle Management: Indicators and Means of Verification* (Walshall, UK: University of Wolverhampton, n.d.), 3, 4.

are two types of objectively verifiable indicators:¹ (1) quantitative indicators, which deal with things that can be counted and measured (for example, weekly church attendance), and (2) qualitative indicators, that are used to describe how the project functions and what it means to the people involved (stakeholders). Qualitative information is full of people's feelings so is better able to indicate how much of an affect a particular activity or program is having on the recipient group.²

According to Wolverhampton University:

Qualitative and Quantitative maxim for constructing an indicator generally works well. But its rigid application can result in performance and change that is difficult to quantify not being considered or given appropriate value. Change may be difficult to quantify or that the analysis of qualitative data may not be straightforward, are not reasons to sweep them under the carpet. Special effort and attention needs to be given to devising qualitative indicators. A balance of indicators is needed with some that focus on the quantitative and others on qualitative aspects.³

When looking at the chosen indicators, it can be said that quantitative indicators may relate to:

1. The frequency of meetings, the number of people involved
2. Growth rates of the church
3. Church attendance records
4. The number of baptism services each year and the number being baptized
5. The amount of tithe and offering returned on an annual basis
6. The number of visitors attending the church on a quarterly basis
7. The type of people attending the church by ethnicity and age range

¹Kellogg Foundation, 72.

²Ibid.

³Centre for International Development and Training, 3, 4.

8. Marital status and gender
9. The up-take of project inputs
10. The adoption/implementation of project outputs, e.g., technologies, manuals/newsletters/guidelines in use.

Qualitative indicators may relate to:

1. The level of participation of a stakeholder group
2. Stakeholder/consumer opinions; satisfaction
3. Aesthetic judgements; e.g. taste, texture, color, size, shape, marketability
4. Decision-making ability of the officers and members
5. Attitudinal change in stakeholders/members
6. The emergence of leadership among the members
7. The ability to self-monitor the project
8. The development of groups and of solidarity among them
9. Behavioral changes among the members
10. Evidence of consensus

It is generally easier to measure behavior than feelings; behavior can be observed. So, if an objective is 'to increase people's confidence in meetings', it may be appropriate to measure this by observing how often they speak and whether they speak clearly.

In addition to the above-mentioned verifiable indicators, I have chosen to use the Natural Church Development (NCD) church profile verifiable indicators. These include quantitative and qualitative indicator because of what it measures. The church profile indicates how well developed each of the quality characteristics of the church are and

what the church's minimum factors are.¹ The British Church Growth Association (BCGA) will act as the project's external evaluator. BCGA questionnaires are available for purchase. Once completed, the questionnaires are returned to the supplier for evaluation. Alternatively, the BCGA provides a CORE software program that calculates the church profile based on answers given to the questions. This seems to be the most cost effective way of dealing with the need for ongoing assessments of the church in relation to the eight quality characteristics.

Other qualitative indicators that will be used are interviews in seeking to find out what aspects of the services, activities, and programs are most beneficial to members. Members will be asked to rate several activities and programs in relation to quality, listing the most meaningful to their spiritual life. Another indicator is margins surveys, which seek to ascertain the members' spiritual life in relation to the church's programs and activities.

Other quantitative indicators that will be used are:

1. The weekly church attendance compared with the baseline indicator. This record will also include the Sabbath School attendance for each respective category of classes.
2. The tithe and offerings received weekly.
3. Records of members' involvement in the mission of the church, including the total number of religious pamphlets distributed, the number of Bible studies given,

¹Schwarz, 10. "The minimum factors assume that the growth of a church is blocked by the quality characteristics that are least developed. If a church focuses its energy primarily on these minimum factors, this alone can lead to growth," Schwarz, 51. The NCD uses "the church profile to help the church to discover its critical factor (or area to be addressed) for the development of the church in its current situation.

community work (working with local support activities such as elderly and after school clubs), and visiting those sick and unable to attend church programs and activities.

4. The number of baptism services per year and the number of people getting baptized, compared with previous years.

5. The number of newcomers in the 'Newcomers' classes each Sabbath and the consistency of their attendance.

6. Project timeframes. This measurable indicator is an integral part of the monitoring system. Timeframes help in controlling the project and measure the progress of the project against the activity schedule (see appendix A). It is anticipated that the project will take at least five years.

The main sources of verifying the indicators selected will be the Natural Church Development church profile results for the NWSDACC, that will be administered every six months. The yearly church attendance and baptism records will also help in verifying the records recorded. My assumptions are that members will cooperate in filling in the questionnaires and will be willing to do this every six months. I am also assuming that the church clerk will be willing to take on the work of recording weekly church attendance.

Outputs

Outputs are the results produced by undertaking a series of activities or what the project will have achieved by its completion date. The outcomes produced by the activities implemented over a five years period are: (1) to build relationships with other members (loving relationships strengthened); (2) to strengthen relationships with Christ (passionate spirituality strengthened); (3) to involve church members in mission

(need-orientated evangelism increased); (4) to develop inspiring worship services; and (5) to cure sociological strangulation.

Build Relationships with Other Members

Loving relationships are the heart of a healthy, growing church. Jesus said people would know we are His disciples by our love (John 13:35). Practical demonstrations of love build authentic Christian communities and bring others into God's kingdom.

According to the North American Division Evangelism Institute (NADEI),

NCD research indicates that there is a highly significant relationship between the ability of a church to demonstrate love and its long-term growth potential. Growing churches possess on the average a measurably higher "love quotient" than stagnant or declining churches. Wherever there is a lack of love, further church development is severely hampered. It can be shown that there is a significant connection between "laughter in the church" and that church's qualitative and numerical growth. Unfeigned, practical love has a divinely generated magnetic power far more effective than evangelistic programs, which depend almost entirely on verbal communication. People do not want to hear us talk about love; they want to experience how Christian love really works.¹

The North Wembley Seventh-day Adventist Community Church NCD church profile also indicates that there is a need to increase relationships among members (loving relationships). This was confirmed by the NCD survey in July 2003. In addition other surveys have supported the NCD analysis.

There has been a marked decline in the number of social activities over the last three years, which the NCD survey confirmed. The NCD Survey measured: (1) atmosphere of joy and trust, (2) interdependent relationships, (3) affirmation and encouragement, and (4) intentional conflict resolution.

¹North American Division Evangelism Institute, "Eight Characteristics of a Healthy Church: Loving Relationships," <http://www.nadei.org/NCD/relationships.html> (27 July 2004).

Strengthen Relationships with Christ

The NCD survey indicated that membership spirituality was below that which is normally expected in comparison with other Christians. According to NADEL, "the quality characteristic 'passionate spirituality,' demonstrates the theological core of the matter in church growth: the life of faith is a *genuine* relationship with Jesus Christ."¹

In addition, the weekly Sabbath School attendance suggests that members may not be studying the weekly Sabbath School quarterly. This observation was based on the number in attendance and those with their own quarterly. Nor did the members select the "Lordship of Christ," as being one of their values (in the value discovery process).² In fact, the Lordship of Christ was one of the least selected values during the value discovery survey, despite a full explanation of what it meant.

Strengthening the members' relationship with Christ is crucial to the growth of the church. Where there is a relationship problem with Christ, the church will not be able to carry out its mission. A poor relationship does not necessarily mean that the membership does not believe in Christ, or does not pray, or have faith in him. What it may mean is that they are lacking in an understanding of what Christianity is all about. They may not know how to model the Christian lifestyle. Weakness in relationships with Christ may also indicate that the members do not fully understand the biblical teachings of Christ as they relate to their day-to-day lifestyle and behavior in a secular world.

Therefore, by strengthening the members' relationship with Christ, it is assumed that the spirituality quality characteristic of the church will improve. Members should

¹Ibid.

²Malphurs, *Values-Driven Leadership*, 185-187.

become aware of what it means to be a Christian, and should become more aware of the biblical mandate to serve the church and the community. Objectively verifiable indicators for this output is the NCD six-month survey, which measures (1) personal and corporate spiritual disciplines, and (2) contagious faith.

In addition, the following verifiable indicators will be utilized:

1. Quarterly Sabbath School and the main worship service attendance records will be utilized in monitoring the progress of the outputs, and should be able to provide information about the number of people attending the lesson study period of the Sabbath School. People tend to avoid lesson study, possibly because they have not studied the quarterly or because they have a low interest in studying the Bible.

2. The mid-week prayer meeting attendance record and the number of people participating in small groups will provide information in regards to how members perceive prayer (private and public) in their Christian lifestyle.

3. Tithe returns may also indicate members' relationship to Christ because of the nature of having to be faithful in regards to the teachings of the Bible as well as the church as it relates to financing the work of the church.

4. Margin surveys, which can indicate and measure the day-to-day lifestyle of the members.

The following source of verification will be used: (1) Sabbath School attendance records; (2) worship service attendance records; (3) NCD church profile surveys on a six-month basis; and (4) conference tithe records. I assumed that the stakeholders would be willing to do the surveys and that the church board and business meeting would approve the project for implementing by November 2004.

Involve Church Members in Mission

The mission of every church should be to, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matt 28:19, 20 KJV). NADEI calls this "Needs-oriented evangelism," in line with NCD church profiling. NADEI reminds us, "it is the task of every Christian to use his or her gifts to serve non-Christians with whom one has a personal relationship, to see to it that they hear the gospel, and to encourage contact with the local church. The key to church growth is for the local congregation to focus its evangelistic efforts on the questions and needs of non-Christians. This 'need-oriented' approach is different from 'manipulative programs' where pressure on non-Christians must compensate for the lack of need-orientation."¹

The involvement of church members in the mission of the church has been declining over a number of years, resulting in the majority of the outreach work being done by only a handful of people. Although the growth of the church has not yet plateaued, it is likely that this will occur if member involvement does not improve. The highest rate of church growth occurred when a large portion of the membership was actively involved in the church's evangelistic programs and community activities.² This was also true in the apostolic church (Acts 8:4).

Member involvement will contribute towards the church rediscovering its evangelistic zeal. NADEI believes that where members are actively involved in the

¹North American Division Evangelism Institute, "Eight Characteristics."

²South England Conference of Seventh-day Adventist, "Church Clerk Reports" (Watford, UK: South England Conference of Seventh-day Adventists, 1991-2003, (photocopied).

mission of the church, they will intentionally cultivate relationships with pre-Christian people so they can become fully devoted followers of Jesus Christ and actively participate within the life of the church and community.¹

I believe that by using appropriate ministries and authentic relationships, believers can learn how to guide others into the family of God. The survival of the church heavily depends on recruiting new believers who can become active Christians. Without growth in this area, the church will soon begin to decline or die because of loss of members through transfer, death, or apostasy.

Develop Core Values, Mission, and Vision Statements

Aubrey Malphurs reminds us "core values are the constant, passionate, biblical core beliefs that drive the ministry."² Core values, remain constant while other things, such as visions and plans, can change.³

The Jerusalem church provides an example of early church core values. Acts 2:42-47 suggests that fellowship, prayer, biblical community, praise and worship, expository teaching, and evangelism were the core values that helped the church navigate the turbulent seas of transition that were swirling all around them during the first century.

According to Malphurs, "Every ministry has certain durable core values that are ministry defining. They're important because they're fundamental to everything the

¹North American Division Evangelism Institute, "Eight Characteristics."

²Aubrey Malphurs, *The Dynamics of Church Leadership* (Grand Rapids, MI: Baker Books, 1999), 60.

³*Ibid.*

organization does.”¹ In fact, Malphurs suggests that core values have everything to do with the church’s distinctiveness, and are what distinguishes a church from other churches.² Distinctiveness, which attracts some people and not others, may: (1) dictate personal involvement, (2) communicate what is important, (3) inspire people to action, (4) aid ministry evaluation, and (5) influence overall behaviour.³

Because core values are crucial to the way ministries are conducted in churches, it is vital that the NWSDACC discover and understand its core values that distinguish it from all other churches, including other Seventh-day Adventist churches. In addition to discovering and understanding its core values, the church will need to fully understand its mission and develop a mission statement. A mission statement should be a broad, brief, biblical statement of what the ministry is supposed to be doing and should serve as an overarching, comprehensive statement to provide the church with a guide and directions as it develops its ministries over the coming months and years.⁴

Matthew’s gospel reminds us that Jesus Christ has already given the mission, for every church. It is clear what the church should be doing. The church is to go into all the world and make disciples of all nations, baptizing them in the name of the Father, Son and Holy Spirit, teaching them to observe all that Christ commands (Matt 28:19, 20).

In addition to the core values and mission statement, a vision statement is also needed. Vision is defined as a clear, challenging picture of the future of the ministry, as

¹Ibid., 59.

²Ibid.

³Ibid.

⁴Ibid., 68.

people believe that it can be and must be.¹ Unlike the mission and core values, vision is subject to change because of its dynamic nature. Therefore, vision statements will need to be renewed, adapted, and adjusted to the cultural context of the church. The vision statement must be re-examined, possibly every few years, after the community and the church has been analyzed.²

The purpose of the vision statement is to answer the fundamental question: What kind of church do the stakeholders want the NWSDACC to become in the next five years? Another way to put the question is if the stakeholders could have their own way, what would the church look like, in function, behavior, and lifestyle?³

Objectively verifiable indicators for this output include: (1) interviewing members to determine whether they are aware of the vision statement, core values and mission statement of their church, and (2) questionnaires handed out with simple questions asking for the members to write down what they think the vision statement, core values, and mission statement of their church are or should be. The source for verification for these two indicators is the records of the monitoring committee questionnaires and interviews given on a quarterly basis. Overall, I have assumed that the members will be willing to participate in regular surveys and questionnaires and that the monitoring committee will be able to do their job.

¹James Emery White, *Rethinking The Church: A Challenge to Creative Redesign in an Age of Transition* (Grand Rapids, MI: Baker Books, 1997), 119.

²David S. Young, *A New Heart and A New Spirit: A Plan for Renewing Your Church* (Valley Forge, PA: Judson Press, 1994), 9.

³Malphurs, *The Dynamics of Church Leadership*, 68.

Develop Inspiring Worship Services

The worship service is another important area where prospective members come into contact with the church. The church must continue to have quality worship services that are sensitive to seekers. Therefore, the strategic planning team will be encouraged to continue to develop this vital area of the church by conducting annual Praise and Worship seminars, workshops, and by supporting the music department personnel through worship evaluations, and by financing attendance at worship seminars in the United Kingdom as well as in other countries. The church board will be encouraged to subsidize training of musicians and to encourage regular practice and worship evaluation by the worship team (see appendix F).

Cure Sociological Strangulation

With the growth of the church comes the problem of sufficient space for the various support systems, seating arrangements, and rooms for the church to host activities. Where there is a lack of space, church health will suffer due to inadequate facilities. The church board will be encouraged to search for suitable premises to accommodate this growing congregation.

Objectively verifiable indicators will be (1) empty seating in the church sanctuary for worship services to comfortably accommodate guests and visitors, (2) adequate parking for members and guests, and (3) sufficient number of rooms for Sabbath School activities and weekly ministries.

Build Relationships With Other Members

Based on the church's ministry analysis, one of the areas where the church was deficient was in the relationships between members, indicating that the church no longer spends quality time together.

According to Rick Warren, God wants people to be in close fellowship so that they can develop the skill of loving.¹ Warren reminds us that life without love is really worthless, that love leaves a legacy, that the most enduring impact a dying person can leave on earth is how that person treated other people, and not their wealth or accomplishments.² One of the ways of measuring spiritual maturity is by the quality of relationships. This can be seen in Matthew's gospel in the parable of the sheep and goat, which is full of references to relationships, particularly to those in need (Matt 25:34-26). Jesus made it clear that one way of identifying His disciples is by the love they have for each other (John 13:35). We are to love each other, bear each other's burdens and problems, and be willing to pray for the healing of sick members of the family (John 13:35; Gal 6:1, 2; Eph 4:16, 29).

With relationships being so crucial to the well-being of the church community, and based on the church's NCD church profile, the strategic planning team scheduled the following activities to strengthen relationships among the church members.

Relationship Training

According to P. R. Solomon, "Christians need to reach out and build relationships with the members of other religions. . . .For too long Christians have remained within the walls of their own communities."³ The NWSDACC is located in a community

¹Rick Warren, *Purpose Driven Life: What On Earth Am I Here For?* (Grand Rapids, MI: Zondervan Publishing House, 2003), 125.

²Ibid.

³P. R. Solomon, "The Gospel Message to the Hindus: A Christian Challenge in India," in *A Man with a vision. Mission: A Festschrift honoring Russell L. Staples*, ed. Rudi Maier (Berrien Springs, MI: Andrews University Press, 2005), 191.

(Northwick Park Ward), which has a high percentage of Hindus (see Table 2). Therefore it is necessary that the strategic plan incorporate some activities that will help the congregants to better understand how to build relationship with their Hindu neighbors. Ellen G. White reminds us that "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"¹ According to Rudi Maier "such an approach is what God wants us to follow."² "There is a need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen."³

Relationship training will encourage building relationships with the members of other religion through the following activities (see also appendix A): (1) conduct "Learning to Love," friendship seminars, (2) preach sermons on love and friendships once a quarter, (3) organize and host annual church weekend retreats, (4) organize and host a big breakfast once per quarter including health seminars for the community, and (5) set up intercessory prayer groups to pray for congregants, our community, and the physical health of members, and also use the midweek prayer meetings.

The learning to love seminars will examine *agape* love along with considering our need for relationships in six areas of life: (1) loving God, (2) accepting God's love for us,

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

²Rudi Maier, "A Christian (Alternative) Model of Making People Whole," in *A Man with a Vision. Mission* (Berrien Springs, MI: Andrews University Press, 2005), 133.

³Ellen G. White, *Ministry of Healing*, 143.

(3) loving family, (4) loving fellow believers, (5) loving our enemies, and (6) Loving unbelievers and members of other religions.

By examining these relationships, the members will discover the important components of love and gain skills for developing healthy relationships. Every session will have three parts: (1) ice-breaker—to get to know each other better and introduce the topic, (2) Bible Study—for members to share their own life through a passage of Scripture, and (3) caring time—for members to share prayer concerns and to pray for one another.

Each session will last ninety minutes, will be held on Sabbath afternoon, and will be incorporated into the church's youth programs. The advantage of incorporating them within this type of program is to try and include the young people in the structure and running of the program, thereby impacting their future life.

There will also be one forty-five minute sermon or presentation on the importance of love and friendship in the context of genuine friends once per quarter. The reason for utilizing the seminar materials during the main worship service is to increase the impact of the seminar materials since several members may not be able to attend the afternoon seminars, and also because some may feel embarrassed about signing up for the "learning to love," seminar.

The goal is that as more of our members understand the importance of establishing relationships they will reach out and build relationships with the people in the surrounding community. Additional training will be given in how to share one's personal story and to enter into dialogue with the many Hindus and Indians in our church's neighborhood.

Church Retreats

Organizing a church retreat once per annum will help encourage interpersonal relationships and fellowship. When Christian believers get to know one another, enjoy fellowshiping with one another, and care for one another, relationships are deepened and strengthened.¹

The church retreat, in order to have any impact on those attending, should be organized around a theme and have a specific purpose. The program should be structured as follows: (1) Friday: devotional and assigning secret friend, (2) Sabbath morning: interpersonal relationship discussion; (3) presentation on an aspect of the family of God; (4) joint lunch—potluck; (5) hiking and worship on the beach, (6) sightseeing tours as a group, (7) barbecue; (8) Sunday morning: secret friend uncovered, and (9) gift exchange between secret friends.

There will be occasions, when the event will attract the unchurched and where such individuals attend, the unchurched should be made to feel that they belong, before actually developing their beliefs in the church and its teachings.

Fellowship Meals

Sabbath pot lucks and communal breakfasts are additional ways to help build relationships among members and guests. For the Sunday morning breakfasts each family is responsible for bringing an assigned item for the communal breakfast. After a short devotion members and guests share the breakfast, followed by some light physical activities. In Acts, the believers had a sense of unity, oneness. The Scriptures read “for

¹Wagner, 91.

as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need" (Acts 4:34, 35 KJV).

By implementing events where the members and the unchurched can contribute to the success of the program, a sense of belonging can be created, as well as helping people get to know those who attend the event.

Intercessory Prayer Groups

Intercessory prayer groups and phone prayer chains can also encourage members to pray for one another and should help develop a sense of care and love among the members. Each prayer team leader is responsible for finding at least four people to be in the group. Regular prayer can create a sense of belonging and care in the Adventist community.

Strengthen Relationships with Christ

Passionate Christians who are spiritually 'on fire' for their Lord, must live committed lives and practice their faith with joy and enthusiasm. Schwarz believes prayer to be a major factor which affects the quality and quantity of church life.¹

Passion alone is no reflection of one's loyalty to truth. Regardless of how orthodox one's beliefs and opinions of scripture are, if members do not learn to live their faith with contagious enthusiasm and share it with others, it is unlikely that a church will experience growth, either physically or spiritually.

The quality characteristic of passionate spirituality, according to Schwarz,

¹Schwarz, 26.

demonstrates empirically the theological core of the matter in church growth: the life of faith is a genuine relationship with Jesus Christ.¹ In fact, enthusiasm for the faith measured in churches with a high quality index (NCD quality index is 65 or more,)² nearly always correlates with enthusiasm for one's congregation.³

The analysis of NWSDACC indicates that the church members' relationship with Christ was one of its minimum factors, based on the NCD survey. This finding was also supported by a core values survey, where one of the options was the 'Lordship of Christ.' Members were to select the twelve most important values that the church would build its ministries around. The results revealed that the Lordship of Christ was not one of the values that scored high, in fact it was rated low in the list of the twelve values.

Christian Life Seminars

Based on the surveys conducted over several weeks in July 2004, my project will include a plan to develop and conduct a series of teaching seminars for church members and new believers to help strengthen their relationship with Christ (see also appendix A). The following seminars will be conducted over a five-year period: (1) Purpose Driven Life series, (2) Benefits of Prayer, (3) Prayer conferences, (4) Christianity 101 for new believers, (5) Spiritual gifts class for new believers, (6) Witnessing as a way of life, (7) Equipped ministry seminar (see appendix C).⁴

¹Ibid., 27.

²Schwarz believes that as soon as a church reaches the index, quantitative growth occurs and there is nearly 100 percent certainty that the church is growing. Ibid., 50.

³Ibid.

⁴Sue Mallory, and Brad Smith, *The Equipping Church* (Grand Rapids, MI: Zondervan Publishing House, 2001), 112-125.

Purpose Driven Life Series

According to Rick Warren, the forty days of purpose is designed to help deepen authentic community within the church family and reach out to the local community outside the church. The congregation will learn to live out God's five purposes in community with other believers and be encouraged to reach outside the four walls of the church to serve in the local community.¹ By the end of forty days, the congregation should be able to: (1) place a greater value on relationships within the church, (2) have a solid commitment to the church as well as to their small groups, (3) cultivate a deeper spirit of harmony, love, and appreciation for each other, and (4) better understand where they fit within the vision and mission of the church.

The program will follow the content of the book, *The Purpose Driven Life*, and will be scheduled over several weeks.

Benefits of Prayer

Humans were created to fellowship with God. Through prayer believers communicate with God and deepen their relationship with Him. Christians share a simple belief that God can be petitioned to intervene and effect changes in nature and in the course of world events. The immediate source of this confidence comes from the teachings and examples of Jesus himself, such as the model prayer he offered (Matt 6:9-13; Luke 11:2-4) and his assurance that one had only to ask the Father in order to receive what was needed (Matt 7:7; Luke 11:9). Such petitions were, in part, motivated by the need of the moment. Prayer was to be placed in the midst of everyday life, not just

¹Rick Warren, 40 Days of Purpose, <http://www.purposedriven.com/en-US/40DayCampaigns/40DaysOfPurpose/40DOPHOME.htm> (23 August 2004).

reserved for liturgical contexts. Accordingly, petitions were to cover the entire gamut of one's life, including material and spiritual needs. Believers should feel free to make requests of God, which, according to the Bible is equivalent to letting God know the desires of one's heart (see Job 6:8; Ps 21:2; Phil 4:6). Petitions are made for rain and fire, relief from famine and plague, resurrections from the dead, and so forth (e.g., see 1 Kgs 8:35-40; 17:20-22; 18:26-39).

We observe in Acts 2:42 that the church was devoted not just to prayer, but to "the prayers."¹ The expression probably refers "to their own appointed seasons for united prayer within the new community." R. B. Rackham says that "the expression *the Prayers* almost implies that there were regular hours of prayer, corresponding to the Jewish synagogue prayers, but we have no information on the subject."² Prayer was an important part of the church's life (Acts 1:14; 3:1; 4:23-31; 6:4; 10:9; 12:5). The church prayed for its leaders (Acts 6:6), its missionaries (Acts 13:3), its sick (Jas 5:14-18), governing authorities (1 Tim. 2:1-2), and just about anything they could think of (Phi 4:5-7).

Prayer moves God; prayer changes things. Effective prayer accomplishes much. A praying church will be a victorious, growing, maturing community. The wonder of today's church is that so much goes on with so little praying. It may seem that the answer to many of the church's problems is not just seminars, and programs, but more intercession on the part of God's people, both as a group and in the closet. However, like the children of Israel, the twenty-first century church has lost the heart of mission and ministry, and that of praying. Therefore, like Israel, a time of re-educating is necessary.

¹F. F. Bruce, *Commentary on the Book of Acts* (Grand Rapids, MI: Eerdmans, 1970), 80.

²R. B. Rackman, *The Acts of the Apostles* (London: Methuen and Co., 1957), 35.

“If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chr 7:13-14).

The benefits of a prayer seminar will teach the members to: (1) develop a rich prayer life, (2) discover the unique way God relates to them, (3) give thanks and worship God, (4) use scripture in prayer and make decisions based on biblical principles, (5) express gratitude in prayer, (6) apply principles of asking, (7) deal with unanswered prayer and hindrances to prayer, (8) develop a prayer ministry, and (9) continue growing in fellowship with God.

In addition, the prayer handbook¹ will cover the following: (1) how to pray; (2) how to memorize scripture; (3) how to have a quiet time; (4) daily intercession; and (5) how to make a daily and weekly prayer list.

The seminars will be conducted during the Sabbath School in order to reach more people. The existing Sabbath School program being reschedule to Sabbath afternoon.

Christianity 101

According to Rick Warren, a number of studies have shown that the way people join an organization greatly influences how they function in that organization.² This is

¹T. W. Hunt & Catherine Walker, *Walking in Fellowship with God: Disciple's Prayer Life* (Nashville, TN: Lifeway Press, 1997), 3.

²Rick Warren, *Purpose Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids, MI: Zondervan Publishing House, 1995), 315.

also true of people joining a church.¹ Warren believes that the manner in which a person joins a church determine their effectiveness as a member for years to come. Therefore, the most important class in any church is the membership class for newcomers or new believers that will set the tone and expectation level for everything else that follows.²

In his membership class, Warren (1) teaches about God and how to understand Him, (2) the church and its purposes, (3) the benefits of being a member of His church, (4) the requirements for membership, (5) members' responsibilities, (7) the vision and strategy of his church, (8) the church organization, (9) how people can get involved in ministries after their baptism, and (10) what to do when they become a member.

The strategic team will utilize Warren's approach for newcomers and new believers' Bible classes, by designing new Bible studies that will include the church's vision statement, core values, and mission statement, and the history of the North Wembley Seventh-day Adventist Community Church.

The strategic planning team will also be responsible to develop a system to assimilate new members into the body of the church by: (1) providing a mentor, who will: (a) contact the new member, (b) meet the new member weekly for at least three months, (c) sit with the new member in worship services, (d) take the new member on a tour of the building, (e) introduce the new member to at least eight other church members, church officers, and lay leaders, (g) interpret church jargon, clichés, and traditions for the new member, and (h) pray for the new member; (2) encourage the new members to join a

¹Ibid.

²Ibid.

small group, and (3) encourage new members to join a ministry.¹

Member Involvement in Ministry

According to Schwarz, many churches that do not experience growth conclude that 'evangelism' has to be their minimum factor.² Having 'need-orientated evangelism' as one of the minimum factor may mean that there are simply too few evangelistic activities or the evangelistic activities are not 'need-orientated' enough.³

According to Mark Mittelberg, in order to instill evangelistic values in members, a church must:

1. *Pray for it.* Mittelberg said that "until the Holy Spirit is working through us and in the hearts of the people we're trying to reach, nothing of lasting value is going to happen. Therefore, we must pray and ask God to do his work. We also need to pray for the lost. We must also encourage outreach-related prayer times at various meetings, classes, and services that take place throughout the church;"⁴

2. *Lead it.* Mittelberg remind us that "the leadership team will need to make it clear that evangelism is central to what the ministry is about. The pastor and leaders are responsible for making sure the church is aligned with the purpose Christ gave: reaching people for him and helping them become fully devoted to him. People need to hear his

¹John Mark Terry, *Church Evangelism* (Nashville, TN: Broadman & Holman Publishers, 1997), 196.

²Schwarz, *Natural Church Development Implementation Manual*, 105.

³*Ibid.*

⁴Mark Mittelberg, *Building A Contagious Church* (Grand Rapids, MI: Zondervan Publishing House, 2000), 117.

over and over. They need to be reminded, refreshed, re-challenged, re-motivated, and reinvigorated. This must be restated every twenty-eight days or else workers lose sight of their purpose and revert to old, less productive patterns."¹

3. *Tell the truth about it.* A vital part of leadership, said Mittelberg, "is honest and complete communication of the problem. . . . One of the most important ways we can convince people that change is necessary is by breaking the bad news of how far short we're falling in fulfilling our mission."²

4. *Teach it.* One of the most important ways to raise the evangelism temperature is through the straightforward teaching of biblical values. Teaching and reinforcing is done by showing the action of various leaders in the Bible, especially Jesus. In addition, the presentation of an evangelism series on a regular basis is one of the most effective ways to help people see that personal evangelistic activity should be normative.³

According to Schwarz, "in order to support personal evangelism, specific evangelistic events are of great significance. . . . the more evangelism has become part of the lifestyle of a church, the more each evangelistic activity will bear fruit."⁴

According to John Mark Terry, in most churches, 20 percent of the people do 80 percent of the work. The question faced by most churches is how to activate the 80 percent.⁵ In order to get members actively involved in the mission of the church, the team

¹Ibid., 117-120.

²Ibid., 120.

³Ibid., 121.

⁴Schwarz, *Natural Church Development Implementation Manual*, 111.

⁵Terry, 78.

will seek to implement several programs in the format of seminars and evangelistic outreach series that will: (1) train members in the mission and work of the church,¹ (2) offer gift-oriented evangelism training in helping people to discover and utilize their spiritual gifts, (3) sponsor members to do local mission work, (4) develop evangelistic programs and give members the opportunity to gain valuable training, (5) organize and host a drop-in center for the elderly, (6) organize and host physical activities for the community, and (7) organize and host daily children and youth after school clubs.

Train Members in the Church Work

The training of members in pastoral care work refers to training in all aspects of the gospel commission: making disciples, baptizing, and teaching the commands of Jesus through nurturing (Matt 28:19, 20). Members must learn to: (1) visit newcomers, (2) do follow-up visits on those who have made a profession of faith in the worship services, (3) visit new residents, people who are in transition or have just moved into the area, particularly where new communities have been created by housing schemes, (4) do evangelistic visits, (5) visit inactive members, sick, and homebound, and (6) learn to give Bible studies, and learn how to lead people to Christ.

Involve Members in Church Offices

Bill Hybels, in his book *Honest to God*, describes the ritual that often takes place in churches when it comes to the practice of ministry. A pastor, by the name of Bob, received his annual flood of resignations from Sunday school teachers, nursery workers, ushers, and youth workers, all of whom want out. But Pastor Bob isn't really surprised—

¹Ibid., 84, 85.

it happens every year. Some offer lengthy explanations; some just say they've done their part.

Pastor Bob knows that the ministries of the church cannot continue unless someone fills these positions, so he gears up for his annual recruitment campaign. But not only is Pastor Bob gearing up for the annual affair, so are the members of his church. They know Pastor Bob is going to be coming after them to serve, and they are already thinking about how they are going to turn him down. John, a deacon, says to himself, He's not going to get me this year. So help me, I don't care what he preaches on or how often he threatens God's judgment. I'm not going to cave in—even if he starts to cry! Three years ago he cried, and I ended up as a center aisle usher—and I don't even like people! This year I'll resist to the end.

Pastor Bob knows he will encounter serious resistance, so this year he is bringing out the heavy artillery. He's planning a four-part series called "Serve or Burn." Every sermon will begin with an illustration from *Foxe's Book of Martyrs*. He's already decided to wear a lapel microphone so he can walk the length of the stage. He will raise his voice, perspire a little bit, and wave his Bible in the air. On the fourth week, he will bring out his secret weapon—seven-year-old Suzi Miller. He will cradle the little darling on his lap and ask her what it will be like to spend a whole year in her second grade Sunday school class without a teacher. He hopes against hope that she will cry. If she does, he will win the war hands down.

Pastor Bob's strategy works. The "Serve or Burn" series goes better than he expected. Little Suzi cries on cue. People are worn down and guilty. By the first of

September, all the empty positions are filled for another year.¹

Pastor Bob's approach to ministry is all too common. There is no joy in serving God when it is done for the wrong reasons. The people in Pastor Bob's church served out of guilt, to get the pastor off their back, or maybe just to look good to other people. And because the pastor's primary concern was filling positions, members often ended up serving in the wrong places in light of their gifts and abilities. What then happens, members are not effective in meeting the need they are attempting to meet. The church ends up with teachers who cannot teach, leaders who cannot lead, administrators who cannot administrate, ushers who are introverts, and singers who can't carry a tune. While needs must be met, a good place to start is by fitting people into appropriate areas of ministry, says James White.²

The Scripture teaches three important truths about gifts and ministry:

1. Every Christian is a minister, not just the ordained clergy of the church. Paul wrote to the church at Ephesus "God has given some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for work of service, so that the body of Christ may be built up" (Eph 4:11-12).

2. At conversion, every Christian is given at least one spiritual gift that is to be used for the purpose of ministry (see Rom 12:3-8; 1 Cor 12; Eph 4:11-16). In Romans 12:6, 5 (TLB) Paul writes, "God has given each of us the ability to do certain things well." A spiritual gift is a supernatural capacity to develop a particular ability for

¹Adapted from Bill Hybels, *Honest to God* (Grand Rapids, MI: Zondervan Publishing House, 1990), 107-9.

²James White, 72, 73.

kingdom service. There are speaking gifts, such as counselling, encouragement, evangelism, hospitality, leadership, and mercy; service gifts, such as administration, giving, and helps; and supporting gifts, such as faith and wisdom. No one has all the gifts. In Romans, we read, "just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body. . . . We have different gifts" (Rom 12:4-6).

3. The Bible teaches that we are to operate in the area of our gifts (1 Cor 12:7).

In order to help members get involved in the work of the church, the strategic planning team will create a process by which effective ministry is created, implemented, and sustained:

1. *Start with a Need.* A ministry will not be considered unless it meets a specific need in the life of the church. A strategy for listening to members will be implemented in order to determine the needs of the church. At every business session, a simple question sheet will be distributed with one question: How can this church better serve you and your family's needs?

2. *Match the Need with the Mission.* The second step involves matching the need with the mission. There are countless needs that can be met, but not all fall under the purposes and mission of the church. However, the strategic planning team must be careful not to sacrifice the strategic plan in trying to meet every member's needs.

3. *Wait for a Leader.* This third step involves waiting for a spirit-gifted and spirit-called leader as opposed to launching out into a ministry with the hope of finding a suitable leader.

4. *Build According to Giftedness.* A ministry team must be built according to giftedness, rather than merely filling in slots on an organizational chart with names of people willing to serve. The process of finding people to serve in any particular ministry

of NWSDACC will involve determining what spiritual gifts are needed for a particular role and then matching people with those gifts to that particular role. See appendix G for an outline the strategic planning team proposed for servant leadership training.

Schwarz reminds us that “despite the fact that the concept of gift-orientated ministry is extraordinarily powerful for the development of the church, it is one of the least consistently practised concepts. Ultimately, church development does not mean anything other than helping Christians to find their place in the church where God has called them to serve. When this happens, the church as the body of Christ functions according to God’s plan.”¹

5. *Review regularly.* The final step in our process involves review. All ministries should be evaluated regularly to determine whether they continue to meet a need, continue to serve the purposes and mission of the church, continue to be well led, and continue to have the necessary team of spirit-gifted people in place. If one or more of these goals is no longer being met, the ministry may have to be temporarily suspended while the deficiency is addressed.

Developing Core Values, Mission, and Vision Statements

Scripture says that where there is no vision, the people perish (Prov 29:18). The process of developing mission, values, and vision is a journey, not a destination. It may take a year or more to work through.

Vision, as modeled in Scripture came as God’s people saw the needs around them and then sought God for what He wanted them to do. Moses’ leading the people of Israel

¹Schwarz, *Natural Church Development Implementation Manual*, 56.

out of Egypt, David's fighting Goliath, Nehemiah's rebuilding the temple wall, Jesus' calling His disciples, Paul's writing to the church in Corinth—these and other stories in Scripture indicate the vision of these leaders. They saw in their mind a future that was preferred more than the present. And their vision propelled them forward to do courageous things (Exod 3:11-20; 1 Sam 17:31-39; Heb 11:13-16; 24-29; 32-40).

Malphurs describe mission as a broad, brief, biblical statement of what the ministry is supposed to be doing, and one that serves as an overarching, comprehensive statement, providing directions.¹

Steven R. Mills' suggestions for developing vision in the smaller congregation will be followed (adaptation in italic):

1. Meet with the strategic planning team and church board members to study God's Word and *discover Christ's mission and purpose for the church*. This step can help the people develop a personal conviction that this is what God wants their church to be.

2. After the strategic planning team and church board members understand God's purpose for the church, they will then *clarify the core values*. These are statements of belief about the church's mission that governs what it does and how it does it. Value statements describe the things that are most important to believers and their church. The team will complete a core value audit (see appendix D). The scores will be tabulated and the highest scores will reflect the church's values. The team will then write a short biblical statement for each value.

3. The next step is to have the group *list the primary needs of the community*. Encourage the members to survey their unchurched friends by asking, What are the

¹Malphurs, *The Dynamics of Church Leadership*, 68.

greatest needs and problems people deal with in our community? They will each record their responses and discuss the results together, including thinking about the people and families in the community. What is the nature of people's work? What is their economic status? Are there different ethnic groups in this community? These questions will help the leaders think about their community and how the church can best influence it.

A realistic vision takes into account the strengths, resources, and abilities of the church. If a church has just a few teenagers, it is unlikely to minister effectively to teenagers. If a church has two young couples with five children between them, it has some resources to minister to young families. Brainstorm with the group about what they see as the church's strengths, resources, and abilities, helping them to see the church's possibilities rather than its limitations.

The group will need to spend time together talking about their vision and dreams for the church, and they must write that vision down even though there may be a varieties of opinions and views.

4. After the group has written their many dreams down, bring them together to discuss the various ideas. The purpose of this meeting is to *seek consensus*, not compromise, to identify the most essential elements for the church. Out of this forum a vision statement will be developed that is unique and specific to the church.

The vision statement will only contain the essential focus for the church. The statement can be a single sentence, but not more than a short paragraph. An effective vision statement should be biblical, specific, transferable, motivating, and measurable. It should be stated in terms of results, not activities; stated in a manner that motivates and encourages participation; and arranged in a sequential, logical process.

5. The last step is to *share the draft vision statement* with the congregation and with key groups in the congregation to encourage honest feedback.¹

Develop Inspiring Worship Services

According to James White,

Church members must ask themselves, in what century does our worship resides? The King James Version of the Bible spoke beautifully and effectively to seventeenth-century people. While still beautiful in its prose, it has lost much of its effectiveness as a translation. The goal of recent efforts, such as the New International Version, has been to remain faithful to the original manuscript while updating the language for today. The goal of worship must be similar: preserving the traditions that are crucial to remaining biblical and to staying connected with the past but avoiding the practice of simply preserving custom for its own sake.²

Robert E. Logan has written, "an amazing phenomenon in the twentieth-century church is that we are still stuck in forms of worship and ministry which are more culturally appropriate to the nineteenth century. The robes, the pipe organ, the hymnals, the order of worship, and the nature and place of the sermon are all vestiges of nineteenth-century culture."³ White believes that this has led to a weakened sense of worship in the life of the church. He also wrote, "When a service attempts to provide an opportunity for people to express themselves in worship to God yet does so in a culturally outdated or incomprehensible form, there is a loss of meaning."⁴

¹Steven R. Mills, "Developing Vision in the Smaller Congregation," in web spaces, *Enrichment Journal: A Journal for Pentecostal Ministry*, (Winter 2000), http://www.enrichmentjournal.ag.org/200001/046_developing_vision.cfm (September 2004).

²James White, 82.

³Robert E. Logan, *Beyond Church Growth: Action Plans for Developing a Dynamic Church* (Old Tappan, NJ: Revell, 1989), 60.

⁴*Ibid.*, 83.

This loss of meaning has, in some churches, caused a decline in peoples' interest in the church and thus in its membership. This is because in most cases, the worship service is the primary entry point for people to explore the church and its message. According to White, "Worship is extraordinarily important in the unchurched culture in which we are engaged in mission." It is likely that many of the unchurched persons whom a church reaches in mission or visitation will find their way first to the service of worship. In the 1950s and early 1960s, it was frequently the case that unchurched persons found their way into the life and mission of the local congregation through a small group. Today most unchurched persons find their way first to the service of worship. Thus, corporate, dynamic worship becomes an increasingly important avenue through which people are reached on behalf of Christ¹

In light of the above, the strategic planning team will:

1. *Develop a worship team.* The worship service, said Schwarz, should be led by a team in which each member participates according to their gifts. A gift-orientated and inspired team is needed for spiritual and dynamic worship services.²
2. *Visit other inspiring worship services.* The team should visit inspiring worship services, not to copy such services, but to gain insight concerning the dynamics of other inspiring worship services.
3. Discover how to *communicate with more enthusiasm.* Preaching styles vary with different preachers. Ministers should not become different people just because they

¹Ibid., 84.

²Schwarz, Natural Church Development Implementation Manual, 87.

preach. The gestures, the voice, and the choice of words should reflect the pastors usual personality.

In order to capture the attention of unbelievers, the Sabbath sermons must be biblically based and be relevant to the context of the church. Jesus usually taught in response to a question or a pressing problem. His preaching had immediacy about it. He was always relevant and always on target for that moment.¹ Therefore, Sabbath sermons must show the relevance of the Bible by applying the biblical message personally to people's lives. In addition, the gospel must be shared in a way that is both "good" and "news."²

One approach is to plan a sermon calendar around the specific needs of the church and to request guest speakers to preach on the selected topics.

Restructure the Worship Services

There is no correct "style" of worship. Jesus only gave two requirements for legitimate worship: "God is spirit, and his worshipers must worship in spirit and in truth" (John 4:24). The style of worship will need to fit the church's cultural background as well as its outreach goal in evangelism.

The task of evangelism is to recruit worshipers of God. At the same time, it is worship that provides the motivation for evangelism, for it creates a desire to tell others about Christ.³

¹Rick Warren, Purpose Driven Church, 224.

²Ibid.

³Ibid., 242.

The strategic planning team, church board, and pastoral team should seek to restructure the service so that it will be able to (1) maintain dynamic and inspiring worship services, (2) become more seeker-sensitive, (3) be culturally relevant, and (4) be evangelistic in nature.

Sociological Strangulation Cured

According to C. Peter Wagner, sociological strangulation is found only in growing churches.¹ Growing churches that wish to maintain their growth rates are those that need to be on the alert for sociological strangulation, which is a slow down in the rate of church growth caused when the number of people in a church begins to exceed the capacity of the facilities to accommodate them.²

Sociological strangulation is known to affect the growth of a church in two particular danger areas: parking and sanctuary space. Healthy, vigorous church growth requires space, so growing churches that wish to continue to grow need to keep this as one of their priorities in their strategy process. If plans are not made to avoid this kind of disease and if the growth rates slow, the entire growth process can come to a fairly abrupt halt. Once halted it becomes much more difficult to regain the lost momentum than it would have been to prevent the disease.³

Therefore, the strategic planning team has included in the strategic plan a proposal for the acquisition of a suitable church property (see appendix A). In addition, the team

¹Wagner, 105.

²Ibid., 106.

³Ibid., 107.

will set up an overflow room with a video display in order to have the services relayed to that room as a temporary measure.

Evaluating the Project

Evaluation can be defined as a periodic assessment of the relevance, efficiency, effectiveness, impact, economic and financial viability, and sustainability of a project in the context of its stated objectives. The purpose of evaluation is to review how the project meets planned expectations, and to use experience from the project to improve the design of future projects and programs.¹

Evaluation is vital to a project because it: (1) enables the provider of the services to understand and verify its impact upon the stakeholders or clients, (2) identifies program strengths and weaknesses in order to improve them, (3) verifies if the program is really running as originally planned, (4) gives a better understanding of what the program is all about, ie., the program's goals, how it meets those goals and how to know if it has met the goals, (5) produces information that can be used in advertising and promotions, (6) determines which programs should be retained and when restrictions are needed because of human and financial limitations, and (7) becomes a learning resource for other Seventh-day Adventist churches and organizations.²

In undertaking an evaluation of the project, the logical frame matrix of Objectively Verifiable Indicators (OVI) provide the framework against which progress will be evaluated. The OVI, already outlined in the logframe describes the measurable

¹European Commission, 63.

²McNamara, *Field Guide to Non-profit Program Design, Marketing and Evaluation*, 96, 97.

terms and basis for performance measuring, thus enabling the evaluating person to check the viability of the project. These indicators will be used to evaluate the project's success, its relevance, as well as the logic and completeness of the project planning process. In addition, the evaluation will help in determining the internal logic and coherence of the project design, the contribution made by the results towards achieving the project purpose, and how assumptions have affected the project's achievements, as well as the effect of the project on its wider environment and its contribution to the wider sectoral objectives summarized in the project's overall goals. Finally, evaluating the project using the verifiable indicators will enable the team to determine whether the streams of benefits produced by the project, especially the project's activities and achievement of results (outputs) are sustainable.¹

Prior to implementing the project activities, there will be a need for the monitoring and evaluation team to carry out several baseline surveys in order to establish a starting point from which to carry out quantitative and qualitative measurements during the monitoring and evaluation of the project. The baseline surveys or assessments, agreed on by the stakeholders are: (1) The Natural Church Development Profile to provide the monitoring and evaluation team with the church's baseline for the eight quality characteristics, (2) weekly church attendance, (3) annual baptism records, (4) the number of weekly Bible studies given, (5) the number of people actively involved in giving Bible studies, (6) the quantity of religious literature ordered and distributed by the members quarterly and annually, (7) Closed-Field Response Interviews, with questions and response categories determined in advance, and (8) written questionnaires in the format of

¹Project Cycle Management Training Courses Handbook, 63-64.

a survey—questions which are open-ended for assessing the quality of the programs implemented.¹

Once baseline numbers have been established there will be a need for monitoring the effectiveness of the project activities as well as the project's purposes. As previously mentioned, a NCD survey will be taken to establish a baseline (minimum factor), which will be used to compare the other surveys against. Schwarz recommends a profile update twice a year, in order to be able to compare the results. Six months is suggested to be a long enough time to make significant progress in some of the minimum factor areas.²

Monitoring the Project

Once the project has advanced to the phase of implementation, the consistent and constant flow of information on the true status of the project is essential. During the implementation, the strategic team (ST) and, specifically the project director (PD) will focus on monitoring and reviewing the activities and outputs. This information will be in the form of: (1) written status reports; (2) updates to the activity schedule-plan versus actual; (3) financial analysis, including comparison of actual costs versus planned costs, variance measurements, and updates to the resource schedule; and (4) exception reports.

The purpose of the exception report is to track all four of the major project variables: performance, costs, time, and scope. The elements in the logframe serve as the minimum set of planned elements that are to be monitored and reviewed over the life time of the project. The activity schedule, which is a detailed breakdown of the logframe,

¹Kellogg, *Evaluation Handbook*, 76, 79, 80.

²Schwarz, *Natural Church Development Implementation Manual*, 121.

contains a full lists of elements that are to be monitored and how often they are to be tracked and monitored.

The key elements in the project plan that are needed for monitoring include: (1) scope of the work, (2) project functional specifications, (3) objective verifiable indicators, (4) work breakdown structure: resource and activity schedule, (5) budgets and estimates, along with the assumptions on which they were based, (6) the logframe and the resource schedule, and (7) stakeholder analysis including senior management and clients.

Information generated during the monitoring process will form the basis for reaching a judgment about the project status and whether corrective action is required. It also will allow the project team to answer general questions such as: (1) whether the project is on schedule, and questions concerning cost, technical performance, objectives, and goals, (2) what the status of activities are that were to be completed, (3) how does the present status impact future project activities, (4) what the strengths of the project are, (5) what the weaknesses are, (6) what opportunities are emerging, and (7) are the project stakeholders comfortable with the results of the project? Organization questions include:

1. Is the project team an effective and suitable organization?
2. Does the project director have adequate control and authority?
3. Have key roles been defined in the project?
4. Are the project team personnel innovative and creative?
5. Does the project team get together on a regular basis to see how things are progressing?
6. Does the project have an efficient method for handling change requests?
7. Does the project team seek the advice of the stakeholders on matters of mutual concern?

The frequency of monitoring the project can be seen in the project's tracking

matrix (see appendix I). The project's progress can be determined by: (1) reviewing what activities were planned, (2) determining that the work has been done to complete the activities, (3) analyzing whether the level of work is consistent with the level of effort that had been planned, (4) comparing actual activity to the planned start and finish dates, (5) determining if adjustments are needed for the activities in terms of start and finish, and (6) analyzing if any required adjustments impact other tasks.

Basic to monitoring the project is the phrase "planned versus actual." When the project director completes this comparison, the next step will be to evaluate whether the existing plan can continue to be used, whether the project plan can get back on course, or whether the project (in whole or in part) has deviated significantly from the plan. The NCD church profile will be taken twice a year and the results compared as a way of monitoring whether the activities are having any impact on the outputs of the project. This will help the project director to work on the church's minimum factor.

Reporting Progress

According to the European Commission, progress reports are usually written in a standard format allowing for comparison between reports over time. The purpose of progress reports is to provide updates on achievements against the logframe indicators and the activity schedule milestones.¹ The content of the reports will match the logframe and its related outputs: (1) activity schedule, and (2) resource schedule with its budget and costs. In addition, the activity schedules have milestone events while the resource schedule has estimated costs and materials needed that are vital to the progress of the project.

¹European Commission, 60.

It must be stressed that the project managers will need to review progress on this project fortnightly (for some activities) against the activity schedule and resource budget.

Reporting progress of the project will involve the preparation of a formal written report. The report will highlight important points with regards to the logframe and activity schedule, outlining the activities, resources and outputs that have made an impact on the stakeholders. The written report will be presented to the church board on a quarterly basis while a PowerPoint presentation will be presented to the stakeholders (the members) at regular church business meetings.

The evaluating team report will need to include:

1. How and why the project program worked.
2. Who did it really serve?
3. What did the project program mean to the stakeholders?
4. How did the program connect to the entire church?

The report will need to include both qualitative and quantitative data, which will be gathered from interviews, written documents, and open-ended surveys including the NCD church profile surveys. There will also be statistical reports on church attendance, members' worship service surveys, and ratings for the strategic planning team to help make adjustments, where needed.

Evaluating Criteria

Evaluation can be defined as a periodic assessment of the relevance, efficiency, effectiveness, impact, economic and financial viability, and sustainability of a project in the context of its stated objectives.¹

¹Ibid., 63.

The criteria that will be used to evaluate the project are: (1) relevance, which relates to the appropriateness of project objectives to the problems that it was supposed to address, and to the physical and policy environment within which it operated, being the Seventh-day Adventist Church located in North Wembley,¹ (2) project preparation and design, during which the project idea is developed in operational detail, (3) the efficiency of the project as it relates to cost, speed, and management efficiency, (4) the effectiveness of the outputs in achieving the project purposes, and (5) the effect of the project on its wider environment, and its contribution to the wider sectoral objectives.²

Reflection/Summary

The proposed project, at North Wembley Seventh-day Adventist Community Church, relates to the process of creating a holistic community church over an initial five-year period. The project plan, as outlined in the logical framework matrix, is for the NWSDACC to display the eight quality characteristics of a healthy church as outlined in the Natural Church Development analysis. The plan also includes the acquisition of larger church premises in order to accommodate the current church growth that is taking place in the NWSDACC.

The logframe shows the logical relationship between activities, results, purpose, and objectives and sets out the intervention logic of the project, such as the activities, the results and project purposes, including the verifiable indicators. It also describes the important assumptions.

¹Ibid.

²Ibid., 63, 64.

In this project, the overall goal is to develop a healthy Seventh-day Adventist Church in North Wembley with the following anticipated: (1) build relationships with other members, (2) strengthen members' relationship with Christ, (3) involve church members in ministry, (4) involve members in church offices, (5) develop core values, mission, and vision statements, (6) develop inspiring worship services, and (7) cure sociological strangulation. These goals provide an overall view of the project to make it much easier to monitor the progress.

The activity schedule: (1) outlines the various activities that will be undertaken by the strategic planning team in order to achieve the outputs, (2) outlines the proposed start dates for each of the scheduled activities and helps the monitoring team to assess its progress, and (3) identifies the person or department responsible for spearheading the various activities.

The resource schedule for the project is linked to the activity schedule and provides a checklist of the materials, money, and human resources required in order for the activities to be executed. The resource schedule also provides the departments, treasurer, and church with a budget for the project.

The evaluation criteria, and the logframe evaluation planning sheet provide the evaluation team with sufficient information for their assessment of the project.

The project will take approximately five years to accomplish its overall goal, and is scheduled to start in November 2004, but the start date may have to be adjusted until the plan receives financial approval at a church business session.

Having outlined: (1) the project in a logframe, (2) detailed the activities in an activity schedule, and (3) designed a resource schedule of the resources required for the realization of the project, the next chapter will outline the initial results of the project, and the progress made, if any, towards achieving some of the results listed in the logframe.

CHAPTER V

REPORT ON IMPLEMENTATION, CONCLUSION, AND RECOMMENDATIONS

Implemented Project Items

The purpose of the dissertation is to develop holistic churches in London with a case study of the NWSDAC Church. The project purpose is to have the NWSDAC Church displaying an increase of at least two of the minimum factors of the NCD quality characteristics. A Logical Framework Matrix (logframe) was used to plan the project, because it brings together in one place all the key components of the project and presents them in a systematic, concise, and coherent way. The logframe separates out the various levels in the hierarchy of objectives, helps to ensure that inputs and outputs are not confused with each other or with objectives, and that wider ranging objectives are not overlooked. In addition, a Gantt Chart (activity schedule) was created that scheduled the logframe outputs (results) for the project. Outputs are:

1. Build relationships with other members (equivalent to Loving Relationships and Holistic small groups of the NCD quality characteristics or Stephen A. Macchia's Commitment to Loving and Caring Relationships).
2. Strengthen relationships with Christ (equivalent to Passionate Spirituality of the NCD quality characteristics).
3. Involve church members in mission (equivalent to Needs-Orientated Evangelism of the NCD quality characteristics).

4. Involve members in the local church (equivalent to Empowering Leadership of the NCD quality characteristics).

5. Develop mission and vision statements and core values (a combination of Gift-Orientated Ministry and Functional structures of the NCD quality characteristics and Servant-Leadership characteristics of Stephen A. Macchia's ten quality characteristics).

6. Develop inspiring worship services (equivalent to Inspiring Worship Services of the NCD quality characteristics and God-Exalting Worship of Stephen A. Macchia's ten quality characteristics).

7. Sociological strangulation cured (relocating to a larger place of worship in order to provide sufficient seating arrangements and suitable facilities to accommodate the growth of the church and its mission and vision statements).¹

The strategic planning team identified a need to develop item five (values and core values discovery) prior to the start of the project in November 2004. The strategic planning team met on several occasions in prayer, analyzed survey and questionnaire responses in order to create a mission and vision statement for the NWSDAC Church. The process for discerning the mission and vision is illustrated in figure 6.

Discerning and agreeing on God's mission, vision, and vision path for a congregation is a multi-step process. At the simplest level, mission must be determined before vision, and vision should determine vision path. But each of these three major steps involves several sub-steps. Input was sought, prayerful consideration was given, a first draft was written, and private feedback was sought from the church board, officers,

¹Schwarz, *Natural Church Development Handbook*, 22-38; Macchia, *Becoming A Healthy Church: 10 Characteristics*, 27-135.

and leaders. Public feedback led to a final draft, and finally consensus began to emerge.¹ These steps are shown in figure 6. Each of these sub-steps applies to mission, vision, and vision path.

A questionnaire (reasons for attending NWSDAC Church) was conducted among the congregation and church board officers. The input from the questionnaire provided a broad base of information before anything was put into writing. The strategic planning team acknowledged, in prayer, that God was to be at the center of the process and therefore spent two meetings in Bible studies and vision discovery. The coordinator of the strategic planning committee wrote the first draft and later the committee adjusted it. Private feedback from a trusted advisor provided valuable insight that helped refine and clarify the draft before it was agreed upon by the strategic planning team. The vision continued to shape the draft statement until the final statement was presented to the congregation.

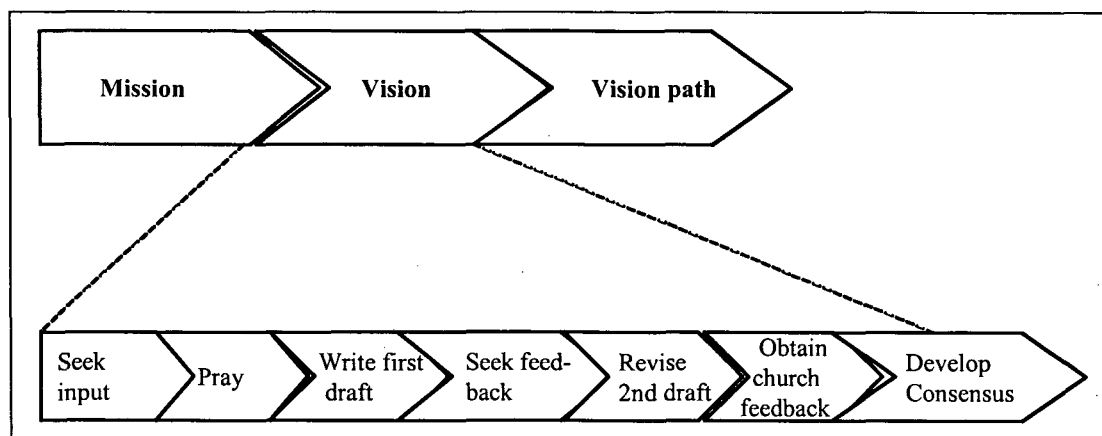


Figure 6. A Process for Discerning Mission, Vision, and Vision Path.¹

¹Ibid.

In January 2005, the strategic planning team published the mission and vision statements:

1. The mission for North Wembley Seventh-day Adventist Community Church is to lead churched and unchurched people to become fully devoted followers of Jesus, the Christ (Matt 28:19, 20).

2. The vision is for the North Wembley Seventh-day Adventist Community Church to be a biblically functioning community with a warm welcoming environment which models authentic love, and one which supports members and visitors through prayer, biblical preaching, and teachings; is passionate about spirituality and the worship of God; and utilizes the members' spiritual gifts. The vision:

1. Having more members leading out in the ministries of North Wembley
2. Supporting members through prayer and small group prayer meetings
3. Being friendly and hospitable to all visitors
4. Having every member involved in some form of Bible study
5. Doing Sabbath ministries for the community
6. Showing empathy for others through a new Deaconry Ministry Pastoral Care system
7. Developing a new multi-complex church building as a center of worship and ministries
8. Growing to a membership of 600 by 2009, with at least 6 percent being people from the community of North Wembley

¹Jim Herrington, Mike Bonem and James H. Furr, *Leading Congregational Change* (San Francisco, CA: Jossey-Bass, 2000), 53.

Response to Minimum Factors

The NCD analysis and core-values surveys indicated that two of NWSDACC "minimum factors" are a lack of loving relationship among members, and the need to strengthen members' relationship with Christ (passionate spirituality).

The logframe result is linked to the activity schedule to strengthen the relationships among members, including strengthening their relationship with Christ.

It would appear that insufficient time for Bible studies and Christian fellowship were having an affect on the members' spirituality. The long-term prognosis is that member's spirituality and relationships will continue to decrease unless a suitable course of action is taken to address the decline.

In January 2005, the midweek prayer meeting attendance was monitored over a four-week period. On average, four people were in attendance. The situation is similar in many churches in London. There were occasions when the meetings were cancelled because of a lack of support.

At the February church board meeting, small group prayer meetings, as listed on the project activity schedule, were discussed and approved. The strategy is to hold the prayer meetings in small groups at several locations, and preferable in members' homes. Members could then utilize the small groups as an opportunity to invite their friends and neighbors. The small groups will also provide the members with the opportunity to get involved in some form of evangelistic activity. The church board selected coordinators with the responsibility of coordinating a group in or near their home (one group had to meet at the church) and to report on a quarterly basis the progress of the group at the church business meeting. Each quarter, the groups would come together (on a Friday evening) for an Agape prayer meeting.

It was decided that all the groups would study from the same material and therefore the Lifechange series of Bible studies on the book of James for small groups was purchased. Each group was allocated study books in accordance with the size of their group.

The small group prayer meetings met weekly on any day of the week at a time suitable for the group.

At the April 2005 church business meeting, questionnaires relating to the new program were given to the members in order that the strategic planning team could have an early indication on the progress of the implemented activity and to be able to make any necessary adjustments. The questionnaire asked:

1. Do you attend one of the weekly prayer groups?
2. Which day do you attend?
3. What do you like or dislike about the meetings?
4. On a scale of one to six, where would you rate the meeting as it relates to helping you to better understand the Bible and the book you are currently studying (six being the highest and one the lowest)?
5. On a scale of one to six, where would you rate the study as it relates to helping to improve or increase your spirituality?
6. What additional activities would you like to see included in the meetings you are currently attending?
7. Would you recommend the book you are currently studying to another SDA Christian and why?
8. What other books of the Bible would you like to study after completing the book you are currently studying?

On a scale of one to six, where six is the highest and one is the lowest, 32 percent

of the thirty respondents rated the small group prayer meeting a 'five,' and said it helped them to better understand the Bible and the Bible book they were studying (James). Another 32 percent rated it a 'six' on the rating scale.

When the question was asked whether the program helped them to improve or increase their spirituality, 70 percent rated it a 'five,' while an additional 30 percent rated it a 'six.'

The responses to the questionnaire suggest that given sufficient time, the small group activities will improve the members' spirituality and their relationship with Christ. In addition, some members are already requesting to team up with other groups which suggests that the program is also helping to strengthen relationships among members. This may be because the program is being held in members' homes.

Output Activities

Another output was to create opportunities for members to be involved in evangelistic events. The youth department started a Revelation Seminar 28 May 2005 with several young people presenting the seminar topics Sabbath morning and afternoon along with the pastor. It is hoped that the young people will gain sufficient experience in this method of evangelism that they will plan and host a similar event in 2006.

Evangelistic meetings will be held at Hammersmith Town Hall in London from 20 August to 3 September 2005 and will be recorded for broadcasting on Satellite TV. Since I have the responsibility of coordinating the West London district of churches, I have the opportunity to organize and host the evangelistic events at the Hammersmith Town Hall. The idea for this event was presented to the ministers of London as a way of motivating our church members and getting them involved in evangelism. The group agreed that such a project would enable every church within the West London district to

gain valuable experience in an event that would be the first of its kind for the London churches. It was also felt that such an event would motivate and provide the needed encouragement for members to interact with their communities prior to, during, and after the event since the program will be broadcast on Revelation, one of the religious satellite channels classified as free-to-air and one which over eight million satellite owners can view without the need to purchase any additional equipment.

NWSDACC members will have the opportunity to conduct Bible studies, engage in witnessing, distribute literature, and make presentations during the meetings. The meetings will provide the members with an opportunity to interact with people who are interested in the gospel but who are unsure about which church they would like to join.

Lessons Learned

Overall, I feel that this project has been a success. I learned: (1) how to carry out a NCD survey; (2) how to utilize the NCD surveys for church revitalization; (3) how to use a logframe in the organization of a strategic plan; (4) how to best serve God's church and how to encourage the members to serve God and His church; (5) the benefits of doing a cultural and religious analysis of the church and its community; (6) more about my temperament, spiritual gifts, and spiritual web. That information gave me a clearer understanding of why I am task driven, unable at times to slow down; and (7) that mission, vision, and core values are vital components of a developing church. Without mission and vision statements, a church can be efficient but not fully effective.

Remaining Activities

The project commenced in November 2004 with the strategic planning team developing the church mission and vision statements and discovering core values. In February 2005 the output of building relationships with other members started by setting

up small groups for home prayer meetings. The rest of the scheduled activities (see appendix A) are still outstanding.

Expected Results

It is widely recognized that a well structured and organized plan for a church and a clear mission and vision statement is helpful for ministry. In the past, I have tried to lead my church board and members, but with few results. After the current experience at the NWSDACC, I have come to the conclusion that part of my earlier problems with the church board and members was due to a lack of a well structured and organized strategy. The doctor of ministry experience with increased knowledge, fellowship with peers, experience in designing a logframe and activity schedule, including better understanding of the use of the Natural Church Development survey, and practical experience have all contributed to the success and confidence of my church board and members.

The overall project goal was to have a healthy Seventh-day Adventist Community Church in North Wembley. The project purpose was for the NWSDACC to increase the two weakest quality characteristics by the end of the fifth year of the project.

The expected results at the end of the fifth year will be as follows: (1) the relationships among members¹ will be established where none exist at present and strengthened where they exist only on a casual basis (loving relationships in the NCD profile), (2) members relationship with Christ will be strengthened and improved (passionate spirituality and holistic small groups), (3) members will be involved in

¹Members are those who have made a commitment to the North Wembley Seventh-day Adventist Church through baptism or on their profession of faith in the SDA Church. This includes transferred individuals from other Seventh-day Adventist churches.

carrying out the mission of the church as outlined in Matt 28:19, 20 (need-oriented evangelism and functional structures), (4) members will be actively involved in the day-to-day work of the church (gift-oriented ministry), (5) the church's mission, vision, and core-values are known and utilized by its officers and members (empowering leadership), (6) inspiring worship services and seeker sensitive ministries will be established (inspiring worship services), and (7) sociological strangulation—a lack of sanctuary space—will be solved.

Steps Taken

In order to achieve the characteristics outlined, the strategic planning team proposed that the church: (1) train members in how to establish and maintain relationships with others, (2) develop and conduct seminars to strengthen members' relationship with Christ, (3) create opportunities for members to be involved in evangelistic events, (4) provide training in servant leadership to church members, (5) develop a vision statement for the NWSDACC so that it would be a value and mission driven church, (6) develop authentic praise and worship services that are seeker sensitive, and (7) sell existing church property and acquire suitable property to host a larger congregation.

These important steps were followed:

1. The church board officially set up a strategic planning team with the responsibility of developing a strategic plan to improve the minimum factors of the NCD and Margin survey.

2. *Margin surveys* were conducted to assess the time members allocate for church, God, families, and friends. The amount of time members allocate for religious

activities could indicate possible strengths and weaknesses in their personal lifestyle, and provide a guide for the scheduling of church activities.

3. Based on the margin survey results, the strategic planning team *conducted a NCD survey*.

4. Further surveys were conducted by the strategic planning team: including a *core-value questionnaires for members, and leaders*. The values were used to formulate the church's core value statement.

5. The strategic planning team met for *prayer, bible study, visioning*, and to develop the strategic plans for the NWSDACC.

6. With the approval of the church, *a summary of the strategic plans* were designed and distributed among the members. The brochure included the proposed mission and vision statements, a new approach for prayer meetings, and a new program called "Spiritual Ambassadors."

7. The *project commenced* in January 2005. However, the rest of the project activities were delayed because of unexpected administrative difficulties outside the control of the NWSDACC.

Conclusion

As a result of the process implemented the church board members have become more organized, structured, and better able to develop and implement plans in helping the church improve the quality characteristics of the NCD profiles. The members of the church board are now much more careful and specific in their planning and are able to develop plans to meet specific needs.

The strategic planning team members have gained valuable experience in the use of a logframe, activity, and resource schedule. Their understanding of the nature and purpose of the church has increased.

Small groups are helpful and contribute to ministry in the local church. The small group coordinators have become authentic shepherds over their small groups, and have lightened the pastor's workload, by nurturing their fellow members. For example, one group leader took her midweek group to do door-to-door witnessing, held a social gathering, organized a café soup club, as well as contacting and encouraging members to join the group.

My previous thoughts were that small groups were not beneficial for Caribbean churches. However, the strategic planning team and I have discovered that:

1. *Conducting prayer meetings* in a small group format using a study book is time consuming. However, small groups are a valuable way of nurturing members who are yearning for a better understanding of the Scriptures, and can be rewarding when individuals make further commitment to the church, such as involvement in other church activities or programs. Despite the lack of trained human resources, small groups are an excellent tool for strengthening members' relationship with each other and Christ.

2. *Small groups* have encouraged members to study the Bible, and non-active members have been motivated to serve.

3. *Small groups* have planned and participated in group socials, thereby strengthening relationships.

4. *Small groups encourage outreach.* One group grew rapidly and has several non-members attending.

5. *A Small group is a cost effective way of training members to become leaders.* A small group helps those with ability but who lack confidence to get sufficient

experience in leadership in a less threatening environment. Small groups may also help the church discover new leaders.

6. *Small groups have helped change* several members' behavior and attitude towards mission, the needs of the church community as well as what truly affects people who are non-SDA or of a different cultural background.

Overall, I feel that the small group program has already been a success in beginning to meet some of the stated goals for this project. I would like to further experiment with small groups in the new church I will pastor to see if they will work as well in that situation.

Recommendations

The following recommendations are only based on early observations/monitoring results and therefore would not be of significant value at this stage. However, I recommend that:

1. *More time be allocated* for the study of God's Word in the mid—week prayer meetings and in small groups.

2. *Midweek prayer meetings* should be held in a relaxed, organized environment, using study guides or study packs in order to help members in their study as well as to encourage attendance. Time should be scheduled for fellowship.

3. *Increase in activities* must take second place to quality programs. When the church does a program well increased attendance is encouraged.

4. *Membership involvement* is the key to the success of any program as opposed to leadership involvement. The more members participate the more likely the chance of impacting their lives and the life of the church.

5. *Selection of study guides* or books for small groups must be done in consultation with the small group coordinators because they understand the needs of the people attending the small group better than the church board.

6. *The church board*, after carefully study of the proposed plan should approve the church's five-year plan.

7. *The plans should also be presented* to the church at a duly called business session, and the church should approve the plan as the church's plan for the next five years.

ACTIVITY SCHEDULE

Activities				YEAR 1 (Proposed Start date: November 2004)												
				1	2	3	4	5	6	7	8	9	10	11	12	
Result	1		Build relations with other members and visitors													
Activity:		1.1	Train members to establish & maintain relationships													
		1.1.1	Conduct friendship Seminars													
		1.1.2	Preach sermon on love and friendship													
		1.1.3	Organize and host annual church retreats													
		1.1.4	Organized and host quarterly Sunday breakfasts													
		1.1.5	Set up and host pot luck lunches on Sabbaths													
		1.1.6	Set up and host holistic small groups													
		1.1.7	Set up prayer groups													
Result	2		Strengthen relationships with Christ													
Activity		2.1	Develop and conduct seminars for members													
			to strengthen their relationship Christ													
		2.1.1	Set up and host small groups													
		2.1.2	Organize and host prayer conferences													
		2.1.2	Develop Bible Studies for newcomers													

[illegible]

[illegible]

APPENDIX B

RESOURCE SCHEDULE

Activities/Resources		Unit	Number				Cost per
			2005	2006	2007	2008	Unit
1.1	Train members in how to establish relationships						
	Materials						
	Learning to love workbooks	Each	50		20		5.00
	Friends2Friends Evangelism Kit & Books	Each		5	5		70.0
	Friends2Friends Participant Guide	Each		20	20		8.00
	Human Resources						
	Small groups	Each	5	5	5	5	
	Small groups leaders	Each	2	2	2	2	
	Catering coordinator	Each	2	2	2	2	
	Catering team members	Each	4	4	4	4	
	Social committee leader	Each	2	2	2	2	
	Social committee members	Each	4	4	4	4	
	Equipments						
	Retreat camp site	Each		100		100	75.0
2.1	Develop and conduct seminars for church members that strengthen their relationship with Christ						
	Materials						
	Experiencing God series	Each		50			8.00
	Purpose driven life books	Each			50	0	6.00
	Purpose driven life videos	Set		1			250
The Disciples of prayer Workbook	Each	40	40	40	40	15.0	
Setting My Moral Compass-Growing	Each		40		40	5.00	

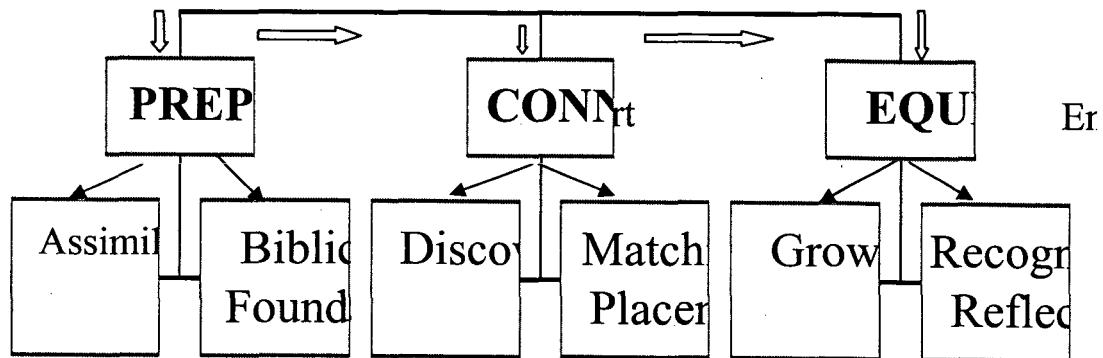
Activities/Resources		Unit	Number				Cost per
	Human Resources						
	Seminar leaders	Each	4	4	4	4	
	Seminar team	Each	4	4	4	4	
	Bible workers	Each	4	4	4	4	
	Students in pastoral studies	Each	1	1	1	1	
	Bible Studies writers/editors	Each	3	3	3	3	
	Prayer coordinator	Each	4	4	4	4	
	Prayer ministry team members	Each	6	6	6	6	
	Equipment						
	Laser printers	Each		1			
	Printer paper (A4)	Real		10			
	Ring binders (A5)	Each		50			
3.1	Create opportunities for members to be involved in evangelistic events						
	Materials						
	Sharing Christ Evangelism Workbook	Each		100			8.00
	Sharing Christ Evangelism Leaders Guide	Each		5			5.00
	Sharing Christ Evangelism Book	Each		5			10.0
	Discovering God's Will-Discipleship	Each		50		50	5.00
	Women Reaching Women Enrichment	Each			50		13.0
	Promotional leaflets and videos	Each		100			2.00
	Preaching for Beginners Guide	Each				50	4.50
	Videos for recording feedbacks	Each	1				12.5
	Human Resources						
	Evangelistic gifted ministry leaders	Each	4	4	4	4	
	Evangelistic gifted members	Each	10	10	10	10	
	Administrators for Mission Works	Each	10	10	10	10	
	Women ministry leaders	Each	2	2	2	2	
	Women ministries teams	Each	6	6	6	6	
	Lecturer in preaching and teaching	Each	4	4	4	4	
4.1	Provide training in servant leadership						
	Materials						
	Servant Leadership Workbook	Each	30		45		4.99

	Servant Leadership Leader Guide	Each	5		5		4.75
Activities/Resources continue...		Unit	Number				Cost per
			2005	2006	2007	2008	Unit
	Woman's Guide to Servant Leadership	Each		35			12.0
	Printer paper (A4)	Rea	7	25	15	0	5.00
	Human Resources						
	Equipping leader	Each	2	2	2	2	
	Equipping team	Each	6	6	6	6	
	Seminar leaders	Each	2	2	2	2	
	Seminar coordinator	Each	2	2	2	2	
	Monitoring leader	Each	2	2	2	2	
	Evaluation leader	Each	2	2	2	2	
	Equipment						
	Video player	Each	2	2			
	Ring binders (A4)	Eac	35	35			3.00
	Laser printer	Each	1	1			
	Flip Chart and paper	Each	2	2			45.0
	Notebook computer	Each	1	1			
	Video projector	Each	2	2			
5.1	Develop mission and vision statements including core values						
	Materials						
	Video player & camera for record/playback	Each	1	0	0	0	2000
	Ring binders (A4)	Each	15	15	15	15	3.00
	Laser printer	Each	0	0	0	0	600
	Flip Chart and paper	Each	2	0	0	2	300
	Notebook computer	Each	1	0	0	1	1000
	Video editing suite-Apple	Each	1	0	0	0	2600
	Printer paper (A4)	Real	2	2	2	2	5.00
6.1	Develop Impact style Praise and Worship services						
	Materials						
	Worship, believers Experiencing God Book	Each	25	25	25	25	12.0
	Empty Basket: Offering your life...	Each	25	25	25	25	14.0
	Ring binders (A4)	Each	25	25	25	25	13.0
	Laser printer	Each	0	0	0	0	
	Flip Chart and paper	Each	0	0	0	0	
	Human Resources						
	Praise and Worship seminar Leaders	Each	2	2	2	2	350
	Bass & saxophone players	Each	2	2	2	2	450
	Worship leader	Each	2	2	2	2	000
	Pianist/Organist & Keyboard	Each	2	2	2	2	400

	Worship team members	Each	12	12	12	12	
	Sound engineers assistants	Each	4	4	4	4	
	Video & audio engineers	Each	3	3	3	3	250
	Drum player-musician	Each	4	4	4	4	100
	Visual displayer operators	Each	3	3	3	3	200
	Sound engineers	Each	2	2	2	2	200
	Monitoring leader/committee members	Each	2	2	2	2	
	Equipment:						
	Media Shout Worship Software	Each	2				
	Music amplification system (PA)	Each	2				500
	Musical instruments	Each	1	0	0	1	1000
	Desktop computer dual display head	Each	1				
	Drums and drum kit	Each	1				750

APPENDIX C

THE EQUIPPING MINISTRY SYSTEM

THE EQUIPPING LIFE CYCLE

Source: Adapted from Sue Mallory and Brad Smith, *The Equipping Church Guidebook* (Grand Rapids, MI: Zondervan, 2001), 65.

EQUIPPING FOR MINISTRY SERMON SERIES

BIBLICAL FOUNDATIONS

Ministry is an act of love for and devotion to Christ

Ephesians 2:14-20

1 Peter 2:5, 9-10

1 Peter 4:10-11

God has a unique purpose or calling for our lives

Jeremiah 1:4, 5

Jeremiah 29:11-14

Ephesians 2:10

Psalms 139:13-16

We all have gifts to fulfill our calling

Matthew 25:14-30

Jeremiah 1:4-5

Jeremiah 29:11-14

Ephesians 4:11-14

1 Peter 1:4

1 Timothy 4:14

Romans 12:4-8

1 Corinthians 12:4-12

Gifts are given to be used in community

1 Corinthians 12:12-30

Ephesians 4:11-16

James 1:22-27

Gifts should be used to serve God and others and not be left idle

Nehemiah 1-13

Matthew 25:14-30

Ephesians 4:11-16

Philippians 2:3-11

The role of leaders in the church is to equip others for ministry

Exodus 18

APPENDIX D

SAMPLE OF CORE VALUE QUESTIONNAIRE

DISCOVERING THE CHURCHES CORE VALUES

Instructions: In pairs take time to interview one another using the following questions. Be a generous listener. Do not dialogue; rather take turns to actually conduct an interview. If you need more information or clarification ask additional follow-up questions. Use this sheet to record the results of your interview.

When your interviews are completed you will present the results to the wider group.

Before you conduct the interview take a minute to read the questions and decide how you will personally answer the question and make a mental note of your response. Now proceed with the interviews, paying full attention to the interviewee rather than to your story.

1. Best Experience: Reflect on your entire experience with North Wembley Seventh-day Adventist Community Church. Recall a time when you felt most alive, most involved, spiritually touched, or most excited about your involvement. Tell me about this memorable experience that you have had within this church. Describe the event in detail. What made it an exciting experience? Who was involved? Describe how you felt? Describe what you did as a result of the experience?

2. Values: What are the things you value deeply: specifically, the things you value about yourself, being a member, and your church:

(i) **Yourself:** Without being humble, what do you value most about yourself- for example;

as a human being, or employee, or a friend, parent, citizen, and so on?

(ii) **Being a member or a visitor:** When you feel best about being a member/visitor at this church, what about yourself do you value?

(iii) **Your church:** What is it about your church that you value? What is the single most important thing that your church has contributed to your life?

(iv) **Your Denomination:** What is it about being a member of your denomination that you value? What is the single most important thing from your denomination has contributed to your life?

3. Core Value (main beliefs): What do you think is the core value/beliefs of your church? What values/belief give life to your congregation? What is it that, if it did not exist, would make your church totally different than it currently is?

4. Three Wishes: If you had three wishes for your church, what would they be? Below is a list of Core Values (beliefs) that churches hold onto as their main beliefs. In

your opinion, which twelve should be the core values (beliefs) of North Wembley? Please list them in order of preference (labeling them from 1 to 12).

- | | |
|---|----------------------------|
| __ 1. Godly servant leadership | __ 21. Communion Service |
| __ 2. A well-mobilized lay ministry | __ 22. Counseling |
| __ 3. Bible-centered preaching/teaching | __ 23. Christian Education |
| __ 4. The poor and disenfranchised | __ 24. Children |
| __ 5. Creativity and innovation | __ 25. Community Services |
| __ 6. World missions | __ 26. Lordship of Christ |
| __ 7. Passionate evangelism | __ 27. Fairness and equity |
| __ 8. Authentic worship | __ 28. High tech church |
| __ 9. Intercessory prayer/prayer | __ 29. Loyalty |
| __ 10. A well-kept church facility | __ 30. Discipline |
| __ 11. The status quo | __ 31. Teamwork |
| __ 12. Strong families ministries | __ 32. Authenticity |
| __ 13. Cultural relevance | __ 33. Life- change |
| __ 14. Saving lost people | __ 34. Great Commission |
| __ 15. Warm fellowship | __ 35. Flexibility |
| __ 16. Biblical community | __ 36. Responsibility |
| __ 17. Social justice | __ 37. Ethnic Diversity |
| __ 18. Faithful service | __ 38. Praise and worship |
| __ 19. Giving/tithing | __ 39. Cultural relevance |
| __ 20. Visitors friendly church | __ 40. Love and acceptance |

APPENDIX E

SERVANT LEADERSHIP SEMINAR SERIES

Week 1: Down from the Head Table – Mark 10:45

- Jesus' Teachings on Leadership
- Jesus' Model of Leadership
- They Needed Servants
- You as a Servant Leader

Weeks 2: Leaders who SERVE- Part 1

- God Has Prepared You to S.E.R.V.E
- Servant Leaders Are Leaders Who SERVE
- Spiritual gifts
- Experiences
- Relational style
- Vocational skills
- Enthusiasm
- Spiritual Gifts & Spiritual Gifts Survey Experiences

Week 3: Leaders Who SERVE – Part 2

- Relating to Others & Relational Survey
- Vocational Skills
- Enthusiasm

Week 4: How To E.Q.U.I.P Others

- Encouraging Them to Serve
- Qualify Them for Service
- Understand Their Needs
- Instruct Them
- Pray for Them

APPENDIX F
WORSHIP EVALUATION

Evaluation of the (YOUR CHURCH) Worship Experience

Date of Service:

Theme of Service:

Introduction:

Was people's attention captured?

Did the introduction make people curious about what to expect?

Music:

Did music and specials contribute to the theme?

Did musicians work together in sync?

Was there a good blend?

Levels sweet?

Transitions/Flow:

Did songs flow logically and musically into each other?

Did transitions point toward the theme?

Sermon:

Effectiveness, relevance, seeker sensitivity, integrity, insight, use of scripture,

Illogical flow, annoying mannerisms, use of humour, target audience level

Seeker Sensitivity of Service:

Could unchurched people easily understand what was going on?

Movement value:

Were people "moved to tears"?

Were there special "moments" in the service?

Fit:

Did all the elements of the service logically flow into the theme of the service?

APPENDIX G

PURPOSE DRIVEN LIFE SERIES

Week 1 : What on Earth Am I Here For?

Day 1: It All Starts with God

Day 2: You Are Not an Accident

Day 3: What Drives Your Life?

Day 4: Made to Last Forever

Day 5: Seeing Life From God's View

Day 6: Life Is a Temporary Assignment

Day 7: The Reason For Everything

Week 2: Purpose 1: You Were Planned for God's Pleasure

Day 8: Planned for God's Pleasure

Day 9: What Makes God Smile?

Day 10: The Heart of Worship

Day 11: Becoming Best Friends with God

Day 12: Developing Your Friendship with God

Day 13: Worship That Pleases God

Day 14: When God Seems Distant

Week 3: Purpose 2: You were Formed For God's Family**Week 4: Purpose 3: You Were Created to Become Like Christ****Week 5: Purpose 4: You Were Shaped for Serving God****Week 6: Purpose 5: You Were Made for A Mission.**

APPENDIX H

BIBLE STUDIES FOR NEWCOMERS & NEW BELIEVERS

New Believers Class 101

Understanding the God We Serve

Session 1

God's Identity

1. God Who? (Understanding Various Belief About God)
2. That's Him (Understanding God's Revelation)
3. What's He Like? (Understanding God's Attributes)
4. Promise Keeper (Understanding God's Covenants)
5. One Plus One Plus one Equals...One (Understanding God's Trinity)

Session 2

God's Work

1. Yes, That's the Book for Me (Understanding God's Word)
2. In the Beginning (Understanding God's Work in Creation)
3. Undeserved and Unearned (Understanding God's Work of Salvation)
4. Still Busy After All These Years (Understanding God's Work in the World)
5. Getting Personal (Understanding God's Work in Our Lives)

NEW MEMBERS CLASS 201

Discovering Spiritual Maturity

Session 1

1. Introduction: Spiritual Maturity and Habits
2. How to Get A "Grasp" On Your Bible
3. The Habit of A Daily Time With God

Session 2

1. The Habit of Prayer: Talking with God
2. The Habit of Tithing: Giving Back to God
3. The Habit of Fellowship: Enjoying God's Family
4. How To Start And Maintain Good Habits

NEW MEMBERS CLASS 301

Discovering My Ministry in the Church

Session 1

1. What the Bible Says About Ministry
2. How Has God Shaped Me?
3. The Process For Discovering My Ministry
4. Identifying My Unique S.H.A.P.E.

Session 2

1. NWSDA'S Vision for Ministry
2. Previewing the Opportunities ("Ministry Menu")
3. Developing a Heart to Serve
4. Where Do I Go From Here?

NEW MEMBERS CLASS 401

Discovering My Mission

Session 1

1. God's Purpose in Creating Us
2. Jesus' Mission on Earth
3. Why Jesus' Mission Must Matter To Me

Session 2

1. Part 1: My Testimony
2. Part 2: The Good News
3. Communication Tips

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