

GOAL OWNERSHIP AND CHURCH REVITALIZATION
IN THE GOSFORD SEVENTH-DAY ADVENTIST CHURCH

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ABSTRACT

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

School of Graduate Studies

Avondale Campus

Title: GOAL OWNERSHIP AND CHURCH REVITALIZATION IN
THE GOSFORD SEVENTH-DAY ADVENTIST CHURCH

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Problem

One of the greatest concerns that today's church is facing is to strengthen the effectiveness of the local congregation. There is a sense of loss in direction and in responsibility for ministry. The wide gap between the paid workers and the laity is still observed in a local church. The purpose of this research is to enquire how church revitalization, particularly the goal-setting exercise, can enhance the effectiveness of a local church.

Method

The areas of Biblical study, church growth, and behavioural science were researched and appropriate material was included in this study.

Self-assessment by the survey and three church growth seminars were conducted over a period of four months for the purpose of establishing a church mandate and goals for 1984/85. Small group activity was utilized to encourage the maximum participation of the congregation.

Results

Though the goals for 1984/85 were established, the ownership of them was not fully realized. Various reasons such as lack of an adequate educational process, time limitations, and interruptions by other programmes, caused this result.

Conclusion

The significance of the project lies in highlighting some complex problems raised in a four month period of implementation. The great need for a gradual educational process in a local church is clearly recognized. As far as the goal-setting exercise itself is concerned it is best to be conducted over a week-end or two consecutive Sabbaths.

Andrews University
School of Graduate Studies
Avondale Campus

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THE GOSFORD SEVENTH-DAY ADVENTIST CHURCH

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Religion

by
Yasuki Miyamoto
November 1984

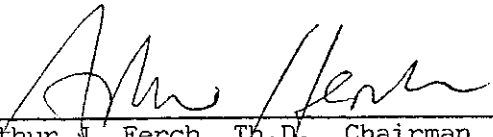
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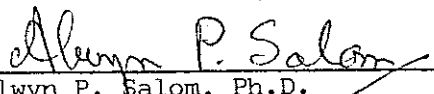
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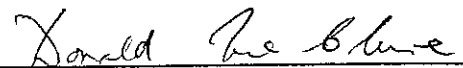
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CHAPTER I

INTRODUCTION

God created the church for the purpose of communicating the Good News of Salvation to the world. Ellen G. White, one of the chief spokespersons of the Seventh-day Adventist church, states, 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."¹ The early church faithfully carried out its mission which resulted in explosive church growth. One of the chief reasons for this phenomenal growth is found in the strength of local congregations, who made themselves responsible for the evangelization of their surrounding communities. The same phenomenon has taken place for most of Adventist church expansion in present time. The strong commitment of local congregations correlates with the overall growth of the Adventist church. However, this observation is not meant to minimize other evangelistic efforts such as TV and radio ministry, literature ministry, medical ministry, and the assistance of public evangelists and departmental workers. Nevertheless, they need to be seen in the right perspective. Where planning for evangelism is concerned, the initiative ought to come from the local churches themselves, rather than from other "specialists," whose

¹Ellen G. White, The Acts of the Apostles (Mountain View, California: Pacific Press Publishing Association, 1911), p. 9.

role must be to give support to the local churches. It must not be overlooked that it is the local church where the nurturing, support, and equipping of the saints takes place. When the initiative comes from the "specialists," the local church gives only "token assistance." As a result the growth of the church is greatly reduced. The local church must be stimulated in its initiative, planning, and responsibility for evangelizing their community.¹

White comments:

Those who have the spiritual over-sight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out, whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this.²

This project attempts to assist a local church to develop initiatives by way of church revitalization. The project focuses particularly on the goal-setting exercise. It has been noted that one of the chief factors observed between the growing church and the non-growing church is that the former sets challenging goals and the latter does not.³ Many churches have been afraid of goals because of the fear of failure or because of the misconception that goal-setting is seen as a presumptuous act. Consequently, the local church suffers from the lack of direction and the loss of vision.

¹Gottfried Oosterwal, "The Seventh-day Adventist Church in the World," in Servants for Christ, ed. E. Firth (Berrien Springs, Michigan: Andrews University Press, 1980), pp. 24-26.

²White, Testimonies for the Church, 9 vols. (Mountain View, California: Pacific Press Publishing Association, 1948), 9:116.

³C. Peter Wagner, Your Church Can Grow (Ventura, California: Regal Books, 1976), p. 47.

The enormous power of goals is vividly expressed by astronaut Neil Armstrong,

The Apollo program demonstrated how really dedicated the American can be after he has accepted the challenge. The entire project team would absolutely not stop working. Everywhere you looked, people were working late at night and across the weekends, usually without pay, as if their life, or more importantly, the life of their country, depended on it.

They believed in their goals, and they knew every man had to give more than his share to make that goal a reality. I only hope we can agree as well on other goals and see that kind of "American Spirit."¹

If secular goals can create such a dedication and excitement, how much more are Christians expected to show their dedication and unity when they are given the most exciting commission by the Lord Jesus Christ.

The content of the project is organized as follows. In Chapter II, a theological foundation for church revitalization and goal-setting exercise is laid. The relationship between God's sovereignty and goal-setting is studied. Further, the Biblical principles of church revitalization and consensus decision-making are examined.

Chapter III deals with the behavioural perspective for the goal-setting exercise and participation of members. The reader will see clearly how much the behavioural science provides helpful insights for church life. The findings of this discipline are applied to church revitalization.

Chapter IV considers the basic design of the project. The aim and significance of each programme will be discussed in this

¹Neil Armstrong, cited by Frank Goble, Excellence in Leadership (New York: American Management Association, 1972), pp. 103-104.

chapter. Chapter V describes the implementation and evaluation of the project. Chapter VI includes some recommendations that will enhance the effectiveness of the goal-setting exercise.

CHAPTER II

A BIBLICAL BASIS FOR CHURCH REVITALIZATION

AND GOAL-OWNERSHIP

Introduction

The church is under orders. The risen Lord commanded his disciples to go into all the world and make disciples; baptizing them in the name of the Father and Son and Holy Ghost; teaching them to observe all things that he commanded them (Matt 28:18-20). The church growth pioneer, Donald McGavran, rightly emphasizes that it is God's will that the church grow, and his children be found.¹ When the church ceases to grow it has neglected its faith and has not fulfilled its responsibility. The early church had a clear understanding of its commission and its need to fulfill faithfully that commission. The book of Acts clearly portrays this dynamic movement of church expansion.

The Seventh-day Adventist Church has committed itself to the "Great Commission" with special emphasis on the unique mission that has been entrusted to it in the last days of world's history. This mission is to proclaim the gospel to every nation, kindred, tongue and people (Matt 24:14; Rev 5:9) within the framework of the message of the three angels of Revelation 14. The Adventist task is to

¹Donald A. McGavran, Understanding Church Growth, rev. ed. (Grand Rapids, Michigan: William B. Eerdmans, 1980), pp. 24-26.

prepare people for the soon-coming of Jesus Christ and to persuade them to become responsible members of God's remnant church (Rev 12:17).¹ Church revitalization and goal-ownership are means by which the work of the church can be accomplished in the most effective manner. But first of all the subject must be examined theologically.

God as a Missionary God

Church growth has been a part of Christian mission from the very beginning. God established his church for a missionary purpose. The whole life of the church, its work, worship, and fellowship, has a missionary intention, if not a missionary dimension. "Mission" is at the heart of the church's existence. The church is called by God to be a chosen generation, a royal priesthood, a holy nation and a people for God's own possession. The purpose of this high calling is that the Church should show forth the virtues of him who called them out of darkness into his marvelous light (1 Pet 2:9). The Church participates in mission because God himself is a missionary God. The fact that God is spirit (1 John 4:24), light and love (1 John 1:5; 4:8, 16) eliminates the idea of the self-containment of God. He cannot keep himself isolated and uninvolved. God is an outgoing God because he is a relational God.²

The missionary character of God has been manifested in his way of dealing with sin and its destructive power, as Satan tried to

¹Roger L. Dudley and Des Cummings, Jr., Adventures in Church Growth (Washington D.C.: Review and Herald Publishing Association, 1983), p. 17.

²George W. Peters, A Biblical Theology of Missions (Chicago: Moody Press, 1972), p. 58.

establish his kingdom in opposition to God's kingdom. When God saw our first parents disrupting their relationship with him by consenting to be under the rule of Satan, he took the initiative to restore that broken relationship. He sent his angels and his Spirit to provide help and redemption for man. He sent prophets to reveal his true purpose for mankind. However,[✓] the clearest expression of his missionary character appeared in the act of sending his only Son. The goal of this mission was to establish God's kingdom which was accomplished through the life, death, and resurrection of Jesus Christ. Hence the whole New Testament focuses on the message: "the kingdom has come." By his ministry Christ clearly revealed the principles of God's kingdom: love, freedom, justice and obedience. At the same time Satan was shown to be a liar and a murderer (John 8:48). Christ defeated the works of Satan (Luke 10:15) even the power of death.[✓] He exposed the true nature of sin and took away man's guilt by expiating iniquity. The Accuser of the brethren was overthrown and the hour of victory for God was declared.¹

The church was called to make these events known in all the world through proclamation, service, and fellowship and to urge people to avail themselves of its benefit. However, while the kingdom is a present reality (Luke 17:21), the Scriptures also make it clear that it still awaits its goal and fulfillment in the world to come (Matt 1:7; 12:28; 16:28; 26:29). Hence the establishment of God's kingdom must be seen in terms of the great controversy which is to be consummated in the final triumph of God (1 Cor 15:12-27).

^{✓1}Oosterwal, Mission Possible (Nashville, Tennessee: Southern Publishing Association, 1972), pp. 69-75.

This theological tension makes it possible to state that Christ's mission did not end at the cross. Thus the church was sent by God to bear witness to the kingdom and it was to become a sign of God's continuous "sending activity."¹ For this reason it is misleading to identify the church with the kingdom. G. E. Ladd gives a succinct comment on this issue:

In summary, while there is an inseparable relationship between the Kingdom and the church, they are not to be identified. The kingdom takes its point of departure from God, the church from men. The kingdom is God's reign and the realm in which the blessings of his reign are experienced; the church is the fellowship of those who have experienced God's reign and entered into the enjoyment of its blessings. The Kingdom creates the church, works through the church, and is proclaimed in the world by the church. There can be no Kingdom without a church--those who have acknowledged God's rule--and there can be no church without God's kingdom; but they remain two distinguishable concepts: the rule of God and the fellowship of man.²

Church growth has a part in God's "sending activity." When the good news of the Kingdom has been preached in all the world then the end will come. This means that a local church under God's reign must proclaim the good news of the Kingdom, manifesting love, peace, joy, inviting people to become citizens of the kingdom. Hence to deny growth is to deny God who is a missionary God. The early church had the clear awareness of its mission. Paul declares:

Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come. Now all these are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation, . . . Therefore, we are ambassadors for Christ, as though God were entreating through us; . . . For our citizenship is in heaven, from which also we eagerly wait for a Saviour, the Lord Jesus Christ; who

¹Ibid.

²George E. Ladd, A Theology of the New Testament (Grand Rapids, Michigan: William B. Eerdmans, 1974), p. 119.

will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself (2 Cor 5:18, 20; Phil 3:20, 21).¹

This was the model which shaped each individual local church in New Testament times. This must also be the model for a local church today. The church can only grow by discharging this mission faithfully.

The Sovereignty of God and Human Responsibility

God has an exclusive claim on the church because it was created by him (Eph 2:10). It was not brought into existence by human devices nor by a natural phenomenon of history. On the contrary, its origin is found in the eternal council of God (Eph 1:3-12). In his providence, God set the stage in history for its coming and its rapid expansion so that every aspect of the church is to become an expression of his love, wisdom, grace, and pleasure (Eph 1:3-12). For this reason the presence of the church in the world cannot be explained naturalistically; it is the mystery of God (Eph 1:9). God acted in history through the explosive events of the day of Pentecost (Acts 2). The New Testament constantly bears witness to this reality. The following images and metaphors clearly confirm this notion: "the church of God," "the household of God," "the body of Christ," "the building of God," "the bride of God"—to name but a few. They all point to the church whose composition,

¹ Unless otherwise noted, Bible quotations are from the New American Standard Bible.

formation, mission, election, purpose, vitality, and destiny depend wholly on God.¹

When Jesus Christ declared, "I will build my church" (Matt 16:18), divine sovereignty was confirmed over the church and its growth. Jesus Christ himself is the foundation of the church. Jesus Christ himself is the builder of the church, and the gates of hell shall not prevail against it. The kingdom of God, seen as a mustard seed, was to grow into a great tree (Matt 13:31-32). Thus there is no church growth, qualitatively or quantitatively, apart from God. He is the life of the believer and, consequently, the life of the church.² The Apostle Paul also affirms the sovereignty of God who is the spiritual dynamis of church growth. He states in his letter to the Corinthians, "I planted, Apollos watered, but God was causing the growth. So then neither the one who plants nor the one who waters is anything, but God who causes the growth" (1 Cor 3:6-7). The same affirmation also comes from the record of the early church. "The Lord was adding to their number day by day those who were being saved" (Acts 2:47). Yet the fact of divine sovereignty over the church growth does not exclude human responsibility.

Immediately after the assuring declaration of Christ "I will build My Church," he then turned to Peter and informed him that the keys of the kingdom of heaven will be entrusted into human hands (Matt 18:19). Christ emphasized that though church growth is ultimately the work of God, it is also a divine-human cooperative

¹Peters, A Theology of Church Growth (Grand Rapids, Michigan: Zondervan, 1981), pp. 52-55.

²Ibid., pp. 59-60.

enterprise. Hence Paul declares, "For we are God's fellow-workers" (1 Cor 3:9). Allan Tippet summarizes

The church growth view point stresses the obedience of man, but it is obedience within a context of responsibility. The human role in this mission to mankind is not mechanical but personal. It implies the existence of special God-given gifts, knowledge of techniques, and responsibility for proficiency. If God sees his sunergoi (fellow-workers) as cultivators, builders, soldiers, fishermen, harvesters, and shepherds then we may assume that he has provided the resources and expects us to use them wisely and well as we build his Church under the direction of his Spirit.¹

The sovereignty of God refers to his will and the co-operation of man refers to his responsibility under the guidance of the Holy Spirit. We are challenged to use every means available to us in the most effective and efficient manner.

The Biblical Principle of Church Revitalization

The technical useage of the word "revitalization" was originally derived from sociology and anthropology. It refers to a process taking place in a society when it faces crisis or stress. Revitalization enables a society to regain equilibrium against the stressful situation.²

In a church context revitalization refers to a process of structural renewal, when the church is placed under crisis. However the term "revitalization" is often used as a synonym for "revival." Though both words are often used interchangeably, a clear distinction needs to be made between them. Revival primarily concerns itself with the spiritual renewal of the congregation. It originates

¹Allan R. Tippet, Church Growth and the Word of God (Grand Rapids, Michigan: William B. Eerdmans, 1970), p. 19.

²Ibid., p. 67.

outside the church with the work of the Holy Spirit. Man cannot test, determine, or measure this activity. It may come unexpectedly through various occasions such as preaching and prayer-meeting. Certain conditions may be outlined for spiritual renewal, but an unpredictable element remains as an inherent aspect of revival. On the other hand, revitalization refers to structural reactivation of the church that comes from within. It is a human program determined by man. Hence it can be measured and predicted. It primarily relates to improved operation of the church. While both revitalization and revival are directed by God, the former involves human initiative whereas the latter depends solely on divine initiative.¹

The New Testament church fully integrated both elements so that it enjoyed both qualitative and quantitative growth. A clear example of church revitalization can be seen when the early church faced the problem of food distribution among the Christians. They made the occasion a matter of prayer (Acts 6:6), and they took initiative to meet the crisis by way of structural renewal. The clear division of responsibility was made: the responsibility of apostles was to preach the Word, and seven men were selected to take responsibility of serving the table (Acts 6:1-6). As a result ". . . the word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem" (Acts 6:7).²

Paul also recognized the organic structure of the church. It was not a static entity but a dynamic one: for each member carried

¹Ibid., p. 68.

²Ibid., p. 69.

out a different function (Rom 12:5). Hence it is the duty of the church to recognize these human functions and to manage them in an effective way. Peter admonishes, "As each one has received a special gift employ it in serving one another, as good stewards of the manifold grace of God" (1 Pet 4:10).¹

In our modern society the church is facing various crises within and without. While the problem of indifference and doctrinal disputes are sapping away the energy of church from inside, the church is facing a society which is being permeated by the problem of sin. The gap between the world and God has been ever widening, instead of narrowing. George Peters correctly observes:

Sin incarnates itself not only in the sins of the individual, but also in the mood and sentiments, pleasure hunting, amusement and aspiration of the time, the institutions and establishments of culture, the power structures of society and in the philosophies of the generation, be they religious or secular. At the present time religious relativism, religious privatism, situation ethics, humanism, secularism, materialism, agnosticism, scientism, atheism, etc. are creating havoc in human society and are keeping multitudes away not only from the church but from God of salvation.²

These are the challenges that the church needs to face realistically. By the process of church revitalization, the church is to become what it ought to be, diffusing light to the world.

The Biblical Principle of Goal-Setting

Goal-setting is a part of the church revitalization process which must be guided by Biblical principles. It is closely related to hope which is the central focus of Christian faith. Hope cannot

¹ Ibid.

² Peters, Theology of Church Growth p. 208.

be a by-product nor a secondary issue in Christianity. Moltmann declares:

. . . Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present. . . . the eschatological outlook is characteristic of all Christian proclamation, of every Christian existence and of the whole Church.¹

Christian life is inspired by hope because "the 'God of hope' (Rom 15:13), a God with 'future as his essential nature'"² always goes before us, beckoning us to venture forward. The New Testament proclaims, "Grace to you and peace, from Him who is and who was and who is to come" (Rev 1:4). His coming is the focus of his action in the past and the present, and they attain their significance from his future.

The Bible, therefore, is a book of hope: witnessing about God who promises, intends, and does. When man was created in his image, he also inherited this purposeful nature. Hence anticipation of the future becomes the core of what it means to be a human. When deprived of this function, man's existence is jeopardized. This is as true for the individual as it is for congregations.³ A wise counsel of the Proverbs points out, "Where there is no vision, the people perish" (Prov 29:18 KJV). "Where men seek a God without hope or their future without God, not only the foundation of Christianity but the very structure of human existence is being assailed."⁴

¹Jurgen Moltmann, Theology of Hope (London: SCM Press, 1967), p. 16.

²Ibid.

³Jimmy Ross, "Goals Discovery: Knowing Where the Congregation is Headed and Why," Brethren and Thought 28 (1983):73.

⁴Carl E. Braaten, The Future of God (New York: Harper & Row, 1969), p. 59, cited by Jimmy Ross, p. 73.

The Bible contains the record of how God and men of faith worked together for worthy goals and objectives (Heb 11). From the very beginning, the notion of "goal" is clearly indicated. The creation story in Genesis is more than a literal account of the origin of the world. It points to the theological theme of "new creation," it stresses an eschatological hope. Moltmann points out, "Barah [to create] is used more often for the creation of a new future in history than for the creation of all things in the beginning, for history is a creative process."¹ Man is urged to seek this future (Rev 21:1-4), and is invited to take part in God's creative process as he unfolds history. Moses was given the goal to lead the people of Israel to the promised land (Exod 6:6-8). This goal possessed him, and he became a man with a single objective. David set out to build a temple where the Lord could be worshipped purely and above all else (2 Sam 7:2-16). Though he never accomplished the goal it was this goal that provided the motivation for those who followed him. When Nehemiah first heard the report concerning the disgrace of the unrepaired walls and burned gates of Jerusalem, he set a clear goal to rebuild the temple of Jerusalem (Neh 2:3-8).

In the New Testament, the earthly ministry of Christ was clearly marked by goal-orientation. Ellen G. White suggests that Jesus perceived the purpose for his life even from the time of his childhood. "From His earliest years He was possessed of one purpose;

¹Moltmann, The Experiment Hope (Philadelphia: Fortress Press, 1975), p. 49.

He lived to bless others."¹ At the very beginning of his public ministry, Jesus rejected subtly distorted goals suggested by Satan (Matt 4:1-10). In his home town of Nazareth, he clearly spelled out his objectives: recovery of sight to the blind, setting at liberty those who are oppressed, and proclamation of the acceptable year of the Lord (Luke 4:18-19). His goals were to be carried out even after the Ascension. The commission was given to the disciples by Christ, "Go, therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; . . . " (Matt 28:19-20). Luke begins Acts with a part of these final instructions, ". . . and you shall be My witness both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8).

Paul also pursued this same goal. He was given the mission of preaching the gospel to the Gentiles.² Nothing could be allowed to stand in the way of his pursuit of that goal. Having been driven from Jerusalem Paul turned his attention to Asia Minor, laboring first in Tarsus and Antioch (Acts 11:25-30; 13:1-3), then West Asia Minor, establishing Ephesus as his center (Acts 19:1-20:38); from there he planned to go further west to Rome as his first stepping-stone to reach Spain (Rom 15:24, 28).

What becomes very clear from Scripture is that the goal-setting is related to an act of faith. It is a means of availing ourselves of God's promises, and points to their

¹White, The Desire of Ages (Mountain View, California: Pacific Press Publishing Association, 1898), p. 70.

²See Acts 9:15-16; Rom 1:5; Gal 1:15-16; 1 Tim 2:7.

fulfillment. For this reason "hope" and "goal" always challenge people to leave the present behind and to strike out to the future, accepting the ever-challenging task that the Lord has commissioned us to do, "I do not regard myself as having laid hold of it yet; but one thing I do; forgetting what lies behind and reaching forward to what lies ahead" (Phil 3:13). For Christians, the task of the church is never finished. The victory, which God achieved through the resurrection of Christ, still awaits in the form of "promise" and "awakened hope" until all the promises of God find their ultimate fulfillment at the great day.¹

Christians are never satisfied with the present. The ultimate fulfillment of God's promises always surpasses any fulfillments which have already taken place. Something better is always waiting for us in God's promises. The church is called not to resign from the present but to transform the present as God opens the way to the future. The church should let God keep the future open so that the power of new creative possibilities always flows into the present. There is always more to do, there are still goals to reach, objectives to accomplish, work to be completed.²

When congregations direct themselves to the future by participating in establishing goals and objectives, they are both faithful to Biblical witness and affirming their trust in God and the hope he brings. This confidence makes it possible to establish goals and objectives even in the midst of turmoil and confusion. God has shown clear direction and purpose. Plans may not turn out

¹Moltmann, Theology of Hope, p. 22.

²Ross, pp. 74-75.

the way they are expected, nevertheless, there is the assurance that things will turn out for the best (Rom 8:28).¹

"God our Saviour, and of Christ Jesus, who is our hope . . ."
(1 Tim 1:1) will reveal to those who hope in him ". . . things which eye has not seen and ear has not heard, And which have not entered the heart of man, All that God has prepared for those who love him" (1 Cor 2:9). Those who are receptive and expectant can realize a great future with all of God's possibilities. The people of God are expected to have a firm grasp on such hope at all times.²

The Biblical Criteria for Goals and Objectives

Goals and objectives have to be established in accordance with God's purpose for his church. In the Old Testament, this purpose was directed to the people of Israel, the predecessor of the church. It was outlined in terms of relationships to other nations who are not included among the people of God, "that they may know that Thou alone, whose name is the Lord, And the Most High over all the earth" (Ps 83:18). God, who created the whole universe, desired all mankind to come to know him. His will for the salvation of all nations stretches out from Genesis to the prophets.³

God's purpose was not changed when his agency was changed from the people of Israel to the Christian Church. Rather, it was enlarged because of the coming of Christ. The New Testament presents

¹ Ibid.

² Ibid.

³ G. Peter Wagner, Frontiers in Missionary Strategy (Chicago: Moody Press, 1971), pp. 19-20.

God's purpose for the church in a two-fold manner. First, the church is to spread the gospel and evangelize all who will accept Christ as Lord and Saviour. Second, it is to edify and strengthen the believers.

The first purpose is clearly spelled out in John 3:16. "For God so loved the world, that He gave his only begotten Son." The movement of God is always a "world-ward" movement. If God so loved the world that he even gave his Son, it is natural to expect that God desires the church to give itself for the world. The full impact of the gospel can not be experienced until this truth is grasped and appreciated. The "world-ward" movement of God was seen in the Old Testament as well as in the New Testament, this too must be the direction of the church today. Election does not take place in a vacuum, but it is always purposeful and must lead to service. The central focus of the New Testament is the world where the drama of the great controversy between God and Satan is taking place. A church that is focusing its attention solely on itself is denying the Biblical meaning of its existence. It is and must be a servant-church, being a purposeful and mediating agent of God's love. Just as the New Testament is centered thematically around the noun euaggelion (gospel), so its verbal form euaggelizō (evangelize) must be the central function of the church.¹ Christ himself emphasized this purpose by giving the commission to the disciples.² It constitutes an identification of the believer with Christ who

¹Peters, Theology of Church Growth, p. 207.

²See Matt 28:16-20; Mark 16:15-18; Luke 24:44-49; John 20:19-23.

accomplished his mission in salvation history. The central thrust of the commission is to preach the gospel for the purpose of making disciples. This receives particular attention in Matthew's gospel. He uses four verbs: "go," "make disciples," "baptize" and "teach." All are in the form of participles except "make disciples" which is in the form of an imperative. This indicates that all the participles are supplementing the main verb, namely "make disciples." Cleon Rogers demonstrated clearly that "go," which is an aorist participle, should be understood as a command. It prepares the way for fulfilling of the main verb and makes the command definite and urgent. The two present participles, "baptize" and "teach," are both intended to indicate the means by which the making of disciples is to be accomplished.¹ A survey of the book of Acts shows the commitment of the church to this task. The Greek word euaggelizō occurs seven times between chapters eight and twelve. They were not commissioned to "plant" new churches but wherever the great commission was faithfully carried out, a church was born. Thus the clear functional tie between gospel preaching and church planting, nurture and growth, was established. The church today is germinal in the gospel, just as it was in the evangelistic early church.² This commitment of the early church to evangelism was expressed in the vibrant words of Paul, "For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel"

¹Cleon Rogers, "The Great Commission," Bibliotheca Sacra 130 (1973):258-62.

²Peters, Theology of Church Growth, p. 20.

(1 Cor. 9:16).¹ The result of their work was that ". . . all the more believers in the Lord, multitudes of men and women, were constantly added to their number" (Acts 5:14). Peters summarizes:

In the light of the totality of revelation, evangelism is the central thrust of the Bible. God is minded to make Himself known and to have the good news of the salvation in His Son communicated to all mankind. For this purpose He encoded His Spirit in an infallible manner. For this purpose He also called out in the Old Testament the people of Israel and in the New Testament the church of God. These are not institutions in themselves nor for themselves. They are institutions by the sovereign calling of God and for the purpose of His glory. This glory, however, manifested in Christ Jesus, His Son, the only Saviour and Lord. Toward this end the chief energies of the Holy Spirit operate. Herein lies the supreme mission of the church.²

The second purpose God has for his church is that the believers are to grow in grace. Paul, after explaining God's eternal purpose which was fulfilled in Christ, stressed the availability of the unlimited power to the believer through the Spirit (Eph 3:16-20). This power is dynamic, having life-changing effect upon believers; it can transform their everyday walk. Because of this reality, Paul exhorts believers to walk in a manner worthy of this calling. Then, he emphasizes the unity of believers, and the function of the new body created by Christ in order to build Christian maturity (Eph 4:3-10). This maturity will be manifested in a complete change of life-style, turning from the Gentile way of life (Eph 4:17-30), and becoming a learner in the school of Christ

¹Paul here uses euaggelizō.

²Peters, Satuation Evangelism (Grand Rapids, Michigan: Zondervan, 1970), p. 25. cited by Elmer L. Towns, John N. Vaughan, and David J. Seifert, The Complete Book of Church Growth (Wheaton Illinois: Tyndale House, 1981), pp. 248-49.

(Eph 4:32). God desires Christians to mature, reflecting his image to others.¹

The practice of edification was a prominent feature in the early church. Luke records, "they were continually devoting themselves to the apostle's teaching and to fellowship, to the breaking of bread and to prayer" (Acts 2:42). The verses immediately following confirm the growth that resulted. There is a direct relationship between the vibrant spiritual life and quantitative intake.² Both purposes discussed above must be kept in balance. Both edification and evangelism take place in the context of church growth. Peter Wagner explains that "'edification' means more than building the faith of believers, . . . it also refers to adding more cells or members to the body."³ Paul describes this notion in Ephesians 4:12-13. The process of edification takes place when the saints are equipped to carry out "the work of service" even the household of Stephanas gave itself to the service of saints (1 Cor 16:15). The taking of a collection was also considered to be loving service (Acts 11:29; 12:25). But above all, the preaching of the gospel and Christian mission are considered to be the foremost service (Acts 6:4; 2 Cor 5:18; 2 Tim 4:11).⁴ Hence "the work of service" must refer to all services of the church which are given to people within and without the Christian community. By this,

¹Towns, Vaughan, and Seifert, p. 249.

²Ibid.

³Wagner, Your Church Can Grow, p. 75.

⁴Colin Brown, ed., The New International Dictionary of New Testament Theology, 3 vols. (Exeter: Paternoster Press, 1975), 3:546.

Christians are to make known the light of God's goodness, wisdom, and gospel to the powers of this world. Consequently, the building of the body of Christ includes numerical growth. C. L. Mitton comments:

The second function of those whom God's grace has endowed is that of building up the body of Christ, that is to add to its numbers, to integrate newcomers harmoniously into the life of the body, to train them to become people who could themselves make their own contribution to the life of the Church and to their fellow members in it.¹

The specific goals that a local church establishes must be balanced according to the purpose outlined in this section.

The Biblical Principle of Consensus Decision-Making

To have any effect, goals must be owned by the congregation. Decision-making by consensus is commonly practiced in the Scripture. Decision by consensus is different from decision by mass. The former is reached by the collective-individual model, the latter is reached by manipulation. Familiar terms such as "congregation," "community of God," and "fellowship" suggest the idea of collective-individual structure. Israel, even from the beginning, had such a "collective-body" structure, as can be seen in Exodus. "The assembly of the congregation of Israel" (Exod 12:6) was a public decision-making unit in which God's will, as announced by the leaders, could be accepted or rejected. When Moses set forth all the words of God, "all the people answered together and said, 'all that the Lord has spoken we will do!'" (Exod 19:8). The same collective-individual response can be seen in Exodus 24:3, 7.²

¹C. Leslie Mitton, Ephesians, New Century Bible (London: Marshall, Morgan & Scott, 1976), p. 152.

²Tippett, p. 31.

The New Testament congregations also practiced the principle of collective-individual decision-making. This process was used to seek, collectively, the will of Christ who is the head of the church (Eph 1:22-23). While Scripture leaves much room for individual freedom and responsibility to Christ in personal matters (Rom 14:5), it also points to areas that affect the whole body of believers. Areas such as doctrinal issues (Acts 15), the problem of discipline (1 Cor 6), and judging a dispute between brothers (1 Cor 6) all affected the whole church. Whatever the issue, if it affects the full body of believers then that issue required corporate decision-making to find the will of God.¹

The New Testament provides many instances of collective-individual decision-making. After the ascension of Christ, the vacant position of Apostle was filled by Matthias. The procedure was initiated by Peter, who then put forward the problem to the brethren. The two candidates were submitted by them, and the lot was cast (the last record of this method) to discern who would be God's choice. The leader did not make his own decision for the church. There must have been some discussion within the whole body of the church before it submitted two qualified candidates.²

Before the Sanhedrin, Peter and John were pressured to refrain from the preaching of the gospel. But ". . . when they had been released, they went to their own companions, and reported all that

¹Lawrence O. Richards, A New Face for the Church (Grand Rapids, Michigan: Zondervan, 1970), p. 123.

²Ibid., pp. 123-24.

the chief priests and the elders had said to them. And when they heard this, they lifted their voices to God with one accord. . . ." (Acts 4:23-24). The need brought the church together, to turn to God and seek his will. In the same context Luke also records, "They used to meet by common consent in Solomon's Portico" (Acts 5:12b NEB). They faced the problem by consensus as they sought to discover the will of God.¹

A change of organizational structure was also carried out by this principle. The suggestion made by Peter was put to the church. "But select from among you, brethren, seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. . . . And the statement found approval with the whole congregation and they chose . . . (Acts 6:3-5). The decision was not made by leaders. The whole church was involved in working through the solution suggested by Peter, which then was accepted with "unanimous approval" (Acts 6:5 Phillips).²

When the Antioch church was told of the coming of famine in Judea, "the disciples agreed to make a contribution, each according to his means, for the relief of their fellow-Christians in Judea" (Acts 11:27 NEB). It was again the disciples who made the decisions.³

At the Jerusalem Council, the conclusion was reached after a thorough discussion. It was not an arbitrary decision made by leaders. The Bible indicates that the whole church was involved in considerable discussion. "Then the apostles and elders, with the

¹ Ibid., pp. 124-25.

² Ibid.

³ Ibid., pp. 125-26.

agreement of the whole church, resolved to choose representatives and send them to Antioch with Paul and Barnabas" (Acts 15:22). This highlights the fact that the decision was reached by consensus, and the whole church participated by means of communication of the message. Again the same notion of agreement is reported in verse 25, that they "resolved unanimously."¹

The Biblical phrase "all with one accord" (Acts 1:13-14; 2:1, 46; 8:5-8) shows the important role that collective-individual decision-making played in the early church. The inherent nature of the church, one body, accords with the principle of collective-individual responsibility. "Coming together in unity of the Spirit, in discussion and reliance on the Spirit of God, with full reference to the Word of God (cf. Acts 1:5), the church perceives the will of God and arrives at a consensus."²

Summary and Conclusion

Scripture clearly teaches that the church belongs to God. Thus in turn church growth becomes the work of God under his sovereignty. It cannot be managed independently by humans because the work of the Spirit cannot be "socialized, domesticated, or acculturated."³ Nevertheless God invites our cooperation under his guidance. Church revitalization is a means by which our cooperation with him can be carried out effectively. Goal-setting, which is a part of church revitalization, is an act of faith, manifesting our

¹Ibid., pp. 126-27.

²Ibid.

³Peters, Theology of Church Growth, p. 53.

confidence in God who is the "God of hope," and who beckons us to move forward. However, it is the unity of believers as they seek the will of God that makes goal-setting and goal-ownership possible. Hence it is concluded that church revitalization and goal-ownership are a valid means to further the work of the kingdom of heaven in this world.

CHAPTER III

GOAL-SETTING

Introduction

Growing churches have clear-cut purposes, goals, and objectives. Dean Kelly states that one reason for the growth of conservative churches is their willingness to put more time and effort into their cause. Another reason is their willingness to subordinate their personal desires and ambitions to the shared goals of the group.¹ To have full effectiveness in the church, all of its work must be integrated into co-ordinated programmes which centre on meaningful purposes. In this chapter the importance of the establishment of goals in the church will be discussed.

Organizational Revitalization Theory

The general observation has been made that any organization goes through a so-called "life-cycle."² For example, many local churches which used to be young and vibrant, are now on the verge of dying. They may appear to be carrying out "business as usual" yet their initial enthusiasm and desire for growth is gone. The

¹Dean M. Kelley, Why Conservative Churches are Growing (New York: Harper and Row, 1972), p. 51.

²G. T. Steadman, The Basics of Organization (Sydney: Butterworths, 1980), p. 71.

challenge that used to stir up the congregation is now replaced by the routine of day-to-day work.¹

G. T. Steadman illustrates the life-cycle of organization.² The first phase is "growth." This phase usually takes place after formation of the organization in terms of members and activities. The purpose and the reason for its existence are clearly grasped by its members; this in turn generates them to act enthusiastically. The second phase is described as "maturity." It is a stage of consolidation in which the organization's structure and membership are adequate to achieve its desired objectives. At the same time stability is added to this consolidation. The pressure has been overcome, the difficulties have been resolved, and now it functions competently. The third phase is called "decline." It is a stage in which the membership and the activities are reduced. Unless some self-renewal takes place, the organization moves further to the next phase called "stagnation." The characteristic of this phase is that the organization is just able to maintain its present status quo. Unless revitalization takes place in the last two phases, the organization will eventually face its termination.³ Revitalization is defined as:

¹Ted W. Engstrom and Edward R. Dayton, The Art of Management for Christian Leaders (Waco, Texas: Word Books, 1976), p. 91.

²Steadman, p. 72. See appendix 1.

³Ibid., pp. 71-72.

. . . A planned organizational change process designed to increase the effectiveness of the organization in achieving socially desirable goals, such as the production of useful goods and services, and to maintain and improve the health, welfare, satisfaction and personal growth of those employed in the organization.¹

It is based on the discipline of behavioural science which offers the church valuable insights.

To be able to introduce organizational revitalization successfully, four prerequisites need to be met. In the first place, an organization must recognize that there is an actual problem related to present difficulties in operation or to future planning. It is this recognition of a problem that creates the need for change. Secondly, an organization must evaluate the significance of the problem. The appropriate solution cannot be applied to it as long as an organization is hoping that one day the problem will disappear or will resolve itself because of external and internal change. This sort of wishful thinking only brings a detrimental effect on the organization. Thirdly, the organization must be well administered and receive support from its members. An active participation of members is crucial in the implementation of organizational revitalization. Finally, sufficient time must be allowed for revitalization to be implemented. Fast change only creates resistance because human adjustment is slow and complex.²

The rest of this chapter will deal particularly with two concepts of organizational revitalization: "self-assessment" and "management by objectives."

¹Dexter Dunphy, "The Behavioural Scientist as Consultant," in Australian Organizational Behaviour: Readings, ed. W. M. Ainsworth and Q. F. Wills. (Melbourne: Macmillan, 1981), p. 248.

²Steadman. p. 75.

Self-Assessment

G. Douglass Lewis defines self-assessment as follows:

"Self-assessment is a process through which persons and organizations look at themselves, where they are, and where they would like to be."¹

The recognition of problems and the evaluation of their significance takes place in this process. In secular organizations, self-assessment is viewed as an essential component of developing practical and useful strategies. The self-assessment includes assessment of the type of company, the value and the aspiration of the future opportunities and availability of resources. Harold Koontz and Cyril O'Donnell point out:

It [self-assessment] includes a preliminary look at possible future opportunities and the ability to see them clearly and completely, a knowledge of where we stand and our strengths, weaknesses, an understanding of why we wish to solve uncertainties, and a vision of what we expect to gain. Setting realistic objectives depends on this awareness.²

Self-assessment is particularly helpful to the church which is in a constant state of flux. Consequently, it is in continual need of sources of valid information about the quality and character of its life. Two important steps need to be taken in congregational self-assessment. First, the need of such research must be felt by pastor and congregation. This means that the process must be owned by both parties. Unless they have a stake in the action, they will

¹G. Douglass Lewis, "Church Organizational Development," in Creating an Intentional Ministry, ed. John Biersdorff (Nashville, Tennessee: Abingdon Press, 1976), p. 141.

²Harold Koontz and Cyril O'Donnell, Principles of Management: An Analysis of Managerial Functions (Tokyo: McGraw-Hill Kogakusha, 1955), p. 125.

not act on findings. This need usually arises from a spirit of openness and trust. A pastor must show his willingness to listen to his congregation's needs, ideas, feelings, and act upon them once they are clarified. His openness and honesty must be seen in every aspect of his life. An openness to change and growth in relationships and responsibilities can only be created in the context of trustful relationships.¹

Secondly, there must be participation of the members. This is the most crucial aspect of self-assessment because of the voluntary nature of the church. The assessment can be conducted by a person from outside. Yet, while this is not an entirely ineffectual approach, it is more effective if the process is developed by those within the organization who do their own information-gathering and interpret the results and then determine their course of action. People generally tolerate the result if it confirms the way they have been taking. But if it indicates uncomfortable results or undesirable demands on their part, they are likely to withdraw their time, energy, and commitment.² Lewis concludes:

If self-assessment is to have any change effect, those who are to be affected by the data should be involved in dealing with it from the initial collection to the final action.³

Lambert suggests two methods of self-assessment in the church: forecasting and problem-solving. Forecasting, using data

¹James F. Engel, "Sidestepping Pitfalls in Congregational Research," Leadership 5 (1984), p. 27.

²Lewis, p. 142.

³Ibid.

from the past, seeks to predict the future. On the other hand, problem-solving focuses on the present problems which exist in the church with the aim of reducing or eliminating them.¹

Forecasting involves gathering information on empirical data from past experience. This includes various facets of church life, membership statistics, Sabbath School attendance, number of baptisms, regular Bible studies, witnessing, and stewardship. The more facets of church life that are measured, the more accurate will be the reflection of church life. Forecasting may also include the study of the community, changes in the neighbourhood, housing developments, population shifts, and median age levels. These provide the data that indicate needed resources, materials, programmes, training, and facilities. One thing that must be kept in mind is the importance of accuracy and honesty, because statistical data are susceptible to manipulation to fit to one's own pre-conceived ideas.²

The purpose of the problem-solving approach is to obtain input on what the problems are. The data may be gathered by a questionnaire. Such a questionnaire should also cover various aspects of congregational life.

When the data is gathered by both the above approaches, it must be shared with the congregation. For the forecasting data these questions need to be asked: "Where did the new converts come from?" "Why was there a large transfer loss at some point?" "Did an economic slump result in a search for employment?" "Was that the

¹Norman M. Lambert, Managing Church Groups (Dayton, Ohio: Pflaum Publishing, 1975), pp. 33-43.

²Ibid., p. 34.

time the new pastor arrived?" or "Was that when the conference sent the evangelist?"¹ As for problem-solving, it is important to have a thorough discussion to find out the cause of problem areas and to seek solutions. During the process of participation, it is vital to provide ample opportunity for members to examine and interpret the results. Unless openness is provided, the members will react in a negative way.

One effective way to implement self-assessment is to form a task force to gather the data, design the questionnaire, and implement and evaluate the results with the congregation, with the aim of seeking the solution from the congregation. This process is time-consuming but the congregation will feel "ownership" of the action proposals that are generated. The important aspect is the interaction of the congregation. The cause of problems must be fully discussed and the congregation must be involved in finding solutions.²

Management by Objectives

Management by objectives has been widely practiced in the secular world, particularly in business enterprises. Any discussion of organizational effectiveness ultimately rests upon the question of how successful an organization has been in attaining its stated objectives. Odiorne defines MBO³ as:

¹Dudley and Cummings, p. 73.

²Lewis, pp. 144-45.

³Hereafter management by objectives is abbreviated to MBO.

. . . a process whereby the superior and subordinate managers of an organization jointly identify its common goals, define each individual's major areas of responsibility in terms of the result expected of him, and uses these measures as guides for operating the unit and, assessing the contribution of each of its members.¹

The vital aspect of MBO is a philosophy of management which seeks "to coordinate the efforts of individual managers towards the achievement of objectives by requiring them to participate in the development of strategies for achievement."² This philosophy is based on the fact that people are intentional, and goal-directed beings. In any organization, whether it may be profit or non-profit, those who belong to it have reasonably specific notions about what they want to gain from their activities, such as a certain salary, having a challenging job, or promotion. This model, known as the "inducement contribution theory," suggests that individuals will be inclined to participate in organizational activities only to the extent that their rewards are proportional to their effort. Hence, personal motives and the goals they produce become variables in understanding human behaviour and organizational performance.³

Steadman outlines the MBO process in secular organization. The first step is to have discussion between the superior and the subordinate managers on goals which are in accordance with organizational objectives. The next step is to explain these goals to each subordinate manager. These goals are expressed in terms of

¹G. Odiorne, Management by Objectives (New York: Pitman Publishing, 1965), p. 26, cited by Steadman, p. 80.

²Steadman, pp. 80-81.

³Richard M. Steers, Organizational Effectiveness: A Behavioral View (Santa Monica, California: Goodyear Publishing Company, 1977), pp. 17-18.

desired or required changes. Qualitative, as well as quantitative, elements are to be included in the goals. The last step is to provide the regular review session in which the feed-back from the subordinate is to be expressed freely and openly.¹ To ensure successful implementation, Bernard M. Lall and Geeta R. Lall suggest pitfalls that must be watched.

1. There may be the false idea that MBO is an organizational panacea
2. Employees may be provided with objectives rather than allowed to plan them
3. All sorts of MBO memos and directives may be sent down to the employees
4. Feedback can be ignored
5. Methodology and techniques rather than involvement may be emphasized, overlooking the fact that "busy people are happy people"
6. There may be plenty of objectives but no plans
7. Appreciation may not be provided ("The goal itself is sufficient reward" can stifle personal appreciation)
8. The program may be followed too strictly, allowing no room for change
9. Workers can be pushed to reach objectives
10. The administrator may demand that objectives be met and may then conduct an evaluation for quantity
11. Group evaluation may be omitted
12. Ultimate authority and responsibility may rest with the administrator alone²

¹Steadman, p. 81.

²Bernard M. Lall and Geeta R. Lall, Dynamic Leadership (Mountain View, California: Pacific Press Publishing Association, 1979), pp. 61-62.

The church as an organization has a unique task that cannot be found in the secular organization. It does not have the clear-cut evaluation of a profit-making organization. Ultimate evaluation for the profit-making organization rests upon the question "Has a profit been made?" However, the church does not have such a clear-cut evaluation for its performance, which often results in it operating for its own good rather than fulfilling its purpose. For this reason MBO becomes more appropriate for the church than for any other organizations.¹

The anticipated result of MBO is the total commitment of each member of the organization. This in turn increases the motivation among the members and changes will be more readily accepted. Group participation should always be emphasized.

Goal-Setting

Goal-setting is the key variable in MBO. Church revitalization depends on purpose and goals which bring life and power into the church. One does not find meaning in a purposeless organization. Purpose and goals provide insight into an organization's character and its behaviour.

In the secular organization there are two levels of objectives: official objectives and operational objectives. Steadman defines the former:

[Official] objectives are desired states of affairs which an organization wishes to attain. As such they represent the reasons for the formation and existence of an organization and the basis for the planning of its entire operations.²

¹Engstrom and Dayton, p. 85.

²Steadman, p. 15.

There is always considerable individual variation in expectation within an organization. The expectation of customers, shareholders, and employees are all different. Hence the official objectives must be the consensus of the varied and sometimes conflicting needs of these different groups. While such objectives cannot satisfy everyone in the organization, nevertheless it is regarded as an essential for management. The value of official objectives rests on three factors. First, it makes known to the society the intention and the purpose of the organization. Secondly, it provides the standard against which the activities of the organization are measured and evaluated. And finally, it helps members of the organization to reach such objectives effectively.¹ The official objectives are characterized by vagueness because of the varied expectations. The broadness of statement can be seen in such phrases "high quality," "fair profit," and "good work."

The equivalent of official objectives for the church is the mission statement, which represents the purpose of the church in a general way. A mission statement must be clear and brief so that the congregation can understand the purpose of the church clearly. While it is a concise statement it should not be so rigid that it will become burdensome. There must be enough room for various interpretations, and it must be flexible enough for change according to current conditions and needs. The mission statement is important in church organization because it sets direction and framework for planning, and delineates the guidelines for various activities.²

¹Ibid., p. 16.

²Lambert, p. 28.

Dean Hubbard suggests four elements which form the basis of a mission statement. It must:

1. Clearly identify the overall purpose of the church: whom we will minister to, how we will minister to them, and the results of our ministry
2. Clearly indicate the general direction the church endeavors to move
3. Clearly furnish a frame of reference for the relevancy of the Church's goals
4. Clearly set forth the emphasis, scope, and character of the church's programs¹

Having established the over-all purpose of the church, the next step is to establish operational objectives which are defined as follows:

An operational goal is a specific goal or objective that defines a particular target in precise terms, is feasible in terms of available resources, can be related to a timeline or schedule, includes mileposts for measuring progress, and has built into the definition the criteria for subsequent evaluation.²

These objectives may be classified in various ways but the most important aspect is that they must be verifiable. The way to get verifiability is to put goals in quantitative terms. For example, instead of establishing goals such as "Sharing Christ with the community," operational objectives should be set as follows: "To have 20 Bible studies a week by the end of this year." This goal has clear measurable standards (volume and time) for purpose of assessment, while the first one does not. In church life there are

¹Dean Hubbard, cited by Dudley and Cummings, p. 70.

²Lyle E. Schallar, cited by Kerry H. Hortop "Leadership for Church Organizations" Instructor's Manual presented at Andrews University Summer School, Avondale College, NSW, 1984.

many activities that do not lead themselves to quantification. However, qualitative goals can be made highly verifiable by spelling out the specific characteristics of the objectives sought and a date for accomplishment. For example "Knowing Christ better" can be translated into some sort of behaviour that accompanies such activity. The operational objective would become "To have every member practicing some regular devotional exercise by June." The simple question must be asked: "At the end of the year how will you know whether this objective has been accomplished?"¹ Application of operational goals to the church must follow two principles. The first principle is to consider past performance; that is, to know precisely what has been the situation in the past. The self-assessment discussed above is related to this principle. The second principle is to set realistic goals. It is very easy for a Christian to violate this under the guise of faith.² The availability of resources must be taken into account. For establishing quantitative goals, it is important to measure as many facets of church life as possible.

Establishment of clear goals brings to the church such benefits as effective communication, good planning, an effective discussion, and change.³

¹Koontz and O'Donnell, p. 146.

²Olan Hendrix, Management for the Christian Leader (Milford, Michigan: Mott Media, 1976), pp. 55-56.

³Edward R. Dayton and David A. Fraser, Planning Strategies for World Evangelization (Grand Rapids, Michigan: William B. Eerdmans, 1980), pp. 438-39.

Participation

Participation is a crucial aspect of church revitalization.

An experiment was conducted by Coch and French in a pyjama factory among women workers to demonstrate the effectiveness of participation. The factory was facing difficulties with labour turnover shortly after the introduction of a new method of production. Furthermore, the rate of production was reduced and was very slow to recover to the pre-change level, indicating resistance from the workers. The researchers experimented with a method to reduce the turnover and to speed up the rate of production after such changes.¹

The workers were divided into four groups, each of which was observed in order to determine the effects of the varying methods of introducing change. The first group was designated the "non-participatory" group. In the workers' meeting, they were simply told that the introduction of a new method and the rate of production had been decided. The second group was designated as the "participation through representation" group. They were given the details of the new method, then time was allocated for a question and answer session. All the questions were answered to everyone's satisfaction. Then representatives were chosen from the group for the purpose of training, and the rate of production was to be decided on the performance of the study group. Further, these representatives were given responsibility for training other members. The third group, consisting of two sections was designated as "total

¹Curt Tausky, "Theories of Organization," in Organizations, 3d ed., ed. Joseph A. Litterer (New York: John Wiley & Sons, 1980), p. 26.

participation" group. Each section met separately and the need for change was fully explained, then discussion followed. This time, however, all the members worked under the new methods and were allowed to make any suggestions. The rate of production was determined by each individual's merit.¹

The result of the experiment showed that the first group's production was improved slightly over a period of time, as they were getting used to the new method. However, their drop-out rate was seventeen percent, forty days after the change. The second group made a quick recovery after change and in less than a month their production rate exceeded the previous rate. There were no drop-outs for the first forty days. The third group also showed a quick recovery and exhibited no labour turnover. Furthermore, they were able to keep a higher production rate than either of the other two groups. The common element found in both second and third groups was the level of work satisfaction, which greatly exceeded that of the first group.² As seen in this experiment, those who take part in planning or decision-making usually feel more enthusiastic about accepting change and executing it.

The participation of the congregation is a crucial element in church revitalization. It is particularly required in the area of decision-making. The present decision-making process of the church is hierarchical. Ultimate responsibility for decision-making belongs to "highest authority" in the church, its pastor and board. Consequently, the congregation leaves their responsibility to

¹Ibid.

²Ibid.

the pastor and the board for successfully carrying out any given programme. Thus, these programmes do not solicit motivation and commitment from the congregation. The church must encourage maximum participation in the decision-making process. Any issues should be considered at the congregational level. This concept stresses the need for issues to be resolved by the full participation of those involved.

There is no doubt that the church is ultimately owned by God. Nevertheless, there is a place for human responsibility which must be shared and owned by the congregation. Yet, that responsibility cannot be mediated or imposed by authoritative means. "The human responsibility is borne by those Jesus has called to a particular ministry to be responsive to him and his leading in all things."¹ Participation is a means by which the congregation is able to share and to own the responsibility entrusted to them by God.

Conclusion

Church growth is firmly based on scriptural principles, which have been discussed in the second chapter.² However, God also laid the principles that express the fundamental rules of human conduct. Church revitalization theory as discussed in this chapter is based on the latter principles, which have been best described in behavioural science. Since the church is, by nature, a non-profit organization, it does not have built-in correctives as found in business

¹Lawrence O. Richards and Clyde Hoeldtke, A Theology of Church Leadership (Grand Rapids, Michigan: Zondervan, 1980), p. 304.

²See pp. 5-15.

organizations. Nevertheless, the church can continue to function "because their resources are dependent not on their ability to do their task, but rather on their ability to convince their supporter of the worthiness of their cause."¹ Hence, church revitalization is essential for continuation of self-renewal and effectiveness of church organization. Self-assessment and management by objectives are means by which a church can move on from sheer functioning to accomplishment. The importance of participation of members has been stressed throughout this chapter. The success of church revitalization depends on the fact that church members sense they "own" the church.

¹Engstrom and Dayton, p. 93.

CHAPTER IV

MINISTRY DESIGN

Introduction

This project has attempted to create an initiative in the revitalization process in a local church by self-assessment and goal-setting. The establishment of goals has not been practised widely in many local churches. Certainly, planning for various activities has taken place but it is not seen as a means to an end but as an end in itself. The significance of goal-setting for church growth among Seventh-day Adventist churches has already been recognized, statistically, by the study of Dudley and Cummings.¹ The question they posed is "not whether churches should have goals but how should we set them?"² Should goals be imposed or owned?

Dudley and Cummings point out the problems encountered when goals are imposed upon a local church. The first problem they refer to is that no one can regulate the even flow of people into the church. The work of the Holy Spirit is dynamic. It cannot be confined into "neat, little categories, each assigned to a particular quarter of the year."³ The second problem has to do with distribution of goals. Each local church is unique, and has,

¹Dudley and Cummings, pp. 60-61.

²Ibid., p. 61.

³Ibid., p. 62

consequently, its own variables. For this reason, distribution of goals cannot be made by a general rule. The third problem is that a fundamental principle of human behaviour is ignored; that is, that goals must be owned if they are to have any real effect.¹

This project was designed to assist a local church in implementing the goal-setting exercise. The basic process of church revitalization was drawn from E. B. Giller's project report.²

The process is characterized by the following traits. First, it is a planned change. The emphasis on "planned" separates the revitalization from other kinds of more haphazard changes. Second, it aims to involve the "total organization." Third, it emphasizes work groups rather than individuals. Lastly, it promotes the long-term changes which bring an enduring effect.³ This project focuses particularly on the first three steps.

There are various methods used in secular organizations for implementing the revitalization process. For the purpose of church revitalization, process-consultation, which also incorporates survey-feedback and team-building, is a useful tool for designing the process. As the terminology indicates: "The process consultation, or P-C, is concerned with the process that takes place within a group or between groups and the role of the consultant."⁴

¹Ibid.

²Eoin B. Giller, "Building Up the Body of Christ: A Study in Church Revitalization Leading to Church Growth (D. Min. project report, Andrews University, 1977), p. 75. See appendix 2.

³Fred Luthans, Organizational Behaviour, 2d ed. (Tokyo: McGraw-Hill Kogakusha, 1977), pp. 533-34.

⁴Ibid., p. 543.

Edger Schein, the leading writer on process consultation, depicts the role of the outside consultant as helping "the client to perceive, understand, and act upon process events which occur in the client's environment."¹ The fundamental assumption of the process consultant is that the consultant can effectively help diagnosis and solve important problems.

In church revitalization, the role of a pastor can be viewed as that of a consultant. He must be a change agent. If he resists renewal or negates objections to the way things are being done, church revitalization will never be accomplished. The following are the primary tasks that a pastor is required to carry out in church revitalization:

Unfreezing: The first task is to make the church aware of the need for change. A climate of openness and trust must be developed.

Moving: The second task is the use of a survey-feedback technique. The congregation makes a diagnosis of where they are and develops action plans to get to where they want to go.

Refreezing: The last task is to make sure the plans have been carried out and an evaluation has been made.²

Existing attitudes must be "unfrozen." Once the new change and attitude has been "refrozen," the church can start to stabilize into a more effective performance.

¹Edger H. Schein, Process Consultation: Its Role in Organizational Development (Reading, Massachusetts: Addison-Wesley Publishing Co., 1969), p. 9, cited by Luthans, p. 543.

²Luthans, p. 546.

Step 1: Entry

"Entry" is the period in which a pastor becomes acquainted with the church and its members. A period of three months is generally considered adequate for this purpose. It is a time for learning the history of the church, the history of members, as well as their needs. It is also a time to identify the power structure of the church and to establish one's own spiritual authenticity.

Two important aspects of this period must be noticed. First, no changes should be made during this period unless the situation is one of emergency. Roy M. Oswald discusses how rapid changes affect the congregation. The laity will perceive these changes in two ways. They will sense that they are not adequately handling their church life. Rapid changes are saying to laity that a pastor knows how to do ministry but they don't.¹ Next, the laity will sense that the programme is more important than people. The pastor has not come to take them and their needs seriously.²

Secondly, the role of the pastor must be clearly identified during this period. This is very important since the goal priorities of the congregation must closely coincide with role priorities the pastor identifies. Joseph Wagner points out:

¹Roy M. Oswald, The Pastor as Newcomer (Washington, D.C.: Alban Institute, 1977), p. 7.

²Ibid.

They [pastoral roles], along with congregational goals, are the two basic content elements in shared ministry. If the focus on pastoral roles is fuzzy, then the whole connection between roles and goals will be unclear. What pastoral roles are most important to pastor?--to people? In what roles is the pastor most effective? Once these questions are answered, you are ready to interface the pastoral roles with your congregational goals and to begin visioning and planning.¹

In this project the entry period was restricted because of the time limitations. Hence it was planned that the writer would involve himself as much as possible in the church life so that his presence might be felt in the church. It was aimed that by doing so the goal-setting exercise would be accepted by the congregation with ease.

Step 2: Self-Assessment

As has been discussed in the previous chapter, self-assessment is the key to the successful establishment of goals.² Consequently, it is advisable for the pastor to initiate the process of familiarizing the congregation with this concept. This can be done simply. For example, at the end of each board meeting, a pastor can ask such questions as: "What did you like and find helpful about this meeting?" "What could have made it better and more helpful?" Then, members will share the answers with one another.³ Many meetings and programs conducted in a local church do not have any self-assessment.

¹ Joseph Wagner, "Shared Ministry," in Shared Ministry. ed. Thomas E. Kadel (Philadelphia: Fortress Press, 1980), p. 43.

² See pp. 35-39.

³ Lewis, p. 143.

The purpose of self-assessment in this project is to identify the strength and the weakness of the church. This will become the basis on which goals must be established. There are various ways of conducting self-assessment: questionnaires, interviews, small group discussion, and direct observation. Because of the number of people involved in this project, the questionnaire method was selected as the most appropriate approach.

It was planned to use a congregational survey form which had been already prepared by a professional consultant.¹ The questions cover many areas such as worship, learning about Christian life, relation to community, outreach, and the climate within the church. The questions which related to attendance at church educational institutions, church offices held, and finance, have been shown to bear a high degree of correlation to the growth of the church.²

The survey form used in this project was modified to suit the Australian culture. A few questions were omitted and words were changed. A clear definition needs to be given to different types of growth. Roy Pointer defines each type:

Biological growth - This is the result of the children of committed Christian parents coming to faith and active church membership

Transfer growth - represents the recruitment of committed Christians from other churches

Conversion growth - takes place when those outside the church who are brought to repentance and faith and join a church as responsible members³

¹Dudley and Cummings, pp. 94-97. See appendix 3.

²Roger L. Dudley, "How Churches Grow," Ministry, July 1981, p. 6.

³Roy Pointer, How Churches Grow? (Basingstoke, Hants., UK: Marshall, Morgan & Scott, 1984), pp. 189-90.

The most important type of growth is "conversion growth," since it indicates the effectiveness of a local church in reaching its community with the Gospel.

Statistical information from the past was also included in the self-assessment.¹ The purpose of this statistical assessment was to help the congregation forecast future trends. The results of the self-assessment must be shared with the congregation.

Step 3: Goal-Setting

Engstrom and Dayton suggest that the basic assumptions on which MBO is based, when they are applied to church revitalization are:

1. The assumption that a church has clearly defined its mission and its goals
2. The assumption that there is a general consensus among members that the mission and goals of the church are in harmony with the direction in which it should move.
3. The assumption that actual performance may be measured against goals and that this will serve as criteria for evaluating the success of the church.²

These assumptions must be clearly conveyed to the congregation, since people are often afraid of the idea of being measured and found wanting. The goal-setting concept is carefully introduced to the congregation through educational processes such as preaching, teaching, and visitation.

The concepts of "purpose" and "goals" are used almost as synonymous. However, "purpose" should be defined as "an aim or a

¹ See appendix 5.

² Engstrom and Dayton, p. 86.

description of why we are doing what we are doing,"¹ while "goals" should be defined as "a measurable and (in the mind of the person setting it) accomplishable future event."² Hence the mission of the church must first be established, then the specific goals are to be established in accordance with the purpose of the church.

The participation of the congregation becomes the key to achieve ownership of such goals. Group decisions are more likely to be effective if the individuals involved participate in making them. Persons will most readily accept ideas and decisions if they have had an active part in their formation. They will support them because they are personal.

The First Seminar

The aim of this seminar was to introduce the church growth concept. The film was planned to bring an awareness of what the church was all about and at the same time to provide some inspiration. Discussion was planned after the film. The content of the film provided the subject matter for discussion. In addition, quotations from the writings of E. G. White were provided as an aid to the discussion.³ When a new idea was introduced, the discussion was encouraged. The act of participating and voicing an opinion about this new idea tended to "freeze" the new attitude, hence, it resulted in a commitment to the new activity and to the new concept.

¹Dayton and Fraser, p. 435.

²Ibid.

³See appendix 7.

The Second Seminar

The aim of this seminar was to establish the mission statement. The question which needs to be asked is "What is the will of God for the Gosford church?" The clear Biblical understanding needs to be established. The program was designed as follows:

1. A film
2. A short exposition on the purpose of the church
3. The large group is divided into small groups of five to ten. Each group prepares the rough draft of the mission statement that covers the purpose of the church and the major activity it performs
4. The drafts of the mission statements from each group are collected and displayed at the front
5. The whole group will make a consensus mission statement as they condense those portions that are similar and discuss the areas of difference.

The use of small groups was vital because everyone had a reasonable share of speaking his or her opinion. In larger groups it is natural that one dominant or acknowledged leader will control the whole discussion.¹

Lambers suggests four questions which need to be asked when evaluating the mission statement.

1. Does it contain all important commitment?
2. Does it clearly state the function?
3. Is it short, to the point, and understandable?
4. Is it continuing in nature?²

The Third Seminar

The aim of this seminar was to establish specific goals. Public goal-setting enables all members of the church to make their

¹Giller, p. 93.

²Lambert, p. 30.

intentions known, their goals explicit, and their influence on the direction of the church clear. The effect of this participation on the performance is summarized by Potter when she states "Subordinates' participation led to more difficult goals, which were accomplished more often and resulted in higher productivity."¹

Maximum participation of the congregation becomes the key to this exercise. The use of small groups was utilized again in this seminar. The work group was divided into smaller groups of five to ten individuals.

A priority list was given to everyone to determine eight areas of concern.² Then each group worked out its consensus agreement on the basis of this list and drew up specific goals. Once the individual small group had finished establishing its goals, the lists of goals were gathered to be displayed at the front. Then the consensus agreement for the total group was worked out.

Throughout this process, the pastor plays a critical role. This role is not a passive one but is active. The pastor, while not dominating the process, uses his skills to help participants diagnose problems and find solutions in an efficient manner. When goal-setting is vague and supervision scanty, church members tend to set inappropriate goals (too high or too low). A pastor can guide members in setting specific and appropriate goals.³ Schein states:

¹Beverly A. Potter, Turning Around: Behavioural Approach to Managing People (New York: AMACOM, 1980), p. 231.

²See appendix 10.

³Giller, p. 94.

[The consultant] encourages the client to make the ultimate decisions as to what remedy to apply. Again, the consultant does this on the assumption that if he teaches the client to diagnose and remedy situations, problems will be solved more permanently and the client will be able to solve new problems as they arise.¹

Furthermore, a pastor must be free of defensiveness and insecurity and always believe in the potentiality of members, what they can do by the power of God.

Bernard L. Rosenbaum suggests three indentifiable elements which are useful for the evaluation of sound goals.

1. An action verb (e.g., "to increase")
2. A measurable result (such as "five or more per day")
3. The date by which the objective will be accomplished.²

¹Schein p. 7, cited by Giller, p. 94.

²Bernard L. Robinson, How to Motivate Today's Workers (New York: McGraw-Hill, 1982), p. 96.

CHAPTER V

IMPLEMENTATION AND EVALUATION

Step 1: Entry

The first contact with Pastor Donald McClure was made by telephone on the 15th of March, 1984. This was a short conversation to identify myself and to inquire about the possibility of implementing the goal-setting exercise in the Gosford church. An appointment was made to meet him at the college library and to discuss the matter further.

On the 21st of March we met at the Avondale College Library. Pastor McClure commented that his church is in a unique position. Many of the congregation are commuters to Sydney. Hence they could not afford much time for the church. The church had tried cell-groups in the previous year, but it did not work well because of these time factors. He also mentioned the fact that his church had quite a number of retired people from whom much involvement could not be expected. He then informed me that he was currently running an evangelistic meeting as part of the "Thousand Days of Reaping."

The writer outlined the programme that he hoped to implement in association with a local church and its minister. Pastor McClure stated that he was interested in seeing the project conducted in his church. The writer emphasized two aspects of his project in regard to its relationship to the church. The first aspect was that his

project was not something to be imposed upon already-planned activities of the church, but to be fitted in whenever a vacancy was available. The second aspect was that the writer had no pastoral experience, and, therefore, his role would be that of a student, learning pastoral administration from Pastor McClure and from his congregation. Pastor McClure was happy to accept the writer's proposals, and invited him to attend the church board meeting which was to be held on the following Monday (March 26). The writer was asked to bring all the details and present them to the members of the board.

Meanwhile, on the Sabbath of the same week (March 24), the writer went to Gosford church to become acquainted with the church. Gosford is a city with a large population, many of whom are commuters to Sydney. The church is situated close to the Gosford station (only a matter of a couple of minutes). The membership is 155 on the roll but the regular attendance was between eighty and one hundred on the Sabbath. There is another church in the district with a Church school, and it naturally attracts many young families. Some have said that the Gosford church is for the old and the Erina church is for the young. However, the writer noticed quite a few young families at Gosford. Recently, four more young couples started attending the church. During the last four years, Pastor McClure has been pastor of both Gosford and the Entrance churches, and his interest has been in public evangelism.

The first impression the writer received was of a friendly family church. A number of people greeted him as he entered the church.

On the 26th of March the writer attended the board meeting which was held in the church hall. He was introduced to the board members as an MA student, and was given an opportunity to explain his project. Some relevant examples from other churches were shown and the writer emphasized the congregation-centred aspect of the project. Further, the benefits of the project were outlined, for example, giving direction to church life. The writer also mentioned the relationship of his project to the church programme and his role as a student. The members of the board seemed to be happy to accept the concept and gave approval to the project.

On the 31st of March (Saturday), the writer was officially introduced to the church by the Lay-Activities leader, Mr. Roy Caro, with whom the writer was going to be associated closely. After the fellowship lunch, the writer talked with Pastor McClure about some further aspects of the project. The writer was given a preaching opportunity, and the dates for the church growth seminars were arranged. Pastor McClure asked the writer to administer the survey on the following Sabbath (April 7).

Because of time limitations the entry process was achieved by the writer being involved himself in as much of the church life as possible. The writer attended the church regularly, and involved himself in the afternoon programmes.

Because Pastor McClure is a minister of two churches, it is Mr. Caro who organizes the various outreach programmes on the Sabbath afternoons. One major activity is called "Adventist Pleasant Saturday Afternoon" programme (APSA). This involves visiting an old peoples' home near the church. It was a good opportunity to find how a local church saw its role in the community.

During this early period it was interesting to see a somewhat defeatist mentality in the church. The writer often shared with Mr. Caro his idea of "church" and what the Lord expected of Christians. However, the reply always came back with a "but . . .". It was all right in theory but not in practice. He shared with the writer how difficult it was to get people involved in various outreach programmes, and he saw the role of his church as the sower, sowing seeds and leaving the result to the Lord.

Another person commented that there was not enough time for outreach programmes. Many of the church members were self-employed and could not afford much time except on Sabbath.

A retired minister mentioned that the concept of the writer's project was already delineated in the writings of Ellen G. White. However, he said that it worked in the islands but not in the Australian churches, because people were rather apathetic.

From these observations, the writer was able to see the present state of the local church: a congregation just managing to maintain its present condition.

The writer felt that it was vital in this period to listen to their concerns and to share their ideas. In a limited way the writer was able to observe the reality of a local church and the great need of a gradual educational process which must be carried out by preaching, teaching, and visitation.

Step 2: Self-Assessment

On the 7th of April the survey was conducted in the Gosford church.¹ The writer was given the Lay Activities period for this purpose. Though the survey contained 21 questions with internal questions, it was possible to print them on two pages with the help of photocopy reduction. This was done so that no one would feel the survey was too long. The questions had already been discussed with Pastor McClure. Various methods of administering the survey were discussed, such as giving them out to the congregation and asking them to return it on the following Sabbath. However, it was suggested that unless the survey was done on the spot, the results would be minimal. Hence, it was decided to administer the survey during the Sabbath morning. The writer read out each question and a short explanation was given. Eighty questionnaires were distributed and fifty-three of them were collected.

The results of the survey provided an interesting contrast.² On the one hand, Questions 1 and 14 indicated lack of growth which positively correlated with the negative responses concerning outreach found in Questions 7 to 12. 77 percent of members who replied indicated that they had been unaware of any persons whom they had been responsible for bringing into the church in the last three years. On the other hand, the personal spiritual life shows a healthy sign as seen in Questions 3 and 4. Over 80 percent indicated that they had assurance of eternal life. Their perception of the church was also positive as seen in Question 16. Yet the friendship

¹ See appendix 3.

² See appendix 4.

and warmth of the church seem to be confined within themselves. Question 17 shows that 60 percent of those who answered have only a few non-Adventist friends. From these results the profile of the church would be as follows: a happy family church but one which lacks strength to reach out to those who are not Christians. Good spiritual health and sharing of Jesus Christ usually go together. This discrepancy may suggest that there is need for finding out whether they have experienced a genuine conversion. It is common to observe a Christian who has an intellectual acknowledgment of Jesus Christ while he does not know the true meaning of Christian experience. However, the Gosford church has a great potential for growth since the significant number of members live within a radius of 5 km. This demographic fact, if recognized and utilized, could make a profound impact on the community.

The results of the survey were first shared with Pastor McClure (April 21). Then they were shared with the congregation on the following Sabbath (April 28) during the Lay Activities period. The limitation of time did not allow the writer to elaborate all the details of the results and obtain feed-back; nevertheless, it seemed clear that the congregation had already been aware of their state. The Sabbath service was taken by Pastor McClure who preached on the subject of church growth. It was encouraging to see a pastor preaching about sharing the good news of Jesus Christ. The writer felt that there is need of more preaching that focuses on soul-winning.

Goal-Setting

The First Seminar

The first seminar was held on the afternoon of April 28. The announcement was made a week before. The poster of the film was put on the notice board. The seminar was to be held in the church hall after the fellowship meal. During the Lay Activities period, the writer provided printouts which explained the over-all scheme of church revitalization for the congregation to know the aim of the project.¹

The seminar began at two p.m. The purpose of this seminar was to introduce the concept of church growth. Pastor McClure offered prayer, and then the film was screened. It was entitled ". . . And They Said It Couldn't Be Done." and proved to be an appropriate one for the introduction of the project. Possibility thinking and the meaning of faith came across to the audience in an effective way. The writer noticed that people were being inspired by the film. One gentleman told the writer that this should have happened in the church a long time ago. After the film, discussion was planned and the writer prepared the quotations from the writings of Ellen G. White as an aid to the discussion.² However, the writer had to cancel it because of a "Signs" distribution programme.

Thirty people were present at this seminar. Pastor McClure said that it was a normal attendance for any afternoon programmes.

¹See appendix 6.

²See appendix 7.

The Second Seminar

The second seminar took place after a period of one month. The announcement was made on the previous Sabbath (May 19). The purpose of the seminar was explained briefly.

During the Lay Activities period on the following Sabbath (May 26) the quotations from Ellen G. White on the purpose of the church were distributed.¹ The seminar was to start straight after the fellowship lunch. However, an accident took place as an elderly lady tripped over and hurt herself. The seminar was delayed because of this unexpected accident. Nevertheless, the people enjoyed the film which was screened as a part of the educational process. The title of the film was "But I'm Just a Layman." People seemed to identify themselves with the main actor. By the time the film finished it was already half past two and Pastor McClure had to cancel his part--a brief talk on the purpose of the church. The writer immediately had to move into the making of mission statements. The large group of 35 was divided into four small groups. Examples from other churches were provided as an aid.² Every person was provided with a blank sheet of paper and a large paper was given to each group to write out their consensus statement. The writer noticed the lively discussion taking place in each group. The group the writer was in began to share their concern for their church. After 45 minutes the seminar had to be closed and four different statements were completed.³ Though it was rather rushed, the

¹See appendix 7.

²See appendix 8.

³See appendix 9.

participants seemed to have enjoyed the group activity. The group consensus of all these four statements had to be postponed to the next seminar.

The Third Seminar

The third seminar was planned for June 30. However, due to the Red Shield Appeal in which several members participated, it had to be postponed to July 28. The announcement was made a week before and the seminar started straight after the fellowship lunch. However, there was a clash of programmes with the Pathfinder club, and at the same time, we did not have a film. Furthermore, two months had elapsed since the previous seminar and this had a rather negative effect on the attendance. Twenty people were present.

The writer offered prayer and Pastor McClure took a lead in group consensus of the four statements which were drafted at the previous seminar. All four statements were displayed at the front and the whole group participated in making the group consensus. Pastor McClure, with the use of a black board, wrote out the joint document. It was hammered out phrase by phrase. After 45 minutes the final draft was drawn.¹

Then we moved into goal-setting. The group was divided into two small groups and the priority list was given so that each could choose eight areas that expressed their main concerns.² Having chosen eight areas, the next task was to set a goal for each area.³

¹See appendix 9.

²See appendix 10.

³See appendix 11.

The common goals shared by both groups were taken as goals for 1984/85.¹

The contrast from the previous seminar was clear in that most of the participants this time were ones who did not attend the last seminar. This discontinuity made the goal-setting process rather difficult. Also, there was a time limitation and the number of the activities planned made the seminar a matter of getting things done rather than of enjoyment.

Evaluation

The Participants' Perspective

The evaluation of these seminars was done by interviews with three key figures who attended the three seminars, viz., Pastor McClure, Pastor D. I. Jenkins and Mr. Caro.

They all evaluated the concept as well as the activities in a positive way. However, the lack of time was seen as a major problem. For example, Mr. Caro pointed out that a good church mission statement could not be written up within 45 minutes.

Pastor McClure particularly noticed the inspiration that the films provided. He saw it as a major factor in attracting people and motivating them to engage in the activities. The third seminar was rather poorly attended due to a programme clash, and also the lack of a film.

Pastor Jenkins pointed out the need for thorough education in new concepts. He stated that the members of the church were not accustomed to participation in the administration of the church. It

¹See appendix 11.

was common to leave this responsibility to the Pastor and the board. Hence the participation of the congregation in church administration must be built up step by step.

The Writer's Perspective

It was a learning experience as far as the writer was concerned. The first two seminars were relatively successful but the last one was less successful than the writer anticipated. Ownership of goals was not achieved. Various reasons can be given for this failure. The first difficulty was the lack of consistent attendance at the seminars by the congregation. This affected the results. Many other appointments creep in, particularly in a city church like Gosford. The second difficulty was that of keeping the initial enthusiasm going. Though people may become motivated, that motivation declines over a period of time. The last difficulty was the time factor. It must be admitted that there was miscalculation in assignment of time. One hour is not long enough for one activity. Hence even three Sabbath afternoon seminars could not cover all the activities planned. This project has highlighted the complexities created when the implementation of goal-setting exercises is attempted over a long period of time, in this case four months.

CHAPTER VI

CONCLUSION AND RECOMMENDATIONS

This project was an attempt to make an initiative in revitalizing a local church. It was designed to facilitate this process by the use of goal-setting. The project has highlighted the difficulties of implementing the goal-setting exercise during a four-month period. Various factors have contributed to this result, which have been discussed in the previous chapter.¹

Much has been learned from implementing the goal-setting exercise which was initiated in the Gosford Seventh-day Adventist Church. It is regretted that the aim of the project was not realized to the degree that was anticipated. People and the church move more slowly in making changes and are less willing to accept new concepts than was expected.

From the experience at Gosford, these suggestions are made for future ministry.

1. The goal-setting exercise would preferably be done at a retreat over a week-end or two consecutive Sabbaths might be set aside for this purpose
2. Careful preparation needs to be made, prior to the goal-setting exercise. Notice of meetings must be placed in the church bulletin four or five weeks in advance.
3. The process of goal-setting needs the involvement of the congregation from the very beginning; a small committee can be formed to administer the whole process, including self-assessment

¹See pp. 76-77.

4. Self-assessment reports should be made at the time of the goal-setting session; this would include discussion on the problem areas and solutions would be sought which could be set as goals
5. The order of the process would be:
 - 1) self-assessment, 2) making of mission statement,
 - 3) self-assessment report which include statistical report and discussion, and finally, 4) goal- setting
6. Careful time allocation should be made for the goal-setting exercise. One and a half hours would be an appropriate length for a single activity
7. A continual educational programme such as film and discussion needs to be conducted at least once in a quarter. Preaching also to be planned to meet this need; soul-winning needs to be stressed; visitation is vital to secure confidence and support for the new programme
8. This project lacked objective assessment to indicate how people regarded the whole process; there is further need for investigating reasons for their attendance and non-attendance at the goal-setting exercise

A great need exists in the local church for revitalization.

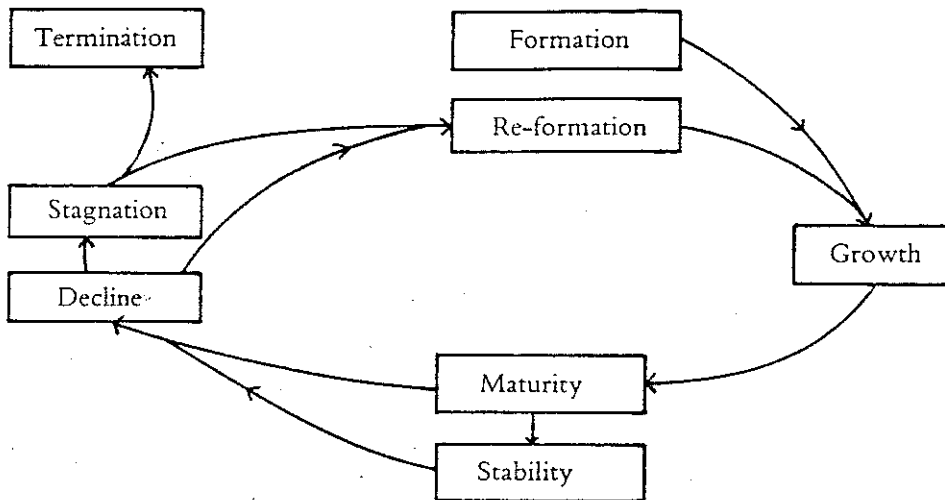
The key to successful revitalization depends on how a pastor can generate the maximum participation of the members. The intentionality of a pastor and his spiritual authenticity which wins the confidence and support of the members, are the two vital elements to make the revitalization successful.



APPENDIX 1

THE LIFE CYCLE OF ORGANIZATIONS

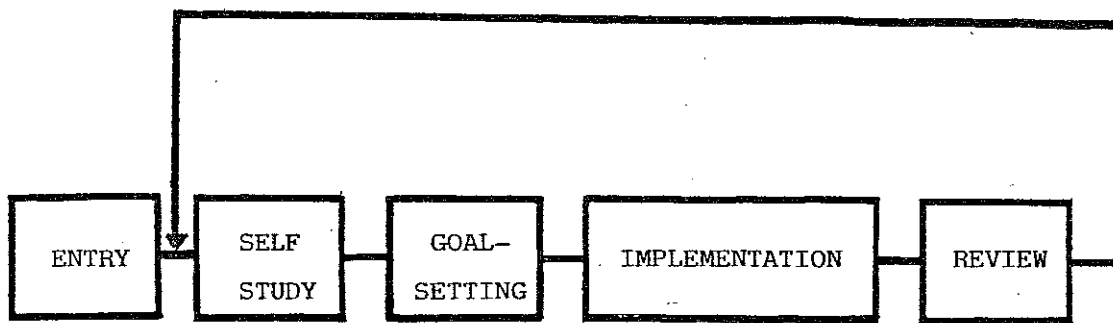
THE LIFE CYCLE OF ORGANIZATIONS



APPENDIX 2

CHURCH REVITALIZATION PROCESS

CHURCH REVITALIZATION PROCESS



APPENDIX 3

CARING CHURCH SURVEY

CARING CHURCH SURVEY

1. CIRCLE THE NUMBER SHOWING HOW LONG YOU HAVE BEEN A BAPTIZED ADVENTIST.
 1. LESS THAN 1 YEAR
 2. 1-5 YEARS
 3. 6-10 YEARS
 4. 11-20 YEARS
 5. OVER 20 YEARS

2. WAS AT LEAST ONE OF YOUR PARENTS AN ADVENTIST SOMETIME DURING THE FIRST 12 YEARS OF YOUR LIFE?
 1. YES
 2. NO

3. CIRCLE THE NUMBER INDICATING THE RELATIONSHIP THAT YOU HAVE WITH JESUS CHRIST.

NONE	INTIMATE
1 2 3 4 5	

4. WHAT NUMBER SHOWS YOUR ASSURANCE THAT YOU HAVE ETERNAL LIFE?

NOT SURE	VERY CERTAIN
1 2 3 4 5	

5. TO WHAT EXTENT HAVE YOU ATTENDED ADVENTIST SCHOOLS?

NOT AT ALL	ALL THE WAY
A) PRIMARY SCHOOL	1 2 3 4 5
B) HIGH SCHOOL	1 2 3 4 5
C) COLLEGE	1 2 3 4 5

6. HOW WELL PREPARED ARE YOU FOR THE WORK OF SOUL-WINNING? CIRCLE A NUMBER. (WILLINGNESS)

NOT AT ALL	VERY WELL
1 2 3 4 5	

7. HAVE YOU BEEN ENGAGED IN SOME TYPE OF SOUL-WINNING DURING THE PAST TWELVE MONTHS?
 1. YES
 2. NO

8. DO YOU HOLD A CHURCH OFFICE OR
OTHER POSITION OF SERVICE? 1. YES 2. NO
9. DID YOU SET A PERSONAL SOUL-
WINNING GOAL THIS YEAR? 1. YES 2. NO
10. HAVE YOU BEEN INVOLVED IN
COMMUNITY OUTREACH SERVICES
(Dorcas, Stop Smoking, Etc.) 1. YES 2. NO
11. HAVE YOU HELD BIBLE STUDIES
WITH A NON-ADVENTIST DURING
THE PAST 12 MONTHS? 1. YES 2. NO
12. WITHIN THE LAST YEAR HAVE YOU
ATTENDED A WITNESSING TRAINING
PROGRAM? 1. YES 2. NO
13. HOW MUCH DO YOU AGREE WITH THESE
STATEMENTS? CIRCLE THE NUMBER.
- | | DISAGREE
STRONGLY | | | | AGREE
STRONGLY |
|--|----------------------|---|---|---|-------------------|
| A) MY IMMEDIATE FAMILY HELPS MY
RELATIONSHIP WITH CHRIST | 1 | 2 | 3 | 4 | 5 |
| B) I WOULD FEEL COMFORTABLE
BRINGING A VISITOR TO OUR
SABBATH SCHOOL | 1 | 2 | 3 | 4 | 5 |
| C) I FIND MOST SABBATH SERVICES
ARE INTERESTING | 1 | 2 | 3 | 4 | 5 |
| D) WE HAVE GENERALLY HAD GOOD
EXPERIENCE WITH PUBLIC
EVANGELISM IN THIS CHURCH | 1 | 2 | 3 | 4 | 5 |
| E) OUR CHURCH SHOULD JOIN WITH
OTHER ADVENTIST CHURCHES TO
RUN MISSIONS | 1 | 2 | 3 | 4 | 5 |
| F) I CAN SPEAK EASILY ABOUT MY
FAITH | 1 | 2 | 3 | 4 | 5 |
| G) PEOPLE IN OUR COMMUNITY HAVE
A HIGH OPINION OF OUR CHURCH | 1 | 2 | 3 | 4 | 5 |

14. HOW MANY PEOPLE HAVE YOU BEEN WHOLLY
OR PARTIALLY RESPONSIBLE FOR BRINGING
INTO THE CHURCH IN THE LAST THREE YEARS?

1. UNAWARE OF ANY
2. ONE
3. TWO TO FIVE
4. SIX TO TEN
5. MORE THAN TEN

DA-DOESN'T APPLY

R-RARELY

S-SOMETIMES

U-USUALLY

A-ALWAYS

15. CIRCLE THE NUMBER WHICH SHOWS
THE DEGREE THAT YOU HAVE BEEN
INVOLVED IN:

	DA	R	S	U	A
A) DAILY PERSONAL DEVOTIONS	1	2	3	4	5
B) DAILY PRAYER FOR THE CONVERSION OF SPECIFIC PEOPLE	1	2	3	4	5
C) STUDY OF ELLEN WHITE BOOKS	1	2	3	4	5
D) FINANCIAL SUPPORT FOR LOCAL SOUL-WINNING	1	2	3	4	5
E) ATTENDING MID-WEEK MEETINGS	1	2	3	4	5
F) MEETING REGULARLY WITH A SMALL STUDY OR FELLOWSHIP GROUP	1	2	3	4	5
G) HELPING NEIGHBOURS WITH THEIR PERSONAL PROBLEMS	1	2	3	4	5
H) DAILY FAMILY WORSHIP	1	2	3	4	5
I) WITNESSING IN EVERYDAY ACTIVITIES	1	2	3	4	5
J) ATTENDING SABBATH SCHOOL	1	2	3	4	5
K) WORKING TO WIN NON-ADVENTIST	1	2	3	4	5

16. CIRCLE THE NUMBER WHICH BEST
DESCRIBES YOUR CHURCH GROUP:

A)	1	2	3	4	5
	NOT A SOUL-				SOUL-
	WINNING				WINNING
	CHURCH				CHURCH

B)	1	2	3	4	5
	LOW				HIGH
	ADVENTIST				ADVENTIST
	STANDARDS				STANDARDS

C)	1	2	3	4	5
	COLD AND				WARM
	UNFRIENDLY				FRIENDLY

D)	1	2	3	4	5
	I DON'T SEEM				MY KIND
	TO FIT IN				OF PEOPLE

17. DO YOU HAVE CLOSE FRIENDS
WHO ARE NOT ADVENTISTS?

1	2	3	4	5
NONE		FEW		MANY

18. DOES THE CHURCH ADEQUATELY
MEET THE NEEDS OF YOUR
FAMILY?

INADEQUATE				ADEQUATE
1	2	3	4	5

19. CIRCLE THE NUMBER OF THE AGE
GROUP YOU ARE IN.

1. 19 YEARS OR UNDER
2. 20-35 YEARS
3. 36-50 YEARS
4. 51-65 YEARS
5. OVER 65 YEARS

20. CIRCLE THE NUMBER THAT SHOWS THE
DISTANCE THAT YOU LIVE FROM
THE CHURCH.

1. UNDER 3 MILES
(5 Km)
2. 4-10 MILES
(6-16 Km)
3. 11-15 MILES
(17-24 Km)
4. 16-25 MILES
(25-40 Km)
5. OVER 25 MILES

21. YOUR SEX

1. MALE
2. FEMALE

APPENDIX 4

THE RESULTS OF THE CARING CHURCH SURVEY

THE RESULTS OF THE CARING CHURCH SURVEY

1. CIRCLE THE NUMBER SHOWING
HOW LONG YOU HAVE BEEN A
BAPTIZED ADVENTIST

2%	1.	LESS THAN 1 YEAR
11%	2.	1-5 YEARS
14%	3.	6-10 YEARS
11%	4.	11-20 YEARS
61%	5.	OVER 20 YEARS

2. WAS AT LEAST ONE OF YOUR PARENTS AN
ADVENTIST SOMETIME DURING THE FIRST
12 YEARS OF YOUR LIFE?

1.	YES	2.	NO
	69%		31%

3. CIRCLE THE NUMBER INDICATING
THE RELATIONSHIP THAT YOU
HAVE WITH JESUS CHRIST.

NONE					INTIMATE				
1	2	3	4	5					
0%	6%	16%	37%	41%					

4. WHAT NUMBER SHOWS YOUR
ASSURANCE THAT YOU HAVE
ETERNAL LIFE?

NOT SURE					VERY CERTAIN				
1	2	3	4	5					
0%	7%	6%	35%	52%					

5. TO WHAT EXTENT HAVE YOU
ATTENDED ADVENTIST SCHOOLS?

	NOT AT ALL					ALL THE WAY				
A) PRIMARY SCHOOL	1	2	3	4	5					
	71%	7%	10%	4%	8%					
B) HIGH SCHOOL	1	2	3	4	5					
	69%	6%	0%	2%	23%					
C) COLLEGE	1	2	3	4	5					
	69%	6%	2%	4%	19%					

6. HOW WELL PREPARED ARE YOU
FOR THE WORK OF
SOUL-WINNING? CIRCLE
A NUMBER. (WILLINGNESS)

NOT AT ALL					VERY WELL				
1	2	3	4	5					
8%	25%	29%	23%	15%					

7. HAVE YOU BEEN ENGAGED IN SOME
TYPE OF SOUL-WINNING DURING
THE PAST TWELVE MONTHS?

1.	YES	2.	NO
	42%		58%

8. DO YOU HOLD A CHURCH OFFICE OR OTHER POSITION OF SERVICE?	1. YES 61%	2. NO 39%			
9. DID YOU SET A PERSONAL SOUL-WINNING GOAL THIS YEAR?	1. YES 15%	2. NO 85%			
10. HAVE YOU BEEN INVOLVED IN COMMUNITY OUTREACH SERVICES (Dorcas, Stop Smoking, Etc.)	1. YES 45%	2. NO 55%			
11. HAVE YOU HELD BIBLE STUDIES WITH A NON-ADVENTIST DURING THE PAST 12 MONTHS?	1. YES 24%	2. NO 76%			
12. WITHIN THE LAST YEAR HAVE YOU ATTENDED A WITNESSING TRAINING PROGRAM?	1. YES 10%	2. NO 90%			
13. HOW MUCH DO YOU AGREE WITH THESE STATEMENTS? CIRCLE THE NUMBER.					
	DISAGREE STRONGLY				AGREE STRONGLY
A) MY IMMEDIATE FAMILY HELPS MY RELATIONSHIP WITH CHRIST.	1 7%	2 9%	3 13%	4 28%	5 43%
B) I WOULD FEEL COMFORTABLE BRINGING A VISITOR TO OUR SABBATH SCHOOL.	1 2%	2 10%	3 19%	4 27%	5 42%
C) I FIND MOST SABBATH SERVICES ARE INTERESTING	1 0%	2 14%	3 24%	4 26%	5 36%
D) WE HAVE GENERALLY HAD GOOD EXPERIENCE WITH PUBLIC EVANGELISM IN THIS CHURCH.	1 6%	2 23%	3 51%	4 11%	5 9%
E) OUR CHURCH SHOULD JOIN WITH OTHER ADVENTIST CHURCHES TO RUN MISSIONS.	1 10%	2 11%	3 25%	4 19%	5 35%
F) I CAN SPEAK EASILY ABOUT MY FAITH.	1 0%	2 17%	3 21%	4 35%	5 27%
G) PEOPLE IN OUR COMMUNITY HAVE A HIGH OPINION OF OUR CHURCH	1 2%	2 14%	3 51%	4 19%	5 14%

14. HOW MANY PEOPLE HAVE YOU BEEN WHOLLY
OR PARTIALLY RESPONSIBLE FOR BRINGING
INTO THE CHURCH IN THE LAST THREE YEARS?

77% 1. UNAWARE OF ANY
15% 2. ONE
8% 3. TWO TO FIVE
0% 4. SIX TO TEN
0% 5. MORE THAN TEN

15. CIRCLE THE NUMBER WHICH SHOWS
THE DEGREE THAT YOU HAVE BEEN
INVOLVED IN:

DA-DOESN'T APPLY
R-RARELY
S-SOMETIMES
U-USUALLY
A-ALWAYS

	DA	R	S	U	A
	1	2	3	4	5
A) DAILY PERSONAL DEVOTIONS	4%	12%	17%	29%	38%
B) DAILY PRAYER FOR THE CONVERSION OF SPECIFIC PEOPLE	1 8%	2 18%	3 14%	4 25%	5 35%
C) STUDY OF ELLEN WHITE BOOKS	1 10%	2 22%	3 32%	4 10%	5 26%
D) FINANCIAL SUPPORT FOR LOCAL SOUL-WINNING	1 11%	2 23%	3 23%	4 20%	5 23%
E) ATTENDING MID-WEEK MEETINGS	1 43%	2 27%	3 22%	4 4%	5 4%
F) MEETING REGULARLY WITH A SMALL STUDY OR FELLOWSHIP GROUP	1 51%	2 29%	3 9%	4 4%	5 7%
G) HELPING NEIGHBOURS WITH THEIR PERSONAL PROBLEMS	1 22%	2 19%	3 24%	4 22%	5 13%
H) DAILY FAMILY WORSHIP	1 13%	2 8%	3 19%	4 15%	5 45%
I) WITNESSING IN EVERYDAY ACTIVITIES	1 0%	2 14%	3 32%	4 27%	5 27%
J) ATTENDING SABBATH SCHOOL	1 4%	2 0%	3 2%	4 19%	5 75%
K) WORKING TO WIN NON-ADVENTIST RELATIVES	1 22%	2 23%	3 23%	4 16%	5 16%

16. CIRCLE THE NUMBER WHICH BEST
DESCRIBES YOUR CHURCH GROUP:

		0%	20%	31%	29%	20%
A)		1	2	3	4	5
	NOT A SOUL-					SOUL-
	WINNING					WINNING
	CHURCH					CHURCH

		2%	2%	29%	42%	25%
B)		1	2	3	4	5
	LOW					HIGH
	ADVENTIST					ADVENTIST
	STANDARDS					STANDARDS

		0%	6%	14%	34%	46%
C)		1	2	3	4	5
	COLD AND					WARM
	UNFRIENDLY					FRIENDLY

		4%	2%	10%	44%	40%
D)		1	2	3	4	5
	I DON'T SEEM					MY KIND
	TO FIT IN					OF PEOPLE

17.	DO YOU HAVE CLOSE FRIENDS WHO ARE NOT ADVENTISTS?	11%	2%	45%	20%	20%
		1	2	3	4	5
		NONE		FEW		MANY

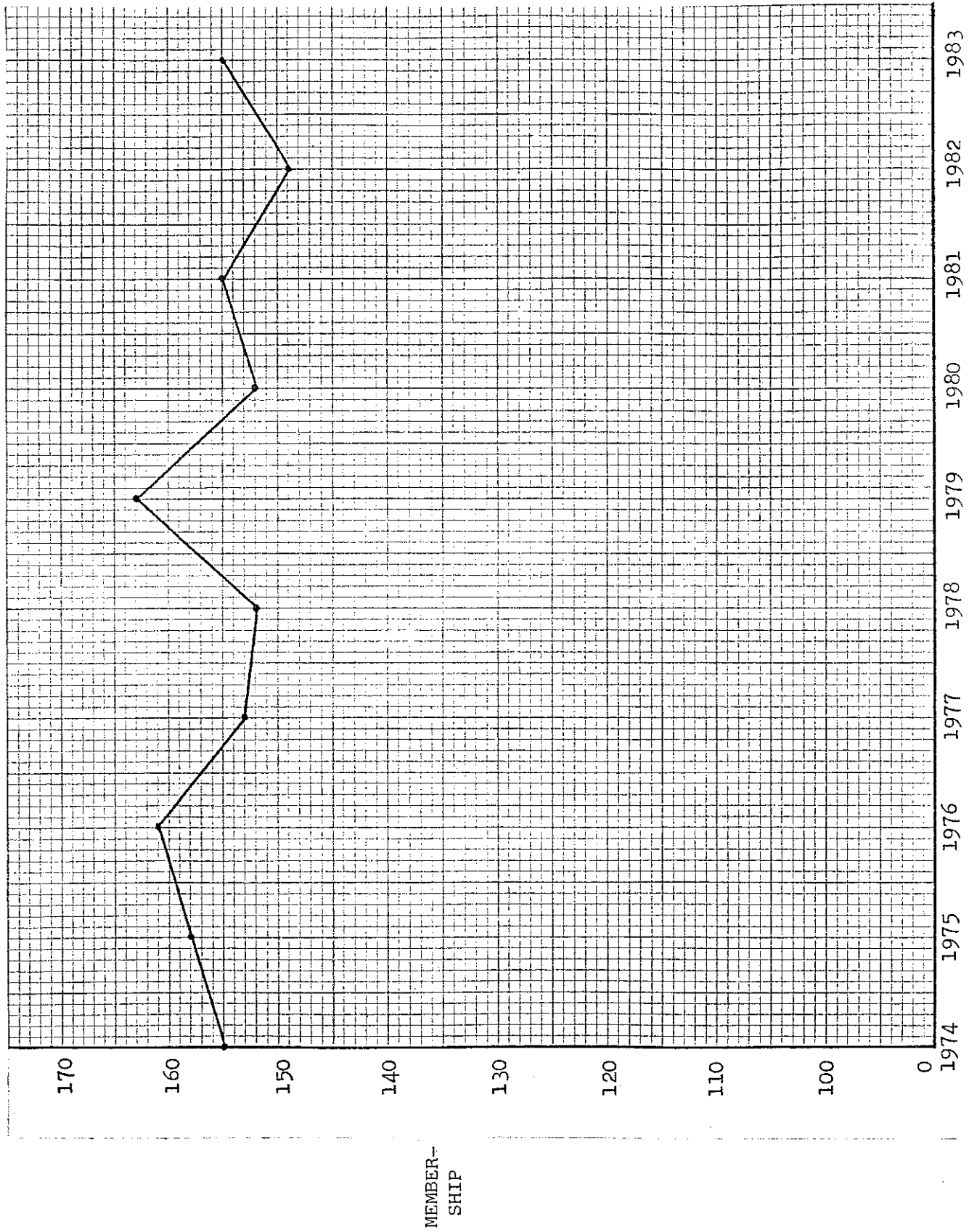
18.	DOES THE CHURCH ADEQUATELY MEET THE NEEDS OF YOUR FAMILY?	INADEQUATE				ADEQUATE
		1	2	3	4	5
		2%	9%	17%	44%	28%

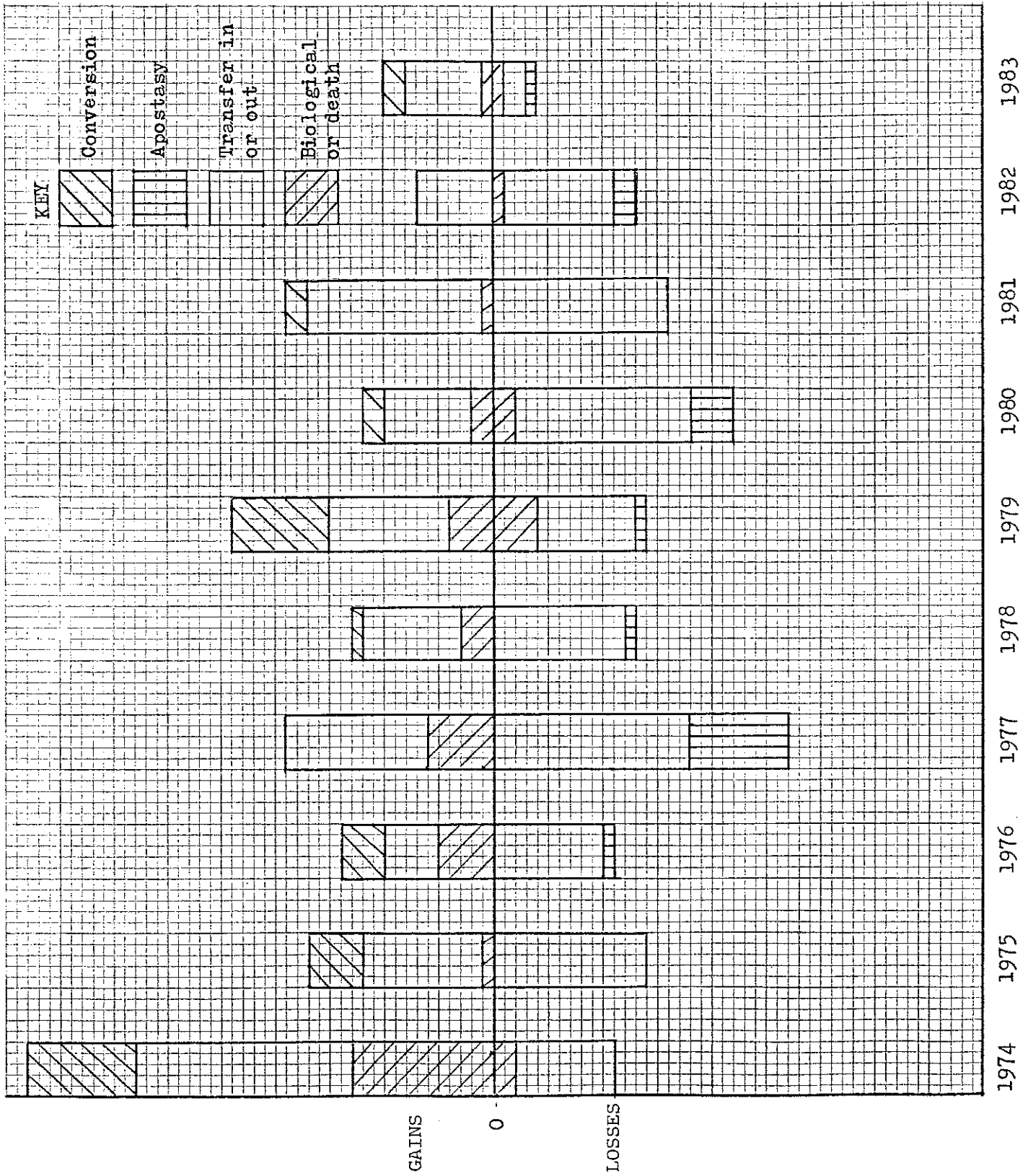
19.	CIRCLE THE NUMBER OF THE AGE GROUP YOU ARE IN.	6%	1.	19 YEARS OR UNDER
		30%	2.	20-35 YEARS
		11%	3.	36-50 YEARS
		20%	4.	51-65 YEARS
		33%	5.	OVER 65 YEARS

20.	CIRCLE THE NUMBER THAT SHOWS THE DISTANCE THAT YOU LIVE FROM THE CHURCH.	1.	UNDER 3 MILES
		33%	(5 Km)
		2.	4-10 MILES
		39%	(6-16 Km)
		3.	11-15 MILES
		24%	(17-24 Km)
		4.	16-25 MILES
		4%	(25-40 Km)
		5.	OVER 25 MILES
		0%	

21.	YOUR SEX	1.	MALE	42%
		2.	FEMALE	58%

APPENDIX 5
STATISTICAL REPORT





APPENDIX 6

THE CONGREGATIONAL GOALS DISCOVERY
PLAN CYCLE

THE CONGREGATIONAL GOALS DISCOVERY
PLAN CYCLE

I Assessment

Asks: "Where are we now?"

Examine gifts and resources; community needs;
church performances; needs of members

II Finding God's purpose for a local church

Asks: "Why are we here?"

"What is the will of God for the church?"

Explores the Biblical teaching of the church

III Establishing goals and objectives

Asks: "Where would God have us in one year from
now?"

Relates to areas of your concern

IV Follow-through

Asks: "How do we get there?"

Requires planning; action; checking and
follow-through

V Evaluation

Asks: "How well have we reached the
goal/objective?"

Provides check on progress; data for mid-course
corrections; basis for celebration

"The mind of man plans his way, but the Lord directs his steps."
(Proverbs 16:9)

Adapted from Jimmy Ross, "Goals Discovery: Knowing Where the
Congregation is Headed and Why," Brethren and Thought 28 (1983):
71-72.

APPENDIX 7

QUOTATIONS FROM THE WRITINGS
OF ELLEN G. WHITE FOR SEMINARS 1 AND 2

SEMINAR 1

It is not the capabilities you now possess, or ever will have, that will give you success. It is that which the Lord can do for you. We need to have far less confidence in what man can do, and far more confidence in what God can do for every believing soul. He longs to have you reach after Him by faith. He longs to have you expect great things from Him. He longs to give you understanding in temporal as well as in spiritual matters. He can sharpen the intellect. He can give tact and skill. Put your talents into the work, ask God for wisdom, and it will be given you.

(Christ's Object Lessons, p. 146.)

The Lord is willing to do great things for us. We shall not gain the victory through numbers, but through the full surrender of the soul to Jesus. We are to go forward in His Strength, trusting in the mighty God of Israel.

(Review and Herald, January 11, 1887.)

Go forward. God will work with great power if you will walk in all humility of mind before Him. It is not faith to talk of impossibilities. Nothing is impossible with God.

(Life Sketches of Ellen G. White, p. 209.)

Christ did not fail, neither was He discouraged, and His followers are to manifest a faith of the same enduring nature. They are to live as He lived, and work as He worked, because they depend on Him as the great Master Worker. Courage, energy, and perseverance they must possess. Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to surmount them. They are to despair of nothing, and to hope for everything.

(The Desire of Ages, p. 679.)

It was Caleb's faith in God that gave him courage; that kept him from the fear of man, even the mighty giants, the sons of Anak, and enabled him to stand boldly and unflinchingly in defense of the right. From the same exalted source, the mighty General of the armies of heaven, every true soldier of the cross of Christ must receive strength and courage to overcome obstacles that often seem insurmountable..... While the doubting ones talk of impossibilities, while they tremble at the thought of high walls and strong giants, let the faithful Calebs, who have "another spirit," come to the front.

(Testimonies, vol 5, pp. 378, 380.)

SEMINAR 2

The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be sincere laborers together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy according to his intrusted ability to the saving of souls. Christ requires that every one who would be called by His name should make His work the first and highest consideration, and disinterestedly co-operate with heavenly intelligences in saving the perishing for whom Christ died.

(Review and Herald, October 30, 1894)

The church is God's appointed agency for the salvation of man. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fulness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. 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

(The Acts of the Apostles, p. 9.)

Christ has given to the church a sacred charge. Every member should be a channel through which God can communicate to the world the treasures of His grace, the unsearchable reaches of Christ. There is nothing that the Saviour desires so much as agents who will represent to the world His Spirit and His character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for men and women through whom God can reveal the power of Christianity.

(The Acts of the Apostles, p. 600.)

APPENDIX 8

SAMPLES OF MISSION STATEMENTS

CHURCH MANDATE (PURPOSE)

(Irvine Church in California)

Welcome to the Irvine Adventist Fellowship. This congregation exists for these key reasons. We exist to praise Jesus our Lord and Saviour who has given us eternal life. We exist to encourage each other as members of God's spiritual family. We also feel called by God to share the good news of the gospel to those around us. May your visit with us today be a meaningful time of closeness to Jesus and the saints.

(Hughesdale Church in Melbourne)

As members of the Hughesdale SDA Church we desire to glorify God by following Christ; making known to others the good news of Christ's soon return to save those who have faith in Him.

In accordance with His word (under the guidance of the Holy Spirit) we determine to grow as a Christian family in order to reach out to those in need.

(Coloma Church in Michigan)

Our Church family exists to proclaim the good news of the resurrection and the imminent second coming of Jesus Christ.

Living in the joy of fellowship with Him, we dedicate ourselves to serve the mental, physical and spiritual needs of the whole person.

Accepting the grace of Christ by faith, we desire to share the peace and love that comes from willing obedience to a loving God.

(Church Growth Institute at Andrews)

A statement of mission for the _____ church.

It is the purpose of mission for this church to witness to Jesus Christ as our Lord and Saviour; as a Christian church in our community to continue to find ways to share with our community the special message entrusted to us as Seventh-day Adventists; and to win as many to Christ and His message as God shall enable us to do.

It is our purpose that this church shall be a transforming fellowship in which the members can go on to maturity in Christ, and shall equip them for Christian service according to their gifts and abilities.

Because our church is part of a world movement, it shall be our purpose to reach out to the world movement, and to support our world mission through the organizations and institutions of the denomination of which we are a part.

APPENDIX 9

GOSFORD CHURCH MANDATE

CHURCH MANDATE (PURPOSE)

Group 1.

"The purpose that the Gosford church considers as its reason for existence is:

The joyful worship of God through the study of the Scripture.

The formation of the plans to encourage and involve members in concerted programmes of witnessing to their personal faith in Jesus as a soon returning Saviour, in accordance with their abilities and desires."

Group 2.

"Welcome to the Gosford SDA church. This congregation exists for these key reasons:

1. To be a loving, caring and friendly Christian
2. To be positive in Christian endeavor
3. To be keen to share the good-news of Salvation to the community.

Group 3.

"We at Gosford church believe in spiritual encouragement of each other through fellowship in worshipping God, sharing our faith with the community.

We aim to provide active involvement with all age groups."

Group 4.

"Welcome to the Gosford SDA Church. This congregation exist for these key reasons. We exist to proclaim the good news of Jesus. We exist to show who Christ is and what he has done for us. We desire to reach out and serve the community while seeking to encourage each other as members of God's spiritual family."

Consensus.

"The Gosford Seventh-day Adventist church perceives its function as including:

1. The joyful worship of God, involving the study of the Scriptures.
2. The proclamation, in a loving-caring manner, to the community, of the good news of Salvation and of the soon-returning of Saviour.
3. The encouragement of each other as members of God's spiritual family through fellowship and a sharing of personal faith in Jesus Christ.

APPENDIX 10

PRIORITY LISTS FOR SEMINAR 3

SEMINAR 3

Select what you think should be the eight key emphases of our church during the coming year. Then rate according to importance, 1, 2, 3, etc. The most important items to you may not be listed, if so, make your own suggestions at the end of this sheet and rate them in the overall total.

- ___ 1. Stronger church fellowship
- ___ 2. More vital worship services
- ___ 3. Strengthened pastoral and counseling ministry
- ___ 4. Enlarged and more coordinated church organization
- ___ 5. Better financial program
- ___ 6. More effective fellowship with other Adventist churches
- ___ 7. More effective fellowship with non-Adventist friends
- ___ 8. Deacons doing more in the life of the church
- ___ 9. Enlarged Sabbath School and strengthened Bible teaching program
- ___ 10. Stronger witnessing program to the unsaved
- ___ 11. Enlarged and strengthened training program
- ___ 12. Enlarged and strengthened music program
- ___ 13. Stronger missions emphasis
- ___ 14. More stress on family life and family problems
- ___ 15. Stronger youth program
- ___ 16. Deeper spiritual life for church membership
- ___ 17. Enlistment of inactive church members
- ___ 18. Enlarged ministry of the church library
- ___ 19. More recreational and social programs
- ___ 20. Ministry to alcoholics
- ___ 21. More participation in the community outreach services (5 day stop smoking program, Stress Management etc)
- ___ 22. Ministry to the deaf
- ___ 23. Ministry to the mentally retarded
- ___ 24. Ministry to the blind
- ___ 25. Ministry to the single-parent
- ___ 26. Ministry to the aged
- ___ 27. Greater use of the Spiritual Gifts of the membership
- ___ 28. More emphasis on prayer life
- ___ 29. Stronger program of leadership development
- ___ 30. Stronger program of interpersonal relationship
- ___ 31. _____
- ___ 32. _____
- ___ 33. _____

Adapted from R. M. McDough, Working with Volunteer Leaders in the Church (Nashville, Tennessee: Broadman Press, 1976), pp. 106-107.

APPENDIX 11

GOSFORD CHURCH 1984/85 GOALS

GOSFORD CHURCH

1984/85 GOALS

Group 1

1. Spiritual Life
 - a) prayer meeting
 - b) testimonies
 - c) fellowship
2. Training
 - a) Spiritual Gift Seminar
 - b) Witnessing training
 - c) Leadership Development
 - d) Ministry to inactive members
3. Outreach
 - a) 5 day stop smoking program
 - b) Health seminars on alcohol and drugs
 - c) Family enrichment seminar
 - d) Fellowship with non-Adventists
4. Church Administration
 - a) music in worship
 - b) finance
 - c) deacons
 - d) Youth Sabbath School
 - e) Social
 - f) Restore church "family"

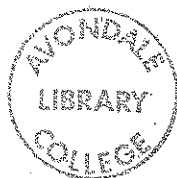
Group 2

1. Spiritual Gifts Seminar by the end of September
2. A series of sermons on prayer in September
3. Revelation Seminar from September to December
4. Five minute testimony period once a month
5. Marriage enrichment seminar
6. Evening social activity once a month
7. To invite a conference lay activities leader for witnessing training program

Consensus

- A. Spiritual Life
 1. To emphasize prayer during the week of prayer (September)

2. To organize prayer meetings in different locations by Pastor and Elders
 3. To have five minute testimony period on Sabbath (once a month)
- B. Training Programmes
1. To conduct Spiritual Gifts Seminar (Sep)
 2. To run Revelation Seminar (Sep-Dec)
 3. To screen Family Enrichment film series
 4. To run Health and Nutrition school (Oct-Dec)
- C. Church Administration
1. To enhance worship service by youth involvement and singing
 2. To organize Youth Sabbath Class



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