

**CAPA PRIMATES, BISHOPS, CLERGY AND LAITY LEADERSHIP  
ORIENTATION AND ACCOMPANYING THEOLOGICAL INSTITUTIONS ON  
THE CONTINENT OF AFRICA**

**Background**

The Council of Anglican Provinces of Africa (CAPA) is the Anglican regional body for Africa that was established in 1979 in Chilema, Malawi, by the Anglican Primates of Africa. Its goal is to coordinate and articulate issues affecting the Church and communities across the region. The Council operates in 13 Anglican Provinces namely; Burundi, Central Africa – (Botswana, Malawi, Zambia and Zimbabwe), Congo (DRC and Congo Republic), Indian Ocean (Madagascar, Seychelles and Mauritius), Kenya, Nigeria, Rwanda, Southern Africa (Lesotho, Mozambique, Namibia, South Africa and Swaziland), South Sudan, Sudan, Tanzania, Uganda, West Africa (Ghana, Cameroon, Togo, Sierra Leone and Liberia), plus the Diocese of Egypt. CAPA therefore covers 25 African countries where the Church has a presence.

CAPA Provinces reach out to individuals, communities and groups through their over 40 million strong membership in Africa. Among its core business and responsibilities is the mandate to conduct orientation for Primates and Bishops as they assume the roles of their offices across the continent. This is because CAPA acknowledges the critical role played by the Primates and Bishops in the Church's structure and leadership as well as the central positions they hold in the national and regional arena. CAPA therefore organises for and hosts periodic orientation and capacity building sessions for newly elected Primates and Bishops in cohorts that provide smaller groups for sharing of learning and best practice even after the formal orientation is completed.

In the recent past, as CAPA seeks to grow and expand its mandate, the current strategic plan has been developed around four programmatic areas: (i). Church life, intra and inter faith relations, (ii). Peace and nation building, (iii). Economic Empowerment and (iv). Food security and environmental stewardship. The four thematic areas were developed out of reflective process considering emerging theological and mission issues affecting and influencing the Anglican church not only in Africa but globally. CAPA has carefully thought through and developed a healthy church discipleship program that seeks to engage Church leadership, theological institutions and the laity towards embarking and promoting a holistic approach to church life and mission to its environment.

**Statement of need**

In the last 2 years, CAPA has not conducted any orientation which has created a backlog. Over 200 Bishops and 5 Primates across who are yet to be taken through the orientation. CAPA seek to address this by conducting a series of orientation sessions for the Primates and Bishops.

Further, CAPA has over the years used an orientation curriculum that was developed based on the needs that newly consecrated Bishops and Primates have as they take on their new roles. This curriculum has undergone various minor changes based on individual Bishops' needs and the emerging issues within the continent as well as in the ministry context. CAPA has now compiled a comprehensive curriculum that we feel is ready for publishing – this will create a handy resource for Primates and Bishops and a concise basis for accompaniment going forward. This curriculum was greatly enriched by the participants of the round table attended

by organizations that are involved in accompaniment processes in the Anglican communion, including the St. Augustine Foundation, USPG, Trinity Wall Street ,Virginia Theological Seminary, ACO Canterbury.

### **Content and modalities of orientation and accompaniment**

The orientation shall cover a wide range of areas and will be delivered by a pool of facilitators including Theologians, Organisational Development experts, Community Development practitioners and retired Bishops/Primates who will bring their rich experience into the orientation and accompaniment. The sessions will be varied to keep the participants engaged – plenary sessions, group discussions, field learning visits (where applicable), Bishops and Spouses only sessions etc.

The areas to be covered (and which will be in the Primates & Bishops Orientation Manual) are:

## CHAPTER ONE

### TRANSITIONING FROM ORDAINED CLERGY TO BISHOPS OFFICE: MANAGING THE PROCESS OF TRANSITION.

#### Introduction

Transitioning from an organization is as crucial as taking over. Successful and prosperous institutions are ones that have nurtured the culture and practice of transitioning without leaving gaps. It is very normal that when people assume offices they never think of transition process but rather how to lead or manage. In most cases, transition is not carefully managed thus creating serious gaps, loss of information and documents.

Every time you assume a new job, the first day you enter the office; it is the first day to start planning how to exit from the same office. It is important to remember that every job or assignment given has an expiry date. Most people have worked and retired frustrated having given their skills and energy to employer but completely failed to plan for their exit. This session intends to bring the reality to any leadership that exit is a must and not an option. We want to explore steps towards planning for exit.

**Handing over and taking over from your predecessor:** Transition road map for Archbishops, Bishops, clergy and other senior officers of the Diocese.

#### Psychological and emotional transitioning

Psychological and emotional transitioning is the process through which individuals undergo from one state of job assignment to another. For example, moving from singlehood to marriage, being promoted from a Deputy Principal's position to the Principal or from being operations manager to the Executive director of a multi-billion company and being appointed as an Archdeacon or vicar General within Church circles can be quite challenging. In our case, the Bishop is transitioning from being the Diocesan Bishop to a passive Bishop member of the Diocese. It is important that the Bishop prepares himself for safe transitioning by creating safe landing for himself.

Transitioning from one job to another comes with huge responsibilities and challenges. First is the fact that your job title status have changed. The change of title comes with change of status, For instance, power and authority, being in a position to make executive decisions, over other people's lives, pay rise and other monetary privileges, control over both human resource, property and money, over-excessive respect from your juniors that starts excluding you from ordinary life, busy life schedule and travels etc.

**Factors to consider during or after transition: Transitioning is a reality and once it takes effect it is irreversible.**

Roles and responsibilities of Bishop/CEO are different from that of ordinary priest.

1. First you become the shepherd of the flock (The Diocese): Your title changes from that of Priest/ vicar/rector/father to that of Bishop/father-in God. The title is intertwined with wisdom, grace, patience, and tolerance and accommodative

2. Second, you automatically become the manager and custodian of Diocesan resources human, money and property. This will require that one acquires both knowledge and skills in management across board. (Management of finances, human resources, property, formulation of policy, information, organizational systems and structures etc)
3. Third, you become the central figure both in matters of religion (faith) and general welfare of society. The defender of the Christian faith and doctrine and promoter of harmony and tranquillity in society for mutual co-existence of all irrespective of gender, race and religion.
4. Fourth, you become the mouth piece of the people on matters of socio-economic and political development. This requires that the Bishop becomes advocate of community rights relating to equal equitability of resources to all irrespective of status or background.
5. Fifth, you become the symbol of unity and peace in society. The main calling of the Bishop is to proclaim the message of reconciliation which creates environment for peace and harmony in society.
6. Sixth, you become the symbol of excellent standard of good practices both in Church and society. The Bishop MUST create programs and ministries that lead by example in two main areas. Spiritual and social growth and development. Transparency and accountability become paramount in this area.
7. Seventh, you are the de-facto leader of priests and laity in all matters pertaining to wholesome ministry. The Bishop become the focal point; the fulcrum around which the spin rotates. The clergy look up to him for leadership while the laity are expectant of strategic direction on matters of general growth of the Diocese.
8. Eight, you become the outward symbol of Christ-imagery in society. The Bishop is the chief representative and spokesperson of the Church in all issues pertaining livelihood of those that he is leading. It therefore means that his public image must portray as such.
9. Ninth, the Bishop becomes the link between both local and international affairs for the church and society. He has responsibility to create a conducive environment for networking at all levels to enable facilitation of development.

This transitioning has huge implication on the life of the Bishop in a number of areas. (a). Leadership and worldview change. (b). Behavioural and language change. (c). Family relations: balancing between work and family affairs. (d). Constant pressure to balance between personal spiritual life and popularity.

### **(iii). Scanning and understanding the context.**

Once you have assumed the office of the Bishop, it is important that you get it right from the start. The best place to start understanding the context in your capacity as a Bishop. This process should take place in the first 100 days after your enthronement.

### **Factors to consider in the process of scanning the context:**

**Socio-political trends:** Understanding social issues that are shaping political agenda of the society: Local, national and international. International regulations on economics, education, etc

**Religious trends:** Seeking to understand other Christian faiths and the impact they have on your Diocese, engaging with reality of Islamic terrorism, resurgence of Africa Traditional Religions etc.

**Cultural dynamics:** Appreciating the reality of cultural, inter-cultural, intra-cultural and multicultural societies within the neighbourhoods. Continued persistence of native cultural practices within Africa.

**Responding to emerging issues:**

**Setting the vision for a healthy church:** Exploring with participants the concept of a healthy church, what are the key elements of a healthy church? And what are the roles of the Diocesan Bishop, priests, the laity and relevant others towards fulfilling the vision.

**Factors to consider when setting the vision:**

1. First, spare time to review policy documents and understand both management and governance structures to familiarising yourself with status of the Diocese.
2. Second, carry out an audit of human resource, property and money to understand strength and gaps.
3. Third, gather all priests for prayer and thanksgiving for what God has done. Invite all of them to support you in your new role as the Bishop.
4. Fourth, plan to visit all parishes for familiarisation tour and taking time to listen to the laity and their aspirations for the Dioceses.

#### **(iv). Listening process**

Listening process require that the Bishop develop the skills of hearing and internalizing divergent views from various stakeholders and processing them before arriving at appropriate decision. It is however important to clarify that listening is different from just hearing.

**Listening, however, requires more than that: it requires focus and concentrated effort, both mental and sometimes physical as well.**

Listening means paying attention not only to the story, but how it is told, the use of language and voice, and how the other person uses his or her body. In other words, it means being aware of both verbal and non-verbal messages. Your ability to listen effectively depends on the degree to which you perceive and understand these messages.

Listening is the ability to accurately receive and interpret messages in the communication process. Listening is key to all effective communication. Without the ability to listen effectively, messages are easily misunderstood. As a result, communication breaks down and the sender of the message can easily become frustrated or irritated.

#### **The Purpose of Listening**

There is no doubt that effective listening is an extremely important life skill. Why is listening so important?

Listening serves a number of possible purposes, and the purpose of listening will depend on the situation and the nature of the communication.

1. To specifically focus on the messages being communicated, avoiding distractions and preconceptions.
2. To gain a full and accurate understanding into the speakers point of view and ideas.
3. To observe the **non-verbal signals** accompanying what is being said to enhance understanding.
4. To show interest, concern and concentration.
5. To encourage the speaker to communicate fully, openly and honestly.
6. To develop an selflessness approach, putting the speaker first.
7. To arrive at a shared and agreed understanding and acceptance of both sides views.

*Note: Often our main concern while listening is to formulate ways to respond. This is not a function of listening. We should try to focus fully on what is being said and how it's being said in order to more fully understand the speaker.*

**(v). Getting to know other significant stake holders.**

The office of the Bishop is an Anglican See, part of the Anglican Communion and by extension part of wider Church of Christ. The office of the Bishop becomes in this sense, centre for both local, national and international relations, first and foremost to Christian fellowship and then part of the larger society. What are therefore other significant stakeholders that the office of the Bishop relates with?

1. First, the office of the Bishop recognizes that clergy are the first line managers that help the Bishop to run the Dioceses and are critical to effective implementation of Diocesan Strategic plan. Investing in them in terms of recant knowledge and skills is key.
2. Second, the office of the Bishop recognizes that Diocesan Boards and other established committees and institutional heads are critical to the implementation of policies and support to the general running of the Diocese.
3. Third, the general laity in local churches are the pillar and bedrock upon which the Diocese rests. Recognising their efforts creates conducive climate for support and accelerated development.
4. Fourth, the office of the Bishop recognizes that the Diocese is in fellowship with other Anglican Dioceses at both national and international level. This promotes mutual sharing and exchange of ideas and resources to support missionary of the Diocese.
5. Fifth, the office of the Bishop recognizes that both local and international partners in mission are a key component to effective and wholesome running of the Diocese.
6. Sixth, the office of the Bishop recognizes that media; both written and audio is critical component the Church's mission when it comes to enabling the general society understand the role of the church in society.
7. Seventh, the office of the Bishop takes keen interest in political development at local, national and international level in order to remain the voice of reason and sound conscience of society.

**(vi). Maintaining inventories for Parishes/Dioceses**

One of the most challenging but very important practices of good management is maintaining records and information. Most organizations have lost important information leading to stagnation in growth due to poor recording and filing systems of information. For this to be achieved, a good inventory system need to instituted right from local Church level to the Diocese.

## **What are some of basic information that is required to guide policy making and monitoring progress?**

**1. The minute Book:** the written record of meetings, particularly of the Synod, Boards of Directors and/or committees taken at various levels of the Diocese including local church councils, are kept by the secretaries of the Diocese. These are recordings of proceedings in various committees of the Diocese drawing resolutions for action on various matters of importance.

Minutes are a key document of reference for both managers and governors of any organization. They must be recorded in a professional and clear sequence that help future leadership to systematically follow through and built on history of predecessors without creating gaps. Minutes must therefore be kept under lock and referred to when required. All secretaries starting with local church secretary to Diocesan Bishop need to take a short course on minute taking and recording. They become part and parcel of handing over documents. Practically on a quarterly basis, all parishes need to submit their minutes to the Diocesan office for filing and preservation for back up but more importantly for future reference.

**2. Data inventory manual:** The Diocese needs to develop a system where all important information is recorded. This will include details of property owned by the Diocese right from local church level. Such information will include Title deeds of Church plots, vehicles, houses, churches, partners,

### **Transitional road map.**

#### **Step one: Get your positioning right:**

- a) In whichever position you are in an organization, get your job right.
- b) You are employed to perform specific duties and meet specific goals and objectives to move the organization from where it is to the next level.
- c) It is therefore important to understand and internalize your job description and how it relates to the broader key objectives of the organization. *(Do Bishops have a clear defined job description?)*
- d) Drawing learning curves at every stage of your job to relate to every member of staff whether senior or junior creates a conducive environment to allow you deliver your targets on time.
- e) Create a positive image for the organization irrespective of the situation you are in.
- f) Create room for correction, review and reflection to improve on your next assignment.
- g) Intentionally, work towards upward mobility within the organization as you acquire appropriate experience preparing you for the next level.
- h) Carry out self improvement score sheet to ensure that you remain relevant and contemporary at all times.

- i) Intentionally prepare people within the organization to take over from you when the need arises.
- j) Work with an exit in mind: Create systems and structures that provides smooth exit when times comes.
- k) Do not take your job title too serious; handle your job responsibilities with dignity and human respect.

***Note: Healthy leadership transitions are designed to mentor and empower individuals from within assuring them trust and confidence that they are fit to lead and manage organizations. This promotes organizational culture and consistence in visionary pursuit.***

- a) Remember that at the time of departure, your Diocese wants to celebrate you and your accomplishments. But focus on the accomplishments in such way that they accrue benefits to the organization as much as they do to the exiting leader.

**Step two:** Establish a healthy working relationships with priests, the laity, and other stake holders in the Diocese.

- b) **Create an open door policy:** Remove all bureaucratic hierarchical approach to management of human resource. Encourage freedom of sharing opinion even critique without victimization, access to leadership at all times for exchange of ideas, listening and tapping into the wisdom of all staff for effective growth of the organization.
- c) **Decision making:** Do not make decision when angry or disappointed but rather appreciate that personalities have varied weaknesses and can be nurtured to overcome if willing to learn and correct their mistakes. When necessary, make decision precisely and prudently without leaving room for procrastination. Avoid being pushed to make decision especially relating to discipline and financial management. Encourage proficiency and specialization of work to capitalize on people's gifting, talent and passions. When you assign people work, allow them to go through orientation process, familiarization stage and stability to ensure maximum productivity. Do not be in a hurry to make changes especially where it involves moving of staff, and when it is done, specialization, skills, and experience must be put into consideration.
- d) **Documentary:** Ensure that you document and file information promptly and accurately for reference purposes.

**Step three: Informing the Diocese about your exit:**

- a) The Diocesan Bishop is the Chief Executive Officer of the Diocese. When the time comes to exit, write in advance to inform and prepare the Provincial office that within a stipulated time, you will be leaving. The next move is to inform the Diocesan Synod in writing that within a stipulated time you will be exiting from office. The period must coincide with constitutional timing framework. This enables both Diocesan Synod and Provincial office to liaise and collaborate towards planning for replacement fit without managing crisis.
- b) **Prepare detailed hand over note:** In a summarized way, re-capture the vision, mission, core values, strategic objectives, successes achieved and gaps. State the status



in which you are leaving the Diocese. Number of programs, policy papers, staff, and any future plans as stated in the strategic plan

- c) **This will be your core messaging document:** Be authentic in your communication; Why are you exiting? Most importantly, you want to talk about the amazing Diocese, experience acquired for the period served, lessons learnt, the skilled and dedicated priests, staff and colleagues you have worked with, and the smart and strategic Synod that you have had the privilege to lead.
- d) **Here's a little secret:** Avoid being subjective or referring to the negatives over and above successes. Find external validation for some of the milestones about the Diocese.

#### **Step Four: Create exit timelines:**

- a) From the time you officially communicate about your exit, create time line of activities that lead to your safe transition plan.
- b) Ask your immediate staff (Office, Priests and Synod members) to help you plan well in terms of documentation and filing to avoid misplacement of important information.
- c) Prepare your family for change in advance if you have to relocate. But under normal situation, they have to know that your current job is coming to an end.
- d) You need to have alternative in place and communicate precisely to avoid anxiety and panic.
- e) Create time to relax and reflect on your next step in life. This creates emotional balance and sound approach to issues.
- f) If you are exiting to retirement, you need to have invested in alternative source of income three to four years back.

#### **Step Five: Putting in place transitional committee:**

- a) Encourage the Synod put in place a transitional committee (Standing committee of Synod) to help the new Bishop navigate his/.her way about. This may take at most six months to one year.
- b) ***Note: Leadership transition is the single most turbulent period in most of Dioceses. You must have a thoughtful transition plan. Synod and Diocesan Boards can be quite naïve about this and really underestimate the toll it takes on Diocesan members, priests, and the broader community.***
- c) The confusion of many Synods is that sometimes think of this as a *boss* exiting rather than a *leader*. Losing a boss is certainly a challenge but losing a leader is an emotional loss and can cause all kinds of things to go bump in the night.
- d) It is prudent for the Bishop and Synod to encourage the culture of competent leadership among clergy to avoid running into crisis of failing to find suitable replacement at times.

#### **Step Six: When you say you have left; you leave.**

- a) Prepare a comprehensive hand over note to avoid being recalled back to handle unfinished business. Hand over any property you may be holding on behalf of the Synod or Diocese.
- b) Do not allow extension of your term in case the search committee fails to get a suitable person.
- c) Do not accept to be appointed in either the Board or Committee after you have left.
- d) Do not create a self superior image. Remember that organizations outlive individuals even the founders.
- e) Appreciate a farewell if any. But do not leave grudgingly.

Note: The best leaders let new leaders lead.

## CHAPTER TWO

### THE CALLING AND MINISTRY OF THE: BISHOP THE PERSON

#### NURTURING THE CALLING/PERSONAL RELATIONS WITH CHRIST.

We had explored this subject as we looked at the psychological and emotional transition of the Bishop from being a priest into the office of the Bishop. In this section we shall limit ourselves to the primarily spiritual roles of the Bishop as a calling.

The calling of the Bishop is a noble and honourable office that require personal commitment and dedication. It is a calling that sets an individual apart for sacred ministry to the Church. It is therefore important that the person God is calling into this office understands the nature and responsibilities required of him.

Factors to consider when being called serve as Bishop of the Church.

**1. Called to Christian living:** The calling for service in the church is preceded by the fact that first and foremost, one has been called to follow Christ, having been convicted by the Holy Spirit and repented sin and committed to follow Christ as Lord and saviour. The calling to follow Christ is foundational and prerequisite for all believers. This calling ushers us into Trinity and desire to live a holy and repentant life. The calling into Christian living is a calling into lifelong discipleship where we together with other Christian believer encounter same challenges, seeking God's grace and mercy trusting God for his divine intervention and provision in the pursuit of our faith. The Calling to Christian living gives us hope for eternal life as basis for our commitment to serving Christ, seeking to restore God's kingdom in the present age and looking forward to the world to come.

**2. Called to Christian vocation:** The calling to Christian vocation is a special calling that sets us apart for Christian ministry. It is a lifetime commitment for an individual who chooses to respond to the calling. Paul in Ephesians 4: 11-13 explains that those called to this nature of calling are endowed with various ministries through which they effectively serve the church of Christ and society. He called some to be apostles, some to be prophets, some to be evangelists, some to be pastors and some to be teachers. It is expected that those who God calls, he gives one or two of these ministries to serve the church.

**3. Called into office of the Bishop:** It is the same Paul who proposes that those who desire to serve as Bishops, desire a honourable job xxxxxx. Calling into office of the Bishop comes as a result of growth into both Christian maturity and ministry. It is expected that anyone desiring to enter this office MUST have demonstrated true character of Christian living revealed through personal character and stewardship of God's work charged under him. Must have demonstrated exemplary service to the church and society with clear focus on the Great Commission and with passion for Christian discipleship. Finally anyone being called into the office of a need to have a proven record of sound leadership with basic skills of management with ability to be resilient and calm especially when faced with challenges and criticism.

#### Primary roles of the Bishop:

##### 1. The place of Scripture:

The most fundamental question to ask at this point is, how often does you as a Bishop personally read scripture?

Just like the constitution of a country is a charter for every lawyer and a judge, so it is for the scripture and the preacher. **The words of Scripture are living words.** Hebrews 4:12 states that they contain eternal wisdom held in the shell of human words. God expects that every preacher will solely rely on scripture as his/her spiritual food for the souls. In the same way we break food and eat for survival, preachers are under duty to study scripture and enrich their lives with these human words wrapped in divine wisdom and begin to discover the rich wealth of personal application and understanding that they hold. This goal can be accomplished as you memorize and meditate on Scripture.

### **Importance of meditating on scripture:**

The Apostle Paul said, *“Let the word of Christ dwell in you [live in you] richly in all wisdom”* (Colossians 3:16). **Meditation on Scripture will cause Scripture to “dwell in you” and become a source of wisdom in your mind, will, and emotions.**

Remember, meditation cannot be done in a hurry. It takes time. Doing studies on the meaning of a passage and committing it to memory prepare you to meditate on it. As you meditate, the Holy Spirit will teach you the ways of God through His Word. Joshua 1:8 gives a clear summary of the importance of personal meditation on God’s word. “This book of law shall not depart out of your mouth, but you shall meditate on it day and night that you may observe to do according to what is written in it, by then you shall make your ways prosperous and then you shall have good success”.

The implication here is that First, the leader has to **Personalize the Passage**. Personalize it by putting it in the first person, using *I, me, and my*. For example, Colossians 3:16 (quoted above) could be personalized by saying, “Let the word of Christ dwell in ME richly in all wisdom.” **When you put Scripture in the first person, it becomes a living expression within your heart**, which is one aspect of meditation. Second, **Give Attention to Each Word of Each Verse**

Focusing on one verse at a time, quote it to the Lord, pondering each word. **With each recitation of a verse, emphasize a different word.** For example, if you are meditating on John 3:16, you would emphasize a different word each time you repeated the passage:

### **The power of memorizing scripture:**

When we memorize the Word of God, several things happen.

First, protects us from sinning against God and fellow humanity: Psalm 119:11 tells us the psalmist hid God’s Word in his heart so that he would not sin against Him. Memorization here means hearing and reading the Word, but also internalizing it and laying it up in your mind and memory for future use.

Second, influences Godliness and righteous living: The Word of God is the believer's only weapon against sin, and when placed in the mind through Bible memorization, it is a strong influence for godliness and righteous living. Hebrews 4:12 states that the Word of God is "living and active," meaning that it has supernatural power to mold us into Christ-likeness when we meditate upon it, and there is no better way to meditate on the Word than to have it in our minds and memories.

Third, it is the sword of the Spirit, Ephesians 6:13-17 describes the believer's armor in the battle for our souls and spiritual survival. All of the elements of the armor are defensive except one. The only offensive weapon is the "sword of the Spirit, which is the word of God" (v. 17). Just as Jesus used God's Word to fend off attacks of Satan (Matthew 4:1-11), so must we be able to use the same weapon.

It is out this constant practice of reading, meditating and memorizing scripture that the Bishop gains spiritual authority to preach the gospel.

### **The art of preaching the Gospel**

As already observed above that the central and primary role of the Bishop is to teach, preach and demonstrate the gospel of Jesus Christ, it is logical that this can only be achieved through thorough study of scripture and encouraging both clergy and the laity focus on the same. Scripture becomes the campus charter that guides both the Bishop and the Church in all matters pertaining spirituality and ethics of life. Intentional developing of structures and systems that encourage study of scripture becomes one of the defining roles of the Bishop. ***The question to ask at this point is who often does the Bishop study the Bible for personal spiritual growth? Does the Bishop have a spiritual journal? How often do we hear from God through his word? Is there a pre-planned schedule for retreat, perhaps the Bishop and his wife, family of with senior clergy not for administrative matters but purely for prayer and hearing from God?***

- a) All bishops are to proclaim and interpret the gospel of Christ to the church and to the world. Bishops should be elected largely on the basis of their knowledge and ability to skillfully communicate the Holy Scriptures. St. John Chrysostom is the prime example of such a bishop. Exposition of scripture with clear understanding that it is the only source of salvation to humanity and hope for eternal life through Jesus Christ in foundational.
- b) All bishops are to faithfully keep the gospel *clear and central* to their ministries.
- c) What is the gospel? The gospel is the "good news" that God became human in Jesus Christ, took upon himself our fallen humanity in order to restore it into communion with God, conquer sin and vanquish death. This he did pre-eminently through Christ's life, death, resurrection and ascension into heaven. This "good news" must be at the very core of every life-giving action in the church – the sacraments and throughout every liturgical season of fasting and prayer.
- d) Bishops need to preach and teach this message to all their priests and parishioners. They need to boldly call people to repentance and faith and not make the fatal assumption that everyone is a Christian just because they happen to be inside the walls of Anglican Church.
- e) It is important to underscore that *the most urgent need in the Anglican Communion today is the need for an aggressive internal mission of converting our nominal Anglican*

*people to personal faith in Jesus Christ.* Bishops should be teachers, preachers *and evangelists* of the gospel first and foremost. That is their main apostolic function.

- f) A long side their administrative and managerial functions, Bishops should significant amount of time reading and searching God's word to allow God use them authentically. Managerial duties must be done by them, but whenever those duties seem to increase and occupy more attention than the preaching of the gospel, the Bishops **MUST** create discipling of entrusting them to either clergy with gifting in managerial skills or lay people with passion to serve the church. The wider church has duty to support bishops in their apostolic calling by freeing them to focus on preaching, teaching and evangelizing others with the Word of God.

## **2.Administer the Sacraments of the Gospel.**

- a) Bishops are to oversee the celebration of the Eucharist and ensure the sacramental integrity of its parishes. Without going deeper into theology of sacraments, it is important to say that all Anglican sacraments are sacraments *of the gospel*.
- b) We speak much about the Eucharist (and rightly so) but we sometimes forget that the Eucharist is rooted in the gospel. "For as often as you eat this bread and drink this cup *you proclaim the Lord's death until He comes*" (1 Cor. 11.26). The death, resurrection and Second Coming of Jesus Christ lies at the very heart of this sacrament, and that is what the bishop is called to preach and to celebrate. He is to be a herald of the good news of God's love given supremely through his Son, Jesus Christ. Every life-giving sacrament of the Church communicates this good news in one way or another, and it is the duty of the bishop to faithfully make that gospel *clear and central* to his flock.
- c) The failure to intentionally keep the gospel *clear and central* is the main reason why so many of our young people are "religious but lost" thus creating a scenario of growing nominalism in the church. They know about God but have seldom been *asked* to make the Church's faith their own, even though they have attended Church all their lives. Bishops (as well as priests and lay people) are to do the work of an evangelist.

## **3. Guard the faith, unity, and discipline of the church.**

- a) Maintaining the unity of the church today requires acts of courage and risk taking. Guardianship of the gospel does not mean simply "holding the traditional line." It also means *preventing spiritual decay and ignorance*.
- b) Most of Anglicans today are increasingly becoming ignorant of scripture and thus not aware of God's promises for their own lives through God's word. When confronted with opportunities to share God's word or witness, they lack sufficient knowledge to quote directly from God's word. The Bishop have seldom responsibility to champion expository preaching of scripture, Bible study clubs, cell/life groups across their regions, encourage their priests to be more disciple makers rather than just running routine programs. No wonder St. John Chrysostom declared, "The lack of Scriptural knowledge is the source of all evils in the church."

## **4. Be a moral example of holiness and wholesomeness.**

- a) This implies the usual exemplary personal conduct and spirituality that is the vocation of every baptized Christian — bishops, priests and laity alike.

- b) Another aspect of episcopal modeling would be for bishops to renounce work-a-holism. Compulsive work habits destroy one's spiritual and mental health and that is simply not a Christian thing to do.

## **5. Diminish the distance between bishops and their flock.**

- a) The worldly values of the Byzantine Empire crept into the Episcopal ministry after the Fall of Constantinople (1453). Under the Ottoman Turks, bishops began wearing the literal crown of the fallen Byzantine Emperors as political and spiritual leaders of their millet (Christian sub-cultures). Honorific titles such as "Despot" and "Master" began to be used. The ordination of a cathedral bishop came to be described as an "enthronement". All this is tied to the legacy of Byzantine politics. *Perhaps the question to ask at this point is whether the Byzantine philosophy of leadership still influences the church today? How much does one change after being consecrated as Bishop?*
- b) Today we find ourselves in a dilemma. We have a strong desire to honor and respect our bishops; yet we do not want to continue perpetuating a worldly and politicized gospel. What would Jesus say about such practices if he were alive today? He once said, "For he that is greatest among you shall be the servant of all" (not an enthroned Despot or Master). *Is there a more Christian way in which irrespective of cherishing these historical and traditional practice, the church can demystify political euphoria enshrined in ecclesiastical structures?*
- c) The true calling of an episcopal ministry requires that the gospel be kept *clear and central* in the life of the Church. Perhaps we should examine historical accretions that have attached themselves to the office of bishop and which mislead the flock about the servant nature of Christian leadership.

The five points outlined above, are admittedly incomplete, are shared in order that we might keep our eyes on the ball. That ball is nothing less than the Good News of the gospel of Jesus Christ in the life of the Church. If the goal is the gospel, then a vital means to that end is to keep the gospel clear and central to the apostolic mission of an Anglican Bishop.

## **2. Competing demands:**

The office the Bishop is one that comes with lots of competing demands. Such demands include but not limited to

- (i). Routine running of the office:* Managing appointments, meetings and implementation of policies and holding other officers accountable.
- (ii). Being the strategic manager of the Diocese:* Ensuring the strategic plan of the diocese is monitored implemented and deliverables are met on time.
- (iii). Being shepherd and the leader of God's flock:* Responding to pastoral needs of both clergy and the laity
- (iv). Being the father and husband of family:* Ensuring that you are available for your family and attending to both spiritual and social needs:
- (v). Being in touch with emerging issues:* Climate change, food security, media, negotiating on behalf of church and society, security, doctrine etc.

(vi). **Championing development:** Ensuring the both the church and society access socio-economic development to improve livelihood and human dignity.

### **3. Bishops' family:**

The Bishop becomes both icon and modelling personality in both Church and society. Modelling the children, wife, homestead, public life, etc becomes a key determinant factor of sound family life. The most important concern here is how deliberate is the Bishop towards nurturing his personal life and that of his family to be exemplary at home, in church and society.

#### **Indicators of a sound Christian family life:**

1. Cooperate family prayers/fellowship and reading of God's word together as a family.
2. Accompaniment and mutual support: Practically Bishop and his wife ministering together in most cases and where possible with children.
3. Being hospitable: Bishop's family is expected to practically model hospitality by opening up their home to visitors and sharing meals together.
4. The Bishop has responsibility to mentor and disciple his children to model sound Christianity especially among the youth.

**Faithfulness vs. popularity:** The principle of servant leadership: (Managing and leading) Leading yourself by planning and effecting diary appropriately. Following through strategic issues to ensure effective implementation. Being custodian of policies, governance, systems and structures. Ensuring that welfare of both staff and laity are safeguarded and nurtured, remaining creative, focused, optimistic and consistent. The skills that the Bishop requires at this level is developing high value of relationships through which he is able to access people and share his personal life as he seeks to influence all he comes across.

Avoid popularity by applying the following principles:

1. Developing discipline of following your diary.
2. Learn to keep appointments.
3. Allocate equal time to each person who visits your office
4. Avoid impromptu-two meetings at all the times.
5. Resist unnecessary attention.



## CHAPTER THREE

### CHRISTIANITY IS JOURNEYING WITH OTHERS: THE BISHOP IN THE CONTEXT OF FELLOW BISHOPS, DIOCESAN CLERGY AND LAITY.

The office of Bishop can be quite lonely and demanding. It is therefore imperative that his role and responsibility is defined in the context of wider fellowship of Christian brothers and sisters. The main question to explore here is how does Bishop perceive his personal lifestyle both as a leader and Christian journeying together with fellow Bishops, Diocesan clergy and the laity?

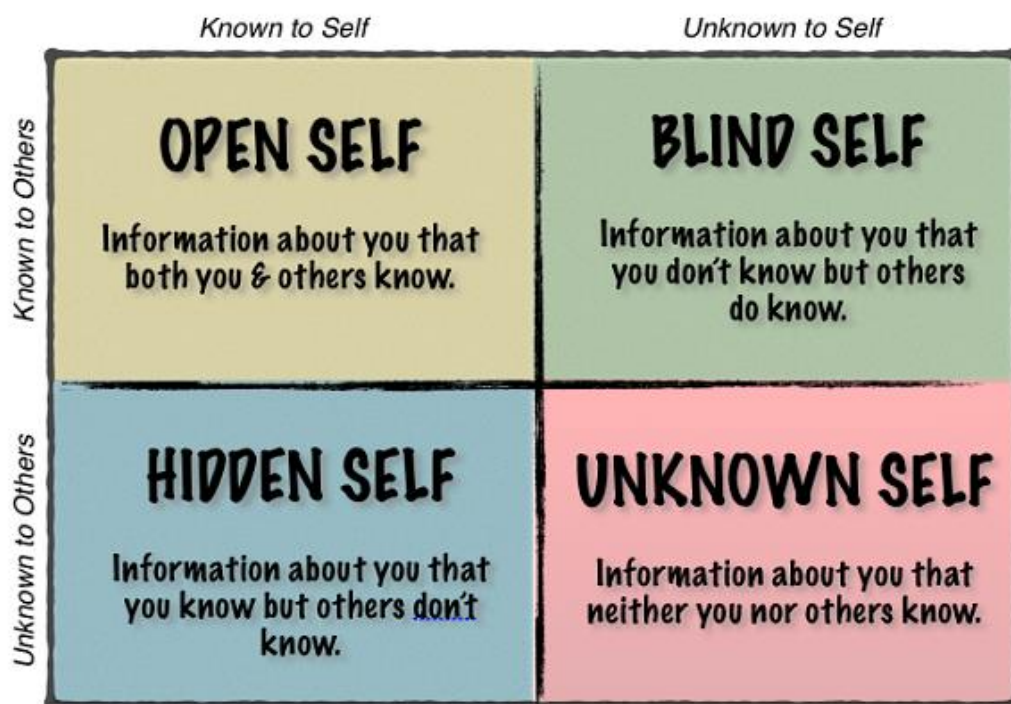
Perhaps the Johari Window becomes appropriate in helping towards understanding of self in the context of others.

a). Johari window- Bishop the Christian, Bishop the human being.

The Johari Window model is a simple and useful tool for illustrating and improving self-awareness, and mutual understanding between individuals within a group. The Johari Window model can also be used to assess and improve a group's relationship with other groups. The Johari Window model was devised by American psychologists Joseph Luft and Harry Ingham in 1955, while researching group dynamics at the University of California Los Angeles. The model was first published in the Proceedings of the Western Training Laboratory in Group Development by UCLA Extension Office in 1955, and was later expanded by Joseph Luft. Today the Johari Window model is especially relevant due to modern emphasis on, and influence of, 'soft' skills, behavior, empathy, cooperation, inter-group development and interpersonal development.

The Johari Window concept is particularly helpful to understanding employee/employer relationships within the Psychological contract or working environment.

#### Diagram



Exercise:

***Looking at the Johari window, carefully analyze and write in each box your personal findings.***

***Working out in groups of two or three discuss the Johari window exploring the four areas***

### **Office of the bishop in a changing context.**

The purpose of this section is to introduce the leadership of the church to global urban realities shaping cultural worldview of the human race in the 21<sup>st</sup> century. The reality is that the world is changing and changing very fast. We want to look at several factors considered to be agents of this change and how these changes affect the mission of the church either positively or negatively. The key concern for the church is how to remain relevant and strategic as we provide leadership amidst these dynamic global shifts.

#### **1. Understanding the urban world:**

Urbanization is the process by which cities grow or by which societies become **more** urban.

Andrew Davey observes that “being urban will be the challenge of the twenty first century” (Davey 2008: 27). Observing the social trends in human demographics, cities of the world have become final destinations for the human race. A survey carried out in 2004 revealed that Nairobi city receives between 300 and 500 people every day from upcountry in search of jobs and better life. In a year this is 182,500 people, notwithstanding the international community working in foreign embassies, non-governmental organizations etc.

Roger Greenway rightly points out that world cities now contain equally unreached people groups as compared to the “unreached remote parts of the world”. Greenway’s observation is a wakeup call for the urban church to realize that with secular trends and multi-cultural dynamics in cities, urban dwellers are rapidly becoming de-churched, un-churched or joining new emerging religions and radical social groups. The urban Church is therefore has no choice but to explore new ways of engaging the urban world without compromising authenticity of scripture.

*Michael w. Goheen writes that urbanization of Christian missions is an urgent and serious need. Cities determine the destiny of nations, and their influence on the everyday affairs of individuals is incalculable. As cities grow in number, size and influence, it is incumbent on those responsible for world evangelization to focus on cities. (2014, 370).*

Goheen is pointing to the present reality that the urban church leadership must come to terms with the fact that cities of the world have become Mission new frontier. African cities like any other cities of the world hosts people of world cultures from every social strata and religion, appreciating the globalization fact that and emerging trends mainly shaped by social media, sports, and materialism etc have characterized cultural dynamics in the city.

*It is equally important to note that social-cultural orientation plays a major role as driving force towards behavioural response of individuals in the city. To illustrate this, David Smith draws a contrast between rural and urban cultures.*

No.	RURAL	URBAN
1	Communal	Individual
2	Natural	Artificial
3	Tribal/clan oriented society	Mass society
4	Moral traditions	Moral uncertainty
5	Face-to-face	Anonymous
6	Integrated	Fragmented
7	Sacred	Secular
8	Primitive	Civilized
9	Homogenous	Heterogeneous
10	Poor/Scarce resources	Availability of resources
11	Slow adaptation to changes in society	Change is constant and faster

The social-cultural context analyzed above presents the urban church with serious missiological challenges that require a new orientation to urban mission. One major deficit in the urban church has been appreciating realities of the urban context presented above and creatively develop practical missional approaches to tackling each of them.

The Church is caught up in a dilemma of remaining faithful to its missionary mandate of being a community of faith in the city embracing every individual and urban social systems that tend to promote the typical urban social culture that is anti-Biblical values of entertaining communal life of a people of God. Individualism, drive for material possessions and self satisfaction ego overrides the higher goal of urban mission.

### **Factors of urban growth:**

**1. Internal growth:** Studies have shown that the greatest growth of most cities does not result from people moving in from the countryside, but from the surplus of births over deaths taking place within a given city. The rural population also has a surplus of births over deaths, but the surplus tends to leave for the city, usually because there is no extra farmland available. When there are more births than deaths in the city, the surplus population, with rare exceptions, stays in the city and helps to swell the total population. Urban growth by way of childbirth is also encouraged by the superior health care usually found in cities.

**2. Push and pull factors:** In most places people are pushed off the farm mainly because there is no surplus farmland available. If a farmer has three sons, only one can inherit the farm from him. The rest must find work elsewhere. Shortage of farmland is made worse by drought, a drop in farm prices, and landlords demanding high rent from tenant farmers.

In addition to the “push factor” there is also the “pull factor”: The city attracts many people, especially those of the younger generation. They are intrigued by the night life, the entertainment, the excitement, the jobs, and the ambiance of the city. One must remember in this connection that most villages and farms in the developing world are still without electricity,

running water, gas stoves, and other amenities, but these conveniences are available in the cities.

**3. Missions' encouragement of urbanization:** The educational programs of missions promote urbanization. Whether they have reduced a language to writing and taught people how to read it, or whether they have established primary and secondary schools, missionaries have enabled the graduates of their educational programs to migrate to cities. Modern cities cannot function without a large population of literate men and women. Missions have not only taught them how to read; they have taught many other skills that are useful in the city.

Missionaries, both Protestant and Catholic, have also made a decisive contribution in the area of health care. In many countries where 50 percent of all children once died before they reached 5 years of age, missions have worked on public-health education and other strategies to prevent disease, and in hospitals and clinics to forestall the mortality that accompanies it. Because of tremendous advances in the field of medicine during the twentieth century, medical missions together with government-sponsored programs are now contributing to a population explosion such as the world has never seen before. Even death through warfare and epidemics like AIDS, although retarding the growth rate in certain nations, has not been able to erase what by the grace of God medical science accomplished during the twentieth century. Thus population growth will continue in the twenty-first century partly because of many dedicated doctors and nurses motivated by the love of Christ. This in turn will impact continuing urban growth.

### **Urbanization of poverty:**

Most of African countries have been characterized by urbanization of poverty by failure of developing sufficient policies that safeguards the rights of all citizens thus subjecting the majority to survival in cities by creation of shanty towns that host hundreds of thousands of those moving to cities in search of jobs to better their lives. Nairobi city is surrounded by huge informal settlements: Kibera, Mathare, Korogocho, Huruma, Majengo, and Kawangware among hundreds of other smaller slums. Other cities in Africa that share similar contexts of urban poor are Kinshasa the capital city of DR Congo, Cairo, the capital city of Egypt and Johannesburg in South Africa

It is however important to underscore that the people living in these shanty estates form 65% of the urban community thus forming a critical mass for economic development not only of the city but entire country. The church in Africa has a challenge of reaching out to the urban poor in African cities with wholesome mission, seeking to transform the lives of the urban poor dwellers. Majority of them being young people 70% being below 40 years.

Timothy M. Monsma discusses several factors that are key to growth of urbanization <http://www.bakerbooks.com>.

**1. Government:** Many ancient cities began as centers of government. All modern nations need not only national capitals, but, if they are large enough, regional capitals as well. These capitals cover all people, whether they live on the farm or in the city.

**2. Education:** We are all familiar with university towns. Most schools of higher education are in cities, which offer libraries, part-time work for students, and easy access from the

surrounding area. This is especially important in the developing world, where people rely more heavily on public transportation than they do in the West.

**3. Health care:** A big hospital can usually give more extensive medical care, including surgery, than a small hospital. Big, diversified hospitals are found in large cities. This is especially true in the developing world. Throughout the world, therefore, the health care industry promotes urbanization.

**4. Information:** People, even those who are illiterate, want to be informed about the world, and especially about their own nation. Information is provided by radio, television, newspapers, magazines, and books. All these avenues of information originate in the city. The sphere of influence of a given city often extends as far as its radio waves. Radio and television place virtually everyone in immediate contact with the city. Nowadays, at least one radio can be found in most every village, no matter how remote.

**5. Entertainment:** Whether it's through the fine arts, museums, popular music, sports, movies, or eating out, people go to the city to enjoy themselves. They expect the city to provide this type of cultural leadership. With the help of radio and television, sports events that originate in the city are enjoyed by people in towns and rural areas for many miles around. The entertainment industry helps cities to grow.

**6. Trade:** In the days when people were more dependent on shipping goods by water than we are today, cities grew by the riverside or where there were deep harbors. Later, cities grew where railroad lines and roads intersected. Now airports (or the lack thereof) affect urban growth. Commerce and the transportation that it involves contribute mightily to the growth of cities.

**7. Industry:** Manufacturing has given tremendous impetus to the growth of Western cities and some cities of the developing world. It is surprising, therefore, when cities having minimal manufacturing nonetheless achieve world-class status (a population of at least one million and direct ties with the world beyond its national borders). Remember, however, that there were large cities in the ancient world, including China and India, long before industrialization took place. Some cities grow large even without extensive industrialization.

**8. Warfare:** Some cities began as military camps. This is the history of Ibadan in Nigeria and Pittsburgh in Pennsylvania, not to mention all cities whose name begins with "Fort." The need to set up military camps and defense plants encourages urbanization during wartime. Many young men in Africa and Asia first left their home villages in order to join the armed forces. Once they had seen the world, there was no way to get them to settle back in their home villages again.

### **Practical mission outreach to cities:**

#### **Urban chaplaincy:**

The Chaplaincy is both a place and a team of people committed to a set of religious values founded in scripture and ethics. Chaplaincy ministry seeks to offer prayer, counsel, advice and pastoral care to established institutions such as educational centres, hospitals, military units, royal states with a view to accompanying people in their general life challenges and exploring with them finding their identity in God. Chaplaincy has conventionally been accepted as the

most appropriate ministry that serves well among people sharing different cultural, economic and faith backgrounds bound by same space, challenges and aspirations. The following are examples of chaplaincy ministries church can explore towards reaching the city for Christ.

*a). Education Sector:*

Education remains one of the most powerful disciplines that drive change across the globe. People migrate all over the world in search of education. Universities draw young people from all cultures of the world, hence becoming a multicultural society borrowing from every other culture to form a global community. It is in such contexts that character and ideologies are formed. It is therefore important the urban church considers education sector as a key mission field in an urban world

*i. Universities and Colleges:* The first and most visible mission context in any city of the world is Universities and Colleges. They contribute immensely to innovation and shaping of technology in the modern world. It is at this stage of exploration that young people have a lot of energy that require harnessing and support for economic development. The Church need to prepare a team of young professionals as chaplains to accompany young people as they grow in knowledge and skills.

*ii. Secondary schools:* Urban centres all over the world have the best educational centres hosting millions of teenagers in their formative stages. It is these ages between 13-18 that remains volatile and delicate. They are vulnerable to societal vices hence requiring 100% attention from both educationists and the church. An urban missionary minded church must place a chaplain in each and every school to accompany the young teenagers in secondary schools; nurturing their spiritual and character formation, providing right perspective of life.

*iii. Primary Schools:* Both primary and nursery schools are the seed beds of any future society. Just like seedlings are handled with care being watered and protected from external adversaries before they are transplanted to grow from a conducive environment, so it is to this age group between age 3-12. The church must take upon itself responsibility of ensuring that all children in society are given right foundation based on Christian principles to help them make right choices in life.

*iv). Disciplined forces: Military, Policy, Prison and security companies*

**Disciplined forces:** Disciplined forces are classified as institutions and structure of law enforcers to maintain law and order. They operate under strict and controlled environment that requires special focus in terms of ministry outreach. While historically the Church has been associated with disciplined forces Chaplaincy, the current trends need to re-think practical ministries that need to be carried out in this area of Mission in order to avoid conventional ministries.

*v). Central Business District*

Central Business District is the hub of economic power of world cities. It includes but not limited to Administration offices, government offices, Parliament, Cooperate organizations, Banks, City hall, small business enterprises, hawkers etc. CBDs are lonely places where people go through harassment of life leading to drug and substance abuse, depression, family

separations and many others social vices such as crime etc. Failure to have a clear missional strategy of engaging the CBD community is committing both spiritual and economic suicide.

The Church must always endeavor to remain at the centre of the city by infiltrating all systems and structures, fulfilling the command of Christ, being salt and light of the world. Practically therefore the church need to train and place urban chaplains in strategic institutions of the city to accompany those who need the ministry of the church. It is also a good place to initiate ecumenical ministries that bring together various churches to get involved in the life of the city.

*vi). Transport sector:*

Transport industry remain one of key economic drivers in cities around the world. Transport sector in most of African cities is run by the following providers. Taxi drivers, motor biker “Bodaboda” riders, Cat “Mkokoteni” peddlers and public passenger vehicle (PSV). The industry is majorly run and managed by young and energetic community. They work long hours, starting at 4 am and closing work at most 10 pm, working seven days a week, meaning that they have no time for church life or any other social events. The implication is that people involved in this sectors live busy and lonely life.

Most of them struggle to maintain sound families and at most significant number both men and women are not married. They are constantly on drug and substance abuse to keep them copes with pressure and hustles of the industry. The worst is that the urban church has not developed a theology and missionary strategy towards engaging categories classified above. Churches need to be intentional in equipping people with a calling and interest of accompanying such communities in every aspect of life.

*vii). Industrial Chaplaincy: Industries and airports*

Industries and Airports are some of quite busy missionary contexts. Thousands of people go through world ports transiting from one destination to the other. Industries as well host thousands of people involved in the production of goods for human consumption. Majority of those working in such contexts have no time to attend both spiritual and social activities. They live lonely and busy lives that over a period of time start affecting their social lives negatively. In the airports, majority of world travelers get stranded with no one to attend to them thus suffering stress and depression. The urban church in this case need to set up a team of chaplains trained and equipped with sufficient skills to serve both industries and airports.

**Practical proposals:**

- (1). It is more effective if Christians who work in these contexts can be found and trained on how to influence their own world.
- (2). The Church however need to fulfill her missionary mandate by training and designating Evangelists to such contexts to create and establish long lasting relationships with business class and industrial workers.
- (3). Two important ministries are required; (i). Urban chaplaincy: Designated individuals mandated by the Church to work as full time ambassadors of the church industrial areas. Such individuals must possess high ability to relate and remain resilience. Must have pastoral care



and counseling skills as point of strength. Must be highly influential with ability of relating to city structures and systems without much struggle. Urban chaplaincy can be diversified into various mission outreaches like Street family ministries, hawkers and vendors, Cat (Mkokoteni) peddlers, taxi drivers, city council security forces, boutique shops and sex workers among many others as they may emerge.

(ii). Counseling ministry: Most of urban dwellers face a lot of challenges that in most cases leave them stressed and depressed. Drop in centres in every church need to be established as a matter of policy to avail pastoral care to such people. Every parish need to set up if possible free counseling centres with trained counselors paid by the church to address people's spiritual and social needs.

(iii). Church planting: Where possible as the situation determines, plant Churches to address certain clients. This would include lunch hour Bible study groups; Security forces early morning pastoral talks etc. Evangelists need to be assigned to each of this category of people groups for consistence in building relationship and trust. Discipleship need to be done right in context and not attempting to extract the new converts from the context. Where possible as the situation determines, plant Churches to address certain clients. This would include lunch hour Bible study groups; Security forces early morning pastoral talks etc. Evangelists need to be assigned to each of this category of people groups for consistence in building relationship and trust. Discipleship need to be done right in context and not attempting to extract the new converts from the context.

*vii). Hospital chaplaincy:*

Hospital chaplaincy has been traditionally associated with church's pastoral care ministry to the sick bereaved and their families. Without emphasizing a lot, we need to ask whether our ministry is being felt in hospitals within the city. How structured are we? Does our mission strategy reflect clear actionable and measurable plans towards engaging hospitals? Intentionally, the urban church should place full time hospital chaplains in major city hospitals or set up a team of chaplains whose main responsibility is to attend to all emerging pastoral care issues that require attention of church service.

### **Understanding technological world:**

The African continent is undergoing socio-economic and spiritual revolution at the rate never experienced in human history. The following factors have been identified as key factors shaping Africa's present and future.

**Communication and technology evolution:** Africa is experiencing a revolution in communication system that have had a huge impact on its culture, It has become the defining factor of human sociology and behavioral change especially among the young people. Changes in communication and technology have evolved from communicating by drum bits, lighting of fire and smoke symbolism, horn blowing and sending of heralds during medieval periods; To postage, telegraphs, landline telephones, as modern systems of communication; To the era of e-mails, mobile communications, with high speed modes facilities by fiber optic cables; enabling texting of messages, Whats Aps, Sky ping; and M-posta, M-Pesa, etc To more improved high speed modes of travel such as flights, that has made systems and life move at a high speed than it was perhaps ten years ago or twenty years ago. The discovery of mobile phone network has collapsed the world into one small village. People are now able to interact



and share ideas faster than in the past ten years. The society has evolved from mode of documenting such as writing, to usage of I pads, e-mode of presentation etc. Where does the modern Bishop fit in all these changes?

**Global markets:** Africa has become a major player in the global markets due to its strategic location and resources. Africa has evolved from the medieval era of barter trade, long distance traders to money economy driven by global influences. Africa today operates on e-markets, world stock markets, capital shares, trade fairs, and commercially involved in import and export of goods. Establishment of industries to promote both local and global economy. In the recent past we have experienced historical international trade fairs hosted in Africa with a view to bridging the gap between Africa and the rest of the world. It is imperative that the church strategically becomes part of this change to retain its relevancy both in mission and leadership.

**Political realignments:** Africa is a major player in both regional and international politics. From conservative tribal-chiefdom political ideologies, to liberal political systems. From one party systems after independence to multi-party democracy, to individual independent personalities. From a territorial defense of states due to fear of invasions, to regional and continental alliances with formation of African unions (AU) IGAD and Africa Amisoms among many other interregional alliances that have strengthened both business and political ties.

**Urban evolution:** It is a fact that Africa is the last and the fastest continent to urbanize in the world. Its urbanization growth stands at 15% every year with an average of 2 Million people migrating to towns and cities. Urbanization is also taking place at two fronts. (i). Rural urban migration (ii). Devolution of services by African governments to upcountry by improving infrastructure. Urbanization plays a major role towards social orientation of urban inhabitants and its environs.

**Religious phenomenon:** Africa has evolved from traditional African religions to the invasions of Missionaries from the west. From controlled religious space by various Mission Agencies (CMS, USPG, IM Scotland Mission etc) to sporadic emergence of new indigenous mission agencies thus creating a competitive climate. From mainstream Mission Churches to new mushrooming Pentecostal and Africa Independent Churches to extreme Charismatic spiritual movements. The resurgence of African Traditional worship in the modern society.

**Note:** It is essential that in this rapid changing world, Church leadership realign its leadership approach with current technological trends. For example establish an online system for tracking church attendance, incomes, expenditures audits and investments.

### **Understanding the world of commerce:**

By 2025, almost half of the world's biggest companies will probably be based in emerging markets, profoundly altering global competitive dynamics. The emerging markets in this case are in Africa and Asia.

MGI's Richard Dobbs and Jaana Remes discuss the shifting global company landscape and how the coming wave of emerging-market companies could alter long-established global competitive dynamics for both company and city leaders.

Emerging markets, mostly in Africa and Asia are changing where and how the world does business. For the last three decades, they have been a source of low-cost but increasingly skilled labor. Their fast-growing cities are filled with millions of new and increasingly prosperous consumers, who provide a new growth market for global corporations at a time when much of the developed world faces slower growth as a result of aging. But the number of large companies from the emerging world will rise, as well, according to a new report from the McKinsey Global Institute (MGI). This powerful wave of new market could profoundly alter long-established competitive dynamics around the world.

### **A wake up call for church leaders:**

Church leaders in Africa can't afford to be complacent about a change of such magnitude. The reality is that Africa is a world of majority. To industrialists, Africa is now the destination for both human labor and consumption. Major world companies like Volkswagen, and Toyota are exploring setting manufacturing industries in Africa. This is because Africa has become the leading consumer of motor vehicle and other related products.

What does this mean to the church leadership in Africa?

a). The theology of talents in xxxxxxxx need to be re-read and interpreted in light of shifting markets. Both church as a cooperate body and individual Christians need to appreciate the value of being part and parcel of this commercial inevitable change. We already have Churches that have set good example in this area of integrating mission as part and parcel of world of commerce. Such include Wall Street Church in USA that took advantage of investing in Real Estate and money markets strengthening its economic base for mission.

b). Strengthening theology of business as mission, the church need to take keen interest in educating its members on the importance of running professional businesses, with a view to creating employment for its members and making profits for mission. In this respect, members of every local church must be encouraged to initiate business and join cooperative societies for savings in order to grow their income.

c). Church leaders operating from agricultural contexts need to empower their members with skills in farming in order to generate enough food for themselves and for commercial purpose.

d). Church leaders need to create environment where the laity are equipped with both knowledge and skills to appreciate their critical role in business as leaders. Both the church cooperate and individual members will have to monitor trends constantly to spot new markets and competitors. They need to meet three imperatives.

1. **Optimize sales networks.** The growth of new businesses is not only a competitive advantage but a threat to older ones but also gives suppliers and service providers a significant opportunity. In this case, the Church MUST appreciate the value of professionalism in running of such businesses. System and structures must establish to safeguard good projects from being infiltrated with selfish interests.
2. **Understand how customers and competitors are evolving.** New industry hotspots will be sources of both competition and demand, so companies must track up-and-coming hubs in emerging regions. This will require collaborations among church leaders for exchange in trade and learning. For example if one region is good in

producing finger millet and Cassava, and the other region is good in producing fruits, there should be a deliberate efforts for two regions to organize exchange of goods for sale to generate income but at the same time improve livelihoods of the locals.

3. **Partnership with international markets:** The church is part of international community that is equally consumer of products. It is therefore imperative that with clear strategies, churches or individual members of the church can develop business networks across borders to generate income for mission.

*These principles have been borrowed from: **McKinsey Global Institute's**, by Richard Dobbs, James Manyika, **and** Jonathan Woetzel.*

**Exercise:** *In groups of twos or threes, list a number of business opportunities you can identify in your region for empowerment of your church members?*

### **Understanding the religious terrain: (Ecumenical, inter-faith, intra faith and emerging voices):**

Anglican Church operates both as an institution and Christian community in a context saturated with other key Christian churches and other faiths living and working in the same environment. It is therefore imperative that as Church leaders appreciate that our Christian mission can only be achieved in collaboration with other faiths. This kind of understanding come with challenges and opportunities that require constant engagement with open mind to listen and learn from others.

### **Challenges:**

- i. Emergence of new churches and Christian sects providing alternative spirituality to Anglican way of worship.
- ii. Growing nominalism thus creating religious void among millions of Christians.
- iii. Rapid spread of other faiths, offering new opportunities to seekers and religious explorers.
- iv. The rise of revisionists questioning authenticity of scripture and specifically the person of Christ.
- v. The deepening desire for material things, thus rapidly occupying the place of passion for God and pursuit for pietism.
- vi. The inclination towards internet church as opposed to traditional congregational approach to worship.
- vii. Weak intentional discipleship, accompanying Christians in every sector of life ensuring that they are affirmed, supported and taught scripture for personal meditation
- viii. The rise of professional theologians as opposed to vocational committed servant oriented leaders.
- ix. Static religious life as opposed to fast changing world.
- x. Massive exodus of many Christians from traditional churches to new emerging churches.
- xi. Weak professional links between church leadership and society.
- xii. Religious radicalism

### **Opportunities:**

- i. Well established systems and structures with grass root networks.

- ii. Commitment to ecumenical fellowship such as All Africa conference of Churches, World council of Churches, National council of Churches
- iii. Church traditions rooted in apostolic succession.
- iv. Committed to Evangelization and discipleship of the world.
- v. Access to centres of influence such as educational centres, politics, health centres, centres of governance (African Union, IGAD, etc)
- vi. Tolerance and accommodation of others.

**Understanding global trends in areas of population growth, migration, human trafficking, climate change, secularism, radicalization and extremism etc.**  
**FEDIS/NICHOLAS**

**Equipping himself and relating to external world without losing focus:**

The office of the Bishop is a key office in the life of both church and society. It becomes imperative that the person holding the office appreciates the value of continuous learning and self improvement for personal growth and for the wellbeing of the church. The following areas require basic knowledge for self improvement.

- i. Deeper knowledge of scripture and with ability to expound on the same.
- ii. Basic skills in management and administration, for the purpose of implementing Diocesan strategic plan.
- iii. Communication skills; for the purpose of ensuring that flow of information is efficient and effective, delivered appropriately, precisely, with right language and targeting the right audience.
- iv. Interpersonal skills; learning how to relate and handle people appropriately. This requires adopting open door policy with ability to listen and respond to each case as it deserves.
- v. Financial management skills: Ability to read, analyze and interpret financial documents. This enhances stewardship, accountability and transparency within the Diocese.
- vi. Managerial skills: Ability to manage human resource, provide strategic directions towards implementing strategic plan, policy formulation, documentation and record keeping.
- vii. Networking skills: To ensure that the Diocese is adequately networked both within and without for access of resources and exchange of knowledge.
- viii. Pastoral care skills: Appreciating that we serve a fallen world and that those we serve need both physical and spiritual nurture for their personal well being.
- ix. Keeping healthy through medical check up, watching excessive weight and exercising.

**Empowering clergy as first line managers and leaders to engage effectively with the changing ministry context:**

An effective Bishop invests in his clergy appreciating that clergy are first line managers in the Diocese, in charge of parishes and resources. It is there imperative that all clergy are given equal attention in terms of empowerment and placement. The following are key factors to consider when addressing the plight of clergy.

- i. Auditing the gifting, talents and passions for each clergy and establishing their areas of interest.
- ii. Placing each clergy to serve in their area of their area of gifting and passion.
- iii. Encouraging clergy to diversify their further trainings into other ministry faculties. This creates balance and adequate human resourcing in the Diocese.
- iv. Equip clergy with ministry skills beyond their theological training. This helps them remain contemporary and relevant to the congregations.
- v. Equip clergy to develop appropriate parish managerial skills: How to manage and run a parish council, minute recording, documentation and filing, Pastoral care skills, primary mission and evangelism skills, human resource management skills, financial management skills, communication skills, interpersonal skills, networking skills etc.

### **Empowering laity to effectively engage and support ministry in the changing context:**

In the true sense of Church life and ministry, we cannot talk of church without laity coming into perspective. The laity constitutes ninety nine percent of church community and church life. They are gifted in very diverse ways as compared to the clergy; they are in business world, farming, technical and professional industry, teaching, legal practice and administration. The laity interacts with people church circles including those from other faiths. They relate with everyone in the market place irrespective of their affiliations, tribe, race and social status. The laity are always confronted with diverse issues including changing contours in the business world, technological world, politics, religion etc. They operate in a rather free socialized society, where they are exposed to various cultural worldviews, ideologies, and systems that shape their understanding of both religion and natural causes of life. The fact is therefore that each local church is resourced enough to turn around society if well harnessed and disciplined for Christ's mission. The laity must therefore be disciple and exposed to:

- i. Create Bible study for the laity for self edification and spiritual growth.
- ii. Identify the gifting and talents of laity such as teachers, doctors, architects, engineers, lawyers, quantity surveyors, plumbers, farmers, etc and empower them by creating environment to flourish and grow through service.
- iii. Train the laity to run and manage local church cell/life groups to encourage wider participation of many laity as much as you can.
- iv. Be deliberate in equipping the laity with knowledge and skills to preach during Sunday services.
- v. Encourage the laity to be involved in Church planting as they have zeal and passion to serve God.
- vi. Equip the laity with skills to carry out resource mapping in their local churches to ensure that each local church is resourced for mission.
- vii. Involve the laity in strategic committees and forums in the Diocese tapping into their rich knowledge base towards facilitating growth in the diocese.
- viii. Create systems and structures that boost confidence and trust among the laity for transparency and accountability purposes.
- ix. Teach a theology of stewardship to the laity, helping them to understand that they are the first line resource of the Church in all aspects of church life.

## **CHAPTER FOUR**

### **VISION SETTING: CASTING THE VISION;**

#### **BISHOP AS THE ENABLER/FACILITATOR IN DEVELOPING A CLEAR VISION/STRATEGIC PLAN FOR THE DIOCESE**

In any structured society, people invest their trust in a leader whom they believe that God empowers him/her to be the wisdom of the society. At all times unless in rear circumstances, they look up to him/her for leadership and strategic direction. It therefore goes without say that Anglican Church being a such structured society, the leadership of the Diocese is vested in the See of the Bishop who becomes both spiritual leader and a manager of all Diocesan affairs. In this noble role, the Bishop must discover that his role is basically to enable the wider Church carry out the mission mandate. Factors to consider creating enabling environment for holistic growth.

- i. First is to do self assessment and appreciate personal strength and weakness. This creates inner confidence and security, knowing where you are good as a leader and where you need other people to support you.
- ii. Second carry out a thorough audit of your clergy and establish each of their strength and weaknesses. This is critical during strategic placement for implementation of strategic goals.
- iii. Third, Carry out a thorough assessment of all the laity across the Diocese and develop a database for various professional and other skills required to facilitate growth in the Diocese.
- iv. Fourth, explore external relations and partnerships creating space for other significant stake holders' to become part of your ministry journey.
- v. Fifth, do a SWOT analysis to establish strength, weaknesses, opportunities and threats within the wider context of ministry.
- vi. Sixth, developing a clear practical and communicable strategy that appeals to the audience.
- vii. Seventh, break the strategy down into practical steps that allow all to participate starting from simple projects to complex ones.
- viii. Eighth, share your ideas starting with closest personnel and allow feedback loops and steadily communicate it to various groups, including brainstorming sessions until key stake holders naturally buy into it. This enables implementation of vision with fewer challenges but with already discerned gaps and how to address them along the way.
- ix. Ninth, after formulation of the vision and buy in by local stakeholders, share with your external stakeholders and give them time for feedback as a cooperate process towards achieving your dream.
- x. Tenth, empowering and giving space to Diocesan Boards and Committees to discharge their duties and responsibilities with clear accountability structures
- xi. Engage effectively with local, national and regional governments and nongovernmental agencies towards provision of wholesome service to humanity.
- xii. Effectively collaborate and network with International partners and communities to support ministry initiatives.

*Great leaders have big hearts to embrace objective critique, sharp criticisms, and open objections without getting side tracked but taking those criticisms into considerations as they moves forward.*

**b). Setting goals:**

Setting goals or targets sets the stage for clarity, cooperate ownership and mutual support in a team. Goal setting can be done quarterly, half year or annually, the main purpose to provide clear frame for implementation of strategic plan within defined goals and objectives for a particular period. Goal setting takes into consideration the following:

- i. First, vision and mission of the organization: How relevant are the goals to the vision and mission of the establishment?
- ii. Second, kind of human capacity to implement the set goals.
- iii. Third, key thematic programs, and how each programme relates to the wider vision.
- iv. Fourth,, specific activities to be carried out under each key objective
- v. Fifth, time frame allocated and reality checks on the possibility of accomplishing the set goals in time.
- vi. Sixth, Availability of resources, both human and financial to facilitate realization of the set goal.

*Exercise: In the groups of twos or threes, reflect on some of the goals you have set and how they are impacting on your Diocesan vision?*

**c). Develop mechanism for effective monitoring and evaluation of progress:**

**What is monitoring?**

Monitoring is the routine collection and analysis of information to track progress against set plans and check compliance to established standards. It helps identify trends and patterns, adapt strategies and inform decisions for project/programme management.

**Common types of monitoring**

**i). Results monitoring**

Tracks effects and impacts. This is where monitoring merges with evaluation to determine if the project/programme is on target towards its intended results (outputs, outcomes, impact) and whether there may be any unintended impact (positive or negative).

For example, a psychosocial project may monitor that its community activities achieve the outputs that contribute to community resilience and ability to recover from a disaster. Process (activity) monitoring tracks the use of inputs and resources, the progress of activities and the delivery of outputs. It examines how activities are delivered – the efficiency in time and resources. It is often conducted in conjunction with compliance monitoring and feeds into the evaluation of impact.

For example, a water and sanitation project may monitor that targeted households receive septic systems according to schedule.

**ii). Compliance monitoring**

Ensures compliance with donor regulations and expected results, grant and contract requirements, local governmental regulations and laws, and ethical standards.

For example, a shelter project may monitor that shelters adhere to agreed national and international safety standards in Construction.

**iii). Context (situation) monitoring**

Tracks the setting in which the project/programme operates, especially as it affects identified risks and assumptions, but also any unexpected considerations that may arise. It includes the field as well as the larger political, institutional, funding, and policy context that affect the project/programme.

For example, a project in a conflict-prone area may monitor potential fighting that could not only affect project success but endanger project staff and volunteers.

**iv). Beneficiary monitoring**

Tracks beneficiary perceptions of a project/programme. It includes beneficiary satisfaction or complaints with the project/programme, including their participation, treatment, access to resources and their overall experience of change. Sometimes referred to as beneficiary contact monitoring (BCM), it often includes a stakeholder complaints and feedback mechanism (see Section 2.2.8). It should take account of different population groups (see Section 1.9), as well as the perceptions of indirect beneficiaries (e.g. community members not directly receiving a good or service).

For example, a cash-for-work programme assisting community members after a natural disaster may monitor how they feel about the selection of programme participants, the payment of participants and the contribution the programme is making to the community (e.g. are these equitable?).

**v). Financial monitoring**

Accounts for costs by input and activity within predefined categories of expenditure. It is often conducted in conjunction with compliance and process monitoring.

For example, a livelihoods project implementing a series of micro-enterprises may monitor the money awarded and repaid, and ensure implementation is according to the budget and time frame.

**vi). Organizational monitoring**

Tracks the sustainability, institutional development and capacity building in the project/programme and with its partners. It is often done in conjunction with the monitoring processes of the larger, implementing organization.

For example, a National Society's headquarters may use organizational monitoring to track communication and collaboration in project implementation among its branches and chapters.

**What is evaluation?**

The IFRC's secretariat adopts the OECD/DAC definition of evaluation as "an assessment, as systematic and objective as possible, of an ongoing or completed project, programme or policy, its design, implementation and results. The aim is to determine the relevance and fulfilment of objectives, developmental efficiency, effectiveness, impact and sustainability. An evaluation should provide information that is credible and useful, enabling the incorporation of lessons learned into the decision-making process of both recipients and donors."



Evaluations involve identifying and reflecting upon the effects of what has been done, and judging their worth. Their findings allow project/programme managers, beneficiaries, partners, donors and other project/programme stakeholders to learn from the experience and improve future interventions.

Evaluation questions and the logframe

<u>Log frame objectives</u>	<u>Evaluation questions</u>	
<b>Goal</b>  <b>Outcome</b>	<u><b>Impact</b></u>  What changes did the project bring about?  Were there any unplanned or unintended changes?	<u><b>Sustainability</b></u>  Are the benefits likely to be maintained for an extended period after Assistance ends?
<b>Outputs</b>	<u><b>Effectiveness</b></u>  <u>Were the operation's objectives achieved?</u>  <u>Did the outputs lead to the intended outcomes?</u>	<u><b>Relevance</b></u>  Were the operation's objectives consistent with beneficiaries' needs and with Red Cross Red Crescent policies?
<b>Activities</b>  <b>Inputs</b>	<u><b>Efficiency</b></u>  Were stocks of items available on time and in the right quantities and quality?  Were activities implemented on schedule and within budget? • Were outputs delivered economically?	

## Summary of monitoring and evaluation process

- ❖ Identify the purpose and scope of the M&E system
- ❖ Plan for data collection and management
- ❖ Plan for data analysis
- ❖ Plan for information reporting and utilization
- ❖ Plan for M&E human resources and capacity building
- ❖ Prepare the M&E budget

### **d). Nurturing communication skills and mastering the language**

We have earlier in this manual talked about improving personal communication skills. The following factors are key towards nurturing and improving on personal communication skills.

#### **Defining communication**

The ability to convey information to another effectively and efficiently through the use of mutually understood signs, symbols, and semiotic rules. Conventionally we have verbal and none-verbal communications.

#### **The following are steps of effective communication.**

##### **1. Listening**

Being a good listener is one of the best ways to be a good communicator. No one likes communicating with someone who only cares about putting in her two cents and does not take the time to listen to the other person. If you're not a good listener, it's going to be hard to comprehend what you're being asked to do.

Take the time to **practice active listening**. Active listening involves paying close attention to what the other person is saying, asking clarifying questions, and rephrasing what the person says to ensure understanding ("So, what you're saying is..."). Through active listening, you can better understand what the other person is trying to say, and can respond appropriately.

##### **2. Nonverbal Communication**

**The body language:** eye contact, hand gestures, and tone of voice all color the message you are trying to convey. A relaxed, open stance (arms open, legs relaxed), and a friendly tone will make you appear approachable and will encourage others to speak openly with you.

**Eye contact:** Eye contact is also important; you want to look the person in the eye to demonstrate that you are focused on the person and the conversation (however, be sure not to stare at the person, which can make him or her uncomfortable).

Movable signals: Also, pay attention to other people's nonverbal signals while you are talking. Often, nonverbal signals convey how a person is really feeling. For example, if the person is not looking you in the eye, he or she might be uncomfortable or hiding the truth.

##### **3. Clarity and Concision**

Good verbal communication means saying just enough – don't talk too much or too little. Try to convey your message in as few words as possible. Say what you want clearly and directly, whether you're speaking to someone in person, on the phone, or via email. If you ramble on, your listener will either tune you out or will be unsure of exactly what you want.

Think about what you want to say before you say it; this will help you to avoid talking excessively and/or confusing your audience.

**4. Friendliness:** Through a friendly tone, a personal question, or simply a smile, you will encourage your coworkers to engage in open and honest communication with you. It's important to be nice and polite in all your workplace communications. This is important in both face-to-face and written communication. When you can, personalize your emails to coworkers and/or employees – a quick "I hope you all had a good weekend" at the start of an email can personalize a message and make the recipient feel more appreciated.

**5. Confidence:** It is important to be confident in your interactions with others. Confidence shows your colleagues that you believe in what you're saying and will follow through. Exuding confidence can be as simple as making eye contact or using a firm but friendly tone. Avoid making statements sound like questions. Of course, be careful not to sound arrogant or aggressive. Be sure you are always listening to and empathizing with the other person.

**6. Empathy:** Using phrases as simple as "I understand where you are coming from" demonstrate that you have been listening to the other person and respect their opinions. Even when you disagree with an employer, coworker, or employee, it is important for you to understand and respect their point of view.

**7. Open-Mindedness:** A good communicator should enter into any conversation with a flexible, open mind. Be open to listening to and understanding the other person's point of view, rather than simply getting your message across. By being willing to enter into a dialogue, even with people with whom you disagree, you will be able to have more honest, productive conversations.

**8. Respect:** People will be more open to communicating with you if you convey respect for them and their ideas. Simple actions like using a person's name, making eye contact, and actively listening when a person speaks will make the person feel appreciated. On the phone, avoid distractions and stay focused on the conversation.

Convey respect through email by taking the time to edit your message. If you send a sloppily written, confusing email, the recipient will think you do not respect her enough to think through your communication with her.

**9. Feedback:** Being able to appropriately give and receive feedback is an important communication skill. Managers and supervisors should continuously look for ways to provide employees with constructive feedback or receive feedback from them, be it through email, phone calls, or weekly status updates. Giving feedback involves giving praise as well – something as simple as saying "good job" or "thanks for taking care of that" to an employee can greatly increase motivation.

Similarly, you should be able to accept and even encourage, feedback from others. Listen to the feedback you are given, ask clarifying questions if you are unsure of the issue, and make efforts to implement the feedback.

## **10. Picking the Right Medium:**

An important communication skill is to simply know what form of communication to use. For example, some serious conversations (layoffs, changes in salary, etc.) are almost always best done in person.

You should also think about the person with whom you wish to speak, if they are a very busy person (such as your boss, perhaps), you might want to convey your message through email. People will appreciate your thoughtful means of communication and will be more likely to respond positively to you.

## **Other factors to consider towards improving communication at workplace**

### **1. Consider the Situation Before Taking Any Action**

Our emotions tempt us to make quick decisions based upon superficial evidence which may not reflect the true nature of the problem. The manager assumed that the poor appearance of the store was due to the employees' lack of effort or attention. He failed to consider that several store employees had been terminated due to the financial situation, while the store's workload remained the same. Each assistant manager was responsible for more areas with fewer people to do the work.

Furthermore, each assistant had been required to take a pay reduction due to the loss of the large customer, and each was concerned that the customer loss would slow their own promotion to store manager. Though not intended, their effort probably suffered due to their own worries.

### **2. Gather and Confirm Information Before Making a Decision**

We have a tendency to confuse symptoms with disease, and consequently treat the symptom rather than the underlying illness. Technology enables us to capture massive amounts of data and slice and dice it to make it appear any way we want. But data is a representation of the problem, not the problem itself. Observing the work of the assistants and talking and listening to them about the aspects of their job might have led to a different conclusion than the one the manager reached.

### **3. Focus on Problems, Not Personalities**

The manager's memo attacked the character of each assistant by implying they were lazy, derelict, or had betrayed him. The implications intensified the emotional context of the memo, overshadowing its factual content and purpose.

The assistants, in response, reacted with emotion without stopping to consider the validity of the facts or attempting to give the manager any explanations. Whenever dealing with any issue that might have emotional content, the "24-Hour Rule" should be in effect: Don't send any email, message, letter, memo, or report to others until you've had a day to reflect upon its content and are sure it communicates the facts and the tone you wish.

### **4. Manage Individuals, Not Groups**

The manager's memo was directed to everyone and no one. The lack of specificity enabled

each recipient to avoid personal responsibility, since each felt his own effort had met expectations. As a consequence, the memo failed to get the desired result and aggravated an already touchy work environment. Group communications are perfect for providing general information, education, and praise; however, they should not be used for individual direction or criticism. Remember, praise in public and criticize in private.

### **5. Meet Subordinates Face-to-Face**

The meaning and intent of written words without the context of a physical presence is often misunderstood, and can lead to confusion and conflict. There is no substitute for looking someone in the eye and seeing their reaction to your conversation to clarify content and assure comprehension and agreement.

Managers often hide behind memos and notes as if their subordinates were robots to be moved into place and programmed. However, successful leaders seek personable commitment and build bridges of trust, mutual respect, and shared experience. Be physically available and “walk the walk,” and let your people know you are with them through the good and the bad.

### **6. Assign Tasks Directly and Clearly**

People work best when they know what is expected of them. Good managers identify the goals and measures in simple, understandable terms, assign responsibility unequivocally, and confirm that the information is understood by those to whom it is directed. Good managers follow up and give corrective input to ensure that each of his subordinates is on the same page and working toward the same objective.

Managers should always remember that no employee takes a job with the expectation that he or she will be overlooked, ignored, or insignificant at work. Employees want to be liked and respected by their peers and proud of their employer. Management’s challenge is to maintain and further develop this employee enthusiasm and commitment, even during times of stress.

Mistakes are part of growing, and falling short and correcting the course are regular occurrences in business and in life. Dealing with subordinates the way you would wish to be dealt with in a similar situation is the best course any manager can take.

## **Communicating Effectively: The Employee**

My friend, the assistant manager, could also learn from this event. His reaction, though understandable, exacerbated the situation needlessly. As a consequence, he and the other assistants suffered from useless worry and wasted time and effort commiserating with each other about the perceived injustice they had experienced. This time and energy could have been better spent addressing the problems of the store and [improving customer service](#). While neither he nor the other assistants could affect the manager’s feelings that led to the memo, their response to it was within their control.

If you are placed in a similar situation, you should:

### **1. Never Personalize Criticism**

Whether you’re giving or receiving criticism, it should be based upon observed actions and results, not intent. It is impossible to know the motivations behind any activity, only the physical actions and outcome of the activity. As a consequence, criticism should be given and

accepted unemotionally, considered for its validity and pertinence, and implemented when action is justified.

In other words, don't be too sensitive or defensive when you receive feedback. Consider the information received as intended to get a different result, not a personal attack.

## **2. Understand the Situation**

In this case, the precipitating cause for the criticism was the physical condition and appearance of the store. At other times, constructive criticism is part of a regular [employee performance review](#), designed to give both parties feedback. Use both opportunities to build your relationship and get information. Use a review as an opportunity to receive and give intelligence that might otherwise be missed.

## **3. Be Understanding**

Whenever you receive what you consider to be an unjustified personal attack or criticism, recognize the source and their circumstances before jumping to a conclusion. Unfortunately, people have bad days, and they often respond by assailing others for little or no reason. When heads are cooler and pressures are less, contact the assailant to learn more about the problem and how you can be part of the solution. You may discover that the stimulus for the assault was an overreaction on the sender's part or had nothing to do with you or your work.

## **4. Learn From Your Mistakes**

Whatever the stage of your career, you can and should continue to learn. Over your working life, you'll work for and with superiors of varying capabilities and talents. Some you will remember because of their great leadership, while others you'll remember because they were such poor managers. Even the latter can teach you something.

In this case, my friend learned how he felt when unjustly accused of poor performance. Hopefully, he will remember his feelings before he makes the same mistakes with the people who report to him currently or in the future. Sometimes, the bad examples are more effective than the good.

## **Final word**

Management and leadership is a learned skill. Effective managers have experience on both sides of the spectrum, taking directions as well as giving them. And the success of a company is directly related to the skill of its managers and their ability to lead employees through difficult and testing times.

By analyzing and being thoughtful in your communications with both your subordinates and superiors, you can better learn how to lead in whatever position you have. In this way, you'll not only secure your future prospects to rise up your company's ranks, but you'll also create a more productive and better working environment for yourself and your colleagues.

**Exercise: What other effective communication tips can you suggest?**

### **e). Nurturing a consistent and systematic approach to addressing emerging issues.**

Someone said that there is nothing new in management and there is nothing that is a surprise. If this is true, then sound leadership need to be forward looking with anticipation of managing

and responding to any eventuality in the course of managing duty or responsibilities. To avoid managing high risks, the office of the Bishop and other related department must develop sufficient policies that address anticipated eventualities in the near future. The policy documents may include both standard documents and some might be situational. Importance of developing such policies is to safeguard governance, management and general staff from falling victims of emerging issues due to lack of sufficient policy or unpreparedness. Here samples of suggested documents any organization need to have to avoid gaps towards addressing of emerging issues.

1. Memorandum of articles and association
2. Organizational structures
3. Strategic plan
4. Human Resource policy
5. Accounting policy manual
6. International relations policy manual
7. Employment procedure and orientation policy
8. Child protection policy
9. Budget procedure policy
10. Financial management policies and procedure
11. Copyright procedure policy
12. Database policy manual
13. Finance office procedure and regulations policy
14. Information Technology policy
15. Job description policy
16. Marketing policy guidelines
17. Procurement and disposal procedure manual
18. Register of assets
19. Research and publicity policy
20. Anti-bribery and corruption policy
21. Anti-sexual abuse and molestation policy
22. Conflict of interest policy manual
23. Human trafficking migration policy

## CHAPTER FIVE

### CENTRALITY OF BISHOP'S CHARGE AS MINISTRY CHATTER:

#### IDEALLY THE BISHOPS CHARGE SHOULD AIM AT:

Identifying key ministry challenges facing the Diocese and outlining ways in which the Bishop will work with others to effectively engage with those challenges.

Bishop's charge acts like a compass setting out agenda in the broader but summarised way in the direction he would like the Diocese to go. Compass is useful in navigation, guiding the pilot or Captain of the ship to remain focused and on course. The pilot or Captain have to refer to it all the time, especially after either the plane leaves the port or the ship leaving the harbour. It is when the plane is high, 35,000 feet above sea level and thousands of kilometres away from the port of departure or when the ship is in the deep seas that the compass becomes more needed. One of the pre-requisite qualifications of any good pilot or Captain is to read and interpret the compass to avoid any eventuality of crashing in the wilderness or in the deep seas. The compass is not a gadget on the side which the pilot or captain may refer to when they want, it is built within the engineering system of either the plane or ship so that it becomes core function of navigation system.

#### Key components of a charge:

Salutation

- i. **Introduction:** Scanning the context. Highlighting key general issues of concern within the larger context of the Diocese or Province.
- ii. **Ministry focus:** Mission (promotion of primary evangelism and discipleship, sector ministries, Church planting, Bible study clubs, pastoral care etc)
- iii. **Youth and children ministry:** Making it a priority and ensuring that active programs are put in place to nurture youth and children for posterity of Christian mission.
- iv. **Social development:** Strengthening education, health, agriculture, Micro-banking-SACCOS, etc
- v. **Socio-political engagement:** Creating systems and structures that respond to political issues and negotiating for peace, harmony, tolerance, co-existence etc.
- vi. **Welfare:** Creation of system and structures that enhance general care of clergy and families, the laity and the wider society.
- vii. **Capacity building:** Making it a priority to enhance skills of clergy and other Diocesan officers for relevancy and effective delivery of services.
- viii. **Resource mapping:** Ensuring that clergy and lay officers of the Dioceses are engaged in resource mapping of available resources both within and without to facilitate the running and growth of the Diocese.
- ix. **Partnerships and networking:** Linking the Dioceses with potential partners for accompaniment in Diocesan undertakings.

*Exercise: To what extent does the Bishops charge reflect the broader interests and aspirations of the other stakeholders in the Diocese?*

*How often does Bishop's charge connect with Diocesan Strategic plan? Group discussion*



## CHAPTER SIX

### TEAM BUILDING: COMPARE THE JESUS MODEL

Team bonding or popularly known as Team Building, is art and a skill of maintaining harmony and freedom of self expression for each member of staff within organization without fear of victimization or intimidation. Team building brings people together by encouraging collaboration and teamwork. Fun activities that help people see each other in a different light allow them to connect in a different setting. People on your team are asked to think about the implications of these activities at their workplace.

#### **Jesus model:**

Christian ministry is effectively fulfilled through teamwork approach: Tapping into skills of such groups as: diocesan staff, clergy, Diocesan Boards and committees, leaders of sector ministries, lay professionals and external partners.

Jesus at the start of his ministry was clear that his time was limited; he had only three years to accomplish his mission and return to his father. He therefore needed men who would ably take over and continue with task of mission along after him. He formed a team of twelve disciples who he spent time imparting both knowledge and skills Mark 3: 1-13 Jesus called the twelve to prepare them for worldwide ministry. Though he was the master teacher and Lord, he identified with his discipleship in every situation. He suffered hunger together with them xxxx. He faced storms and challenges of life together with the twelve xxxxxx. He ministered together with them xxxxxx and gave them equal opportunities to minister on their own xxxxxx. He reflected on ministry issues together with the disciples xxxxxx. He mentored each one of them either at a personal level, small groups or large groups. Xxxxxx. Christ established a circular model of leadership that demystified hierarchy and beauracasy.

#### **The need for team building:**

One of the most powerful reasons for team building is to get results. One of the organization accused of poor team building skills is Church. We are stuck in hierarchical towers and cocooned in our positions to an extent that we remain strangers to each other rest of life as colleagues. The ideology of “three houses” has undermined importance of team building. The Bishop is isolated and treated preferentially at all times denying him time as a leader to get to know his staff in this case, clergy. Clergy relate to each other with caution to an extent that there is freedom of expression, some fearing to be victimized. The laity on the extreme end hold both Bishop and clergy in high regard with unrealistic expectations. This understanding of leadership and ministry has created barriers and eventually nurtured a culture of hypocrisy within the church. Many Christians mistake fear for respect.

There must be an intentional and purposeful strategy through a series of planned team bonding events that are fun and motivational, teams build skills like communication, planning, problem-solving and conflict resolution. Team bonding ideas that work help facilitate long term team building through fostering genuine connections, deeper discussions and processing.

**Suggested reasons for team building:** Networking, socializing, and getting to know each other better: It is always assumed that by people working in the same office or sharing space at place of work become natural friends. This is not true. Official relationships are different from friendship.

Friendship goes beyond professional collegiality to level of sharing personal feelings, emotions, welfare challenges etc. This is usually achieved through Socializing and making friends in the workplace through either organized events or natural free environment promoted through frequent visits, sharing of meals, retreats, playing common games etc. one of the best ways to increase productivity in the office or workplace is through teambuilding events. Not only does it increase morale in the office, it also allows for the office to work better solving everyday workplace issues.

## **2. Teamwork and boosting team performance.**

Team bonding activities also improve workplace projects that involve teamwork. After completing team building activities together, Bishop, clergy and Evangelists better understand each other's strengths, weaknesses, and interests. This understanding helps them work even better together on future progress of church projects or ministry initiatives.

## **3. Competition and bragging rights.**

One of the deterrent factors of poor productivity is negative competition and bragging over self achieved projects. Team building helps individuals to appreciate that no single person can achieve it alone. Each staff learns to channel their energy and skills towards common goal for the purpose of achieving maximally.

## **4. Celebration, team spirit, fun, and motivation.**

After any sports team wins a major championship, they celebrate and have fun. This motivates them to want to win even more. This same culture need to be nurtured within church circles. Individual clergy or even laity that performs well in the church need to be recognized and celebrated during important occasions when gathering for worship. This makes people to appreciate that their efforts as individuals is affirmed and recognized.

## **5. Collaboration and the fostering of innovation and creativity.**

People tend to have a larger imagination when they are around people others. They gather courage and share imaginary ideas that end up revolutionizing the outlook of the organization. They even work better if they are the ones given freedom to implement the ideas.

## **6. Communication and working better together.**

To no surprise, communication and working better together is the top reason why people choose team building. Everybody wants a friendly work environment, where people are comfortable and happy to talk to and work with anyone.

Of the best reasons for team building is that the activities actually work to accomplish improved communication. A successful team building activity will surely mean a more comfortable, successful workplace environment for any company, large or small.

Exercise: Can you add to this list of reasons to implement team bonding ideas and activities? What kind of results have you seen at work?

## CHAPTER SEVEN

### MAINTAINING A POSITIVE IMAGE OF THE DIOCESE IN SOCIETY

**Horizontal:** Horizontally the Bishop has responsibility to nurture and maintain healthy relationships with - Fellow bishops, Clergy, lay readers, evangelists, Parishioners, local community. This is because the Bishop relies entirely on these established institutions to offer effective ministry.

**Vertical partnerships:** - Vertically the Bishop has responsibility to nurture healthy relationships with- Mission agencies, development partners (local, national, international and national government and media as resource partners to facilitate both spiritual and social development in the diocese. There is need therefore to put a clear policy framework in place to create environment for constructive engagement.

#### **Personal presentation (Bishop, clergy and laity)**

The Bishop and clergy are the leaders per excellence as far as Church leadership is concerned. They first and foremost supposed to be conversant and familiar with general procedures and policies of the church. In this case, personal appearance is very important. Before people hear and learn from you, they first make impression of your outward grooming. The general rule is that a church leader needs to be moderate in dressing.

#### **Transparency/accountability:**

Transparency and accountability is key to a leadership that is trustworthy and responsible for both human and material resources its care. It requires a well elaborate system at both management and governance levels. It should be managed in a manner that it can be audited by both local and international agencies. The issues that transparency and accountability is concerned with are like management of funds not just at Diocesan level but parish and local church. Is there agreed system of receiving, documenting and accounting for the funds? How is information shared, to who and what is it for?

#### **Cultivating a positive working relationship with the media:**

Media has become increasingly the most powerful means of communication. It is a platform for publicity and networking for any relevant organization. From e-mails, WhatsApp, Skype, text messaging, to television, news paper, newsletters, magazines etc. How conversant is the Church leadership with these various forms of communication? Getting to know relevant media networks, establishing effective communication office that facilitates and supports Bishop in communication is crucial component of effective leadership in the modern society.

#### **Leading by example:**

Effective leadership require that a leader develops practical traits that makes him more of a model leader rather than just filling position. Leadership can be interpreted as influence: Meaning of influence.

#### **Leadership is about influence:**

<b>I</b>	<b>Integrity:</b>	Doing things right no matter what
<b>N</b>	<b>Nurture:</b>	Nurturing your flowers to take over after you have left.

<b>F</b>	<b>Faith:</b>	Having faith in your followers and trusting them.
<b>L</b>	<b>Listen:</b>	Having a listening ear and tapping into the wisdom of your followers.
<b>U</b>	<b>Understanding:</b>	Having understanding heart and discerning both positive and negative experiences of your followers
<b>E</b>	<b>Emotional intelligent:</b>	Making sound judgement and being sensitive to situations your followers are going through
<b>N</b>	<b>Navigation:</b>	Navigating your followers through trouble and giving them hope.
<b>C</b>	<b>Communication:</b>	Communicating right and relevant information and being precise
<b>E</b>	<b>Exemplary:</b>	Being a role model in all your undertakings including accepting mistakes.

### **Modelling Christian values of generosity, compassion, care for the marginalised and vulnerable:**

Matthew 25: 30-41 Jesus provides a framework for generosity. This is in acknowledgement that God's mercy and grace is revealed through those whom God has called to be agents of his kingdom values. Generosity is the outward gesture from the inner grace, love and compassion that God has bestowed upon human beings share God's providence and blessings. For church leaders, this is a demanding area of our personal stewardship of both the gospel and material possessions that God has given us. Using a chemistry metaphor, demonstration of generosity, compassion, care for the marginalized and vulnerable is being the open litmus paper Christian look at to see the catalytic reagent of God's true gospel not just proclaimed in words but lived out in action.

*Exercise: If Christians were asked to describe the four values in your life, what would be their response? Are there programs set in the Diocese that practical demonstrate the four values? Please share with one another in groups of two or threes.*

### **Care for creation:**

#### **Appreciating both negative and positive feedback.**

Feedback loops are important in life and any leader must be vulnerable to receiving and appreciating them. Jesus stopped and enquired from his disciples who people said he was?xxxxxx On another occasion, they openly called him Belzebub xxxxxxx. Nehemiah faced the same by being despised by Sanbalat and Tobias xxxxx. Under normal circumstance, people who appear to be negative about your leadership help you to sharpen your focus more than people who praise all the time. It is advisable that objective leadership deliberately establishes feedback loop mechanism rather than handling them as they emerge. Strategic feedback loops should include reflections on (i). Church growth (Numerical, spiritual depth, Financial and development). (ii). Stewardship, etc

**Exercise: Can we suggest some of ways to receive feedback loops?**

## **Chapter Eight: Strategies for Church Renewal: Towards building a healthy church**

Church growth- theology, principles and strategies: Understanding the process of healthy church concept.

### **Rational:**

Paul in 1 Corinthians 6:19-20 reminds us that our bodies are the temple of the Holy Spirit. In other words, Paul attempts in his theology to put emphasis on individual personal relationship with God and fellow human beings as foundational to a healthy life. The fact that Holy Spirit, God Himself coming and dwelling in believers is significant and empowering to enable believers live a productive life that glorifies God.

In 1<sup>st</sup> Corinthians 12: 12-31 Paul continues to build on the theology of healthy body by emphasizing on the significance of each part of the body and the need to be in proper functioning state in order to be of help to each other. He points out that each part needs one another for survival and for complete healthiness. *The World Health Organization (WHO) defined human health in its broader sense in its 1948 constitution as state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity.* From our perspective this definition is lacking one key fundamental aspect to complete health state of a human being. This is Spiritual component. To be healthy does not just take into consideration complete physical, mental, and social well-being without anchoring it in the fact that human being are made up of Soul, mind and body.

The African worldview appreciated a reality of human life being directly controlled by supreme divine powers that humanity depends on for living. Right from morning to evening, all activities were controlled by the divine power beyond man's control. Human relationships and all their dealings with one another were determined by how well they related to the supreme deity. Relationships ranged from family ties, religious, political, economic, sickness and disease, etc.

Health on the other hand has to do with how humanity handles environment: the social well-being as WHO puts it. The late Professor Wangare Mathai concluded that Nature is divine and imperative to human survival, if miss-handled, it is cruel and unforgiving. It is therefore vital that as we look at the Mission of the Church to the world, concern for nurturing a health church in her mission mandate becomes the main focus of our mission delivery and indicator that we are on the right track.

In Romans 12: 1-2 Paul addresses three key factors that determine healthiness of any believer. (i). Offering of our bodies as living sacrifices to God, which is a true act of worship. This first key factor connects with his argument in 1<sup>st</sup> Corinthians 6: 19-20 where he reminds believers that their bodies are temples of the Holy Spirit. A healthy believer must be one whose sole responsibility is to worship and serve God in all aspects of life. This is priority to Christian calling into the world. (ii). Not conforming to the patterns of the world. The usage of the term "world" refers to any act that is contrary to God's will. Acts that are directed to self gratification, opposed to acts that seek to glorify God. Such people are sick spiritually with deprived moral acts that blaspheme God but also interfere with social order. Believers who are spiritually healthy obediently follow God's leading in all their undertakings. (iii). To be transformed or completely changed by renewal of personal mind. The usage of the term Renewing of mind is in continuous present tense, means that it is an ongoing process and not an event. It is a state of transformed mind set, positively focusing on progressive acts that

glorify God. If three issues addressed by Paul become part and parcel of believers daily living, the natural response to is top work towards restoring order in society.

### **Conclusion:**

The Church is called to live, work and serve God in a deprived, corrupt, tribalized, ethnisized, racialized, greedy, romanticized, with serious vices that have resulted into political and economic sabotage thus leading to weak systemic structures that have contributed to civil unrest, wars, tribal clashes, moral depravity, hence, wrong societal values that have left humanity at the brink of collapsing. The assumption of this theory and theology is that the church in its current state is struggling to effectively respond to God's cultural mission mandate of wholesome living.

It is the issues above that have deeply informed development of this discipleship approach, beginning to interrogate the status of the church in its current state of being and doing, in relation to its primary calling as a missionary movement. The process is p

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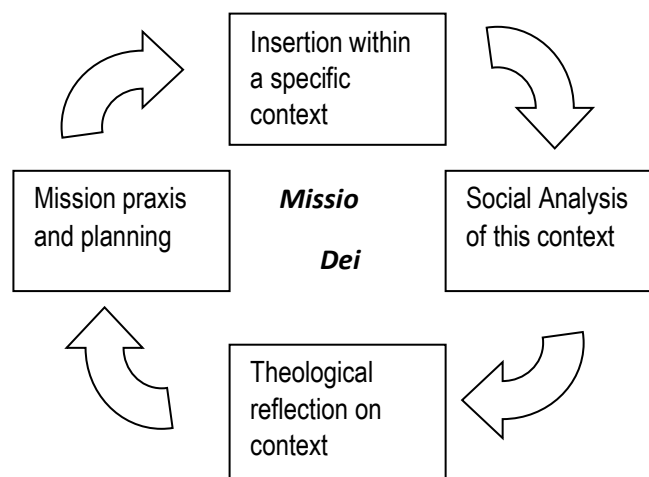
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### **Conclusion:**

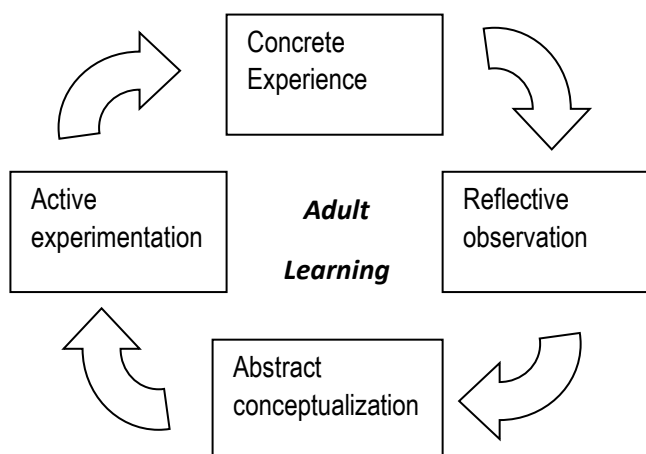
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**The model adopts a reflected in a pastoral cycle which has the *Missio Dei* at its center:**



**The pastoral cycle is itself a development of principles of adult learning outlined below:**



**Point of entry:**

The process begins by empowering Bishops, clergy and laity in a self discovery process towards exploring traits and attributes of a healthy church. The survival and strategic focus of any organization depends heavily on the kind of leadership provided. In the case of the Church, ecclesiastical leadership is imperative to the survival and relevancy of either local Parish or Diocese. The indicator of a healthy church therefore is measured by the degree of healthiness of leadership offered thus resulting into a health congregation that is rooted in a context carrying out healthy missions that lead to productive life that glorifies God.

**Appendix 1. Healthy church framework diagram: EQUIPPING LEADERS/PARISHIONERS TO MODEL CHRIST-LIKE LIFESTYLE**

**Indicators of a healthy church:**

**Key aspects of Intentional discipleship process towards nurturing a health church:**

AREAS OF FOCUS	STATUS
<b>Pastoral Care</b>	<ol style="list-style-type: none"> <li>1. Is there visitation itinerary in the parish</li> <li>2. Does the priest respond promptly to calls from members? If yes rate his/her</li> <li>3. How often are you visited by the member priest pastoral team cell member</li> <li>4. Are there other pastoral care structures other than being visited by the priest?</li> <li>5. Do you visit the priest?</li> <li>6. Is the priest appreciated? If yes how often.....</li> <li>7. Rate pastoral care in your parish?</li> </ol>



	<ol style="list-style-type: none"> <li>8. Do members of the local church appreciate each other?</li> <li>9. How often does the church go on social visits to members?</li> <li>10. How often does the Church visit the sick?</li> <li>11. Is there an efficient counseling unit in the church?</li> <li>12. Does the church have a regulator program to help the poor?</li> <li>13. Do we have a program to support the poor, widows, orphans and aged?</li> <li>14. How often do we reach out to schools, colleges and universities? Is there any structured program that fulfills this role?</li> <li>15. How do we reach out to our communities through sports, art and music?</li> <li>16. Do we pay attention to families that are not married, single, divorced and courtship?</li> </ol>
<b>Outreach/mission</b>	<ol style="list-style-type: none"> <li>1. Is there plan for mission/outreach?</li> <li>2. How well is your church known in the community</li> <li>3. Is the church actively involved in the community</li> <li>4. Does the church develop a budget for mission/outreach?</li> <li>5. Is there a mission/outreach team in the church?</li> <li>6. How are Church members involved in activities of Evangelism and discipleship?</li> <li>7. Does your Church collaborate with other Churches towards evangelizing communities?</li> <li>8. How often do we go out for evangelism?</li> <li>9. How often do we hold seminars, workshops, conferences, revival meetings for spiritual growth?</li> <li>10. Do we have a budget for evangelistic activities?</li> <li>11. Do we have an evangelism team?</li> <li>12. Do we have a structured plan for church planting?</li> <li>13. Do we have training for evangelists?</li> </ol>
<b>Discipleship</b>	<ol style="list-style-type: none"> <li>1. Do you think the teachings/preaching receiving in the church in preparing you for a holistic Christian life?</li> <li>2. How is mentoring process in your church? Do you have a mentor?</li> <li>3. Have you realized your potential in the church?</li> <li>4. Are you confident in sharing the Good news with others? What sources has the church used to equip you for this role?</li> <li>5. What are some of cultural practices that have changed your life?</li> <li>6. Do you have opportunities to serve the church? Indicate?</li> <li>7. How well is discipleship program structured to empower individual members for healthy living?</li> <li>8. Do you know your spiritual gifts and how to use it/them to build the church?</li> </ol>

	<ol style="list-style-type: none"> <li>9. Is there an active children ministry? Is there a budget to address both youth and children activities to empower them for healthy living?</li> <li>10. Do we have teens and youth program to engage teens and youth towards healthy living? Is there a budget to demonstrate?</li> <li>11. Is the church clear on her goal's and focus on achieving them?</li> <li>12. How structured is our teaching in the church? Is it thematic, topical or seasonal?</li> <li>13. How structured are our Bible studies?</li> <li>14. Do we have a school for catechists and evangelists?</li> <li>15. Do you have life groups? How effective are they managed?</li> <li>16. How often do we take audit of our spiritual growth?</li> <li>17. How have members owned and involved in realizing annual plans and targets?</li> </ol>
<b>Service to God through his People/Social action</b>	<ol style="list-style-type: none"> <li>1. Are there programmes towards meeting the needs of the community in which the church exist?</li> <li>2. Do you feel part of the church/Parish?</li> <li>3. Are members encouraged to help each other in difficult times.</li> <li>4. Do you think we are united in the church?</li> <li>5. Is my church friendly? If yes rate it.....</li> <li>6. How intentional are we on initiating social programs like support of orphans, elderly, the poor, vulnerable children and youth, widows/widowers, initiation of technical schools etc?</li> </ol>
<b>Leadership Development</b>	<ol style="list-style-type: none"> <li>1. Does the church have a clear strategic plan or work plan understood by all members?</li> <li>2. How often does church leadership change roles and responsibilities?</li> <li>3. Are there programmes in place to help you take up Leadership roles? In the Church? Specify</li> <li>4. Are you happy with the leadership style of the priest? If yes rate him/her....</li> <li>5. Are the leaders in the church friendly? (priest, group leaders, P.C.C members etc)</li> <li>6. Are conflicts handled well in the church?</li> <li>7. Is there times for important decision to be tabled for general discussion.</li> <li>8. Does the leadership exhibit Godly leadership examples?</li> <li>9. Is the Priest trustworthy?</li> <li>10. Do you think the Priest is a model for your Christian Life?</li> <li>11. Do you have confidence in your Priest? If yes in which areas.</li> </ol>

	<p>12. Does the church encourage shared leadership? Such as wardens, clergy, PCC members, Guild leaders, Cell Group leaders, ushers, Sunday School teachers</p> <p>13. Does the church empower or train the gifted lay faithful?</p> <p>14. How does the leadership ensure teamwork in service to God by all the faithful?</p> <p>15. Does the church have clear annual plans and targets?</p> <p>16. Is the property of the church kept well? Inventory, tithe deeds, church plot fenced and maintained?</p> <p>17. Do leaders account regularly to the church members? Annual reports/audits</p> <p>18. Does the church plan and invest for the future? Planning and investment committee</p> <p>19. Does every local church have bank accounts?</p>
<b>Worship</b>	<p>1. How do you see the length of the service?</p> <p>2. Does our service meet the needs of the new generation( the target audience on the children and youth)</p> <p>3. Is the laity involved in the church service?</p> <p>4. Does the service meet my expectation?</p> <p>5. How often do you attend church service?</p> <p>6. How contextual is our worship</p> <p>7. How impactful and relevant are sermons in the church?</p> <p>8. How effective is the singing ministry in the church?</p> <p>9. Do we have a structured prayer ministry? Such as intercession team. Must learn the language dress world view</p> <p>10. Is our worship culturally appropriate</p> <p>11. Is the church passionate about giving</p> <p>12. How well do we manage time</p> <p>13. How appropriate is our liturgy.</p>
<b>Hospitality and social welfare</b>	<p>1. How friendly is the pastorate?</p> <p>2. Is church environment welcoming or repulsive. Eg. How are new members welcomed?</p> <p>3. How are we organized for worship on a Sunday morning or any other time we are holding mass?</p> <p>4. How do we take care for the elderly, and children?</p> <p>5. How is the local church involved in the welfare of the poor and marginalized in society?</p> <p>6. How are members of the Church equipped to respond to societal socio-economic and spiritual issues? Do we have an intentional program for preparing believers for it?</p> <p>7. How often do we eat together?</p> <p>8. How structured and equipped is the ushering team?</p> <p>9. How friendly are we to the community?</p> <p>10. How do we build a healthy relationship among members and also with the community?</p>

<b>Guilds and Societies</b>	<ol style="list-style-type: none"> <li>1. How active is the Men's ministry?</li> <li>2. How active are the various Women's ministries? Such as Shepherd, May, Women's fellowships, Mothers Union etc.</li> <li>3. How active is the Children's ministry? (Sunday School)</li> <li>4. How active is the Teens Ministry?</li> <li>5. How active is the Youth Ministry?</li> <li>6. How active is the Young Adults and Adults Ministry?</li> <li>7. How active are special ministries such as ministries to the disabled, hawkers, deaf, taxi drivers, okada, ghetto boys?</li> </ol>
<b>RESOURCE MAPPING</b>	<ol style="list-style-type: none"> <li>1. How effectively have we audited our human resource? For instance: <ul style="list-style-type: none"> <li>• Number of medical doctors</li> <li>• Number of nurses</li> <li>• Number of teachers</li> <li>• Number of Plumbers</li> <li>• Number of Lawyers etc</li> </ul> <ol style="list-style-type: none"> <li>a. What kind of natural resources do we have? For instance land, rivers, farms, minerals etc</li> </ol> </li> <li>2. What kind of network or partnership have you created with other churches, governmental and non-governmental agencies</li> <li>3. Do we have projects to increase income for the church and members?</li> <li>4. Data to inform strategy for mission <ol style="list-style-type: none"> <li>b. Also informs management and deployment of resources</li> </ol> </li> </ol>

### **GENERAL PRINCIPLES OR CHARACTERISTICS ON GROWING A HEALTHY CHURCH**

<b>LEVEL 1</b>	<b>How I Relate to God</b>
<b>GOD'S EMPOWERING PRESENCE</b>	<ul style="list-style-type: none"> <li>• An Outward Focus</li> <li>• Wise Administration and Accountability</li> <li>• Networking with the Body of Christ</li> <li>• Stewardship and Generosity</li> </ul>
	Actively seeks the Holy Spirit's direction and empowerment for its daily life and ministry (Romans 8:16, "The Spirit himself testifies with our spirit that we are God's children").
God exalting worship	Gathers regularly as the local expression of the body of Christ to worship God in ways that engage the heart, mind, soul, and strength of the people (John 4:23, "Yet a time is coming and has now come when the true worshipers will worship the Father

	in spirit and truth, for they are the kind of worshipers the Father seeks").
Spiritual disciplines	<p>Provides training, models, and resources for members of all ages to develop their daily spiritual disciplines (James 3:17, "But the wisdom that comes from heaven is first of all pure, then peace loving, considerate, submissive, full of mercy and good fruit, impartial and sincere").</p> <ul style="list-style-type: none"> <li>• Regular fellowship through <i>life groups</i></li> <li>• Prayer life,</li> <li>• Reading of God's word</li> <li>• Love and caring</li> <li>• Compassion</li> </ul>
<b>LEVEL 2</b>	<b>How I Relate with My Church and Family</b>
Learning and growing in Community	Encourages believers to grow in their walks with God and with one another in the context of a safe, affirming environment (Romans 14:19, "Let us therefore make every effort to do what leads to peace and to mutual edification").
A Commitment to Loving and Caring Relationships	Intentional in its efforts to build loving, caring relationships within families, between members, and within the community they serve (I John 3:16, "This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers").
Servant-Leadership Development	Intentionally identifies and develops individuals whom God has called and given the gift of leadership and challenges them to become servant-leaders (Ephesians 4:16, "From Him (Christ) the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work").
<b>LEVEL 3</b>	<b>How My Church Ministers and Manages</b>
An outward focus	Intentionally places high priority on communicating the truth of Jesus and demonstrating the love of Jesus to those outside the faith (Luke 19:10, "For the Son of Man came to seek and to save what was lost"). Seeks to empower every member of the local church become a witness of Jesus Christ through words and action
Wise administration and accountability	Intentionally utilizes appropriate facilities, equipment, and systems to provide maximum support for the growth and development of its ministries (Luke 16:11, "So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches?").
Networking with the body of Christ	Intentionally reaches out to others in the body of Christ for collaboration, resource sharing, learning opportunities, and united celebrations of worship (John 17:23, "May they (the church) be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me").
Stewardship and generosity	Intentionally teaches its members that they are stewards of their God-given resources and challenges them to sacrificial generosity in sharing with others (2 Corinthians 9:6,

	"Remember this: whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously").
Conclusion	<ol style="list-style-type: none"> <li>1. Do you think there is an area that the church is doing well? If yes specify</li> <li>2. What do you think when given the chance you will change in the church.....</li> <li>3. Do you think we can improve upon our mission work in the community? If yes please state a number of ways this can happen.</li> </ol>
<b>Assignment for CAPA</b>	<b><i>How do we integrate Healthy Church philosophy to CAPA strategic areas of focus?</i></b>

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An outward focus	Intentionally places high priority on communicating the truth of Jesus and demonstrating the love of Jesus to those outside the faith (Luke 19:10, "For the Son of Man came to seek and to save what was lost"). Seeks to empower every member of the local church become a witness of Jesus Christ through words and action
Wise administration and accountability	Intentionally utilizes appropriate facilities, equipment, and systems to provide maximum support for the growth and development of its ministries (Luke 16:11, "So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches?").
Networking with the body of Christ	Intentionally reaches out to others in the body of Christ for collaboration, resource sharing, learning opportunities, and united celebrations of worship (John 17:23, "May they (the church) be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me").
Stewardship and generosity	Intentionally teaches its members that they are stewards of their God-given resources and challenges them to sacrificial generosity in sharing with others (2 Corinthians 9:6, "Remember this: whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously").

## ii. Centrality of Mission outreach and discipleship through local churches:

Multiplication Principle: Facilitating Church growth:

In his theology of church growth and expansionism of God's kingdom, Christ did not command his disciples/apostles to go and plant churches. All the four gospels and the books of Acts lead to the fact that Christ commanded the disciples to go and do the following: Matthew 28: 16-20 Make disciples of all nations; Mark 16: 15-18 preach the gospel to all creation call them to repentance of sin; Luke 24: 46-47 ensure that the gospel is preached and taught to the ends of the earth; John 20: 21 obediently follow the command of walking in Jesus' footsteps, "As the Father has sent me, so I send you; and Acts 1: 8 the command was to be Christ's witnesses starting from Jerusalem, Judea, Samaria and then the ends of the earth. This was to be accomplished through the in filling and empowerment of the Holy Spirit. All this was to be achieved through life of witness and manifesting Christ's works in believer's lives.

The apostle Paul, who latter pursued this command to the letter, did not originally have the idea of planting churches as he went about preaching the gospel, but rather faithfully focused on discipleship and mentoring those who came to the faith.

The concept of forming house churches was necessitated by the fact that the new believers in Christ could not be accepted in the Jewish synagogue way of worship. The newly founded structure of meeting in small groups was basically for prayer, reading scripture, teachings/instructions, and accountability. It was after establishing several small believers

groups that came to be officially known as churches; purely formed out of small units of believers who desired to grow in the newly founded faith in Christ.

**Objective:** The main purpose of studying this subject is to explore together a theology of discipleship as foundational to church planting hence church growth. We shall look at three broad topics: Multiplication principle, Church growth and Leading local church through life groups/cell groups.

### **Topic 1: Multiplication principle:**

#### **Main points of emphasis:**

- *Maturity:* Disciples who have gone the full cycle of training and are commissioned to be makers of other disciples
- *Winning:* The act of primary evangelism is central to the fulfillment of the Great Commission.
- *Establishing:* Process of moving young believer from converts to Disciples. Starting the journey of walking with Christ.
- *Equipping:* Moving Disciples from followers to laborers
- *Multiplying:* Moving people from being laborers to leaders

#### **Outcomes of this course:**

- That all participants will acquire skills of how to equip new believers into mature disciples of Christ.
- To transform each believer into a disciple leader to reach out to many other believers

#### **Background:**

The principle of equipping aims at enabling disciples attain spiritual maturity and skills that enables them to become effective ambassadors of Christ in the world. It ensures that there is continuous none chain for producing disciples.

God's **Vision and Strategy** for the World: humanity being partners with him in establishing his kingdom on earth. Genesis 1: 28 John 3:16; 2 Peter 3:9; Revelation 7:9

The greatest challenge for reproduction of ministry comes from the challenge of reproducing LEADERS. *Dwight Smith, SCPI*

#### ***Christ provides a great example of reproducing leaders FOR MINISTRY:***

*Christ's ministry on earth lasted about three (3) years. He ministered publicly for over a year before calling the 12 to "be with him". The time He was with the 12 disciples was between 18 – 24 months. After commissioning, and with the power of the Holy Spirit, they turned the world upside down in the next 30-40 years. (Dann Spader)*

**WHAT** did Christ do in His leadership training process?

**HOW** did He take 12 men, from many different backgrounds, and turn them into effective leaders?



Jesus' **PLAN** for Discipleship/Leadership Development.

Great Commission has been accepted as the last and most important command Jesus gave to his disciples/apostles before ascending to heaven. It is found in Matthew 28: 18-20; Mark 16: 14-18; Luke 24: 27, John 20: 21 and Acts 1:8. For the purpose of this course we shall focus mainly on Matthew 28: 18-20 as foundational scripture.

### ***I. Understanding the Great Commission:***

***Exercise: Turn to each other and in two minutes discuss personal understanding of Great Commission?***

(i). The Great Commission is not an isolated command arbitrarily imposed upon Christianity; it is rather the logical summary and a natural outflow of the character of a missionary God who is revealed in scripture as self-giving for missionary purpose; reaching out to the lost humanity.

(ii). The Great Commission does not make Christianity as a missionary religion. Christianity is in itself naturally missionary and therefore making Christian believers prompted by the Holy Spirit to become an outgoing and witnessing community.

(iii). The Great Commission therefore becomes the ultimate goal as to why Christ died and resurrected. All the four Gospels and the Book of Acts uniquely points to the fact that Christ was a missionary Messiah with a world agenda on his heart.

***Exercise: WHY are you in ministry? What motivates you to do what you do?***

Take a few moments to reflect on this. Write 3 – 4 reasons below.

Turn to the person next to you and each of you shares two reasons. Then we will hear some responses from the large group.

You get to pick one scripture below and identify from each verse reasons – that gives the Body of Christ its Motivation and Mission on earth. Some key scriptures that give the Church its Motivation and Mission on earth:

Think of a non-spiritual example from everyday life where you see or experience the power of multiplication in a practical way. Turn to your neighbor and share. Think of a profession where people are trained to multiply clients and not addition? (Insurance companies).

Reading scripture, what is your understanding of God's **VISION** for the World?

Read John 3:16; 2 Peter 3:9; Revelation 7:9 and identify key points in God's missionary economy?

God's **STRATEGY** for the Church to reach the world: Gen 1:28; Luke 24: 47

Let's look at one in particular passage that points to the Mission of believers. Matthew 28: 16-20

***“All authority have been given to ME in heaven and on earth. Therefore Go—going make disciples of all nations, baptizing them into the name of the Father and the Son and the Holy Spirit, teaching them to obey all that I have commended you; and lo I am with you all the days, even to the end of the age”***

*i. Turn to the passage. Someone read it aloud for us.*

ii. At your tables, identify the four commands that we find in this well-known and imperative commission from Christ. Write them in the left column of the table.

The greatest challenge for reproduction of ministry comes from the challenge of reproducing **LEADERS**. *Dwight Smith, SCPI*

*Failure of discipling results into SECULARISED leaders in the church: Richard Mayabi*

Christ provides a great example of reproducing leaders FOR MINISTRY:

Christ's ministry on earth lasted about three (3) years. He ministered publicly for over a year before calling the 12 to "be with him". The time He was with the 12 disciples was between 18 – 24 months. After commissioning, and with the power of the Holy Spirit, they turned the world upside down in the next 30-40 years. (*Dann Spader, "*

**In your table groups, respond to this question:**

- **What truths are illustrated from the amount of time Christ spent with his disciples? What can we apply from the above statements?**
- **WHAT** did Christ do in His leadership training process?
- **HOW** did He take 12 men, from many different backgrounds, and turn them into effective leaders?

Jesus' **PLAN** for Discipleship/Leadership Development

Jesus adopted four key principles: Evangelism, Establishment, Equipping, and Multiplication for preparing believers into effective disciples.

Reference	Key Phrase	KEY PHASE	Changed From	Changed To
Jn. 1:35-51	"Come...and see"	<b>EVANGELISM</b>	<i>Unbelievers</i>	<i>Believers</i>
Mt. 4:18-22; Mk 1:16-20	"Follow Me"	<b>ESTABLISHING</b>	<i>Believers</i>	<i>Disciples</i>

Mk 3:13-19	"...with Him"	<b>EQUIPPING</b>	<i>Disciples</i>	<i>Ministers (Laborers)</i>
Jn. 20:21	"I am sending you"	<b>MULTIPLYING</b>	<i>Ministers</i>	<i>Leaders</i>

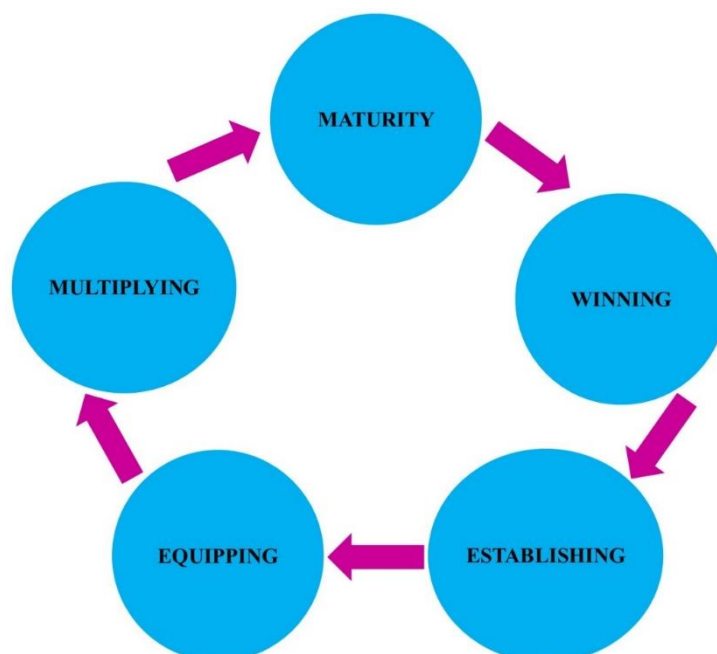
**Table 1: Demonstrates by scripture the Jesus model of discipleship process.**

Effective disciple makers ensure that they apply Multiplication cycle principle to disciple those joining local church to prepare them for ministry. This can be applied to any ministry. It is well-suited for Church Planting in that it is developing and mobilizing leaders for ministry.

**Step one: Reproducing leaders for ministry and effective service:**— to produce new leaders requires that your ministry include a Multiplication aspect. Ministry in conjunction with a local church is the BEST means to multiply ministers for service, to produce new leaders that will carry on the work of the gospel beyond the four walls of the church.

**Maturity:** Effective leadership that produces disciples must aim committing self to both spiritual growth and physical development to attain a balanced perspective of life and seeking to model the same to those under their care. This can be described by one word: MATURITY: It is the mature Christian leaders who have deeper grasp the Great Commission, its urgency and with ability to mobilize others to taking active part towards fulfilling the Commission. This active participation becomes the first initial stage towards realization of Multiplication Principle. It is known as ***Evangelism or act of winning of souls***. The Wining of souls or Evangelism leads to the second stage which is known as ***Establishing*** stage, where new believers are taken through a process of stability getting to understand scripture and their responsibility as Christian believers. Establishing process leads to the third stage known as ***Equipping***. Equipping involves much practical work where both the leader and the disciples engage in ministry activities, doing and learning together. The process seeks to expose the disciples to ministry contexts, gifting and skills required for each situation as they rely on God's leading. The fourth and final stage is ***Multiplication***. At this fional stage, believers are released to be independent, working and growing in their personal ministries, seeking to win souls to Christ and being in charge of the process of producing other leaders to do the same.

**Table 2: Demonstrates multiplication cycle:**



## PHASE ONE: EVANGELISM PHASE

Aim: to see a person “move” from being lost – UNBELIEVER – to being a BELIEVER

**Exercise: Draw a picture without any people in it that illustrates some aspect of Evangelism**

**Example: A life saving motor boat rushing into the deep seas to save the lives of many hanging on a sinking Ship.**

- What is Evangelism? (Proclamation of the gospel both in word and action. Intentional witnessing Christ to those lost in sin with hope of persuading them to accept Christ as Lord and savior.
- What is the Gospel? The Good News that in Christ hope for eternal life is found and humanity is freed from bondage of sin and live abundant life in Christ Jesus

John 3:16 from this verse we find the five parts of the gospel message:

**Exercise: Group work: In pairs, open your Bibles to John 3:16. Working together, identifies the following truths from the verse.**

1	<b><i>God's Heart:</i></b>	God so loved the world” God loves the whole world so much...
2	<b><i>Man's Problem:</i></b>	. “should not perish”: mankind, without Christ, is perishing or dying
3	<b><i>God's Remedy:</i></b>	He gave His only begotten Son” – God provided the means for the problem
4	<b><i>Man's Response:</i></b>	whoever believes in Him” – must have faith, trust, belief
5	<b><i>Lasting Reward:</i></b>	have eternal life” - forever with God, in His presence

**Steps in Evangelism:** Life saving in the physical realm; Evangelisms life-saving in the spiritual realm.

### 1. Cultivating the soil: Luke 8: 5-8

Luke 8:5-8 *"The sower went out to sow his seed; and as he sowed, some fell beside the road, and it was trampled under foot and the birds of the air ate it up. Other seed fell on rocky soil, and as soon as it grew up, it withered away, because it had no moisture. Other seed fell among the thorns; and the thorns grew up with it and choked it out. Other seed fell into the good soil, and grew up, and produced a crop a hundred times as great."*

**Exercise: Group work:** At your tables, answer the question, “Why the good soil was productive?”

**Write on a flip chart or in your note book**

What are activities involved in preparing the soil? “Good soil is productive because...”

Stumps have been uprooted; bushes cleared, the land ploughed/cultivated, arrowed, manure and finally seeds planted

**Principle of the Good Soil:** Prepared ground yields the BEST harvest! The soil was ready to receive the seed. It had been *prepared*.

**What does “*preparing the soil*” mean, as it relates to Evangelism? Examining the stapes:**

*i. Develop Relationships:* “Cultivate sincere friendships that provide OPPORTUNITIES to impact people for eternity” (J-Life Disciple Making).

It took Jesus 27 seven years seeking to understand his context before he could start ministry: He was busy cultivating relationships.

*a). In family:* Cultivate relationship with your wife/husband, children, close family friends, distant family friends etc.

*b). Business/Market place:* Cultivate relationships in the market place with the business community

*c). Institutions:* Schools, Colleges, universities, non-governmental organizations and cultural centres etc

*d). Government agencies:* Cultivate relationships with political community, civil servants, disciplined forces etc

*e). Demonstrate the Gospel:* Through social response to need cases such as the poor, marginalized, refugees, the sick, set up educational foundations to support poor children and participating in general community social life, such weddings, bereavement, births rights, cultural festivals etc

**2. Planting Step:** “Plant truth of the Gospel through conversations and questions that lead people to relationship with God.”

*Exercise: Group work: Get into groups of threes quickly. Each group respond to one of the following three points on Planting, to be assigned. Expand on the point in your group with several points and examples.*

**Kingdom economics: Maximizing on opportunities**

*a). Have to be intentional about sowing:* Identifying several contexts for Christian Discipleship.

Family, workplace, business partners, schools, etc

*b). Make sure the “seed suits the soil”:* Developing appropriate strategies for each mission context.

Open air meetings, Revival seminars, Sunday service, Bible study fellowships, on the plane/Public passenger vehicles, House visitation, personal friends etc

c). Be “**Spirit-dependent/discernful**” to when it is the right season/time to plant the gospel seeds. Develop prayerful and discernment process as you work in varied contexts

**3. Reaping:** Reap a life-changing harvest by inviting people to REPENT and BELIEVE

a). Don’t push for a premature commitment –don’t force a decision -- “***don’t pick unripe (unready)***” fruit. They will turn sewer and bitter.

**Caution:** Do not always be excited with numbers but rather quality of commitment

b). Just like planting takes time before harvesting, so it is to the process of relational evangelism. Be willing to give the person time; be willing to give your own time to come back again, to answer more questions. People often need to hear the gospel several times for it to penetrate their heart.

c). Pray for the Spirit to root the seed in their hearts: be willing if the situation allows planning for prayer sessions with your targeted audience. Be sensitive to leading of the spirit.

What is the motivation for every believer to be involved in the works of Evangelism and mission outreach?

Scripture	Motivation
Matthew 28: 16-20	Making disciples of all nations: Starting with those from your inner circle as you spread beyond
Mark 16: 15-18	Proclaiming the gospel of salvation and demonstration of God’s power to heal and deliver those turning to Christ
Luke 24: 47-48	Fixing our eyes on the goal: To evangelize the whole world: Ensuring that your neighborhood is thoroughly evangelized and discipled
John 20: 19-23	Responding to obediently to the command of Christ. “As the Father has sent me, so I send you”
Acts 1: 7-8	Living and operating in the power of the Holy Spirit

## PHASE TWO: ESTABLISHING PHASE

Moving people from ***BELIEVERS*** to ***DISCIPLES***– grounding young believers in their Christian walk. Col. 2:7 – “having been firmly rooted and now being built up in Him and established in your faith, just as you were instructed...” This stage is also known as **FORMATION STAGE:** It is a period for modeling and practically translating the witnessing into action.

a). **RELATIONSHIPS** continue to be a key aspect of discipling. (Mentoring)

**Exercise: Group work:** Think back to a time when you were **already a believer** and another Christian took time with you that helped you grow spiritually. With one other person, share that experience and why it was meaningful. Then, *record the elements that helped you grow spiritually*. Record them on the note cards on your table.

Group work: Read scriptures in the box and fill in the blank space is the correct answers relating to each relationship/

**Christ's model:**

1	Mark 3: 13-21	Prayer for God's leading-Identifying the right personnel and equipping for ministry and taking over
2	<b>Luke 14: 25-34:</b>	Christ emphasized on self denial and hate for the world in order to follow him faithfully.
3	<b>Mark 6: 7-13:</b>	Christ sent them out two by two on a practical Mission.
4.	<b>John 13: 12-17:</b>	Christ demonstrated true discipleship by washing his Disciples feet.

**Paul's model:**

1.	Ephesians 4: 11-13	Five-fold ministry-essential for discipleship
2	<b>1<sup>st</sup> Cor. 4: 16-17</b>	I urge you to imitate me --- Timothy will remind you of my way of life--- which agrees with what I teach everywhere in every Church.
3	<b>1<sup>st</sup> Cor. 11: 1:-</b>	Follow my example as I follow the example of Christ
4	<b>1<sup>st</sup> Cor. 11: 2:-</b>	I praise you for remembering me in everything and for holding on traditions, just as I passed them on to you.
5	<b>Phil. 3: 17:-</b>	Join with others in following my example, brothers and take note of those who live according to the pattern we gave you.
6	<b>Ephesians 5: 1-2;</b>	"Imitate God, therefore, in everything you do, because you are his dear children. Live a life filled with love, following the example of Christ. He loved us and offered himself as a sacrifice for us, a pleasing aroma to God"
7	<b>1<sup>st</sup> Thes. 1: 5-6</b>	"You know of our concern for you from the way we lived when were with you...in this way you imitated both us and the Lord.
8	<b>2<sup>nd</sup> Thes. 3: 7;9</b>	"For you know that you ought to imitate us.... (9). "We purpose to make ourselves a model for you to fallow". Not lazing a round but working hard to earn our living.

9	<b>1<sup>st</sup> Peter 2: 21.</b>	“For God called you to do good, even if it means suffering, just as Christ suffered for you. He is your example, and you must follow in his steps.
10	<b>Phil. 4:9:-</b>	Whatever you have learned, received or heard from me, or seen in me, put it into practice. And the God of peace will be with you.
11	<b>2<sup>nd</sup> The. 2: 15:-</b>	...So then brothers and sisters stand firm and hold on to the traditions we passed on to you, whether by word of mouth or through letters.
12	<b>1<sup>st</sup> The. 2: 8:-</b>	We loved you so much that we were delighted to share with you not only the gospel of God, but our lives as well.
13	<b>1<sup>st</sup> The. 2: 10-11:-</b>	You are witnesses, and so God is, of how holy, righteous and blameless we were among you who believed.
14	<b>1<sup>st</sup> The.3: 12-13:-</b>	May the Lord make your love increase and overflow for each other and everyone else, just as ours does for you. May he strengthen your hearts so that you will be blameless and holy....

Let’s think about the human body for a minute. What aspects of a young believer’s body should be developed and matured during the Establishing Phase? Head (understanding), Hands, (skills), Heart (character)

#### ***Building Up –***

- a). Teaching to Obey** (Understanding - Head); learning to study God’s word to discover all it has to offer for Christian life
- b). Training** (Skills - Hands); equipping with the necessary skills and practices to live a life honoring the Lord; and live a life serving Him and others.
- c). Transformation** (Character – Heart); result of obedience, the work of the Spirit and the guiding, mentoring input of more mature believers.

Think of several people from your local parish/church that need to be challenged to go deeper in their walk and commitment with Christ. .

Are you willing to BE WITH THEM – to invest time, energy, effort – in order for them to grow and move further towards more maturity?

Make a plan to INVITE them into a relationship with you so they can deepen their relationship with the Master.

- i. Reading God’s word together
- ii. Sharing and exchanging ideas
- iii. Doing things together
- iv. Encourage transparency and openness



Three Key Relationships	REASONS this Relationship is Significant
<b>With Christ</b> Mt. 22:36-40; Phil 3:7-8	Anchored in the Great Commandment: Loving God and Loving your neighbor. Counting earthly things all loss for the sake of Christ
<b>With other believers</b> (Mt. 22: 37; Ro 12:10-11; Ro 14:19; Gal 5:13; Eph 4:32; Phil 2:3-4)	
<b>With the world</b> Mt. 5:13-16	

Please note that in the establishing phase, new believers are eager to learn more from the leaders as they watch and reflect.

**PHASE THREE: EQUIPPING PHASE:** Moving people from *FOLLOWERS* to *WORKERS* (ministers) Eph. 4:11a-12: *“And He gave some as ... pastors and teachers ... for the equipping of the saints for the work of service, to the building up of the body of Christ”*

a). When you hear the word “minister” what comes to your mind? What do you think of?

**noun:**

1. a person authorized to conduct religious worship and administer sacraments; member of the clergy; pastor.
2. a person appointed by or under the authority of a sovereign or head of a government to some high office of state, especially to that of head of an administrative department:

**verb:**

3. to give service, care, or aid; attend, as to wants or necessities:  
*to minister to the needs of the hungry.*
4. to contribute, as to comfort or happiness.

What is the scriptural use of this term? Look at the following passages:

Romans 15:16	Preacher of the gospel
Colossians 1:7	A servant of Christ
Colossians 4:7	A servant

1 <sup>st</sup> Timothy 4:6	An instructor/Teacher

What image are you now forming about the term “*ministers*”

**b.** The emphasis in the Establishing phase is on the growth of the person – for their own personal building up.

In the Equipping phase, the emphasis is on **deepening one’s growth** AND **on service – ministry** = for building up the body of Christ.

In Christ’s ministry, this phase took place when he specifically called the Twelve to become His close followers. Mk. 3:13-19

verse 14: “And He appointed twelve, that they might be **with Him**, and that He might send them out...”

The emphasis in this stage is on **Preparation for Ministry**, not just to become better disciples, but that they might become better Disciple-Makers

**c.** Steps in the Equipping Phase:

**1. Selecting** – Christ selected the few (12) from many to be with Him

- He spent all night in prayer prior to selecting the 12 (Mk 3:13 & Luke 6:12-19) Christ did not select them for their *POSITION* – none were prominent men in the synagogue or the society; He selected them for their *POTENTIAL*. He also had been observing them as they followed Christ around the region. He had something to go for more than His divine sovereignty and knowledge.

A few thoroughly trained are far more effective than many who are only partially trained. *Effective disciple maker narrows on the few for concentration in order to release them to the masses*

Church service is for celebration, thanksgiving and affirmation of our Christian faith BUT NOT the place for Discipleship—*Richard Mayabi*

Aspects you will instill in the disciple What are the key points from the statement above? Think of a leader you respect and admire. What is it about that leader that causes you to respect him or her? CHARACTER of a person will determine their potential to equip others.

**Exercise:** Besides POTENTIAL, what else can you look for?

Write the five traits below on the flip chart. Look for examples from the scripture passage of the traits, which showed the Potential of those Christ selected. Note the verse(s) which the example is found.

1	Luke 5: 1 – 5, 10b-11.	Available
2		Faithful
3		Teachable
4		Established
5		Responsive
6		Accountable

### Christ's model of Equipping:

**2. Preparing** – the Twelve spent much time with Christ – observing, listening, being taught, ministering, serving, being mentored and formed. This was preparation.

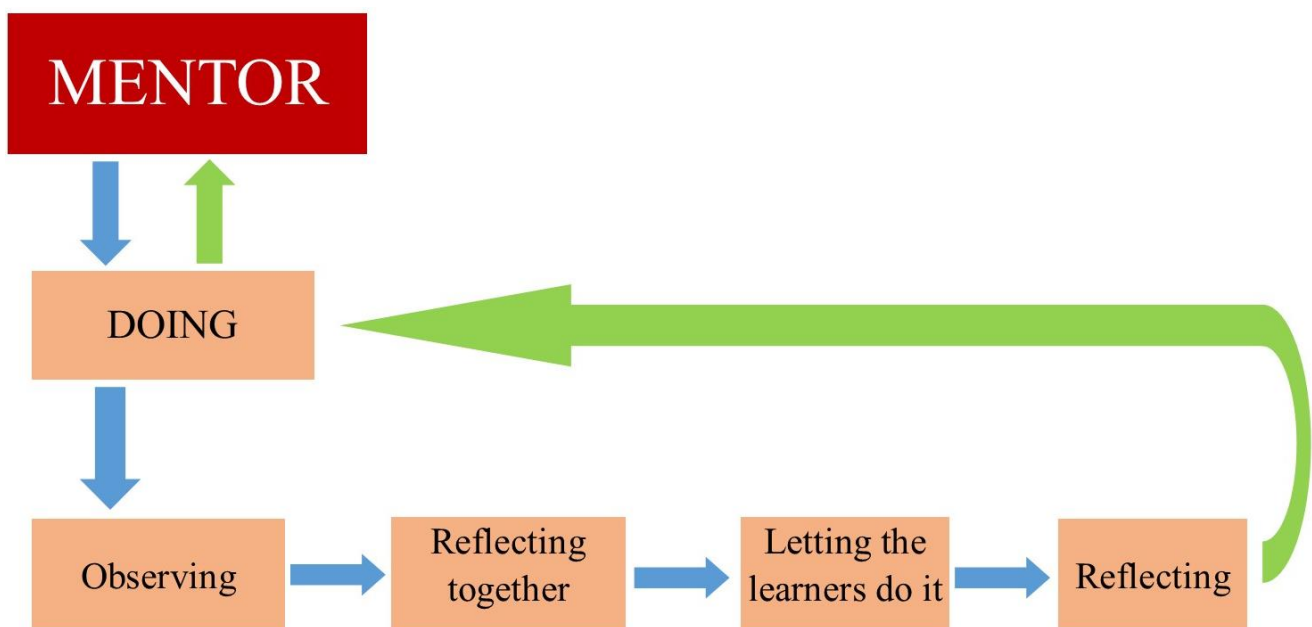
a. showed them what it meant to be an effective spiritual leader. He modeled it through prayer life, holiness of life, teaching and proclamation of God's word and forgiving people their sins.

b. taught them what it meant to be an effective spiritual leader – *mentored* by letting them observe as he taught and applied the teaching

c. involved them in spiritual leadership –equipped by practically allowing them to carry out assignments and report back to him

“PRACTICE MAKES PERMANENT” (not perfect, perhaps, but permanent)

**The diagram for equipping process:**



**3. Mobilizing** – readying the disciples for service Jesus sent out the twelve (Mark 6:7) and He sent out the 70 (Luke 10:1). It is crucial to instill a vision in the workers – give them **PURPOSE!** Fishers of men.

#### **PHASE FOUR: MULTIPLYING PHASE-** Moving people from WORKERS to LEADERS

This is a crucial phase that must be handled with great keenness. The challenge of Christian discipleship is raising a people with deep desire and passion to see God use them to raise others through them for ministry. At this phase, the leader must define a number of key parameters to the disciples about to graduate into leaders.

**a. Challenge** – lay out a vision, give them a mandate – it was the vision of *all nations* becoming disciples. Mt 28:19-20; Jn 20:2.

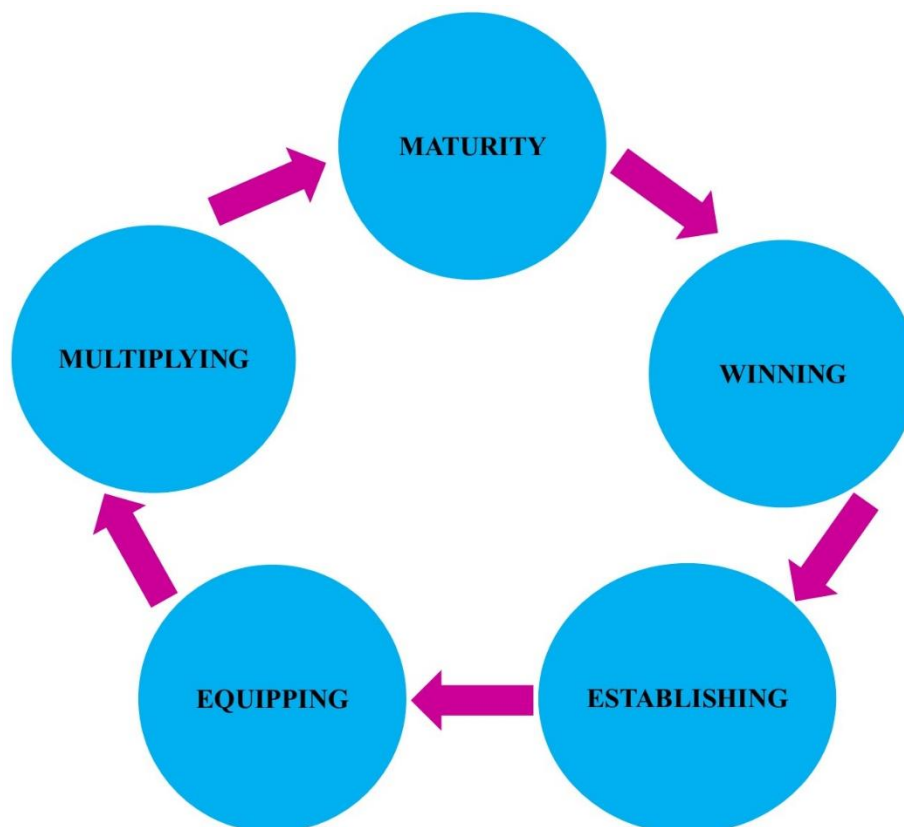
**b. Commission** – remind them of the mandate, give them blessing, give them authority Mt 28: 19-20; Ac 1:8;

**c. Empower** – give them means Ac 2:1 – 4 Emphasize on the fact that each disciple require the in-filling of the Holy Spirit in order to face challenges in the mission context with boldness.

**d. Send** – Release, Encourage, Support

Important to **RELEASE** well: releasing well means commissioning disciples at the end of discipleship cycle when those in training are ready to be commissioned.

e. Go start the cycle all over again!



## **Group Questions for discussion**

1. How effective is your Diocese or parish involved in disciple making and raising Christian leaders to actively take part in the Great Commission?

### **ii. Discipling and growing the church through life groups:**

In the section above we explored a theology of discipleship in general covering four key areas; Evangelism, Establishing, Equipping and Multiplying. The main aim of discipling the church is to grow each believer into mature leaders ready to be deployed for service in the church. In this section we are going to focus on identifying and equipping leaders for life groups with a view to facilitated well coordinated church growth at the grass root level. Please note that we have deliberately chosen to use the term “life group as opposed to cell group as popularly referred to.

#### **The main objective:**

- The purpose of this course is to explore the most effective way of growing local churches that reflect God’s kingdom values in society.
- Second is to make attempt of rediscovering the original biblical model of being church.
- The cell group discipleship model puts emphasis on the equipping and empowering of laity as agents of the Great Commission as opposed to centralizing everything around clergy.

#### **Main points of emphasis:**

- The early Church grew as a result of house churches that operated on a life group principle.
- Life groups are the smallest units in the church where every member of the church is given equal opportunity to grow holistically reflecting Christ’s likeness.

#### **Outcomes of this course**

- Each member to understand the theology of Cell groups.
- Acquire both knowledge and skills of how to run a cell group.
- Organize the church into cell groups as means to systematic Church growth
- Participants to commit setting up at least one or two cell groups

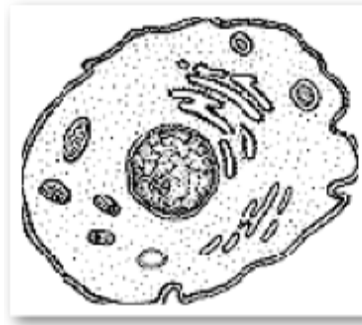
#### **Introduction:**

##### **The understanding of Life group:**

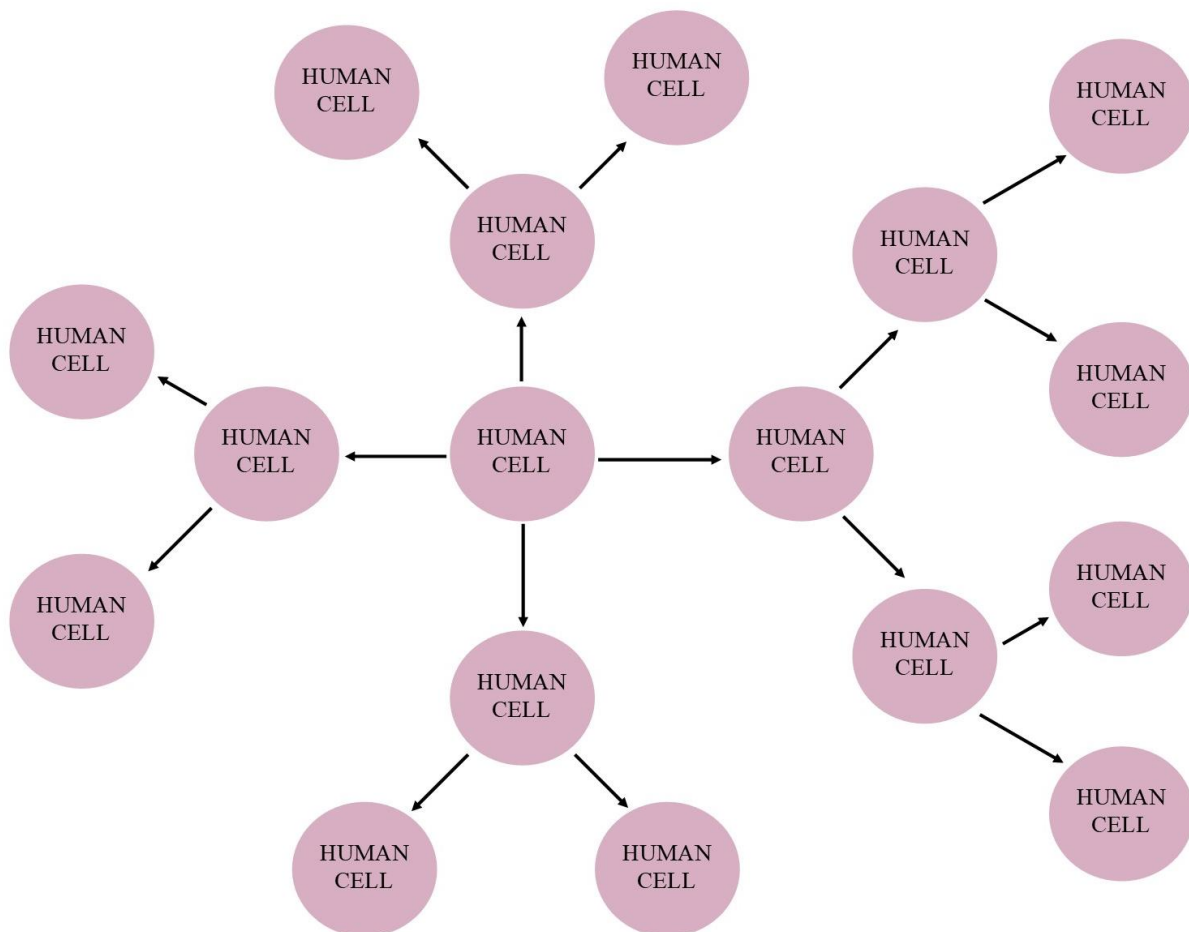
From a biological definition, a cell is the smallest living organism forming the human body tissues. That keep on multiplying to keep the body a live and functional. One single human body is made up of cells that hold human body together.

The Parable of the mustard seed in Matthew 21: 31-23 takes the characteristics of the Cell Principle.

##### ***Sample of a human cell:***



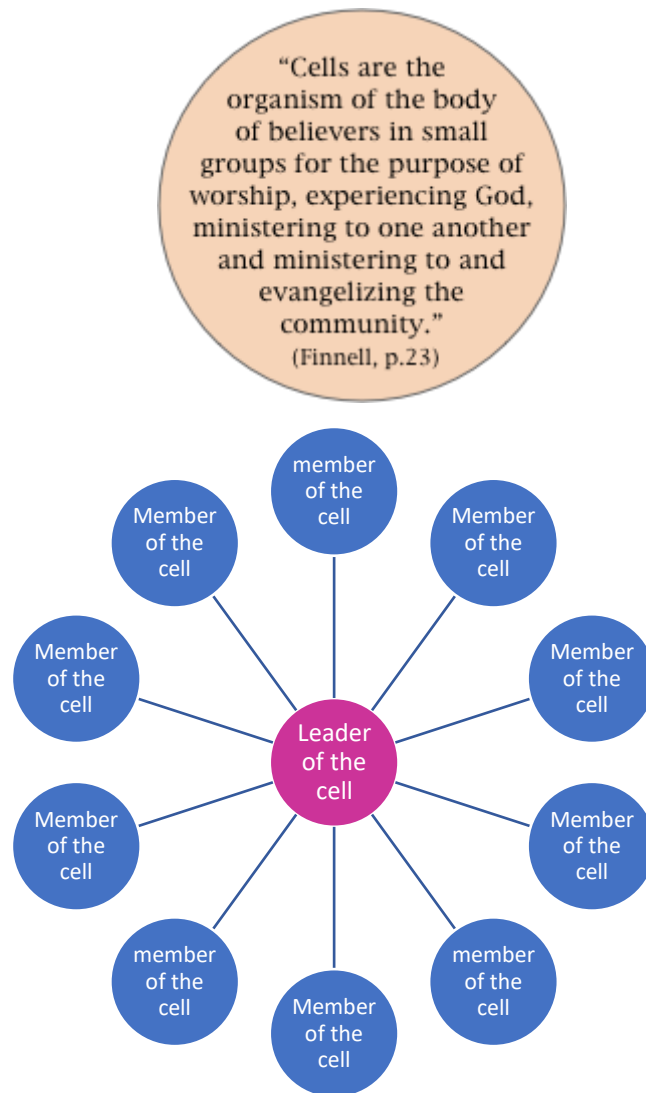
**Exercise:** Read Matthew 21: 31-32 and identify similarities with the life group principle?



From agriculture point of view, think of one seed that drops in the ground and with good soil and conducive environment, it germinates produces many other seeds with potential of creating a forest.

Exercise: In group of twos or threes, read Acts 2: 40-47 and identify characteristics of a life group

***Model of a life group:***



***Reproduction Principle:***

It is expected that at the end of discipleship process each member in the cell should graduate to create and lead a similar cell.

In this same way, we are individual living cells with potential to keep on multiplying and grow if the Church has to remain missionary in its nature, to fill the whole earth with the glory of God. Cell groups have been known as home churches or fellowships. We have chosen to use the term cell group because of its appropriateness in the life of the Church.

We want to answer three questions in this seminar:

- 1• What is the purpose of the life group?
- 2• What is a properly functioning life group look like?
- 3• What are the leaders special role and responsibility?

***The purpose of life group is to (i) create a Christian fellowship with one another and God that lives among the non-Christian community; (ii) to let the light of Christ shine through each member in order to touch the lives of those around them; (iii) bring them to the feet of Jesus and the fellowship of His body, the church; and (iv). to teach them to walk in His steps: Finnell***

Life groups are meant to be the smallest units of Church fellowship bringing together between 12-15 members within close proximity seen as the primary church.

Individual cells are connected through several levels of leadership which are ultimately accountable to the Senior Pastor, or wider church organization where growth is realized as the cells divide, birthing new cells.

Cell groups' model is designed to create awareness among the laity that every believer called is a missionary and an instrument through which God accomplishes His purposes.

### ***Old Testament examples of cell group Discipleship:***

#### ***I. The Jethro's principle of devolved leadership***

*Exercise: In groups of twos or threes, let us read Exodus 18: 13-26 and discuss main issues of concern to Jethro as he observed Moses' style of leadership?*

*What are the concerns of Jethro?*

Jethro was the first man to redefine the leader's role as that of equipper rather than an implementer on behalf of the people. (i) V20 Jethro sees Moses the leader as a teacher, an instructor and a mentor of the people. *"Teach them the decrees, and laws, and show them the way to live and the duties they are to perform"*.

Moses' duty was to empower people with right information and right skills to live and work for god. (ii). Jethro saw Moses' clericalism disease and noticed how stressed and depressed he was. V21-22 He advised Moses to select capable men and put them in charge of various groups and empower them to provide adequate leadership, attending to people's needs and solving problems together. *(Qualities: "Men who fear God, men of truth, men who hate covetousness")*.

Please note that Moses' role was to concentrate on mentoring and shaping the few selected men who in turn provided quality leadership to rest of the community.

### **Question for discussion:**

- 1. What lessons do we learn from Jethro's principle?*
- 2. Has the church been faithful in practicing this principle?*

#### ***II. The mastery of the Great Commandment: Family concept***



*Exercise: Let us read Deuteronomy 6: 3-9: and identify some key elements of discipleship?*

*Do you notice any strategy for spiritual growth?*

*Point of interest:-* Observance of the law naturally leads to multiplication thus causing growth.

The first are three key foundational disciplines; (i). Loving the lord with all the heart; *obedience*. (ii). with all the soul; *worship* (iii) and with all your strength; *service*.

The second is teaching at family level: (i). Give instructions to children at home (*Memorizing scripture and internalizing them together with family members*) (ii). Meditating on God's word when you walk on street, when you go to sleep and when you rise up early morning.

### **Questions for discussion.**

*In what ways do we use Great Commandments as means of discipleship both at congregational and family level?*

*What other methods can we apply to disciple children to enhance church growth?*

### **III. Elijah's principle: Schools of prophets;**

*Exercise: In twos or threes read 2Kings 2: 3-5; 6: 1-7 and identify factors that either lead to growth or decline in a cell group?*

*Can identify ourselves with some of the characteristics we have noticed in the passages above?*

Old Testament tradition required that each prophet sets up a school of prophets whom he will either hand over the ministry or develop them into co-workers together with him. This tradition is advanced during early times of Paul where he attended the School of Gamaliel.

They used to be small cells of dedicated religious pious groups committed to learning under a mature leader nurturing them to take over the ministry.

John the Baptist practices the same tradition by selecting a group of disciples to help him carry out ministry.

### **Question for discussion:**

*Why do you think God's design for growth focuses on the few rather than multitudes?*

We can precisely say that this is one classical OT example of shared leadership that frees people to exercise their potential and gifting for God at a devolved unit.

The theology of Cell group's discipleship model is purely a NT model centred on two key characteristics:

### **New Testament examples**

**(i). Christo-centric teachings:** Christ went against the Jewish model of congregational worship in the temple court where the Priest was the centre of focus, and redefined it by appointing twelve men and invested in them with a view to multiplication.

Rapid growth of the early church was motivated by the truth preached concerning the sinfulness of every human being and God's grace in sending His only begotten Son to die on

the cross and rise again so that God might reconcile fallen human beings to Himself (1Cor 15:1-11).

(ii) Acts 2:42-47; 13: 1-3; 20:20, demonstrates the power of the Great Commission when the laity are equipped with right skills for mission. This happens effectively in small groups but not in large congregations

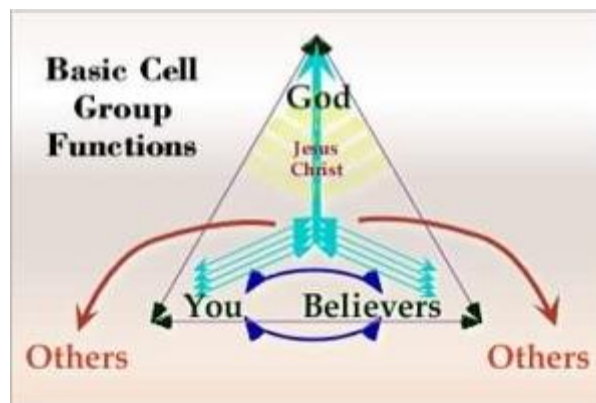
<p><b>Acts 2: 40-47</b></p>       <p><b>Characteristics of life groups in Acts 2: 42-47</b></p>	<p>i). Proclamation of repentance of sin causes growth. (ii). Sound teaching of God's word is foundational to spiritual growth. (iii). Fellowship of believers causes growth. (iv). Sharing of bread and other social needs causes growth. (v). Prayer causes growth. (iv). Fear of God and allowing God's manifestation among his people causes growth. (vii). Unity of believers causes growth. (viii). Thanksgiving and lively worship Causes growth.</p> <ol style="list-style-type: none"> <li>1. First, while they did devote themselves to the apostles' teaching, there was more to what we have come to term care cells than just Bible study, they opened doors for all in the community to join and enjoy the fellowship .</li> <li>2. If you want your care cells to impact and transform your community, they cannot be primarily Bible study groups. Bible study will attract mostly Christians. The very name will discourage non-Christians from coming. In fact, we prefer to call such persons "pre-believers." Being called a pre-believer is not as excluding as being called a non- Christian.</li> <li>3. Second, the Acts life groups, were not only prayer groups. The early church was known for its fervent, effective prayer, but to label the groups "prayer cells" would definitely be too narrow. Yet, did they pray in the care cells? Definitely. They expressed not only spiritual fervent prayers but also physical care.</li> <li>4. Third is the deep bonding of relationships took place and true community was developed. Members experienced a sense of belonging and manifested caring and sharing in tangible ways. Real pastoral care was extended to everyone. Accountability was there; support and community life were real and valued.</li> </ol> <p>The natural outcome of a life group is focused on their primary objectives: (1) evangelism and nurture, (2) pastoral care, and (3) leadership development.</p>
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The pattern or structure of the church which God originally intended had believers meeting in small house fellowships. The early church continued with the Jesus model of meeting in people's houses, listening to apostles teachings and sharing in every way; promoting God's love among all people and breaking both religio-social and economic barriers. (This became the church scattered in the world being salt and light of the world; influencing starting from families, business, work ethics in public space and then gathering together for large group

celebrations. *Cell churches are the only way that true community can be experienced by all Christians.*

Ephesians 4: 11-13: Like Jethro in Exodus, Paul puts emphasis on the importance of fivefold ministry is foundational to equipping the church for holistic growth. You realize that in both Exodus and Ephesians, emphasis is on the laity as the workers while Church leaders; rooted in five fold ministries id for equipping the laity for ministry in society.

**I Peter 2:4-5** clearly speaks about how we as the church – **every Christian** – can now all be a part of this process.



*“As you come to him, the living Stone--rejected by men but chosen by God and precious to him-- you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.”*

**Worship** → Living and abiding in God’s presence

- “As you come to him, the living Stone”

**Edification** → Being mutually supported

- “you also, like living stones, are being built into a spiritual house”

**Ministry** → Serving God and others

- “a holy priesthood, offering spiritual sacrifices ...”

**Eight key factors to consider when running life groups that engineers growth**

1. The discovery, and development of spiritual gifts and the need for a Spirit-filled life of service and witness.
2. The mobilization and motivation of the laity in order to share responsibility for the work of the kingdom of God.
3. The primary role of the pastor/leadership in equipping the saints for works of ministry
4. The importance of small groups as a place for accountability, and nurture. The value of encouraging groups, as they grow in number to consider reorganizing into smaller groups in order to maintain intimacy.
5. The realization that the church is not simply a building or a collection of programs.

6. The emphasis on the value and worth of children and youth as a part of the church.
7. The need to raise our awareness of the isolation that exists in our society.
8. The need to discard evangelism methods which are un-relational and do not treat the person as a person.

**Things life groups accomplish include:**

1. Winning new Christians into their membership
2. Caring for the weak members of the group
3. Teaching its members basic Christian living and worldview (grounding in the Word)
4. .Providing members help and opportunity to build relationships with each other
5. Providing rudimentary counseling and guidance in Christian living as needed; praying for each
6. other's problems
7. .Providing motivation and creating vision in the minds of the members for serving Christ
8. Helping each member to develop their own ministry, including, for most, winning their own disciples. Young Christians can get supervised experience serving others, as well as coaching on sharing the gospel, and responding to challenges to their faith, and other ministry opportunities. They get to watch older believers minister to issues, and can benefit from the modeling.
9. Ultimately, you are training new leaders for the home church

**Leading a life group effectively:**

Leadership of life groups requires much commitment and passion rather than just being a duty.

The leaders must be self motivating and mature enough to embrace each person in the group irrespective of either cultural or economic barriers.

He/she must be a disciple member of the movement and having proven through development of both spiritual and character formation.

MUST be seen as core function of the Great Commission at the local church level.

The leadership must be trained and commission to turn a life group with expectation to multiply the cell after a given period.

The cell group leader must be part of the core team leadership under senior pastor for accountability, reflecting together with other leaders on progress of the wider cell group ministry and for self spiritual enrichment.

***Principles to consider when running a cell groups.***

**Meeting place:** Don't overlook the importance of a good meeting place and good atmosphere for the members.

These are especially important for new members. When people come to a group they are impacted by the over-all experience, not just by the teaching etc.

**Meeting place:**

**1. Structure of meeting:** Consider holding cell around a table. This setting provides for maximum concentration and direct involvement by all. People usually need to be facing each other and close together in order to feel engaged during a discussion. The round table discussions create atmosphere of equality where the leader is one of the participants.

**2. Avoid overcrowding in a cell group:** Crowding is not a bad thing in a life group, but disengagement is a clear danger, and will cause the cell group to become a Bible club rather than a gathering of close friends.

**3. Well ventilated rooms:** The meeting place should be air conditioned in the summer, and not too warm in the winter. Warm temperatures lead to drowsiness.

**4. Hospitality is important:** Be sure to have coffee ready before the meeting. Cell members who have a coffee will likely be more attentive and less drowsy.

**5. Bonding sessions are essential:** Allow half an hour for talking and warm up before gathering the group together. Most successful groups periodically schedule activities together before the meeting like cookouts, dinner at a restaurant, or a special treat. These activities can be significant in building a sense of community in the group.

#### **During the meeting:**

**1. The timing:** Life group meetings should be held at a time when members can put together agreeable time for when all can be available. 1-2 hours weekly.

**2. Quorum:** Go ahead with the meeting even if some are absent at first. The others will come when they hear that a good thing is going on. Keeping time is key to a successful cell group.

**3. Mode of discussions:** Life groups should include both instruction and interaction.

*a) Topical or study guide should be adopted:* This help the group remain focused and objective. During periods of instruction, be sure to keep it interesting. Just because the group is small doesn't mean you don't have to be fiery, upbeat, funny, and challenging. The cell leader may need to stand periodically and walk around in order to hold attention.

*b) Adult learning methods:* During interactive periods, the leader needs to guide discussion while not discouraging creative sharing. Cell groups should not be held to a rigid outline. Invite interruptions. Alternate between short periods of teaching and discussion. This is called leader-guided or moderated group discussion. While you can expect some peer-to-peer interaction, most of the interaction will be from learners to the leader or the group in general. The leader offers a short summary and comment to most, or all, sharing. (The leader must be conversant with the topic of discussion and prepare in advance using questionnaire or discussion points on a cards to lead the discussion.

*c) The leader will normally introduce the subject:* to "probes" or questions intended to prod members toward a particular line of thought. However, discussion is not recitation. It should be a self discovery interaction, learning from each other and drawing lessons together for action. Recitation is when the instructor gives students an opportunity to clarify content or asks questions requiring specific knowledge of study. Allow participants to bring their personal experiences to make the learning relevant.

***Exercise during the life group meeting:*** Ask if what you just distilled from a text or narrative is different or the same as something else with which they are already familiar (e.g. Is this teaching about letting each person have their own conviction from Rom. 14 different in any way from relativism?) Devil's advocacy: challenge a position they all seem to accept axiomatically with some problems Discovery: What do you think this is really saying?

***4. The life group leader must be well conversant with scripture:*** The learning life group leaders should not fail to get into scripture or related content. This helps in responding with clarity to theological and pastoral discussions.

Experience shows that groups where leaders fail to focus on Scripture and learning at least for a good part of the evening tend to lose members' interest. If members have counseling needs, they may have to wait until after the time in the Bible. In some cases, they could wait until after the group breaks up.

***5. Embracing new members:*** When teaching basic truths for the sake of the new members, remind the older members that they will probably want to be able to repeat the material soon in their own cell groups, and should therefore be interested for different reasons.

***6. Avoid going too long on the meeting:*** Although cell groups can go longer than normal large meetings, set your goal at no more than an hour and a half.

### **Prayer life of a cell group:**

Prayer is very essential for a vital life group. Corporate prayer is one of the most important opportunities in a cell group.

***1. Real and edifying:*** Prayer should be real and edifying. Paul says "Let everything be done for edification." (That is, for edification of others. I Cor. 14:26).

***2. Effective and precise:*** Don't confuse good prayer with Long prayer. Prayers should be contextual and connecting.

***3. Personal affirmation:*** Teach your members to affirm one another's prayers verbally as described in I Cor. 14:16. Verbal affirmation leads to a feeling of participation which encourages prayer.

***4. Thanksgiving and praise:*** Be sure to focus early in your prayer time on thanksgiving and praise. Avoid excessive negativity during prayer times. Answered prayers should always be pointed out to the group, with reminders that praying makes a difference.

***5. Read the situation:*** If people are interested in praying, let them pray. After the meeting much of the best ministry in a cell group occurs after the meeting. Work to build a consensus that the time after the meeting is the best part of the evening. These times serve to transform the group into a community, rather than simply a class.

***1. Keep the meeting interested:*** Leaders should strenuously avoid leaving soon after the meeting, as this communicates either disinterest, or at least, low priority on spending time with members of the group. Only on rare occasions should leaders leave immediately, and then only with apologies.

2. *Avoid being idle after the meeting has ended:* Avoid simply ending the meeting and continuing to sit around your table chatting.

3. *Be recreational and innovative:* You, as leader should show the way into good recreation and relaxation, including all of the things normally associated with those states (humor, reminiscence, talk of the opposite sex, sports, etc.). Opportunities will often arise to model during this time. Where at a personal level modeling start taking place as individuals take interest into each other.

The ability to relax and talk in a humorous vein or to share insightful thoughts about secular matters is essential during this period. Life groups should create a platform for social, economic and even mission connections.

Your basis for effective ministry is your ability to develop genuine love relationships with your life group. Going for mission adventures together increases bonding sessions as members get to know each other better. Memorable shared experiences and talking to each other lead to relationship building.

4. *Inter-personal relations:* life group leaders have to balance time between making sure that no one is being ignored, and engaging one or more members in a relatively deep conversation. Hopefully others in the group spontaneously join in meeting needs during this period, but if not, they may need some one-on-one training.

### **Members' Spiritual Condition:**

Good life group leaders are constantly watching and praying for their members. Leaders need to assess:

1. Are life group members growing deeper in the knowledge of scripture? How conversant are they with general Biblical knowledge on the essentials of faith and doctrine?
2. How do they respond to the acts of Great Commission? Evangelism, acts of mercy, support for missionary work etc.
3. Development in leadership skills. Are they growing in leadership in preparation to lead other future cell groups?
4. Evidence of closeness in relationships. Are the members associating at times other than regular meetings? Do they enjoy each other? Are they Concerned about each others' lives? Or are they disengaged?
5. Notice how long people tend to stay afterward. If your cell group clears out soon after the meeting this suggests low morale and low cohesiveness.

### **Planting the New life Group:**

The whole intention of seeing cell groups is to taking mission right at the door steps of every person in your community. It is making the gospel heard, felt and touched across the walls of your neighborhoods. The overall objective is to eventually invite and welcome seekers and explorers of Christian faith. When this happens, remember it causes growth and expansion of any cell group.

The principle is that an effective cell group should not exceed 12-15 members. When the numbers start exceeding 20-25, it becomes necessary that a new cell group has to be planted.

### **Principles: Keys to making life group Work:**

There were several underlying principles that made the first-century life groups work. Without these principles, any attempt at implementing life groups is doomed to fail.

**1. Life group must be the basic unit (building block) of the church.** Everything--and I mean everything--flows in and through the life group in the local church. Through these life groups, relationships are built, evangelism takes place, new Christians are nurtured, pastoral care is given and new leaders are developed.

**2. Every believer can and should be a spiritual parent.** A spiritual parent is one who has been trained how to share their faith with others and then to nurture that "new baby" to become a reproducing disciple of Jesus Christ. Every trained and commissioned spiritual parent will make a commitment to pray for, win and nurture at least two people every year. Few may realize that the genius strategy of the world's largest church is really very simple: Each life group is to grow annually by an average of just two people. This is a very manageable goal, and it produces amazing growth.

**This task cannot be accomplished by ordained personnel alone. They laity become quite a critical mass towards achieving the discipleship and growth of the church through life groups.** According to Ephesians 4:11-16, it is the saints who must do the work of the ministry, not the pastor. The Great Commission is such a mammoth task that God knew it could not be fulfilled unless every believer was mobilized (see 2 Cor. 5:18-20).

**3. Leaders must be developed through relational discipleship. Jesus invested most of His time with the 12 disciples.** He was not distracted from His task of making disciples, even though speaking to the adoring crowds seemed much more glamorous. These disciples were on a three-year internship with Him. They received on-the-job training. They were taught both by instruction and by modeling.

In order to disciple them, Jesus did not separate His disciples into a monastery, nor did He try to just instruct them in a classroom. He taught them in a life-related context. He gave each disciple the opportunity to relate to Him, to be with Him and to do what He did (see Mark 3:14).

**4. The purpose of the life groups are focused on three very clear objectives.**

- i. First, they are to evangelize and nurture people in their community.
- ii. Second, they are the primary pastoral caregivers of the church. Every life group leadership team is trained in the skills necessary to fulfill this ministry.
- iii. Third, it is in the life group that potential leaders are discovered. Their spiritual gifts are developed in the cells and they are then released into a larger sphere of ministry.

Many other things begin to happen in the process of meeting the main objectives.



Activities that take place in the life group	
	Bible study
	Prayer networks
	Deep relationships are developed
	Care and concern for the community
	Create a culture of accountability to one another
	Community outreach
	Championing the course for justice

**5. The leader is a facilitator, not a teacher.** There is no preaching or teaching in our life group. Each life group leader is a facilitator. He or she facilitates discussion and self-discovery among all who attend.

The emphasis is on life application, not knowledge accumulation. This alone will free many people to become involved as leaders, as the fear of having to have all the answers is removed. It is all right for the leader to admit he or she does not know something and to call in another leader to facilitate the discussion of a specific topic.

**6. Nurturing tools must be able to be used in a repeatable cycle.** In an open life group, the primary objective is evangelism.

Rarely would the pastor's sermons offer consistent content that would allow people at different levels of spiritual maturity to grow effectively. Thus you need to have a separate set of tools to be used in the life groups that are limited to the objective, yet allow for a repeatable cycle to take place every time a new person comes into the group.

Functional steps would follow this pattern: First, allows the person to feel at home with everybody by not attacking him/her with the urge to convert immediately. Second, offer an individual experience people's personal life journey and start connecting with his/hers and where possible allow questions. Third, introduce the person to the materials (tools) that will deepen his or her understanding of Christian faith. Fourth, connect the person to a spiritual parent or leader who will ensure that the individual is led to Christ. Fifth, Later, they are trained to use the tools as they become leaders of new people who come into the cell groups.

***Because your tools are producing your desired product, you do not change the tools each time you have a new person in your cell. The same tools produce the same kind of product. First you are a learner, and then you become a leader. You continue to use the tools again and again--it's a repeatable cycle.***

**7. The sub-group concept is essential.** One of the unique features of life group is the way their meetings are conducted. Life group members can come together as one group. They have times of prayer, scripture reading, share concerns and testimonies. but when it comes time to discuss the lesson for the week, they are organized into create subgroups to address various issues depending with spiritual growth

Each subgroup is formed according to their various levels of spiritual maturity. For example, you could have three subgroups: one for pre-believers, one for new Christians and another for the older or more mature Christians. This way you can focus on meeting needs and discussing and answering questions, which will be coming from similar levels of understanding. This also means the life group is always ready to assimilate new people, while meeting the needs of growing Christians.

**8. Two tracks are necessary for the train to run.** Every church needs to have the necessary infrastructure to facilitate its vision. For instance, there are two tracks that must be in place. One track is the care and concern track in the structure of the church. The second track is the equipping track in the church.

Each track is runs parallel. In a classroom environment, the equipping track should do the empowering and training of believers in Bible knowledge and the skills necessary for ministry. The life groups should emphasize the evangelism and nurturing of converts.

### **Practical Ministry within life groups:**

Transitioning into a life group-based church requires a paradigm shift in our thinking concerning who does the work of ministry. It also spells major changes in the way we do ministry.

**1. Evangelism:** The saints are to do the work of the ministry, and the fivefold ministries must equip them to do the ministry. **Important point to note:** The laypeople are in contact with the lost (pre-believers) every day, and they have access to networks of relationships that the full-time pastor and evangelist does not have. The responsibility of the evangelist, then, is to equip the saints to win souls. Each of the fivefold ministries should equip believers according to their gift to the body.

**2. Pastoral care.** The primary task of the pastor is to equip the saints for the work of the ministry. If this is to take place effectively, then the pastor cannot spend all of his or her time praying for people, visiting the sick and dedicating babies. There will not be enough pastors to go around. These are ministry tasks that laypeople can be trained to do effectively. Members should also be taught that their pastor will not be there on every occasion.

**3. Nurture and discipleship.** We are commanded to make disciples, not converts. The disciple-making process starts with evangelism, but it does not end there. Every new Christian must be nurtured, and every growing Christian must be disciplined. This nurturing takes place not in the classroom, where a teacher lectures from a didactic point of view, but first in an open (evangelistic) environment. Then as the individuals grow spiritually, they become spiritual parents and part of a leadership in the life group in which there are relationships, transparency and accountability.

**4. Equipping.** For too long we have confused Sunday school with equipping. Sadly, even seminaries have trained people in Christian education, with their main focus on preparing pastors and leaders to work for Christians, rather than producing pastors and leaders who know the demands of Christ or developing an equipping track to prepare every believer for their divine calling and destiny. **“The mandate in the discipleship ministry is to work with and not for”**

In Matthew 28:19-20, Jesus said: "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 things that I have commanded you.

The word "teaching" that Jesus used has the meaning not of didactic impartation, but teaching that equals training. This means teaching and training that include both Bible knowledge and skills for ministry. Unfortunately, we have concentrated on the former the Bible knowledge. This has been done to the neglect of training (equipping) the saints in the necessary skills for them to do the work of the ministry.

### **The centrality of Pastoral ministry in discipleship:**

Life groups are not an "end"; they are only the beginning of a process required to fulfill the Great Commission.

**1. Make leadership development your priority:** John Maxwell puts it this way: "Add a follower, and you add one person to your organization. Develop a leader, and you add 15 people to your church."

Jesus had a "leadership life group" of 12. He invested most of His time with them, not with the crowds. In fact, He seemed to want to get away from the crowds and spend time teaching them. Because Jesus developed them, these disciples became the leaders of the first-century church. In the same way, the pastor as vision bearer must have his/her core team that they spend time with, equipping and mentoring them with view to evangelizing and discipling the world

**2. Be willing to pay the price:** The full-time pastor must give up his or her need to be needed. There is also the temptation to seek the personal fulfillment that comes from being in close contact with every member. You must now multiply yourself by relating with and mentoring mainly your leaders--your inner circle. They will then minister to the membership.

**3. Equip and mentor people for ministry:** If the believers do the work of the ministry, what do the pastors do? Pastors, along with the other fivefold ministries, "prepare God's people for works of ministry" (see Eph. 4:12). Pastors, trust your laypeople! Don't be afraid to share the tricks of the trade with your leaders. Equip them and release them to serve. Let them know you will be there to help if they should encounter any difficult situation. You are their coach.

### **Practical proposals:**

Steps toward implementing life groups

**1. Expect growth but not instantly:** If you think life groups are a quick-fix method for growth, you will be disappointed. Initially, it may seem to be slow, but life groups gain momentum as you begin to see steady growth in the church.

However, in some instances, life groups could have the opposite effect. Some people simply don't want to do more than warm a pew. But then again, we cannot totally blame the people--we as pastors have failed to teach and train our congregations properly. As a result, they are still living with clergy/laity concepts and functions that are carryovers from the Dark Ages.

For example, the pastor of a certain church constantly depended on big-name speakers and events to attract crowds. He soon discovered that the people began to enjoy being "entertained." Thus, when he changed his focus and vision for the church to life groups and ministry involvement, suddenly half the congregation decided that God had called them to another church. The question is this: Is the pastor willing to pay the price when it is obvious change must occur?

**2. Life groups must be more than just another department:** Ever tried having cells as an appendage in your body? You can't. It is impossible. Cells are the building blocks of every organ in your body; they are the basic components of life.

In the same way, you cannot have life groups as a ministry or department in your church. Life groups are the basic life-form of the cell-based church. The cell-based church is organized and functions in and through life groups. They must become the basic building block, or cells will not work at all.

In some ways, having life groups is like having children. You cannot have kids "on the side" and hope for minimal disruptions to your lifestyle. Once you have children, you are in it for the long haul. Similarly, life groups are not something you try, or merely dabble in. Either go all the way or not at all.

***Both Carl George and George Barna would agree that churches that are not cell based in the new millennium will become a declining breed.***

**3. Values must change before structure changes:** Just dividing people into small groups does not make your church a cell-based church. The cell-based church is not only a structure; it carries with it inherent values. For instance, does your church value the priesthood of all believers? Leadership development? Vision? Evangelism? Nurturing? Spiritual gifts? Community life? Expectant prayer? Without these values, you will not have an effective life group church.

**4. Methods and materials alone are not enough:** Healthy churches are a result of applying God's principles, not merely methods and materials. All too often, pastors get inspired by what someone else is doing and apply it without distilling the principles from the methodology. You must depend on God, not methods alone, and have a transferable model.

**Planting the New life group:** Be sure to work well ahead of time with your fellow leaders in the home church when planning the new cell group plant. Your other home church leaders must agree on who the leaders of the new group will be, and on the membership of both groups. How you plant your cell bears directly on how the home church will later be planted. These are legitimate concerns for the entire home group, and group discernment should bear out any impressions you already have. Read the paper, Leading Home Church Growth for ideas on how to work with your fellow leaders in this area of planning. A few basic considerations:

1. Each new life group should have possible future leaders, as well as those with outreach potential. In other words, the cell should have both high end and low end potential.

2. Student groups that have ministry houses should align their ministry houses with their life groups.

3. A group of fewer than five members risks having weeks when one or two fail to show up, and the group feels depressed about having only two or three present. Building and planting a life group is one of the most difficult and rewarding ministries a person can have. When we do this work well, we have built a solid foundation for a new home church. We have also built quality into the home church for years to come. Our best leaders can build and plant life groups every two to three years, but even four, five, or six years would not be out of the question for accomplishing a ministry of this scope and difficulty.

### **Action and way forward:**

1. Each participant to select at least ten members in the church that he/she would want to start mentoring with view to planting new life groups.
2. Aim at graduating the mentorship of the life group by end of November. One condition before graduating is for each successful participant going through the class recruits at least ten people for mentorship and show them to his/her mentor. On the day of graduation, the newly recruited members should be present.
3. The chief mentor retains his original team for continuous coaching and reflection as the team mentors others.
4. The process of making disciples is not a program but the way of life for any Christian.

### **Procedure:**

Be sure to work well ahead of time with your fellow leaders in the home church when planning the new cell group plant. Your other home church leaders must agree on who the leaders of the new group will be, and on the membership of both groups. How you plant your cell bears directly on how the home church will later be planted. These are legitimate concerns for the entire home group, and group discernment should bear out any impressions you already have.

1. Each new cell group should have possible future leaders, as well as those with outreach potential. In other words, the cell should have both high end and low end potential.
2. Ensure that at the initial start of the new cell, it comprises of both old and new members to create stability and continuity.
3. Student groups that have ministry houses should align their ministry houses with their cell groups.
3. The planting new cell groups bears two key responsibilities. (i) It is the initiation of the mother cell. (ii) It is a creation of the mother church.

In other words, the existing cell raises the need for initiating a new cell as result of numerical growth. The mother Church takes responsibility of administering and ensuring that proper leadership is put in place and that necessary systems are built around the new cell to avoid collapse.

Benefits of planting new celles:

1. Every member of the Church has a place of his/her spiritual security and identity.
2. The majority of members gifts find a place to be nurtured and used thus feeding into the larger Church.
3. It is the most suitable place to admit new members of the Church as they explore finding their personal and ministry identity.
4. Cell groups become the foundational basis for new Church plants that are firm and secure.
5. Cell groups become spiritual clinics for every soul.

### **Conclusion:**

Remember that the higher motivation for investing in life groups is not for the purpose of maintenances or retention of Church members. The higher goal is to equip every member of the church to become mature disciples of Christ, living and demonstrating Christ's love into their neighborhoods.

The second and most important purpose is to cause multiplication that leads to church growth.

### **iii. Growing your church to the next level:**

Understanding Church growth:

Church Growth is that science which investigates the:- Nature and function of a local church, Discipleship and multiplication of new members, How health church membership is, Level of engagement of every member of the church.. Making use of their gifting and Whether it is faithful in fulfilling (Matthew 25: 31-41 and 28:19-20).

Church Growth is a spiritual and yet practical conviction combining the eternal principles of God's Word with the practical insights of social and behavioral sciences. "It is measured by both quality of individual spiritual maturity and reproductively and the reducible minimum is Holistic growth.

It is the science of causing increase in the life of the local Church through the following:

1. Mission outreach and Disciple making
2. Development of Church leaders both ordained and laity to actively participate in God's Mission
3. Physical and social development
4. Increase in numerical numbers
5. Increase in resources
6. Increase in new Church plants
7. Manifestation of both spiritual gifts and fruits.
8. Revealed through Spiritual maturity.

### **Church growth life cycle:**

An average church has got five stages of life cycle:

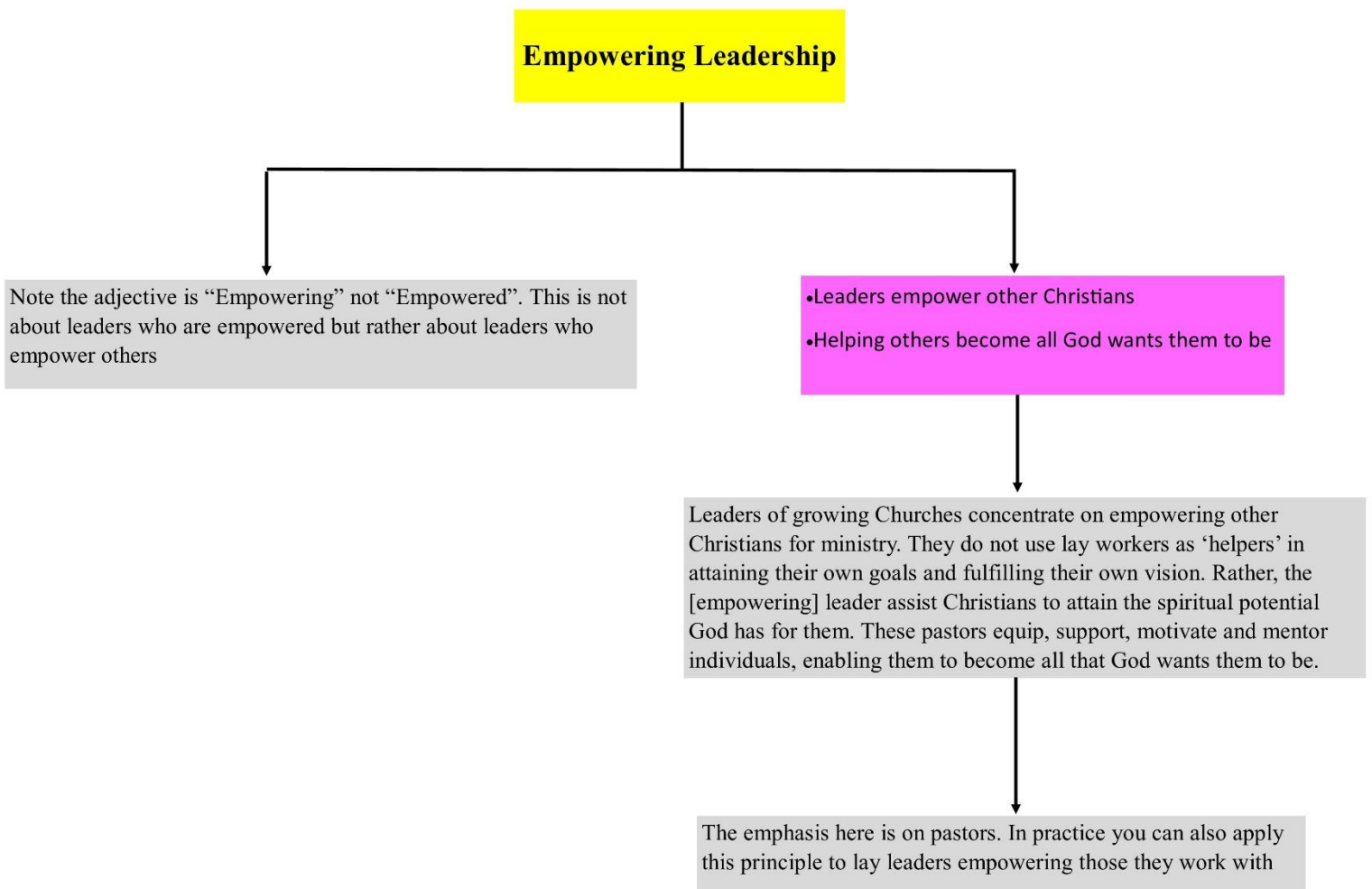
1. **Infant stage:** This stage lasts between years one to year 50 depending with vigor and dynamism the leadership invests at the foundational stage. At this period the church experiences rapid growth attracting both old and new members from its neighborhood.

One thing stands out during this period. The Church has passion for the gospel, keen on acts of Great Commission and social action.

2. **Plateau stage:** This is a period of consolidation, stability in terms of systems, structures, human resource and material resource as well. The period lasts between ten years and 50-80. During this period there is an overlap of leadership between first and second generation that enjoys rich history of the past compared with milestones made in terms of expansion and stability. The worst danger at this stage is falling into routine of tradition and becoming familiar with the surrounding. It is also a period if not well managed the church faces threats of declining. The church at this point has lost zeal and passion for the gospel, passion for Great Commission. A lot of time and resources are allocated to sustenance. (Payment of salaries and construction).
3. **Declining stage:** This period starts from year 60-100-110. It is usually affected by change of guard, leadership passing on from first generation to second and partially third generation. Decline is caused by failure to appreciate change of times, emerging issues that affect mission of the church, especially where leadership failed to clearly define vision, systems, and structures. The leadership becomes defensive and insecure/fears of the unknown especially towards change. More people lose interest in church, majority develops a negative perception, over period of time leadership becomes disorganized and eventual stagnation creeps in.
4. **Stagnation or dying stage:** The period experiences mass loss of members from church especially the younger generation who have little connection with the past. The decline or death is brought about by lack of self renewal and complaisance.

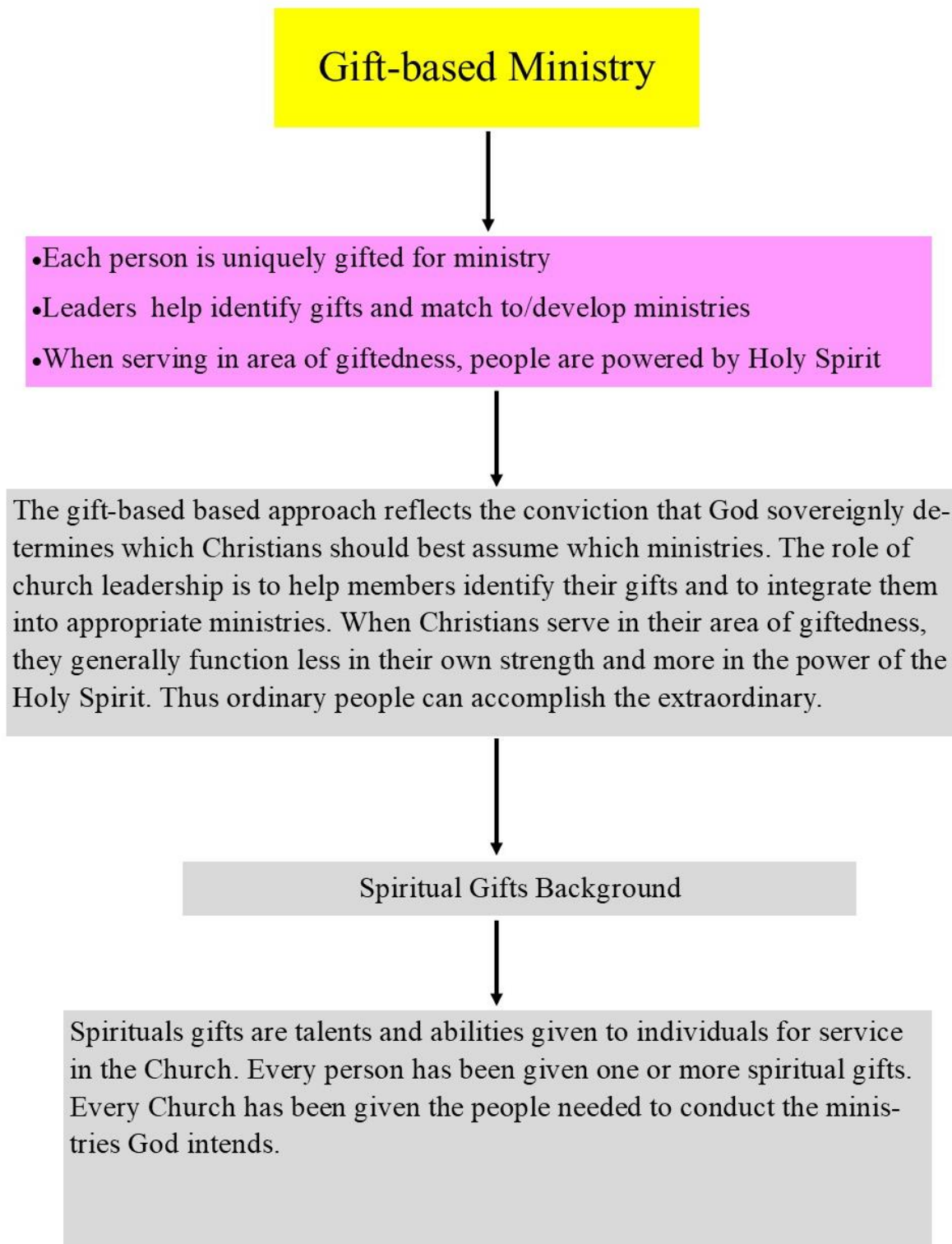
### **Characteristics of a growing healthy church**

**DIAGRAM 1: EMPOWERING LEADERSHIP:**





**DIAGRAM 2: GIFTED-BASED MINISTRY**



## PASSIONATE SPIRITUALITY

### Passionate Spirituality

- People on fire
- Committed
- Practice faith with Joy

The point separating growing and non-growing churches is 'Are the Christians in the church "on fire?" Do they live committed lives and practice their faith with joy and enthusiasm? 'pure doctrine' alone does not induce growth. A church, regardless of how orthodox its dogma and view of scripture, can hardly expect to experience growth, as long as its members do not learn to live their faith with contagious enthusiasm and to share it with others

## EFFECTIVE STRUCTURES

Effective structures



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graph TD; A[Effective structures] --> B[•Organizational structures, financial concepts, service schedules etc. that work]; B --> C[The core of this quality characteristic: the development of structures which promote an ongoing multiplication of the ministry. Leaders are not simply to lead, but also to develop other leaders. Anyone who accepts this perspective will continually evaluate to what extent church structures improve self-organization of the church. Elements not meeting this standard (such as discouraging leadership structures, inconvenient worship times, demotivating financial concepts) will be changed or eliminated.];
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## INSPIRING WORSHIP

### Inspiring Worship Service

- Going to church is “fun”
- Can be any *style* of worship
- Holy Spirit at work

Is the worship service an “inspiring experience” for the participants? The word ‘inspiring’ deserves clarification. It is to be understood in the literal sense of *inspiratio* and means an inspiredness which comes from the Spirit of God. Whenever the Holy Spirit is truly at work (and his presence is not merely presumed), he will have a concrete effect upon the way a worship service is conducted including the entire atmosphere of a gathering. People attending truly ‘inspired’ service typically indicate that ‘going to church is fun’ When worship is inspiring it draws people to the services ‘all by itself’ [some] factors...tasteful places of worship, a well organized greeting team, a competent moderator, a meaningful order of worship

### Holistic Small Groups

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graph TD; A[Holistic Small Groups] --> B["•Where individual caring takes place<br/>•Application of Biblical message to daily life<br/>•Key is multiplication- group goals, producing more goals"]; B --> C["Research has shown that continuous multiplication of small groups is a universal church growth principle. They must be holistic groups which go beyond just discussing Biblical passages to applying its messages to daily life. In these groups, members are able to bring up those issues and questions that are immediate personal concerns. Holistic small groups are the natural place for Christians to learn to serve others- both in and outside the group- with their spiritual gifts. The planned multiplication of small groups is made possible through the continual development of leaders as a by-product of normal group life. If we were to identify any one principle as the 'most important' it would be the multiplication of small groups."];
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## NEED-ORIENTED EVANGELISM

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graph TD; A[Need-Oriented Evangelism] --> B["•10% have gift of evangelism<br/>•Deploy those with these gifts in ministries that use it<br/>•The mission of the church is to bring people to Christ<br/>•Challenge- If my gifts are in areas other than Evangelism, how can I best use them in fulfilling this mission?<br/>•Each Christian has on average personal relationship with 8.5 non-Christians"]; B --> C["The gift of Evangelism applies to no more than 10 percent of all Christians. In churches with high quality index, the leadership knows who has the gift of evangelism and directs them to a corresponding area of ministry. It is the task of each Christian to use his or her gifts to serve non-Christians with whom one has personal relationship, to see that they hear the gospel and to encourage contact with local church. The key to church growth is for the local congregation to focus its evangelistic efforts on the questions and needs of non-Christians [Christians have on average 8.5 contacts with non-Christians] the number of contacts outside the church [is] already large enough so that there [is] no need to emphasize developing new relationships with the unchurched"];
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## LOVING RELATIONSHIPS

### Loving Relationships

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graph TD; A[Loving Relationships] --> B[•People aware of and involved in lives of others]; B --> C[How much time members spend with one another outside of official church-sponsored events. How often do they invite one other for meals or a cup of coffee? How generous is the church in doling out compliments? To what extent is the pastor aware of the personal problems of the lay workers in the congregation? How much laughter is there in the Church ? People do not want us to talk about love, they want to experience how Christian love really works];
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## SIGNS OF A DYING CHURCH

While there are many potential symptoms of a sick church, I have found ten to be consistently common. These twelve are not listed in any particular order:

1. **Lack of expository preaching:** Church leadership does not invest time in sermon preparation hence failing to address congregational spiritual and physical needs. Expository preaching focuses on Biblical themes systematically teaching scripture to members and at the same time ensuring that the teaching is relevant and practical. In most churches, preaching and teaching of scripture has been neglected and in most cases handled without seriousness it deserves.
2. **Declining worship attendance:** Surprisingly, the majority of church leaders do not monitor worship attendance. It is advisable that leaders compare each month's average worship attendance to the same month of previous years, if monthly monitoring is tedious, the church should carry out this exercise on quarterly basis.
3. **Decline in frequency of attendance of church members.** This symptom is the number one explanation for attendance decline in most churches. Members are not as committed as they once were. Their waning love for their church is reflected in their declining frequency in worship attendance.
4. **Lack of joy and vibrancy in the worship service.** Obviously, this symptom is subjective. It is still, however, very important. Most people can sense when a worship service is vibrant, lukewarm, or dead. The leadership of the church must at all times ensure that anyone leading worship is in touch with both the congregation, relevant and contemporary.
5. **Little evangelistic fruit.** As a general rule, a healthy church will reach at least one non-Christian for every 20 in worship attendance. A church with a worship attendance of 200, for example, should see at least ten new Christians a year.
6. **Low community impact.** Failure of creating community programs that seek to transform people's lives beyond church membership. Clear indicator of such sign is when members of the community feel completely distanced from church and to the worst fail to recognize its very existence.
7. **More meetings than ministry.** A sick church will meet about what they should do rather than do it. Some churches have more committees than conversions.
8. **Acrimonious business meetings.** Christians can and do disagree. Sick churches have meetings where the disagreements reflect obvious bitterness and anger. This is caused by lack of a defined relationship with Jesus Christ and at personal level. It mostly happens in church where discipleship and character formation has failed.
9. **Very few guests in worship services.** A vibrant church will attract guests. A sick church will not. And even if visitors turned up in a sick church, there is no clear plan to retain them so they end up seeking other churches.
10. **Worship wars.** Yes, they still exist in many churches. Those wars are indicators of an inward focus by the members.
11. **Unrealistic expectations of pastoral care.** Sick churches view pastors and other staff as hired hands to do all of the work of ministry. Healthy churches view pastors as equippers for the members to do most of the ministry.
12. **Decline in giving:** It is automatic that when people decline, definitely finances of the church shall also decline.



None of these symptoms are good, but churches do go through periods where they demonstrate a few of them. The key is to recognize the symptoms and respond early and quickly.

Here are some suggestions on how to categorize and address the above stated signs.

**1 and 2 symptoms:** Normal for most churches for a short period of time. Not an indicator of poor he

**3 and 4 symptoms:** The church is sick and needs immediate attention.

**5 and 6 symptoms:** The church is very sick. If significant changes are not made, the congregation is in danger of moving into the phase of terminal illness.

**7 to 10 symptoms:** The church is in danger of dying in the next five to ten years. While it is possible for a church to recover from this level of sickness, it is rare. Intervention must be quick, intense, and dramatic. The amount of change necessary is often more than most leaders and members are willing to bear.

*Give an honest assessment of your own church by these symptom indicators. What do you see? What should you do if there are a number of symptoms? Let me hear from you.*

Feedback-loops:

All congregations have what we call feedback loops.

(i). GROWTH: **Positive loops** are: Conversions, Births, People transferring to the church , growth of home churches, increase in numerical growth and resources, new church plants, sending of missionaries, focused leadership etc ‘I skate to where the puck is going to be, not where it has been’ – Wayne Gretzky

(ii). DECREASE : **Negative loops** are: Migrations, lack of interest, decrease in finances and other resources, absence of conversions, new births-baptisms, lack of motivation, stagnation etc

All churches can be divided into two basic categories: those that are growing and those that are not. Circle the characteristic that best describes the church you attend.

Growing church	Dying church
Reaching the lost is of central importance	The need for reaching the lost merely proves a good sermon subject twice a year.
All members recognize their personal responsibility to be active, in some way, in the work.	The sentiment prevails: "Why do I have to teach the lost; isn't that the work of the preacher?"
Many members are involved in giving personal invitations.	Members rely on the "newspaper boy" to do the inviting for them.

Members do not rely on the "church building" to attract the lost.	Member's efforts to reach the lost focus on "appearing prosperous" and having a "nice" building.
Members are personally involved in teaching the gospel to the lost.	Members look to the preacher to teach the lost the gospel.
Church tries to develop the talents of the individual members to effectively teach the lost by providing the necessary material and training.	Church does not provide teaching materials or training to aid members in reaching the lost.
Bring Bibles & Take Notes	Do Not open Bibles in meetings
Focus On Lord's Work	Focus On Problems or doctrinal controversy
Noise Of Small Children encouraged	Quiet As Tombs
Love And Forgiveness	Gossip, Suspicion & Bickering
Sacrificial money Givers	Merely Tip The Lord with leftovers
Emphasize Moral Purity	Sin, Adultery, Compromise rampant
Men & Women Soul-winners	Pastor System
Never Forsake Assembly	Attendance Is An Option
Outreach to community	In-drag to church
Outreach Home Centered	Outreach Building Centered
Fishers Of Men	Keepers Of Aquarium
Sound In The Faith	Sound Asleep
Actual numeric growth	Declining as old members die
Low dropout rate of new converts	High drop out rate of new converts
New marriage opportunities within body for young	Lose children through mixed marriages

### Leadership styles required for different stages:

As a leader you have to look out the windshield, not the rearview mirror, to go forward. – James Taylor.

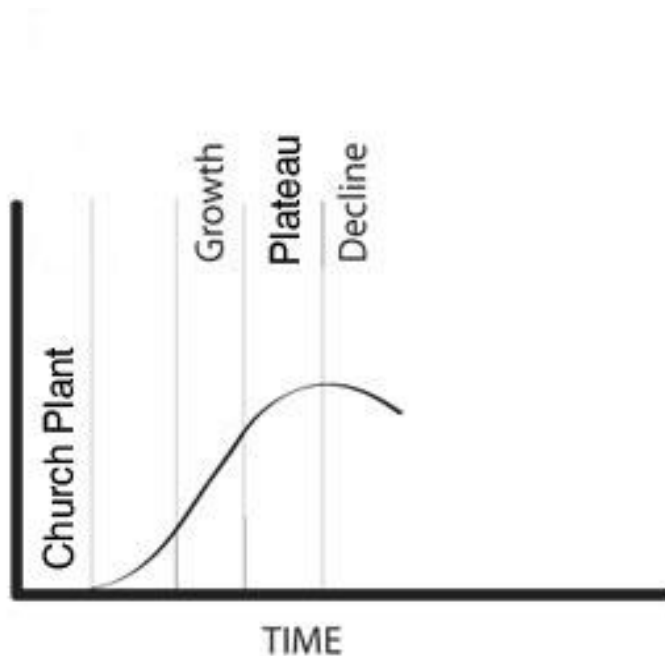
1. **Church planting stage: Catalyzer:** A Catalytic leader is a person who has the ability to bring something into being that didn't formerly exist. In the business world is called an Entrepreneur. Entrepreneurs have high sense of discernment and ability to see opportunities for business where everyone else has given up. They express ideas in very simple ways that people around catch sense of direction without much struggle. Only 2% to 3% of all leaders in the world fall in this category.
2. **Growth stage: Organizer:** Has the ability to take a disorderly organization and bring the pieces together maximizing on the resources available. They are multi-taskers that juggle numerous programs, concerns and demands. Only 10% to 15 % of all leaders in the world fall in this category.
3. **The plateau stage: Operators:** They like to manage stable organizations by making small changes and maintaining systems at work. They do things correctly rather than doing the correct things. The most important thing at this stage is to consolidate milestones gained and put policy frame work to safeguard them from being abused.

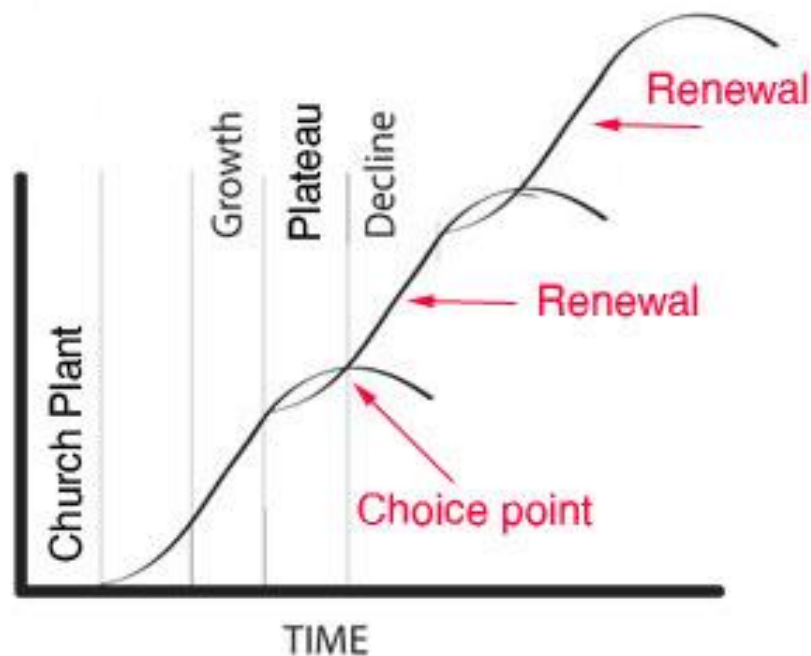
These types of leaders love reports, meetings and procedures; they would refer to themselves as either administrators or managers. An operator maintains or declines a Church but never grows much. 75% to 80% of all managers in the world fall in this category.

4. **Declining stage: Re-organizers:** When a Church enters in decline stage this leader is needed to refocus for the future. They are able to please long time members but simultaneously build a new congregation within the old wineskin. Only 5% of all Church Leaders and generally leaders in the world fall in this category. They are high risk takers.
5. **Super-Reorganizer:** Has the same skills of the Reorganizer but has the ability to revive things by radical change. Rebirth needs desperate measures and this leader is willing to take risks. Only 1% to 2% of leaders in the world fall in this category. Super-Reorganizers are high risk takers.

It is critically important that people's gifting is analyzed and affirmed. This helps in placement with appropriate policy framework for effective delivery of ministry.

#### **Breaking the decline cycle:**





#### Ministry Capital:

Spiritual	Soundness of Doctrine and Values. Prayer Life. Vision
Directional	Quality of Leadership. Talents of Pastor
Relational	Unity. Fellowship. Community relations.
Structural	Philosophy. Ways of Working together
Physical	Building. Location. Visibility.

#### Please evaluate your weak points?

Selection of candidates (policy) for theological training/ engaging with Theological institutions.

- In service training for clergy and other Diocesan staff already in ministry
- Challenges in growing the Church: Identifying right personnel, developing appropriate programs and allocating resources strategically.
- Models for economic empowerment of Provinces/Dioceses/Parishes and parishioners.
- Building sustainable and missional congregations: Micro financing, table banking, village savings and credits.
- Popularize on CCM/Umoja model & experience sharing
- Popularizing Resource mapping tool.
- Setting up of Church staff retirement schemes

## **CHAPTER NINE**

### **PARTNERSHIPS**

- h. Horizontal and Vertical partnerships (NGOs, Development Agencies, Government programs). Understanding project cycle management.
- i. Develop policies that guide both local and international partnerships.
- j. Relating with Church organs (Synods, Boards etc.)
- k. Relating with other Dioceses, Mission Agencies etc.
- l. Strengthening the Province infrastructure and image.
- m. Cultivating Ecumenical and Interfaith relations.
- n.

## **CHAPTER TEN**

### **SELF-CARE/CARE FOR THE BISHOP, CLERGY AND THE COMMUNITY**

- o. Personal Health: Diet, frequent medical check-ups, exercise, keeping fit.
- p. Food Security: enhancing food secure families/communities by modelling, popularising appropriate farming technologies, indigenous crop farming, smart farming etc
- q. Education: Lifelong learning.

## **CHAPTER ELEVEN**

### **MEDIA-CHURCH-STATE RELATIONS**

- r. Engaging with the Media
- s. Bishop the prophet, advocate and counsellor
- t. Engaging local government/State
- u. Marinating safe space to guard against compromise and manipulation

## **CHAPTER TWELVE:**

### **UNDERSTANDING YOUR CHURCH**

**The place of Anglican theology: Liturgy and thirty nine articles of faith.**

#### **BRIEF HISTORY OF THE CHURCH OF ENGLAND**

**"What is the Anglican Church, and what do Anglicans believe?"**

The roots of the Anglican, or English, Church go back as far as the 2nd century, but the church traces its current structure and status back to the reign of King Henry VIII, who ruled from 1509 to 1547. The events that led to the formation of the state Anglican Church are a curious mix of ecclesiastical, political, and personal rivalries. Henry petitioned Pope Clement VII for an annulment of his marriage with Catherine of Aragon but was denied. When Protestant Thomas Cranmer became Archbishop of Canterbury, Henry saw his chance to bypass the Pope's authority and get what he wanted. In 1531, Henry compelled the English clergy to accept him as head of the church in England. In 1532, Henry forced the national convocation to agree in *The Submission of the Clergy* that they would not promulgate any papal bull in England without the king's consent. In 1534, Henry led Parliament to pass a series of laws depriving the Roman Catholic Church of any authority in England. *The Act of Supremacy* declared the king to be "the supreme head of the church in England," thus giving Henry the same legal authority over the English church that the Pope exercised over the Roman Catholic Church.

#### **Reformation of the English church:**

The English church didn't assert total independence from Rome until Henry VIII's reign, and Henry himself made little true reform in the church. The true English Reformation began during the short reign of Henry's son Edward VI and was spearheaded by Cranmer. There had been aspects of ecclesiastical independence throughout England's history. The Saxon church, founded by Saint Augustine in 597, was under papal direction, but not without resistance. The various tribes of England had never fully submitted to Roman occupation, and when the Roman Legion was withdrawn, the Saxon church continued on an independent course. In 664, King Oswey of Northumbria called the Synod of Whitby to merge the Saxon and Celtic churches nominally under the Roman Catholic Church. The long history of English resistance laid the groundwork for Henry's acts in the sixteenth century. It is for this reason, King Henry's attempt to bring reforms was widely accepted with little resistance as English people perceived Roman Catholicism to be part of the Roman rule.

#### **Doctrine of the Anglican Church**

The doctrine of the Anglican Church is an interesting mix of Catholicism and Protestant Reformation theology. The Apostles' Creed and Nicene Creed are authoritative declarations of belief for the Anglican Church and are typically recited in worship services. Interestingly, the church does not require individuals to agree with or accept all the statements of those creeds but encourages its members to join in the process of discovery.

The 39 Articles, developed in the reign of Elizabeth I, laid out the Protestant doctrine and practice of the Anglican Church, but were deliberately written to be so vague that they were open to various interpretations by Protestants and Catholics. As in the Catholic Church, the celebration of the Eucharist is central to the worship service, along with the communal

offering of prayer and praise through the recitation of the liturgy. In all liturgical churches, there is a danger of allowing the form of religious ceremony (Isaiah 29:13) to replace the personal application of faith (Psalm 51:16-17). This was a key point of contention by the Puritans and others who ultimately left the Anglican Church. Thomas Shepherd, who was expelled from the Anglican Church in 1630 for non-conformity, was a spiritual giant who was concerned that people distinguish between the work of grace in genuine conversion and the religious pretense that was common within the church. (Shepherd was one of the pivotal men in the founding of Harvard College and became a mentor of Jonathan Edwards, who was mightily used of God in the Great Awakening.)

### **The Anglican Communion:**

#### **Authority of the Church:**

The Anglican Communion has 85 million members worldwide in 39 Anglican Provinces. The Archbishop of Canterbury is the recognized spiritual head of the church, though each church organization is self-governing under its own archbishop. While the Archbishop of Canterbury in England is considered the “first among equals” in the leaders of the Anglican Church, he does not share the same authority as the Pope does in the Roman Catholic Church. In fact, he holds no official power outside his own Province. However, he does call the Lambeth Conference in London every ten years, an international meeting which covers a broad spectrum of social and religious issues. That meeting also has no legal power but demonstrates loyalty and unity throughout the Anglican Communion.

The “reformed” aspect of the Anglican Church is its decentralization of authority. Individual Dioceses enjoy great independence in adopting their own doctrine. However, this diversity in practice and doctrine has put a severe strain on issues of authority in the Anglican denomination. An example would be the recent ordination of a practicing homosexual bishop in North America. Most other Anglican churches do not agree with this commission.

#### **Book of Common Prayer**

Anglican practices and rituals are primarily found in the Book of Common Prayer, a compilation of liturgy developed by Thomas Cranmer, Archbishop of Canterbury, in 1549. Cranmer translated Catholic Latin rites into English and revised prayers using Protestant reformed theology.

The Book of Common Prayer lays out concise statements of belief on 39 articles in the Anglican Church, such as works vs. grace, the Lord’s Supper, canon of the Bible, and clerical celibacy. As with other areas in Anglican practice, much diversity in worship has recently developed around the world, and many different Prayer Books have been issued.

#### **Doctrine**

Some congregations put more emphasize on Protestant doctrines while others lean more toward Catholic teachings. Teachings of the Anglican/Episcopal Church on the Trinity, the nature of Jesus Christ, and the primacy of Scripture agree with orthodox Protestant Christianity.

The Anglican/Episcopal Church rejects the Roman Catholic doctrine of purgatory while affirming that salvation is based solely on Christ’s atoning sacrifice on the cross, without the

addition of human works. The church professes belief in the three Christian creeds: the Apostles' Creed, Nicene Creed, and Athanasian Creed.

### **Ordination of Women**

Some Anglican churches accept the ordination of women to the priesthood while others do not.

### **Marriage**

The church does not require celibacy of its clergy and leaves marriage to the discretion of the individual.

### **Worship**

In summary, Anglican worship tends to be Protestant in doctrine and Catholic in appearance and flavor, with rituals and readings, bishops and priests, vestments and ornately decorated churches.

Some Anglicans/Episcopalians pray the rosary; others do not. Some congregations have shrines to the Virgin Mary while others do not believe in invoking the intervention of saints. Because every church has the right to set, change, or abolish those ceremonies prescribed only on man's authority, Anglican worship services vary widely throughout the world. No parish is to conduct worship in a tongue that is not understood by its people.

### **Practices**

The Anglican/Episcopal Church recognizes only two sacraments: Baptism and the Lord's Supper. Departing from Catholic doctrine, Anglicans say Confirmation, Penance, Holy Orders, Matrimony, and Extreme Unction (anointing of the sick) are not counted as sacraments. "Young children" may be baptized, which is usually done by pouring water.

About communion, the church's Thirty Nine Articles of Religion says:

"...the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ. Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith."

### **Instruments and canons of the Anglican Church.**

#### **1. Archbishop of Canterbury:**

The Archbishop of Canterbury is the Focus for Unity for the three other [Instruments of Communion](#) of the Anglican Communion, and is therefore a unique focus for Anglican unity.



He calls the once-a-decade Lambeth Conference, chairs the meeting of Primates, and is President of the Anglican Consultative Council.

The Most Revd and Rt Hon Justin Welby was enthroned on 21 March 2013. He is the 105th Archbishop of Canterbury. His predecessor was the Rt Revd Lord Williams of Oystermouth.

## The Roles of the Archbishop of Canterbury

### Leader of the Anglican Communion

The Archbishops of Canterbury are seen by the Anglican Communion of churches as their spiritual leader. He is 'primus inter pares', first among equals, of the other Primates of the various provinces. The Anglican Communion includes all 39 provinces in communion with the See of Canterbury.

### Primate of All England

The Archbishop has this title in recognition of his lead ecclesiastical role in England. The Church of England has 13,000 parishes. He is regarded as the nation's senior Christian and spiritual voice.

### Metropolitan for the Southern Province of the Church of England

The Archbishop of Canterbury has what is known as metro political authority (a supervisory authority for defined purposes) in relation to all bishops and clergy in the 30 dioceses in southern England. The Archbishop of York has the same authority in relation to the 14 dioceses in northern England.

### Diocesan Bishop of Canterbury

Since 597, the Archbishop's See has been at Canterbury. His diocese in East Kent has a population of 825,000 people and comprises 270 parishes in an area of nearly 1,000 square miles.

### Ecumenical role

The Archbishop of Canterbury takes the lead in respect of Anglican relationships with other Christian churches in the United Kingdom and abroad.

### Inter faith role

Similarly, the Archbishop of Canterbury leads in respect of Anglican relationships with other faiths.

## **2. Lambeth Conference**

The Lambeth Conference takes place approximately every ten years. The first was held in 1867. Bishops from around the Anglican Communion are invited to attend by the Archbishop of

Canterbury. The next Lambeth Conference is in Canterbury in July and August 2020. Its theme is “God’s Church for God’s World: walking, listening and witnessing together”. The event is organised and run by the Lambeth Conference Company assisted by staff from Lambeth Palace and the Anglican Communion office. A Design Group assists in organising the programme. The Secretary General of the Anglican Communion serves as conference secretary.

### **3. Primates' Meeting**

The Primates of the Anglican Communion are the chief Archbishops, Presiding Bishops, Moderators and chief pastors of the 40 provinces. Their churches are autonomous yet inter-dependent in their relationships with each other. The Archbishop of Canterbury chairs their meetings, which are held at varying intervals around the world. The most recent was in Canterbury in 2017.

The Primates have no authority as a body and their own national churches determine how their ministry is carried out in their own context. The customs and responsibilities vary between provinces. The Primates' Meeting was established in 1978 by the then Archbishop of Canterbury, Donald Coggan, as an opportunity for “leisurely thought, prayer and deep consultation”. This website contains the statements and communiqués from the meetings in 2003, 2005, 2007, 2009, 2011, 2016 and 2017.

What is a Primate?

The use of the title PRIMATE in the context of meetings of the Anglican Communion denotes the chief archbishop or bishop of a province of the Anglican Episcopal family of churches.

The “chief” designation is of importance here as in some provinces, such as Ireland and England, there are actually two archbishops holding the title “primate” So the chief archbishop of these two provinces becomes Primate of “All” Ireland and “All” England.

The normative style for a Primate is “The Most Reverend” but this can vary from time to time and occasionally “The Right Reverend” is used. The whole style and title of a primate can vary: in the USA for example further designations are added: “The Most Reverend [x], The Presiding Bishop, Primate and Chief Pastor”, is the official legal title of the holder of the primatial office.

In certain provinces the primate is also called Archbishop and/or Metropolitan, while in others for historical reasons, the term Presiding Bishop, or as in Scotland, Primus, is preferred. In some provinces the term is translated to their own language such as Obispo Primado, in the Province of the Southern Cone (South America).

In the “United Churches” of South Asia, it is the Moderators of the churches who are invited to the Primates' Meetings by the Archbishop of Canterbury.

Upon retirement archbishops properly revert to the status of bishop, but may be given the style of an archbishop as a courtesy.

The Archbishop of Canterbury is recognised as the primus inter pares, the first among equals, of the college of Primates, and attendance at a Primates' Meeting is by invitation from him.

#### 4. Anglican Consultative Council

The role of the Anglican Consultative Council (ACC) is to facilitate the co-operative work of the churches of the Anglican Communion, exchange information between the provinces and churches, and help to co-ordinate common action. It advises on the organisation and structures of the Communion, and seeks to develop common policies with respect to the world mission of the Church, including ecumenical matters.

The ACC has byelaws and a constitution and through its networks and programmes seeks to serve the needs of member churches. There is a chair, vice-chair and standing committee elected by the members. The current chair is the Most Revd Paul Kwong of Hong Kong. The Archbishop of Canterbury is the President the ACC.

The ACC can be seen as the most representative body of gathered Anglicans among the Instruments of Communion. It includes members of the laity, archbishops, bishops, priests, and deacons. Provinces send two or three representatives and select them in different ways. For the first time, at ACC-17, there will also be two youth delegates from each of the five regions.

Meetings are held around the world approximately every three years. The most recent (ACC-16) was in Lusaka, Zambia in April 2016.

##### **Membership:**

Members of the council include the Archbishop of Canterbury and a certain number of representatives of each of the Anglican provinces, depending on the size of the province.

The largest provinces are entitled to appoint three representatives, consisting of one bishop, one priest, and one layperson. Intermediate sized provinces may appoint two persons: one layperson and one ordained (either bishop or priest). The smallest provinces appoint only one person, preferably from among the laity. Additionally, the Council may co-opt up to six additional members of whom two shall be women and two persons not over 28 years of age at the time of appointment.

If the chairperson or the vice-chair of the council should be elected to this position for a term which exceeds the term of his or her appointment to the council, his or her council membership is extended until the expiration of the term as chair, while the province to which he or she belongs is entitled to make an additional appointment.

##### **Relating with others within the Communion**

Anglicanism is both a spirituality and tradition found in all cultures of the world. It is shaped by common practice rooted within three pillars: Scripture, Reason and Tradition, found in the Book of Common Prayer (BCP) and 39 Articles of faith. The Communion is not just composed of Provinces but other institutions such as theological seminaries and Colleges, Missionary agencies, and coordinating secretariats such as Anglican Communion (AC) office in London and Council of Anglican Provinces of Africa (CAPA). Anglican church is part of long tradition of being part of Ecumenical movements including but not limited to National Council of Churches, All Africa Conference of Churches and World Council of Churches among many others. Anglican Communion appreciates significant role of partner agencies that accompany its work in the area of development. These partners include governmental, inter-governmental

and international co operations. And finally Anglican Communion appreciates importance of relating with other faiths such as Islam, Hinduism and others towards promoting peace, harmony, co-existence and cohesion of society around the world

### **Cherishing traditions:**

Anglican Church right from its inception emerged with two mainstream traditions. The first tradition is what came to be described as the High church, which has its spiritual formalism in Catholicism. The second tradition has its roots in reformation thought with its emphasis guided more by 39 articles of faith. The third tradition found in both traditions in liturgical forms of dressing.

COLOURS	SEASONS	DATES
Dark Blue	Advent	28 <sup>th</sup> Nov-Dec-11
Pink	3 <sup>rd</sup> Week of Advent	Dec 12 <sup>th</sup> –Dec 19 <sup>th</sup>
Dark Blue	Advent	Dec19 <sup>th</sup> –Dec-23 <sup>rd</sup>
Dark Blue	Christmas Eve	Dec-24 <sup>th</sup>
White Gold	Christmas	Dec 25 <sup>th</sup> –Jan-5 <sup>th</sup>
White Gold	Epiphany	Jan 6 <sup>th</sup>
Green	After Epiphany	Jan 7 <sup>th</sup> –March 5 <sup>th</sup>
White Gold	Transfiguration	March 6 <sup>th</sup> -8 <sup>th</sup>
Purple	Ash Wednesday	March 9 <sup>th</sup>
Purple	Ash Wednesday-Lent	March 9 <sup>th</sup> –April 23 <sup>rd</sup>
Purple	Moundy Thursday	April 21 <sup>st</sup>
Purple/Black	Good Friday	April 22 <sup>nd</sup>
Black	Holy Saturday	April 23 <sup>rd</sup>
White Gold	Easter	April 24-30 <sup>th</sup>
White Gold	Eastertied	May 1 <sup>st</sup> –June 1 <sup>st</sup>
White Gold	Assenssion	June 2 <sup>nd</sup>
White Gold	Easteied	June 3 <sup>rd</sup> –June 11 <sup>th</sup>
Red	Pentecost Sunday	June 12 <sup>th</sup> –June 18 <sup>th</sup>
	Trinity Sunday	June 19 <sup>th</sup> –June 25 <sup>th</sup>
Green	Ordinary time	June 26 <sup>th</sup> –October 31 <sup>st</sup>
White	All Saints Day	Nov. 1 <sup>st</sup> or next Sunday
Green	Ordinary time	Nov. 2 <sup>nd</sup> -19 <sup>th</sup>
White Gold	Christ the King	Nov. 20 <sup>th</sup> -26 <sup>th</sup>

Apart from the two main traditions, Anglican Church tends to take on forms and shape of local cultures of the indigenous people among whom it settles

## **Appreciating contemporary emerging issues/dynamics**

1. The need for theological paradigm shift: Realigning theological training with emerging realities
2. The challenge of decline within the church: The quest for
3. Resurgence of traditional cultural practices
4. Sacralisation of religion
5. Human sexuality and Biblical understanding of family
6. Revisionism:

## **Next steps**

- a) Review of Bishop's Charge in light of orientation
- b) Agreeing on areas of accompaniment by CAPA
- c) Pairing up of Bishops for continuous mutual learning and support.
- d) Mechanism for feedback

## **Accompanying theological institutions:**

- a. **Restructuring of theological institutions for viability and relevance.**
- b. **Relevant contextual curriculum**
- c. **Research and learning: emerging models for ministry training**
- d. **Capacity building among theological educators**
- e. **Deepening theological reflection and publication and contribute to authentic African thought.**
- f. **Accompanying Anglican Provinces and Dioceses exploring to initiate school of ministries for the training Evangelists and church workers for effective local church ministry and discipleship.**

## **Purpose and objectives for each of these areas.**

CAPA acknowledges that theological institutions play a central role in training, modelling and shaping worldview of church leadership. Reflecting on the current conflicting voices and theological expressions that has led to stagnation and almost dividing the church, it has become imperative that theological training need to be reviewed across Africa to embrace a theology that is rooted in scripture and at the same time contextually relevant. In the last round table theological consultation that CAPA convened, it was resolved that there is need to set up a theological desk at CAPA to facilitate process of accompanying all Anglican theological Colleges in Africa in specific areas of interest to enrich theological training for all ordinands and Lay ministers. These areas include but not limited to:

- (i). **Chaplaincy studies;** which will include School chaplaincy, hospital chaplaincy, Military or disciplined forces chaplaincy, prison chaplaincy, Industrial chaplaincy and international chaplaincy for those who want to work among diplomatic sector.
- (ii). **Urban studies;** introducing urban mission studies as a new discipline to prepare most of ordinands to work among the affluent and the urban poor in any given cities and towns in Africa. Looking at Urban sociology, Urban spirituality, Urban theology, Urban mission.

**(iii). Pastoral care:** The discipline studies Biblical principles of pastoral care, counselling psychology, organization of local church membership into manageable groups, Theology of grieving and bereavement in Africa and drug abuse and substance among many others.

**(iv). Finance for none financial managers:** the purpose is to equip ordinands with knowledge and skills of finance management and ability to interpret financial documents for sound financial management and accountability.

**(v). Transformational studies:** This will include social development, community health care, economic empowerment, basic principles in nutrition among others.

**(vi). Children, youth and gender relations:** This will focus equipping ordinands and Lay ministries with knowledge and skills of how to nurture children and youth grow rooted in Christian faith, and promote healthy gender relations both in families and society.

**(vii). Ministerial formation:** The course will help all ordinands develop appropriate spiritual disciplines, values, right attitude towards ministry and vocation etc.

These seven proposed areas will be an addition to other theological courses such as Systematic theology, Mission studies, Church history, Christology, Greek, Hebrew, New Testament, Old Testament, Islamic studies, Christian Education among many others. The focus is to develop a generation of theologians in Africa that will reengineer the church towards positive growth and deepening the faith.

### **Proposed activities**

CAPA proposes to hold 10 Orientation forums each targeting 25 bishops over a period of 3 years (2018 to 2021). One of these forums will be a Primates Orientation.