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ABSTRACT

TRANSFORMING WEST ZAMBIA FIELD OF SEVENTH-DAY ADVENTISTS
TO CONFERENCE STATUS: A CASE STUDY

by

Passmore Hachalinga

Advisor: Skip Bell, DMin

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: TRANSFORMING WEST ZAMBIA FIELD OF SEVENTH-DAY
ADVENTISTS TO CONFERENCE STATUS: A CASE STUDY

Name of researcher: Passmore Hachalinga

Name of advisor: Skip Bell, DMin.

Date completed: August 2010

Problem

The Seventh-day Adventist Church in the Southern Africa-Indian Ocean Division (SID) experiences annual baptized membership growth of 5 – 7 percent. This membership growth rate however has not resulted in church organizational self-support. Efforts implemented by the SID administration to bring local fields to the required level of self-support, or conference status, in a timely manner failed to yield expected results during the 2005 – 2010 periods. This study project seeks to address this challenge by conducting a case study of West Zambia Field of Seventh-day Adventists.

Method

An assessment was conducted in the West Zambia Field of Seventh-day Adventists using both quantitative and qualitative methods to find out why West

Zambia Field has not attained conference status. The assessment evaluated the six field administrators' understanding of what constitutes conference status and what challenges hindered the mission field from attaining conference status in a timely manner.

Results

The assessment results revealed a lack of understanding by the field administrators with regard to what constitutes conference status. Field administrators were implementing strategies which failed to yield the required results. The study also revealed that the West Zambia Field region experienced socio-economic disruptions during the colonial and post-independence periods which are mirrored in the operations of the field.

Conclusions

This study project recommends strategic steps for transforming West Zambia Field to conference status in a timely manner. When the field becomes a conference it will strengthen the Adventist church organization in Zambia Union and SID respectively while hastening the soon coming of Jesus Christ.

Andrews University

Seventh-day Adventist Theological Seminary

TRANSFORMING WEST ZAMBIA FIELD OF SEVENTH-
DAY ADVENTISTS TO CONFERENCE STATUS:
A CASE STUDY

A Dissertation

Project Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Passmore Hachalinga

August 2010

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TRANSFORMING WEST ZAMBIA FIELD OF SEVENTH-DAY ADVENTISTS

TO CONFERENCE STATUS: A CASE STUDY

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

by

Passmore Hachalinga

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TABLE OF CONTENTS

LIST OF TABLES	vii
ACKNOWLEDGEMENTS	viii
Chapter	
1. GENERAL INTRODUCTION	1
Statement of the Problem	3
Justification for the Project	3
Expectations from this Project	4
Delimitations	5
Limitations	6
Methodology	6
Design of the Project	7
2. THEOLOGICAL FOUNDATION FOR CHURCH ORGANIZATIONAL TRANSFORMATION	9
Introduction	9
The Development of the New Testament Church Organization	10
Jesus the Founder of the Church	10
The Church as a Regional Body of Congregations	12
Church Organizational Structure for Mutual Financial Support	13
Theological Foundation for the Adventist Church Organization	14
The Use of Models/Images to Define the Church	14
Pragmatic Reasons for the Establishment of the Adventist Church	16
Some Major Biblical Images of the Church	17
The Church as the Body of Christ	19
The Church as the People of God	20
The Church as a Family	22
The Church as the Temple	23
The Church as the Bride of Christ	24
The Images as Presented by Some Theologians	25
The Role of Biblical Images for Church Organizational Flexibility	26
The Church as an Organism or Dynamic System	26
Changing People as a Means for Changing Organizations	27
Conversion as an Aspect of Human Change	27
Conversion/Human Change as a Prerequisite for Organizational Change	29
Conclusions	30

3.	LITERATURE REVIEW ON ORGANIZATIONAL TRANSFORMATION.....	33
	Introduction.....	33
	A Need for the Organization of the New Testament Church.....	35
	New Testament Church Leadership.....	37
	New Testament Temple, Synagogue, and House-church Congregation Models.....	38
	New Testament Regional Church Units	38
	The New Testament Church General Assembly.....	39
	The Establishment of the Adventist Church Organization	40
	Contemporary Need for Church Organization.....	41
	Why Organizations Lose Effectiveness.....	43
	Fundamental Beliefs as a Basis for Church Organizational Identity.....	43
	Declension of Church Growth and Effectiveness.....	44
	The Role of Leadership in Organizational Effectiveness Renewal	46
	The Southern African Social, Economic, and Political Context.....	47
	The Impact of Economic Reforms on Zambia.....	49
	Resource Management Reforms for Church Organizations	50
	Comparative Analysis of Theoretical Models for Implementing Organizational Change.....	51
	Biblical Images of the Church as a Model for Church Organizational Transformation.....	53
	The Role of Human Change in Organizational Transformation.....	54
	Service as Motivation for Church Organizational Transformation	55
	Conclusion	57
4.	HISTORICAL CONTEXT OF THE WESTERN PROVINCE OF ZAMBIA.....	60
	Introduction.....	60
	An Early History of the People of Western Zambia	61
	Archaeological Evidence of Early Human Settlement in Zambia	61
	A Later History of the People of Western Zambia	64
	The Arrival of the Lozi People in Barotseland	64
	The State of the Lozi Kingdom Before Colonial Times.....	65
	The Makololo Arrival and Conquest of Barotseland.....	67
	The Restoration of Lozi Rule Under Sipopa.....	68
	The Arrival of the European Missionaries in Barotseland.....	69
	Barotseland Brought Under the BSA Company Rule.....	70
	Native Labor Migrations to Southern African Mines	71
	Native Labor Migrations to Katanga and Copperbelt.....	71
	Zambia's Struggle for Independence from Colonial Rule.....	72
	The Impact of Zambia's Political Independence on Barotseland	73
	Barotseland Under UNIP Rule.....	73
	The Impact of Kaunda's Policies on the Western Province	75
	Western Province Under Chiluba's Government	76
	The Adventist Church in the Western Province of Zambia.....	78
	Seventh-day Adventism Enters Barotseland	78
	Barotseland Mission Field Created	80

Establishing a Hospital in Barotseland Mission Field.....	81
The Rise of Native Leadership in Adventist Mission Work	82
The Movement Toward the Establishment of the West Zambia Field	82
Final Establishment of West Zambia Field.....	83
Zambia Union Centralized Uniform Salary Scheme Introduced.....	85
Conclusion	85
5. WEST ZAMBIA FIELD ASSESSMENT, OUTCOMES, AND INTERPRETATION.....	87
Introduction.....	87
Assessment Methodology	87
Assessment Implementation	88
Assessment Outcomes and their Interpretation.....	91
Implications of the Scores.....	92
Discussion of the West Zambia Field Transformation Processes.....	94
Toward a Strategic Proposal for Transforming a Mission Field to Conference in a Timely Manner.	97
Defining Strategy	97
Selecting a Strategy.....	98
The Mission Strategy Selected by Jesus	99
Making it Happen: Executing the Strategy	101
An Illustration from Jesus' Execution of His Mission Strategy	103
Contemporary Business Strategy Execution Models.....	104
Agile Scheduling: A Sequencing of Activities	104
An Illustration from Jesus' Scheduling of His Gospel Mission Activities.....	107
Scheduling of Resources.....	108
The Genius of the 'AND': Stability and Progress	109
Organizational Culture: An Ally or Obstacle to Strategy Execution?	111
Mission Field Organization Assessment for Attainment of Conference Status.....	112
Conclusion	115
6. GENERAL SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS	116
Summary	116
Conclusions.....	118
Recommendations.....	119
Appendices	
A. SID CONFERENCE STATUS IMPLEMENTATION SCHEDULE	122
B. LETTER OF PERMISSION	123
C. INFORMED CONSENT FORM	124
D. CHANGE ASSESSMENT TOOL.....	126

E. "BECOMING A CONFERENCE" DOCUMENT	130
F. CHECKLIST TO ASSESS FINANCIAL ACTIVITIES IN NONPROFIT ORGANIZATIONS.....	133
G. CRITERIA FOR LOCAL CONFERENCE STATUS APPLICATION.....	136
REFERENCES	146
VITAE.....	154

LIST OF TABLES

1. Major Images of the Church Discussed by Theologians	19
2. Map of Zambia Showing the Location of Western Province	62
3. A List of Past Presidents of West Zambia Field	84
4. Key for Interpreting the Assessment Scores.....	89
5. What Church Members, Employees, and Leaders Want to See in the Field	96
6. Showing Resources Needed in Execution Work	109

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CHAPTER 1

GENERAL INTRODUCTION

The Southern Africa-Indian Ocean Division (SID) of the Seventh-day Adventist Church consists of eight unions, which are divided into 42 local conferences and mission fields. The geographical territory of the SID, which lies south of the equator in the sub-Saharan Africa region, comprise 22 countries, namely, Angola, Ascension Islands, Botswana, Comoro Islands, Kerguelen Islands, Lesotho, Madagascar, Malawi, Mauritius, Mayotte Islands, Mozambique, Namibia, Reunion, Rodriguez Islands, Sao Tome and Principe, Seychelles, South Africa, Swaziland, St. Helena, Tristan da Cunha Islands, Zambia, and Zimbabwe. According to the 2009 *Seventh-day Adventist Yearbook*, this region comprised a population of 153,785,000 of which 2,253,731 were baptized members of the Seventh-day Adventist Church.

This southern Africa region is ravaged by high incidences of poverty, diseases (e.g. Malaria and HIV/AIDS), draughts, and poor economies (except for Botswana and the Republic of South Africa). Although the region is currently free from war, there is still a high level of population emigrations due to economic disparities between countries.

Out of the eight union organizations, only three (Southern Africa, Zambia, and Zimbabwe) have attained union conference status, which signifies church organizational, spiritual, and resource management maturity. In addition to this, the Division's 23 local mission field organizations have not yet attained conference status. Some of the major hindrances to attaining this desired status are a lack of

understanding among the organization leaders of what constitutes conference status and poor resource management. While it is the goal of the Southern Africa-Indian Ocean Division to see that all the union missions and local mission field organizations attain conference status at the earliest possible time, the rate at which these organizations are progressing toward this goal shows that this goal will not be realized. Indications seem to show that left to themselves, these organizations' progress toward conference status may never be realized. It is for this reason that in 2005 the SID set a goal of bringing all these entities to this required level of maturity by the end of 2010 (see the schedule in Appendix A). To ensure that progress is made towards attaining this goal. Pastor Passmore Hachalinga, one of the Division's two Vice Presidents, was tasked with the responsibility of promoting conference status and conducting preliminary assessment exercises toward conference status for these entities. As the five year period (2005-2010) nears completion, only two mission fields (Central Malawi and North Botswana) qualified for and have been organized into local conferences. No union mission organization has so far qualified for conference status during this period. This reveals a serious challenge in the area of church organization administration in the SID.

During the course of promoting the attainment of conference status, it came to light that many church organization leaders do not understand what constitutes conference status. There is no material available for training church leaders along this line of responsibility. There are also no strategic plan documents that have been developed to adequately prepare and move these organizations towards conference status. It is therefore necessary that something be done to meet this important and urgent need. This project seeks to address this critical need.

Statement of the Problem

The goal of the Southern Africa-Indian Ocean Division is to bring its five union missions and 23 local mission fields to conference status by 2010. Dates for achieving this goal have been set for each organization (see Appendix A). Despite extensive promotion and coaching exercises from the Division personnel since 2005, as mentioned above, only two mission fields have so far qualified for conference status. Zambia Union Conference, for example, has five local mission fields which are expected to attain conference status. Although two of these local mission fields applied for the status in 2006/2007, they did not meet the Division's qualification. Meanwhile a fifth mission field was created in 2007, due to the rapid increase in the number of baptized church members in the Zambia Union, which is now serving more than 600,000 baptized persons. The unlikely probability that any of these mission fields in the Zambia Union Conference (and in other unions in SID for that matter) will achieve conference status on the predicted time table requires that the SID develop specific strategic plans to help them achieve this goal. This dissertation project proposes a strategy for transforming the West Zambia Field.

Justification for the Project

Baptized church membership growth rate in SID averages 5 – 7 percent per annum. This makes it one of the fastest growing Divisions of the General Conference of Seventh-day Adventists worldwide. Unfortunately, this explosive membership growth does not translate into an equivalent financial growth and organizational self-support. Although most union organizations and local mission fields operate using financial resources generated locally, the management of these resources falls far short of the required levels. This is evidenced by the prevalence of poor annual auditors' opinion reports. There is also a high turnover of administrative and

departmental leadership in most organizations. This is due to unsatisfactory quality of organizational administration and management especially at local mission field levels. A situation of this kind falls far short of the Division's requirement for the attainment of local conference status for mission field organizations. Most of the administrators serving at these church organization levels lack administrative skills and experience in managing such organizations. There is also a serious lack of adequate strategic plans to move mission field organizations toward conference status. This project dissertation is intended to develop a strategy to transform the West Zambia Field to conference within a predicted period. It is further hoped that this strategy will be applied to other mission field organizations in Zambia Union Conference and SID respectively.

Expectations from this Project

In order to fulfill the expectations of this project, this dissertation project paper begins with a focus on enhancing leadership transformation which should lead to organizational transformation of the mission field to conference in a timely manner. It is hoped that this project will enable mission field leaders to experience personal growth and learning (Senge, 2006) to ensure the provision of effective organizational leadership and church management. The transformation of West Zambia Field to conference status will increase the number of local conferences in the Zambia Union of the Seventh-day Adventist Church and thereby directly increase the organizational strength of the Zambia Union. The field's transformation will also increase and stabilize the field's service delivery capacity to its workers, church members and other lower institutions in its territory. Conference status will also lessen West Zambia Field's dependence on outside help and strengthen its capacity to evangelize its region, as well as give effective support to the worldwide mission of the Seventh-

day Adventist Church. Overall, the project should provide a model for church leadership and organizational transformation which shall be applied to other local mission fields in Zambia Union Conference and SID territories respectively.

Delimitations

While there are 23 local mission field organizations in the SID which still need to attain conference status at the moment, this project focuses on the West Zambia Field organization. The study follows a case study approach with the hope of making a detailed analysis of the external and internal aspects of the West Zambia Field region (Babbie 1999, p.260; Cooper & Emory 1995, p.116). The historical, social, political, and economic aspects of Western Province of Zambia, as well as the strengths and opportunities which mission field leaders can exploit in their church organizational management will be closely examined. This project will particularly focus on the West Zambia Field administrative leadership, as opposed to targeting all the pastors, general office workers, or church membership. This is because in dealing with organizational transformation, the responsibility mainly falls on the shoulders of top management.

A focus on the West Zambia Field's top management also recognizes that the organizational transformation of the mission field to conference takes place at this level of church organization and not at the local congregation church level. So, for the transformation to be achieved, it largely depends on what the leadership at the mission field level does. Another delimitation imposed here involves the realization that if this project dissertation is to be as precise as possible, it needs to focus on a smaller area and not be too extensive in coverage. Finally, the implementation of the project's strategic proposal will also be the responsibility of the leadership at this

organizational level if it is to be successful, while the Division and union leadership provide guidance and supervision.

Limitations

Due to this project's focus on the local mission field leadership, it is therefore beyond the scope of this project's methodology to concern itself with all of West Zambia Field's stakeholders, such as the pastors and the church members. The available time for doing this project imposes additional limitations to how much can be dealt with while ensuring that sufficient attention is given to the demands of a doctoral-level research project. Because the study is being done in the course of doing other regular employment duties requiring travel to other territories of the Division field, this creates undeniable time constraints. The restricted period provided for completing this project also presents another limitation which hinders a possibility of seeing that the developed strategy yields the expected results following its implementation. Therefore the long term effectiveness of this project's strategic proposal remains to be seen in its future implementation.

Methodology

A brief mention of the methodology used in this project is appropriate at this stage. As this study is done within the Christian ministry leadership concentration, it is therefore notable to find that this project addresses a church ministry-related need prevailing in the SID territory. While the foundational information for this project was obtained through document analysis, data collection for Chapter Five was done through the use of both the qualitative and quantitative methodologies. Since the SID is a section of the Seventh-day Adventist Church organization worldwide, this project document also presents a theological foundation. In Seventh-day Adventist

ecclesiology, the concept of church organization is built on four constituent levels, namely, local congregation, local mission field/conference, union mission/conference, and the General Conference. Beginning with the local congregational level, the decision making process conducted in its constituent assemblies is by representation of the members who constitute the stakeholders of each respective organizational level. Such a church organizational structure is believed to be built on clear biblical principles. The local mission field level is the focus of this project.

Design of the Project

This project dissertation consists of six chapters. Chapter One presents the general introduction. Chapter Two gives the biblical and theological foundation for church organization transformation. A review of the development of the New Testament church is provided in this chapter, examining the stages of the church organization development from the apostolic period to the present. A review of the biblical teaching of the images of the church helps to reveal God's provision for the church's organization structure's flexibility while pursuing its mission in the world. Both at personal and at organizational levels, the church is expected to experience growth until it reaches maturity, "attaining to the whole measure of the fullness of Christ" (Ephes 4:13). It is within this framework of growth that a transformation of a mission field to conference is expected to take place. This chapter concludes with a historical/theological foundation of the Seventh-day Adventist Church.

Chapter Three presents a review of the relevant literature referred to in this project. Books, journals, and other documents which provide contextual, historical and organization developmental processes are examined. Literary sources on organization and leadership theories, organizational culture and change, and organizational transformation and effectiveness, as well as managing and leading

change interventions are explored. Other literary sources on strategy development, execution and organizational assessment are incorporated in the rest of the project dissertation's proceeding chapters.

Chapter Four examines the history, geography, and political development of the Western Province (Barotseland) of Zambia. The impact of changing social, economic, and political structures in the province and how it has affected this region is surveyed. These changes shed light on how the external environment impacts on the operations of the West Zambia Field. Chapter Four also reviews the beginning and development of the Seventh-day Adventist Church in the Western Province of Zambia from the early twentieth century to the present.

Chapter Five documents the assessment exercise conducted in the West Zambia Field. The implementation, outcomes, and the interpretation of the assessment scores are presented. Then a reflection on the field's proposed transformation is provided using organizational change theories. The latter half of the chapter presents a strategic proposal for transforming the field to conference in a timely manner. The proposed strategic steps suggest how the mission field organization can be transformed and how the assessment exercise for analyzing whether the goal has been realized should be done.

Chapter Six provides the general summary, conclusions, and recommendations for the entire project. This is followed by appendices and the reference list.

CHAPTER 2

THEOLOGICAL FOUNDATION FOR CHURCH ORGANIZATIONAL TRANSFORMATION

Introduction

This chapter presents a theological foundation for church organization. The first section focuses on the development of the church in the apostolic period. Particular emphasis is given to the preaching and ministry of Jesus as the foundation of the church. The essential nature and structure of the church organization in the post-Easter period is explored, followed by the ongoing development of the church as presented in Acts and the Epistles. A brief look at church organization in the period after the Apostles concludes the first section. This section looks at the use of images of the church in presenting the theology of the church in the New Testament, as models for organizational flexibility.

The second section of this chapter looks at the theological and missiological bases for the establishment of the Seventh-day Adventist organization. Reasons which necessitated the formation of the Seventh-day Adventist organization after the 1844 disappointment are presented. The rise of local conferences and their continuing role in Seventh-day Adventist organization are examined in order to showcase their contribution to the effective fulfillment of the mission of the church to the world.

The Development of the New Testament Church Organization

Jesus the Founder of the Church

One of the strongest evidences of Jesus' powerful and lasting influence of His ministry is the existence of the Christian church. Burns (1978, p. 454), a noted leadership expert, states that "the most lasting tangible act of leadership is the creation of an institution." To ensure that His ministry continued after His return to heaven, Jesus announced to His disciples His plan for the future building up of His church (Matt. 16: 18). However, the origins of the church are not just found in this statement, but in the whole history of Jesus' life and ministry; that is, "the entire action of God in Jesus Christ, from Jesus' birth, his ministry and the calling of disciples, through to his death and resurrection and the sending of the Spirit to the witnesses of his resurrection" (Kung 2001, p. 76).

Commenting on the formal action Christ took to establish His church as recorded in Mark 3:13, 14, White (as cited in Jones 1996) says, "The first step was now to be taken in the organization of the church that after Christ's departure was to be His representative on earth" (p. 78). But Jesus did not immediately separate those who followed Him from the rest of the Jewish nation. Kung points out that such a step if taken during His ministry would have weakened His ministry. "Not until Jesus is risen from the dead do the first Christians speak of a 'Church'. The Church [and in this sense the new people of God] is therefore a post-Easter phenomenon" (Kung 2001, p. 73).

Scholars (Jones, 1996; Kung, 2001; McIver & Roennfeldt, 2000) are in agreement with regard to the necessity of the church organization for service. For instance, Jones (1996) says that Christ is the author of organization in the universe and in His church. He established and organized His church for sharing the gospel

with the world. Through the church He reveals the fullness of His love. In His church, which is the embassy of His kingdom, we are sheltered from Satan's power and restored to the image of God. The church is God's visible family, whose fellowship and activities are to reflect the heavenly society of which it is a part.

It is noteworthy that even when Jesus talked about the establishment of the church during His ministry, He did not give details about the form of organization it was to take once established. Neither did He give guidelines of the kind of officers that were to be appointed to provide leadership and service, although He taught servant leadership to His disciples (Matt 20: 25-28). Such leaders would be appointed when need dictated so.

A theological definition of the church is something that appears fluid in the Scriptures. Jones (1996) acknowledges that "there is a multitude of symbols that the Bible uses to describe the church. These symbols include the church as the temple, the bride, the body, the sheepfold, the army and a city set on a hill" (p.13). Some major symbols or images of the church are discussed in detail later. Jones (1996) however provides the following definition, "The Christian church is the communion of all Jesus' believing disciples, in whose hearts the Holy Spirit is reigning and who are committed to sharing the everlasting gospel with their fellow human beings" (p. 4). For this the disciples constituted the nucleus.

Dederen (2000, p. 25) conceives of the church in at least two ways—a community of believers in a specific locality and a wider geographical area denoting the universal church. Avery Dulles (1987) analyzes the applicability of images to these aspects of the church. He writes, "These images suggest how it is possible for the Church to change its shape and size without losing its individuality. They point to a mysterious life principle within the Church and thus harmonize with the biblical and

traditional doctrine of the indwelling of the Holy Spirit" (p. 25). Images provide models for church organization transformation.

The Church as a Regional Body of Congregations

Dederen (2000) makes it clear that "the local congregation is not regarded as merely a part of the whole church, but as the church in its local expression. The whole is in the part. The local visible ekklesia is the whole church expressed locally in a particular time and space" (p.542). The local congregation is the first appropriate expression of the body of Christ. A single individual believer, apart from the body of believers in a given local context may not sufficiently represent the church as the body of Christ. Kung (2001) rightly indicates that "In the New Testament the word ekklesia is used to describe the various communities in their different localities, and both singular and plural forms are variously used" (p.85).

With both negative and positive organizational consequences, it is important to recognize Dulles' (1987) point when he says, "The mysterious character of the Church has important implications for methodology" (p. 18). For instance, Staples (1999) views apocalyptic eschatology as a dominating factor in contemporary Adventism. "There is great seriousness about the task of spreading the message and preparing for the great events of the last day, but the emphasis may be more on going out than attracting into the community" (p. 66). Although Oliver (2000) too observes this leaning of Adventism towards what he calls the "herald model," he suggests that Adventists should not only consider models of the church which describe what the church should do (missiological view), but also those models which describe what the church is (ontological view).

Church Organizational Structure for Mutual Financial Support

In considering His relation to the church, Jesus' ministry was not restricted to one locality such as a town or region. Gospel writers tell us that Jesus traveled from one town and village to another (Matt 4: 23-25; Luke 8: 1). When disciples capitalized on His popularity to keep Him where people sought after Him, Jesus demanded that they move on to other places so He could preach there too (Mark 1: 37-39). From the time Jesus left His hometown of Nazareth, there was no single place He could call home (Luke 9: 58). As such He was a man for all people everywhere, Jews and Gentiles. This prefigured the future extensive nature of the church organization.

To carry out His ministry Jesus depended on the support of friends and followers (Mark 11: 1-6; Luke 8: 3). Such support became evident at several instances in the ministry of Jesus. Mary anointed Jesus in preparation for burial with her perfume (John 12:3, 7); for His last supper Jesus and His disciples met in a borrowed upper room in Jerusalem (Luke 22: 8-12). When He died He was executed on Barabbas' cross (Matt 27: 26), and buried in Joseph's tomb (Matt 27: 60).

The ministry of the apostles followed the same principle. In Jerusalem, the believers shared their means among themselves. Those who owned houses and lands from time to time sold them and brought the money from the sales and put it at the apostles' feet for distribution to anyone as he had need (Acts 4: 32-37). This financial support was not sourced from the believers in Jerusalem alone, but it came from other regions further away when necessary. The apostle Paul was instrumental in encouraging believers in such places as Macedonia, Corinth, Galatia, and Philippi to contribute to the welfare of the believers in Jerusalem (Rom 15: 27; 1 Cor 16:2; 2Cor. 8-9). Paul himself was also a beneficiary of the generosity of other believers (Phil 4:

18). He made it clear that the generosity of the believers in giving support of those preaching the gospel was an obligation required of all churches. This was one of the areas where scattered congregations of believers demonstrated their relational unity through the mutual support of those who preached the gospel (1Cor 9:14). Such a practice became a model of financial support everywhere the church existed.

Theological Foundation for the Adventist Church Organization

God wants His church to be organized in an orderly way (1Cor 14: 33, 40). The Seventh-day Adventist Church Manual (2005: 26) indicates that "among Seventh-day Adventists there are four constituent levels leading from the individual to the worldwide organization of the work of the church." The second level, the local mission field/conference, a united and organized body of churches in a state, province, or territory constitutes the focus of this study.

The Use of Models/Images to Define the Church

When the Adventist Church was first organized, Mustard (1987) observes that:

It is not surprising, in view of the eschatological nature of their mission, that Seventh-day Adventists looked for motifs in biblical apocalyptic literature which would assist in articulating their understanding of the nature of the church. The remnant motif was expressive of the fact that Seventh-day Adventists saw themselves as the church in the last generation of history before the return of Christ. [Mustard notes that there were other figures applied to the Seventh-day Adventist Church such as] "a school, an army, and a fort." (pp.212-213)

Staples (1999) found that "when the twin foci of Christology and eschatology are held in balance, as in an ellipse, there is concern for what the church is—corporate life 'in Christ' as a practical expression of the gospel—as well as for the task of bearing the message to the world" (p. 62). At the time of the movement toward re-organization in the late nineteenth century, Jones and Waggoner (Oliver 1989) tried to bring a balance to Adventist ecclesiology. Oliver says that "he [Waggoner] asserted

that the local church was to be the basic unit and standard of organization" (p.234). This was because Jones and Waggoner emphasized Christology for the model of organizing the church. "Not only was Christ head of the body, but the head and the body were considered as one. Christ was depicted as the church and the church as Christ" (Oliver 1989, p. 232). The Adventists pioneers and theologians were seeking a theological foundation for the development of their church organization.

One study (Rice, 2002) has proposed the use of another image, the "Christian community," for understanding the church. Rice (2002) says that "community is the most important element of Christian existence. Believing, behaving, and belonging are all essential to the Christian life, but belonging is more important, more fundamental than the others. But the spirit of Christian community overall is best expressed by the symbol of family" (pp. 6-7). Rice (2002) emphasizes that "Christ's saving work culminates in the establishment of a community that bears his name and embodies his love. Consequently, no one can be a Christian, not in the full and fundamental sense, and not be part of the church. Christianity is not just a matter of believing and behaving, it is a matter of belonging, too, and belonging is the most important element of all" (p.23). This view of the church as a community has been criticized for displacing the elements of belief (Canale 2004, p. 25).

A tendency to overlook certain images of the church has been common in Adventism at times. Mustard (1987) points out how early Seventh-day Adventist pioneers almost ignored the metaphor of the church as the body of Christ. However, he suggests that "the theological basis which under-girded Seventh-day Adventist order developed in response to the changing situation in the church and in the world, and expressed itself in various fashions. It was essential that the form of organization

be adjusted from time to time in order that it might remain appropriate to present needs" (p.215). Organizational flexibility hopefully provides priority for mission.

Oliver's earlier criticism of the ecclesiology of A.T. Jones and E.J. Waggoner mentioned above is worth noting again. Oliver (1989) says, "Their greatest omission, however, was the result of their failure to recognize that the church is not wholly, nor only, a theological entity. They did not address the church as a sociological entity" (p. 239). Jones and Waggoner are also accused to have failed to take into consideration the impact of sin on the church and its structures. This is an aspect which White (1911) takes into consideration when she says, "Enfeebled and defective as it may appear, the church is one object upon which God bestows in a special sense His supreme regard" (p. 12). Yet, for Jones and Waggoner, Oliver (1989) argues, "The church comprised people who were living without sin" (p. 240).

Oliver (1989) further advances his criticism:

Regardless of the role of the Holy Spirit in life of the church; however, a human organization needs a system of checks and balances. Idealistic organizational forms which deny the presence and impact of sin are inappropriate, even for the church. Structures should take into account the ecclesiological and sociological dimensions that are integral to the church. But they are appropriate only if they are able to accommodate the impact that the fallen nature of man and freedom of choice has upon all social institutions. (p.240)

Pragmatic Reasons for the Establishment of the Adventist Church

Just like in the early church, one area where the Seventh-day Adventist church sought to exhibit unity is in the mutual sharing of financial resources for the support of the mission of the church. Before a system was put in place for remunerating ministers, Knight (2001) contends that the need to share financial resources was a key issue for the Seventh-day Adventist church that necessitated church organization. Lately Johnsson (1995) also observed that while tremendous membership growth in financially weaker regions may appear to be a threat to the unity of the church, yet

this creates a greater opportunity for keeping the church united. He (1995) argues, "Christianity isn't socialism—we shouldn't strive toward the impossible goal of bringing Adventists everywhere to the same economic level. Just as in any family some members will be more successful financially than others for a variety of reasons, so in the world Adventist family differences will remain among us until the Lord comes" (p.83). But how should economic variation be managed in Seventh-day Adventism?

Some scholars (Bradford 2000; Matandiko 2003) argue that stewardship responsibility goes beyond just supporting the mission of the church; it constitutes an act of worship. Lee (2003) maintains that "the stewardship of money is inherent to the life of faith. A non-giving Christian is an oxymoron. Giving is to be encouraged, cultivated and invited. Giving is good for the soul!" (p.165). In the Seventh-day Adventist Church, "local churches remit 100 percent of the tithe contributed by the members to the conference or mission. These associations of churches forward one tenth of the tithe received to the unions which are groupings of conferences" (Bradford 2000, p. 666). Local mission fields/conferences are the basic level at which the remuneration of ministers of the gospel is done. The process of sharing resources continues up to the General Conference level of the Seventh-day Adventist Church, giving all members everywhere the opportunity to be involved in the support of the world church. The employment of gospel ministers and granting of ministerial credentials also starts at the local mission field level of church organization, the focus of this study project.

Some Major Biblical Images of the Church

Before addressing the matter of organizational transformation in earnest, it is vital to understand the nature of the church from a theological point of view. The

church is essentially a New Testament phenomenon. Thus, the New Testament writings form the theological context for understanding the church. Primarily the Pauline letters develop an in depth theology of the church. Paul speaks of the church using images or metaphors. Dulles (1987) points out that "the Bible, when it seeks to illuminate the nature of the Church, speaks almost entirely through images, most of them evidently metaphorical. Ecclesiology down through the centuries has continued to meditate upon the biblical images" (p.19). Minear (1960, p. 20) lists as many as 96 such images. Dulles (1987) acknowledges that it is "difficult to draw a line between proper and metaphorical usage" (p. 19) of these images. However, the usefulness of these images/symbols is in the holding together of the large and continuing society of believers.

It is beyond the scope of this project to analyze all the individual images listed in the New Testament. Since there is already an accepted separation of major and minor images, the focus here will be on the major images. For a detailed discussion of all the images see Minear (1960). It should be noted however that there is no consensus among theologians with regard to the list of the major images. The table below illustrates this point by looking at a brief selection of images referred to by some theologians.

The analysis of images which follow below focuses on those images that appear more frequently in Table 1. A brief discussion is given to the few images that are frequently mentioned in the table.

Table 1

Major Images of the Church Discussed by Some Theologians

AVERY DULLES	BARRY OLIVER	BRIAN D. JONES
Institution	Institution	God's Family
Mystical Communion	Sacramental	God's People
Herald	Mystical Communion	Christ's Bride
Servant	Herald	One Body [of Christ]
	Servant	Called out People
RAOUL DEDEREN	GEORGE E. LADD	SEVENTH-DAY ADVENTIST BELIEVE
Body of Christ	People of God	Body of Christ
Bride	Israel	Temple
Temple	Temple of God	Bride
People of God	Eschatological People	Jerusalem above
	Fellowship	Family
	Elect	Pillar and Foundation
	Saints	An army
	Body of Christ	
	Believers	
HANS KUNG	PAUL MINEAR	RUSSELL STAPLES
People of God	People of God	Family of God
Creation of the Spirit	New Creation	Life Boat or Ark
Body of Christ	Fellowship	Body of Christ
	Body of Christ	
HERMAN RIDDERBOS	TITE TIENOU	
People of God	Like a family	
Body of Christ		

The Church as the Body of Christ

Ridderbos (1992) regards this image as the most typical description of the church given by Paul. There are at least two senses in which this image is understood

as used by Paul. Ridderbos (1992) and Staples (1999) take the position that this image/symbol is used in a literal sense. Others theologians (Ladd 1993; Seventh-day Adventist Believe 2005) understand the usage made here to be metaphorical. However, Minear's (1960) "flexible and elastic" (p.173) view seems to be the best application here.

With regard to application, some theologians (Ridderbos, 1992; Ladd, 1993) take the view that the image of the church as the body of Christ refers to the relationship between Christ and the church, while others (Seventh-day Adventist Believe, 2005) see it to apply to the relationship between members of the Church. A third view (Kung, 2001; Staples, 1999) conceives this to mean the relationship between Christ and the church as well as between the members themselves. Minear's (1960) flexible and elastic view therefore seems to be the best application here.

The Church as the People of God

The view of the church conveyed by this metaphor is that the church is the continuation and fulfillment of the historical people of God that in Abraham God chose to belong to Him, from all peoples and to whom He bound Himself by making a covenant and the promise (Ridderbos, 1992). Jones (1996) also states that "the church before the Cross was the communion of God's called-out, Spirit-directed people who believed in the saving work of the coming Messiah" (p. 4). Dederen (2000) agrees that in the New Testament the church is perceived as the continuation and consummation of God's covenant community. Hence the church brought into being by Christ is viewed as a vital extension of Himself. Here the invisible boundary which separates the people of God from all other people is drawn and redrawn by God alone through the mysterious movement of His grace (Minear, 1960). Therefore the term "people of God" may be treated figuratively and not literally.

There is however both a continuity and discontinuity in the application of this image to the historical people of Israel. The continuity exists in the sense that neither Jesus nor his disciples withdrew themselves from the Israelite community during their early ministry. Kung (2001) indicates that "the fellowship of Jesus' disciples even after Pentecost appeared to be no more than a religious party within the Jewish nation: 'the sect of the Nazarenes' (Acts 24:5; cf. 24:14; 28:22)" (p. 107).

Commentators (Kung, 2001; Nichol, 1980) highlight the fact that the disciples of Jesus saw themselves as the true Israel. Kung (2001) continues, "Thus the true and new Israel was already realized within the old; externally little by little different, inwardly already very different, but still waiting for the metanoia [repentance] and the faith of the whole people of the promise" (p. 109). Such practices as baptism, the communal service of prayer, the communal eschatological meal of the community, having their own leaders, and being a living fellowship of love all indicated a preparation for separation from Judaism. Kung (2001) notes that "the community was...well prepared for this process of liberating itself from Judaism. The process was begun by the development of a Christianity freed from Judaic laws, and, after a few decades, completed by the destruction of Jerusalem and the ending of the temple cult" (p. 111).

The application of the image, the church as the people of God, came into effect after the majority of the Jews rejected the message of Jesus and that of his disciples. The new people of God, thereafter, include the mixed Christian community of Jews and believing Gentiles (2Cor 6:14-16; 1Pet 2:9, 10; Rom 9:25, 26), (Dederen, 2000; Ladd, 1993; Minear, 1960). By taking over the venerable Old Testament title of "ekklesia of God" for themselves, the disciples had already in practice applied to

themselves the basically interchangeable titles of "Israel" and "people of God" (Kung 2001).

Ridderbos (1992) states that "the new definition of the essence of the church as the people of God stands first. It is not the natural, national, or ceremonial prerequisites that are decisive here. What counts is to be of Christ, faith, sharing in the gifts of the Spirit" (p. 334). God claims the church to belong to Him and He belongs to the church (Dederen, 2000; Ladd, 1993). Flexibility and development of God's community is seen here in the development of a new people out of the Jews and Gentiles.

The Church as a Family

The book, *Seventh-day Adventist Believe* (2005), portrays the richness in the use of this metaphor in representing the church. There is a vertical unity between the church in heaven and the church on Earth making one family (Eph 3:15). Baptized Christians are called children of the heavenly Father (Gal 3:26-4:7). On the horizontal level they relate to one another as brother and sister (Jam 2:15; 1Cor 8:11; Rom 16:1). This family is characterized by fellowship (Phil 1:5). As a family the caring church reveals love, respect, recognition, and acknowledgement of each other. It also implies respectful accountability to spiritual parents and spiritual oversight for brothers and sisters. Staples (1999) summarizes, "It is clear from the testimony of Scripture that the family occupied a prominent place in both Israel and the Christian church in transmitting the heritage of belief and in socializing the young and preparing them for the responsibilities of the religious community and of society at large" (p. 113).

Jones (1996) defines further the nature of God's family, the church: "The Christian church is the communion of all Jesus' believing disciples, in whose hearts the Holy Spirit is reigning and who are committed to sharing the everlasting gospel

with fellow human beings" (p. 4). By the same token, Rice (2002) maintains. "community is the most important element of Christian existence" (p. 6). He goes on to say that "the spirit of Christian community overall is best expressed by the symbol of family....The family church, where belonging has priority, reaches out in love to embrace others within its fold and finds its highest expression in a celebration of unity and mutuality" (Rice, 2002, p.7).

African Christian theologians such as Tienou have sought to represent Christianity in Africa using indigenous symbols. The "family" metaphor has been seen to be the most appropriate one to use. Unfortunately, challenges do exist with the use of this metaphor in that the African view of the family includes the unborn, the living, and the dead ancestors. Therefore, in order not to distort the message of Scripture, Tienou (1993) suggests that the church should rather be conceived as being "like a family" (p. 162), since family solidarity is very important in African context.

The Church as the Temple

The image of the church as a temple allows us to see the church as a building, the temple of God in which the Holy Spirit dwells. Jesus is building's "chief cornerstone" (1Cor 3:9-16; Eph 2:20). Jesus had spoken of the formation of His church as the erection of a building (Matt 16:18). This metaphor also conveys the dynamic growth of the church. As Christ is the "living stone," believers too are called "living stones" being built into a "spiritual house" (1Pet 2:4-6). The universal church, consisting of both Jews and Gentiles is the temple of God in which He dwells (Eph 2:21, 22).

Each person is involved in the building of God's temple. The quality of material used in building will be tested at the Day of Judgment (1 Cor 3:12-15). This metaphor of God's church as a temple also helps us to understand that physiological

bodies of believers, just like local congregations, such as the church at Corinth, are the dwelling place of God, the Holy Spirit. This emphasizes the fact that the human body as well as the congregation of believers, temples of God, are holy (1Cor. 3:17), (Dederen, 2000; Ladd, 1993; Seventh-day Adventist Believe, 2005).

The Church as the Bride of Christ

The image of the church as the bride of Christ emphasizes the unity of the believers with Christ (Seventh-day Adventist Believe, 2005). In his parables Jesus used the wedding imagery, though without explicitly identifying the bride (Matt. 25:1-13; cf. 22:1-14), (Dederen, 2000). Jesus not only speaks of His unity to the local church but to the universal church as well (Eph 1:22; 3:10, 21; 5:23, 27, 29, 32). Paul speaks of having betrothed the church to Christ (2 Cor 11:2). Jesus loved the Church that He sacrificed His own life to sanctify it (Eph 5:25). Christ's second coming is described as the marriage supper of the lamb, with the church as having made herself ready (Rev 19:7-9; Stefanovic 2002). Nichol (1980b), however, applies this image to the New Jerusalem.

Jones (1996), on the other hand, says that "the metaphor of the church as Christ's bride runs like a thread of gold throughout Scripture. This is to indicate the sacredness, affection, strength, and fruitfulness of Christ's union with his people" (p. 9). Barclay (as cited in Jones 1996) says, "In the marriage of Jesus and the Corinthian Church he [Paul] is the friend of the bridegroom. It is his responsibility to guarantee the chastity of the bride, and he will do all he can to keep the Corinthian Church pure and a fit bride for Jesus Christ" (p. 10).

The Images as Presented by Some Theologians

The list of major images of the church given in the study by Oliver (2000) resembles that of Dulles (1987). Their lists include the institution, sacrament, mystical communion, herald, and servant models. An analysis of these models done by Clowney (1993) found that "when Avery Dulles designates the major models in Roman Catholic ecclesiology, he does not work directly or exclusively from the scriptural metaphor. . . . He sees these models as representing different mind-sets having wider application than to ecclesiology" (p. 78). Dulles (1993, p. 79) develops the models with a view to serving the cause of Roman Catholic ecumenical dialogue. Clowney (1993) found that "Dulles too traces a somewhat similar development [to Kuhn's paradigm shifts] in the history of Roman Catholic ecclesiology" (p. 78).

As noted earlier, Oliver (2000) found that Seventh-day Adventists have tended to confine their understanding of the Church too often to the herald model; the task of the Church "to take the gospel to the world;" to "finish the work." While he admits finding it difficult to select one model to define the Seventh-day Adventist Church, Oliver suggests that if the Seventh-day Adventist Church wants to understand itself better, it must consider models of the church which don't only describe what to do, but which also describe what the church is. However, a correct understanding of what the church is, as well as what it is supposed to do, can only be obtained from the Scriptures, and not from observing what the church says about itself based on what it does or what representations it has given of itself in its historical development, as Dulles (1987) and Oliver (2000) indicate.

The Role of Biblical Images for Church Organizational Flexibility

The Church as an Organism or Dynamic System

The brief survey of the images of the church conducted above has revealed how the multiplicity of images/models seeks to present a comprehensively dynamic view of the church. Minear (1960) explains how this is useful:

So there is much about the character of the church to which the church itself is blind. Our self-understanding is never complete, never uncorrupted, never deep enough, never wholly transparent. In every generation the use and re-use of the Biblical images has tried to learn what the church truly is so that it could become what it is not. For evoking this kind of self-knowledge, images may be more effective than formal dogmatic assertions. This may well be one reason why the New Testament did not legislate any particular definition of the church and why Christian theology has never agreed upon any such definition. (p. 25)

The models which are derived from non-scriptural sources, including tradition, do not give a comprehensive definition of the church either. Dulles (1987) admits:

Because images are derived from the finite realities of experience, they are never adequate to represent the mystery of grace. Each model of the Church has its weaknesses; no one should be canonized as the measure of all the rest. Instead of searching for some absolute best image, it would be advisable to recognize that the manifold images given to us by Scripture and Tradition are mutually complementary. They should be made to interpenetrate and mutually qualify one another. None, therefore, should be interpreted in an exclusive sense, so as to negate what the other approved models have to teach us. (p.32)

A recent study (Herold & Fedor, 2008, p. 132) concluded that in the use of these models to reflect the flexible approach which should be utilized both in seeking to understand and to transform the church, "the search for the one 'right' approach to change or the one 'right' type of change leader is futile." Rather, Duck (1993) maintains:

An organization, like a mobile, is a web of interconnections; a change in one area throws a different part of balance. Managing these ripple effects is what makes managing change a dynamic proposition with unexpected challenges. . . . Managing change means balancing the mobile; the question is how to do it. One way is to depend on managers scattered throughout the organization to have a shared awareness of how the various parts need to interact and for everyone to

trust that this general perception will ultimately pull the organization together." (pp. 73. 74-75)

Changing People as a Means for Changing Organizations

Because of the dynamic nature of organizations, changing people is the only way to change organizations. In a study by Black and Gregersen (2008), they found that "between 50 - 70 percent of all strategic change initiatives fail" (p.xxv). One of the reasons for this, Covey (in the forward to Black and Gregersen's book, 2008) says. "Because trying to impose change from the organization onto the individual doesn't work in a more global and sophisticated world. You have to work from the inside out" (p. xxiv); that is, from the individual to the organization. Black and Gregersen (2008) emphasize that "lasting success lies in changing individuals first; then the organization changes only as far as or as fast as its collective individuals change. Without individual change, there is no organizational change" (p. 1). It is the argument of this dissertation that the surest way to transform a mission field to conference is by changing its people and its leaders in particular.

Do people change? Yes they do. Gillespie (1991) asserts, "It is obvious that people change" (p. 1). Gillespie (1991) found that:

Whether a gradual change, a sudden emotional experience, a changing of allegiance, or a turning from self to others or God, conversion [change] is a vital force in life. . . .Religious conversion has many definitions and throughout history the meanings have shifted as the need to explore yet another dimension of the process of change is felt. It plays a significant role in the construction of personal identity, pointing a life in a particular direction, giving it an aim, giving it new meaning and purpose. (p. 60)

Conversion as an Aspect of Human Change

With regard to the process of bringing about this human change, secular and religious views slightly differ. Covey (cited in Black and Gregersen, 2008) says:

It is not only possible but vastly more rewarding to help individuals see the need for change, empower them to make the necessary moves, and encourage and

support them through the finish. In turn, they can then repeat the same rewarding personal change process throughout their lives. We are capable of it. We have the power of choice. We are the creative force of our own lives. We can lift ourselves out of the quicksand of past habits, past practices, however successful they may have been, and can rise to this new world challenge and magnificent new opportunities that it provides. But it all starts with one. It starts with each one of us and our relationships with one another. (p.xxiv)

While supporting the view that change/conversion is possible for people to experience, White (2006) argues that "our hearts are evil, and we cannot change them" (p.18). White (2006) further explains, "You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure" (p. 47). With regard to how this change is to take place, Gillespie (1991) found that "religious conversion experiences and identity crisis experiences involving a resolution of crisis constitute means whereby individuals may radically change at a deep and meaningful level. These changes affect the basic self, for they affect ideology, behavior, and ego processes, which are the core of a person's being" (p.191). White (2006) adds, "The change of heart by which we become children of God is in the Bible spoken of as birth" (p. 67).

Yet, why should the change/conversion of individuals and consequently of organizations be necessary? Black and Gregersen (2008) found that "in almost every organizational or individual case, change starts with a history of doing the right thing and doing it well. Then, often unexpectedly, something happens: the environment shifts, and the right thing becomes the wrong thing" (p. 16). The Bible provides an example from the time of the Judges, saying, "In those days Israel had no king; everyone did as he saw fit" (Jud 17:6). Then, God, not the environmental shift, demanded a change in people's ways. Acts 17:30 says, "In the past God overlooked such ignorance [sinful ways], but now he commands all people everywhere to repent."

Senge (1996) speaks of repentance (Greek – metanoia): “To grasp the meaning of ‘metanoia’ is to grasp the deeper meaning of ‘learning,’ for learning also involves a fundamental shift or movement of mind....Real learning gets to the heart of what it means to be human” (p.13). Hence, human beings are capable of experiencing change.

The purpose and importance of change in one’s life was also clearly stated by Jesus, who said, “I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit” (John 3:5). This change or conversion is not an end-goal in itself; it is a process. Change must lead to growth. The apostle Paul says, “So then, just as you received Christ Jesus as Lord, continue to live in Him, rooted and built up in Him, strengthened in the faith as you were taught, and overflowing with thankfulness” (Col 2:7). Again, he says that “the whole body, supported and held together by its ligaments and sinews, grows as God causes it to grow” (Col 2:19).

Conversion/Human Change as a Prerequisite for Organizational Change

As people experience growth and transformation, organizations too become transformed. Gillespie (1991) puts it this way: “It seems reasonable to insist that this profound change called religious conversion is a realignment of interests and attitudes containing beliefs, commitments, for people are always in movement, yet it brings an intense change affecting us where we are most affected, at the center of our being, at the core of our lives, at humankind’s center” (p. 131). How this affects organizational growth is well explained by Collins and Porras (2005) in their study of visionary companies, “Although the core ideology and drive for progress usually trace their roots to specific individuals, a highly visionary company institutionalizes them— weaving them into the very fabric of the organization” (p. 86). Therefore, as individuals change, their organizations too become transformed.

Conclusions

This dissertation argues that Jesus' preaching ministry, His death and resurrection, fulfilled the covenant hopes of the coming Messiah. The appointment of the disciples developed a nucleus for the realization of the true Israel. This nucleus became the foundation for the Christian church. Jesus' ministry and the ministry of the apostles to the Jewish people offered hope for the continuity and renewal of the people of God. But the rejection of Christ and the message of the apostles by the Jews led to the destruction of the Jewish nation and its temple-centered sacrificial cult. This however opened the door for the mission to the Gentiles (Rom 11:11; Acts 13:46).

Paul's conversion, his preaching in Jewish synagogues, and his missionary travels in Gentile lands, established centers of worship in several towns, villages, and homes in the provinces of Asia Minor. This planting of numerous congregations brought about the establishment of the regional church organizational structures. This also resulted in the expansion of the apostolic leadership circle beyond the initial twelve, and the appointment of deacons and elders with responsibility for providing unity, order, and leadership for the Christian Church. The destruction of the temple in Jerusalem and the transfer of the center of Christianity from Jerusalem to Antioch and finally to Rome, universalized Christianity in the post-Easter period.

With regard to the development of the Seventh-day Adventist organization during the nineteenth century, New Testament images/models were central to the process of providing a theological foundation. Although the specific reasons for the establishment of a church organization were slightly different from those of the early church, the essential nature of the church and the purpose for organization remained the same.

The absence of detailed instructions given by Christ on the form of organization the church was to take, and the availability of multiple images of the church in the Pauline writings provide a flexible basis of church organization structure that would be established during different periods and geo-political contexts. Scripture provides a basic framework for the type of organization the church must take and yet not so definitive as to make flexible application impossible in such diverse contexts.

This chapter has also argued that anchoring organizational transformation on individual transformation provides a workable model for on-going needed organizational changes. When Jesus devoted His short ministry to the training and transformation of the disciples, He provided a premise for the establishment of a church organization which would be open to expansion, growth, and transformation as the number of believers increased and additional leadership and new organization structural demands emerged.

The church organization and secular organizations share some certain commonalities for their existence and usefulness. While the core ideologies and purposes may differ significantly, principles which govern organizational structures are applicable to both. It is the purpose of this dissertation to make use of such principles for the benefit of the church.

It is important to note that while change is imperative for survival and progress in individual and organizational lives, the costs and effects of change are great. The process of implementing change is far from being easy and final. The components of change are multiple and it is crucial to critically identify what should be changed, by whom, and in what context. Failure to critically identify these

- important components and properly apply them during the change implementation process can make the exercise futile.

Finally, transforming West Zambia Field to conference will be used as a pilot project. It is hoped that the lessons learned from this project shall become applicable to similar projects elsewhere in the future.

CHAPTER 3

LITERATURE REVIEW ON ORGANIZATIONAL TRANSFORMATION

Introduction

Chapter Two dealt with the theological foundation of the church and the importance of organizational flexibility for effectively taking the gospel to the world. The time lapse since the apostolic period to the present demands that the church be able to adapt and thrive in different geographical environments and changing times in its service to God and humanity. In the last two millennia since the ascension of Christ, the gospel has gone to every continent on earth. In the Sub-Saharan region of Africa, where the Southern Africa-Indian Ocean Division (SID) is situated, baptized Seventh-day Adventists, among other Christians, number more than two and a half million members. With the Adventist membership growth rate of 5 – 7 percent per annum, challenges of nurturing these members continue to increase tremendously.

The General Conference of Seventh-day Adventists is continuing to reduce operating appropriations to unions and local mission fields in order to channel resources to other parts of the world where the Adventist message has not reached. The Seventh-day Adventist church organizations in SID therefore face an urgent need to attain self-support, or conference status, if they are to survive and carry on the mission of preaching the gospel to the world. This is why the SID leadership has set a goal of requiring all union missions and local mission fields to attain conference status by 2010.

One of the criteria for the attainment of local conference status states:

- The mission/field shall be expected to have given evidence over a reasonable time of its capability to operate within its own finances....The mission/field shall likewise have demonstrated willingness and ability to carry their share of financial responsibility in the denomination's world mission program as set forth in the denominational policies. (SID Working Policy B 75 05. 4, 2007-2008: 58-59)

The pace at which local mission fields in SID are moving toward this goal shows that it will be impossible to achieve this goal within the stated time. Naisbitt (2006) counsels that if you want to know how an organization is doing and where it is headed, you have to constantly check the scores of the game. At present, there is no properly formulated strategy operating in the SID to ensure that this goal is achieved by 2010. In order to address this prevailing need, it is the purpose of this project to provide a model for transforming local mission fields to conferences through the transformation of West Zambia Field of Seventh-day Adventist to conference status, which should later be applicable in Zambia Union and SID territory respectively.

The objective of this chapter is to review the literature that is relevant to organizational transformation. While this review will focus on studies that have been published in the last ten years, literary sources which may be useful for providing necessary information will also be referred to, even though they may have been published at a much earlier period.

Several studies (Mustard, 1987; Oliver, 1989; Knight, 2000, 2001, 2004, and Wheeler, 2003) provide a historical development of the Seventh-day Adventist Church organization and the importance attached to it by the church. These studies show how the organization has been able to survive and function in differing geographical contexts and periods in the church's pursuit of its mission to the world. As times are always changing, the church organization structure which has served the mission of the church during the last century and half may prove inadequate today if it

does not adapt. It is however beyond the scope of this project to provide an alternative model.

One important study (Kuhn, 1996) has shown that the world experiences paradigm/worldview shifts in the fields of science, philosophy, economics, and culture. A recent book by Black and Gregersen (2008) rightly points out that what may have been considered right previously becomes wrong today because times are changing. Although truth always remains as truth, in 1999 Guy re-affirmed the Seventh-day Adventist concept of "present truth." But how will the Seventh-day Adventist church effectively fulfill its task of preaching its "present truth" to the world if it operates through ineffective organizations? This study project suggests an answer to this question.

A Need for the Organization of the New Testament Church

One study (Ford, 1991) argued that without people nothing is possible, but without an institution nothing is lasting. In the previous chapter, Burns (1998) maintained that the creation of an institution is the lasting act of leadership. The Christian church as an institution was founded by Jesus Christ. In order for the ministry of Jesus to continue after He ascended to heaven, and to last until the time of His second coming to this earth, He had to establish the church (Matt. 16: 18). Concerning the church, Jesus stated that even the gates of hell shall not overcome it. But for an organization to last, some studies (Collins, 2001; Collins & Porras, 2005) indicate that it must have a core ideology. Articulating a core ideology is crucial to building a visionary, enduring great organization or company.

A core ideology consists of the organization/company's core values and purpose. Such "core values are the organization's essential and enduring tenets, not to be compromised for financial gain or short-term expediency" (Collins & Porras 2005,

p.73). Collins and Porras (2005) also argue that "purpose is the set of fundamental reasons for a company's existence beyond just making money" (p. 76). Collins (2001) therefore, concludes, "Enduring great companies preserve their core values and purpose while their business strategies and operating practices endlessly adapt to a changing world" (p. 195).

For the Christian church, love may be said to be its core ideology. Several biblical passages (John 3:16; 14:15; 1Cor 13 and 1 John 4:19) seem to indicate that Christianity is founded on love. White (1911) writes, "The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God. Ephesians 3:10" (p. 9). Love characterizes the very nature of God (1John 4: 8). It is therefore the church's core ideology.

In addition to the core ideology, Jesus gave the gospel commission as the church's purpose for existence (Mark 15:16; Matt. 28: 19-20; Acts 1: 8). White (1911) maintains that "the church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world" (p. 9). White (1911) adds, "The gospel commission is the great missionary charter of Christ's kingdom. The disciples were to work earnestly for souls, giving to all the invitation of mercy. They were not to wait for the people to come to them; they were to go to the people with their message" (p. 28).

Although Collins and Porras (2005) suggest that "a visionary company continually pursues but never fully achieves or completes its purpose—like chasing the Earth's horizon or pursuing a guiding star" (p. 77), the church will accomplish its mission, as Jesus stated that "the gospel of the kingdom will be preached in the whole world as a testimony to all nations, then the end will come" (Matt. 24: 14). The

apostle Peter even indicates that Christians, as they look forward to the day of God may even "speed its coming" (2 Peter 3:12). The church's vision will be realized.

New Testament Church Leadership

Jesus called the disciples to be the nucleus and foundation of His church.

Nichol (1980b) declares, "The NT church is built upon the foundation of the apostles and prophets (Eph. 2:20)" (p. 892). Johnston (1998) confirms that:

The Twelve chosen by Jesus were the apostles per excellence. The number twelve was significant, corresponding to the twelve Patriarchs and twelve tribes of Israel (Matt. 19:28; Rev. 21:12-14). They were clearly not the only disciples that Jesus had, but they occupied a special place in the scheme of things (p. 46)

It seems clear that apostleship was not limited to the twelve. Nevertheless, Johnston (1998) reveals that "the earliest Christians in Palestine, largely Jews for whom the twelve were especially significant, were unwilling to concede that anyone could be a legitimate apostle. But this limitation was shattered by Paul, in a development that was vehemently resisted. Paul needed constantly to defend his apostleship" (p. 46-47). Johnston (1998, p. 47) lists many others (including a female, Junia, Rom 16:7) who became regarded as apostles. One study (Ridderbos, 1992) however, seems to restrict apostleship only to the twelve. This dissertation takes the position that Johnston's argument seems to provide a stronger basis for a much wider apostleship.

When the number of believers increased, and more responsibilities and challenges arose, an additional level of leaders (deacons) had to be appointed and assigned (Acts 6:1-8). Further leadership (elders) appointments had to be made as the church spread in other parts of Asia (Acts 13:2; Titus 1:5). This appointment of additional leaders was needed in order to provide order among believers (1 Cor.

14:33, 40). This was needed also to stop hypocrisy and confusion among believers (Acts 5: 1-11; 8: 18-24; 1 Tim. 1:3-7).

New Testament Temple, Synagogue, and House-church Congregation Models

Another important aspect of the New Testament church had to do with the way the church was organized. In Jerusalem the apostles' communal worship continued to be held in the temple for a while (cf. Acts 4). One study (Luna, 2007) points to the Jewish synagogue as the key worship centre and evangelization avenue for the Apostolic and Pauline Christian congregations. In addition to these, Donkor (2008) reveals the existence of house-churches both in Jerusalem and elsewhere where the apostles planted churches. Donkor presents at least three reasons in support of this view: (1) The reality of the house-church model as having been a real Christian model. That is, it was there and it was used to good effect as evidenced by Acts 1:12-15 and Acts 12:10-17, for example. (2) That the second-level form of church organization, for worship and fellowship, consisted of meeting at the temple regularly. (3) That these house-churches may have been used as cell-groups for evangelizing the cities where they were located. These were developmental stages Jesus never elaborated about. Another level of organization had to be developed later, however.

New Testament Regional Church Units

A study by Ridderbos (1992, p. 478) calls attention to the interrelationship of local congregations. Paul in his letters to the churches seems to have promoted consciousness of this cosmic (ecumenical) relationship. Ridderbos argues that Paul wanted to see that congregations have full interest in what happens in other congregations (2 Cor. 9:2; Col.4:16). Ridderbos also seems to suppose that no distinct officers were appointed to rule these broader connections since the office of the

apostles had no successors. But the fact of the existence of these levels of church organization, whose organs he conceives as church assemblies (Acts 15; Gal. 2), is that they were designated by the local congregations themselves. Such "a united organized body of churches in a state, province, or territory" is called a local conference or mission field by Seventh-day Adventists (Church Manual, 2005, p. 26). Another study (Bell, 2006) refers to these broader levels of church organizations as fellowships of congregations we choose to call in Adventism conferences and unions. This dissertation focuses on the mission field level.

The New Testament Church General Assembly

Even after the church had spread far into Asia and beyond the Mediterranean Sea, the headquarters of the Christian church still remained in Jerusalem (Barclay, 2003, p. 113). At this headquarters, the Christian church usually met to resolve vexing questions when no one person or congregation could attempt to give "a final decision in ecclesiastical matters, without seeking counsel and authority on a wider level than that of the local congregation, when affairs affecting the entire church are in question" (Nichol 1980a, p. 306). Some matters in question were of interest to the entire Christian community (Ladd, 1993, p. 392). Such gatherings reflected the "close connection between Christianity and its antecedents in Judaism" (Guthrie, 1990, p. 367). It showed that Jewish and Gentile Christian churches were linked to each other.

When it came to addressing the question of circumcision for the Gentile believers, Brown (1997) reasons that "those in Jerusalem had the power of decision on the issue," and Paul did not want to find that he had run in vain [Gal 2: 2]:

Should they deny his Gentile churches koinonia with the mother church in Jerusalem, there would be a division that negated the very nature of the church. Thus, despite Paul's certitude about the rightness of his evangelizing, the outcome of the Jerusalem meeting for the communities he had evangelized involved uncertainty. (p. 306)

At the Jerusalem Council, "The entire body of Christians was not called to vote upon the question. The 'apostles and elders,' men of influence and judgment, framed and issued the decree, which was thereupon generally accepted by the Christian churches" (White 1911, p.196). For Koranteng-Pipim (2001), "The Jerusalem Council has all the earmarks of our [Seventh-day Adventist] General Conference session" (p. 603). It provided the highest level of church organization.

The Establishment of the Seventh-day Adventist Church Organization

While the matter of the establishment of the Seventh-day Adventist has been touched in the chapters above, it is here revisited in order to highlight some additional aspects. Knight (2001) found an initial reluctance among the Sabbatarian Adventists to move toward organization. Painful memories of the treatment they had received from their former denominations, which they called "Babylon," and out of which they had been expelled for their views, gave them this reluctance. However, biblical studies which they held between 1844 and 1847 led them to redefine their understanding of "Babylon." A felt need to share their newly found views with other "shut door Adventists" necessitated that they redefine the meaning of Babylon.

Secondly, there was a need to maintain ethical and doctrinal unity among believers. Organization would protect them from falling prey to fanatics and unauthorized preachers. It became necessary for them to establish boundaries so as to hedge out impostors whose primary aim was to obtain financial support from the believers. It also became necessary to certify their leaders, both the itinerating preachers and local deacons by means of ordination.

Joseph Bates (1792-1872) and James White (1821-1881), both of whom had been members of the Christian Connexion denomination, argued for a need to have a biblically based church order among the Adventists. James White and his wife Ellen

(1827-1915) became convinced that there would be no progress without proper order. In this call for church order, James White was compelled by four points: (1) The legal ownership of property; (2) The problem of paying preachers; (3) The assignment of preachers for a broader form of church organization; and (4) The question of transferring members. In order to effect these desired developments, it was important for James White to move beyond the biblical literalism of his earlier days, redefine "Babylon," and especially to organize if they were to fulfill their responsibility of preaching the three angels' messages. Several studies (Mustard, 1987; Oliver, 1989; Knight, 2001 and Wheeler, 2005) credit James White to be the founder of the Seventh-day Adventist organization.

The culmination of the push toward organization finally resulted in the formation of congregations and local conferences by 1861, one year after the organization's name (Seventh-day Adventists) was chosen. In 1863, the General Conference of Seventh-day Adventists, the highest organ of the church was formed. By the turn of the century, in the re-organization of 1901-1903, unions, institutions, and departments were added to the structure. Divisions followed ten years later in 1913, thus further shaping the Seventh-day Adventist church organization.

Contemporary Need for Church Organization

At the dawn of the twenty-first century a study by Oliver (2000) upholds the same view that, fundamental to the need for organization in the Seventh-day Adventist church is the commitment of the church to a global mission. Oliver reiterates some of the points which persuaded James White to push for organization, that is, (1) coordination of function, (2) financial stability, (3) unity in diversity, and (4) order based on the New Testament. In his earlier study, Oliver (1989, p. 211) cautions against having the church become an end in itself, but that "the church

should continually monitor its organizational forms and retain a healthy flexibility. But it cannot exist if it does not maintain a form of organization."

The principle of flexibility in organization structures received fresh emphasis in the preliminary report of the Study Committee on Services of the Church voted by the Annual Council of the General Conference of Seventh-day Adventists in October, 2007.

In recent interviews conducted and published in Ministry by the journal's editor, Nickolaus Satelmajer, the value attached to the Seventh-day Adventist organization to this very day is reflected. The interview with the General Counsel of the General Conference entitled *Guarding the church organization* legal counsel Wetmore (cited in Satelmajer and Mwansa, 2008) indicates that "protecting the name of the church is also protecting the mission of the church" (p. 13). In the same interview, Kyte (cited in Satelmajer and Mwansa, 2008) adds:

We help protect the resources of the church, and we safeguard the church from getting detoured from its mission. By taking care of the legal problems, we let the church leaders focus on mission and do it in a way that's legal and that exemplifies the right way of doing business within the environment that we are. (p.13)

In another interview entitled, *Caring for the finances of the global church*, Seventh-day Adventist world church treasurer, Lemon (cited in Satelmajer, 2007a) states, "The Lord blesses us with resources with the full intention that they be used, not that they be hoarded" (p. 16). Lemon (as cited in Satelmajer, 2007a) recognizes the vital role pastors play in the running of the church organization, when he says, "Pastors are absolutely essential to the success of the church. Without them, it would be difficult to provide all of the services that a pastor provides to a local congregation. Without pastors and the leadership skills they bring, the spiritual life they bring into the congregation, the example they set, there simply wouldn't be any resources for us

to manage” (Satelmajer 2007a, p.18). The reasons which brought about the Seventh-day Adventist church organization still receive recognition.

Why Organizations Lose Effectiveness

Vibrant organizations eventually lose effectiveness. After studying eleven organizations that had existed for more than a century, Collins and Porras (2005) concluded, “A visionary company almost religiously preserves its core ideology—changing it seldom, if ever. Core values in a visionary company form a rock-solid foundation and do not drift with the trends and fashions of the day; in some cases, the core values have remained intact for well over one hundred years” (p. 8). However, Collins and Porras (2005) noted, “Yet, while keeping their core ideologies tightly, visionary companies display a powerful drive for progress that enables them to change, and adapt without compromising their cherished core ideals” (p. 8-9). If they neglect to change and adapt, organizations may eventually lose their effectiveness.

Fundamental Beliefs as a Basis for Church Organizational Identity

The Seventh-day Adventist Church organization is more than a century and a half old. Crucial to maintaining its effectiveness, an organization must safeguard its identity. Earlier chapters identified love to be the church’s core ideology. God’s love for humanity is reflected in Scripture. The teaching of Scripture has been summarized into Adventism’s 28 fundamental beliefs. Seventh-day Adventist Church historian, George Knight (2000) reveals that “the first [summary of fundamental beliefs] was Uriah Smith’s 1872 declaration of belief, the second the 1931 statement of beliefs, and the third set of fundamental beliefs adopted by the General Conference session in 1980” (p. 23). Another recent addition of the 28th fundamental belief was done at the Seventh-day Adventist General Conference session of 2005 in St. Louis, Missouri.

The basis for any revision to the fundamental beliefs, though done very rarely, is stated in the denomination's Church Manual (2005) as follows:

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teachings of Scripture. Revision of these statements may be expected at a General Conference session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word. (p. 9)

The 28 fundamental beliefs give the Adventist church its identity. The church's purpose for existence is stated in Article II of the constitution of the General Conference of Seventh-day Adventists, which is as follows. "The purpose of the General Conference is to teach all nations the everlasting gospel of our Lord and Savior Jesus Christ and the commandments of God" (SID Working Policy, 2007-2008, p. 1). An expansion of this purpose statement is contained in the Mission Statement of the Seventh-day Adventist Church (2007-2008) which reads:

The mission of the Seventh-day Adventist Church is to communicate to all peoples the everlasting gospel of God's love in the context of the three angels' messages of Revelation 14:6-12, and as revealed in the life, death, resurrection, and high priestly ministry of Jesus Christ, leading them to accept Jesus as personal Savior and Lord and to unite with His remnant church, and to nurture them in preparation for His soon return. (p.23)

Declension of Church Growth and Effectiveness

Bell (2006) argues that the church's purpose may grow dim. "I have seen a thousand small rural churches lifelessly clinging to habits drained of the Spirit's power....I have also seen the superficial sophistication of large churches satisfied with their own institutional strength. Comfort pushes aside raw mission" (p. 15), he claims. Schawchuck and Heuser (1993) also found that "like machinery, organizations tend to wear out, decline in effectiveness, and cease to be" (p. 157). In their study of congregations in America, Schawchuck and Heuser (1993) deduced that

"congregations, like all human organizations, have a life cycle" (p. 158). Other studies (Black and Gregersen, 2008; Kuhn, 1996) point to environmental and/or paradigm (worldview) shifts as causes for this decline in organization effectiveness.

Black and Gregersen (2008) reiterate, "More importantly, and the really frustrating thing, is that while what we [organizations] did right is now wrong, we [organizations] are still very good at it" (p. 17). In other words organizations become very good at doing things which may no longer fulfill their mission. Hence Collins (2001) argues that "good is the enemy of great. And that is one of the key reasons why we have so little that becomes great....The vast majority of companies never become great, precisely because the vast majority become good—and that is their main problem" (p. 1). Greatness must therefore transcend yesterday's goodness.

The SID Working Policy 2007-2008 (B 75 05) envisions that local mission fields grow in strength and experience; thereby qualify for larger responsibilities in organization and administration. To illustrate this growth, Bell (2006) gives four treasured elements of the dream for Adventism. First, dynamic, growing Seventh-day Adventist congregations constitute the first element of the dream. Second, empowering and equipping pastors who develop leadership for God's harvest constitutes the second element. Excellent mission-driven Christian schools, redemptive in their effect on young people, are the third element of the dream. Lastly, efficient and service-oriented denominational organizations driven by the shared priorities of Adventist membership form the fourth element of the dream. Such a dream affirms the world church. Bell admits that organizations are changeable.

In order for his dream to be realized, Bell (2006) suggests, "We must concede that streamlining where financial crisis demands it remains as simply a management necessity. We find more hope, however, in the occasional conversation among

committees that explore new mission-driven organizational paradigms that would move more resources to frontline leadership" (p. 16). In other words, there must be deliberate plans to bring about required change.

The Role of Leadership in Organizational Effectiveness Renewal

Current Seventh-day Adventist church policies for achieving the required organizational growth entrust the responsibility of achieving this transformation upon each respective church organizational level. The evaluation and granting of conference status, in the case of a local mission field for instance, is the responsibility of the Division. But history reveals that some mission fields may not qualify for this status regardless of how long they may have been in existence. West Zambia Field, for example, was established in 1972 as an attached field, and received full status in 1979. Other mission fields in the SID have existed for even much longer periods without attaining conference status.

The local mission field administrators and their departmental staff serve at least three to five year terms, subject to mid-term reviews after two to three years. This usually results in a high turnover of leadership, which often works against the period (five years) within which a mission field should demonstrate its ability to operate viably in order to qualify for conference status. Callahan (1983) rightly argues that "no responsible institution rotates its major leadership every three years; most effective and successful institutions develop long-term continuity for their most competent leaders" (p. 44). With regard to pastoral leadership, Callahan (1983) maintains that "the most productive years of a pastor begin in year five, six, or seven. Likewise, the most productive years of any staff person begin about year five, six, or seven" (p. 51).

Local mission field administrators who face constituency review generally within three years of their appointment do not often want to become unpopular to their colleagues and the constituency on the matter of initiating organizational change. As such they do not push for change. In one historical study, Chipungu (1992) found that Native Authorities during Zambia's colonial period were expected to collect taxes from their communities on behalf of the central colonial government. But these Native Authorities avoided collecting those taxes which angered their people and thereby made administrators unpopular. Native Authorities were often subjected to removal from office within shorter periods. Local mission field administrators seem to experience similar fears today.

Nevertheless, some studies (Kotter, 1996; Kotter and Cohen, 2002) argue that a sense of urgency is required to bring about change in organizations. Moving organizations towards attaining conference status calls for implementing urgent strategic measures of the SID. The SID Working Policy requires that a local mission field obtain at least two consecutive clean auditor's opinions in order to qualify for the status; this may not happen if the mission field leaders do not effectively work toward this goal. It makes church organization leadership become a demanding responsibility.

The Southern African Social, Economic, and Political Context

Although a more detailed social, economic and political context analysis of the Western Province of Zambia will be done in Chapter Four, a general Southern African regional overview is presented here. A recent study (Meredith, 2008) indicates that except for South Africa and Botswana, all the economies of the sub-Saharan region are burdened with disease, poverty and high indebtedness. This constitutes the geographical region of SID organizations. Countries in this region operate on budgets supplemented by developed Western donor countries. The majority of the Southern

Africa Development Community (SADC) countries are developing nations, struggling with social, economic, and political instability. These struggles are mirrored in the SID church organizations. The structural adjustment programs (SAPs) utilized in attempting to improve the social, economic state of Southern African developing nations find their resemblance in the SID church organizations reform program.

Unfortunately, the implementation of the structural adjustment programs in Africa largely failed to succeed. Meredith (2008) indicates that "while accepting donor funds, most governments prevaricated over reform, seeking to protect their own interests, implementing no more than a minimum of measures necessary for them to retain donor support, even though it made economic recovery less likely. Only a few African leaders embraced the cause of reform" (p. 371). Meredith (2008) further found that "most governments, however, were reluctant to make a radical break with the past and soon discovered that there were no serious penalties" (p. 373). He (Meredith, 2008) further shows that:

The World Bank itself had reached the conclusion that economic reform alone would not solve the crisis; political reform too was essential. In a seminal report published in November 1989, "From Crisis to Self-Sustainable Growth," the World Bank explicitly acknowledged for the first time that Africa's economic malaise had political as well as economic roots. What Africa needed, said the Bank, was not just less government but better government. (p.376)

This failure of the structural adjustment programs in the Sub-Saharan African (SSA) economies is acknowledged by another study by Muuka (1997). Muuka charges that the unimpressive performance of the structural adjustment programs inspired by the World Bank and IMF failed due to "infrastructural inadequacies—manifest in rudimentary industrial structures and severe institutional and managerial weaknesses in SSA—were identified as one of many contributing factors towards SSA's poor adjustment record" (p. 24).

The Impact of Economic Reforms on Zambia

Other studies (Chiluba, 1995; Mpuku and Zyuulu, 1997; Sakala, 2001) present Zambia's economic and political reforms implemented by the Movement for Multiparty Democracy (MMD) government under Frederick J.T. Chiluba between 1991 and 2001. Chiluba took over power from Dr. Kenneth Kaunda who ruled Zambia since the country obtained political independence from Britain in 1964.

The Kaunda era (1964-1991) was characterized by a socialistic state-run economy under a one party system of political governance. Chiluba, however, introduced a multiparty system of governance, characterized by a capitalistic private owned economic system. Studies by Zambian politicians and historians (Chiluba, 1995; Mpuku and Zyuulu, 1997, Sakala, 2001; and Phiri 2006) report on Zambia's democratic and economic transformation.

Generally, Salih (2005) observes however that in Africa, "while one-party systems disappeared, the tendency toward establishing a dominant party system or two-party system under the guise of multiparty system has not" (p. 12). The sub-Saharan African region constitutes SID organizations' external social, economic, and political context, which equally struggles to implement transformation.

How these two contexts may impact each other is reflected here. In Zambia, for instance, the role of the church in the political/economic transformation is noted by Chiluba (1995) who wrote, "In July 1991 the Christian Churches were to play a mediating role, bringing together leaders of the opposing political parties to meet and negotiate constitutional reforms....The people involved in the churches were clearly for democratic reform, even though the church institutions as such could not be openly partisan during the election campaign. They did not have to display

partisanship" (p. 66). Vice versa, politics often also impact church reformation programs.

Resource Management Reforms for Church Organizations

The political/economic transformation presented above, provides an illustration of what needs to be done in SID church organizations. This is not to suggest that the process narrated above will be smooth and that it will yield perfect results. Change happens, but not without challenges. For example, one of the common trends with most conference organizing sessions is that the leaders who helped their organizations to qualify for conference status are removed and replaced with new leaders. These successors may come from among the organization's employees, or from other organizations outside the constituency. Attaining conference status is hence often misunderstood to mean bringing about one's own exit from office.

But a study by Collins and Porras (2005) found that:

...the visionary companies were six times more likely to promote insiders to chief executive than the comparison companies....In short, it is not the quality of leadership that most separates the visionary companies from the comparison companies. It is the continuity of quality leadership that matters—continuity that preserves the core. (p.173)

Another study (Strebøl, 1996) suggests that employment compacts (contracts) need to be revised and agreed upon between employers and employees, so that when organizational change may be required for progress and profits for the employers, it does not result in disruption and possible loss of employment on the part of incumbent administrators. In such cases employees may rarely resist supporting the planned organizational change.

Sometimes organizations which implement transformation processes without also focusing on the transformation of individuals fail to bring about the

desired/required transformation. Although the need for such change may be felt, Black and Gregersen (2008) contend that change will not happen. Franklin Covey (cited in the Forward to Black and Gregersen, 2008: xix) recently argued that “until the needed change gets deeply embedded in the values, mid-set, and skills of individuals, organizational change simply will not happen—no matter how brilliant the new organizational strategy, structure, or systems.” This dissertation therefore argues that organization leadership transformation best drive proposed strategic initiatives for organizational transformation.

Comparative Analysis of Theoretical Models for Implementing Organizational Change

Organizational change is defined in different ways. The literature reviewed presents some of the following definitions:

1. As an eight-stages process for change, (Kotter, 1996; Kotter & Cohen, 2002; Cummings & Worley, 2005). These stages include: (1) Establishing a sense of urgency, (2) Creating the guiding coalition, (3) Developing a vision and strategy, (4) Communicating the change vision, (5) Empowering employees for broad-based action, (6) Generating short-term wins, (7) Consolidating gains and producing more change, and (8) Anchoring new approaches in the culture.
2. Transformation is a process of building up followed by a break through, which is broken into three broad stages: disciplined people, disciplined thought, and disciplined action (Collins, 2001).
3. It is conceived as three successive barriers to change: the see, move, and finish barriers (Black & Gregersen, 2008).

4. It may be understood as six secrets of change: (1) love your employees, (2) connect peers with purpose, (3) capacity building, (4) learning the work, (5) transparency rules, and (6) systems learn (Fullan, 2008).

5. Kuhn (1996) calls it paradigm shift, change or discovery, which involves an extended, though not necessarily long, process of assimilation.

These theories generally all agree in focusing the transformation process on leadership. For example, Collins (2001) says that you first need to put the right people on the bus, and put those right people in the right seats and then drive the bus to its destination. Kotter (1996) and Kotter and Cohen (2002) suggest that organizational change must start with increased sense of urgency in the leadership. Kotter and Cohen (2002) reason that:

A feeling of urgency helps greatly in putting together the right group to guide change and in creating essential teamwork with the group. When there is urgency, more people want to help provide leadership, even if there are personal risks. More people are willing to pull together, even if there are no short-term personal rewards. (pp.37-38)

On the other hand, the authors of these theories also suggest a variety of steps. The steps vary in the number composition. This shows that there are different approaches that may be utilized by change agents. When using any of these steps, Kraft (1981) warns against transformation processes that are implemented speedily. Such do not give sufficient time for the affected people to make the necessary accommodation of the changes which are being introduced. The implemented change may create new problems, in addition to those that are being solved. Kraft recognizes the importance of time frame for which the change process is allowed to run its full course.

Biblical Images of the Church as a Model for Church Organizational Transformation

While a more detailed analysis of the role of the biblical images of the church was provided in Chapter Two, the following review is provided to reaffirm the important role images play in church organizational transformation. The various images of the church found in the Bible provide an opportunity to view the church in a variety of ways. Avery Dulles (1987) says, "The Bible, when it seeks to illuminate the nature of the Church, speaks almost entirely through images, most of them, including many of those just mentioned, evidently metaphorical" (p. 19). The multiplicity of these biblical images presents flexibility in the way the church may be conceived and given its expression in society. As mentioned earlier, Minear (1960) lists some 96 such images. To show the usefulness of images, Dulles (1987) says that:

In religious sphere, images function as symbols.... Symbols transform the horizon of man's life, integrate his perception of reality, alter his scale of values, reorient his loyalties, attachments and aspirations in a manner far exceeding the powers of abstract conceptual thought. Religious images, as used in the Bible and Christian preaching, focus our experience in a new way. They have an aesthetic appeal, and are apprehended not simply by the mind but by the imagination, the heart, or, more properly, the whole man. (p.21)

In his use of images to provide an understanding of the church, Dulles also calls the images "models." An image becomes a model, according to Dulles (1987), when "it is employed reflectively and critically to deepen one's theoretical understanding of a reality" (p. 23). Concerning the use of models in theology Ewert Cousins (quoted in Dulles (1987) says:

To use the concept of model in theology, then, breaks the illusion that we are actually encompassing the infinite within our finite structures of language. It prevents concepts and symbols from becoming idols and opens theology to variety and development just as the model has done for science. (p.24)

However, Dulles' use of images/models in analyzing and presenting Catholic ecclesiology is critiqued by Clowney (1993) who argues that Dulles' basis is not biblical but historical.

Another study (Kraft, 1981) prefers the use of the model theory in theology based on the presupposition that "models can stand or fall by themselves. They do not necessarily all stand or fall together" (p. 404). This dynamic way of conceiving the church makes it useful for their application as transformational models.

Dulles (1987) also found that "a model rises to the level of a paradigm when it has proven successful in solving a great variety of problems and is expected to be an appropriate tool for unraveling anomalies as yet unresolved" (p. 29). In his book, Bosch (1998) demonstrates how the paradigm theory may be applied in the theology of mission. This application of the paradigm theory has opened a variety of ways for perceiving dynamic realities in theology. The nature of the church is perceived in the same way in Scripture.

In assessing how useful models have proven to be, Dulles (1987) maintains:

The new scientific paradigms have been accepted because, without sacrificing the good results attained by previous paradigms, they were able in addition to solve problems that had proved intractable by means of the earlier models....Changes have been accepted because they help the Church to find its identity in a changing world, or because they motivate men to the kind of loyalty, commitment, and generosity that the Church seeks to elicit. (pp.30-31)

The Role of Human Change in Organizational Transformation

The role of human change as a prerequisite for organizational transformation is reflected here again. A use of the paradigm theory should not be understood to alleviate the pain that may be experienced from difficulties brought about by changes or paradigm shifts. When paradigm shifts occur, people suddenly feel as if the ground is cut from under their feet. In order to alleviate this feeling, Black and Gregersen

(2008) suggest that organizational change must first target human/leadership transformation, in the hope of bringing about organizational change.

For example, Bell, in an interview by Satelmajer (2007b) explains how the Andrews University Christian Leadership Center seeks the transformation of persons in the context of leadership development. This model of leadership transformation is understood to be built on the biblical servant leadership model demonstrated by Jesus who was sent by God to be our Guide and model. In His ministry, Jesus invested Himself in the transformation of His disciples, whom He called to be with Him before He sent them out to preach (Mark 3:13, 14). In His endeavor to transform them, Jesus may be viewed to have been successful, as testified by the Jewish council which observed the courage of Peter and John and took note that they had been with Jesus (Acts 4:13). Changing individuals is an effective means for changing organizations (Black & Gregersen, 2008).

Service as Motivation for Church Organizational Transformation

In this world, the church's existence is temporal, provisional, and interim. The church is here in its service for the kingdom of God (Kung, 2001). God is in the business of saving/changing people. According to Blackaby and King (1994), God invites people to join Him where they see Him working. Those who are called to positions of leadership are tasked with a responsibility of leading people to God's agenda (Blackaby & Blackaby 2001). Here Blackaby and Blackaby are in agreement with Guinness (1998) who challenges those who are open to the call of the most influential person—Jesus of Nazareth—to rise above the highest of self-help humanist hopes and long for their faith to have integrity and effectiveness in the face of all the challenges of the modern world. Such a transforming leadership (Burns 1978; Ford 1991) accepts Jesus as the model leader who looks for potential motives in

followers, seeks to satisfy higher needs, and engages the full person of the follower in a relationship of mutual stimulation and elevation, and converts followers into leaders and moral agents.

Jesus warned his disciples in regard to their leadership style that they should not be like the rulers of the Gentiles who lord and exercise authority over their people. Instead they should serve just as Jesus, their master, did, who never came to be served but serve and to give his life as a ransom for many (Matt. 20: 25-28). The apostle Paul often referred to himself in his letters to the churches as a servant/slave of Jesus Christ (Rom. 1:1; Phil. 1:1 and Titus 1:1). From this, Greenleaf (1991) has developed the concept of servant leadership which has been applied not only to spiritual leaders, but to churches, institutions and even governments. Ryan (as cited in Saterlmajer, 2007b) calls servant leadership, a biblical model that informs the global practice of the Seventh-day Adventist Church and community leaders. The goal of church transformation for effectiveness should be pursued with a goal to fulfill the servant-hood responsibility of the church to God and humanity.

Servant leadership may be pursued by church organizations, contrary to profit-seeking corporate organizations and power-grasping political institutions. Some scholars (Heifetz, 1994; Parks, 2005) show that individuals too, can exercise leadership even when they are not occupying positions of authority. Heifetz refers to leadership icons such as Mahatma Gandhi, Margaret Sanger, and Martin Luther King, Jr. as those who practiced leadership without authority, a form of servant leadership. Gardner (1997) also presents Eleanor Roosevelt and Martin Luther King, Jr. as leaders of "non-dominant groups"—"leaders of the dispossessed" (p. 185). The late Mother Theresa of Calcutta, India equally demonstrated similar ability to wield effective servant-leadership influence in her ministry to the dying and abandoned of

society. These examples suggest that if the church experiences effective transformation, with a view to serve humanity, in the context of pursuing her mission entrusted to her by God, it can achieve its purpose in the world, that of being a servant for humanity.

Conclusion

This literature review reveals that any act of leadership to have a lasting impact must be exercised through the establishment of an organization. Organizations have the capacity to carry on the work of any transformational leader, long after one has passed on. Before Jesus ascended to heaven He went about preaching and chose disciples to constitute the nucleus for the formation of His church. The Christian church was founded on love as its core ideology. To the disciples Jesus gave the gospel commission as the missionary charter for the church. This was to be (and still is) the church's purpose for existence in the world.

The reviewed literature shows how the church developed from the first twelve apostles to an extended apostolic circle which included other believers who provided leadership in the early church, such as Paul, Barnabas, Appollos and many other believers among which were women as well. The literature also revealed how the New Testament church developed, beginning with its use of the house-churches model, in addition to worshipping at the temple and in the synagogues. As the church spread into the Gentile world, there was both an addition of other leaders such as deacons and elders who assumed additional responsibilities. The church organization also developed a second level form of organizational structure to accommodate an interrelationship of congregations located in provincial, and/or national geographical regions. Such assemblies of congregations are designated as local mission fields or

conferences in the Seventh-day Adventist Church. These were developed for the purpose of bringing order and doctrinal unity among believers.

Studies on the development of the Seventh-day Adventist organization reveal a developmental pattern similar to that followed by the early church. Pioneers of the Seventh-day Adventist organization insisted on adhering to a biblical model of church organization. Organizations above the congregation level were seen to be necessary for the effective propagation of the gospel, the ownership of church property, the certifying and sending of preachers, the remuneration of ministers of the gospel, and the nurturing and transferring of members between sister congregations. The church pioneers incorporated a model of flexibility in the organization not restricted by too much adherence to biblical literalism. This is acceptable in that Jesus never stipulated minute details of the form of organizational structure the church was to take.

The reviewed literature also reveals that over time organizations can lose effectiveness if they do not adapt to the changing environmental contexts and shifting paradigms/worldviews in society. Nevertheless they need to strictly adhere to their core ideologies and their purpose for existence. A brief look at changes in the Southern African social, economic and political context reveals vital lessons that effective economic transformation requires changes in governing structures in order to be successful. The question as to what extent changes in these social, economic, and political contexts may precipitate similar changes in religious organizations is a topic for the next chapter.

Literature on organizational change portrays a broad variety of steps that could be taken in successfully carrying through the transformation process. What became evident is not only the number of steps needed for successfully implementing organizational change, but that the transformation process should begin with personal

change. The proliferation of the images of the church in the New Testament was found to provide some useful models for conceiving the church in a number of different ways, and these models may be critically employed in the church's theological self understanding and expression in differing contexts.

Lastly, the use of the servant-leadership model was found to be both biblical and useful for organizations and individuals entrusted with service to God and humanity.

CHAPTER 4

HISTORICAL CONTEXT OF THE WESTERN PROVINCE OF ZAMBIA

Introduction

In Chapter Three a review of the literature relevant to this project was done. The coverage was not exhaustive however. Only a working sample was reviewed. This chapter will examine the historical, geographical, and political context of the Western Province of Zambia, the region comprising the West Zambia Field of the Seventh-day Adventist church. The purpose of this chapter is to bring to view the external environment impacting the present operations of the mission field. To achieve this objective the study follows a case study approach. Babbie (1999) defines a case study as "an idiographic examination of a single individual, group, or society. Its chief purpose is description" (p. 260). Cooper and Emory (1995) affirm that "case studies place more emphasis on a full contextual analysis of fewer events or conditions and their interrelations" (p. 116). In this case study the society and the church's contexts are analyzed and interrelated.

A case study approach is helpful for understanding West Zambia Field's macro and micro-environmental contexts (Thompson, Gamble, & Strickland III, 2005). Without this understanding, there may be no appreciation of the challenges facing the West Zambia Field in its movement toward self-support. The existing gap between what is happening on the outside and what people (church members) see and feel on the inside must be reduced by this awareness (Kotter, 2008, p. 64). Kotter (2008) indicates that "information from outside the firm offers disquieting news" (p. 79). Mission field leaders must become aware of this often disturbing information.

This chapter also outlines the beginning and development of the Seventh-day Adventist Church in Western Zambia. The purpose of this review is to help the West Zambia Field leaders understand the internal, historical nature of their organization. The chapter also examines the mission field's material resources and capabilities, strengths and weaknesses, as well as opportunities. Thompson, Gamble, and Strickland III (2005) maintain that understanding the external and internal contexts is vital to choosing the best strategic initiative and business model for organizational transformation.

An Early History of the People of Western Zambia

The West Zambia Field is situated in the upper Zambezi River basin of the Western part of Zambia. The purpose of this section is to sketch briefly the history of the region. Roberts' book provides the best source of information for this section of the dissertation. Roberts (1976) suggests that the history of human settlement in Africa may be traced to between four and half million years ago. There are however no known sites in Zambia which belong to this earliest phase of human history.

Archaeological Evidence of Early Human Settlement in Zambia

Roberts (1976) argues that the oldest signs of human activity in Zambia are stone tools—cleavers and chopping tools known as “hand-axes”—found in the Kalomo River and in gravels which once formed the bed of the Zambezi River, above and below the Victoria Falls. According to this view, the oldest of the Zambian hand-axes dated well over 200,000 years old. This historical information is based on archaeological excavations and does definitely differ from biblical history of humanity which is dated around 6,000 years.

The Middle Stone Age sites are fairly well distributed in Zambia: mainly along the Zambezi and upper Luangwa rivers. Collections of the apparently late Middle Stone Age industry artifacts have been recovered from some sites of the upper Zambezi near the Angolan border. The Late Stone Age sites have been located both beside lakes and rivers and at numerous caves and rock-shelters on the plateaux. Variations of the Late Stone Ages industries have been found in the Southern and Western Zambia (Roberts, 1976).

Table 2:

Map of Zambia Showing the Location of Western Province

Roberts (1976) states that an impressive body of archaeological evidence now exists showing that iron-working, stock-keeping, and agriculture first penetrated southern Africa during the first few centuries A.D. The few skeletal remains from

early Iron Age sites in eastern and southern Africa indicate that they were of a Bantu family. It was this Bantu explosion which introduced the Iron Age in eastern and southern Africa. The settlement in Zambia and east-central Africa in general, by Early Iron Age farmers took place remarkably rapidly. Pottery is considered the best evidence for all but the social and cultural identity of Iron Age communities in Zambia during most of the last few centuries.

Roberts (1976) indicates that little is known about the Early Iron Age in western Zambia, between the Copperbelt and the Angola border. This is partly due to a lack of excavation, and because this region is covered by the Kalahari sands, which may have hindered the preservation of human artifacts. Most of the Early Iron Age pottery found in western Zambia has come from sites along the upper Zambezi valley. Early pottery remains from Lubusi, west of Kaoma District (formerly known as Mankoya), has been dated to the ninth century. The other earliest pottery artifacts in western Zambia come from Sioma, on the upper Zambezi, and are dated around the fifth and seventh centuries A.D.

Roberts (1976) also indicates that many Zambian myths of origin include, for example, stories of a Babel-like tower, and of royal incest, which are told all over central Africa. By 1500, there were probably few people still practicing the Stone Age economy of hunting and gathering. By this time, much of Zambia was occupied by farming people who were more or less ancestors in both a cultural and physical sense, to many of the present inhabitants. In western Zambia there also seem to have been no comparable change in pottery style or population. Many of the peoples of western Zambia seem to likely have had ancestors in the region well before 1000 A.D., and that could be why their pottery traditions have changed relatively slowly over the past thousand years. Weller and Linden (1984) confirm that migrations of Bantu peoples

of this area began leaving Eastern Congo before 1000 A.D. and continued arriving right up to the seventeenth century.

A Later History of the People of Western Zambia

The Arrival of the Lozi People in Barotseland

The Lozi and the Nkoya people are the two main ethnic groups of western Zambia. Roberts (1976) indicates that the Lozi are traditionally linked with King Mwata Yamvo in Angola. Sometime in the late seventeenth century, the first remembered Lozi king settled near Kalabo District, where the indigenous Luyana-speaking people had a shrine for their cult of the High God, Nyambe. This Lozi myth expressed an important truth: where the dynasty came from mattered much less than the character of the land they colonized. The great formative influence on the Lozi kingdom was the floodplain of the upper Zambezi, a sharply enclosed area of fertile land surrounded by poor soils typical of western Zambia. The Nkoya, on the other hand, are found in Kaoma District and the surrounding areas. Their traditional leaders are Mwene (King) Mutondo and Mwene Kahare. Their annual traditional ceremony called Kazanga or Kathanga is celebrated between June and August in Kaoma District.

Roberts (1976) indicates that during the dry season, when the Zambezi river is low, the plain affords good grazing for cattle and a comparatively rich alluvial soil for cultivation. Thus part of the floodplain has long supported unusually dense and stable settlements, unlike the scattered population of the surrounding woodland. In the floodplain, people may cultivate the same plot year after year. When they move to the upper land, it is only part of the annual migration between settlements on the margins and on the floodplain itself. This is because when the flood-waters rise toward the end

of the wet season, settlements on the floodplain become islands and must be abandoned temporarily. This annual migration from the summer capital, Lealui, to the drier upper land, known as Kuomboka, is led by the Lozi king himself, in an impressive procession of barges and boats across the plain to a winter capital called Limulunga, on the eastern margin.

The State of the Lozi Kingdom Before Colonial Times

During the pre-colonial times, Barotseland (Lozi kingdom) included some neighboring parts of what are now the Central, North-Western, and Southern Provinces of Zambia, as well as the Caprivi Strip in north-eastern Namibia and parts of south-eastern Angola beyond the Cuando or Mashi River.

It is believed that in the early days of the Lozi dynasty, the floodplain was mostly governed by relatives of the king, but in the eighteenth century they were replaced by a kind of royal bureaucracy. This unusual development was made possible by the floodplain itself. Specific plots of land came to be valued as a means of supporting large groups of followers. There was competition for control of these plots which were shared out like cattle, as political spoils. The king (Litunga) as "keeper or guardian of the land" could build up a following of loyal officials by allotting these estates on the floodplain, which were not assigned to individuals but to offices which they held. When they fell from favor, they lost both the job and the land. In this way Lozi kings had opportunity to make political appointments on the basis of personal merit rather than birth. This was a source of great strength in facing their rivals both within and outside the kingdom.

Within the governance system, Lozi kings used chiefs, under whom were groups of people, for raising an army, collecting tribute, and recruiting labor. Economic organization loomed very large in Lozi government. Lozi kings sought to

tap the resources both of the plain and of the surrounding woodland. The plain yielded sorghum, root crops (e.g. cassava and sweet potatoes), fish, cattle, otter skins, and basketwork; but the woodland provided iron, woodwork, bark-cloth, bark-rope, fishnets, wild fruits, honey, salt, and game. It was thus important to levy tribute as widely as possible. Besides, the efficient exploitation of the flood plain called for communal labor on public works: to dig channels, build fish-weirs and dams, and amass mounds that would raise villages above the annual flood waters.

The Lozi government, then, was centralized to a remarkable degree. The inhabitants of the flood plain were involved in a complex web of economic and political ties which linked them all to the councils at the king's capital. This gave them a strong sense of being a single people, the Lozi. In the mid-eighteenth century, the Lozi made extensive conquests among their more scattered and less organized neighbors, such as the Mbukushu, Subiya, and Toka. The main purpose of these conquests was to enforce the regular collection of tribute in the woodland areas beyond the plain. In this way the Lozi kingdom took on an imperial aspect: the centralized heartland consisted of the Lozi, while the surrounding regions comprised of the more loosely subject peoples such as the Mbunda, the Kwangwa, and the Totela. At first this imperial expansion proved very profitable to the Lozi monarchy, before new tensions and rivalries developed within the kingdom, and also between the Lozi and the non-Lozi.

During the last decade of the eighteenth century, the Lozi king Mulambwa, who ruled from 1878-1916, engaged in trade by sending men to the Luvala to buy European cloth, beads, and crockery, and the southern Lunda brought cloth to Mulambwa in exchange for cattle. Mulambwa did not accept to engage in slave trade with the Mambari (Ovimbundu) from the west in Angola, because Mulambwa needed

all the labor he could get for the work of building mounds and fish weirs on the floodplain.

The Makololo Arrival and Conquest of Barotseland

Like the eastern Zambia, during the middle and later nineteenth century, western Zambia experienced a time of violent upheaval, caused both by the growth of trade in slaves and ivory, and by invaders from South Africa. In 1823, Sebitwane led his Makololo people away to the north, through the countries of the Tswana-speaking peoples and across the swamps and deserts of the eastern Kalahari. Sometime in the 1830s the Makololo crossed the upper Zambezi at Kazungula, above the Victoria Falls. The Makololo found the Lozi torn by a dispute over the royal succession. Sebitwane conquered the Lozi and occupied the heart of the Lozi kingdom. Later Sebitwane also fought and defeated Ndebele expeditions in the southern part of the floodplain. The arrival of the Makololo people into Barotseland constitutes what Thompson, Gamble, and Strickland III (2005) call new rival entrants. These affected and significantly changed the dynamics of the Lozi kingdom.

In 1851, Sebitwane met David Livingstone at Linyanti (MacKenzie, 1993). Livingstone was then working as a missionary at Kolobeng mission, among the southern Tswana, with his companion, William Oswell. A few weeks later Sebitwane died of pneumonia and was succeeded by his young son, Sekeletu. Sekeletu made Linyanti his capital in order to use the Chobe swamps as his shield against the Ndebele raiders. On November 19th, 1853, Livingstone passed through Sesheke on his way to Luanda. In November 1855, after returning from Luanda, Livingstone saw the Mosi-o-tunya, which he named Victoria Falls (MacKenzie, 1993).

Through intermarriages between the Lozi and the Makololo, the original language, Siluyana, eventually survived only as a special court language, whereas the

Makololo language actually came to be called Silozi and became an important unifying influence. But because the Makololo failed to integrate the peoples of the floodplain under a centralized government, as the Lozi kings had done, and because many Makololo people died from malaria, after the death of Sekeletu, in 1864 a Lozi aristocrat, Njekwa, defeated the Makololo and restored the Lozi monarchy under a Lozi prince, Sipopa (MacKenzie 1993).

The Restoration of Lozi Rule Under Sipopa

In 1874 Sipopa moved his capital to Sesheke. In 1871, an English trader, George Westbeeck arrived from the south. Soon after, in 1876 Sipopa died, and was succeeded by his nephew Mwanawina, who later fled to the south-east during the 1878 revolt. Mwanawina was then replaced by Lubosi who transferred the royal capital from Sesheke to Lealui in the Lozi heartland. Although royal rivalry disrupted the monarchy from 1884-1885, Lubosi regained the throne and was hence-forth called "Lewanika," "the conqueror." To consolidate his position, Lewanika carried out thorough and merciless purge of his many enemies, including the Ndebele around Sesheke. He put his close relations in charge of three new provincial councils: Sesheke, Libonda, and Kaunga. He brought a much needed stability to human settlement on the central plain by reassessing claims to land rights.

Lewanika also succeeded in bringing a measure of stability and unity to the Lozi kingdom through trade (with Westbeeck), internal reforms, and exploitation of the empire. During this time the economy of the floodplain was based on the ownership of slaves and cattle. Both had to be imported, whether by tribute or booty. The demand increased in the later part of the nineteenth century as larger areas of land were put under cultivation. This was because during the Makololo regime, advantages of cassava cultivation in the woodlands became appreciated.

After the Lozi kingdom restoration, there was also a general increase of settlement in the floodplain, resulting in the making of mounds scarcer. People turned to clearing the woodlands and to draining the floodplain margins in order to plant both grain crops and cassava. There was also an expansion of transport whether by human beings or canoe. In 1890 thousands of slaves were put to work on a new big canal between the Lealui capital and the main channel of the Zambezi River. Cattle were needed in order to reward officials, warriors, and royal relations. Cattle were also loaned to people who occupied good pasture as cattle were also being sold to traders from the west. These developments mounted pressure for new campaigns of plunder and conquest, preferably with the aid of English guns.

During the early nineteenth century, King Mulambwa raided the Ila around the Kafue floodplain for cattle. In 1882 Lewanika also led an army of several thousand against the Ila and raided all along the southern edge of the Kafue floodplain and eventually returned to the upper Zambezi River with 20,000 head of cattle. Again in 1888 the Lozi attacked both the Tonga and the Ila extracting tribute. Such raids continued between 1889 and 1892 for slaves as well as cattle. These raids came to an end with the arrival of the Europeans.

The Arrival of the European Missionaries in Barotseland

The arrival of the Europeans in Barotseland brought new political rivals and economic suppliers to the Lozi's existence and survival. British interest in the country north of the Zambezi River was first aroused by David Livingstone's book, *Missionary Travels and Researches in South Africa*, which gave an account of his great journeys across Africa in 1853-1856. Livingstone's main purpose in writing this book was to gain support for his own very personal conception of Christian mission work in Africa.

After Lewanika had regained his throne in 1885, Francois Coillard arrived in the Lozi kingdom in October 1886 (or July 1884, according to Weller and Linden 1984), backed by Westbeeck. Coillard was allowed to establish a mission station at Sefula, 30 kilometers south of the Lozi capital Lealui. This mission station was to prove of great political significance. In January 1887 after the arrival of his wife at Sefula, Coillard started a school. Unfortunately Coillard's wife died in 1891. By 1887, then a pro-British Protestant mission station, Sefula had gained a foothold in the powerful Lozi kingdom.

Barotseland Brought Under the BSA Company Rule

Early in 1889 Lewanika requested Coillard to write a letter asking for the protection of the British government. This greatly encouraged Cecil Rhodes, the leader of the British South Africa (BSA) Company. Also in 1889 Lewanika was visited by Harry Ware, an agent of a South African mining syndicate which was a rival of Rhodes' BSA Company. Ware received mining rights from Lewanika in exchange for modern rifles and ammunition. Then in 1890 Rhodes sent Frank Lochner to Lewanika and successfully bought the Ware Concession, giving Rhodes mining rights throughout Lewanika's kingdom. Rhodes's BSA Company promised to defend the Lozi from outside attacks and to pay Lewanika a subsidy of £2,000 a year in order for him to arm himself against the Ndebele. In 1891 the British government recognized the Lozi kingdom as a BSA Company "protectorate." In these concessions, Coillard was used as an interpreter between the Europeans and the Lozi monarchy. Thus within three years (1889-1891), Britain had successfully laid claim to most of the western Zambia territory.

The position of Barotseland (as the British called the Lozi kingdom) was unique. The various treaties signed between 1898 and 1900 increased the BSA

Company's authority, but reduced the subsidy which had never been honored, from £2,000 to £850. Even after Lewanika's territory was in reality considerably reduced, the Lozi system of government continued for a while to function more or less independently. The BSA Company gave assurance that the Barotse valley would be reserved against white settlement (Phiri, 2006). Lozi chiefs collected tax both from the BSA Company and from its subjects. Moreover, this gave the Lozi a head start in education over other Africans through the school Coillard, the missionary, had established. By 1900 there were several young Lozi who could read and write.

Native Labor Migrations to Southern African Mines

With regard to trade, a decline in ivory trade provided market for cash crops temporarily. Then, the discovery of gold in South Africa around the 1890s introduced native labor migrations from Barotseland which steadily undermined the intensive agriculture of the floodplain. Agriculture had increasingly come to depend on forced labor, which had also been the basis for the complex Lozi political system. But now, Westbeech took several native men from Pandamatenga to the Rand in 1888. Lewanika's subjects now began selling their labor in distant farms, towns, and mines. For almost the next whole century men from Southern and Western (Barotseland) Provinces of Zambia migrated to Rhodesia and South Africa in search of work (Pettman, 1974).

Native Labor Migrations to Katanga and Copperbelt

Between 1900 and 1950, Zambia was used to supply human labor to the mines in South Africa and Katanga (now Democratic Republic of Congo). Between 1897 and 1910 a railway line was built between Kimberly in South Africa and Elizabethville (Kinshasa), the capital of Katanga. The railway line from Katanga to

Benguela on the Atlantic coast was opened in 1931. Thus, some men in Zambia (including Barotseland) obtained jobs on the railway industry, the few small mines, or on white farms, while others engaged in government or domestic service, but most went further afield. Many men traveled by themselves as far as South Africa.

The development of new mines on the Copperbelt south of Katanga in the 1930s, such as Nkana and Nchanga, provided a new market for migrant labor within Zambia. Although most of the unskilled mine labor supplied by Africans came from the Bemba-speaking people of the north-east Zambia, there were 22,000 Africans at work on the copper mines in 1930, and nearly 33,000 by 1943. Some of these worked on the railway lines while others worked in the market towns, such as Ndola, next to the mines, which had become the commercial centre. The subsistence agriculture of African villages became gravely handicapped by the absence of so many men. Migration of men to the copper industry undermined many rural economies. Urban conditions were so bad that they discouraged most married migrant workers from taking their wives and children with them, so that many families were left at home to fend for themselves without the aid of men, their major bread-winners. The 2000 Census figures for Western Province still exhibited the highest proportion (26.6%) of female-headed households, although due to different causes this time.

Zambia's Struggle for Independence from Colonial Rule

The 1950s and early 1960 experienced vigorous Zambian decolonization efforts by the Africans. The African Welfare Societies, which later developed into the African National Congress (ANC) and finally into the Zambian African National Congress (ZANC) fought hard to bring about political independence. Zambia's independence in 1964 became the last episode in the British colonization program of

Africa. It also marked the beginning of a new phase in the struggle to liberate the entire southern Africa from white domination.

From the days of the BSA Company rule (1924-1953), Phiri (2006) indicates that the Barotseland had always occupied a special position within the colonial Zambian political system. It was a protectorate within a protectorate. The British government reconfirmed Barotseland's special status in exchange for the Litunga's support of the Federation of Rhodesia and Nyasaland (1953-1963), and in the early 1960s several leaders of Barotseland co-operated with Roy Welensky, then governor of Northern Rhodesia (Zambia), to agitate for secession rather than an amalgamation with the independent Zambia (Pettman, 1974).

While Zambia was approaching independence from colonial rule, the Litunga (Paramount chief of the Lozi) of Barotseland pressed for secession. Meanwhile, the national general elections of January 1964 which were won by the United National Independence Party (UNIP) supporters, paved the way for Zambia's independence. The Independence Constitutional Conference of May 5-19, 1964 held in London, provided for Zambia's independence as a republic, later to be effected in October 1964. It was here agreed that Barotseland would be part of the new independent state of Zambia (Pettman, 1974; Phiri, 2006).

The Impact of Zambia's Political Independence on Barotseland

Barotseland Under UNIP Rule

In order to counter-act the threats of Barotseland cessation after Zambia's independence, Kenneth Kaunda, then Zambia's Prime Minister, visited the Litunga at Lealui on August 6, 1964. Kaunda explained to the Litunga the new Zambian provincial governance structure. He expressed happiness that the Barotseland

Agreement signed in London provided for the Barotseland to remain an integral part of Zambia. Kaunda assured Litunga Sir Mwanawina Lewanika, the Royal Family, and other members of the Barotse Government, that the Central Government had no wish to interfere with the day-to-day running of the internal affairs of Barotseland, and that the intention of Central Government would be no more than to give the Barotse Government its maximum assistance and co-operation. He gave absolute assurance that the customary rights to land in Barotseland would remain with the Litunga, the National Council, and the district heads of the Kutas, the Royal Barotse Establishment (Legum, 1966).

Pettman (1974) notes, however, that the penal (Amendment) Act of 1964 (specifically aimed at Barotseland), made it seditious to plan a secession of any part of Zambia. In June 1965, the Transitional Development Plan further undermined the Litunga's traditional powers through a standardization of customary laws. Dissatisfaction among the Lozi increased when the Western Province failed to benefit from the post-independence boom. By August 1967, on hearing of rumors of secession, Kaunda warned that he would take any steps necessary to crush it. Such was the intolerant political spirit of the times which led Zambia into becoming a one party political state by 1972/1973.

The WENELA (Witwatersrand Native Labor Association) cancellations, as a result of the 1966 Employment Act, put 6,000 people from Barotseland out of work. This reduced the money available in the Western Province, and thus aggravating a general economic malaise. The consequent economic dislocation, especially of Western Province, provided increased grievances against the ruling party UNIP and a leaning toward the opposition ANC party (Pettman, 1974). As recent as 1994, the submissions made by some Lozi-speaking people, to the Manakatwe Constitution

Commission still demanded for the restoration of the Barotseland Agreement of 1964. Other petitioners rejected this idea however (Manakatwe, 2003).

In the general elections of 1968, UNIP was completely rejected by the Barotse Province voters. In response to this rejection, the Zambian central government renamed the province, Western Province, and the Constitution (Amendment) Act (5) of 1969 terminated the Barotse Agreement and placed the Western Province and the Litunga on an equal footing with the rest of Zambia. The Western Province (Lands and Miscellaneous Provisions) Act of 1970 removed the Litunga's special rights over land. Western Province, being very small, very poor, lacking any source of substantial income, and depending heavily on the central government for the few services, had no military capacity nor sufficient strength of the elite to act alone (Pettman, 1974).

The Impact of Kaunda's Policies on the Western Province

Today, the Western Province covering 126,000 square kilometers of land is divided into seven districts, namely: Kalabo, Kaoma, Lukulu, Mongu, Senanga, Sesheke, and Shangombo, with Mongu as the provincial headquarters. The only three paved roads in Western Province are the Lusaka-Mongu, Mongu-Senanga, and the Livingstone-Sesheke roads. The Zambian population Census conducted in 2000 placed the population of Western Province at 765,000, making it the second least-populated province in Zambia after North-Western Province. This population is 7.8 percent of the Zambian population (2000 Census Report).

Cattle are the mainstay of the traditional economy, with a few crops grown on the floodplains and along its margin, such as maize, rice, millet, cassava, and vegetables. Logging for Zambian teak has declined due to the very slow rates of re-growth and the reduced demand for wooden railway sleepers. There is no mining activity in the province, although there have been extensive exploration campaigns for

diamonds and petroleum. The main tourist attractions are water sports and fishing on the Zambezi River, and the annual Kuomboka and Kazanga traditional ceremonies held in the floodplains and Kaoma District respectively.

Macmillan (2008) reports the disrupting effects of Kaunda's 1968 Mulungushi Economic Reforms on the old-established rural trading networks. These Reforms created a commercial "vacuum" that has never been really filled in the Western Province. Susman Brothers and Wulfsohn, a resident expatriate trading company, had created and provided a market for goods produced in the province. The company was buying almost anything saleable from local producers in order to build a market, and had been the main buyer in Western, North-Western, and Southern Provinces, of cattle, hides, cassava, maize, rice, millet, beans, beeswax, ivory, and other products.

Macmillan (2008) maintains that Kaunda argued against the productivity of commerce in his Matero speech when he appealed to "resident expatriates" to enter into joint ventures with Zambians in the agricultural, industrial, and other productive business fields. He asked them to forget the distribution field and assist the national efforts by engaging in direct production. These Reforms required of trading companies to surrender fifty-one per cent of their retailing subsidiaries' shares to the government's Industrial Development Corporation (Indeco). As many as 500 Indian shops in rural areas and urban townships were denied trading licenses and therefore remained closed at the beginning of 1969. Kaunda also introduced price controls on all essential commodities. This resulted in the economic decline during the 1970s and 1980s.

Western Province Under Chiluba's Government

After 1992, however, Chiluba's government reversed Kaunda's policies by initiating a series of ambitious market-oriented reforms aimed at reducing State

participation in and control of economic activity. By 2000, around 300 of State-owned enterprises had been commercialized or privatized including the Zambia Consolidated Copper Mines (ZCCM). Major reforms were implemented in the financial, transport, health, education, and communication sectors. Efforts are still being made to re-orient the economy from a copper-based economy to a broader-based economy so as to enhance foreign exchange earnings (2000 Census Report).

To this day, however, Zambia's economy is still heavily dependent on copper and cobalt mining (none of which is mined in Western Province). Copper and other metal exports account for about 75 percent of the country's foreign exchange earnings. Very uneven rates of development, (Pettman, 1974), favored areas along the line of rail from Livingstone through Lusaka and to the highly industrialized and productive Copperbelt. Two of Zambia's nine provinces, North-Western and Western, have been trailing far behind in urbanization, industrial development, and opportunities for wage earning employment, transport, communication, and basic services in health and education. This, among other causes, brought about the shortages of essential commodities, street vending and black markets which have colored the marketing trends in Zambia from the 1970s to this day. Western Province has suffered the severest impact of this economic disruption.

Although Thompson, Gamble, and Strickland III (2005) claim that influences coming from outside an organization's outer ring have a low impact on a company's business situation and shape only the edges of the organization's direction and strategy, it seems that the Western Province's macro-economic environment has suffered adverse effects. These negative effects must be taken into consideration when developing a strategy for transforming West Zambia Field to conference status. Kotter (2008) emphasizes the importance of what has been highlighted above when he says,

"An inside-outside disconnect always reduces an organization's sense of urgency. If people do not see external opportunities or hazards, complacency grows" (p. 63). In order to increase the sense of urgency for moving the West Zambia Field toward conference status, Kotter (2008, p. 64) suggests that the gap between what is happening outside and what people (church members) see and feel on the inside must be reduced.

The Adventist Church in the Western Province of Zambia

This section examines the history and development of the Seventh-day Adventist Church in Western (Barotseland) Province of Zambia. The purpose here is to provide a brief understanding of the Adventist church's historical and internal context from its early beginnings to the present time. Matandiko (2003) indicates that the Seventh-day Adventist Church mission work started in Northern Rhodesia (Zambia), when W.H. Anderson who was then principal of Solusi Mission in Southern Rhodesia (Zimbabwe) crossed the Zambezi River on June 3, 1903 to establish another mission station. Accompanied by Jacob Detcha, Philip Malomo, Jack Mahlatini Mpofu, and Andrew Nyakana, Anderson passed through Kalomo, the capital of Zambia at that time. Upon reaching Chief Monze of the Tonga people, Anderson was welcomed and given 5,436 acres of land, where two years later he established Rusangu Mission on July 1, 1905. This became the first Seventh-day Adventist mission station in Zambia.

Seventh-day Adventism Enters Barotseland

Matandiko (2003) indicates that around 1922, a young Lozi man named Robert Njekwa went to seek employment in the sugar plantation in Mazabuka, Southern Zambia. Njekwa later came in contact with the Seventh-day Adventist

message. Upon returning home to Barotseland to attend to his seriously ill brother, Njekwa shared his newly found faith. The recovery of his brother from illness after much prayer attracted 17 Lozi boys who wanted to go back to Rusangu with Njekwa. On account of limited space at the school, Njekwa only accepted 11 boys to go with him to Rusangu. But by 1950, Barotseland region was granted 25 percent of class space at Rusangu Training School, according to the Northern Rhodesia Field committee minutes (January 16, 1950). Later, Njekwa became one of the native school teachers sent to Barotseland.

As a result of the influence of Njekwa, Barotseland became open to the Seventh-day Adventist message. On April 20th 1928, B.M. Heald, S.M. Konigmacher, 13 paddlers, a cook, and a guide traveled 600 miles up the Zambezi River from Katima Mulilo in Namibia to locate the first Adventist mission station in Barotseland. On June 2, 1928 the group had their first Sabbath service in Barotseland and 275 villagers attended the worship service on top of Liumba hill north of Kalabo District. On January 23, 1933 Konigmacher appealed for funds to help furnish a dispensary, build more schools, and hire workers. Although Konigmacher's wife died on September 29, 1934 in South Africa, his passion for the work in Barotseland continued (Matandiko 2003, p. 106).

In Sesheke, on the lower Zambezi River, a native worker known as Gladstone Imasiku evangelized the area before white missionaries ever went there. He established a group of Sabbath keepers. After a school was established in Sesheke, another native Bible worker by the name of Davidson Lisulo was entrusted with the Kalimbeza mission station, as it was called. A camp meeting was held at Kalimbeza mission station from September 12, 1928 with an attendance of 725 people.

Barotseland Mission Field Created

Between 1943 and 1945 Mr. and Mrs. Jonker, W.R. Vail, and R.L. Garber came from South Africa to work in Barotseland. Matandiko (2003, p. 111) indicates that the Barotseland Mission Field was officially created in 1946. Around this time a decision was made to divide the work in Barotseland into the Northern Barotseland region with headquarters at Liumba Hill mission station and the Southern Barotseland region with headquarters at Sitoti mission station a few miles north of Sesheke. There were then eight mission schools in the Barotseland Mission Field. The difficulty of running the mission work in Barotseland is immediately reflected in a statement of caution voted by the Zambesi Union Mission executive committee (see 1946 minutes) which deplored the heavy operating deficit incurred by the Northern Barotseland Mission. The committee further voted action 257 to purchase donkeys for use as transport for evangelists and missionaries in the Barotseland Missions using funds sourced from the travel expense budget.

On January 1, 1948, the discontinuation of rent collection among Africans was effected by the Zambesi Union Mission executive committee (see 1948 minutes). During the same year, the two regions were rejoined into one field with headquarters in Mongu at a site received from government (see 1948 minutes), and Delmar T. Burke was chosen as the president. On June 28, 1949 the Zambesi Union Mission executive committee appointed W.D. Eva as president of the Barotseland Mission Field through action 171. The Zambesi Union Mission executive committee minutes contain successive appointments of Barotseland Mission Field presidents, namely, Edward A. Trumper (on October 24, 1949), and B.E. Sparrow (on November 7, 1949) due to difficulties experienced in running the region.

Since the opening of the Seventh-day Adventist work in Barotseland by Konigmacher in 1928, there was no church building dedicated and used for the sole purpose of the worshipping God. School buildings were used as chapels on all mission stations. In 1951, Liumba Hill Mission was a thriving station with a boarding school reaching up to grade six, a dispensary and a leper colony of 64 patients. It was here that the first Seventh-day Adventist church building in Barotseland was dedicated to the worship of God on October 13, 1951. E.A. Trumper, President of Barotseland Mission Field then led out in the act of dedication after a sermon had been preached (Matandiko 2003, p. 123).

Establishing a Hospital in Barotseland Mission Field

Long before 1951, another idea had been born to establish a large hospital to be named Barotseland Medical Mission, 5 miles west of Kalabo District. On January 8, 1948, the Zambezi Union mission executive committee appointed a committee to locate a site for the mission hospital in Barotseland, with power vested in them to act. Consequently, Dr C. Paul Bringle and W.R. Vail went out in search for a suitable site. The chosen site was named Yuka, some 12 miles south of Liumba Hill Mission (see Minutes of May 6, 1948). In June 1951 the Zambesi Union mission executive committee voted that building works be started under the supervision of F.G. Thomas, the director of Liumba Hill Mission (Matandiko, 2003, p.124).

While the hospital building activity was still going on, the Zambesi Union mission executive committee voted action 19 on January 20, 1952 indicating that mission hospitals should be operated by local mission field committees and be considered as local mission institutions: hence Barotseland Mission Hospital (Yuka) would belong to the Barotseland Mission Field. Action 138 of the Zambesi Union executive committee directed on January 22, 1952 that institutional boards also be

appointed by controlling institutional committees. Meanwhile, the hospital building project reached its completion in 1953, and in that year, the arrival of the first matron, Helen Furber, and a surgeon, Dr. C.J. Birkenstock marked the opening of medical work at Barotseland Mission Hospital. The name of the hospital was later changed to Yuka Medical Mission Hospital, the name it bears today.

The Rise of Native Leadership in Adventist Mission Work

The work of putting the reigns of church leadership into native hands emerged and progressed steadily in the 1950s and 1960s. Pressure from political changes taking place after Zambia obtained political independence from Britain in 1964 increased. Matandiko (2003, p. 113) indicates that the Barotseland region was brought under the Northern Rhodesia Field by the end of 1960. At Sitoti Mission station the reigns of leadership changed hands in 1965 from G.L. Pursley to S. Shapa, a native worker. By 1970, when the Zambian government implemented its 1968/1969 nationalization Reforms, the Seventh-day Adventist Church also began seriously to hand over leadership to indigenous workers. During this time the Zambia Field, which had been under the Zambesi Union mission since 1916 with its headquarters in Bulawayo, Southern Rhodesia, had 126 churches and 16,543 members. The president of the Zambia Field was Pastor James Muyeba. After the death of Pastor Muyeba in 1971, Pastor E.H.B. Siamaundu was appointed to lead the Zambia Field.

The Movement Toward the Establishment of the West Zambia Field

In 1972, the Zambia Union Mission was organized under Pastor Albert Bristow as Executive Director, since the local people could not agree on whom among the indigenous workers could be appointed. The Zambia Union Mission was then divided into three fields: namely, North Zambia Field, South Zambia Field, and West

Zambia Field. By this time, the Zambia Union Mission had 147 churches and 24,101 members. North Zambia Field, with 48 churches and 9,584 members comprised of the Copperbelt, Luapula, and Northern Provinces. Pastor A.M.C. Mpamba became the Executive Director. South Zambia Field comprised of the Southern, Central, and Eastern Provinces. It had 90 churches and 13,268 members. Pastor A.S. Muunyu was appointed as Executive Director. West Zambia Field comprised of North-Western and Western Provinces and was attached to Zambia Union Mission. It had 9 churches and 1,231 members. The Zambia Union executive committee appointed a committee to oversee the work in West Zambia Field in 1973. By the end of 2009 West Zambia Field had 97 churches and 40,153 baptized members (see 2009 Seventh-day Adventist Yearbook).

Final Establishment of West Zambia Field

In 1977, the Zambia Union Mission executive committee acknowledged receiving "the request of a group from West Zambia Field area to establish a completely self-contained Field" (see 1977 Zambia Union Mission executive committee minutes). It was suggested that a date be set to study the request in depth, reviewing the possibility of establishing such a field in the near future, and that such a meeting be held at Liumba Hill Mission and that the District leaders and one representative from each church be present for the initial meeting. Zambia Union Mission executive committee action 324, voted in May 1977 shows that June 21-22, 1977 was set as the dates for holding the meeting toward establishing a fully fledged West Zambia Field. One year later, on May 1, 1978 the Zambia Union Mission executive committee voted action 531 authorizing a meeting to be held in Mongu for selecting and appointing the West Zambia Field president. The meeting which took place in September 1978 recommended the appointment of Pastor J.M. Sitwala to

commence his work as the first West Zambia Field president on January 1, 1979, and Zambia Union mission executive committee approved this recommendation by voting action 549.

Table 3 presents a list of workers who have served as presidents of the West Zambia Field during the last thirty one years:

Table 3.

A list of Past Presidents of West Zambia Field.

Pastor J.M. Sitwala	1979-1983
Pastor M.K. Katungu	1984-1985
Pastor A.S. Mwinga	1985-1990
Pastor R.S. Mulemwa	1991-1993
Pastor W.M. Mukoma	1993-1994
Pastor H.S. Akombwa	1995-1999
Pastor W.S. Simatele	1999-2007
Pastor M. Muvwimi	2007 - Present

In 1988, Zambia Union Mission territory was re-divided further to create three more mission fields, namely Central, Copperbelt, and East Zambia Fields. A few years later, due to the long distance of accessing the North-Western Province from West Zambia Field's headquarters in Mongu, the Eastern Africa Division (EAD) executive committee appointed a survey commission on November 6, 1995 to study the realignment of North Zambia Field and North-Western Province respectively. Six months later on May 7, 1996 the Eastern Africa Division executive committee accepted the recommendation of the survey commission to attach the North-Western

- Province political districts of Zambezi, Mwinilunga, Mufumbwe, Kasempa, Kabompo, and Solwezi to Copperbelt Zambia Field with effect from June 1, 1996. This left the Western Province region to comprise the entire territory of the West Zambia Field. Although the West Zambia Field lost some members and some operating income, the decision however removed the burden of taking care of the North-Western region from West Zambia Field. While this development did not solve the financial woes of the West Zambia Field completely, an attempt in 1999 to attach weaker mission fields to the financially stronger ones was rejected by church members. West Zambia Field continued to operate independently.

Zambia Union Centralized Uniform Salary Scheme Introduced

In 2001, a Zambia Union-based centralized salaries scheme was introduced in order to implement a uniform wage factor for the whole union territory. This move required Central Zambia Conference, Copperbelt, and South Zambia Fields to subsidize the salaries of the East, North, and West Zambia Fields. The positive result of this move was to stop the migration of workers from the poor fields to the financially stronger ones. Nevertheless, there are still some disparities in other financial benefits paid to employees from one organization to another depending on each organization's financial capacity. At present, there are only two local conferences in Zambia Union. Zambia Union attained conference status in 2004. The rest of the mission fields are still striving to attain conference status.

Conclusion

Since the beginning of the Seventh-day Adventist mission work in Western Province during the 1920s, the church has generally depended on financial resources obtained from outside the territory to adequately meet its operational needs. The

economic situation of West Zambia Field has mostly mirrored the macro-economical trends of the Western Province. Barotseland (Lozi kingdom) depended on slave labor and cattle obtained from other tribes through raids. The crops grown in the floodplain and the minimal trade conducted with other regions barely sustained the kingdom.

The stoppage of Lozi raids after the arrival of the colonialists, and the rise of native labor migrations to the mines in South Africa and on the Copperbelt took away men who were breadwinners. After the attainment of Zambia's political independence in 1964, the economic reforms implemented by the new Zambian government left the Western Province completely destitute. By as late as 2000 the Zambian population census showed that Western Province is the second least populated and least developed province in Zambia. The province's economic situation has a direct impact on the operating condition of the West Zambia Field.

Just as the Western Province to some extent depends on the Zambian central government to sustain its social/economic needs, the West Zambia Field too depends on sister organizations along the line of railway to supplement its operations in order to pay a reasonable wage to its workers. Financial resources from within the West Zambia Field territory are insufficient to meet the optimum operational needs of the Adventist church organization. It has been difficult for West Zambia Field to operate at a level comparable to other mission organizations along the railway line. Nevertheless, in order for this field to attain conference status, it has to improve its resource manage by implementing an effective strategic initiative which will enable it to demonstrate the required level of organizational maturity that is characteristic of a local conference. The next chapter will present a report of the results of an assessment exercise which was conducted in the mission field, and suggest a strategy for transforming West Zambia Field to conference status in a timely manner.

CHAPTER 5

WEST ZAMBIA FIELD ASSESSMENT, OUTCOMES, AND INTERPRETATION

Introduction

Chapter Four examined the historical, social, and political context of the Western Province of Zambia, the region comprising the West Zambia Field. The chapter also presented a brief history of the Seventh-day Adventist Church in the province. Chapter Five presents a report of the assessment exercise which was conducted in West Zambia Field to discover whether the leadership understands the process for transforming their organization to a conference in a timely manner. The report presents the assessment results (scores) and their interpretation. The assessment also sought to discover why West Zambia Field failed to qualify for the status during the last evaluation and suggests what can be done so as to attain conference status the next time around.

Assessment Methodology

The assessment methods used in this project are both qualitative and quantitative. The choice of the methodologies arises out of the understanding that while a church organization may be made up of numbers of people, it is in a biblical sense a "body" or organism. Most of the images of the church in the New Testament (e.g. Body of Christ, People of God, etc.) highlight the qualitative characteristics of the church. The methods used examined whether the leadership saw the need to move

- their organization from mission field to conference, and whether they understood the steps they needed to take to make this transformation, as well as whether they could carry it through from start to finish.

Assessment Implementation

In preparation for conducting the assessment exercise, a search was made to find a suitable instrument or questionnaire from many that are available. Since a suitable one was found, there was no need to develop a new one. The instrument adopted for use is found in the book, *It takes one: Changing individuals changes organizations*, by J. Stewart Black and Hal B. Gregersen (2008). Other materials used are found in the appendices at the end of this dissertation.

On March 15, 2009 an interview with the leaders of the West Zambia Field was held at the headquarters office in Mongu in line with the project implementation (see Appendix B for authorization letter). Immediately after the devotional activities, the participants, who comprised the field president, the secretary-treasurer, and four departmental directors, met in the field president's office which also serves as the boardroom. (A detailed justification for focusing on top management is given in another section below). Distribution of writing materials—pens and blank paper, and file folders—was done. The Informed Consent Letter (see Appendix C) was ready for the participants. The assessment instrument (see Appendix D) was distributed. Then a verbal explanation was given on how to proceed in answering the questionnaire (see Appendix D). Although no strict time was given to the participants to finish answering all the questions, the process took between 30 to 40 minutes. Each question was read clearly and then the participants circled the answer of their choice. When all were ready to move on to the next question, then the next question was also ready and

time was given for them to circle the answer. This process continued until all the questions were completed.

The next process involved the adding up of the scores in each of the three sections of the questionnaire by the participants themselves. Then the scores of each of the sections were added together to get the total score for the three sections. Within a cordial atmosphere, each participant was asked to voluntarily announce their score. The total scores announced ranged between 26 and 48, out of the possible ranges of between 9 and 54.

After the scoring exercise was completed, it was then time to interpret the scores. The table for interpreting the scores is presented below:

Table 4:

Key for Interpreting the Assessment Scores (Source: Black & Gregersen, 2008)

Levels	3 – 8 pts Bad News	9 – 12 pts Not Good News	13 – 15 pts Good News	16 – 18 pts Great News
SEE	Change initiatives with these scores tend to fail on the launch pad. If they do get off the pad, they tend to come crashing back to earth.	Change initiatives with these scores tend to get started but then fizzle and fade.	Scores in this range often indicate enough fuel to get off the launch pad; but the change may lose momentum breaking through the first barrier.	Scores in this range often indicate enough fuel to get off the launch pad and make it successfully through the first barrier.

Table 4—continued

MOVE	Change initiatives with these scores (if they make it through the first barrier) slam to a stop at the second.	Change initiatives with these scores (if they make it through the first barrier), sputter but usually die before making it through the second barrier.	Scores in this range often signal enough momentum to push the envelope of the second barrier but tend to break through only for small to moderate change initiatives.	Scores in this range usually lead to success in breaking through the second barrier.
FINISH	Scores in this range occur even when scores for See and Move are high. Unfortunately, with scores in this range the change initiative still is likely to be among the 70% that ultimately fail.	Scores in this range suggest that while the change might achieve initial success, it will fall far short of its goal and a high chance of ultimate failure.	If the scores for See and Move were high, there's hope, but if they were only good, this is likely to be the end—with the destination in sight but just out of reach.	While nothing is guaranteed, scores in this range in combination with strong See and Move scores put you in the elite group whose change initiative likely succeeds.
TOTAL	9 – 24 pts Bad News	25 – 37 pts Not Good News	38 – 47 pts Good News	48 – 54 pts Great News
	The odds of your change initiative succeeding are as good as a motorcycle breaking through a thick, concrete wall.	You may feel like you've got the odds of success on your side, but you don't. You have a 70% chance of failure.	You're close enough that if there's time you can strengthen some aspects of the change initiative and still succeed.	With total scores in this range, the odds are on your side. You have a better than 70% chance of success.

Assessment Outcomes and Their Interpretation

The table above consists of four sections shown downward on the right side: See, Move, Finish and Total. In the See section, one participant (16%) scored in the Bad News category, three participants (50%) scored in the Not Good News category. And finally, two participants (33%) scored in the Great News category. The majority of the participants (50%) scored in the Not Good News category. The interpretation of the scores reveals that "Change initiatives with these scores tend to get started but then fizzle and fade."

In the Move section, two participants (33%) scored in the Good News category, while three participants (50%) scored in the Not Good News category. And finally, one participant (33%) scored in the Great News category. The majority of the participants (50%) scored in the Not Good News category. The interpretation of the scores reveals that "change initiatives with these scores (if they make it through the first barrier) sputter but usually die before making it through the second barrier."

In the Finish section, one participant (16%) scored in the Bad News category, while two participants (33%) scored in the Not Good News category. Meanwhile another one (16%) scored in the Good News category and the last participant (16%) scored in the Great News categories respectively. The majority (two) of the participants (33%) scored in the Not Good News category. Therefore the interpretation of the scores reveals that "scores in this range suggest that while the change might achieve initial success, it will fall far short of its goal and a high chance of ultimate failure."

Finally, the overall scores reveal that five participants (83%) scored in the Not Good News category, while one participant (16%) scored in the Great News category. The overall interpretation of the scores therefore, reveals that "you may feel like

you've got the odds of success on your side, but you don't. You have a 70% chance of failure." Note that in his repeated research works, Kotter (2008) found a 70% failure rate of most change initiatives.

When the West Zambia Field was evaluated by the SID Survey Commission on March 15, 2007 and recorded the following action: "VOTED to notify the Zambia Union Conference Executive Committee that the SID Survey Commission has found the West Zambia Field ready for Conference status subject to the field receiving an unqualified [clean] audit report for the period 2005/2006 as per SID Working Policy B 75 05, point 5." The policy referred to above reads as follows: "5. The mission/field shall have obtained, for at least two consecutive years an unqualified audit opinion." Unfortunately when the audit report for the period 2005/2006 came out it was qualified, meaning that it was not clean as there were some reportable conditions. Therefore, the West Zambia Field failed to attain conference status. While disappointing, this outcome was in agreement with the assessment results.

Implications of the Scores

Why did the West Zambia Field fail to attain the status during the 2007 survey? Which of the three sections of the 2009 assessment (See, Move, and Finish) had the lowest scores? One participant (16%) said the See section; another participant (16%) said the Move section, while two participants (33%) said the Finish section. The remaining two participants (33%) did not record their answers. This suggests that the Finish section showed the weakest scores.

When asked to suggest the main reasons that explain the weakness in the Finish section, the participants suggested the follow reasons:

1. The participation of the members was not very good.
2. The members were very reluctant.

3. People do not understand fully what it means for them to be a conference.
4. Information has not been given to the members.
5. Promotions at some point stopped.
6. Members do not really understand the change.
7. Pastors have not caught the vision.
8. Lack of corporate responsibility among team players.
9. Failure to address technical aspects of audit standards by players.
10. Indifference by some of the team players.
11. The clear reason for change [was] not given.
12. The enormity of the needed change and process poorly [was] looked.
13. Tools, resources, and capability not in place.
14. Promotions were not effectively done.
15. District pastors did not buy the idea.

Then the participants were asked: "With a clear idea of what area is (was) weakest and why, now think about the corrective actions." The participants gave the following high-impact actions that need to be taken in order to bring the area of weakness up to a level of strength:

1. Encourage members to participate in this activity.
2. More effort should be put in.
3. Take time to explain what conference status is, not the Guest House project.
4. Bring pastors together and clearly sell the idea to them.
5. Members to know the advantages of being a conference.
6. Leadership with clear vision to influence players for corporate responsibility.
7. Team players to address the audit recommendations seriously.
8. Motivate and instill a sense of commitment in team players.

9. We need to start promotions for conference status again.
10. We need to explain to the church members about conference status project.
11. Pastors ought to be inducted on the conference status project.
12. The reasons for change and the needed change must be clearly stated and shared with stake holders.
13. Key systems and champions [must] be put in place.

Finally, the participants were asked: "If you undertake these actions, how would your responses and scores for the items in the survey on the first page change? How much would your score for that area improve?" The participants gave the following responses:

1. Good News – 38 points
2. 13 points
3. 17 points
4. 38 points
5. Great News
6. Good News - 45

When taken together, the responses of the participants indicate that their total scores would improve (possibly move into the "Good News" level. The interpretation of the "Good News" level shows that "you're close enough that if there's time you can strengthen some aspects of the change initiative and still succeed." This suggests that if given a little more coaching, these leaders could improve the condition of their mission field.

Discussion of the West Zambia Field Transformation Processes

When the West Zambia Field assessment exercise was completed and the scores had been interpreted as presented above, a presentation of documents found in

Appendices E and F was done and followed by a discussion. From that discussion, the following issues were observed:

1. It is important to clearly define the change initiative being implemented to church members and pastors, in this case, what it means to become a conference.
2. By definition, becoming a conference means attaining spiritual, financial, and organizational maturity. This includes understanding the worldwide extent of the mission of the Seventh-day Adventist church. It means assuming a larger share of corporate responsibility; development of and operating with own constitution; financial autonomy; electing own leaders; ensuring having balanced church activities; ensuring proper assets and church property management; responsible care of church records, etc.

The participants sought to identify the West Zambia Field's resources which are the key drivers of the mission field's economic engine. These include tithe from the members (both in cash and in kind), and donations (appropriations) from higher organization, sister conferences and from well wishers. Other key drivers of the economic engine include church leaders and employees.

The participants also sought to identify what the members, employees, and leaders are passionate about, and the rewards/incentives which can keep the employees and church members motivated enough to push the change strategic initiatives through the See, Move, and Finish levels. Their responses are contained in Table 5.

Table 5:

What the Church Members, Employees, and Leaders want to See in the Field

Church Members	Employees	Administrators
The members would like to see the results of the offerings which they give.	Employees want to see recognition of their divine calling (being ordained).	Attainment of Conf. status.
They want to see the commitment of their leaders.	See improved spirituality of the members.	Receive adequate income to meet all operation needs.
They want to see the progress of evangelism in the field.	Be provided with better means of transport;	Completion of the preaching of the gospel.
They want to see a positive image of their church.	better conditions of service.	Succeed in motivating the members.
Receive regular financial support from the Field.	See an increase in the welfare allowances.	See employees attain spiritual maturity.
Receive regular visits from their Field leaders.	See an increase in motor-cycles and travel allowance for pastors.	Be provided with better mode of transport.
See participation of Field leaders in local church activities.	Get improved quality of houses.	Be provided with leadership training by the higher organization.
See their leaders demonstrating exemplary behavior in financial giving.	Receive improved level of training, etc.	Receive support and cooperation from the employees, etc.
See the conducting of regular baptisms, etc.	Receive training, mentoring, coaching, etc.	
Receive training.	Be better educated.	
Receive better church infrastructure.	Be provided with skills and tools.	

Toward a Strategic Proposal for Transforming a Mission Field to Conference in a Timely Manner

This section proposes some very important steps which can help an organization to develop and implement a transformation strategy and successfully implement it to obtain the needed results in a timely manner. This therefore is the most important section of this dissertation project in transforming mission fields to conferences within a stated time period. The steps presented below here are crucial for obtaining the desired results in organization transformation.

Defining Strategy

In order to provide a strategy for transforming a field to conference in a timely manner, a few points need to be made clear. These points include, but are not limited to, defining strategy, selecting the strategy, executing the chosen strategy, and following through to ensure that the implementation of that strategy delivers what it promises. First we need to define strategy. Croon (1974) defines strategy as "course of action (a strategy) out of all the possible courses, against the background of its environment" (p. 9). Thompson, Gamble, and Strickland III (2005) call it "management's game plan for growing the business staking out a market position, attracting and pleasing customers, competing successfully, conducting operations, and achieving targeted objectives" (p. 3). Since the West Zambia Field's main objective is to transform the field to conference within a specified period of time, Thompson, Gamble, and Strickland III (2005) advise that "crafting and executing strategy are thus management functions" (p. 3). Therefore, the West Zambia Field top management must carefully develop, pick, or select the optimum course of action which will help them to achieve their targeted objective.

Selecting a Strategy

Depending on what objective the top management of a given organization wants to achieve, that specific objective will to some extent determine the kind of strategy to be chosen. Selecting a strategy entails a commitment to undertake one set of actions rather than another. Selecting suggests that there exists a wide variety of strategies from which top management could choose. For instance, Schmitt (2007, p. 93) proposes four generic strategies: opposition, integration, essence, and transcendence. Others such as Black and Gregersen (2008) suggest that "lasting success lies in changing individuals first; then the organization follows. This is because an organization changes only as far or as fast as its collective individuals change. Without individual change, there is no organizational change" (p. 1). They suggest that "to change your organization, you must first change individuals and sometimes (maybe very often) this means changing yourself as well."

Collins (2001) seem to agree with Black and Gregersen saying that "the executives who ignited the transformation from good to great did not first figure out where to drive the bus [organization] and then get people to take it there. No, they first got the right people on the bus (and the wrong people off the bus) and then figured out where to drive it" (p. 41). For this to happen, leaders must ensure that they have the right people in the right positions to execute the strategy (Bossidy, Charan, & Burck 2002, p. 179). For a mission field, the responsibility of appointing people to responsible positions may rest in the hands of the constituent session or the executive committee. These assemblies must therefore play their role very well. A justification for following this strategic approach for transforming an organization as reaffirmed by Collins (2001) follows:

The good-to great leaders understood three simple truths. First, if you begin with "who," rather than "what," you can more easily adapt to a changing world. If

people join the bus primarily because of where it is going, what happens if you get ten miles down the road and you need to change direction? You've got a problem. But if people are on the bus because of who else is on the bus, then it's much easier to change direction: "Hey, I got on this bus because of who else is on it; if we need to change direction to be more successful, fine with me." Second, if you have the right people on the bus, the problem of how to motivate and manage people largely goes away. The right people don't need to be tightly managed or fired up; they will be self-motivated by the inner drive to produce the best results and to be part of creating something great. Third, if you have the wrong people, it doesn't matter whether you discover the right direction; you still won't have a great company. Great vision without great people is irrelevant. (p.42)

Collins (2001) adds that "if you have the right executives on the bus, they will do everything within their power to build a great company, not because of what they will 'get' from it, but because they simply cannot imagine settling for anything less. Their moral code requires building excellence for its own sake, and you're no more likely to change that with a compensation package than you're likely to affect whether they breathe. The good-to-great companies understand a simple truth: the right people will do the right things and deliver the best results they're capable of, regardless of the incentive system" (p. 50). Bossidy, Charan, and Burck (2002, p. 154) warn that if high-potential people are left languishing in wrong jobs, there is a possibility that those key people will be lost if jobs are not unblocked for them. That means putting the right people in the right positions is an incentive for retaining the right people in the organization and a catalyst for transforming the organization.

The Mission Strategy Selected by Jesus

When planning to establish the Christian church, Jesus selected and appointed the right people. Mark writes, "Jesus went up on a mountainside and called to him those he wanted, and they came to him. He appointed twelve—designating them apostles—that they might be with him and that he might send them out to preach and

to have authority to drive out demons" (3: 13-15). Choosing the right people was so vital to Jesus that White (1911) says:

For the carrying on of His work, Christ did not choose the learning or eloquence of the Jewish Sanhedrin or the power of Rome. Passing by the self-righteous Jewish teachers, the Master Worker chose the humble, unlearned men to proclaim the truths that were to move the world. These men He purposed to train and educate as the leaders of His church. They in turn were to educate others and send them out with the gospel message. (p.17)

Black and Gregersen (2008) strengthen this point when they argue:

That unlocking individual change starts and ends with the mental maps people carry in their heads—how they see the organization and their work. Just as actual maps guide the steps people take on a hike through the Himalayas, mental maps direct the people's behavior through the daily ups and downs of organizational life. And if leaders cannot change their own and others' mental maps, they will not change the destinations people pursue or the paths they take to get there. If what is in people's heads is not remapped, then their hearts and hands have nothing new to follow. (p.10)

In order to change the disciples' mental maps Jesus spent time teaching them.

White (1911) reiterates that:

For three years and a half the disciples were under the instruction of the greatest Teacher the world has ever known. By personal contact and association, Christ trained them for His service. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy-laden, and seeing the manifestation of His power in behalf of the sick and afflicted. Sometimes He taught them, sitting among them on the mountainside; sometimes beside the sea or walking by the way, He revealed the mysteries of the kingdom of God. Wherever hearts were open to receive the divine message, He unfolded the truths of the way of salvation. He did not command the disciples to do this or that, but said, "Follow me." On His journeys through the country and cities, He took them with Him, that they might see how He taught the people. They traveled with Him from place to place. They shared His frugal fare, and like Him were sometimes hungry and often weary. On the crowded streets, by the lakeside, in the lonely desert, they were with Him. They saw Him in every phase of life. (pp.17-18)

His life was their object lesson conducted in a mentoring relationship (Wright 2004).

People are not alike, even those who may seem to be well behaved. Collins (2001: 58) suggests that you "put your best people on your biggest opportunities, not

your biggest problems.” Your best people are the 20 percent who will give you 80 percent of the results (Koch 1998). Jesus was also strategic in both training and assigning His disciples. There were times when Jesus would take Peter, James and John on special missions (cf. Mark 5: 37-43; 9: 2-10; 14: 33). When He came to giving them the final assignments, Jesus became very specific and deliberate. To Peter He said, “Feed my sheep” (John 21: 15-17; Gal. 2: 7-9). To John He revealed different plans (John 21: 22-24; Rev. 1:9-3:22). He assigned Paul to preach to the Gentiles (Acts 9: 15, 16; Gal. 2: 7-10). These and the other disciples Jesus assigned to be in their right places. John the Baptist had clarified God’s delegating prerogative when he said, “A man can receive only what is given him from heaven” (John 3: 27). Gilbert, Buchel, and Davidson (2008) confirm that “today’s business world works in teams. And there is virtually no strategic initiative that can be performed without a combination of talents, levels, skills, nationalities, geographies and tenures” (p. 31). West Zambia Field leaders too must make staff job assignments with great care.

Making it Happen: Executing the Strategy

No matter how good a strategy may be, if it is not executed it yields no results.

Bossidy, Charan, and Burck (2002) define execution as follows:

Execution is a systematic process of rigorously discussing hows and whats, questioning, tenaciously following through, and ensuring accountability. It includes making assumptions about the business environment, assessing the organization’s capabilities, linking strategy to operations and the people who are going to implement the strategy, synchronizing those people and their various disciplines, and linking rewards to outcomes. It also includes mechanisms for changing assumptions as the environment changes and upgrading the company’s capabilities to meet the challenges of an ambitious strategy. (p.22)

Making it happen or executing a strategy is a responsibility of the organization’s top management. Bossidy, Charan, and Burck (2002) maintain that:

An organization can execute only if the leader's heart and soul are immersed in the company. Leading is more than thinking big, or schmoozing with investors and lawmakers, although those are part of the job. The leader has to be engaged personally and deeply in the business. Execution requires a comprehensive understanding of a business, its people, and its environment. The leader is the only person in a position to achieve that understanding. And only the leader can make deep personal involvement in the substance and even the details of execution. (p.24)

Schmitt (2007) affirms that "great strategy hinges ultimately on its execution" (p. 105). For that reason it must become the project manager's "life mission" (Schmitt 2007, p. 109). That is to say, the managers must fully own the project (2007, p. 151). Thompson, Gamble, and Strickland III (2005) further argue that:

For the most part, leading the strategy execution process has to be top-down and driven by mandates to get things done and show good results....To stay on top of how well the strategy execution process is going, a manager needs to develop a broad network of contacts and sources of information, both formal and informal. The regular channels include talking with key subordinates, attending presentations and meetings, reading reviews of the latest results, talking to customers, watching the competitive reactions of rival firms, exchanging e-mail and holding telephone conversations with people in outlying locations, making onsite visits, and listening to rank-and-file employees. (pp.391-392)

This is what West Zambia Field management needs to do in executing their strategy toward the attainment of conference status.

Also in executing a strategy, Gilbert, Buchel, and Davidson (2008) maintain that:

There are three areas in executing a strategic initiative that particularly require this thorough advance thinking. They are often neglected but will inevitably catch up with a team if it tries to cut corners. One is thinking through the resources that will be required, with their owners—to secure their cooperation. The second is reviewing the key success factors of your next execution steps. The third is assessing, and being prepared for their execution risk. (p.8)

From his research, Collins (2001) recalls: "One of the dominant themes from our research is that breakthrough results come about by a series of decisions, diligently executed and accumulated one on top of another" (p. 69). He reiterates that "the good-to-great companies displayed two distinctive forms of disciplined thought.

The first...is that they infused the entire process with the brutal facts of reality. (The second...is that they developed a simple, yet deeply insightful, frame of reference for all decisions)." West Zambia Field leaders will need to follow a similar path.

An Illustration from Jesus' Execution of His Mission Strategy

Jesus, before He was taken up to heaven, observed that the disciples were eagerly anticipating that He would set up the kingdom (Acts 1: 4- 6). But:

He said to them: "It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes upon you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (verse 7-8; cf. Matt. 28: 19-20; Mark 16: 15-18)

Thus White (1911) reiterates, "Before ascending to heaven, Christ gave His disciples their commission. He told them that they were to be the executors of the will in which He bequeathed to the world the treasures of the eternal life" (p. 27). To ensure the fulfillment of what Christ promised to the disciples, He said to them, "I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high" (Luke 24: 49). This helpful adaptation of outstanding practices/resources of other organizations, borrowed and implemented to fit the specific circumstances of a company's own business and operating requirement is called benchmarking (Thompson, Gamble, & Strickland III 2005, p.350; cf. Appendix E).

Waiting for the coming of the Holy Spirit is, in the words of Collins (2001) equivalent to "confronting the brutal facts" (p. 70). The disciples needed to first of all join together constantly in prayer (Acts 1: 14) to receive power from on high, before they could go out to preach. Praying together created team alignment. It gave them time to choose Matthias, a replacement for Judas Iscariot (Acts 1: 12-26). Croon (1974, p. 16, 21) describes this process as working out the current position of the

organization, and determining its momentum; finding an optimum between the wishes and possibilities of the external and internal surroundings.

Contemporary Business Strategy Execution Models

From their experience, Bossidy, Charan, and Burck (2002) emphasize the importance of executing the company's strategy and goals. They argue that:

...unless you translate big thoughts into concrete steps for action, they're pointless. Without execution, the breakthrough thinking breaks down, learning adds no value; people don't meet their stretch goals, and the revolution stops dead in its tracks. What you get is change for the worse, because failure drains the energy from your organization. Repeated failure destroys it. (p.19)

Such repeated failure is what has made many mission fields to fail to progress toward conference status for decades.

On the other hand, Kotter (2008) suggests the importance of a sense of urgency as a solution to complacency and failure. He argues that "with an attitude of true urgency, you try to accomplish something important each day, never leaving yourself with a heart-attack-producing task of running one thousand miles in the last week of the race" (p. 6-7). Kotter (2008) further indicates that "an organization that can sustain a high sense of urgency overtime has the potential to become a high performing machine, where results go from good to great and beyond" (p. 169). One of the surest ways of sustaining such a sense of urgency is through quick successes. Kotter (2008) affirms that "successes that come quickly...demonstrate that a vision of the future has credibility. Quick successes can turn skeptics into supporters while reducing the power of cynics and NoNos" (p. 175).

Agile Scheduling: A Sequencing of Activities

Proper scheduling of the action steps is needed during the execution of a strategic initiative. Gilbert, Buchel, and Davidson (2008) contend that "agile activity

scheduling makes you focus on what you need to commit to, and helps you monitor the rest....In practice, this means that it is much better to set the final deadline and then calculate backwards the steps required to reach it" (p. 93). This is basically what Christ did when He gave the gospel commission to the disciples. The whole world was their target field, but they were first to wait in Jerusalem for the Holy Spirit to come. Then they were to begin witnessing in Jerusalem, Judea and Samaria, and then go to the end of the earth. What is involved here is the sequencing of activities to be performed, according to an input (of resources)—output logic (of results). Daily tracking of key performance indicators is crucial for management (Thompson, Gamble, & Strickland III, 2005, p. 358).

Bossidy, Charan, and Burck (2002, p.198; cf. Thompson, Gamble, & Strickland III, 2005) argue that "strategy planning needs to be conducted in real time, connected to shifts in the competitive environments and the business's own changing strengths and weaknesses. This means defining the mission in the short to medium term as well as in the long term. Breaking the mission down into these chunks will help bring reality to the plan—thinking about what will deliver results in the short term and medium term will give you an anchor to build for the future" (p.358). A mission field needs at least five years to closely monitor its operations carefully. This period needs to hence be broken down to short yearly, quarterly, monthly, weekly and daily segments for the delivery of immediate results (Thompson, Gamble, and Strickland III, 2005, p.359). Once a mission field completes an operational year, it must ensure that it gets good auditors' opinion and then focus on the following year, building on the gains of the previous year.

As the top management looks at the period ahead, Gilbert, Buchel, and Davidson (2008, p. 91) suggest that management engage in mental rehearsal to

acquaint them with the terrain. This helps in identifying which activities should be frontloaded in their schedule. They suggest that learning producing activities and cash flow-producing activities should be frontloaded first. For a mission field this means that the newly appointed leaders be trained in administrative and management skills. With regard to the disciples, Jesus spent three and a half years training them. Their training was augmented by the coming of the Holy Spirit to give them power for ministry (Acts 2). Before they left Jerusalem, they took care of the cash flow-producing activities through the sharing of goods (Acts 2: 44-47; 4: 32-37). This just demonstrates that strategy execution costs money. Resources have to be invested.

During the assessment exercise, West Zambia Field leaders expressed their need for training, resources and skills. Building on the outcomes of the activities that are frontloaded, leads to the next set of activities that have to be rehearsed mentally and then scheduled in detail. In order to bring the completion date forward for each scheduled activity, Gilbert, Buchel, and Davidson (2008) advise that it is important to ask, "What is the earliest possible time that task can be started?" (p. 94). They (Gilbert, Buchel, and Davidson, 2008) further add:

So, when you schedule activities, describe a specific quantified deliverable for each activity and each task. The key is to be as precise as possible about what the output will look like. Sometime, the output cannot be measured in hard numbers but can be judged on a more qualitative basis. If so, find out who is the best judge and use their input to set the standards upfront before execution starts. To the question, "Is the goal reached?" make sure that you can answer with a clear yes or no. (p.95)

For each operational year completed, and the auditing exercise conducted, mission field leaders should be able to measure their success during that completed operational year. If they have not obtained a clean auditors' opinion report, they should study closely the auditors' recommendations and follow them religiously during their next operational year period.

An Illustration from Jesus' Scheduling of His Gospel Mission Activities

During the training of the disciples, Jesus gave them their marching orders for guiding them in their future ministry (Matt. 10: 11-14; 24: 14; Mark 16: 18; Luke 10: 11). They followed these orders as Scripture shows (Mark 16: 20; Acts 13: 49-52). The execution of their gospel work began with the outpouring of the Holy Spirit. This work was to continue until the gospel message had gone to the whole world (Matt 24: 14). Croon (1974) asserts that:

...when implementing the plan, detailed descriptions of tasks, responsibilities and time-spans will be needed....It is of continual importance to adhere to a time-table and thus to define the objective and its usefulness that it can be understood at the relevant level. (pp.68, 69)

Thompson, Gamble, and Strickland III (2005) maintain that "statistical information gives managers a feel for numbers, briefings and meetings provide a feel for the latest developments and emerging issues, and personal contacts add a feel for the people dimension" (p. 358). For example, Paul made three missionary journeys into Asia-minor and Europe between 40 and 60 A.D. establishing new congregations, which he later visited to strengthen them in the faith. By doing this, even though he became imprisoned for it, Paul could report that the gospel was preached everywhere (Rom. 15: 17-23; Col. 1: 6, 23; 2Tim. 4: 6-8). There was no illusion as to the fact that the mission had been accomplished.

One of the surest ways of achieving the set targets is to be able to identify who is accountable for delivering on a particular activity. Gilbert, Buchel, and Davidson (2008, p. 95) warn, "Beware. The truth is that shared responsibility means that nobody is accountable." In the case of the disciples, it was very clear as to what was assigned to whom (Acts 9: 15; Gal. 2: 7-10; Titus 1: 5). Along this line of working, Gilbert, Buchel, and Davidson (2008) counsel:

The golden rule is that you should assign one person to be accountable for each activity. It does not matter if this person completes the activity directly or delegates it to other people. That particular activity is their responsibility and they are accountable. Single-point accountability means that you know whom to rely on during execution and who to keep on track. If there is a problem, then you know exactly who to call. (pp.95-96)

The importance of specified assignments is reaffirmed by Bossidy, Charan, and Burck (2002) who warn that although "everybody may have agreed the idea was good, but since nobody was named accountable for results, it doesn't get done" (p. 71). Mission field leaders need to follow this principle.

Scheduling of Resources

Another vitally important aspect in scheduling concerns resources. Gilbert, Buchel and Davidson (2008) point out that "the availability of resources is always an issue during execution" (p. 96). Classical flaws regarding resources may come as (1) too little, (2) too late, (3) not what you needed. They suggest four useful steps to identify the resources that will be needed to execute the activity schedule. First, identify the critical resources. These may be thought of in four main categories outlined in Table 6.

Gilbert, Buchel, and Davidson (2008, p. 100) maintain that management needs to focus on the most critical resources. These are resources that are difficult to obtain and resources for which there is no work-around. The next thing to mind is the gap in the availability of resources. Schedule available resources and design ways to work around missing resources. These are activities to be added to your schedule.

Scheduling available resources may take time. Sourcing missing resources can take longer than may be expected. Sometimes during the start-up phase, it is not

Table 6:

Showing Resources Needed in Execution Work (Gilbert et al 2008, p. 98)

People	Systems	Infrastructure	Networks
Knowledge	Core processes	Assets	Customer
Skills	Support processes	Locations	networks
Experience	Modes of operation	Intellectual	Key accounts
Mindsets	Tools	property	Suppliers
Leaderships styles	Organizational	Brands	Functional
Organizational values	structure	Financial	networks
Culture		resources	Best-practice networks Employee networks Community networks Shareholders

always clear how the initiative will be funded. As the previous chapter revealed, the scarcity of financial resources in West Zambia Field is real, as it is situated in the poor Western Province of Zambia. This may mean that funds for the start-up phase be borrowed from the union or Division.

Gilbert, Buchel, and Davidson (2008, p. 100) further counsel that another important thing to take care of during execution is to keep a close check on the resource schedule. Execution certainly gets re-routed more than once. Disruptions make the execution schedule unrealistic, such that resources may have to be re-aligned or new resources may have to be accessed. This shows that the resource schedule is never cast in concrete. It has to be adapted in real time to support an agile execution.

The Genius of the "AND": Stability and Progress

Experience shows that organizational change takes time to begin yielding results. Black and Gregersen (2008) maintain that "when you have an organizational

change that involves thousands of individuals, it is impossible to implement the change overnight; instead, it takes months and months, if not years. It takes time for the desired changes to ripple through the organization. One consequence of this time lag is the significant risk that people will get tired and lost during the interim" (p. 86).

Collins (2001) argues that:

...the flywheel image captures the overall feel of what it was like inside the companies as they went from good to great. No matter how dramatic the end result, the good-to-great transformations never happened in one fell swoop. There was no single defining action, no one killer innovation, no solitary lucky break, no wrenching revolution. Good to great comes about by a cumulative process—step by step, action by action, decision by decision, turn by turn of the flywheel—that adds up to sustained and spectacular results. (p.165)

Organizational transformation also follows a certain pattern. Collins and

Porras (2004) argue that:

...over time, cultural norms must change; strategy must change; product lines must change; goals must change; competencies must change; administrative policies must change; organization structures must change; reward systems must change. Ultimately, the only thing a company should not change over time is its core ideology—that is, if it wants to be a visionary company. (p.82)

They (Collins & Porras 2004) argue further that:

In the spirit of the "Genius of the AND," a visionary company does not seek mere balance between core ideology and progress; it seeks to be both highly ideological and highly progressive at the same time, all the time. Indeed, core ideology and the drive for progress exist together in a visionary company like yin and yang of Chinese dualistic philosophy; each element enables, complements, and reinforces the other. (p.82)

Hence a mission field never changes its mission although strategies may be changed.

To overcome the possibility of failure of the change initiative, Black and Gregersen (2008) suggest that:

When it comes to Barrier #3 [Finish], it is change champions standing next to the action, not sitting upstairs in some loft tower. that make the difference between failing and fighting through to the finish....Early launch sites should be staffed with trained and motivated champions right next to the action as it happens. Only in this way can you have a chance to break the hold on the third gravitational force

behind the third barrier of change; and only then do you have a reasonable hope of helping employees avoid getting tired, slowing down, and giving up too early. Champions must know what to look for and what to reinforce. They must know how to reinforce what they're looking for....Champions reinforce desired behaviors even when the targeted efforts do not generate desired results—at first. (pp.100-101, 102)

The purpose of these change champions is to reward the doers. Bossidy, Charan, and Burck (2002) maintain that "if you want people to produce specific results, you reward them accordingly" (p. 73). However they emphasize that "you have to make it clear to everybody that rewards and respect are based on performance" (p. 73).

On the importance of communicating the incentive procedure, Thompson, Gamble, and Strickland III (2005) counsel that:

Once the incentives are designed, they have to be communicated and explained. Everybody needs to understand how their incentive compensation is calculated and how individual/group performance targets contribute to organizational performance targets....People at all levels have to be held accountable for carrying out their assigned parts of the strategic plan, and they have to understand their rewards are based on the caliber of results that are achieved. (p.365)

Care should be taken however in how incentives are awarded. In some cultures, singling out individuals and commending them publicly for unusually good performance may be considered an affront to the harmony of the group. An organization has to design some flexibility in the kind of incentives and the manner of presenting them to deserving individuals or groups (Thompson, Gamble, & Strickland III, 2005, p. 366).

Organizational Culture: An Ally or Obstacle to Strategy Execution?

Over time, organizations develop a culture. Thompson, Gamble, and Strickland III, 2005, p. 369) declare that "...corporate culture refers to the character of a company's internal work climate and personality—as shaped by its core values, beliefs, business principles, traditions, ingrained behaviors, and style of operating."

They (Thompson, Gamble, & Strickland III, 2005) argue that "a culture grounded in strategy-supportive values, practices, and behavioral norms adds significantly to the power and effectiveness of a company's strategy execution effort" (p. 373). Mission fields too should identify their corporate cultures.

A significant part of a company's culture is captured in the stories that get told over and over again to illustrate to newcomers the importance of certain values and the depth of commitment that various company personnel have displayed. Such stories serve the valuable purpose of illustrating the kinds of behavior the company encourages and reveres. Moreover, each retelling of a legendary story puts a bit more peer pressure on company personnel to go an extra step when the opportunity presents itself, to do their part to display core values, and to uphold company traditions (Thompson, Gamble, & Strickland III, 2005, p. 371).

Because culturally approved behavior thrives and culturally disapproved behavior gets squashed, company managers are well-advised to spend time creating a culture that supports and encourages the behaviors conducive to good strategy execution (Thompson, Gamble, & Strickland III, 2005, p. 374). Changes in strategy call for changes in work practices and operations (2005, p. 346). New kinds of behaviors in running mission field organizations do finally determine whether the mission field attains the conference status. Such behaviors must have been demonstrated over a reasonable period of time to deserve assessment for that higher status and additional responsibilities.

Mission Field Organization Assessment for Attainment of Conference Status

Up until this stage in the development of a church organization toward conference status, the Seventh-day Adventist Church's Working Policy is silent with

regard to how leaders can bring their mission field organization to the required level of maturity. Yet this is the stage at which a mission field may apply to be assessed for qualification to become a conference. Church employees who get appointed into administrative responsibilities at this level usually have no previous administrative experience to help them provide the right kind of skills for leading a mission field toward conference status.

The required skills may be obtained through training or experience during the course of discharging their administrative responsibilities. Then, it is hoped that the result or outcome should bring about organizational qualification for conference status. Unfortunately some administrators have no idea that there is still another developmental stage which they need to take their organization through and how that should be done. A lack of this awareness may make them to conduct their administrative responsibilities in a business as usual manner. To avoid this necessitates that strategic initiative steps which have been discussed above be developed. They are of vital importance in the administration of church work at mission field level if conference status is to be achieved.

Assuming that mission field administrators have conducted their work in the right manner as required by the church's Working Policy, it is then expected that an organization be assessed for qualification towards attaining conference status. At that point the Working Policy B 95 provides the Criteria for Conference Status. In summary, the criteria may be stated as follows:

1. The church members and employees demonstrate evidence of understanding the basic principles of the mission field church administration through an appreciation of the spiritual needs and objectives of the church with both local and worldwide vision.

2. The mission field shall have demonstrated a level of maturity in the conducting of church work in all of its different facets.
3. The membership shall be sufficiently large enough to justify potential capability of taking on additional responsibilities implied in a conference organization.
4. The mission field shall have demonstrated evidence of this level of maturity over a reasonable time (usually five years).
5. The mission field shall have demonstrated ability in responsible record keeping.

In order to obtain certainty that an organization has fulfilled this criterion, a more expanded and detailed assessment/application form (see Appendix G) must be completed with relevant supporting documents/attachments and sent to the Division office through the union. Once this form and its accompanying attachments have been received, studied and found to show some promise of the required level of qualification, a Division survey team is then sent to visit the concerned mission field to conduct an on-site evaluation. The mission field to be thus evaluated must have already followed Working Policy B 95 10 which stipulates the "Local Conference Status - Procedure." For mission field leaders to effectively follow the stipulated procedure, they need to be alerted of the benefits of moving toward this status, with its additional privileges and responsibilities implied in a conference status. For this to happen effectively, a use of the document entitled *Becoming a Conference* (see Appendix E: cf. Appendix F) may be most helpful. West Zambia Field leaders welcomed strongly the use of this document when it was presented to them after the assessment exercise.

Conclusion

Organizational transformation is not an easy process. In concluding his study of the process for transforming organizations, Collins (2001) wrote:

To be clear, I am not suggesting that going from good to great is easy, or that every organization will successfully make the shift. By definition, it is not possible for everyone to be above average. But I am asserting that those who strive to turn good to great find the process no more painful or exhausting than those who settle for just letting things wallow along in mind-numbing mediocrity. Yes, turning good into great takes energy, but the building of momentum adds more energy, back into the pool than it takes out. Conversely, perpetuating mediocrity is an inherently depressing process and drains much more energy out of the pool than it puts back in. (p.208)

During the West Zambia Field assessment exercise for this project, one of the passions field leaders registered was to see their mission field attain conference status. We could therefore conclude that as long as there are peaks to climb, the fulfilling experience in this life is to attempt them. West Zambia Field has not yet become the kind of organization it intends to become. It has not yet achieved the level of maturity conference status implies. The leaders know that Jesus expects all His servants to put their talents to profitable work so that at His return He can receive them with interest (Matt 25: 27). When the principles presented above have been faithfully implemented, West Zambia Field, or any mission field organization for that matter, should experience a transformation. Collins (2001) confirms that "when you let the flywheel do the talking, you don't need to fervently communicate your goals. People can just extrapolate from the momentum of the flywheel for themselves: "Hey, if we just keep doing this, look at where we can go!" As people decide among themselves to turn the fact of potential into the fact of results, the goal almost sets itself" (p. 177). Once the organization has picked up momentum, the remaining work is to monitor its direction and progress toward achieving the required results.

CHAPTER 6

GENERAL SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

In concluding this study project, it is necessary to summarize what has been considered above. This dissertation project has noted that when Jesus announced His plan to establish the church on earth, He envisioned a church that would grow until it reached the furthest parts of the earth (Acts 1:8). Such growth of the church necessitates a creation of an organization to maintain order, unity and an effective pursuit of mission. An organization requires the appointment of leaders, in the case of the church - the apostles, deacons, elders, evangelists, etc. To operate an organization demands for financial and other resources. Proper coordination of personnel, resources and programs/activities call for different organizational levels all of which the word "church" applies.

Based on the ecclesiological model summarized above, the Seventh-day Adventist Church organization today is structured on four constituent levels; the local congregation, the local mission field/conference, the union mission/conference, and the General Conference. This study project focused on the second constituent level, the local mission field. The object of the study was to develop a strategy for transforming West Zambia of Seventh-day Adventists to conference status. Conference status implies the attainment of organizational maturity and self-support. Theological and leadership theories applicable to organizational transformation were analyzed. In order to best achieve the objectives of this study project, Chapter One

defined the problem, stated the justification of the project, expectations from the project, delimitations and limitations, the methodologies used and the dissertation design.

Chapter Two presented a theological foundation for church organizational transformation. This was important because this project was conducted in the context of Christian ministry. Chapter Three reviewed the relevant literature on organizational leadership and the change management models. In view of the multiplicity of change management models presented in business literature, it was necessary to be selective and to synthesize a few applicable models.

Chapter Four examined the social, historical, economic and political context of the Western Province of Zambia which constitutes the territory administered by the West Zambia Field. The beginning and development of the Seventh-day Adventist Church in Western Province was also presented. An awareness of both the social and church organizational backgrounds was necessary to assist in providing a basis for developing an appropriate transformational strategy for the West Zambia Field.

Chapter Five presented a report of the West Zambia Field assessment exercise which was conducted, as well as the interpretation of the scores arising from that assessment. The implications of the results of the scores and how these assessment results could have changed following the implementation of strategic initiatives were presented. The chapter concludes by proposing such strategic steps needed for transforming an organization, the West Zambia Field in this case, to conference in a timely manner. The included appendices and reference list provide some additional resources which are relevant to developing and executing the organizational transformation process toward an envisioned status.

Conclusions

This dissertation project argues that when the Christian church was started, there were only a few followers of Christ. But as more and more believers joined, some form of organization came into existence. Continued increase of the number of believers necessitated the formation of fairly sophisticated church organizational structures. But to keep all the believers united and organized for spiritual edification and the fulfillment of mission, different levels of organizational structures were needed such as house-churches, city congregations, provincial groups of congregations, and a general assembly of representatives of believers from all the regions where the church existed. In an attempt to define and describe the church, New Testament inspired writers use several images to present the different modes of the existence and function of the Christian church. Such models of the church enable it to maintain a flexibility which facilitates growth, operation, and transformation. In the post-apostolic period, the church moved along this path of existence, service, and development while striving for unity.

This dissertation project examined the development of the Seventh-day Adventist Church in the Western Province of Zambia. In as much as the socio-economic challenges prevailing in the Western Province have kept the region in a poor state of existence, the West Zambia Field has over the years experienced similar operational challenges arising from inadequate economic resources. Its geographical-historical, social structural and economic deficiencies have all had a telling negative impact on the region. Hence Chapter Four reveals Barotseland's perennial dependence on external support, in the provision of needed labor force, food, and other economic necessities. While the methods of acquiring these economic necessities have changed over the years, the reality of the need remains. To this day,

the Western Province continues to be one of the least populated and developed regions in Zambia.

With such prevailing contextual challenges, the West Zambia Field too continues to face operational challenges that other sister mission field organizations do not face. While the historical, social-cultural practices of the Barotse people may exhibit a certain bearing on the region's social-economic structures, the Seventh-day Adventist beliefs and values present a positive window of potential personal and organizational transformation. It is however observed that just as the Zambian government sought to minimize the economic burdens of the Barotse people through certain operational exemptions and economic assistance, Zambia Union Conference's centralized salary scheme also does provide economic support that is sourced externally for lightening the economic ills experienced by church's employees in this mission field.

Finally, it should be noted that West Zambia Field will continue to need operational and capital funding from sister organizations outside its region even after it has attained conference status. Such a practice has biblical precedence from the Apostle Paul's fundraising efforts among the churches in Asia Minor for the support of the church in Jerusalem. And just as the Jerusalem and Judean church supplied missionary labor for the missionary work in Asia and Western Europe, West Zambia Field can boost the supply of excess ministerial work force to other fields. This was how Barotseland previously supplied workers for the copper mines in Copperbelt and the gold mines in South Africa during the pre-political independence days.

Recommendations

In view of the contextual, social and economic challenges prevailing in the Western Province (Barotseland) and West Zambia Field's social-historical, and

geographical location, in contrast to other mission fields/conferences that are situated along economically developed regions in Zambia, a few recommendations will assist in transforming this mission field to conference status. These recommendations, while not fully implemented, are a resource to leadership in the field, union, and Division, for the future.

First, policies requiring economically sufficient regions to share their financial resources with those situated in economically disadvantaged areas must continue. These policies must be applied in West Zambia Field. Johnsson (1995) counsels that "we shouldn't strive toward the impossible goal of bringing Adventists everywhere to the same economic level" (p. 83).

Second, the practice of sharing inter-organizational human resources must continue even after conference status is achieved. This will strengthen the worldwide unity of the church and promote the benefits resulting from the sharing of resources, skills and ideas.

Third, the field must apply effective and efficient organizational management. The field must satisfy the auditing process for financial and human management process. The mission field is encouraged to attain the required spiritual maturity and effective resource management which characterize conference status.

Fourth, the West Zambia Field leadership encouraged to adopt and implement strategic plan for achieving conference status.

Fifth, the SID must provide consultation to the field as it implements its strategic plan.

Sixth, the SID must promote and channel resources to assist the field in accomplishing conference status.

Seventh, the SID should work to inspire and promote an organizational culture of self sufficiency.

Strict adherence to such effective church management and careful implementation of the strategic initiatives outlined in Chapter Five will enable West Zambia Field to attain conference status and thereby strengthen the church in Zambia Union (and SID) to fulfill its mission of evangelizing people and hasten the soon return of our savior Jesus Christ (Matt 24:14; 2 Pet 3:12).

APPENDIX A

SID CONFERENCE STATUS IMPLEMENTATION SCHEDULE:
2006 – 2010, (Rev. May, 2007).

UNION	MISSION/FIELD	DATES
ANGOLA UNION		2009
	East Association	2008
	Central Association	2008
	North Association	2008
	South Association	2008
	Sao Tome Association	2010
BOTSWANA UNION		2008
	North Botswana Field*	2008
INDIAN OCEAN UNION		2009
	Antsiranana Mission	2009
	Mahajanga Mission	2009
	South Malagasy Mission	2009
	Seychelles Mission	2008
MALAWI UNION		2009
	Central Malawi Mission*	2008
	South Malawi Mission	2009
	North Malawi Mission	2009
MOZAMBIQUE UNION		2010
	Central Mozambique	2008
	North Mozambique	2008
	North-East Mozambique	2010
	South Mozambique	2008
S. AFRICA UNION	Namibia Mission Field	2009
ZAMBIA UNION CONF.	East Zambia Field	2009
	Copperbelt Field	2008
	West Zambia Field	2008
	North Zambia Field	2009
	Luapula Zambia Field	2009

*Shows mission fields which have so far qualified for conference status.

APPENDIX B
LETTER OF PERMISSION

FROM :

DATE :

SUBJECT :

ADVENTIST
CHURCH

P.O. Box 294, Mwanza
MCHWU, TANZANIA, AFRICA
Telephone: 22-221908

Fax: 260-97-221314

August 20, 2008

Institutional Review Board
Andrews University
Benton Springs, MI 49104-0335

To Whom It May Concern:

The West Zambia Field welcomes the opportunity to cooperate with Passmore Hachalinga and Andrews University in his DMin Project Dissertation "Organization Culture and Change: A Strategy for Transforming Local Fields to Conferences in Zambia Union of Seventh-day Adventists - A Case Study of West Zambia Field." He has permission to conduct surveys and interviews in churches and among members of our field.

Yours truly,

Maxwell Muvwimi
President, West Zambia Field

APPENDIX C

INFORMED CONSENT FORM

Department of Christian Ministry
Informed Consent Form

Title of Study: A Strategy for transforming Local missions and fields to Conferences in Zambia Union of Seventh-day Adventists: A Case Study of the West Zambia Field.

Investigators' names with relationship to Leadership and Research chair. Pastor Passmore Hachalinga, Graduate Student in Leadership; Skip Bell, DMin, Director of the DMin Program, Research Supervisor.

PURPOSE

The Southern Africa-Indian Ocean Division (SID) has set a goal of transforming 25 Local missions and fields to Conferences by 2010. So far only two have qualified. The purpose of this project is to develop a strategy for transforming local missions and fields to conferences within predicted timetable.

INCLUSION CRITERIA:

In order for one to participate in this study he/she must be one of the administrators or departmental directors of the West Zambia Field. Since participation is voluntary, there is no need to sign one's name on the questionnaire.

PROCEDURE

Participants will not be asked to complete a health questionnaire to screen for exclusionary criteria.

RISKS AND DISCOMFORTS

There are no risks for participating in this study. Participants will not experience any physical or emotional discomforts.

BENEFITS/RESULTS

Participants will not receive any direct benefits from participating in this study. The results will help the West Zambia Field and other fields in the Zambia Union to be transformed to conferences within predicted timetable. The information collected during this study will be included in the Doctoral Project Dissertation, and may be presented or published in professional meetings or journals.

VOLUNTARY PARTICIPATION

Participation in this study is voluntary. Participants may discontinue their participation in this study at any time without any penalty or prejudice. There is no compensation in return for one's participation.

CONFIDENTIALITY

All information and test results will be kept confidential. Records will be identified by numbers and be kept secure by the investigator. Only the investigator will have access to any person's individual data. At no time will they be identified individually in any type of publication or presentation.

REQUEST FOR MORE INFORMATION

The study will be explained to them, and they will have an opportunity to ask questions. If any other questions should arise during this study they can contact either the researcher, Pastor Passmore Hachalinga, phone: +27-076-572-2006, or his research supervisor, Dr Skip Bell, at phone: 269-471-3544. The contact addresses for these are at: Southern African Indian Ocean Division, P. O. Box 4583, Rietvalleirand, 0174, Republic of South Africa, and Andrews University, Christian Ministry Department, Andrews University, Berrien Springs, MI 49104 respectively.

INJURY STATEMENT:

There is no risk involved in participating in this study. Therefore participants do not need to sign any form in acknowledging their consent to participate in this research project. By participating in the survey they will be giving their informed consent. Such participation therefore releases the investigator, sponsor or granting agency(ies) from their professional and ethical responsibility to them.

The researcher will explain the purpose of this research, all procedures, and the absence of possible risks and benefits to the best of his ability to the participants.

Investigator: Passmore Hachalinga. Date: October 14, 2008

APPENDIX D

CHANGE ASSESSMENT TOOL

West Zambia Field

CHANGE ASSESSMENT TOOL¹

Instructions:

Please note that participation in this study is voluntary. You may discontinue your participation in this study at any time without any penalty or prejudice. There is no compensation in return for your participation. And, by accepting to participate in the survey you will be giving your informed consent.

For each of the following statements, indicate the extent to which you agree or disagree by circling the appropriate number to the right.

See						
1. The contrast between where we are and where we need to be is clear.	1 Strongly Disagree	2 Disagree	3 Somewhat Disagree	4 Somewhat Agree	5 Agree	6 Strongly Agree
2. The reason for the needed change is clear to those most affected by it.	1 Strongly Disagree	2 Disagree	3 Somewhat Disagree	4 Somewhat Agree	5 Agree	6 Strongly Agree
3. How things will be after the change is clear – people can envision the destination.	1 Strongly Disagree	2 Disagree	3 Somewhat Disagree	4 Somewhat Agree	5 Agree	6 Strongly Agree
Move						
4. A powerful and capable team to lead the change is in place.	1 Strongly Disagree	2 Disagree	3 Somewhat Disagree	4 Somewhat Agree	5 Agree	6 Strongly Agree
5. Those who need to change understand the path forward.	1 Strongly Disagree	2 Disagree	3 Somewhat Disagree	4 Somewhat Agree	5 Agree	6 Strongly Agree
6. Those who need to change have the tools, resources, and capabilities to make the required changes.	1 Strongly Disagree	2 Disagree	3 Somewhat Disagree	4 Somewhat Agree	5 Agree	6 Strongly Agree
Finish						
7. Capable champions are in place who will reinforce early efforts and successes.	1 Strongly Disagree	2 Disagree	3 Somewhat Disagree	4 Somewhat Agree	5 Agree	6 Strongly Agree
8. Systems are in place to chart and communicate progress to individuals and groups.	1 Strongly Disagree	2 Disagree	3 Somewhat Disagree	4 Somewhat Agree	5 Agree	6 Strongly Agree
9. Key systems are (e.g. rewards,	1	2	3	4	5	6

¹ Source: Black & Gregersen 2008.

performance appraisals, training, etc.) have been aligned to support (not work against) the required changes.	Strongly Disagree	Somewhat Disagree	Somewhat Agree	Strongly Agree
---	-------------------	-------------------	----------------	----------------

CHANGE ASSESSMENT TOOL (Continued)

Now record your totals for each section by simply adding your scores:

See (Q1+Q2+Q3) = _____

Move (Q4+Q5+Q6) = _____

Finish (Q7+Q8+Q9) = _____

Now add all three scores together:

TOTAL = _____

CHANGE ASSESSMENT TOOL (Continued)

Use the following table for a rough interpretation of your scores:

	3 – 8 pts Bad News	9 – 12 pts Not Good News	13 – 15 pts Good News	16 – 18 pts Great News
SEE	Change initiatives with these scores tend to fail on the launch pad. If they do get off the pad, they tend to come crashing back to earth.	Change initiatives with these scores tend to get started but then fizzle and fade.	Scores in this range often indicate enough fuel to get off the launch pad; but the change may lose momentum breaking through the first barrier.	Scores in this range often indicate enough fuel to get off the launch pad and make it successfully through the first barrier.
MOVE	Change initiatives with these scores (if they make it through the first barrier) slam to a stop at the second.	Change initiatives with these scores (if they make it through the first barrier), sputter but usually die before making it through the second barrier.	Scores in this range often signal enough momentum to push the envelope of the second barrier but tend to break through only for small to moderate change initiatives.	Scores in this range usually lead to success in breaking through the second barrier.
FINISH	Scores in this range occur even when scores for See and	Scores in this range suggest that while the change might	If the scores for See and Move were high, there's	While nothing is guaranteed, scores in this range in

	Move are high. Unfortunately, with scores in this range the change initiative still is likely to be among the 70% that ultimately fail.	achieve initial success, it will fall far short of its goal and a high chance of ultimate failure.	hope, but if they were only good, this is likely to be the end —with the destination in sight but just out of reach.	combination with strong See and Move scores put you in the elite group whose change initiative likely succeeds.
TOTAL	9 – 24 pts Bad News	25 – 37 pts Not Good News	38 – 47 pts Good News	48 – 54 pts Great News
	The odds of your change initiative succeeding are as good as a motorcycle breaking through a thick, concrete wall.	You may feel like you've got the odds of success on your side, but you don't. You have a 70% chance of failure.	You're close enough that if there's time you can strengthen some aspects of the change initiative and still succeed.	With total scores in this range, the odds are on your side. You have a better than 70% chance of success.

Which of the three general areas of See, and Move, and Finish had the lowest scores?
(* one of the following)

See _____

Move _____

Finish _____

What are the three biggest reasons that explain this area of weakness? In answering this question, do not stop at a superficial level, but dig deep. For example, if a particular muscle group is weak, the superficial explanation might be "it wasn't exercised enough." Greater insight comes from asking, "Why wasn't this muscle group exercised more?" Take a similar approach in explaining why the weakest area is (was) weak.

1. _____
2. _____
3. _____

With a clear idea of what area is (was) weakest and why, now think about corrective actions. What three high-impact actions do you need to take (or should have been taken if you are assessing a past change) in order to bring this previously marked area of weakness up to a level of strength?

1. _____
2. _____
3. _____

If you undertake these actions, how would your responses and scores for the items in the survey on the first page change? How much would your score for that area improve?

Would it move into the "Good News" level? How would this specific change in score change your total score? Would it move you into at least the "Good News" level overall?

Source: Black, J.S., & Gregersen, H.B. (2008). It starts with one: Changing individuals changes organizations. NJ: Wharton School Publishing

APPENDIX E

"BECOMING A CONFERENCE" DOCUMENT

Becoming a Conference²

Introduction

The move from mission to conference is a major step in the life of the church.

It is a process that evaluates the maturity of the church's leadership and membership and their readiness to take on greater responsibilities.

The process considers issues such as: understanding of mission, policy, corporate responsibility, leadership, financial independence, and support of leadership.

Conference Status: What it means?

It is more than the right to elect officers and have financial independence.

It signifies that a field/mission has achieved a certain level of maturity.

It provides a larger share of responsibility for resource management, policy development, setting direction and tone for the organization, and providing leadership that will move the Church to fulfill its God given mission.

When an organization achieves conference status the church members take on a new accountability and responsibility for the progress and management of the work of God in their territory.

Privileges:

- Election of Conference Officers
- Greater autonomy of operation
- Development of church policy
- Financial Management
- Own Constitution based on GC model constitution.
- Responsibilities
- Understanding of spiritual needs of the membership
- Financial Support of World Field
- Sharing of workers with other fields
- Promoting a well balanced program of church activities
- Representing the Church's interests in the community
- Respect and support of duly appointed leaders and committees
- Willingness to work in harmony with Church policies and plans
- Proper care of the Church's business in a reliable and timely manner

² Used with the permission of the South Pacific Division.

- Care and maintenance of church assets and properties

Local Church

Need to become conference churches

- What does this mean?
- Faithfulness in support of church
- Careful keeping of records
- Taking responsibility for own finances and operation
- Contributing in a positive way to the direction of the church

Implications:

- Financial independence
- Supporting Sustentation Plan and other funds
- 100% liquidity
- 100% working capital
- Support of world mission program
- Regular operating statements and reports

Procedural Timetable:

1. Local mission administration to prepare specific detailed proposal for moving towards conference status for its executive committee.
2. Approved proposal to be submitted to the Union.
3. Union to appoint an officer to liase with the local mission in the self-evaluation process.
4. Union to send self-assessment documents to mission for completion.
5. Mission to complete self-assessment and other documents with assistance from Union and Division.
6. Mission executive committee to review the self-evaluation process and documents, and when satisfied, submit them together with a request for conference status to the union.
7. Union to consider request and if it is considered to have merit it shall request the Division to appoint a survey team for on-site evaluation.
8. Division appointed team to:
9. Conduct on-site evaluation and report its findings to the union and the Division executive committees.
10. Meet with mission leaders to inform them regarding the findings of the team and the steps to be taken before conference status can be finally approved.
11. (If the mission is not considered ready for conference status, recommendations to be made and a further evaluation conducted)
12. Evaluation team to provide a report with recommendation to the Division Administration and Union Executive Committees.

13. Union executive committee to consider the report. If satisfied that the mission is ready to become a conference, an action to be taken at its next major meeting and a request forwarded to the Division for consideration.
14. Division executive committee shall take an action at its next major meeting and advise the union of its decision.

Upon approval:

1. Union to arrange with the local mission for a number of regional meetings to be held well before the constituency meeting to inform and educate the membership regarding the meaning of conference status and the procedures to be followed at the constituency meeting.
2. A constituency meeting of the mission to be called to organize the mission into a conference.
3. Conference constitution and bylaws to be adopted.
4. Officers, Departmental directors and executive committee members elected as per constitution.
5. New conference received into sisterhood of conferences at next union constituency meeting, and recorded at the next major meeting of the Division executive committee or Session.
6. Once the conference is established annual accreditation will occur to help the conference stay healthy and on track

Final Word...

- If you are going to be a conference then you must begin to:
- think like a conference and
- operate like a conference
- Your churches and institutions also need to:
- Operate like conference churches and institutions.

APPENDIX F

CHECKLIST TO ASSESS FINIANCIAL ACTIVITIES IN NONPROFIT ORGANIZATIONS

Original edited by Carter McNamara, MBA, PhD

Rating	Indicator	Met	Needs Work	N A
E	1. The organization follows accounting practices which conform to acceptable standards.			
E	2. The organization has systems in place to provide the appropriate information needed by staff and board [executive committee] to make sound financial decisions and to fulfill Internal [National] Revenue Service requirements.			
R	3. The organization prepares timely financial statements including the Balance Sheet [or statement of financial position] and Statements of Revenue [Income] and Expenses [or statement of financial activities!] which are clearly stated and useful for the board [executive committee] and staff.			
R	4. The organization prepares financial statements on a budget versus actual and/or comparative basis to achieve a better understanding of their finances.			
E	5. The organization develops an annual comprehensive operating budget which includes costs for all programs, management and fundraising and all sources of funding. This budget is reviewed and approved by the Board of Directors [executive committee members].			
R	6. The organization monitors unit costs of programs and services through the documentation of staff time and direct expenses and use of a process for allocation of management [administrative] and general and fundraising expenses.			
E	7. The organization prepares cash flow projections.			
R	8. The organization periodically forecasts year-end revenue [income] and expenses to assist in making sound management decisions during the year.			
E	9. The organization reconciles all cash accounts monthly.			
E	10. The organization has a review process to monitor that they are receiving appropriate and accurate financial information whether from a contracted service or internal processing.			
E	11. If the organization has billable contracts [loans] or other service income, procedures are established for the periodic billing, follow-up and collection of all accounts, and has the documentation that substantiates all billings.			
E	12. Government contracts, purchase of service agreements and grant agreements are in writing and are reviewed by a staff member of the organization to monitor compliance with all stated conditions.			
E	13. Payroll is prepared following appropriate State and Federal			

	regulations and organizational policy.			
E	14. Persons employed on a contract basis meet all Federal requirements for this form of employment. Disbursement records are kept so [the required report] can be issued at year end.			
E	15. Organizations that purchase and sell merchandise take periodic inventories to monitor the inventory against theft, to reconcile general ledger inventory information and to maintain an adequate inventory level.			
R	16. The organization has a written fiscal policy and procedures manual and follows it.			
E	17. The organization has documented as set of internal controls, including the handling of cash and deposits, approval over spending and disbursements.			
E	18. The organization has a policy identifying authorized check signers and the number of signatures required on checks in excess of specified dollar amounts.			
E	19. All expenses of the organization are approved by a designated person before payment is made.			
R	20. The organization has a written policy related to investments.			
R	21. Capital needs are reviewed at least annually and priorities established.			
R	22. The organization has established a plan identifying actions to take in the event of a reduction or loss in funding.			
R	23. The organization has established, or is actively trying to develop, a reserve of funds to cover at least three months of operating expenses.			
E	24. The organization has suitable insurance coverage which is periodically reviewed to ensure the appropriate levels and types of coverage are in place.			
E	25. Employees, board members and volunteers who handle cash and investments are bonded to help assure the safeguarding of assets.			
E	26. The organization files Internal [National] Revenue Service forms in a timely basis within prescribed time lines.			
E	27. The organization reviews income annually to determine and report unrelated business income to the Internal [National] Revenue Service.			
R	28. The organization has an annual, independent audit of their financial statements, prepared by a certified public accountant (CPA).			
R	29. In addition to the audit, the CPA prepares a management letter containing recommendations for improvements in the financial operations of the organization.			
R	30. The board of directors, or an appropriate committee, is responsible for soliciting bids, interviewing auditors and hiring an auditor for the organization.			
R	31. The board of directors, or an appropriate committee, reviews and approves the audit report and management letter and with staff input and support, institutes any necessary changes.			
E	32. The audit or an organization prepared annual report which includes financial statements, is made available to service			

	recipients, volunteers, contributors, funders and other interested parties.			
A	33. Training is made available for board [executive committee] and appropriate staff on relevant accounting topics and all appropriate persons are encouraged to participate in various training opportunities.			

Indicators ratings: E=essential; R=recommended; A=additional to strengthen organizational activities.

APPENDIX G

CRITERIA FOR LOCAL CONFERENCE STATUS APPLICATION

SEVENTH-DAY ADVENTIST CHURCH

Southern Africa-Indian Ocean Division

CRITERIA FOR LOCAL CONFERENCE STATUS APPLICATION

CRITERIA FOR LOCAL CONFERENCE STATUS— APPLICATION

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

The members and employees of the fields for which local conference status is being considered shall give evidence of understanding the basic principles by which the fields are administered, particularly demonstrating an appreciation of the spiritual needs and objectives of the church. The fields shall give evidence of possessing both a local and worldwide evangelistic vision.

The fields shall have attained a well-balanced program in the activities of the church and shall have demonstrated ability to cooperate with other organizations and institutions of the church. The fields shall have developed to the point of being able to provide personnel to serve within its territory and help supply employees for other fields as the occasion may arise. Employees and church membership in the fields shall give evidence of their confidence and respect for - duly appointed leadership and committees and show willingness to work in harmony with the policies and plans of the denomination.

The membership shall be sufficiently large to justify the additional responsibilities implied in a local conference organization. Its churches shall be well organized and well staffed with competent and judicious leaders. The fields shall be expected to have given evidence over a reasonable time of its capability to operate within budget. The fields shall have demonstrated willingness and ability to carry their share of financial responsibility in the denomination's world mission program as set forth in the denominational policies."

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

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

I. Worldwide Evangelistic Vision:

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

1 2 3 4 5

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

1 2 3 4 5

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

1 2 3 4 5

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

II -- Church Growth:

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

Year	Membership	Increase (Decrease)	Percentage

Do the numbers listed above agree with the union records? Yes ____ No ____

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

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

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

Year	Actual # of Baptism	Actual # of Apostasies

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

Year Conducted by Employees Conducted by Layperson Total

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

Year	Number of Baptisms	Number of Literature Evangelists

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

No. of ordained and Licensed Ministers _____

No. of church members _____

Ratio _____

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

Field Ministerial Office Employees: (Total) _____

Field Office Employees (Total) _____

Field Ministerial Employees (Total) _____

Ratio _____

H.

Does the Field have a long range plan for the development of

(i) Personnel: Yes _____ No _____

(ii) Facilities: Yes _____ No _____

(iii) Evangelistic Mission thrust to reach all people groups within your territory. Yes _____ No _____

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

III -- Spiritual Maturity (Growth):

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

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

1 2 3 4 5

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

Estimated number of Adventist youth ages 6-14 years _____

Estimated number of Adventist youth ages 15-21 years _____

1.

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

2.

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

3.

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

4.

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

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

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

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

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

Year	Total Value of Trade Literature Sales

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

Year	Number of Enrollments

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

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

Yes _____ No _____

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

IV -- Leadership, Personnel and Organization:

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

Yes _____ No _____

If yes, does the field administration abide by it in organizational matters?

Always _____ Almost Always _____ Usually _____

Occasionally _____ Seldom _____

Are all field owned properties properly registered with the government?

Yes _____ No _____ Some _____

Are the original deeds in the union files? Yes _____ No _____

Are copies of the deeds in the SID files? Yes _____ No _____

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

Yes _____ No _____

D. Provide a list of field workers which includes administrators and department directors/associates. Report should indicate title, responsibilities (as assigned by

committee), age, educational attainment and years of service in current position. Please attach a separate sheet for this information.

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

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

Yes _____ No _____

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

_____ Yes _____ Maybe _____ No

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

_____ Yes _____ No

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

Field: _____ Yes _____ No

Field's Institutions: _____ Yes _____ No

J. Does the field have adequate personnel to staff all normal functions?

_____ Yes _____ Almost Enough _____ Inadequate

Has the field contributed workers to other fields/conferences/union?

_____ Yes _____ No

How often does the field committee meet? _____

How many members of the field committee are:

Denominational employees? _____

How many are laypersons? _____

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

____ Yes ____ No.

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

____ Always ____ Almost Always ____ Usually
____ Occasionally ____ Seldom

V -- Financial Stability:

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

Year	Total Tithe	SS Offering	Local Church Funds	

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

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

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

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

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

____ Yes ____ No

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

____ Yes ____ No

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

I. Are inter-organizational accounts reconciled and current?

☐ Yes ☐ No

J. Are contributions to the denominational retirement fund current?

☐ Yes ☐ No

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

☐ Yes ☐ No

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

☐ Yes ☐ No

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

☐ Very well maintained ☐ Well maintained

☐ Poorly maintained ☐ Very poorly maintained

N. Are all properties insured according to denominational guidelines?

☐ Yes ☐ No.

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

☐ Yes ☐ No

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

☐ Yes ☐ No

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

☐ Yes ☐ No

VI. Church Statistics for the past five years:

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

When was the field organized: _____

Field Committee Action # _____ Date _____

Signed by Field Secretary/Treasurer _____

Union Committee Action # _____ Date _____

Signed by Union Executive Secretary _____

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VITAE

Name: Passmore Hachalinga

Date of Birth: April 9, 1960

Place of Birth: Kalomo, Zambia

Marriage: To the late Ms Eneyi Habulembe, October 23, 1988 – November 12, 2000; To Ms Sithembile Mbuyisa, April 17, 2004 to the present.

Children: Munsaka E. (1989), Shelton (1991), Gift M. (2006); **Step-children:** Richard N. Ngenda (1989), Sithokozile M. Ngenda (1992).

Education: 1971 – 1977 - Kalonda Primary School

1978 – 1982 – Rusangu Secondary School

1983 – 1987 - Bachelor of Arts in Theology, Solusi College, Bulawayo, Zimbabwe, affiliated with Andrews University Theological Seminary.

1991 – 1995 - Master of Arts in Pastoral Ministry, Solusi University, Bulawayo, Zimbabwe, affiliated with Andrews University Theological Seminary.

1996 – 1998 – Master of Theology in Systematic Theology, University of South Africa

2007- 2010 - Doctor of Ministry studies at the Andrews University Theological Seminary through the SID cohort meeting at Helderberg College.

Ordination: 1992 - Ordained to the Gospel Ministry at Rusangu Church, Monze, Zambia on December 12, 1992.

Work Experience: 1987 – 1988 – District Pastor for Maamba Mission District, Zambia.

1988 – 1991 – District Pastor for Livingstone Mission District

1991 – 1993 - Chaplain and Bible Teacher at Rusangu Secondary School

1993 – 1995 – President of the South Zambia Field

1995 – 1995 – President of the Central Zambia Conference.

1995 – 1998 – Executive Secretary of the Zambia Union Mission

1998 – 2004 – President of the Zambia Union Mission

2004 – 2005 – Ministerial Secretary of the Zambia Union Mission

2006 – 2010 – Vice President & Ministerial Secretary of the Southern Africa-Indian Ocean Division, Pretoria, South Africa.