

ABSTRACT

A COMPARATIVE STUDY ON CHURCH HEALTH BETWEEN CHURCHES LED BY BI-VOCATIONAL PASTORS AND THOSE LED BY FULL-TIME PASTORS IN FAITH MINISTRIES CHURCH IN ZIMBABWE

By

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Bi-vocationalism has been portrayed as an answer to challenges faced by marginalized churches through lack of qualified personnel and financial support. In a bi-vocational pastorate set-up, research seems to suggest pastoral presence as a key factor in the health of a congregation. Many studies suggest that pastor availability and time constraints are major factors affecting bi-vocational ministries, and consequently these limitations do influence the local church in a variety of ways.

This study purposefully sampled churches that had been served by bi-vocational leaders only and compared them to ones that had been pastored by full-time leaders exclusively from foundation. Two congregations of each type were surveyed using the Beeson Church Health questionnaire (BCHQ). Two hundred and eleven out of a possible four hundred and fourteen people (51%) responded to the survey. The key result was that both types of congregations showed health and manifested many similarities in the church health characteristics scores. Dis-aggregating the data according to gender yielded similarities that showed marginal difference between the sexes and many similarities in their health indices. A corollary lesson learnt through the study was a confirmation of the complexity of the local church as an organization. In this complexity, the leader or pastor is a key component in the growth and health of a local church.

**A Comparative Study on Church Health between churches led by bi-vocational
pastors and those led by full-time pastors in Faith Ministries Church in Zimbabwe**

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by

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CHAPTER 1 NATURE OF THE PROJECT

Overview of the Chapter

Chapter 1 gives a broad overview of the research project. The important issue, which the research questions seek to answer, albeit in comparative terms is whether or not the bi-vocational focus of a pastor affects the health of a congregation, that is, the qualitative and quantitative aspects of the well-being of a local church. Whereas a bi-vocational pastor may have two jobs, one pays his salary while the other provides a means to channel his ministerial pursuits, the question is why there is a need for such a bi-focus. The rationale of the project looks at the theological and biblical foundations to the project. Justified or not, Paul is viewed as a proponent of bi-vocationalism. On the other hand, one wonders why Paul needed to support himself where other apostles seemed to enjoy support from the churches they had planted or visited in the course of their missionary work (1 Cor. 9:6). The other section of the rationale looks at Church health and defines it relative to Church growth as these two terms are confused and assumed to be synonyms. The last major part of the chapter focuses on research methodology covering the three research questions that guided the empirical research, the targeted participants, the instrument used, the data collection methods, and the analysis of the data.

Personal Introduction

Twelve years of involvement with Campus Crusade for Christ had a lasting impression on my life. It was over a decade of accelerated spiritual growth, making lasting friendships and many wonderful experiences, which in many ways laid a foundation for ministry later. One lasting impression formed at this early age was my

view on full-time Christian work. My impression was that full-time work necessarily followed a call from God. Moreover, all who were in full-time work should lead the work because God had called them to fulfill that function. These thoughts were formed by many personal experiences and interactions with pastors from various denominations who were highly trained professionals and had a single-minded focus. A part of my work was to place university student converts into church fellowships of their choice; in doing so, I dealt with many full-time pastors who were affecting their communities politically, socially, and spiritually through various programs. Their busyness and direct engagement in various initiatives showed them to be men and women with clear a vision, focused on making an impact on their world for Christ. They were a people carrying out divine orders with zeal and singleness of focus.

However, when I transitioned into full time pastoral work in my church fellowship, I realized how the many bi-vocational pastors were struggling to lead their congregations because of so much work. I could not understand why they could not make the simple jump to full time work and serve their congregations better with little stress. My initial impression was that their secular work was a temporal occupation until there was enough support from the congregation, then, these bi-vocational pastors would transition to full time pastoral work. However, this was not the case, for many of them remained bi-vocational to date. What I have not understood is why this model has remained operational. Over the years in Faith Ministries Fellowship, I have developed a curiosity about the impact these bi-vocational pastors have had on their congregations. What has been of interest to me mainly is the question of how much time and impact a bi-

vocational pastor has on his congregation, given his many responsibilities inside the congregation and without, that is, in the secular employment.

My own experience in leading a congregation as both an elder and a full-time Campus Crusade worker, before transitioning to full-time pastoral work (and having responsibility for two new church plants) could be described as overwhelming and extremely taxing. Even though it was plural leadership situation—a full-time pastoral oversight and six fellow elders working together, time was not enough time to do all the church duties as well as time to please the “Caesar” at the other job. I found that one job always suffered, and I had to choose whom to please or what tasks to delegate. On the positive side, the experience of working with fellow elders in pastoring several congregations supervised by a full-time pastor was a rewarding experience. Nonetheless, I quickly burnt out and needed time out. Gladly, this time out resulted in a decision to work full time as a local pastor and to go for theological training to be equipped for this full-time work.

When I became a full-time pastor and was afforded many opportunities to grow through informal trainings at various church leadership fora (which the bi-vocational pastors could not take advantage of), I realized that my availability and flexibility allowed me to develop my gifting and sharpened my pastoral leadership skills. Considering these experiences, first as a local church leader, and secondly, as a full-time student ministry worker and an elder, my thoughts inclined towards the idea that congregations deserve trained and single focus leadership. I am cognizant, obviously, that people are gifted differently, and have different abilities and capacities to handle and lead a different number of followers. Nonetheless, the idea still prevails that “serving many

masters” is not the ideal situation. One cannot be effective and impactful in both worlds-- at least, that was true in my case.

In my community, the church fellowships that were formed round about the same time as Faith Ministries have grown tremendously, numerically, and in community presence. Faith Ministries seems to have lagged behind in terms of growth and influence in the nation. Cognizant that church growth has both numerical and spiritual depth, and that each denomination differs in worship style and, consequentially, in appeal, one could not avoid noticing that some church fellowships were making tremendous strides. My considered view was inclined to blame the leadership model as being the chief culprit. The bi-vocational leadership model, which Faith Ministries espoused, did not promote the desired growth and influence that the church movement had anticipated. Most congregations remained small and struggling with little numerical growth and meaningful presence in their local communities. One could object to that kind of comparison because God deals with organizations differently, and in any case, he, God, brings the increase. However, inasmuch as congregations should not be compared, slackness should not be justified. Christians should give their best and not be content with mere good performance. In support of the above argument, the recently appointed Faith Ministries Senior Pastor closed down three of the struggling congregations and merged seven of the promising ones. He stated, “The time and effort these small congregations demanded did not justify the effort to keep them afloat” (S. Munyeza, 2016) The church movement has not realized its full potential. If we are to compare the tremendous growth and international reach of other church movements which insisted on full-time pastors as leaders of congregations to that of Faith Ministries, clearly full-time pastorates would

have been a better choice. This comparison recognizes that many factors cause numerical growth, some hard to measure, and some that can be measured scientifically.

Notwithstanding that, Faith Ministries missed an opportunity for growth by emphasizing and tacitly encouraging bi-vocational pastorates, which did not foster rapid growth in an environment that was conducive for such growth.

Statement of the Problem

The aim of this study is to assess comparatively the impact of bi-vocational ministry on the spiritual health of the Faith Ministries Churches. Faith Ministries celebrated its 40th-year anniversary in 2016. One of its stated and founding objectives was to reach the influencers, that is, young people, and affect nations through a strong discipleship program premised on Acts 5:28. The church fellowship grew tremendously in the 1980s from one big congregation into five large congregations in under ten years. This growth was largely fueled by aggressive evangelism coupled with recruitment of young people for pastoral training and immediate release to lead the budding congregations.

Conversely, this growth drive was not matched with a similar drive in the 1990s right into the new century. Church growth did not match the rate at which pastors became ready to assume leadership. Not enough young people were willing to give up their secular jobs for leadership training to take up pastoral work full time. Many of the new fellowships planted did not have seasoned leaders. Invariably the few leaders, both full-time pastors and elders, from the five established congregations had to assume oversight of several congregations. The decision was made at this point to release some of the elders in the existing congregations to take over pastoral oversight whilst

remaining in their secular employment. One such elder was the writer, but he declined to take up that responsibility. Although not working in secular employment, the workload of the other job was unbearable without assuming an extra load.

Over time, the writer did assume many pastoral functions within a congregation but among a group of other elders. The struggle experienced by this group of leaders in leading three congregations was immense. There was quite a bit to be done each day and every weekend. At times, these leaders did not seem to do adequately the duties required of a pastor in the spare time they collectively had. Thus, in retrospect, one wonders how one person employed in two places; can effectively guide, counsel, visit and love a congregation, big or small. These personal experiences raised serious doubts about an individual pastor's ability to handle these demands single handedly. Certainly, in a bi-vocational pastoral set-up, many things would suffer as result of having the pastor part of the time. These personal experiences have been a motivating factor in driving me to know how much impact a bi-vocational pastor has on the health of a congregation.

Purpose of the Project

The purpose of the research was to compare the health of churches under the leadership of bi-vocational pastors to those led by full-time pastors of Faith Ministries Churches in Zimbabwe.

Research Questions

Three questions guided the research study in its investigation. The third question sought to bring out a comparison of fulltime and bi-vocational pastorates in Faith Ministries Zimbabwe.

Research Question #1 - What was the level of church health, based on the Beeson Church Health Questionnaire, of the Faith Ministries churches in Zimbabwe led by bi-vocational pastors?

Research Question #2 - What was the level of church health, based on the Beeson Church Health Questionnaire, of the Faith Ministries churches in Zimbabwe led by full-time pastors?

Research Question #3 - How did the health of congregations led by bi-vocational pastors compare to the Faith Ministries churches in Zimbabwe led by full-time pastors?

Rationale for the Project

Tentmaking or bi-vocational ministry is a form of pastoral leadership that is increasingly gaining popularity in many contexts. Its popularity comes from the view that the Apostle Paul was a tent maker or bi-vocational for most of his ministry years.

(Malone 1) It is therefore seen as a strategy Apostle Paul employed in circumstances where he either received little or no financial support from the churches he had planted in the Ancient Near East. Some of his critics had questions about Paul's gospel and his methods and found his tentmaking *modus operandi* as evidence that he was not a genuine apostle (1 Cor. 9:1-6). Why did he need to support himself whereas other apostles enjoyed support from the churches they had planted or visited in the course of their missionary work? (1 Cor. 9:6). However, it is clear from his defense that it was a deliberate strategy, the principal one being that he would put "no stumbling block in the way of the gospel" (1 Cor. 9: 18; 2 Cor 11: 7-9). Moreover, he wanted to model a work ethic that was not readily espoused by most gentile Christian communities then.

Christians were to be self-reliant so as not to bring the gospel into disrepute (1 Thess. 4:

11,12). Thus bi-vocationalism, for Paul, was both a personal conviction and a deliberate modelling of ministry for his followers (Witherington 547).

In recent years, tentmaking/ bi-vocational ministry has become a missional model of choice in that it can be employed in environments both open and hostile to the gospel (Siemens; Kane; Stevens). Lately, it has found its way into regions of the world considered open but resistant to Christianity, like the West (Halter; Bickers; M. Greg Thompson). In some areas such as Africa, switching to pastoral leadership, where the choice is between bi-vocational or full time, is driven by economic and sociopolitical factors (G. H. Smith; Iheanyi-Igwe).

Many studies have shown that the main challenge for bi-vocational pastors is availability of time and money (Bickers; Iheanyi-Igwe; Greear and McDaniel). This is to be expected given that “serving two masters” who may not be sympathetic to each other’s demands on the single individual is singularly a tough act. Not many people are able to juggle the different demands placed on them satisfactorily. The onerous task of leading to form an authentic community falls on the church leadership (Ott & Wilson; Snyder, Johnson). Like any organization rooted in a context, the church movement needs to respond to an ever-changing environment by guiding, structuring, and mobilizing for maximum impact (Ott& Wilson). Jim Herrington notes that “[t]he spiritual health of the pastor and other key leaders is intimately intertwined with that of the congregation. A congregation will rarely grow beyond the health of its pastor and key leaders.” (qtd. in Snyder 188). How healthy will be a congregation whose leader is bi-vocational given these demands? The time crunch is certainly an issue that looms large (Steven Allen Johnson, Bickers).

The reality is that some types of employment demand a lot from a person.

Zimmermann, et al. highlighted in their findings that most bi-vocational pastors preferred self-employment because of its greater flexibility (qtd in Iheanyi-Igwe 116). This advances the notion that some employments are inflexible and may not give latitude for ministry time. The incompatibility between some secular professions and pastoral ministry poses a serious challenge in terms of workability and suitability for successful bi-vocational ministry. This area could be studied to ascertain which secular professions make it difficult to be bi-vocational and why it is so. This concern has been highlighted in recent studies by Zimmermann, et al (qtd in Iheanyi-Igwe 115-124.). Nonetheless, this study will restrict itself to the investigation of the impact a bi-vocational pastor has on a congregation, with the above-mentioned awareness as a backdrop.

Notwithstanding the foregoing issues, how healthy would a congregation be given the many demands the pastor shoulders. The health of a church depends on a leadership that both empowers and is able to release its laity. “Unhealthy churches rarely reproduce, unless they reproduce through conflicts that result in church splits. Church health is normally a reflection of the spiritual health of the leaders” (Ott & Wilson kindle loc 459-460). It is incumbent upon the leadership to understand the environment and structure the local church to optimally use available resources, human and otherwise, for maximum impact. Neil Cole opines, “Society and culture should change if the church has been truly effective.” (Loc 148). Thus, availability is a major factor. Guiding and leading congregants to authentic community requires planning and strategizing. It behooves the local pastor then to provide a present leadership that is cognizant of the needs of the congregants and the community that surrounds the local church.

Definition of Key Terms

Vocation

Vocation is the calling or summons (especially religious) to which a person is specially drawn or for which he/she is suited, trained, or qualified (Merriam-Webster). An occupation that a person is engaged in, mostly to earn a living or to express themselves, as a banker, church leader, medical doctor, musician, or businessperson. Os Guinness defines calling in the exact terms “calling is the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion and dynamism lived out as a response to his summons and service” (*Rising to the CALL* 15). Thus, calling and vocation are acknowledged as identical concepts. (Schuurman 2,3). In this study, vocation will take on this meaning, — serving God in whatever capacity or arena considering the gifts, talents, training, or inclination one feels called to do by God.

Tentmaking/ Bi-vocational

Tentmaking is a concept normally associated with missions. It finds its roots in Paul’s self-supporting ministry as he evangelized the known world of the Roman Empire. As a tent maker by profession, he supplemented his income by making tents. In this light, tentmaking has become synonymous with bi-vocational ministry, whereby one has two jobs. Dennis Bickers notes that one job would be ministerial oversight and the other secular, or even a gospel-related paid job such as orphanage superintendent, a Christian non-governmental organization, teaching at a Christian school, and such like occupations. A bi-vocational minister is “... a minister who serves in a paid ministry position and has income from another source—that other source may be a full-time job, a part-time job, or

even a pension or a business.” (*Art and Practice* 12). Thus, a pastor who simultaneously leads a congregation and works in another job, is bi-vocational, or a tentmaker using the metaphor of the Apostle Paul ‘s profession. In that respect, these two terms, tentmaking and bi-vocationalism are used interchangeably throughout this project.

Part-time generally applies to a job that takes less than forty hours a week. However, the general reference is to a minister of the gospel who is employed elsewhere for sustenance. The latter understanding is widely understood and will be employed to guide this research.

Full-time generally applies to a job that takes forty hours or more a week . However, these two terms carry major differences in what they mean among scholars. A full-time worker “is one who receives all his or her income from the church he or she serves. The terms part-time and full time are not helpful when referring to ministers, and many bi-vocational ministers prefer using bi-vocational and full-funded when referring to ministry” (Bickers, *Coaching Bi-vocational Ministers* 6). However, the historic and public use differs in Bickers’ view. In some circles, and indeed the most used meaning attached to the term is full time, meaning, one who serves in church and receives sole income from there. For most people what is in view is not where the pastor’s funding is coming from, but rather on the focus of his duties, which is to serve the church. Cognizant of these variations in meaning, the historical and popular meaning is retained in this paper. The term “full time” is employed to address those pastors who are fully supported financially by the church and do not receive income from any other job, whether a secular or church-related employment.

Church Health

This is a relative new term in mission theology, in that it has come up in the past thirty to forty years. In some theological circles, it has come to replace church growth because church growth cannot be measured in isolation (Hemphill, Wagner, McGavran, qtd in Day 2-7 ; Macchia 23; Anderson 125-45). Church growth, meaning an increase in head count, involves many factors, like church context, leadership style, the character of followers, socioeconomic factors, leader-follower relationship, and such factors (Ott kindle loc 248-249). Traditionally, the main item being measured is the number of converts, which is a quantitative measure. However, church health attempts to identify and measure all the factors that might affect the qualitative and quantitative aspects of the local church, such as worship, lay involvement in ministry, the congregation's impact on the community, evangelism, personal spiritual growth of members, and of course, the numerical growth of the church (Wagner, Hemphill, Ott & Wilson). A healthy church is a local church where the people of God are functioning as God intended from the beginning. This statement looks at both qualitative and quantitative growth of a local church. This would mean that at least five key functions exist in such a local church: evangelism, fellowship, worship, ministry, and discipleship (based on the Great Commission Matt. 28:18-20, Great Commandment Matt. 22:37, and Acts 2:42-47) (Warren, Macchia, Ott). Some of the proponents of church health have expanded this list, but most base their understanding on these verses and agree that there are several factors to consider in measuring church health—numerical growth is but a subset of a local church's health. Thus, in this study, church health means the sum total of qualitative and quantitative aspects of the well-being of a church.

Beeson Church Health Questionnaire (BCHQ)

A questionnaire is “a set of questions for obtaining statistically useful or personal information from individuals” (Webster-Merriam). The BCHQ is a Church Health survey tool designed by four Asbury Theological Seminary scholars in 2000-02, namely, Keith Taylor, Brian A. Law, Scott McKee, and James Kinder. Each scholar sought to find the relationship between Church Health and Church Growth in their respective church contexts, namely the Christian and Alliance Missionary Alliance of Canada, the Evangelical Presbyterian Church with 193 congregations in the USA, 100 congregations of the General Association of Baptist Churches in the USA, and several congregations within the United Methodist Church Western Ohio Annual Conference (Taylor, Law, McKee, Kinder). Each scholar focused on a few characteristics of the eight BCHQ church characteristics to determine the correlation between church health and growth. Before use by the scholars, the BCHQ was field-tested in the Lexington area of central Kentucky at two separate congregations and reviewed by experts for reliability and validity. The four scholars were agreed that the BCHQ construction validity was determined as each question was matched against the literature review to verify its representativeness. “The pre-test was done in a classroom setting with the researchers present. The length of time to complete the survey was about 15-20 minutes. The results of the survey were processed, and the reliability coefficients were measured. Reliability was determined with ‘split-half reliability analysis and factor analysis’” (Law 78). Moreover, the BCHQ has been reviewed by independent experts and has been commended for being a biblically based instrument (Day; McKee) . “Unlike almost every

health survey tool developed in the field, the team used an acceptable methodology to establish the reliability and validity of the instrument” (McKee 77).

Delimitations

This study confines itself to Faith Ministries pastors and their congregations within Zimbabwe. Most of its church fellowships are found in the cities, thus the survey was done primarily with city congregations. The questionnaire was administered to current members and visitors in attendance. The research limited itself to congregations which have been either pastored by full-time or bi-vocational pastors exclusively. With the help of the Church Administrator, only two congregations have been led by full time pastors only and three have been led by a bi-vocational pastor from their founding. Any congregation that was pastored by both types of pastoral leadership at any point in the history of its existence was not considered for this study.

Review of Relevant Literature

The literature reviewed broadly followed three key categories: bi-vocational ministry development to gain an understanding of what it is. The second section covered literature on the area of church health as compared to and related to church growth. Finally, the last section covered the Zimbabwean context of leadership from colonial times to current practice teasing out bi-vocational practices and leadership development.

The study focuses on bi-vocational ministry within the local pastorate. The Apostle Paul employed tentmaking to support himself and partners in his three missionary journeys, and encouraged a similar practice in the churches he founded. Thus, the literature review will delve into the rationale for tentmaking as Paul practiced it. Three key passages that talk about Paul’s tentmaking activities will be exegetically treated.

The project looked at the history of the elders in the Jewish synagogue and the early Church elders. Elders were the New Testament leaders of the Church. The literature reviewed covered the views, function, and ministry activities done by an elder within a synagogue. Paul was a Hellenized Jew who grew up in Tarsus, a part of the Roman Empire. He was a product of his time and context. God gave him a mandate to be an apostle to the gentiles (Acts 9:15). He left a leadership model taken from his Jewish foundations. However, the Catholic Church shifted from this model and espoused a hierarchical structure, which was bequeathed to the Church. Thus, Church history was explored to tease out the reason for the shift from bi-vocational leadership to full-time elders leading local churches in the early Church.

Finally, literature reviewed covered bi-vocational material, specifically around local church leadership. Many African theologians have noted the need for maturity and depth in the African Church to stave off the further growth of syncretism (R. Gehman, B. Kato, Imasogie, D.S.M. Mutonono). “Numerical growth far outpaces spiritual depth and maturity in African Christianity” (Tienou 162). This consideration, of planting Christianity firmly in African soil, will certainly involve questioning the leadership style espoused. Many issues in Africa surround leadership development—colonial, sociological, traditional, and global trends. The imperative task is developing models that are both African and relevant cognizant of the immense task to finish the “Great Task.”

Jeff Reed, quoting D.J. Hesselgrave, warns:

A growing number of us who were involved in attempting to reshape the missionary enterprise at the end of the twentieth century realize that something is drastically wrong with the contemporary Western paradigm of missions. We see entire movements of churches with an appalling lack of leaders. Almost all of these movements are on course for producing but a nominal fourth generation. Some argue that this downturn is inevitable, yet many of us believe that the biblical ideal suggests that the fourth generation of churches should be the strongest generation to date. With the coming postmodern global village, these churches must be sufficiently strong to realize the

potential of fostering a worldwide expansion of the gospel such as has not been seen since the early church. (T. Cantrell 2,3)

Furthermore, Tim Cantrell attributes this nominalism in Africa mainly to “weak leadership and shallow discipleship” with which Ott & Wilson (Rick Warren and others) strongly concur (3). This observation is reinforced by African scholars such as B. Kato, R. Gehman, Imasogie, D.S.M. Mutoonono, and T. Tienou. Literature reviewed covered the development of local church leadership in Zimbabwe from the 1890s, when missionaries came into the country to establish Christianity, to current practices.

Research Methodology

The project was post-intervention in character. The purpose of the research was to understand comparatively the difference made on the health of a local church led by a bi-vocational pastor to that led by a full-time pastor within Faith Ministries Church in Zimbabwe.

Instrument type—Beeson Church Health Questionnaire

The research employed the BCHQ as the primary research instrument. The data from each congregation surveyed fell under the two headings, **bi-vocational** and **full-time** congregations, and each group analyzed on its own and the results shown under the eight (8) characteristics for each group and analyzed for comparison and similarities. The Beeson Church Health Questionnaire (BCHQ) was chosen to provide a broad range of variables to allow better comparison of different factors that could affect the impact on health of a congregation. The BCHQ instrument measures eight church characteristics using an array of 68 statements. Cognizant that such a quantitative survey might not provide depth but breadth for better comparison and analysis, the pastors were surveyed

and their data disaggregated. The focus on the pastors was an intentional effort to discover the motive driving the pastors' choices. Much research suggests that time and money are the key determinants of one being either full time or bi-vocational (Iheanyi-Igwe, Bickers, Clapp, Finney & Zimmerman, Brushwyler).

Steps in the Research

Step One: Answering Research Question #1.

Research Question #1 What was the level of church health, based on the Beeson Church Health Questionnaire, of the Faith Ministries churches in Zimbabwe pastored by bi-vocational part-time pastors following the tentmaking leadership model?

I obtained permission from the senior pastor who gave authority for the research to commence the research. Moreover, the senior pastor took up the responsibility of notifying the national council (the apex body governing the church, composed of zonal pastors) about the research purpose and in turn communicated their collective assent for the research to go ahead.

The senior pastor's and zonal pastors' permissions were acquired well ahead of time. The Faith Ministries leadership gave support and authority to the research work. The researcher obtained permission to carry out a survey at specific congregations. Each pastor was notified about the research well ahead of time; with permission obtained, a day was scheduled for commencement of the survey. All the five pastors and their respective congregations were surveyed using the Beeson Church Health (BCHQ) instrument.

All the pastors participating in the research were contacted through a letter detailing the purpose of the research and what part they, together with their congregations, would

play in the whole survey process. The researcher, with each of the five pastors of the targeted congregations, subsequently established a date on a particular Sunday to commence administering the BCHQ survey. Through a zoom call, each of the pastors got an explanation of how to fill in the questionnaire and simultaneously filled it under the guidance of the researcher. The pastors then submitted their filled-in questionnaires to the researcher. The BCHQ had been converted to a google form returnable to the sender automatically upon hitting the submit button on the form. This exercise of filling in the BCHQ form was to both train the pastors on how to help their congregants fill in the BCHQ instrument as well as getting their personal data in.

Subsequently, the local pastor then set up time to explain the purpose of the research to his congregation and what part they would play in the research and urged the congregants to fill in the questionnaire and submit it. The pastor made it clear that this was a voluntary exercise, and no one should feel obligated or under duress to fill in the questionnaire. Those willing to participate were encouraged to do so either through email or the WhatsApp link. After filling the questionnaire by email or WhatsApp, they “hit” submit and their forms went directly to the researcher’s email inbox.

For the WhatsApp participants, the link was given through the WhatsApp group formed specifically for interaction between the researcher, the pastor, and the congregants on research-related concerns. The researcher’s cellphone number was highlighted and it was stated clearly that the members should approach either the local pastor or the researcher directly with any concern related to the research initiative. The pastor also gave the researcher’s email addresses to the congregation and the google e-form was subsequently sent to each email address. The WhatsApp group got a link that

could be opened and filled in on the cellphone and submitted by clicking “Submit.” The filled-in e-form was then routed to the researcher’s email inbox where it was automatically uploaded to the receptor of the google e-form application.

At the end of four weeks, the questionnaires from the google e-forms were converted to normal spreadsheet via csv (comma separate volume) and the data transferred onto the SPSS spreadsheet, ready for data analysis. All these applications, that is, e-forms, csv, and SPSS are free and available on the internet for public use. The filing cabinet in the researcher’s office was the repository of the computer. The cabinet has lock and key to secure its contents, and kept in the researcher’s office also under lock and key.

Step Two: Answering Research Question #2.

Research Question #2 What was the level of church health, based on the Beeson Church Health Questionnaire, of the Faith Ministries churches in Zimbabwe pastored by full-time pastors not following the tentmaking leadership model?

Permission obtained from the senior pastor gave authority for the researcher to commence the research. Moreover, the senior pastor took up the responsibility of notifying the national council (the apex body governing the church, composed of zonal pastors) about the research purpose and in turn communicated their collective assent for the research to go ahead.

The senior pastor’s and zonal pastors’ permissions were acquired well ahead of time. The Faith Ministries leadership gave support and authority to the research work. The researcher obtained permission to carry out a survey at specific congregations. Each pastor was notified about the research well ahead of time and permission obtained and a

day scheduled for commencement of the survey. All the five pastors and their respective congregations were surveyed using the Beeson Church Health (BCHQ) instrument.

Surveying the Congregations. All the pastors participating in the research were contacted through a letter detailing the purpose of the research and what part they, together with their congregations, would play in the whole survey process. The researcher, with each of the five pastors of the targeted congregations, subsequently established a date on a particular Sunday to commence administering the BCHQ survey. Through a zoom call, each of the pastors got an explanation of how to fill in the questionnaire and simultaneously filled it under the guidance of the researcher. The pastors then submitted their filled-in questionnaires to the researcher. The BCHQ had been converted to a google form returnable to sender automatically upon hitting the submit button on the form. This exercise of filling in the BCHQ form was to both train the pastors on how to help their congregants fill in the BCHQ instrument as well as getting their personal data in.

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Step Three: Answering Research Question #3.

Research Question 3 How do the Faith Ministries churches in Zimbabwe pastored by bi-vocational pastors following the tentmaking leadership model compare to the Faith Ministries churches in Zimbabwe pastored by full-time pastors?

This question was answered by analyzing data gathered through the survey of the five congregations, that is, the two types of congregations: three led by bi-vocational pastors from inception to present and two led by full time pastors from the time they were founded to the present. Comparison of the data started in earnest by inputting and

manipulating the data using the SPSS spreadsheet. The disaggregation of the church health characteristics followed guided by the predetermined scheme in the research instrument. Each characteristic had a comparison done, pitting the two variables and manipulating them to enable comparison between the eight church health characteristics of the two types of pastorates.

Data from the five pastors was also collated under full-time and bi-vocational. This data was entered into the SPSS spreadsheet. The results of the data manipulation of the two lots of data were compared through bar graphs, pie charts, and graphs produced by the SPSS program. These results from the pastors' data were also compared through bar graphs, pie charts, and graphs with the congregational data results. A report detailing these comparisons was written to explain what the data was presenting.

Type of Research

The research was primarily a quantitative type and post intervention. The research result was shared with the church fellowship leadership for accountability and shared learning. The research was seminal data for self-introspection and possible research-based leadership discussions.

The primary instrument for data gathering was the BCHQ questionnaire. The third question brought the two results together through comparison of the data collected, aggregated and analyzed under the headings bi-vocational led congregations and full-time pastorates.

The secondary data came from aggregated BCHQ survey results from the pastors for triangulation. The purpose of quantitative research is to predict, seek causal explanations, and generalize the outcomes of a research by observing interaction of

different variables. Whereas the purpose of qualitative research is to contextualize, interpret and understand the phenomenon being studied through gaining the perspective of the participants, that is, an emic view (UNISA, 76). In this case, the pastors' survey sought to thicken the description of the context of ministry for each of the pastorate types and better understand the context of operation.

Participants

The five pastors leading the five congregations under study, two full-time and three bi-vocational took the same questionnaire, that is the BCHQ. Their filled-in BCHQ instruments were separated, aggregated, and analyzed separately. Many research efforts have brought to the fore two key factors, namely remuneration and time availability as causes in pastoral choice (Bickers, Iheanyi-Igwe, Clapp, Finney and Zimmerman 1999, Brushwyler 1992). The results from the pastors' survey were then compared with the congregation's BCHQ results. The subsequent research study report will incorporate all these results as a way of triangulation. The two streams of data provided richer data to help appreciate the context under study.

The BCHQ survey targeted two kinds of congregations: those led by bi-vocational pastors exclusively from launch to present, and those that were founded and led by full-time pastors exclusively. Congregations that have been led by a mixture of the two types of leadership were not considered for the project. With the help of the Faith Ministries administrator, who keeps records of all Faith Ministries congregations countrywide (that is, finances, personnel, and internal happenings), the information tabulated below was brought to the fore:

1. Sampled Faith Ministries Congregations

	Type of Pastorate	No. of pastors who have served to date	Total Membership to date
Glen View	Full time	5	300
F M Connect	Bi-vocational	1	45
Hatcliffe	Bi-vocational	1	70
Chadcombe	Bi-vocational	2	151
Cold Stream	Full Time	3	38

Purposive Sampling

Church Administration records show that two congregations have exclusively had full-time pastors from inception, whereas three congregations have had bi-vocational pastors exclusively from time of establishment. The researcher sought permission to administer the instrument to each of the selected congregations through email and the WhatsApp platform. Each pastor was the focal person for the congregational survey.

The participants were asked to participate freely and the purpose explained in the hearing of everyone attending the church service through the internet (zoom and WhatsApp meetings). The pastor explained the purpose behind the survey and how the congregations would benefit. He described how the survey was filled-in and gave email addresses and telephone numbers, both his and the researchers', in case there was need for any clarification in the process of filling in the questionnaire.

Instrumentation

The researcher administered the Beeson Church Health (BCHQ) questionnaire to the congregations. The Church Administrator furnished information about the congregation and the total population of each congregation to be surveyed. The percentage surveyed was calculated from the total mean attendance per congregation.

Church Health Questionnaire Survey

The Beeson Church Health Survey is a 68-question survey instrument that had pre-coded values. These values facilitated analysis of the data gathered. The data analysis tool employed was the SPSS tool, which assessed and tracked the eight values/ characteristics. Thereafter, the eight characteristics of a healthy church were compared between bi-vocational-pastor-led and full-time-pastor-led congregations.



BCHQ with color
coding keys 2019.doc

Data Collection

Data collection commenced once approval was granted and ran for four months from date of commencement. The researcher administered the research instrument to the selected congregations through email and the WhatsApp platforms. The researcher concurrently surveyed the pastors when engaged in surveying the five congregations. An assistant was trained to enter the data into the SPSS analysis tool after the coding process.

Data Analysis

- The data collected from the questionnaires was collated and analyzed using a software tool called SPSS.

- A coded key with a numerical scale was used in the study; hence, the responses (in numerical form) were entered into a simple spreadsheet in SPSS to create databases to be used for analysis.

Coded key

5	4	3	2	1
STRONGLY AGREE	MODERATELY AGREE	NEITHER AGREE OR DISAGREE	MODERATELY DISAGREE	STRONGLY DISAGREE

- The results from each specific church were entered into a separate database, where the responses to each of the questions (1-68), were gathered and analyzed.
- The responses to several related questions were pooled according to the Church Health Characteristic scale, i.e., authentic community, empowering leadership, engaging worship, functional structures, intentional evangelism, mobilized laity, transforming discipleship, and passionate spirituality.
- The captured data was analyzed quantitatively using measures of central dispersion, where the mean, standard deviation, and skewness of the results were examined in SPSS.
- Inferential statistics was used to arrive at conclusions using the sampled data.

Generalizability

Although African countries are similar in background and culture, yet a few differences may affect applicability in some places. However, having noted that, Zimbabwe like most Sub-Saharan countries has followed a similar path in its sociopolitical development with many similarities shared across the sub-continent communities. Thus, broad lessons gleaned from the study should find use in Sub-Saharan

Africa and most communities across the globe. The research assumed that full-time church leadership is the paramount leadership model that should give a strong drive to church health, at the local and ultimately globally level.

Project Overview

Chapter 2 looks at literature review for the project. Chapter 3 goes into detail on the methodology of the research project. Chapter 4 looks at the results of the research, the analysis of the data, and a comparison drawn between fully- funded and bi-vocational ministries. Chapter 5 concludes by looking at what can be learnt from the results, suggestions advanced, and reflections about bi-vocational ministry based on the research.

CHAPTER 2 LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

The literature reviewed followed broadly three key areas relevant to the research. Firstly, to gain an understanding of bi-vocational ministry development, a brief Church history study was carried out. From the Jewish practice of bi-vocational rabbis, the Catholic Church in the first few centuries and centralized church hierarchy replaced the simple New Testament-type local church structure. The second section focuses on church health literature and how it is understood in the Church. The term more widely known is church growth, and thus the literature reviewed tried to distinguish and bring out the relationship between the two terms. Finally, the last section covered the Zimbabwean context insofar as it sheds light on Church leadership from colonial times to current practices. Dearth of literature written from a leadership perspective limited the study; however, material found led to extrapolation of bi-vocational practices and historic leadership development.

I. Biblical Understanding of Bi-vocational Ministry

Overview: A Brief Definition of Bi-vocational Ministry

The model has found use in cross-cultural missions where a missionary chooses to work in secular employment in order to support herself in the process of planting a church in an environment hostile or congenial to the gospel message (Siemens). In some instances, the work involved could be a business venture that supports ministerial work in a specific context (Lee; D. Bickers). Furthermore, in some friendly environments, the model has been employed as a deliberate mission strategy driven by denominational

creed. In such instances, the denomination's theological persuasion provides the underpinning for this leadership model for its leaders to go bi-vocational (Kelly 7). In this study, bi-vocational ministry and tentmaking will be understood as synonymous terms defined as an individual with pastoral oversight but simultaneously employed elsewhere to support himself financially. Since this mode of pastoral leadership was imported into Christianity from Judaism, it will be the point of departure in the survey of literature as a way of appreciating the foundations of the practice.

Bi-vocational Ministry in Jewish Tradition

Paul's life, as both a tentmaker and a Jewish rabbi, would have been normal in the first century context. A Jewish religious leader was expected have a trade over and above his vocation or calling as a religious leader. Rabbis were supposed to support themselves besides getting support from the Jewish faithful (Lai 75; Bruce, *ACTS* kindle loc 12094). Patrick Lai quotes an unknown rabbi: "He that has a trade in his hand is as a vineyard that is fenced..." (75). Paul followed the rabbinical custom of combining one's study of the Torah with a marketable trade such as tentmaking. Rabbi Judah notes, "He that teaches not his son a trade is as if he taught him to be a thief." (75). Jewish teaching and understanding of work made it possible for its leaders to work in a secular environment—the rabbi had to be bi-vocational or have a trade-worthy skill (Bruce, *ACTS* kindle loc 12094 ; Marshall, *ACTS*, TNTC 293).

When rabbinic tradition came to the fore after the post-temple destruction in 66 AD, the Torah experts became key players in the interpretation of religious practices and adherences (Bamberger). These teachers of the law were the leaders in the Jewish communities scattered around the Roman Empire. Their role was to teach the community

the Torah and other Judaist practices that did not require the priestly function but still enhanced the unity and proper interpretation of the Law (Keener, *BBCNT* 44). A deep detailed analysis of this is outside the scope of this discussion, but clearly from the preceding argument, most of the teachers were elsewhere engaged in a means of livelihood.

As already noted above, not to teach a child a trade was as if to teach the child to be a thief (Rabbi Judah). The allusion is very clear—a male child was expected to have a vocation that enabled him to support himself and his family. It was, therefore, imperative that he had a fallback trade to undergird this rabbinic call (Bruce, *ACTS* 23295 ; Marshall, *TNTC* 293; Siemens 3; Lai 1). The Greeks and Romans looked down on manual labor and instead were supported by their admirers and followers (Martin 344; Marshall, *TNTC* 293; Witherington, *The ACTS* 546). Their Jewish counterparts had a more positive view of manual work (Marshall *TNTC* 293, Witherington, *The ACTS* 546). Notwithstanding the foregoing, there is a question whether Paul really worked with his hands given that he ministered to gentiles who disdained low-level work. Paul's network with the rich and powerful might suggest familial support and business partnerships that allowed resources to be channeled to the gospel and for his upkeep (Dubay 66). Some scholars suggest that Paul had more of an expert-knowledge business-owner model rather than that he worked with his hands at the workshop. However, Witherington suggests that Paul did work manually as a form of identification with the poor laborers (*Paul Quest* 70). This issue will be discussed later. Paul was continuing in the rabbinic order, in the discipline of dual vocation, and was able to support himself and his companions as they moved from place to place preaching the gospel. Not that he ever received any support

from the churches he planted, but that he preferred this model is well documented (Marshall; Witherington, *The ACTS* 546-8). In fact, he encouraged the gentile converts to follow his pattern of hard work (1 Thess. 2). Even though Greeks/ gentiles looked down on menial work (Witherington 547), Paul encouraged it and commanded that those who were idle should not eat (2 Thess. 3:14,15). His passion was to entrench a new practice that aligned with Jesus' kingdom values as enunciated in the Lord's preaching. His rebuke of the disciples' squabbles about position was pointedly to reroute their focus to serving one another, as a great virtue of which he himself was a good example. He came to serve humanity not to be served by it (Mark 10:42-45). Jesus, as a Jewish rabbi, grew up working as a carpenter and understood the virtue of working (and serving others), whereas the Greeks and Romans had disdain for manual work. Such virtues were Paul's concern to inculcate in the new community of believers.

New Testament Origins

Paul's Practice. The bi-vocational practice of tentmaking was not a practice unique to Paul as already noted above. Paul engaged in self-funding whilst preaching the gospel in several places in Asia and Eastern Europe. Scripture cites three instances where Paul engaged in bi-vocational activity, specifically tentmaking: in Corinth (Acts 18:3), Ephesus (Acts 20:33-34), and Thessalonica (1 Thess. 2:9)—all to provide for his needs and those of his travelling companions. Scholars seem to suggest that the right term is leatherwork instead of the narrow sense of tentmaking (Bruce, *ACTS* kindle loc 23295). He had learnt this trade in Tarsus, a region known for leatherwork. He might have been part of the skilled tradesmen in leatherwork because travelers needed a tent for temporary cover, as well as the need for horse or donkey saddles, army kitting and other tools of

war, games, and farming implements which drove the demand for leatherwork (Witherington, The ACTS 548). The Apostle Paul made use of this knowledge to provide goods for sale to pay for daily needs; he did not need to rely on the new converts for his sustenance. He most probably spent his day at a workshop making tents and other leatherwork for sale. In the process of work, he mingled with the common laborers and vendors in the marketplace (Witherington, The ACTS 548). The late afternoons and evenings were most likely the times he had available to preach and teach in the public halls or synagogues (Keener, BBCNT 379). To Apostle Paul, the tent-making practice was both a theological and pragmatic decision, even as stated severally in Scripture. Paul, the major proponent of bi-vocational practice, decided to make this a pattern of his ministry. Scriptures that directly point to Paul being bi-vocational in ministry guide the discussion here with three key biblical passages.

Acts 18: 1-5. In this passage, Paul made tents together with Priscilla and Aquila because they, too, were of similar trade. The couple had recently come from Rome to Corinth as a result of an expulsion edict from Emperor Claudius. Clearly, this was a temporal setback in their business of leatherwork in Rome, Italy (Bruce, ACTS kindle loc12093). Later, they are in Rome, hosting a church in their house because they are included in the long list of people to whom Paul sends greetings (Rom. 16:3, 4,5). From the passage, Acts 18:1-5, Paul did not set out to make tents to support himself. Rather, he accidentally met with the couple, in the same leather-making guild, and then, possibly, as fellow Jews and of the same business joined into a business partnership (Bruce, ACTS kindle loc 12095; Marshall, TNTC, 293; Keener, BBCNT 379). They were possibly Christians, maybe converted in Rome (Marshall, TNTC 293). Some scholars suggest that

artisans of the same trade who formed a guild could easily be found on the same street (Keener, BBCNT 379). Paul possibly came across Priscilla and Aquila in such a setting or in some Jewish circle. Naturally, they met and he ended up sharing their house and collaborating with their leatherwork business.

This setup should have been agreeable to Paul whose personal conviction was to not have a collection taken from new converts to support his needs (Ralph H.Martin). His personal conviction was to offer the gospel free of charge (1 Cor. 9:18) as opposed to his opponents who were “charging” for ministry done. When Silas and Timothy came from Macedonia, Paul devoted [(συνεχηομαι) *sunecheomai* an imperfect middle tense, derivation from “sunecho’ meaning was constrained to, compelled, arrested] (Karaganaj) himself completely, from then on, to preaching the gospel (v. 5). Paul shifted his focus fully to preaching and gave up manual leatherwork . The support his companions brought from Macedonia prompted the behavioral change (Marshall, *ACTS* 294). Clearly, pragmatism drove his decision to work at leatherwork rather than conviction.

This observation is reinforced by his argument in 2 Cor. 11. In this instance, Paul defends his apostleship from his critics bent on tarnishing his image to the Corinthian church. The first six verses lay a foundation for this argument. He asks for their forbearance since they indulged false teachers, whom he sarcastically calls “eminent apostles” (v. 6 compare v. 13 NASB). From vs. 7 to 12, Paul’s argument is that his preaching without their support (without charge) was so that these false apostles would have no basis for undermining him, that is, accusing him of preaching with an ulterior motive, for money (v. 9 being a burden). Thus, he declares in v. 12, “what I am doing, I will continue to do, that I may cut off opportunity from those who desire an opportunity

to be regarded just as we are in the matter about which they are boasting.” His avowal that he will refrain from accepting support is an affront, an undermining strategy to those who seem to extract it from the Corinthian Church (Kruse 187-89; Gundry 721; Hughes 390-1; Martin 344-5). Yet, he does not mind receiving support from another church. Evidently, Paul wanted the Corinthian Church to know that although he loved them, yet because of critics amongst them he would not readily accept support, lest that gesture would be misconstrued (Kruse 187). He had resolved not to bring any obstacle in the way of the gospel. He preached the gospel without any ulterior motive. Not that he did not believe in receiving support; rather, he was flexible in adapting to any situation as dictated by the context. His critics in Corinth drove him to abstain from exercising his apostolic right to support. He chose manual work rather than give reasons for his cynics to soil his reputation.

Paul’s gospel ministry was driven by a sense of both duty and privilege (1 Cor. 9:16, 17). He was duty-bound because the Lord had commissioned him (v.16). It was also a privilege, a divine privilege to be involved in such a ministry. It carried a sense of unworthiness of a servant entrusted with a most important responsibility, it becomes a privilege rather than a duty, for which he will receive a reward (v. 17). His flexibility emanated from this viewpoint. He would do what brought no reproach or might be misinterpreted (Keener, *1 & 2 Corinthians* 79). With such a lofty view of his assignment, apostolic rights diminished in their significance. This study will turn to examine these apostolic rights in 1 Cor. 9. In that chapter Paul defended his rights as an apostle, to the same church in his first letter to the Corinthian Church. The critics always questioned his credentials as an apostle (1 Cor. 9:3). In defense, he outlines what constituted his rights as

an apostle. Yet, in spite of these rights availed to him, he chose to forgo their exercise and advanced a reason why he acted that way.

1 Corinthians 9: 12, 15, 18. The pericope for verses 12, 15, 18 stretches back to chapter 8 where Paul expounds on Christian liberty. Eating meat sacrificed to an idol might cause a weak brother to stumble. However, idols are not gods: they are nothing (1 Cor. 8:4; 1 Cor. 10:19). Yet, not every believer appreciated this truth (1 Cor. 8:7). The guidance in such instances is the principle of love (1 Cor. 8:1) which uses liberty gained through knowledge, to abstain from any activity that might stumble a weaker brother (1 Cor. 8:13). Having laid this foundation, Paul throws a challenge to his critics. Through a series of rhetoric questions in Chapter 9 he outlines the rights an apostle has, and then explains why he does not take up these rights.

Apostles had rights to all sorts of privileges: from food and drink, an accompanying wife, refraining from having to work for their upkeep (1 Cor. 9:3- 6). Using several imageries: that of a serving soldier, a farmer, an ox threshing grain, priests serving at an altar, Paul makes the statement that all these persons serve with the hope of being sustained through their work (1 Cor. 9:7-13) and the substance from their work. Moreover, the Lord commanded that those who proclaim the gospel should live off the gospel (1 Cor. 9:14); a possible allusion to Mark 6:7-10, Matthew 10:5-11, and Luke 9:1-4, 10:1-8. However, Paul (and presumably Barnabas) had not exercised these rights in Corinth (1 Cor. 9:15). His intention was to offer the gospel free (1 Cor. 9:18), without charge. His freedom made him to be all things to all men. “[We] endure anything rather than put an obstacle in the way of the gospel of Christ” (1 Cor. 9: 12 KJV). This endurance of anything meant waiving his right to be supported; in this case, that action

was being misunderstood or twisted by his critics to mean something than just mere support. By offering the gospel free, he had a basis to boast, that he is not obligated to any man. Bengt Holmberg advances the notion that Paul's policy was driven by pragmatism rather than theology (qtd. in Martin 346). Ralph H. Martin, on the other hand, advances two possible reasons to explain Paul's behavior: either he received support after leaving a church plant or only accepted support from a church if there was fellowship between Paul and the church like the kind, he had with the Philippian church (Phil. 4:15) (346). Martin's perspective makes sense in light of Paul's inconsistent behavior. His behavior concerning receiving or not receiving support from a church was circumspect; it was always a pragmatic decision. He received support if given in the right spirit. He refrained if by so doing, his critics would get justification to attack him or his motive for ministry. He could not tolerate his action being misconstrued.

Clearly, Paul adapted his method of ministry depending on the context. In some instances, he accepted support from the churches he had planted, but in others, he refrained as a matter of principle. In Corinth, his critics' determined attack caused him to look elsewhere for support even when support was available locally (2 Cor. 11: 12) (Martin 347). He had no standard behavior concerning support. Expediencies seemed to dictate what he did and how he behaved in each situation.

1 Thessalonians 2: 1-13. The supreme example of Paul's selfless work and work ethic comes out very clearly in these passages. He pleads with the Thessalonica church like a conscientious father who models right behavior before his children and appeals to them to follow his example. The NASB version reads "For our exhortation, entreaty..." (*παρακλειςις*, v. 3) does not spring from error, impurity or deceit but from sincere hearts

attested of God” (1 Thess. 2:3). He goes on to say that, as apostles, they could have asserted their authority but they chose rather to exhort, encourage and implore as a father would to his children (1 Thess. 2:11). The parent metaphor of both father and mother is carried through from v. 7 to v. 12. He appeals to his example and behaviour as a motivation for them to walk in a manner worthy of God (1 Thess. 2:12). Part of this appeal is that he preached and worked night and day to support himself. The allusion here (v. 9) is to manual work, that is, making tents or leatherwork during the day and preaching in the evening and night (Constable 694). His motivation for this practice was not to be a burden to his converts. The question would be how he would be a burden, except in expecting his converts to provide his basic needs as expected by normal practice (Witherington, ACTS 547). The Greek culture expected a host and listeners to provide the needs of wandering philosophers (Keener, BBCNT 468; Martin). In this way, they were able to travel all over the Roman Empire, propagating new ideas to the unschooled populace. (Witherington, ACTS 547; Constable 694). However, Paul as a wandering preacher, departed from this practice and decided to suffer in bi-vocational enterprise to provide for his needs (Constable 694). His strong reminder to the Thessalonian church is that ‘I went through all this pain and hardship to show my love to you as well to be blameless (v. 9) of any ulterior motive in providing the gospel to you for free.’

2 Thessalonians 3:6-10. Paul picks up this teaching by directing that the church stands aloof and dissociate from a brother who is unruly and does not follow this tradition in 2 Thessalonians 3:6. He reminds them that he, himself, was disciplined enough to work for his food, day, and night, to set the right model for them to follow. Similarly, he

reminded the Ephesian elders about this practice in his farewell speech: “You yourselves know that these hands ministered to my necessities and to those who were with me”

(Acts 20:34 ESV). Thus, if any one does not work, he should not eat (vs. 10-12).

Everyone should work and eat his own bread rather than be a busybody. Clearly, Paul wanted the church to espouse a Jewish work ethic and some members of the Thessalonian church were taking long to come to grips with this new reality in the new church community (Witherington, ACTS 548).

The Thessalonian epistles present Paul as a champion of a work ethic that is not popular in the Greek world. He points to himself as an example of this ethic, even when he invited scorn from critics. “To this present hour, we are both hungry and thirsty, and are poorly clothed, and roughly treated and are homeless; **and we toil, working with our own hands**; when we are reviled, we bless; when we are persecuted we endure; when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now” (1 Cor. 4:11-13 NASB emphasis mine). The anguish is very clear, but not of defeat, rather a note of triumph of the Spirit of God working in these men. Working for his keep was the right way and he wanted the Christian community to espouse this new way of living in light of the imminence of the Lord’s coming, which he too believed was imminent (Gromacki 290). While the Epicurean philosophy was one of enjoy life today tomorrow does matter, Paul, on the other hand wanted the Christian community to espouse a new philosophy of work for one’s upkeep.

In conclusion, Paul adapted his manner of ministry to suit conditions of his context. Bi-vocational ministry was an adaptation to those conditions he found obtaining in certain instances. It was a model that worked but was not necessarily preferred. “Tent-

making was never the *heart* of Paul's calling, it was only a *part*, as all of life is. As a part of our calling such 'tent-making' at worst is work that *frustrates* us because it takes time, we wish to spend on things more central. But at best it is work that *frees* us to get to that which is central" (Guinness, *The Call* 51; emphasis his). With a Jewish background, manual work was not too objectionable for him. In fact, he used his own example of hard work with his hands to promote a new work ethic that might not have been readily accepted by his disciples who had a disdain for manual work (Tit. 3:14).

Was Bi-vocationalism a Common Practice among the Apostles and Elders?

From scriptural narration, Paul was not the only apostle who was bi-vocational. Barnabas was likely bi-vocational as well (1 Cor. 9:6, 12). Scripture notes that when Paul engaged in tentmaking at Corinth (Acts 18:3), he collaborated with Priscilla and Aquila in tentmaking because they were also skilled in the same trade. There may have been other bi-vocational apostolic teams, but there is no conclusive scriptural support (Bruce). The New Testament elders were associates and successors of the apostles, and the apostles were themselves elders (1 Pet. 5:1; 2 John 1: 3 John 1:1). The argument, by extension, stemming from the above observation is this: "It is therefore not far-fetched to infer that the apostolic example of Paul and Barnabas could have influenced their successors." (Kanagaraj) The practice of remuneration for elders was an old Jewish practice of "not muzzling the oxen as it treads the floor," which Paul alludes to in 1 Cor. 9:9. "It follows then that the first century church, largely, continued in the Jewish tradition of having bi-vocational leadership at the helm" (Kanagaraj). This is the argument some people have espoused.

However, the same argument in reverse could be advanced; some elders most likely worked on a full-time basis and were supported by churches. For instance, in Paul's defense in 2 Corinthians 11: 7, 12, 20, some false apostles were evidently exploiting the church to the full. Paul, as a responsible leader and elder, refrained from exploiting his apostle's rights, especially when exercising such rights would lead to misconstruing of his intention. His critics, however, were not similarly principled to refrain from receiving support. Thus, there could have been elders, *in-situ*, who drew financial support from the church they served.

One of the moral requirements for a leader was not being a lover of money (1 Tim. 6:10,11). Furthermore, Peter admonishes elders in 1 Peter 5:2 not to serve for the sake of selfish gain, but eagerly, with pure motives. These passages would suggest that while there was some material benefit for those serving as elders, it was not something to be "taken advantage of" as the case may suggest was happening in the Corinthian Church (2 Cor. 11:12). Paul warns the Ephesian Church elders against becoming ravenous wolves (Acts 20:29).

Indeed, for elders to take time to care for the flock and to prepare sermons and teach them in the assemblies, they would have had to take time away from their employment. To compensate for the financial shortfall, the church was to honor them doubly so, for the spiritual 'food' they received from the leader. (1 Tim. 5:17,18) (Kanagaraj)

No substantive information therefore exists to generalize that elder were bi-vocational because the initial apostolic leadership was bi-vocational. As stated above, material is scarce to make conclusive affirmations in either direction. From Pauline arguments, especially the Corinthian passages discussed above, it would seem that the opposite condition may have obtained. Peter and other apostles exercised their full apostolic right

to move around with their wives, had food and drink provided by the churches as they worked to advance the gospel (1 Cor. 9:5). In this sense, they were full-time employees of the universal church of the time. Not all apostles were bi-vocational—not enough evidence support that assertion. It would be safer to note that some of the apostles and elders may have been bi-vocational and received a stipend to compensate for their time in the care of the churches.

Hierarchical Development of Church Leadership

By the second century, the early Church Fathers, Clement—Polycarp and others in the period 95-150 AD—had a hierarchical concept of church government with the bishop at the apex (Cairns 75-79; Noll 31; Shelley 70). There are several reasons that could be adduced for this development. The church needed to combat heresy from within and attacks from without (Shelley 70-71; Chadwick 49-51). Christianity was a fledgling movement with no single visible leader; therefore, the recognized leaders, dispensed in the Roman Empire, needed to make policies that preserved the authenticity of the gospel. Such a policy recognized the primacy of the bishop in a locality (Gonzalez , *Story of Christianity* 97; Chadwick 50-51).

By the third century, the local church had developed a hierarchy in its leadership. This development, although not clearly explained by historians, does suggest a moving away from the leadership model of plurality noted in the above argument. No one knows how a single pastor assisted by elders and deacons became the widespread pattern within churches (Gonzalez , *Story of Christianity* 97). However, there are several suggested factors to consider. One of the presbyters emerged to communicate with other churches, to handle the funds for the poor, to preach the true faith in the conflict with heretics and

administer the Lord's Supper. (Chadwick 56; Schaff 417) Alexandria had no bishop until about 180 AD (Shelley 70). The bishop of a large town or city would assume a supervisory role over communities and assign presbyters to them (Shelley 71).

Moreover, agnostic teachers claimed that the Lord Jesus Christ had entrusted them with secret wisdom before his ascension and thus claimed to have true philosophy. The Church countered such teaching by stressing public teaching of the churches, and the rule of Faith and the bishops established by the apostles (Shelley 71). The *Didache* exhorts readers to choose bishops and deacons who are a credit to the Lord. 1 Clement distinguishes elders and bishops and notes that these individuals exercise authority with apostolic approval and at apostolic direction. From Pastoral Letters, the bishop was to be 1) a model of Christian life, 2) a manager of affairs (administrator of local church), and 3) a capable teacher, that is, to follow sound doctrine. Bishops were guardians of apostolic deposit (Gonzalez, *Christian Thought* 147). Thus what they taught was given weight in an age where the apostolic teaching was still "revered" The other factor that led to formation and cementing of the bishop office was the apostolic succession. Initially this was developed to counter internal heresies (Chadwick 41). Irenaeus called on apostolic succession to buttress orthodoxy of the Church authentic teaching and therefore by extension promoting the orthodoxy brand of Christianity. (Bettenson 68-69) He drew succession lists of bishops, going back to the apostles (Gonzalez, *Christian Thought* 147.). Later Irenaeus in Gaul and Tertullian in North Africa did the same exercise and pointed to an unbroken tradition of apostolic doctrine within the Catholic Church (Chadwick, 82, 83). Moreover, by 251 AD, clergy were being paid a monthly stipend. Cyprian of Carthage, in discussing disbursement of church offerings, notes a hierarchy

of, first, a bishop, then a body of presbytery, deacons and sub-deacons. By 325 AD, the Greek Churches were organized based on the secular provincial system with a unit of political government (Chadwick 51).

Changes in church organization also led to changes in the leaders' scope of work and remuneration. As noted above, environmental developments involving internal heresies and external attacks required full time workers to safeguard the integrity of church doctrine and practice. However, the Church needed to respond to environmental challenges, in an setting that was highly antagonistic. The church had to adapt to stay alive; hence, full-time workers, in the form of bishops, assumed leadership.

II. What is Church Health?

A Brief History: The Development of Church Health

Literature surveyed points to McGavran as the initiator of the concept of Church health (Steinke; Mckee; Jackson). Wagner picks up the idea of church health and develops it further by suggesting seven vital signs of a healthy church. Some view Wagner's writings in the 1970s as the real break from the Church growth movement or rather as redirecting the movement into church health (P. Walker). William H. Day, on the other hand, believes that Wagner was more concerned with church growth rather than church health per se (2). In agreeing with Day, Andrew Stephen Adams sees the real break coming with the publication of Christian Schwarz's book in 1996. Schwarz proposed eight essential qualities for church to be considered healthy. His book has been hailed as scientific and comprehensive in its research in coming up with these characteristics. Since then, many writers on church health have come up with various

characteristics or qualities needed for a healthy church. Whichever view one takes, the concept is fairly new and has undeniable links with church growth.

Disease Analogies to Church Growth

In his seminal work on church growth, McGavran referred to church health as analogous to human health. This theme of a natural phenomenon used for an analogy has been picked up by many writers as well in trying to explain church growth and health.

MacGavran and Win Arn note that: “Doctors and dentists tell us of the need for regular check-ups. The same is true of the church. Each church board needs to have at least an annual picture of the health and growth of the church.” (2) At this juncture, as already noted, the emphasis was on the quantity side of the church, that is church growth. The focus was on how to grow churches numerically. Several authors followed suit in using natural phenomena as metaphors to explain church growth. In 1977, Charles Chaney and Ron Lewis (87) saw parallelism between medical diagnosis of a human patient and the diagnosis of lack of church growth and health. They suggested six tests to identify growth disease and growth health: (1) numerical growth, (2) rate of growth, (3) type of growth, (4) location of growth occurring, (5)an adequate number of leaders, and (6)the efficient use of resources (87). Similarly, Wagner, following on church health concepts from earlier work by MacGavran and Win Arn, proposed two main diseases for churches: “ethnikitis” and “old age.” He goes into detail to explain how these “diseases” affect churches, giving an illustration of both “diseases,” and adds that both “diseases” are terminal. He suggests seven non-contextual church diseases: people-blindness, hyper-cooperativism, koinonitus, sociological strangulation, arrested spiritual development, St. John’s Syndrome, and hypopneumia (*The Healthy Church*,19). None of these diseases

were considered terminal (19). The study does not go into detail about the meaning of each except to highlight the extended metaphor of human-like ailments that churches presumably can have. Various writers also use these health analogies to suggest ways of discerning and discovering the factors affecting church growth and health. Rick Warren states that, “the key issue for churches in the twenty-first century is church health, not church growth.” Further, he states “I stopped using the phrase around 1986 because of the things I didn’t like about the church growth movement...I don’t like the incessant comparing of churches.” Warren correctly notes “that bigger is not always necessarily healthier and that healthy churches will naturally grow” (23-24). Day observes that the goal of church growth is to identify strengths in a local congregation and capitalize on them, whereas church health’s goal is to create and maintain a balance of what Warren identifies as the five purposes of the church, namely: evangelism, worship, fellowship, discipleship, and ministry. (Day 23,24)

A Closer look at the William H. Day Survey

William Day surveyed several studies and material written on church health. His survey comes up with several categories, which included church context, family systems theory, contemporary church models, scientific studies, and studies of relevant biblical passages. I will briefly follow up on his observations and arguments, using the sub-headings given in his research report.

Church Context. In this section, he looks at the work of David Alan Roozen and Jackson Walker Carroll. They assert that there are several factors that affect the well-being of a church fellowship. Day also notes (without reference) that social science studies highlight that those contextual factors affect positively or negatively the growth of

a local church. Then Day also notes that “early church health writers adopted a medical model to explain the influence of contextual factors on the health of churches” (10). Here he explains the influence of McGavran, Wagner and others as already noted previously. His critique of this model is that its definition of church health as “a lack of disease” is poor in that it is negative. Moreover, these perspectives are written from a sociological perspective, not a biblical perspective. Thus, it fails to take into consideration the power of God in the mix of factors. He points to the seven churches in the book of Revelation in the Bible, which he observes highlight church disease from a biblical perspective.

Nkosenhle Nxumalo, from her study of several churches in Eswatini, highlights that, “There are many elements at play that seem to produce growth. . . . there is an element that people play in bringing about growth, but there also is the element of our sovereign God” (177). Moreover, growth is not numbers only, but also has the qualitative element which is a bit harder to objectively ascertain and verify. Numbers are always a proxy, and the Lord does not seem to refer or allude to them in his critique of the seven churches in the book of Revelation.

Family Systems Perspective. In this section, the church is viewed as a living unit with all its various relationships. These relationships exert influence on each member through its nurturing, and complex and extensive interactions. Thus, with any failure to cope with life by any member, the difficulty can be traced or resolved by research to detect the malfunction or maladjustment in the system somewhere. “The one central principle agreed upon by family therapy practitioners, regardless of their particular approach, is that the client is connected to living systems and that change in one part of the unit reverberates throughout other parts” (Corey 387). Several proponents later began

using the family systems approach to try to understand the causes leading churches to not grow (Ronald Richardson, 26). Day concluded that family systems theory provided a good framework for understanding the dynamics at play in church settings. Although the model did not come from Scripture, his suggestion is that some concepts within the model can be applied in developing healthy churches. However, Day does not elaborate on which concepts can be adopted.

Contemporary Church Models. Many models have been proposed by various church leaders and missiologists. Some of the models have come up through scientific research such as Steven Macchia's ten characteristics of a health church (23), whereas some have been done through trial-and-error, that is, through lived experience (Logan 17). Churches have been observed, surveyed, and rated and characteristics that promote church health have been proposed. Most books written promoting church health have come up in the last twenty or so years. However, most of the models have no verifiable origins. The characteristics of growing churches or dying churches have come up through pseudo-scientific methods such as glorified hunches and unqualified observation—unqualified in the sense that no documented research system was followed to reduce the level of bias in the observation. Hence, Day's critique is that many of the proposed lists of characteristics lack objectivity. No comparison of factors in a scientific manner has been done. Moreover, many of the factors or characteristics were not biblically derived.

Scientific Studies. Under scientific studies, Day notes that "Several survey instruments have been developed to measure church health. However, most developers of church health instruments have provided little or no evidence for reliability or validity"

(11). However, one exception is that done by Schwarz. In explaining his procedure, Schwarz wrote:

There is an unspoken assumption in the church growth movement that “growing congregations” are automatically “good churches.” But is this equation accurate? We can find a great variety of statements on this subject in church growth literature, but in the end, they are no more than opinions and hunches. The reason is simply that while quantitative growth in a church (size as well as growth rate) could be measured with a certain degree of accuracy, a reliable procedure for measuring qualitative growth with objective, demonstrable criteria was not yet available.

Our efforts between 1986 and 1996 focused on developing this kind of evaluative instrument for churches. (22)

To this problem that he observes, Schwarz proposed a number of church character qualities called the “quality index” (QI). This index was based on eight quality characteristics, that is (1) empowering leadership, (2) a gift-oriented ministry, (3) passionate spirituality, (4) functional structures, (5) inspiring worship, (6) holistic small groups, (7) needs-oriented evangelism, and (8) loving relationships (22-37):

In order to provide a quantitative measure for these characteristics, Schwarz developed several questions for each of the eight areas using a five-point Likert scale. All questions had to fulfil two criteria: (1) they had to show an empirically demonstrable connection (as determined by factor and time analysis) to the other questions for the same quality characteristic, and (2) they had to show a demonstrably positive connection to the quantitative growth of the church (criteria validity).³⁶ From these questions, a survey instrument was constructed and sent to over one thousand churches in thirty-two countries.

The combined scores from each set of questions produced a composite score. This composite score then created an index value for each characteristic. The index value represented the percentage of churches at or below a particular composite score. Thus, an index value of fifty would represent the combined score for an “average” (mean) church. (Day 12,13)

He further made suggested a minimum factor in order to help determine which areas a church could grow healthy. The area where the church scored lowest of the eight characteristics meant it was weak in that area and if it attended to that characteristic, the

church would be deemed healthy and should be able to grow. However, the Schwarz model with its suggestion that churches will naturally grow like a plant given the right environment has been challenged. This natural development “denies the church’s nature as primarily a spiritual reality, and secondly a human community” (Ashby 10). Many writers have also criticized that his basis for the eight characteristics is not biblically based (Miller 3; Day 15; Smith 11; Thiessen 1). Elmer John Thiessen points to the absence of biblical teaching on any one of the eight qualities. Furthermore, Gilley (16) raises the problem that in approaches such as in NCD, “it does not matter what a given church believes” (16). So, the doctrine and biblical basis of a church are of no significance for church development in NCD (Ramunddal 320).

This model has been criticized based on the question of validity and objectivity of the international respondents (Ashby 13; Ellas & Leakley 83-91). Day rejects the NCD because it is not a biblically derived model (20). However, the NCD has found use in many church circles and has been hailed as the best scientific model on Church health to date.

Biblical Models of Church Health. From the study of Scriptures, many authors have proposed biblical models derived from the New Testament and exegesis of the canon of Scriptures. Larry Powers (qtd by Day 17) came up with ten principles of a healthy church (15). Randy Millwood, a former professor at the New Orleans Baptist Theological Seminary, in his study of the Gospels and Acts developed six vital signs of a healthy church: (1) one task: disciple-making, (2) one strategy: servant-leadership, (3) one vehicle: small groups, (4) one atmosphere: community, (5) one authority: Jesus, and (6) one function: worship.

From his study of the church at Antioch in the book of Acts, the President of the Southwestern Baptist Theological Seminary, Ken Hemphill, developed eight principles on church health which God used then, and continues to use in the twenty-first century: (1) supernatural power, (2) Christ-exalting worship, (3) God-centred prayer, (4) servant leaders, (5) kingdom family relationships, (6) God-sized vision, (7) passion for the lost, (8) maturation of believers.

Finally, in this significant paper, before proposing a comprehensive definition on church health Day looks at key metaphors used in the Bible namely: the Church as a Temple of God, the Household of God, and the Body of Christ. I will detail each metaphor and scriptural reference and summarise its usefulness in understanding church health.

The Church as the Body of Christ. In 1Corinthians 12:12-27, Paul used the church-as-body metaphor to teach three important Church health principles. “First, Paul emphasized a multiplicity of tasks where each member supported the work of the whole.” (Day 20) Each member gifted to complement the function of the other members thereby giving and able to receive ministration from each other. Secondly, “... every member needed to be involved in the work of the church if the church were to function in a healthy way. Third, church members functioned according to their spiritual gifts and not according to vacancies in an organizational structure.” (Day 20) Furthermore, Day notes that Christ is the head of the body signifying that he exercises control over the body. Thus, in Ephesian 4:1-16 and Colossians 2:19, scripture notes the significance of the relationship between Christ, the head of the church, with the individual members of the body and with the body corporately—giving guidance and direction. He notes that “In a

healthy church, Christ's headship resulted in a deeper relationship with Christ, unity of believers, edification of the church, and a perfecting of the work of ministry." (21)

The Church as the Temple of God. Paul used the concept of the church as the temple of God in 1 Corinthians 3:16-17, 2 Corinthians 6:16-18, and Ephesians 2:20-22. In relation to church health, Paul used the temple imagery to emphasize the indwelling presence of the Holy Spirit within the members of the church at Corinth. All the members together constituted God's dwelling place. As such, a healthy church must not strife and division within it. This is a key concept in using the body analogy, unity of purpose for spiritual growth and health of the corporate body. The invoking of a religious motif, a temple, would foster a sense of unity, one identity. Religion has a pervasive character that binds its adherents in spite of some differences. Severally, Paul notes this indefinable and ethereal unity in the church.

The Church as the Household of God. In many New Testament passages, Paul does encourage Christians to view each other as members of a family (Eph. 2:20). They are to care for one another (1 Thess. 5:15), encourage one another (1 Thess. 5:11), love one another (Heb. 10:24,25), and many such passages. In this sense, a warm familial relationship is supposed to be in a healthy church. Kyoung Pan Kim analysed 141 Church Growth-related DMin dissertations published between 2004-2008 and noted that, "Added new principles imply the fact that functions of church are not limited to spiritual and biblical issues but are expanded to people's needs and cultural conditions" (108). Thus, the meeting of people's needs, and contextual factors are key factors in church health discussions, which vary from place to place. Implied here is the fact that no one-size-fits-

all factor exists for Church health. Multi-factors are at play: contextual, socioeconomic, political, and of course spiritual factors in any given context.

Church's Function and Mission. In this section Day extensively quotes Rick Warren. He notes that Warren equates the function of the church to fulfilling the Great Commission and the Great Commandment. "If you want to build a healthy, strong, and growing church you must spend time laying a solid foundation. This is done by clarifying in the minds of everyone involved why the church exists and what it is supposed to do." (Warren 72) Warren centred the purpose of the church around five purposes or functions found in Acts 2:42-47: worship, evangelism, fellowship, discipleship, and service (Warren 103). Moreover, a key characteristic of a mature and health church is love as already alluded to in the section above; the church is to fulfil the one-another obligations. "The presence of the Holy Spirit gives the church a supernatural dynamic and therefore makes it unique among all human bodies" (Saucy 22). Love is that glue which binds the church and nurtures its individual members to grow into the edifice that God desires (Ephes. 4:16). The Holy Spirit is the life-giving energy to animate this holy edifice.

Conclusion

Students involved in the Beeson Doctor of Ministry program at Asbury Theological Seminary developed a list of eight characteristics of healthy churches: (1) empowering leadership, (2) passionate spirituality, (3) authentic community, (4) functional structures, (5) transforming discipleship, (6) engaging worship, (7) intentional evangelism, and (8) a mobilized laity (Law). The students chose these characteristics because they represented an attempt to engage and interact seriously with the various authors and practitioners and their respective lists concerning exactly what constitutes church health. The Beeson list

arose out of case studies of the largest churches in the world. In addition, numerous biblical references provided a foundation for each of the eight characteristics (Day; McKee; Donaldson). This has become the Beeson Church Health Questionnaire (BCHQ), employed by this study as its main research tool.

The Church is missional, which means that the Church's main mission is the mission of God. The Church was designed to represent God on earth and establish his Kingdom on earth. Hale uses an African-type metaphor of a three-legged stool to represent the church.

The mission outreach is the light that should be sitting on top of the stool! A stool only needs three legs—worship, fellowship and teaching. Worship, fellowship and teaching are not ending in themselves; they are the means to an end. They are the means of supporting the stool—of supporting the mission outreach of the church.

So, again, we must state that mission (witness, evangelism) is the primary purpose of the church of Christ. In other words, missions aren't just one of the programs of the church; it is the one all-embracing program of the church. (124-25)

Mission does not serve other functions of the church. Rather all church functions are important insofar as they advance the mission of the church. Ed Stetzer is of the view that McGavran in his book was proposing a return to missional thinking rather than church growth. However, the Church Growth Movement went into the methodology of church growth, and not the context-specific process of church growth. Secondly, his critique of the Church Health movement is that it is out of balance as it tends to be very inward looking and forgets that the church exists to both grow believers as well as reach out to nonbelievers surrounding the local church. Both focuses should be in tension and in balance. His proposal is a return to a missional focus and serves as a reminder about the church's purpose for existence without neglecting the lessons learnt in the journey through church growth and health movements (87-112).

The church health movement, although a relatively new concept, is not really new as noted by Stetzer. What is most important is an appreciation that church health and church growth are not competing ideas, but rather complementary concepts. The missional concern is the main focus of the many Church health movement studies. The call to return to the missional vision finds its relevancy in the triune God. The church health movement emphasizes what God sees as important: “mission is understood as being inherent in the very nature of the church because the triune God is seen as a missionary God” (van Gelder kindle loc 2260). Moltmann in discussing the coming of the Holy Spirit after Pentecost notes that Christ, the ‘sent one’ becomes the sender and is present in the Spirit sent on earth for salvation. (Kindle loc 249) “The Spirit proceeds from the Father, rests on the Son, and from the Son radiates into the world.” (Kindle loc 251). Holmes sees the missional activity of God in the immanence or social being of the Trinity (72-90), the dance that makes room for the other, that is the *perichoresis* (qtd by Hjalmarson 8). Similarly, Hjalmarson affirms this understanding in suggesting that “...mission must partake of the nature of Godself: loving and othering, with a high degree of reciprocity and mutuality.” (9) To be God-centred in worship is to be aligned to that overarching purpose with which he controls his standard of interacting with people down through history. NT Wright notes that there is no justification for a private piety that doesn’t work out in actual mission (270). God has always been missional in revelatory history. The church health movement is a movement from an ecclesio-centric view of mission to a *missio Dei*, where the focus is on the nature and person of the triune God (van Gelder; Moltmann; Niemandt; Hjalmarson, Holmes). Missional spirituality is

Trinitarian. (Niemandt 7) Thus, Church health discussion is refocusing the Church on the missional God's primary purpose.

III. Pastoral Leadership Development in the Evangelical Circles in Zimbabwe

An Overview

The 19th century saw Africa, south of Sahara, start on the road to modernity in all spheres of life—commerce, industrialization, modern social features, medicine, and education. “Christianization in Africa was extremely complex. Missionary societies differed in their social and cultural background, in their interpretation of Christianity, in strategies and methods, and in their attitudes towards colonial administrations, Western civilizations, Africans, and African customs” (Wolfgang Gabbert 291). Stephen Kaplan’s book looks at the many complexities missionaries faced in evangelizing the African field even beyond the African continent (*Indigenous Responses to Western Christianity*). Even though most missionaries came from the West, these differences were real. Norman Etherington highlights the differences in political attitudes the missionaries from New England and Midwest (USA) exhibited as against mission societies from Britain. They had an aspiration of a Christian Zulu Kingdom that would grow into an independent state like America (32). Similarly, potential converts also differed widely in terms of culture, gender, status and social identity (Etherington 35). Etherington argues that “Differences of theology, national origin, class, and economic resources produced marked differences in the approaches these societies took to evangelizing the Northern Nguni” (32). The differences notwithstanding, the reality is that the focus was planting the church on African soil and this objective was achieved.

The church in Zimbabwe, in Africa, in many ways is a celebration of this feat, even in its variegated and multi-faceted nature.

Early Missions in Africa and Zimbabwe

Many historians have noted that the Berlin conference marked the start of the scramble for resources in Africa (Ndlovu-Gatsheni 95). Stories like the discovery of rich gold deposits in Witwatersrand, Transvaal, South Africa only goaded many explorers, adventurers and missionaries alike into hinterland Africa (Ndlovu-Gatsheni 144-146). Explorers and missionaries alike had been making expeditions into hinterland Africa, propelled by a desire to win converts to Christ from the many pagans (Weller & Linden 10-38). The Portuguese, some of the early arrivals, had trading posts all along the coast of Africa as they made their way eastwards in world exploration journeys. Through trade and missions, the Portuguese had done expeditions into the interior of Africa. In Zimbabwe, there was a trade and missionary presence by the 16th century at the Great Munhumutapa Kingdom (Weller & Linden 1-3; Mudenge 3). Of great interest is that the Portuguese missionaries were able to train and release Shona priests and missionaries to Goa, India (Mudenge 3; Weller & Linden 1-3). The 19th century saw an influx of large missionary enterprise from Europe coming on the heels of African colonization. This concerted effort in the late 20th century resulted in Christianity being firmly planted on Zimbabwean soil.

Missions in the 19th Century

The missionaries, who followed the colonial settlers or had come earlier, came motivated to make converts. However, European society's approach to Africa (and possibly elsewhere) was to bring civilization through cultural imposition and monotheism

(Gifford 3; Ndlovu-Gatsheni 1-177). This should not be viewed negatively; rather, the missionary was a product of his culture, and many worked to Africanize the gospel so that it could be understood better by indigenous people (Kaplan 10; Stuart 30). Tsitsi Dangarembga notes that religious intolerance was not an exclusive European phenomenon; Africans did resist Christianity as well (1-200). Onesmus Ngundu has made a case of how Ndebeles resisted conversion prior to the violent overthrow of the Ndebele Kingdom in 1896-7 (102-4). Christianity and civilization (by European standards) were the diet prescribed to bring modern civilization to African communities. Much has been said to criticize this attitude; nonetheless, it did work (in a way) as the gospel penetrated many communities with through mission station outreaches, through hospitals, and education (Gifford 9-10; Sundkler 57-62). However, to say this was uniform would be to disregard the denominational differences and the heterogeneous nature of mission organizations and enterprise, as noted earlier (Stuart 15).

The missionaries largely followed the bureaucratic systems of the colonial administration in running their mission stations. The colonial administration was very centralized and authoritarian, and the rulers mostly manifested superiority over those they ruled (Gifford 3; Stuart 20; Ndlovu-Gatsheni 17,18). The missionaries similarly adopted a paternalistic style of leadership, which unfortunately scorned African culture and religion (Isichei 319-20; Etherington 32-35 ; Ndlovu-Gatsheni 17,18; Stuart 23). This attitude, unfortunately, determined in large part the manner by which Christianity was received, perceived, accepted and rejected by local communities. (Kealotswe 48) Some welcomed missionary teaching and espoused the new mode of life, but some resisted and remained sequestered in their villages and followed their known way of life. Those who

accepted Christian teaching but disliked the treatment they received at the hands of missionaries (Ndlovu-Gatsheni 1-18; Kealotswe 48; Kaplan 9,10) started their own church denominations that sought to marry the African way of life and biblical teaching as taught by missionaries (Kaplan 9,10; A. Anderson 3). Kaplan makes a strong case on how the translation of the Bible into indigenous languages played a key role in the rise of African Initiated Churches (AICs) in Zimbabwe (8). These types of churches have remained African in character and leadership to the present day (Gunda 336). However, the leadership model they adopted was bi-vocational in character. Not many, however, have sort to research in detail how these AICs have managed to grow their churches into mega-enterprises with international reach through this type of leadership. The missionary church, on the other hand, grew in the rural and urban areas through the agency of catechists, teachers and medical personnel (nurses, orderlies and such). Many of the early converts came through the ministry of mission-run institutions like schools, clinics, missionary homes, and churches (Zvobgo 150-188; Weller & Linden 59,60, 208; Daneel 44; Bosch 18).

Missions Vehicles: Education and Medicine

The missionaries preferred using the vehicles of education and medicine, which seemed to meet the immediate needs of African communities and society (Weller & Linden 60, Zvobgo 150-188). Those became the primary avenues for the evangelization of local communities in African societies (Denis 254-5; Boahen 100-1; Skelton 89). Naturally, Christian communities grew rapidly around the schools, clinics, and hospitals as missionaries used education and medicine as vehicles to reach African communities Kallinen 12; Boahen 100-102,221-2). Many early converts who became the lay leaders

were both secular teachers and preachers (evangelists) within the Anglican or Methodist Church in Zimbabwe (Skelton 91; Mwazha & Madzinga *biographical material detailing this observation*). This was true in Kenya (Black 261-85) and Ghana (Kallinen 12) and South Africa (Etherington 34). Thus, the introduction of the bi-vocational model of church leadership earlier on in colonial history in the form of catechists, evangelists, and lay leaders being nurses, teachers, and colonial administration workers scattered across the country. “Those most likely to embrace Christianity were the powerless, young and female and social outcasts. Most learnt the gospel through a local: a catechist, teacher or evangelist, rather than a European missionary” (I. Shaw 55). This was a more pragmatic decision to allow local participation in evangelization of local populations, rather than an implementation of the self-rule and self-propagation concept promoted by Henry Venn. (Sundkler 46-49) The control of the churches and preaching points remained firmly in the hands of the missionaries based in the districts, towns, and cities as proxies of the churches headquartered in Europe or North America (Mwazha 1-131; Etherington 31-37), whereas the missionary leadership model remained hierarchical from colonial times right into the era of Africa states’ independence (1960s-1990s). John Stuart details the convoluted history of the Britain and its missionaries on the race issue and the attendant issues of investing in developing indigenous African leadership and elsewhere (21-24). Thus, the teacher- evangelist role reflected this reticence in empowering locals to take over leadership. It was a pragmatic innovation that fulfilled the two main roles enunciated by David Livingstone and others like Henry Venn in the 19th century: commerce, Christianity, and civilisation (M. Shaw 148, 170; Hastings 253; Nkomozana & Setume 11-15). Whereas Henry Venn was willing to experiment with local leadership, many

missionaries firmly held on to leadership until the winds of political change swept away these archaic notions and ushered in a new dawn.

Breakups and the Rise of AICs

As already noted, the extreme control, in some instances, by the early missionaries driven by post-Enlightenment European experiences, was motivated by the pervading and concomitant desire to civilize the African communities making control of colonized African communities inescapable (Nkomozana & Setume, 13-15; Stuart 16,20; Comaroff & Comaroff 31,32; Daneel 68-101; Hastings, *History & Missions* 208-09). David Barrett through his studies concluded that AICs were a reaction to mission failure (by missionaries) rather than colonialism *per se* (116). In reaction to this attitude of excessive control, some Africans “walked out” of mission stations and started African-led churches sometimes called Ethiopian or African Initiated Churches (AICs) (Gunda 338, Black 261-285). (There is a difference between the two terms; however, for this paper the two groups will be subsumed under AIC.) These AICs had no funding to support their structures and growth. Thus, bi-vocationalism became a *de facto* strategy employed to underpin and support growth into new areas. The resentment and acrimony between AICs and established churches like the Methodist or Anglican meant AICs had to be creative to foster growth and development of the church, two good case studies are Paul Mwazha-led and Loveness Manhango-led AICs (*Mwazha & Madzinga give a detailed biographical account*). Daneel lists several causes leading to breaks with established churches and notes that missionary attitude towards Africans and African culture was key in alienating locals (68-101). So, being self-supporting, self-governing, and self-propagating became imperative for survival of these churches. Samuel Crowther, through mentorship by

Henry Venn, modeled and taught this leadership model in West Africa (Sundkler 46-49). Henry Venn had wanted to experiment with this model in West Africa—that is, the model of self-funding, self-propagation and self-leadership in the late 19th century (Sundkler 46). “Even the best European missionaries thought this impractical, the hobbyhorse of a doctrinaire homebased administrator” (Walls 19). However, the failure to implement it by Crowther was seen by some, and indeed, as a confirmation in the Western world that Africans were not ready to lead, even though it was clear that he was sabotaged by the European peers who worked with him (Sundkler 46;).

The AIC stumbled on this model, out of pragmatic necessity rather than theological reflection (Inus Daneel 72-75). Many Zimbabwean AICs supported themselves in this manner through self-help family-income-generating activities (Inus Daneel 102-131). In rural areas, these AIC groups form farming cooperatives, which serve to consolidate the sense of community and oneness (Inus Daneel 116-121). However, in the cities this form of bi-vocational practice by AICs has not worked as effectively as they have remained an economically marginalized group. Most members are drawn from the lower economic strata of society. The AICs have found it hard to shake off the tag of the church for uneducated and poor gardeners, housemaids and rural peasants, who meet under trees. David Bishau notes, “the Johane Marange just like Johane Masowe belongs to the world of people who neither write nor read many books, often because the majority are illiterate and are rarely understood when they express themselves” (25). Isichei attests to this fact as well, that is at continental level (229) The AICs has remained a group that is looked down upon, exploited by politicians for their large numbers, and viewed skeptically by the generality of Christians (Wakatama;

Machingura 202; Manyonganise 161-173). For most AIC groups, bi-vocationalism remains a pragmatic necessity, a means of livelihood, especially in urban areas and across the borders in Botswana, South Africa, and Zambia.

The Church in Zimbabwe 1940-Current After the Second World War, there grew a new realization, or rather a disillusionment with many political philosophies considering all the carnage and destruction that had taken place in Europe, Africa, and Asia. In Africa, self-awareness had dawned through education and increased interaction brought about by easy travel and many peoples were agitating for self-rule. Ghana gained its independence in 1957 and, in quick succession, many other African countries gained political independence. The year 1953 saw the formation of a Federation of the Rhodesias, north and south plus Nyasaland. This disintegrated in 1963 through protracted dissent by Africans leading to independence for Zambia and Malawi in 1964 (Isichei 319). In Southern Rhodesia, a white minority seized power and unilaterally declared independence from British rule. This ushered in a bloody armed struggle pitting the few whites and the majority Black, which ultimately led to an independent Zimbabwe in 1980. Many negotiations between the protagonists and Britain propped and gave strength to the armed struggle. The Church featured in those negotiations in one way or the other.

Church and Politics. The Church and politics in Zimbabwe have been historically tied together (Hastings 215-17). As already noted above, colonization and missionary work were partners. Isichei traces the political history of the New Zealander missionary, Garfield Todd, as follows: missionary to Rhodesia from 1934 to 1946, United Party MP in 1958, Prime Minister by 1953 at the time of the Central Africa Federation of the Rhodesias and Nyasaland (319). Tracing its history from that time to

independence in 1980, the Zimbabwean church played a key role in the politics of the nation in one way or the other, through advocacy in terms of direct involvement in politics and resisting white minority rule (Hastings, Isichei 319-20). What is instructive is that most of the Zimbabwean political key players were trained clergy or missionary-trained politicians: Bishop Abel Muzorewa, Rev. Ndabaningi Sithole, and Rev. Canaan Banana whilst Joshua Nkomo (British Methodist) and Robert Mugabe (Roman Catholic) were mission schooled politicians but with leftist leaning political ideology (Muzorewa, *Rise up & Walk*, 73-91; Nyarota 60). Adrian Hastings notes, “The Christian Churches were so much part of this world, and even of its political structures and motivation, that it could not be properly described without them” (17). The Church in Zimbabwe grew through lay leaders and full-time clergy; Black clergy trained in institutions such as mission schools, Bible institutes, and through the Jesus type of under-study model (Paas 220; Weller & Linden 60). It is not far-fetched then to infer that the main leadership method bequeathed to the politically independent Africa was largely full-time in nature. The lay leader or catechist was not a step to full-time service or a probation period before one became a full-time pastor or priest, respectively. Rather, the catechist or lay leader was an “exalted” laity who worked under the supervision of a full-time pastor or priest (Sundkler 90; Weller & Linden 62-63). Bishop Abel Muzorewa of the United Methodist Church, in his autobiography *Rise Up and Walk*, relates how the call to ministry and politics came to him. His narration viewed clergy and laity differently and had different responsibilities in the church structures. Clergy were full-time ministers who had authority over one or several congregations. The clergy, in the United Methodist Church, worked with lay leaders in guiding congregations and performing other functions of the

church, and were paid remuneration whereas the lay leaders were not. However, the RCC catechists seem to have been “incentivized” but never treated as clergy, especially after the Second Vatican Council of 1965 (Sundkler 57,58). As the African Roman Catholic Church grappled with changes emanating from Vatican II, a concomitant discussion was taking place amidst rapid changes on the continent. Many within the Church lobbied for married clergy to be considered for pastorate in remote areas of Africa but the Vatican stood firm on celibate priesthood. Unfortunately, the RCC had to make do with few full-time priests providing oversight over vast tracts of land. The use of the catechist became inevitable (Hastings 234-47). Hastings’ summary of the situation is a cry that irreversible Roman Catholic Church laws on full-time priests stood in the way of Church growth. The Catholic Church was becoming colossus unquestionably. Its leadership had greatly benefitted from conditions obtaining in Africa post-independence. (Hastings 246) “But its problems of personnel, structure and finance were as pressing as ever ... while the rules of canon law were unchanged” (Hastings 246). One can only surmise as to what extent the Catholic Church would have grown had it allowed married priests to live in its most rural and remote outposts.

The New View of the Clergy in the Social Strata. In his sweep of African Church changes in the period from 1950 to 1970, Bengt Sundkler observes the rearrangement of the social strata across the continent. A new layer of individuals gained respect and reverence—the clergy. The clergyman was treated with deference reserved for only highly esteemed persons in the African community, such as the Chief (51). However, this picture changed with the attainment of political independence. A new social elite class of teachers, businesspeople, and politicians emerged, with the clergyman

relegated to a lower tier in the social structure (61-63). These changes were monetarily underpinned. The clergy did not receive as much as the new class of professionals. The clergy gained prestige but lost it within their lifetime. This piece of insight underlines that, in many African communities, clergy were seen as separate from the initial teacher-clergy—the key instrument in planting Christianity in many African communities (Volz 119-131). Clergy and lay leaders, catechists, teachers, and nurses were clearly distinct from one another. An era of the combined focus had passed; instead, the local African clergy took care of the spiritual aspects of the community, whilst the other professionals focused on those areas in which they were trained and thus, served in that capacity; no longer bi-vocational like their forerunners had been. Church leadership from the 1980s to *the Present*. Some historians note that a decline in mainline church missionaries from the 1970s to the present period was matched and surpassed by a reverse upsurge of evangelical missionaries, such as the Baptists, the Pentecostals, and Sudan Inland Missions (Hastings 226-27; Allan Anderson 1). The Azusa Street Pentecostal phenomenon resulted in missions across the world (Allan Anderson 4 ;Paas 225). This mission outreach manifested itself through various evangelistic enterprises such as through student movements, large outdoor crusades, and TV and radio crusades (Paas 224-233). Foreign missionaries following the old model were the drivers and leaders of churches that grew as result of their outreach thrust. In Zimbabwe, this wave of evangelical missions was embraced as there was a new political dispensation, new vitality in the Church, and new communities created by the euphoria of independence (Chitando et al 9). Growth was inevitable in the Zimbabwean church. Ian Shaw notes that much of this growth was through the global Pentecostal aggressive evangelistic

drive, and through the AIC in many African states (260-61; van Klinken 3). John V.

Taylor remarks thus:

In Africa today it seems that the incalculable Spirit has chosen to use the Independent Church Movement for another spectacular advance. This does not prove that their teaching is necessarily true, but it shows they have the raw materials out of which a missionary church is made— spontaneity, total commitment, and the primitive espouses that arise from the depths of life. (54)

This rapid growth brought with it new challenges for the church, especially its evangelical section. The missionaries planted and raised local leaders to continue the work. Unfortunately, these churches so established in the main remained under the missionary sending church or became only partially indigenous, with the reins still held remotely by the missionary-sending churches overseas whilst being incorporated locally (Asamoah-Gyadu 24) The leadership model left remains full-time pastors supported by elders, who may not necessarily be full-time church workers.

In the new millennium, much of the church explosion in this period has come through Neo-Pentecostal churches. The Neo-Pentecostal Churches, a newer version of the Pentecostal movement, emphasizes miracles and healing to the detriment of their followers—some call this “gosprenurship” (Guvamombe, *The Herald*) in that the leaders (Apostles and Prophets) amass wealth and exhibit lavish lifestyles of the Hollywood stars proportion (Iheanyi-Igwe; Niemandt 203-17; Gunda &Chitando, 23) The term neo-Pentecostal differentiates this new phenomenon from classical Pentecostal churches such as Assemblies of God, Full Gospel, and Apostolic Faith Mission, which largely have remained orthodox. The neo-Pentecostal churches “like the other Born-again Christian movements, emphasizes the literal ‘infallibility of the scripture’ and it also stresses the centrality of conversion experience and the possessing of the gifts of the spirits: divine healing, exorcism, and prophecy. The work force to run the congregations

did not match the numerical growth in membership. Neo-Pentecostal Churches have largely been highly centralized with a structure of full-time pastors and staff employed by the church fellowship to run the church and its businesses. Similarly, the AICs are run by arch-Bishops and bishops whose sphere of influence covers several countries. Thus, by necessity most top leaders are full-time, in the sense of being focused fully on the business of the church fellowship. The similarity is clear between the different church traditions in relation to the church leadership espoused. The preferred leadership style remains full-time pastors with subordinates to support administratively in the running of the church organisation. Ella's observation aptly captures how the leadership styles and church practices has developed over time: "Each church is shaped by a milieu and an ambient culture, by its history, by the theological reflection it develops under pressure circumstances, by the internal conflicts it takes up and develops" (Éla 111).

Summary

In summary, the church leadership that colonialism left was largely full time in character. The instance where the bi-vocational model was employed has been noted to be incidental, driven by pragmatism rather than intentional church polity. The social strata in many African societies recognized the clergy as full-time church employees, respected in the community, but of humble financial means. In many respects, this view has not changed that much across most rural communities in Zimbabwe.

The foregoing discussion reveals two types of leadership that emerged from colonial times: full-time and bi-vocational church leadership. The classic missionary leadership was full time and indigenous African communities understood the Church to be led by such positioned individuals. In those circumstances that bi-vocational leaders

were preferred, such leaders were accountable to full-time pastors or priests, especially in rural areas where distances between congregations lent itself to such an arrangement. One ordained full-time leader had oversight over a large geographical area, with several preaching points or congregations led by elders or acting elders.

Research Design Literature

The hypothesis of this study is that the impact full-time and bi-vocational pastors have on their respective congregations is different. The data gathered will seek to validate and confirm this assertion as well as build a theory of possible reasons explaining the difference on impact by the two types of leaderships (Leedy and Ormrod 101). “The quantitative research usually ends with confirmation or disconfirmation of the hypothesis that was tested” (Leedy & Ormrod 101). The interviews provided greater depth in that the qualitative data so gathered buttressed or disconfirmed the questionnaire findings. The concurrent mixed methods research design so selected provided a better in-depth analysis of data gathered to understand the extent of impact the pastor has on his congregation where both quantitative and qualitative methods would complement each other and give an in-depth data analysis report. It is a form of triangulation of the data to add validity to generalization. Multiple sources of data are collected with the hope that they all converge to support a particular hypothesis or theory (Leedy and Ormrod, 101). However, “In a concurrent embedded model, conduct a survey at one level (e.g., with families) to gather quantitative results about a sample. At the same time, collect qualitative interviews (e.g., with individuals) to explore the phenomenon with specific individuals in the families” (Creswell and Creswell 215) Thus, the two models are employed to substantiate and complement each other in discovering the impact the pastor

has on the health of a congregation, in light of health characteristics being used as basis for measurement.

Summary of Literature

The literature surveyed affirmed the Jewish foundations of bi-vocational ministry. The rabbis believed in having trade which metaphorically ring-fenced the ministry to ensure security for both minister and ministry (Hock; Lai). Similarly, Paul followed this rabbinic practice and manually worked with his hands making tents/ leatherwork in order to provide for his needs and that of his companions. The normal practice in the Greco-Roman world of his time was for travelling philosophers and teachers to be supported by admirers and benefactors (Witherington; Bruce; Marshall; Keener; Martin). Paul, as a travelling teacher and apostle to the gentiles, departed from this practice because of two most important values: expediency and love. At times it was expedient to work with hands rather than expect help when that help came with criticism and sought to undermine his ministry. He would not allow his critics or followers to question his motive for ministry. He was not in it for money or power, rather for the glory of Christ, his Lord (1 Cor. 9:19; 1 Thess. 2:3-6). Secondly, Paul wanted his followers to earn their keep and not shun manual work for any purported religious or theological reasons (1 Thess. 4:11, 12; 2 Thess. 3:9-11). Although the Greco-Roman world had disdain for manual work, in Jewish culture and in the Kingdom of God that Paul advanced, it was a virtue to work (2 Thess. 3:6-9). Paul was keen to entrench this new work ethic in the new Christian community called the Church.

The Church history literature surveyed showed that the hierarchical structure that developed was a pragmatic reaction to heresies that arose within the Church ranks and to

counter challenges introduced by geographical distance as the Church grew to all corners of the Roman Empire. The church had to organize a structure that ensured orthodoxy in its teachings. The Roman system of government lent itself to the church—a ready model for effective running of the affairs of the widespread ecclesiastical body.

Church health has been described as the measure of all the factors that might affect the qualitative and quantitative aspects of the local church, such as worship, lay involvement in ministry, impact on the community, evangelism, personal spiritual growth of members, and of course, the numerical growth of the church (C. Peter Wagner, Ken Hemphill, Craig Ott). Schwarz proposes eight church characteristics that underpin the health of a church. However, the Schwarz model has been variously challenged for suggesting that churches will naturally grow like a plant given the right environment. This natural development “denies the church’s nature as primarily a spiritual reality, and secondly a human community” (Ashby 10). Other contextual factors like politics and socioeconomics might affect Church health. “Added new principles imply the fact that functions of church are not limited to spiritual and biblical issues, but are expanded to people’s needs and cultural conditions” (Kim 108) Instead, the option advanced is that the Church is missional in focus, and should be *missio Dei*-focused and in that way keep Church growth and health in healthy balance (Stetzer; Day; Gelder; Jurgen Moltmann; Holmes; Hjalmarson).

Finally, from the Zimbabwean context, there is a dearth of literature covering the issues at hand. However, the bi-vocational focus practiced in its Church history was a pragmatic decision by missionaries to root the gospel in African soil. Indigenous converts employed to preach in the communities were linguistically and culturally superior and

therefore suited to communicate the Good News to their compatriots (AT Muzorewa, Steven Paas, John Weller, Bengt Sundkler, A, Hastings). Bi-vocationalism was not allowed to develop into a permanent church structure. Rather, the full-time model was understood to be the preferred model.

CHAPTER 3 RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

This chapter covers the methodology employed to address the “how” of the research. As such, the research employed the BCHQ questionnaire to gather data from both types of churches and juxtaposed them for comparison. The BCHQ questionnaire, the main tool for data gathering, measures eight church characteristics using an array of 68 statements. Cognizant that such a quantitative survey might not provide depth but breadth for better comparison and analysis, pastors were surveyed, and their data disaggregated to ascertain their motivation for choosing one type of leadership over the other. “Qualitative studies are designed to investigate an issue in great depth. Quantitative studies are designed to investigate an issue with great breadth” (Sensing loc 2257). This study desires to discover the impact the bi-vocational pastor has on his congregation, whether this is any different from that of a full-time pastor. Much research (Iheanyi-Igwe, Bickers, Clapp, Finney & Zimmerman 1999, Brushwyler 1992) suggests that time and money are the key determinants of one being either full time or bi-vocational. Zeroing in on the pastors is an intentional effort to discover how the choice made to be bi-vocational or full-time has impacted the health of their respective congregations.

Aided by the computer program SPSS, data analysis was manipulated to show comparisons between various church characteristics between the two types of congregations. Graphs and pie charts depicted the differences and similarities and the underlying reasons for the differences or similarities teased out.

Nature and Purpose of the Project

The project is post intervention in character. Zimbabwe has experienced phenomenal church growth in the past four decades since independence in 1980. This growth has not necessarily translated to concomitant growth in Faith Ministries Zimbabwe. Faith Ministries, an evangelical and charismatic Baptist-type church should have grown in the general trend by registering many new congregations. However, this was not the case; in fact, the reverse happened. Some congregations merged or closed altogether. The question this project seeks to answer, therefore, is what part the leadership model chosen played in this narrative. The purpose of the research was to understand comparatively the difference in impact on the health of a local church led by a bi-vocational pastor to that led by a full-time pastor within Faith Ministries Church in Zimbabwe.

Research Question #1. What was the level of church health, based on the Beeson Church Health Questionnaire, of the Faith Ministries churches in Zimbabwe pastored by bi-vocational part-time pastors following the tent-making leadership model?

Research Question #2. What was the level of church health, based on the Beeson Church Health Questionnaire, of the Faith Ministries churches in Zimbabwe pastored by full-time pastors not following the tent-making leadership model?

Research Question #3. How do the Faith Ministries churches in Zimbabwe pastored by bi-vocational part-time pastors following the tent-making leadership model compare to the Faith Ministries churches in Zimbabwe pastored by full-time pastors?

Steps in the Research

Research Question #1. What was the level of church health, based on the Beeson Church Health Questionnaire, of the Faith Ministries churches in Zimbabwe pastored by bi-vocational part-time pastors following the tent-making leadership model?

Step One: Answering Research Question #1. Permission obtained from the senior pastor authorized the researcher to commence the research. Moreover, the senior pastor took up the responsibility of notifying the national council (the apex church body composed of all zonal pastors) about the research purpose and communicated their collective assent, through the senior pastor, for the research to go ahead.

The senior pastor's and zonal pastors' permissions were requested well ahead of time. The Leadership of Faith Ministries supported the research work through an agreement in the form of a letter written to support the request. The researcher obtained permission to carry out a survey at specific congregations. I notified each pastor about the research well ahead of time, obtained permission, and scheduled a day for commencement of the survey. All the five pastors and their respective congregations were surveyed using the Beeson Church Health instrument.

Step Two: Surveying of the Pastors. I contacted all the pastors participating in the research with a letter detailing the purpose of the research and what part they, together with their congregations, would play in the whole survey process. In consultation with each of the five pastors of the targeted congregations, I subsequently established a date on a particular Sunday to commence administering the BCHQ survey. Through a zoom call, I went over the BCHQ survey with each of the pastors to see if they had any questions about the survey, and the pastors simultaneously filled it under my guidance.

The pastors then submitted their filled-in questionnaires to the researcher. The BCHQ had been converted to a google form automatically returnable to the sender upon hitting the “submit” button on the form. This exercise of filling the BCHQ form was to both train the pastors on how to help their congregants fill in the BCHQ instrument as well as getting their personal data in. All the five pastors’ e-forms were routed to the researcher’s email and collated. This marked the commencement of the survey.

Step Three: Surveying the Congregations. The local pastors, subsequently set up time to explain the purpose of the research to their congregations, what part they would play in the research, and urged the congregants to fill in the questionnaire and submit it. The pastor made it clear that this was a voluntary exercise and no one should feel obligated or under duress to fill in the questionnaire. Those willing to participate were encouraged to do so either through email or the WhatsApp link. The pastor gave me access to the congregational database with the email addresses of the congregants. I then sent the google BCHQ survey e-form to each email address listed in the database of the congregation. I was copied every communication the pastor made with the congregation on any issue related to the research survey. After filling the BCHQ survey e-form through email, the congregants “hit” submit and the e-form went directly to my email inbox.

For the WhatsApp participants specifically, the link with the BCHQ survey was given through a WhatsApp group formed specifically to provide an interaction platform for congregants, the pastor, and the researcher. My cellphone number was included in the WhatsApp groups; it clearly stated that the congregation members should approach either the local pastor or the researcher directly with any concern related to the BCHQ research survey. The WhatsApp-sent links on the phone needed to be opened on the cellphone, the

BCHQ survey filled on the cellphone, and submitted by clicking “submit.” This action would then route the BCHQ survey e-form to the researcher’s email inbox where it was automatically uploaded to a receptor google e-form platform.

At the end of four weeks, the filled-in BCHQ survey e-forms were transferred to a normal spreadsheet through csv (comma-separated values) and further transferred onto an SPSS spreadsheet, ready for data analysis. These applications, that is, e-form and csv applications were free and available on the internet for public use. The filing cabinet in the researcher’s office was the repository of the computer. The cabinet had lock and key to secure its contents, and was kept in the researcher’s office which was also under lock and key.

Research Question #2. What was the level of church health, based on the Beeson Church Health Questionnaire, of the Faith Ministries churches in Zimbabwe pastored by full-time pastors not following the tent-making leadership model?

The above process and steps, similar to those taken in Question #1, were repeated in answering Question #2. The focus however, in Question #2, was on gathering data from full-time pastors and their respective congregations as opposed to part-time pastors in Question #1.

Step One: Answering Research Question #2. Permission obtained from the senior pastor authorized me to commence the research. Moreover, the senior pastor took up the responsibility of notifying the national council (the apex church body composed of all zonal pastors) about the research purpose and communicated their collective assent, through the senior pastor, for the research to go ahead.

The senior pastor's and zonal pastors' permissions were requested well ahead of time. The Leadership of Faith Ministries gave his agreement in the form of a letter supporting the request. The researcher obtained permission to carry out a survey at specific congregations. Each pastor was notified about the research well ahead of time and permission obtained and a day scheduled for commencement of the survey. All the five pastors and their respective congregations were surveyed using the Beeson Church Health instrument.

Step Two: Surveying the Pastors. All the pastors participating in the research were contacted with a letter detailing the purpose of the research and what part they, together with their congregations, would play in the whole survey process. The researcher, with each of the five pastors of the targeted congregations, subsequently established a date on a particular Sunday to commence administering the BCHQ survey. Through a zoom call, the researcher went over the BCHQ survey with each of the pastors to see if they had any questions about the survey and the pastors simultaneously filled it under the guidance of the researcher. The pastors then submitted their filled-in questionnaires to the researcher. The BCHQ had been converted to a google form returnable to sender automatically upon hitting the "submit" button on the form. This exercise of filling in the BCHQ form was to both train the pastors on how to help their congregants to fill in the BCHQ instrument as well as getting their personal data in. All five pastors' e-forms were routed to the researcher's email and collated. This marked the commencement of the survey.

Step Three: Surveying the Congregations. The local pastors subsequently set up time to explain the purpose of the research to their congregations and what part they

would play in the research, and urged the congregants to fill in and submit the questionnaire. The pastor made it clear that this was a voluntary exercise, and no one should feel obligated or under duress to fill in the questionnaire. Those willing to participate were encouraged to do so either through email or the WhatsApp link. The pastor gave the researcher access to the congregational database with email addresses of the congregants. The researcher then sent the google BCHQ survey e-form to each email address listed in the database of the congregation. The researcher was copied every communication the pastor made with the congregation on any issue related to the research survey. After filling in the BCHQ survey e-form through email, the congregants would click on submit and the e-form went directly to the researcher's email inbox.

For the WhatsApp participants, the link with the BCHQ survey was given through a WhatsApp group formed specifically to provide an interaction platform for congregants, the pastor, and the researcher. The researcher's cellphone number was included in the WhatsApp groups and it was clearly stated that the congregation members should approach either the local pastor or the researcher directly with any concern related to the BCHQ research survey. The WhatsApp-sent links on the phone needed to be opened on the cellphone, the BCHQ survey filled in on the cellphone, and submitted by clicking "submit." This action would then route the BCHQ survey e-form to the researcher's email inbox where it was automatically uploaded to a receptor google e-form platform.

At the end of four weeks, the filled-in BCHQ survey e-forms were transferred to a normal spreadsheet through csv (comma-separated values), and further transferred onto an SPSS spreadsheet, ready for data analysis. These applications, that is, e-form and csv

applications are free and available on the internet for public use. The filing cabinet in the researcher's office was the repository of the computer. The cabinet had a lock and key to secure its contents, and was kept in the researcher's office also under lock and key.

Research Question #3. How do the Faith Ministries churches in Zimbabwe pastored by bi-vocational pastors following the tent-making leadership model compare to the Faith Ministries churches in Zimbabwe pastored by full-time pastors?

Step One: Answering Research Question #3. This question was answered by analyzing data gathered through the survey of the five congregations, that is, the two types of congregations: three led by bi-vocational pastors from inception and two led by full time pastor from the time they were founded to the present.

Email and Cellphone BCHQ Survey Data

The data gathered through email and cellphone went straight to the researcher's email where it was electronically collated and listed. The e-form has an email-related receptor where all filled-in forms are listed and collated. These forms were manipulated and converted through csv (comma-separated values) into a spreadsheet and further exported into an SPSS spreadsheet program. The disaggregation of the church health characteristic followed, guided by the predetermined scheme in the research instrument. Each characteristic had a comparison done, pitting the two variables (full time and bi-vocational) and manipulated to enable comparison between the eight church health characteristics of the two types of pastorates.

Hand-filled BCHQ Survey Data

The researcher gathered the hand-filled data from each congregation being surveyed after four weeks. The filled-in BCHQ forms were tied together into a pile and a

note stapled attached to the pile for identification. This pile of BCHQ filled-in forms were locked in the filing cabinet and released to the Data Capture Clerk for inputting into the researcher's computer.

The Data Clerk then went straight to the SPSS spreadsheet into congregation specific data from the respective piles. Every pile had a tag identifying the congregation from which the data came. At the end of the data entry process, the SPSS spreadsheet had five files. Each file had information automatically inputted through the csv plus the data manually inputted by the Data Clerk.

Data collected from the five pastors was also collated under the two headings: full-time and bi-vocational. This was the sixth file in the SPSS spreadsheet. The results of the data manipulation of the two lots of data were compared through bar graphs, pie charts, and graphs produced by the SPSS program. These results from the pastors' data were also compared through bar graphs, pie charts, and graphs with the congregational data manipulated results. A report detailing these comparisons and similarities was written to try to explain what the data presented.

Ministry Context

A Brief on Culture

Zimbabwean communities, in general, have high regard for pastors or church leaders. They are considered community leaders, and in rural areas are accorded a higher status in the communities than in town and cities. Pastors are treated like spiritual parents—the “father” of the congregations, as many cultures are patriarchal. Like so many communities in Africa, age counts. The older the pastor, the greater the respect he commands. However, Faith Ministries has a quasi-European subculture, and is a

charismatic Baptist Church because the Scotsman, who “founded” it, had a Baptist Church background and he left a quasi-European culture in the church fellowship. English and Shona are used as the main languages of preaching for most congregations. Consequently, most congregations within the cities have members who are comfortable speaking in English; most preaching, announcements, and informal conversations are in English. The bulk of congregations are found in towns and cities, with a few in the rural areas. Birthdays, Mothers and Fathers days, wedding anniversaries are celebrated. Camps for couples, youth, and women are held each year jointly at zonal/district level by sister congregations, depending on the historic attachment between the congregations or the relationship between the pastors.

Four of the congregations under study were from Harare and the fifth was from Chinhoyi, which is a farming town 110 kilometres northwest of Harare. Harare is the capital city of Zimbabwe with a population of about 1.5-2 million people. It is a cosmopolitan city. It has 534,106 households with an average of 4 persons per household (Zimbabwe Census 2012). This average hides the fact that most household members range in number from 1 to 15 in some houses where several families live together in one house. The population is relatively young with 34% below 15 years and 2% above 65 years (Zimbabwe Census 2012). Fifty-eight percent (58%) of population is married and 5% divorced, separated, or widowed. Ninety-eight percent of population are Black Zimbabweans, whilst the rest are divided between Chinese, Indians, Pakistanis, Malawians, Mozambicans, and Zambians. The literacy rate is 99% meaning that the majority can read and write and have gone through primary school education at the very least. “Males had a slightly higher literacy rate (99 percent) than females (98 percent). As expected, the literacy rate declined with increasing

age, confirming that the older generation were relatively disadvantaged with regard to education” (Census 2012). Seventy-five percent of the population claim Christianity as their religion and this statistic is higher in the capital city, rather than in most towns and cities in Zimbabwe. Seventy-five percent of Zimbabwean urban are unemployed (World Food Programme (UN), 21 Sept 2020, Newsday). “In addition, 76% of jobs in this country are informal,” said the Zimbabwe Confederation of Trade Unions president Peter Mutasa (21 September 2020, Newsday).

High Density Suburbs.

As the category suggests, the number of persons per square kilometre is high. This is a colonial legacy that had housing estates divided into low, medium, and high-density suburbs. Most high-density suburbs are compacted, that is, roughly a house stands on a 200 square metres acreage for a three or four-roomed house, housing 6 or more persons per house. Most of these would house even more persons as most African families do not turn away a relative in need of a place to sleep. The net effect is thousands of matchbox houses organised in rows and columns in a chessboard pattern with streams, valleys, hills, and major roads separating the different suburbs. The two congregations Hatcliffe Fellowship and Glen View Assembly fall under this category.

Hatcliffe. “ Within the District of Harare North, (certainly to the northern part of the city and housing most of the city’s oldest affluent suburbs) are two low-income settlements that were historically established to cater to the domestic workers providing labour to the affluent within their vicinity.” These two are Hatcliffe, further north, and Dzivaresekwa, southernmost (Census 2012). Obviously, the Hatcliffe suburb has grown beyond these historic intentions to be a sprawling housing scheme which accommodates

people from all social backgrounds. However, it has not shaken off the label and the perception linger. “The most common hazards and disasters coming out of the Hatcliffe suburb, as prioritised by community members participating in the VCA exercise include diarrhoea infections, road accidents, dog bites, HIV/AIDS and malnutrition” (Zimvac Report, Nov: 2013). Moreover, the VCA notes that the scourge of gender-based violence is a menace and an everyday occurrence. “Equally noted as previously rare but currently commonplace in Hatcliffe is the prevalence of gender-based violence” (Zimvac Report). More so, the contrast with its richer neighbouring suburbs is markedly sharp and definitive— it stands out as a location for the poor.

Glen View. Glen View is found in the south western part of Harare metropolitan city and it shares much of its boundaries with the Budiro and Glen Norah constituencies (high density suburbs). The population of the constituency is 93 773 people. The main source of livelihood for the people of Glen View south is vocational entrepreneurship (woodwork shops, ironworks that is, welding, smelting and small car repairs, small scale entrepreneurship and vending. Infrastructure is old and dilapidated (Zimbabwe Electoral Support Network)

Low Density Suburbs.

Chadcombe and FM Connect congregations are situated in the low-density suburbs of Hatfield and Harare Central respectively. These areas are more affluent sections of the city. They have bigger houses, better built and larger spaces around the house such that there is better ambiance—flower gardens, swimming pools, and trimmed shrub borders. They are closer to the central business district and most roads are tarred and named. They are the quieter section of city and boast of institution like universities (four), colleges, and

prestigious schools. There is a better security presence of both police and private guards. Most political, business, and foreign nationals employed as embassy staff and senior non-governmental employees reside here.

Chinhoyi Town.

Total population in Chinhoyi is 77,929. The town is located 110 kilometres northwest of Harare, in Mashonaland West Province. The population in Mashonaland West Province is relatively young, with 41% below 15 years and about 4 percent age 65 years and above. 57% of the population is currently attending school. 13. 57% are homemakers, and 14% are retired/sick/too old. Out of those who were employed, the highest proportions (55%) were engaged in agriculture-related occupations, followed by services (education, bank, food outlets, and transport and hospital staff). (Zimstats) Faith Ministries Cold Stream Fellowship is physically located close to the only university in town, between the only low-density suburb and the main high-density suburb of the town. It recently acquired the piece of ground where they are slowly building the worship building. They have been meeting in a temporary structure for the past 6-7 years

World Contextual Factors Affecting Congregations

Restricted movement of peoples marked the research period (in Zimbabwe from March 2020 onwards) under review locally and internationally because of the global COVID-19 pandemic. The local gathering of people was severely restricted and, in some communities, even banned. Thus, most church gatherings happened virtually through the agency of WhatsApp, zoom, and google meet platforms.

Participants

Criteria for Selection

The congregations, which were chosen to participate in the research, were chosen based on their history. The simple criterion was any congregation pastored solely by either a full-time pastor or bi-vocational pastor and based in town or a city. The congregations, which were led by both types of pastors at any given time, were disregarded. The church administrator, who kept institutional records was consulted and helped in the choice of the targeted congregations. All five congregations targeted for the research were city congregations with similar demographics such as use of English as the primary medium of preaching, based in the city, and have been in existence for three or more years.

Description of Participants

The participants in the research were all Faith Ministries Church members who were eighteen (18) years and older. The research, though, was open to any adult in attendance at the virtual Sunday service. The research was done in consultation with the local pastors. The pastor who knew his congregation and had scheduled the congregational survey took care not to have competing congregational events take place at the same time. Visitors were invited to participate and welcomed to express their understanding and appreciation of the congregation's health through the survey. Visitors on WhatsApp or zoom church sent their email addresses to the pastor for onward transmission to the researcher.

Ethical Considerations

The consent forms signed by the five-targeted pastors represented their congregations and the letter of authority to carry out the research signed by the zonal pastor were kept in the researcher's filing cabinet, with a key, kept in his office. The data entered into the researcher's personal computer was secured by a password known only by him and the data input clerk. All the data, filled-in questionnaires were kept in the researcher's computer, which is kept in his filing cabinet under lock and key. The data will be stored until June 2021; thereafter, the researcher will erase the raw data, that is all e-forms but will keep congregational aggregates, such as pie charts, graphs, and survey collated data.

Instrumentation

The Beeson Church Health Questionnaire is a survey instrument developed by students involved in the Beeson Doctor of Ministry program at the Asbury Theological Seminary. It has 68 statements that are keyed to eight characteristics of healthy churches: (1) empowering leadership, (2) passionate spirituality, (3) authentic community, (4) functional structures, (5) transforming discipleship, (6) engaging worship, (7) intentional evangelism, and (8) a mobilized laity. These characteristics were chosen because they represented an attempt to engage and interact seriously with the various authors and practitioners and their respective lists concerning exactly what constitutes church health. The BCHQ list arose out of case studies of the largest churches in the world. In addition, numerous biblical references provided a foundation for each of the eight characteristics (Day).

Reliability and Validity of Project Design

The BCHQ is a Church Health survey tool designed by four Asbury Theological Seminary scholars in 2000-02. Each scholar sought to find the relationship between Church Health and Church Growth in their respective church contexts, namely the Christian and Alliance Missionary Alliance of Canada, the Evangelical Presbyterian Church with 193 congregations in USA, 100 congregations of the General Association of Baptist Churches in the USA, and several congregations within the United Methodist Church Western Ohio Annual Conference (Keith Taylor, Brian A. Law, Scott McKee, James Kinder). Each scholar focused on a few characteristics of the eight BCHQ instrument to determine the correlation between church health and growth. Before use by the scholars, the BCHQ was field-tested in the Lexington area of central Kentucky at two separate congregations and reviewed by experts for reliability and validity. The four scholars agreed that the BCHQ construction validity was determined as each question was matched against the literature review to verify its representativeness. The BCHQ surveys were pretested in two separate churches in the Lexington, Kentucky area in order to test the validity and reliability of the instrument. “The pre-test was done in a classroom setting with the researchers present. The length of time to complete the survey was about 15-20 minutes. The results of the survey were processed, and the reliability coefficients were measured. Reliability was determined with ‘split-half reliability analysis and factor analysis’” (Law 78). Moreover, the BCHQ was reviewed by independent experts and commended for being a biblically based instrument (W. H. Day, S. B. McKee, Marc Donaldson) “Unlike almost every health survey tool

developed in the field, the team used an acceptable methodology to establish the reliability and validity of the instrument” (McKee 77)

Data Collection

Step One The first step was to ascertain the effectiveness of the English expressions employed by the BCHQ instrument by giving it to three local pastors. They were given instructions to critique and underline every expression or word they did not understand. The researcher underlined each expression that needed changing or revision. The BCHQ was then reworked to reflect this input while still maintaining the meaning of the statement.

The “new” BCHQ was administered to Bible school students who came from different church traditions (Baptist, Pentecostal, Anglican, and Salvation Army). This was to test if they understood the statements. They were further invited to analyze the expressions in the instrument. Again, their input was taken in through further review of the statements in the BCHQ instrument. The final version of the instrument was then captured in google e-form format ready for sending out.

Step Two Concurrently, with the review of the BCHQ instrument to align it with the context, the senior pastor was notified about the research and permission sought to conduct the physical administration of the instrument. He gave assent, took up the responsibility to notify the national council (made up of all zonal pastors) about the research purpose, and communicated their collective assent for the research to go ahead. The zonal pastor of the congregations concerned was notified in order to prepare the letter authorizing the survey. All the pastors who were going to participate in the research

were contacted, ahead of time, detailing the purpose of the research and what part they, together with their congregations would play in the research process. The researcher, with each of the five pastors of the targeted congregations, subsequently established a date to commence the survey.

Step Three On the launch of the survey, the researcher sent the BCHQ form, in e-form format, to the targeted five pastors. The researcher established a zoom conference call with all of them in order to explain the purpose of the research and what part they would play in the research. In the zoom call, he went through the BCHQ e-form with the five pastors and they filled the form and mailed (submitted) it to the researcher's email address. The researcher asked the pastors to explain the purpose of the survey as well as how to fill the BCHQ e-form to their congregants. A date was collectively agreed upon when this was to begin. The pastors and their respective administrators then sent the congregants' email addresses to the researcher.

On the agreed date, the Sunday for the launch of the survey to congregations, each of the pastors explained the purpose of the research survey to the congregants and their role in the research. He explained that it was a voluntary exercise, their input was valued and would be treated with confidentiality, and that no one should feel obligated to fill in the form if they are uncomfortable doing so. He briefly walked the congregation through the e-form. He explained to them that the researcher will send the forms to them that day and they should fill them in and return (submit) them to him.

The pastors were also alerted to members who might not be able to fill in the BCHQ e-forms and, for those who did not have access to a computer, a link was going to be sent to their cellphones. The pastor then formed a WhatsApp group using these

numbers. The researcher next dropped the e-form link into the WhatsApp group for easy access by all. Each congregant then filled their downloaded BCHQ e-form on their cellphone on their own at their own time, and submitted their individual e-form from their personal cellphones. The completed BCHQ e-forms collated automatically into the linked google email address. These completed questionnaires became the data ready for inputting into an IBM SPSS Statistics 24 analysis tool via csv (comma-separated values).

I gave 20 hard copies of the BCHQ instrument to each of the pastors. In case some of the congregants struggled to use cellphones or computers, or might not have these gadgets, they could fill in a hard copy of the BCHQ form. The pastor arranged the pick-up and drop-off for these filled-in forms. The researcher went to pick up all the forms from the four sites after four weeks of research.

Every week, the researcher sent a reminder message to all the email addresses and the five WhatsApp groups given by the five pastors/administrators of the congregations. These reminders were an acknowledgement that participants might treat this information as not being so urgent and important as they would in a face -to- face situation (Sensing; Leedy and Ormrod). After four weeks of data-gathering, the next stage of data analysis commenced.

Data Collection

The researcher administered the BCHQ to student pastors at a Bible school where he teaches to ascertain appropriateness of expression, time needed to answer the questionnaire, and the best expressions to use. The students were all Cambridge Ordinary level graduates and come from various backgrounds and church traditions (Baptist,

Anglican, Pentecostal, and Salvation Army) and were studying for a certificate in Christian Ministry.

The researcher and the students met in a classroom. The researcher gave them the BCHQ tool to fill in and then went through each statement examining its clarity. Where the American English expression was likely to be misunderstood, the expression was highlighted in the BCHQ and substituted with an equivalent one.

The researcher discussed with three seminary-trained pastors (2 masters and 1st degree) to get their input to better translate the different English expressions in the local language or equivalents for better comprehension by participants of the statements in the BCH instrument. After their input the, researcher substituted the expression without altering the meaning in light of their input.

Data Analysis

- The data from the five congregations received in the google form receiver platform, automatically got analyzed per congregation. In the BCHQ e-form, the top question identified the interviewee's congregation name. This was used to disaggregate the data according to congregation. This data was then transferred to the SPSS spreadsheet for further analysis.
- A coded key with a numerical scale was used in the study; hence, the responses (in numerical form) were entered into a simple spreadsheet in SPSS to create databases to be used for analysis.

Coded key

5	4	3	2	1
STRONGLY AGREE	MODERATELY AGREE	NEITHER AGREE OR DISAGREE	MODERATELY DISAGREE	STRONGLY DISAGREE

- The data collected from the BCHQ questionnaires was collated and analyzed using a software tool called SPSS.
- Data sorting: The results from each of the two independent samples (Bi-vocational pastored/full time pastored) was entered into their own separate databases, where the responses to each of the questions (1-68) were tabulated.
- The responses to a number of related questions pooled according to the Church Health Characteristic scale, that is, authentic community, empowering leadership, engaging worship, functional structures, intentional evangelism, mobilized laity, transforming discipleship, and passionate spirituality
- The spoiled results were eliminated on basis of age, those filled by children below 18 or were incomplete or were not clear in their answers.

Using the software SPSS:

- The mean statistic $\bar{x} = \frac{\sum_{i=1}^n y_i}{n}$ of each of the responses was computed. For a particular characteristic scale, the grouped mean was evaluated to establish the average church standing in that regard. This was done for the eight church health characteristics.
- The standard deviation was used to evaluate the variability of the data. The SPSS was employed to calculate the variability of the data.

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
VAR00001	15	1.00	5.00	2.8667	1.35576	.077	.580	-1.021	1.121
VAR00002	15	2.00	5.00	3.5333	.74322	-.130	.580	.182	1.121
VAR00003	15	2.00	5.00	3.8667	.99043	-.210	.580	-1.118	1.121
VAR00004	15	1.00	4.00	1.9333	.88372	.859	.580	.668	1.121
VAR00005	15	1.00	5.00	2.8667	1.30201	.281	.580	-.960	1.121
VAR00006	15	2.00	5.00	3.4667	.74322	.130	.580	.182	1.121
Valid N (listwise)	15								

NB. Approximately 68% of the data will fall within one standard deviation of the mean, 95% will fall within 2 standard deviations and 7.7% (almost 00%) will fall within 3 standard deviations of the mean in a normal distribution curve. This is useful for outlier detection.

Independent *T* Test

The Null hypothesis $H_0: \mu_1 = \mu_2$ (The two populations mean are equal.)

The Alternative hypothesis $H_1: \mu_1 \neq \mu_2$ (The two populations mean are not equal.)

μ_1 and μ_2 are population means for group 1 and group 2, at 5% level of significance.

To draw conclusions, therefore, **Independent T tests** are carried out to determine whether the population means are significantly different or not. If the sample means are statistically equal, we can conclude that there was no difference on the impact of the pastor on the church. Otherwise, if the population means are not equal, then there is a difference on the impact of the pastor. The **independent T test** compares the means of two groups in this case (Full time pastored and Bi-vocational pastored).

Conclusion/ Result

The calculated *t* value is compared to the critical *t* value from the *t* distribution table. If the calculated *t* value is greater than the critical value, the null hypothesis is

rejected. Responses from the questionnaires are sorted into mutually exclusive classes and the number of occurrences in each class noted and captured in a table as below.

Question No	Strongly agree	Moderately agree	Neither agree nor disagree/ neutral	moderately disagree	strongly disagree
1					
8					
12					
23					
45					
54					
total					

In-order to make the results easier to assimilate, the data is condensed further into a cumulative frequency distribution. The cumulative frequency distribution is used to verify the results by observing the trends.

The tabulation of data using tables and bar graphs is done for each church characteristic under study. The comparison between the two data sets is done and an interpretative judgement arrived at. “If the survey is used as one angle of the triangulation, then the questionnaire is interpreted using qualitative standards even if the hiring of a statistician is necessary to process the information” (Sensing loc 2862).

CHAPTER 4 EVIDENCE FOR THE PROJECT

Overview of the Chapter

This research set out to find how much impact a bi-vocational pastor has on the health of a congregation compared to that of a full-time pastor. The research assumed that there is a difference between the two types of church leadership.

This study sought to answer three research questions which provided headings for each section of the research report that follows. Survey results from the four congregations, two led by bi-vocational and two by full time pastors were subsumed under these three questions. The third question, by design, focused on bringing out the comparison of the results discussed in Research Questions #1 and #2. The report concluded with key findings from the research effort.

Participants

Tracking Changes in Participants

The three and half years of the research saw major changes in some of the congregations under review. That was to be expected given that human beings are never static (Cobb). The table below captures some of the changes that took place during the research period which had a major bearing on the research itself.

The Hatcliffe congregation, which is a bi-vocationally pastored congregation, suffered a major setback in 2020 which led to the congregation dying off. The changes in venue driven by socioeconomic factors induced by the Covid-19 restrictions meant the church could not afford rent. It moved two times and lost membership in the process. Besides these factors, the new venue that was eventually settled upon was too far from the majority of the membership. Many of them then opted to attend other churches near them. In September to December 2020 when the restrictions were eased, the members

still did not show up for church services. Eight members consistently showed up at the church venue where a temporary structure was erected. The response to the survey was very low. Therefore, the data from the Hatcliffe congregation was not considered for statistical analysis.

	Type of Pastorate	No. of pastors who have served to date	Total Membership		Tracking Changes	Survey Statistics	
			2018	2021		Number of Responses	% level of response
Glen View	Full time	5	300	167	Church divided thru planting	93	55.7%
F M Connect	Bi-vocational ICT engineer	1	45	36	Decrease in membership (-9)	30	83%
Hatcliffe	Bi-vocational Carpenter/ Shop-Fitter	1	70	8	Church died, but being revived	3	
Chadcombe	Bi-vocational Architect	2	151	173	Increase in membership (+12)	67	38.7
Cold Stream	Full Time	3	38	38	Changes could not be ascertained	21	55.3%
Totals			604	414		Average response rate of 58%	

Table 1

The Glen View congregation, on the other hand, split up to plant a sister congregation in the 2019-2020 period, hence the major reduction in the size of the

congregation, from 300 to 246 (which included 79 children). The congregation had a change of pastors in the period under review. However, the new pastor had been part of the congregation as a youth pastor/patron.

The two congregations, Cold Stream and FM Connect, located close to universities, also had a reduction in membership available for research purposes. Covid-19-induced restrictions on movement and social activity concurrently closed schools and tertiary institutions for two months and thus affected the total congregation population available for research during the period from October 2020 to March 2021. For most of 2020, the Covid-19 restrictions faced by most countries and in particular Zimbabwe, affected most university students. Many travelled home and were only allowed on campus to take on exams for a staggered maximum period of three weeks at a time on campus (Zim Education Centre Situational Report).

Demographics of Participants

Of the 218 respondents from the four congregations, 50.8% were male and 49.2% were female. There were 70.6% under 40 years old, 27.7% were between 41-60, and 1.7% were over 61 years.

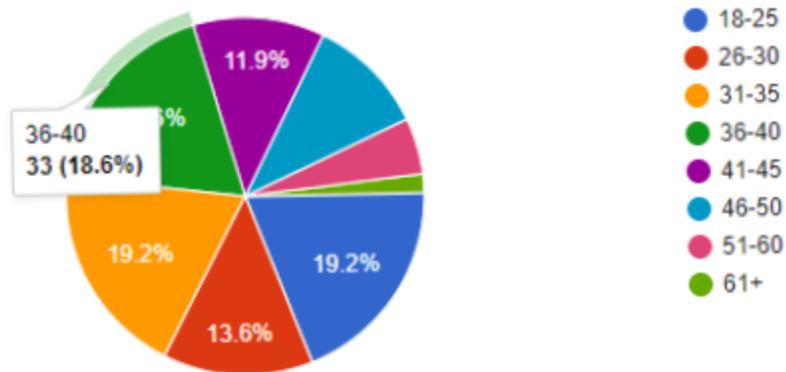


Figure 1

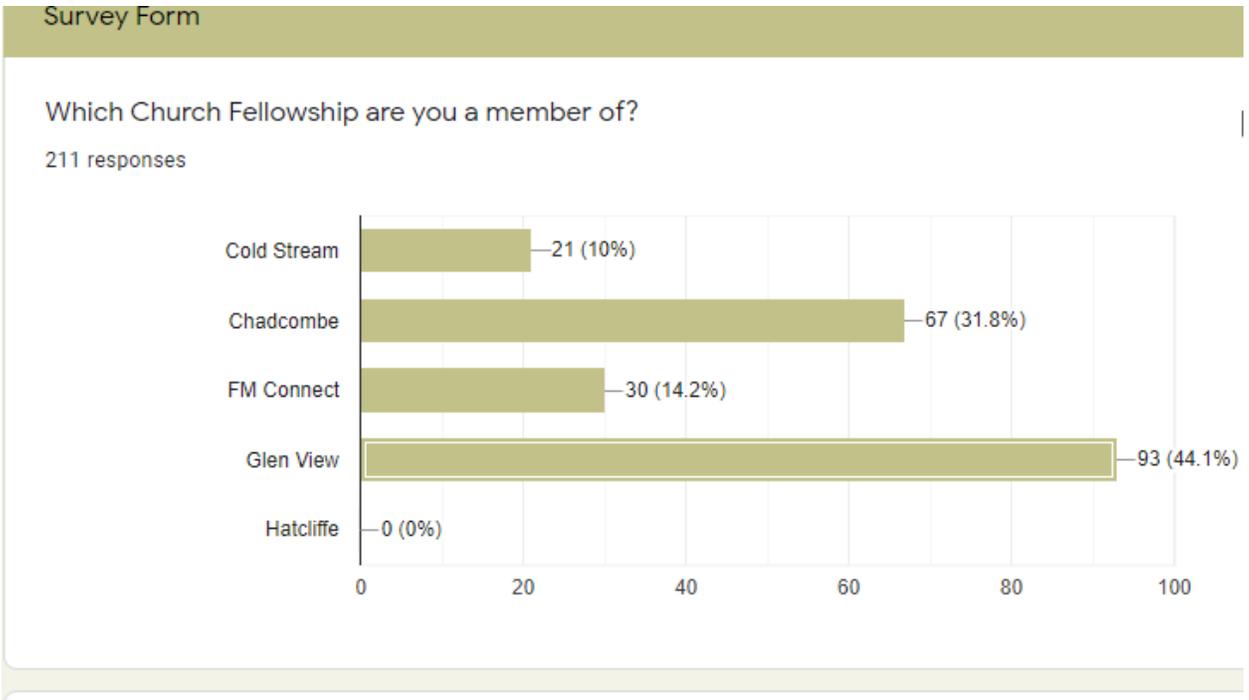
Forty-one (41) respondents declined giving this information on age—quite a significant number. All the four pastors fell in the 40-60 years age group, specifically between 40- 45 years. Among the respondents 34.2% were single, 58.4% were married, 1.6% were single parents (both sexes), 4.7% were widowed and 1.1% were divorced. Among the bi-vocational pastors, one was a software engineer/ ICT, whilst the other is an architect. Both run their own companies. The software engineer often traveled for consultation work around the country. All the pastors were married with children—two have university degrees apart from ministerial training. Two had a certificate in theology, while the other two were trained to degree level in theology. Two of the congregations (the ones pastored by full-time leaders) owned their worship facility, whilst the other two used rented worship premises.

Research Question #1: Description of Evidence

Data gleaned from this research was both unexpected and exciting. It opened up many possibilities that could be used in church building, both for the present and many years to come. Kotter notes that data is essential in running an organization effectively.

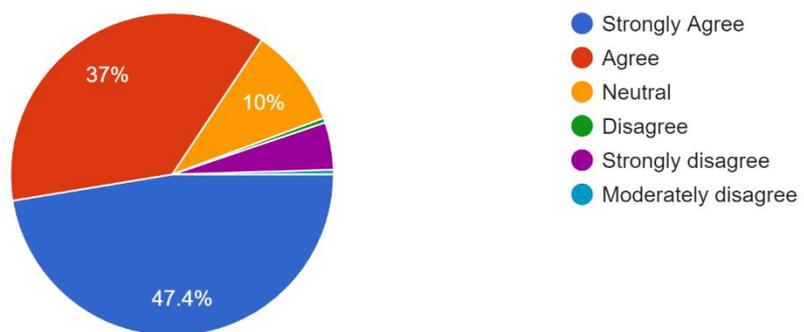
“We are told it can help us speculate intelligently about customer needs in new ways, even inventing entirely new ways of serving those needs. Then it might guide the allocation of resources to create a prospering future” (Kotter 2).

The presentation that was employed was entirely taken from google documents. This was the initial receptacle for the BCHQ e-forms. The receptacle had a feature which did simple analysis of data it received. Below is the presentation of the data gleaned from administration of the BCHQ survey. The data was presented in an easy-to-follow pictorial format through a pie chart interpretation of data received. The google form, moreover, gave the composite picture of the data from all four congregations both in percentages and pie charts plus graphs where a comparison was needed to show how different aspects of a statement/question required comparison. Thus, the data followed the BCHQ questionnaire sequentially. Commentary follows after the last page of the google form analysis. Most commentary is on the physical BCHQ forms which were administered to full-time pastored congregations who met in cohorts of 50 per church service (according to Covid-19 restrictions, the maximum number allowed to congregate at any given moment), that is, Glen View and Cold Stream congregations plus a few responses from FM Connect.



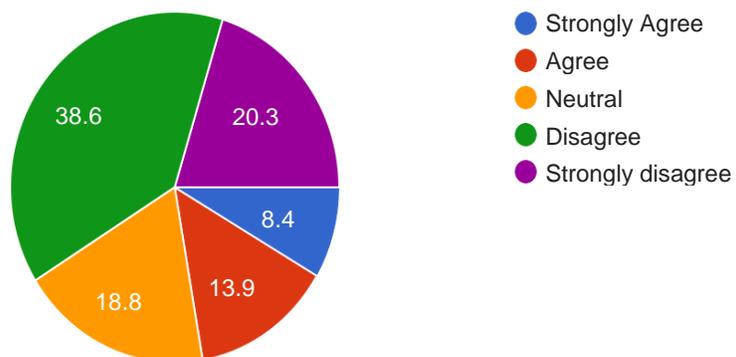
1. I enjoy getting together with other people from my church outside of church events/services.

211 responses



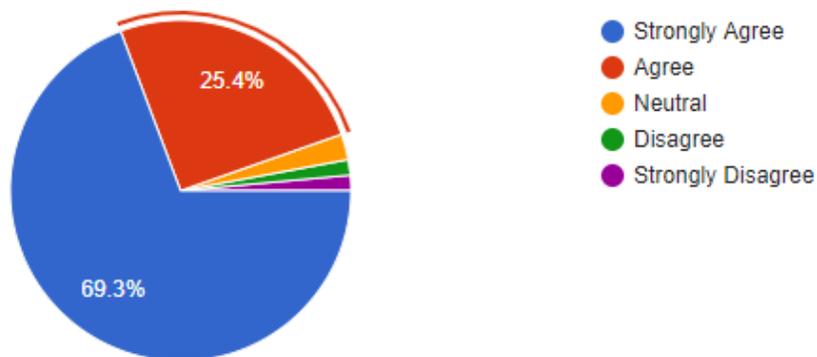
2. The leaders of our church seem rather self-justifying./ They have excuses,why something has happened or not happened.

202 responses



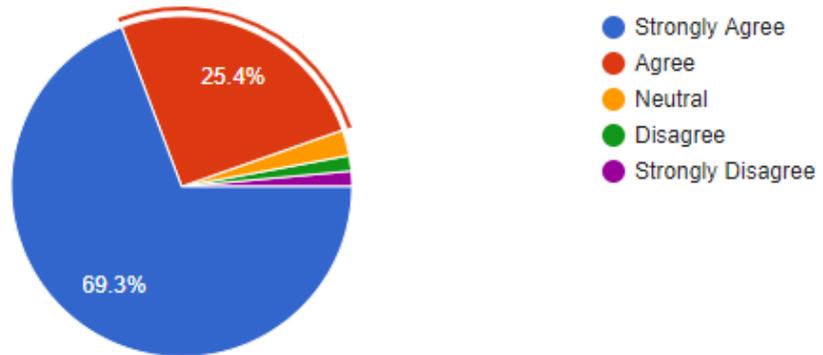
3. I find the sermons convicting, challenging, and encouraging to my walk with God

205 responses

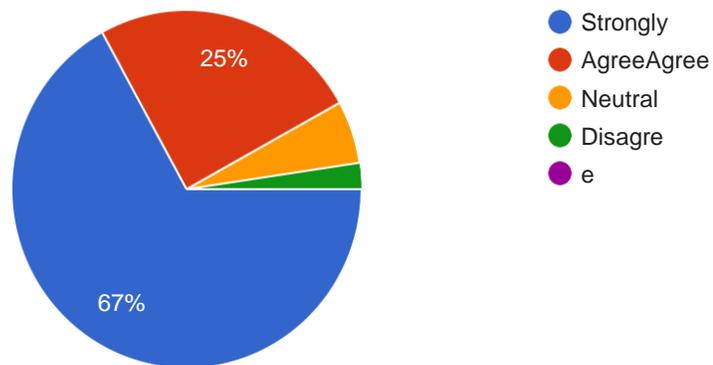


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205 responses

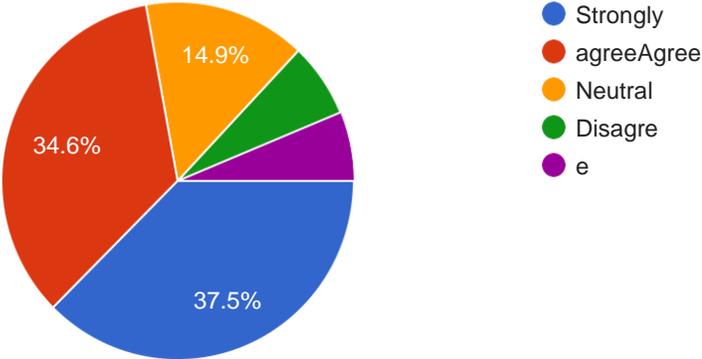


4. Our church has a very clear purpose and well-defined values.



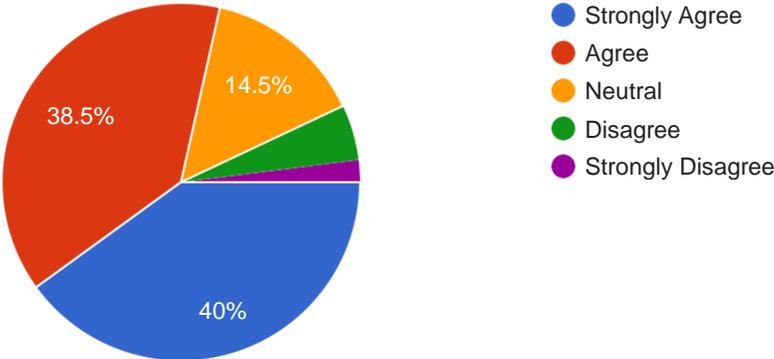
5. My local church actively reaches out to its neighborhood through spiritual and community service/ acts of compassion.

208 responses



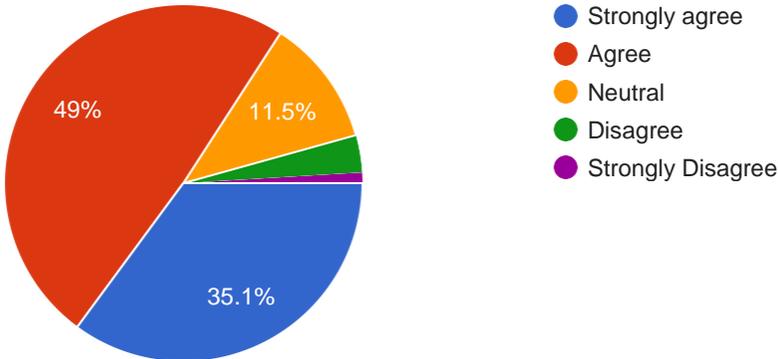
6. My church affirms me in my ministry tasks.

200 responses



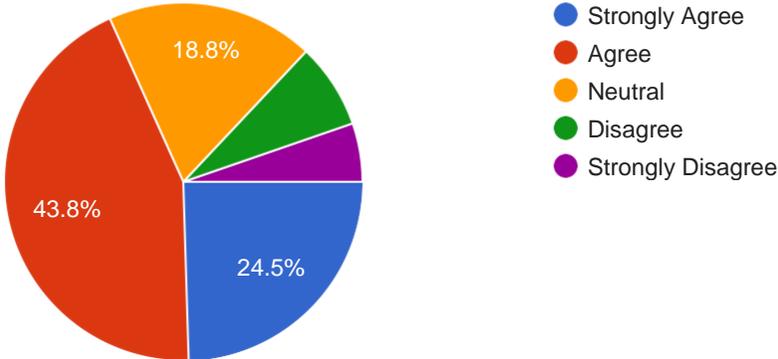
7. I regularly practice the spiritual disciplines (prayer, Bible study, fasting, and meditation).

208 responses



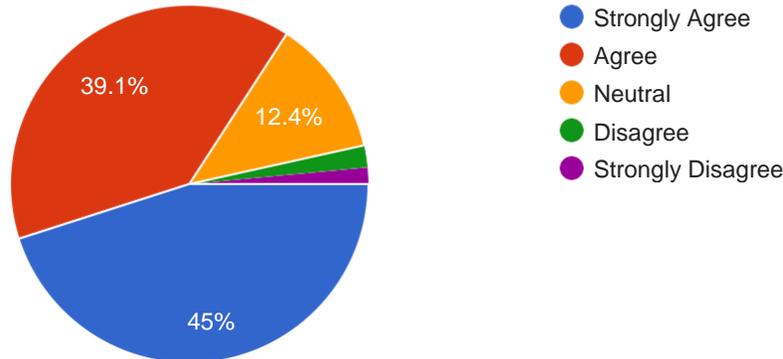
8. I have a close enough relationship with several people in my church that I can discuss my deepest concerns with them.

208 responses



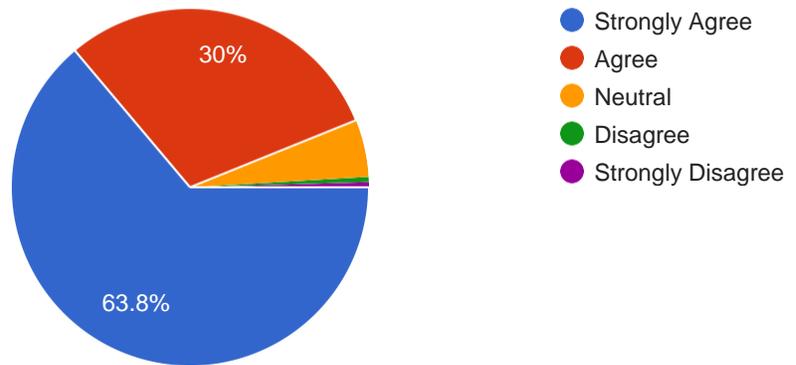
9. Our church is led by individual(s) who cast/articulate vision and achieve results.

202 responses

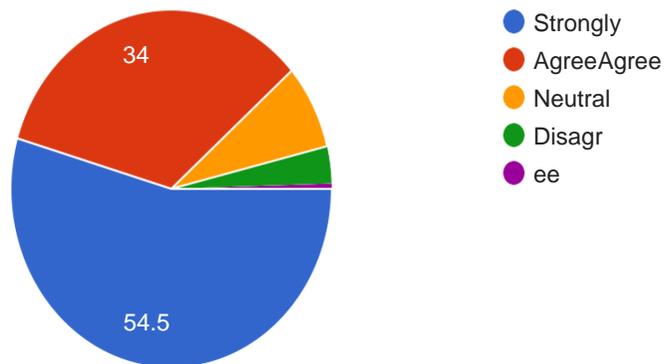


10. I find the worship services spiritually inspiring/uplifting.

213 responses

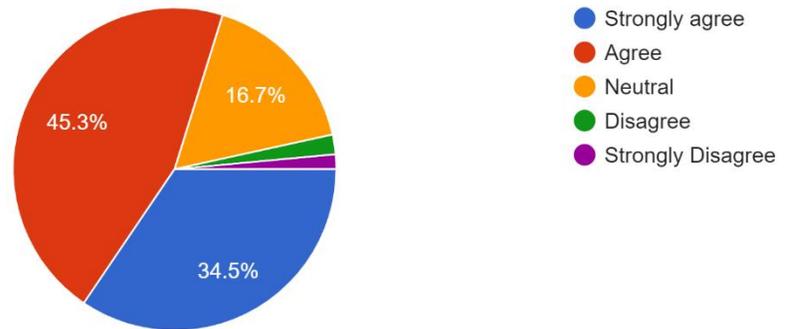


11. Our church clearly communicates our mission statement.



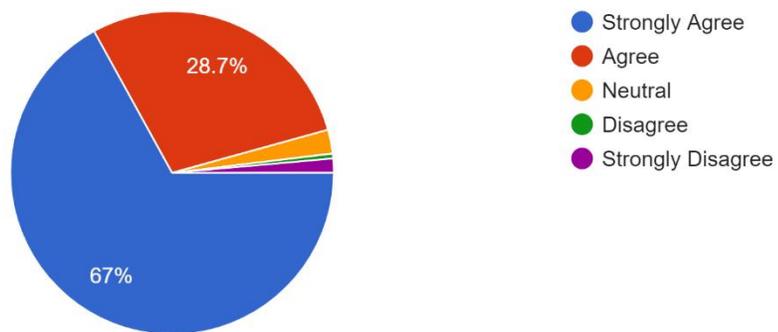
14. New ministry ideas are normally appreciated and encouraged

203 responses



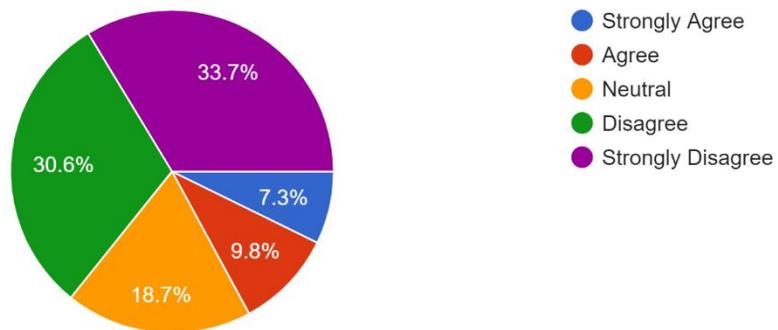
15. The music in the church services helps me worship God

9 responses



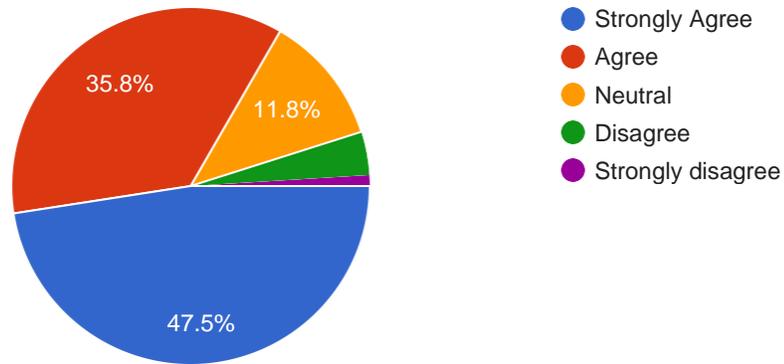
16. I do not know my church's plans and direction for the years ahead

193 responses



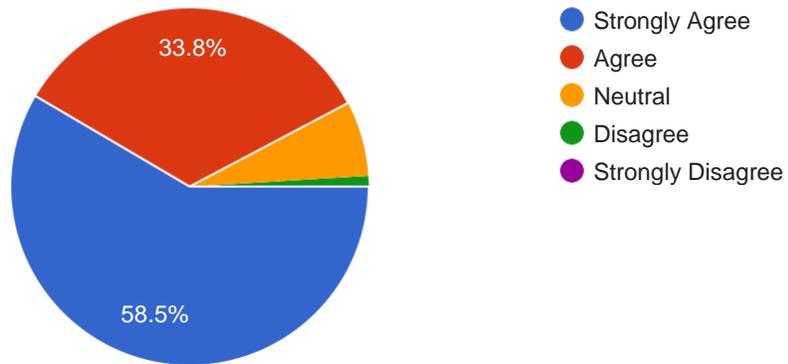
17. I am actively involved in the ministry of this church.

204 responses



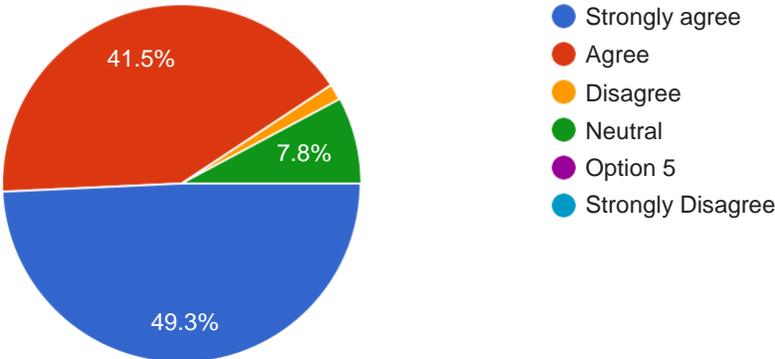
18. Our church relies upon the power and presence of God to accomplish ministry

207 responses



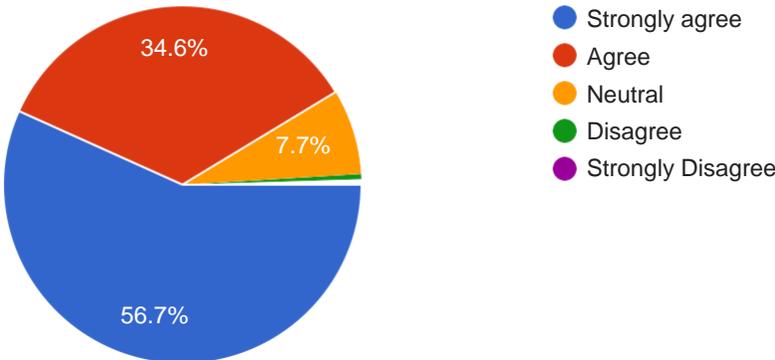
19. My prayer life reflects a deep dependence on God concerning the practical aspects of life

205 responses



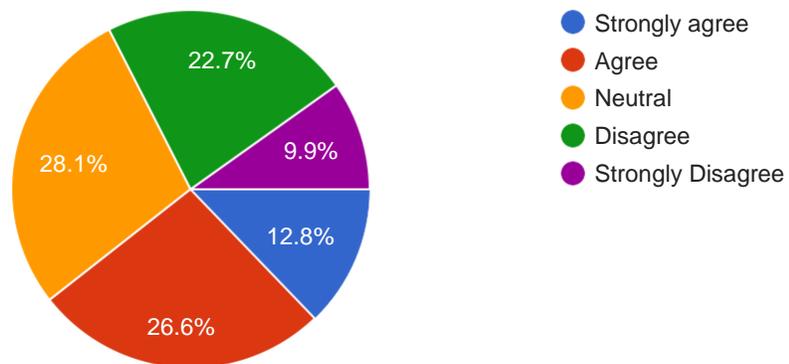
20. I have experienced a lot of joy and laughter in our church.

208 responses



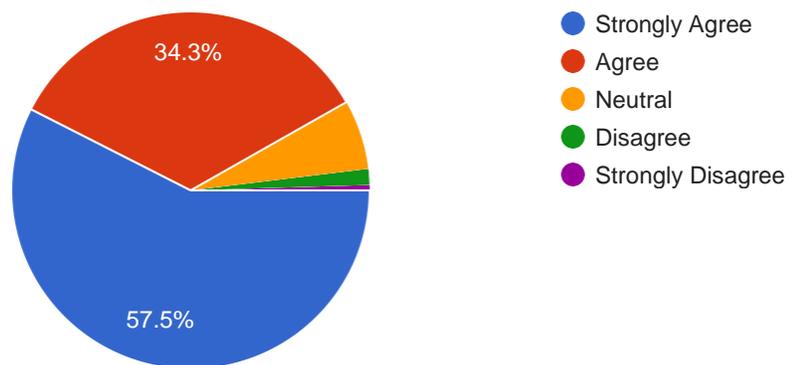
21. There are few training opportunities in our church.

203 responses



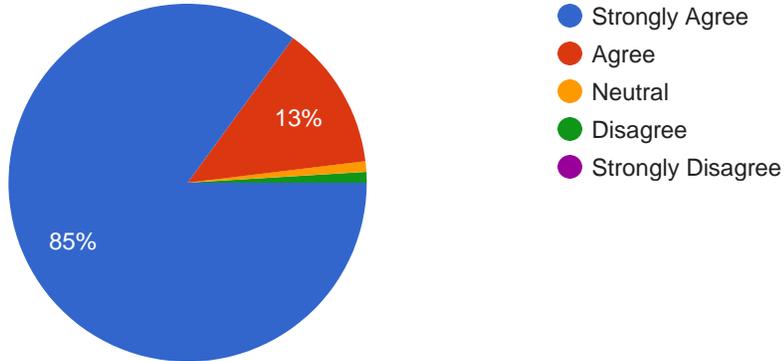
22. The worship at this church is so inspiring that I would like to invite my friends.

207 responses



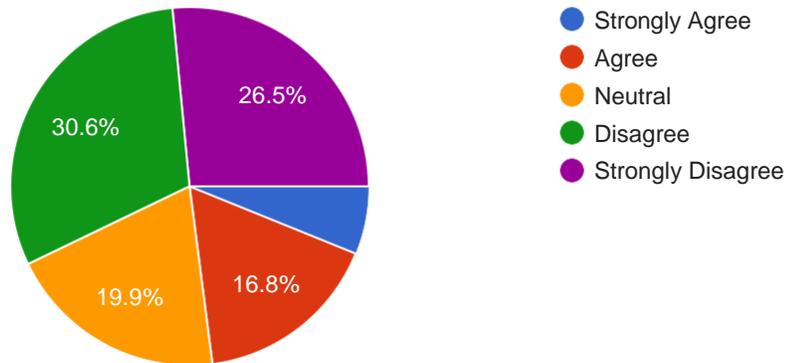
23. This church teaches that Jesus Christ is the only way to heaven.

207 responses



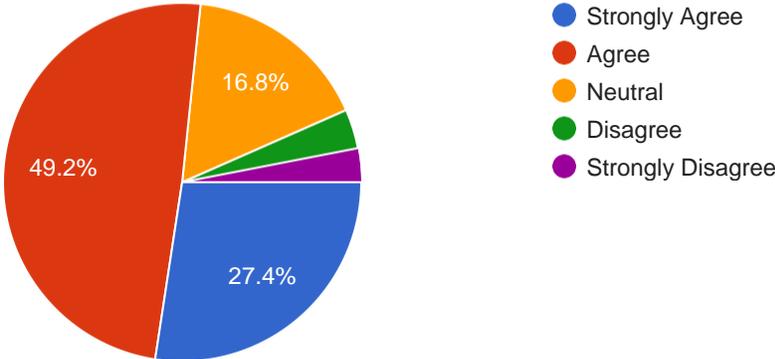
24. I do not know my spiritual gift(s).

196 responses



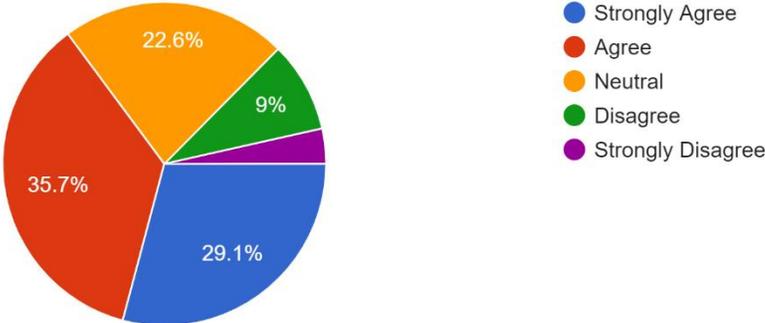
25. There is a sense of expectation surrounding our church

197 responses



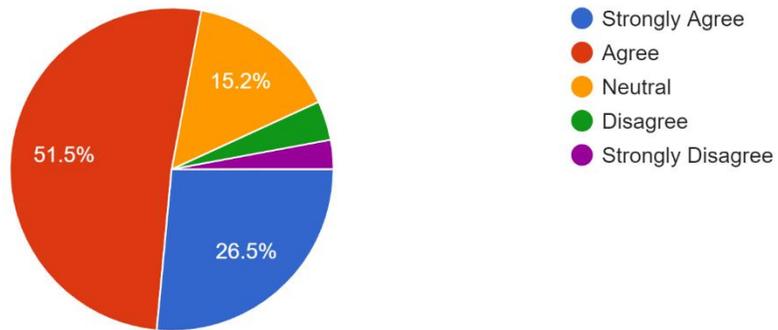
26. Our church has a clear process that develops people's spiritual gift(s).

199 responses



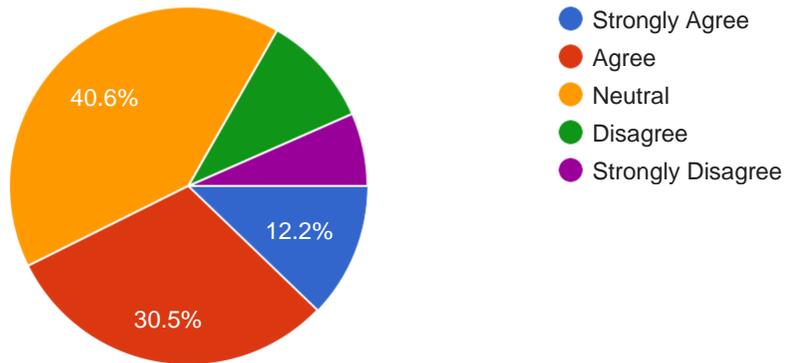
27. I experience deep, honest relationships with a few other people in my church

204 responses

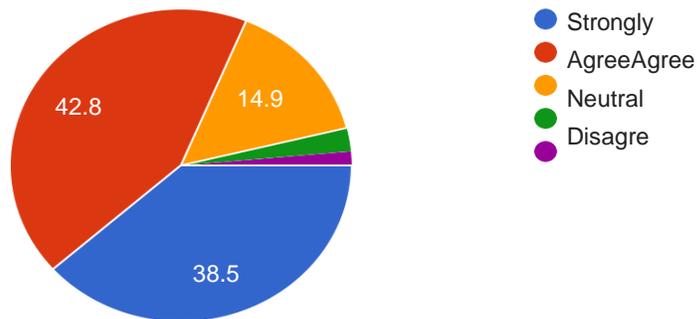


28. The lay people of our church receive frequent training.

197 responses

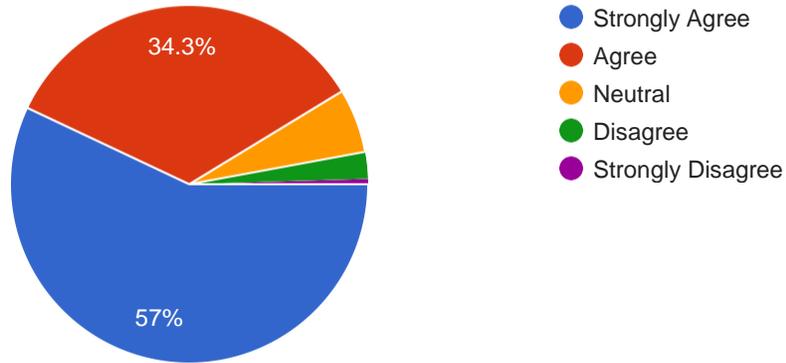


29. Excellence is an important value in how we accomplish ministry



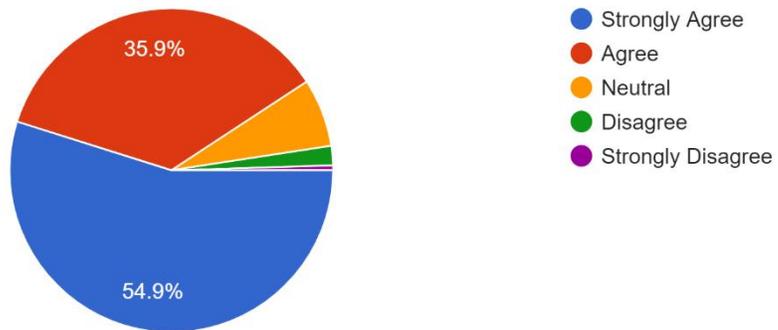
30. This church shows the love of Christ in practical ways

207 responses



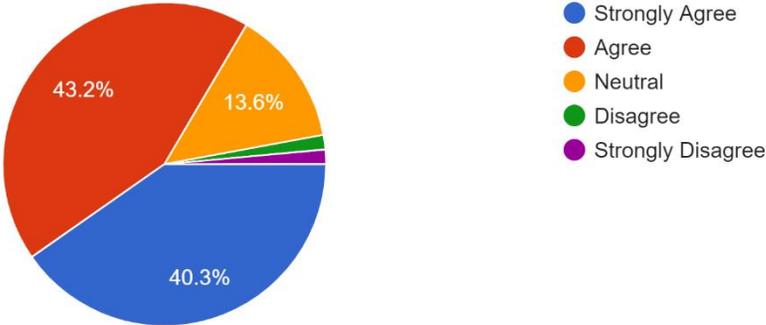
31. I enjoy the tasks I do in the church

206 responses



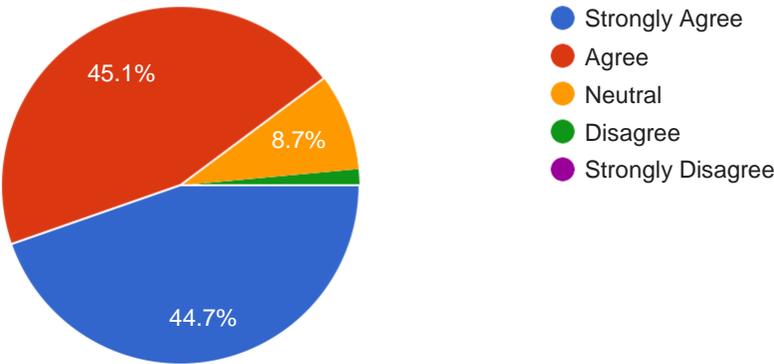
32. There is an atmosphere of generosity within our church

206 responses



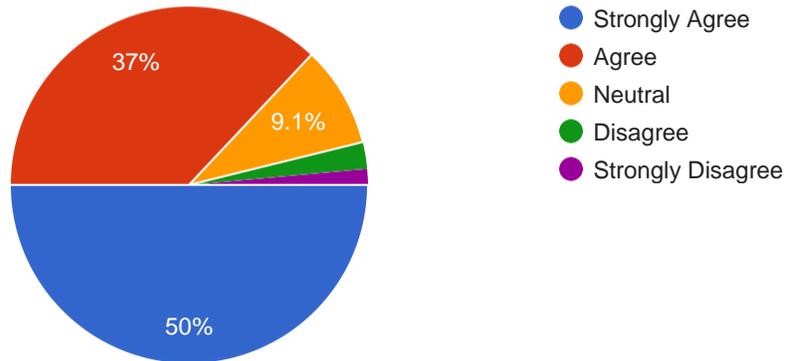
33. I would describe my personal spiritual life as growing.

206 responses



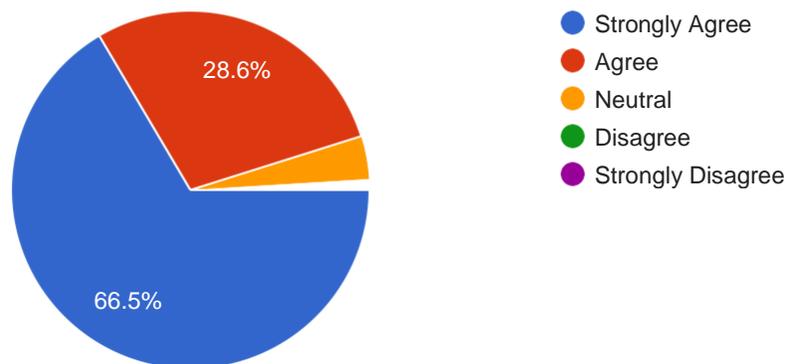
34. The love and acceptance I have experienced inspires/encourages me to invite others to my church.

208 responses



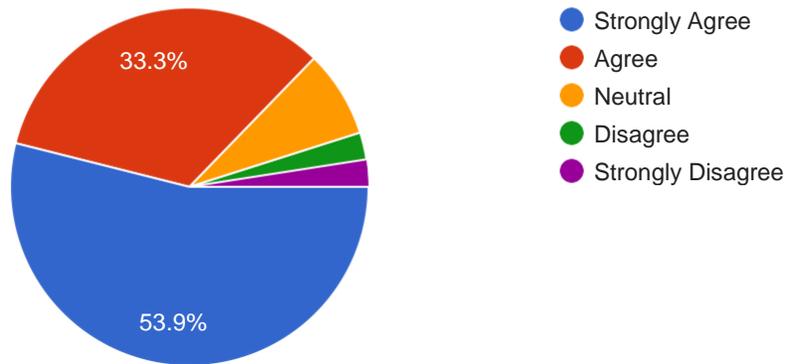
35. I look forward to attending worship services at this church.

206 responses



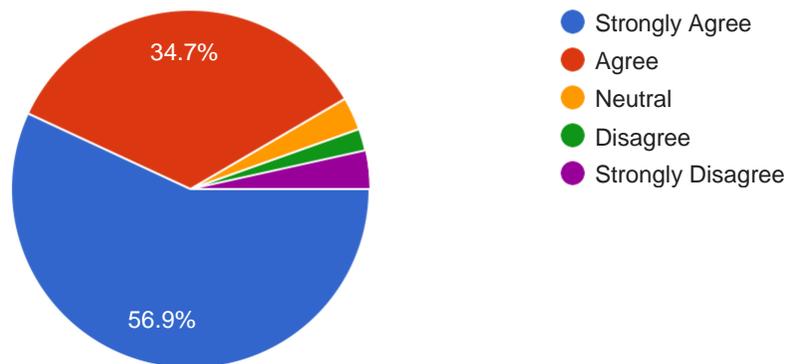
36. I have confidence in the management and spending of our church's financial resources.

204 responses



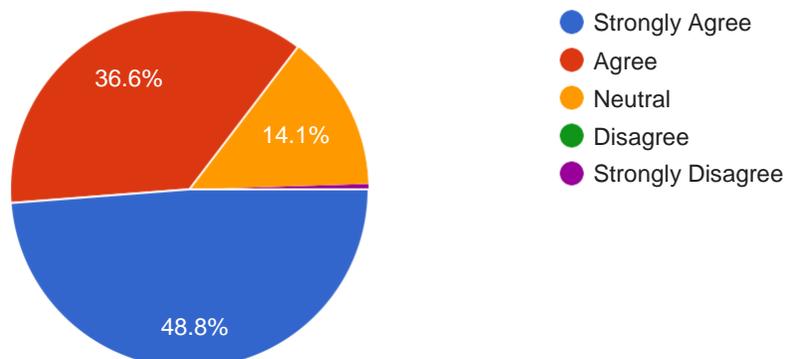
37. In our church, the importance of sharing Christ is often discussed.

202 responses



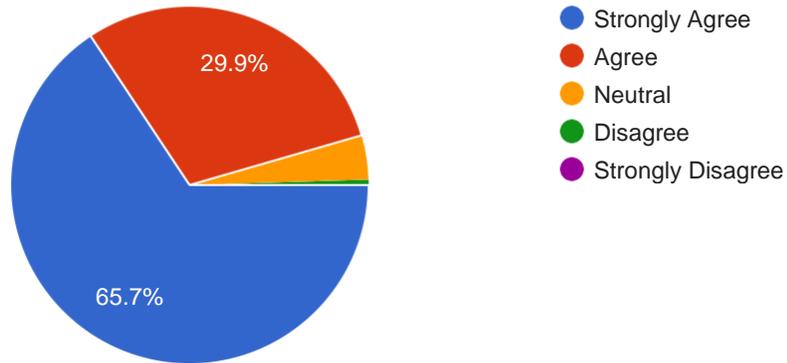
38. I feel that my role in the church is very important.

205 responses



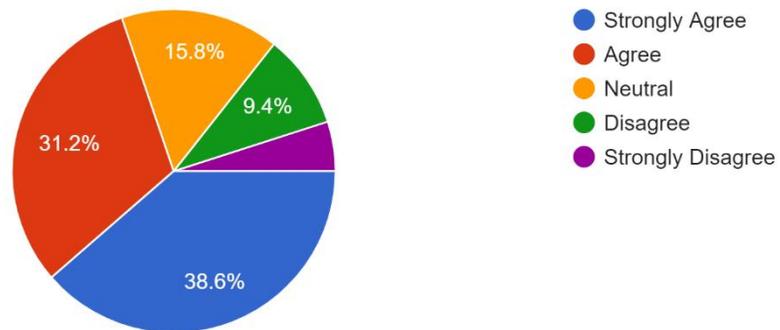
39. Our church emphasizes the person and presence of the Holy Spirit.

201 responses



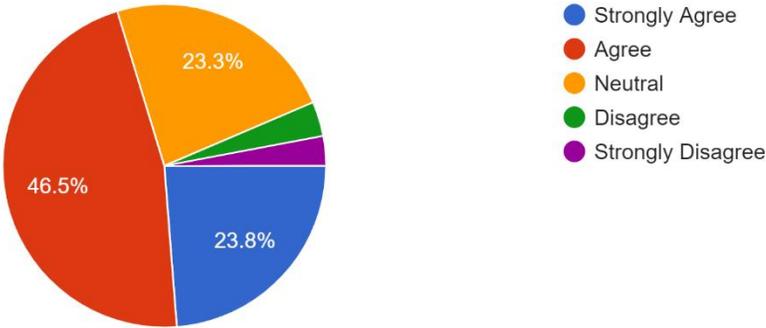
40. My church needs to place more emphasis on the power of prayer

202 responses



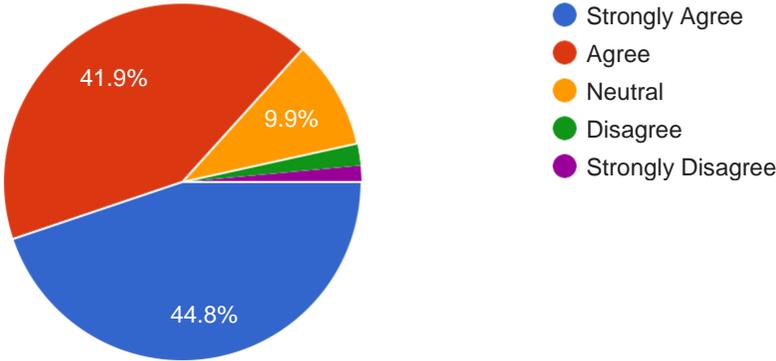
41. The leaders and members of our church enjoy and trust one another

202 responses



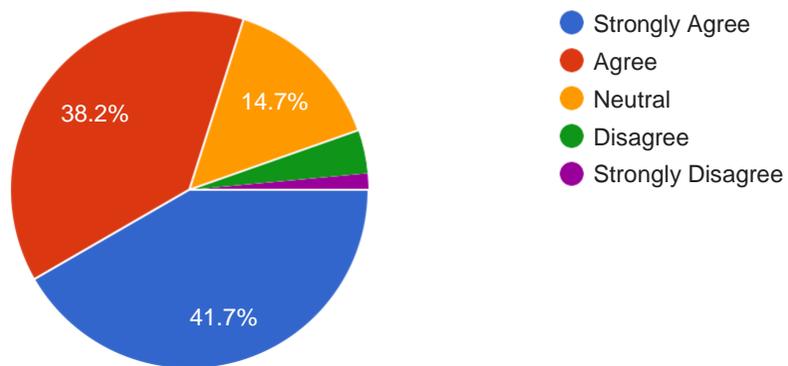
42. When I leave a worship service, I feel like I have “connected” with other worshippers/fellow believers.

203 responses



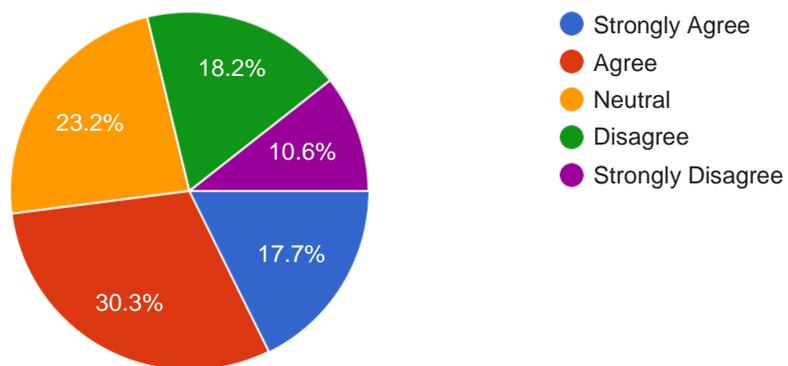
43. My church is open to changes that would increase our ability to reach and disciple people.

204 responses



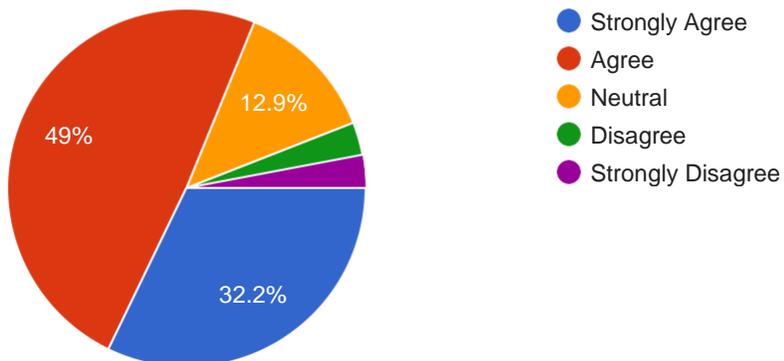
44. Our church has very few programs that appeal to non-Christians.

198 responses



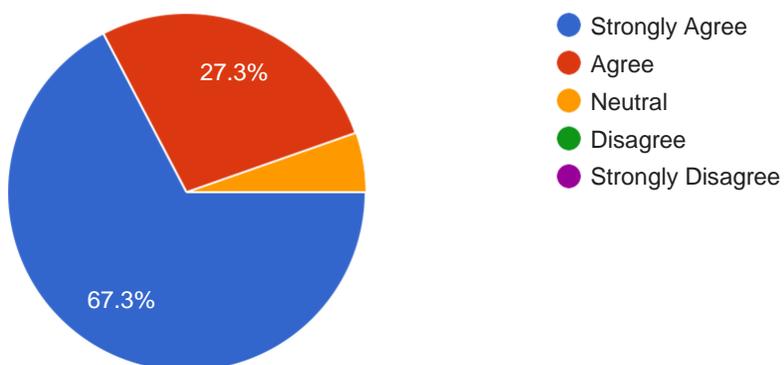
45. I share my faith with non-believing family and friends.

202 responses



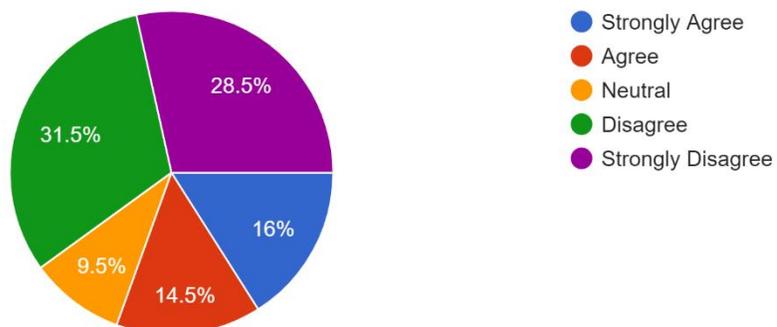
46. This church operates through the power and presence of God.

205 responses



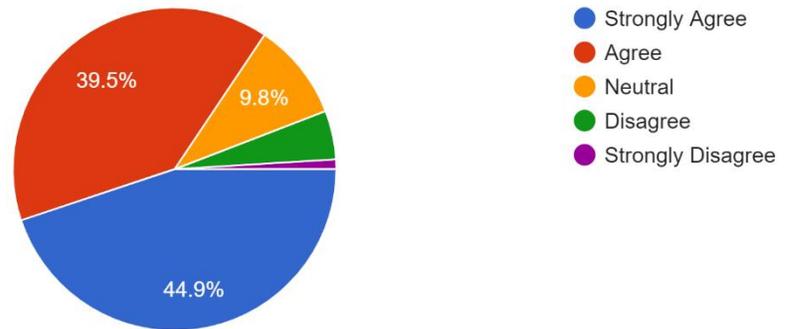
47. I rarely consult God's word to find answers to life's issues.

200 responses



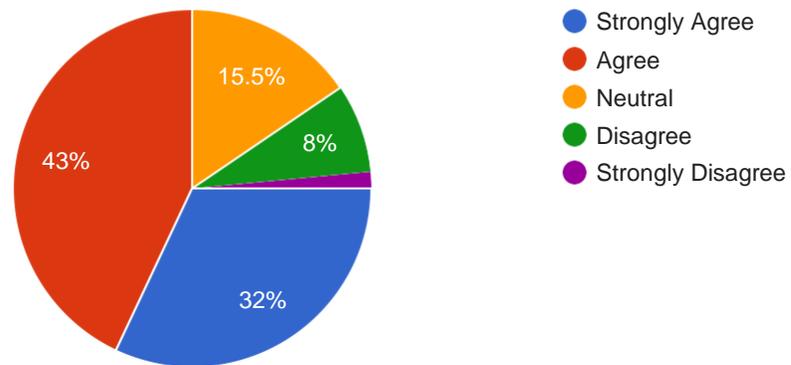
48. The leaders of our church seem to be available when needed

205 responses



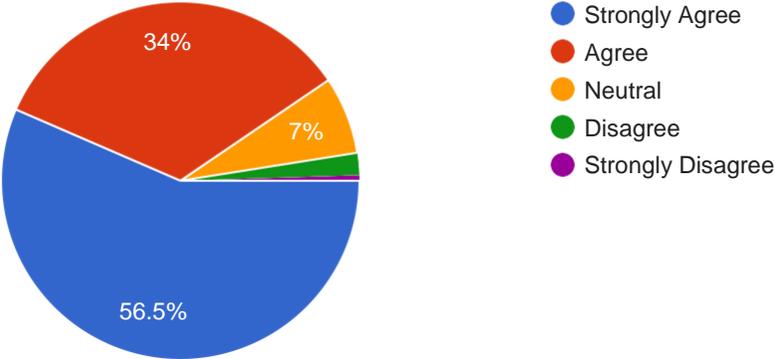
49. We have an effective and efficient decision-making process in my church.

200 responses



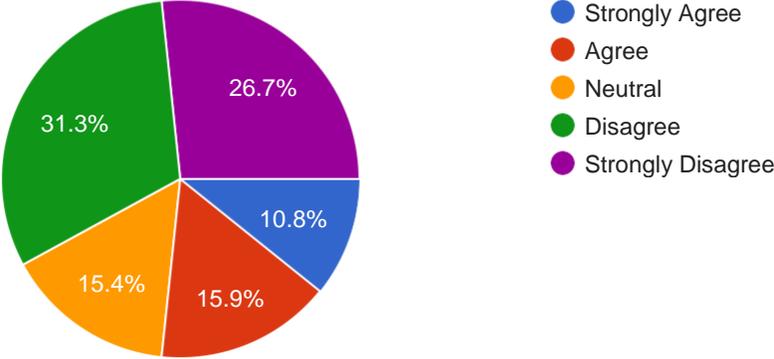
50. When I leave a worship service, I feel I have had a meaningful experience with God.

200 responses



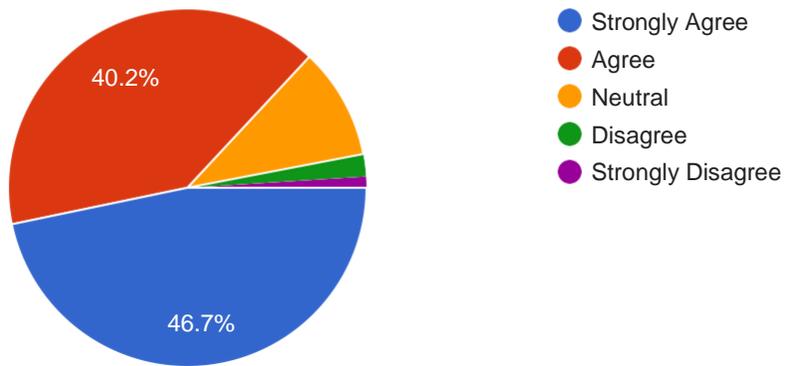
51. People rarely come to know Jesus Christ as their savior in our church.

195 responses



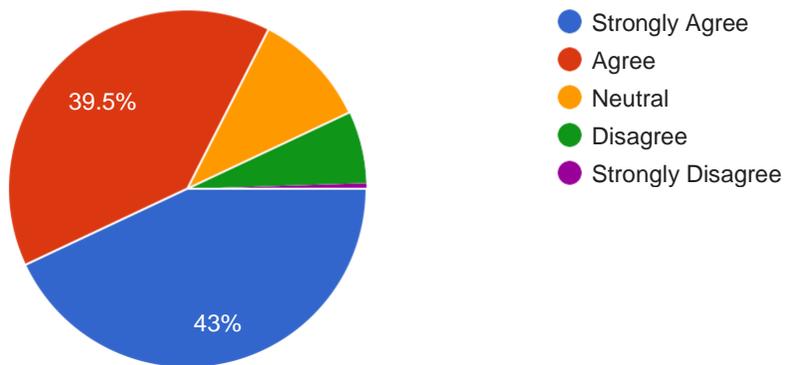
52. The teaching ministry of this church encourages me to be involved in ministry.

199 responses



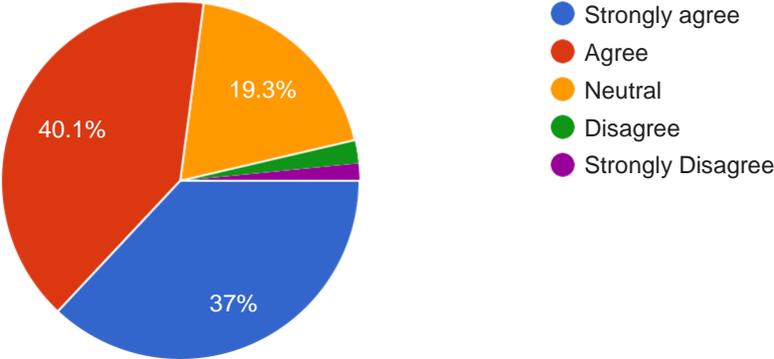
53. I currently enjoy greater intimacy with God than at any other time in my life.

200 responses



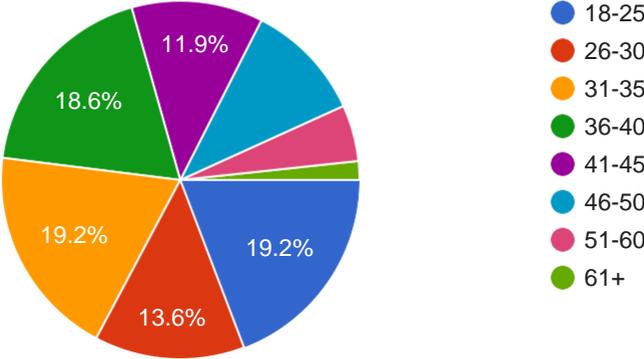
54. I believe that interpersonal conflict or misconduct is dealt with appropriately and in a biblical manner.

192 responses



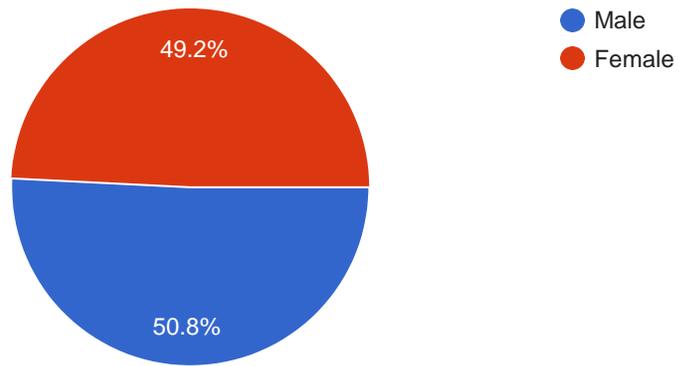
55. Your age

177 responses



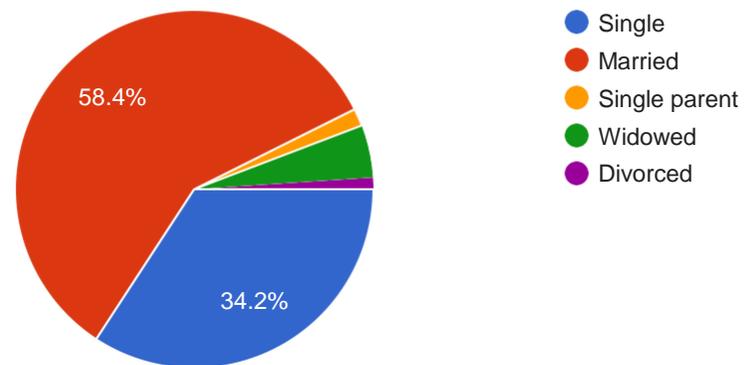
56. Gender

189 responses



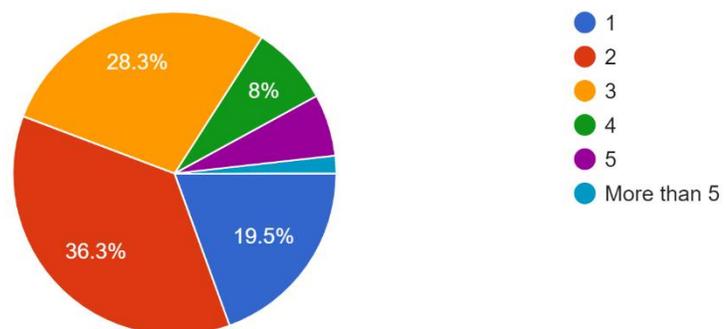
57. Marital status

190 responses



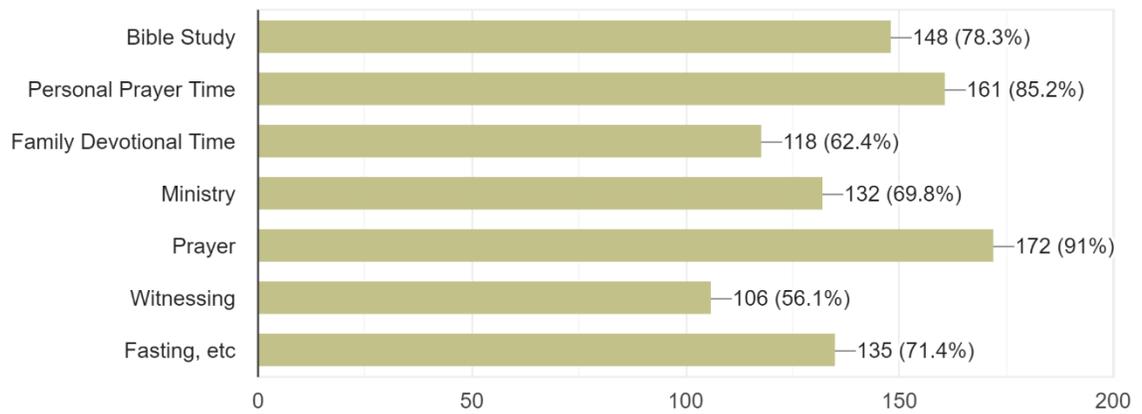
58. Number of children

113 responses



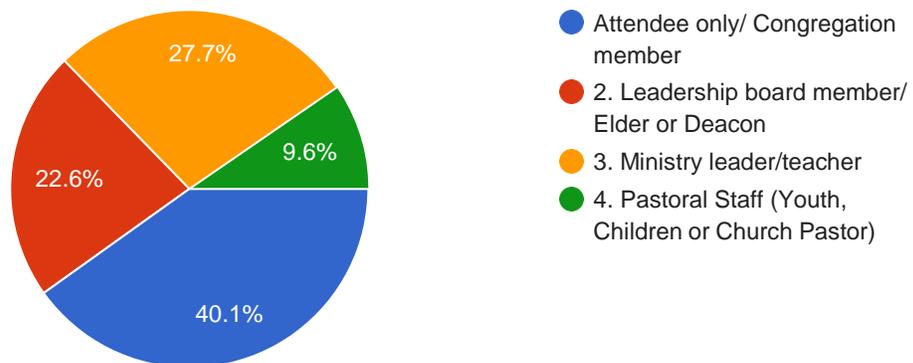
59. The following are a regular part of my spiritual life. Tick all that apply to you.

189 responses



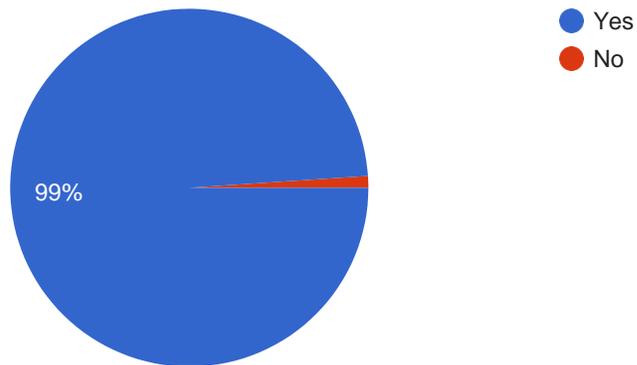
60. Which best describes your current involvement with the local church you attend most?

177 responses



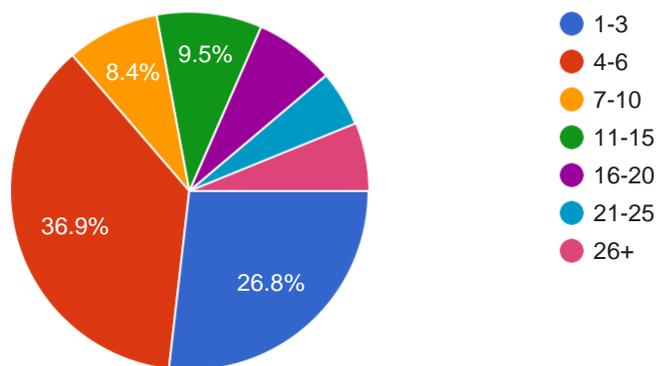
61. Are you a member of this church?

191 responses



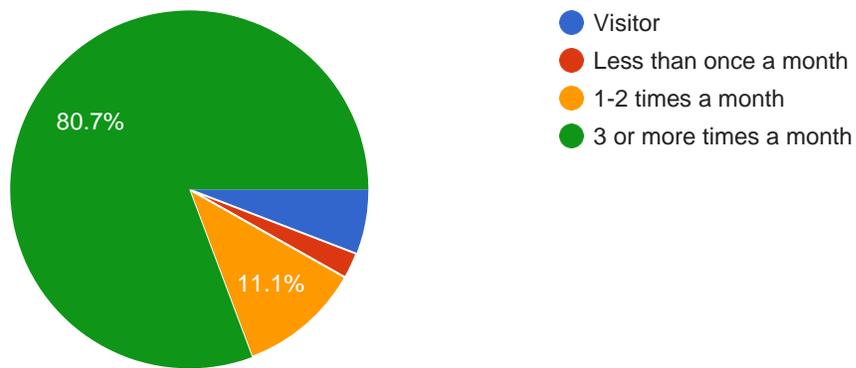
62. Approximately how many years have you been involved with this particular church?

179 responses



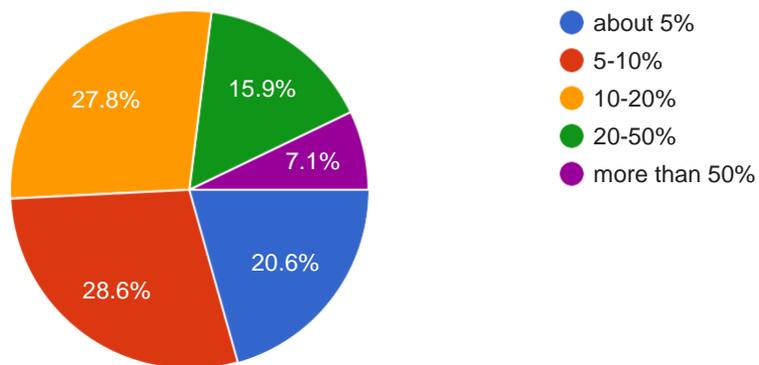
63. Which of the following best describes how often you attend weekend worship services? Tick only one.

171 responses



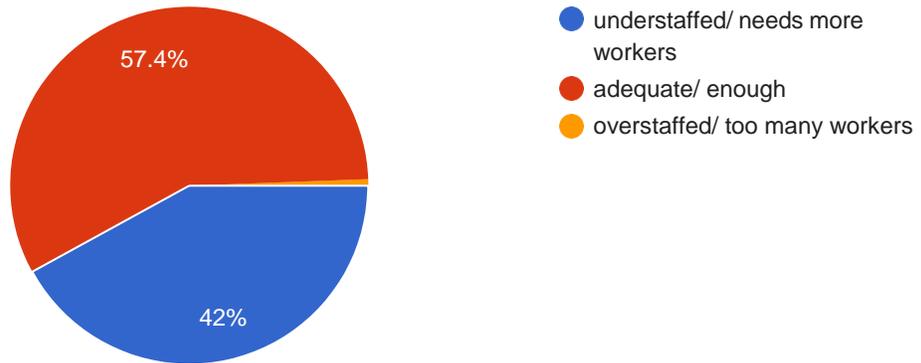
64. In the past year, what percentage of your total income from all sources did you give to your local church (approximately)?

126 responses



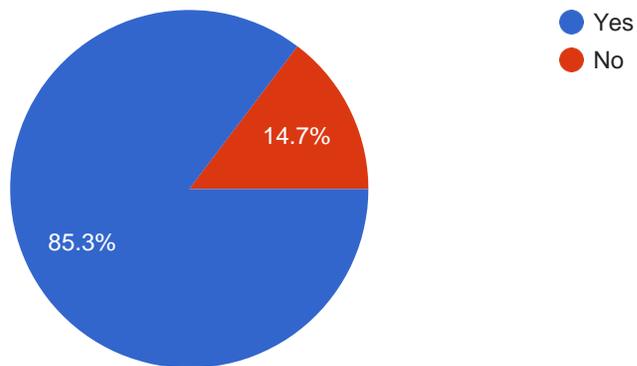
65. Our current church staff is _____ for the ministries of our church

169 responses



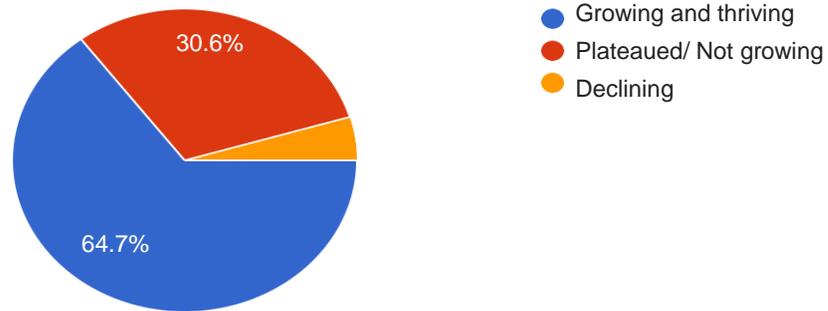
66. I actively participate in a small group or ministry team.

177 responses



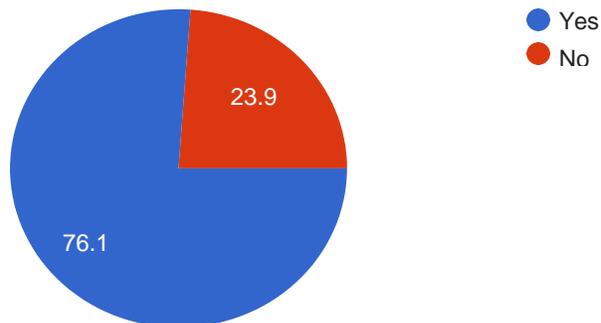
67. How would you describe the community within which your church is located?

173 responses



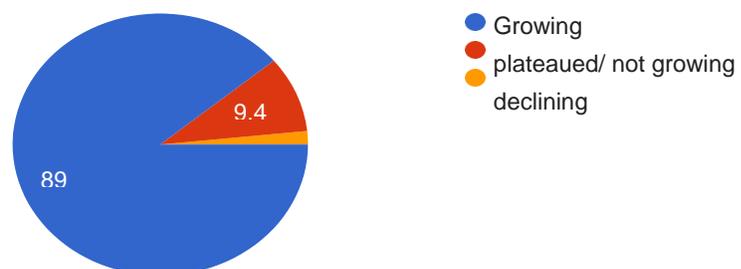
68. The size of our church facility/ building is adequate for our current ministries.

176 responses



69. I would describe my personal spiritual life as...

181 responses



Commentary on Google Form Report

Question 1. The Questionnaire has 69 questions in total. The physical form did not ask for the congregation that the respondent attended. From Question 1, the great majority of respondents agreed (84.4 %) to this statement. Ten percent (21) were neutral and did not choose either position. This was an affirmation that there is intra-congregational fellowship going on in all four congregations.

Questions 12-16, with the exception of question 15, had many neutral responses. Like the rest of the questions, the number of people who responded were high enough to generalize that most congregations were tithing and knew something of their church's plan and direction for the future. The music sung was acceptable to most congregants and helped members to worship, whilst new ministry ideas are appreciated by most congregants.

A member of the Glen View congregation had a peculiar way of responding, which is highlighted below, to statement 14 which read: "New Ministry ideas are normally appreciated and encouraged." This particular individual added "in words not in practice," and did not choose a numeric value to show whether they agreed or disagreed. They skipped making a choice whenever they included a written submission against the statement/question. This was an interesting way of substituting a numerical choice with a comment. Some of the comments were mere additions to the statement like question 30: "This church shows the love of Christ in practical ways;" they commented "sometimes" and made no numeric choice. To question 32, "There is an atmosphere of generosity within our church," they responded "50:50." In response to giving (Q 64), they said they give less than "1% and they wrote elder in response to Q 60. To Q 62, "Approximately

how many years have you been involved with this particular church?”, they responded 30 years and also wrote they were not growing but were “stationary” against Q 66.

Otherwise, most physical questionnaires were properly filled in. Only one had scribbled gibberish on the face of the BCHQ, which was considered spoilt and not incorporated in the data set. From the above google form data analysis, four (4) questions merited an extra comment, that is, questions 28, 60, 61, and 64.

Question 28: “The lay people of our church receive frequent training.” As can be noted in question 28, the neutral choice was very large at 40.6%, almost half the respondents did not want to commit to agree or disagree. The disagree and strongly disagree covered 10.2% and 6.6% respectively. Of course, neutral is a decision of a sort. However, a large neutral response attracts attention and encourages further investigation into what had provoked such a response.

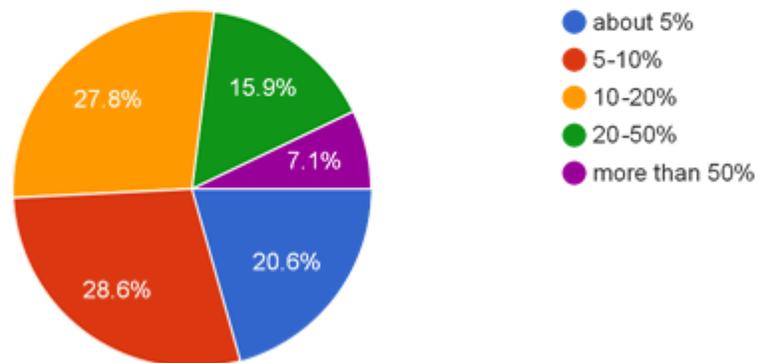
Question 60: “Which best describes your current involvement with the local church you attend most?” Forty point one percent (40.1%) were common church members, whilst the rest of respondents were leaders in one area or another in the congregations. Thus, 59,9% of the 211 respondents were leaders in four congregations.

Question 61: “Are you a member of this church?” Ninety-nine percent responded in the affirmative. There were very few visitors (3).

Question 64: “In the past year, what percentage of your total income from all sources did you give to your local church (approximately)?” The statistics here were surprising as they were exciting! The graph is reproduced below:

64. In the past year, what percentage of your total income from all sources did you give to your local church (approximately)?

126 responses



Although 126/211 chose to respond to this question, the statistics show that many people gave a “substantial” amount of money to the church. Almost half, 49.2%, gave 0-10%, whilst 51.8% gave above 20% of their income, and 7.1% gave more than 50% of their income!

Statistical Evidence

The hypothesis that controlled the research was that full-time pastored churches are better pastored than bi-vocationally pastored churches. To discover if this hypothesis held, the data was subjected to a t test where the data was dis-aggregated into bi-vocational and full time, and the respective means calculated. The two means were then compared. The results showed that the means were different as shown in Table 3 below.

Group Statistics

	V2	N	Mean	Std. Deviation	Std. Error Mean
V1	Full Time	54	3.9957	.68769	.09358
	Bi Vocational	54	4.0837	.53401	.07267

Table 3

The bi-vocationally pastored churches had a slightly higher mean than the full-time ones, meaning that the bi-vocationally pastored churches had “better health” than the other churches. The means were subjected to further statistical processing to ascertain the difference between to the two type of churches. (Table 4 and Table 5)

Independent Samples Test

		Levene's Test for Equality of Variances					t-test for Equality of Means		95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
V1	Equal variances assumed	1.575	.212	-.742	106	.459	-.08796	.11848	-.32287	.14694
	Equal variances not assumed			-.742	99.873	.460	-.08796	.11848	-.32304	.14711

Table 4

Independent Samples Effect Sizes

		Standardizer ^a	Point Estimate	95% Confidence Interval	
				Lower	Upper
V1	Cohen's d	.61566	-.143	-.520	.235
	Hedges' correction	.62006	-.142	-.517	.233
	Glass's delta	.53401	-.165	-.542	.215

- a. The denominator used in estimating the effect sizes.
Cohen's d uses the pooled standard deviation.
Hedges' correction uses the pooled standard deviation, plus a correction factor.
Glass's delta uses the sample standard deviation of the control group.

Table 5

This study found out that churches that were bi-vocationally pastored had statistically better church health using the mean of the eight characteristics (4.08 ± 0.72) as opposed to full-time pastored churches (3.99 ± 0.93), $t(106) = -0.742$, $p = 0.459$. However, as can be seen, the group means are statistically indifferent because the value in the “Sig. (2-tailed)”

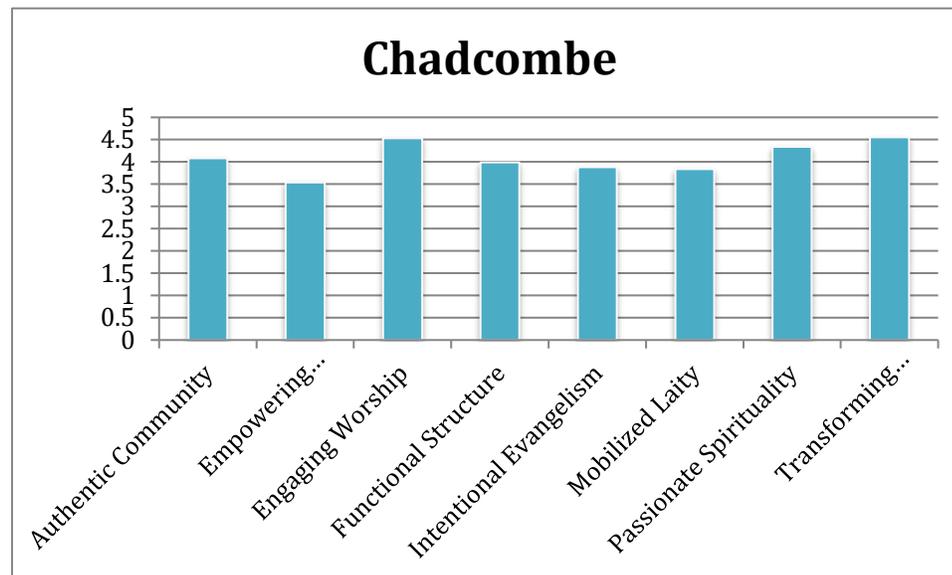
row is greater than 0.05 (Table 4). The calculated t value was compared to the critical t value from the t distribution table. The calculated t value was greater than the critical value, thus the null hypothesis held, meaning that the two samples of both groups were essentially the same. Thus, the original hypothesis was shown to be wrong. Nonetheless, what was critical was “proving” that the two types of congregation had some differences, even though negligible.

From the foregoing report, evidence in the data analyzed was sufficient to establish that the four congregations under review were healthy. The respondents were involved in church ministry. The involvement of leaders and their participation in ministry coupled with high levels of financial participation point to a healthy church. In fact, statistically there was objective proof that the bi-vocationally pastored congregations were somewhat healthier than the full-time pastored churches, although inconclusively.

Observed Description of Evidence

The first Research Question read—What was the level of church health, based on the Beeson Church Health Questionnaire, of the Faith Ministries churches in Zimbabwe pastored by bi-vocational part-time pastors following the tent-making leadership model? Two congregations fell under this category, that is, Chadcombe and FM Connect. A closer look at Chadcombe shows an average mean higher than all the other congregations. The response level from this church was the lowest in terms of percentages (38.7%), but the second highest when we consider the total figures, 67 congregants responded (Table 1). This congregation had the highest number of e-forms returned. In fact, for Chadcombe, all the responses were e-forms. The statistical results

show congregants scoring highest on engaged worship and passionate spirituality, whilst their lowest mean score was on empowering leadership.

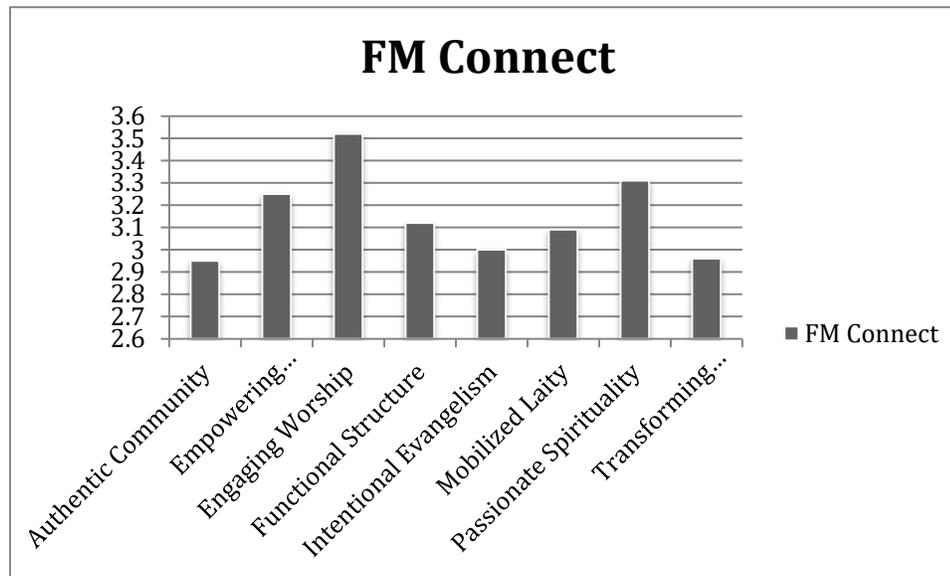


Graph 1

As can be noted from Graph 1 all the church characteristics scored above 3.50 on the Likert scale. In fact, most church characteristics means hovered around 4. From the Likert scale that was used in the survey form, this would equate to an AGREE on average—of course, cognizant that on some questions agree would be a negative value.

FM Connect, the other bi-vocationally pastored congregation, scored highest in engaging worship and passionate spirituality. The lowest scores were in authentic community and transforming discipleship with means of 2.95 and 2.96, respectively. Moreover, all the church characteristics under FM Connect had very high standard deviation values ranging from 1.211 to 1.948. Most of the questions answered had standard deviation greater than 1. Most respondents had differing views as shown by how differently they scored on each question. The Engaging Worship church

characteristic had by far the highest score at 3.52 (Graph 2), whilst the latter two church characteristics were below value 3, that is, 2.95 and 2.96, respectively.



Graph 2

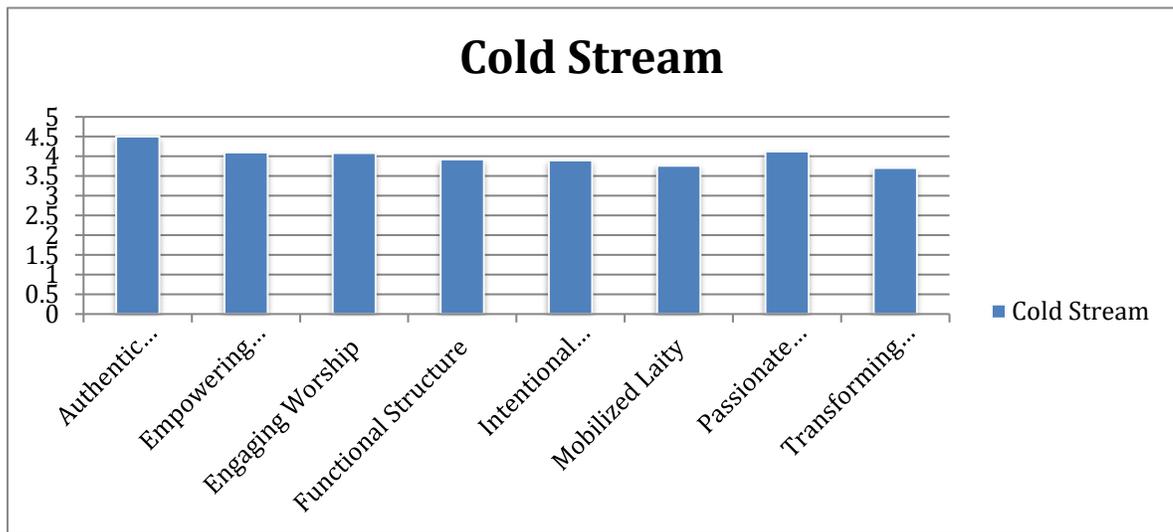
Combining the statistics from the two congregations led to the sum total of the means of the bi-vocationally pastored congregations. The bi-vocationally pastored congregations had an engaging worship church characteristic with the highest score of 4.08, whilst the lowest scores were in empowering leadership and mobilized laity with means at 3.54 and 3.84, respectively. Graph 3 below illustrates the combining effects of the scores. The two congregations had a counterbalancing effect on each other, the stronger being Chadcombe whereas FM Connect seems the weaker of the two, statistically.

Research Question #2: Description of Evidence

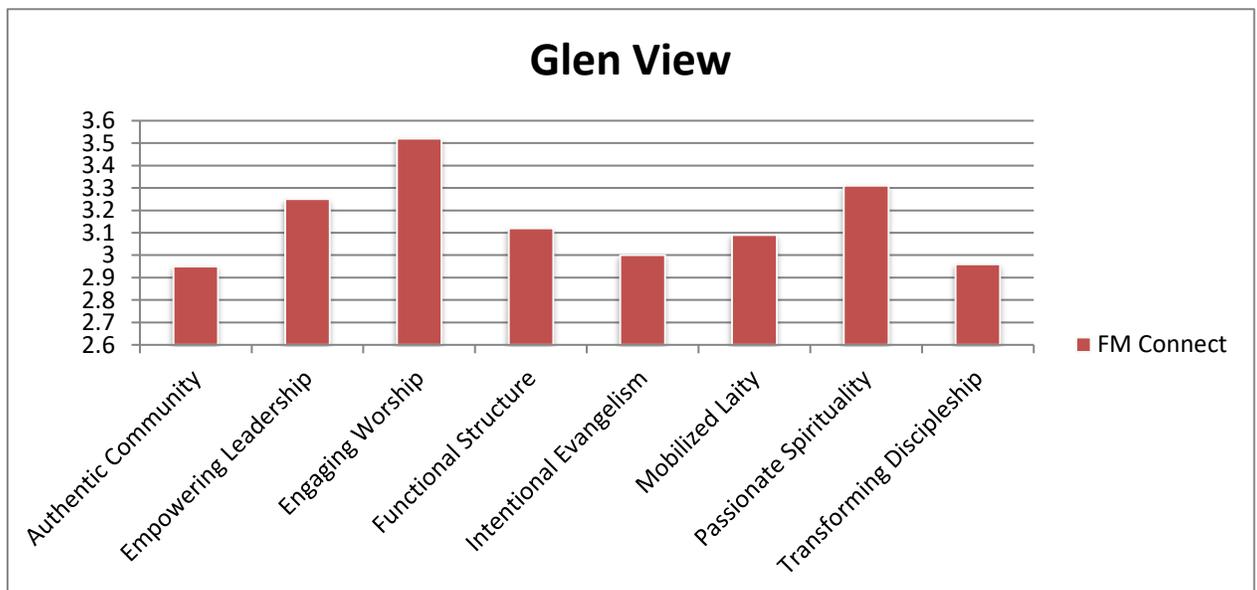
The second Research Question read — What was the level of church health, based on the Beeson Church Health Questionnaire, of the Faith Ministries churches in Zimbabwe pastored by full-time pastors not following the tent-making leadership model?

The two congregations covered by this category were Cold Stream and Glen View. Their combined average mean was 4.03, which is 0.11 lower than the bi-vocational

churches whose combined mean was 4.14. The church characteristic that scored higher than most was engaging worship, whilst empowering leadership had the lowest mean at 3.39. The Cold Stream congregation had a higher combined mean in all church characteristics at 3.95, whereas the Glen View congregation had a combined mean of 3.09, the lowest of all four congregations.



Graph 3



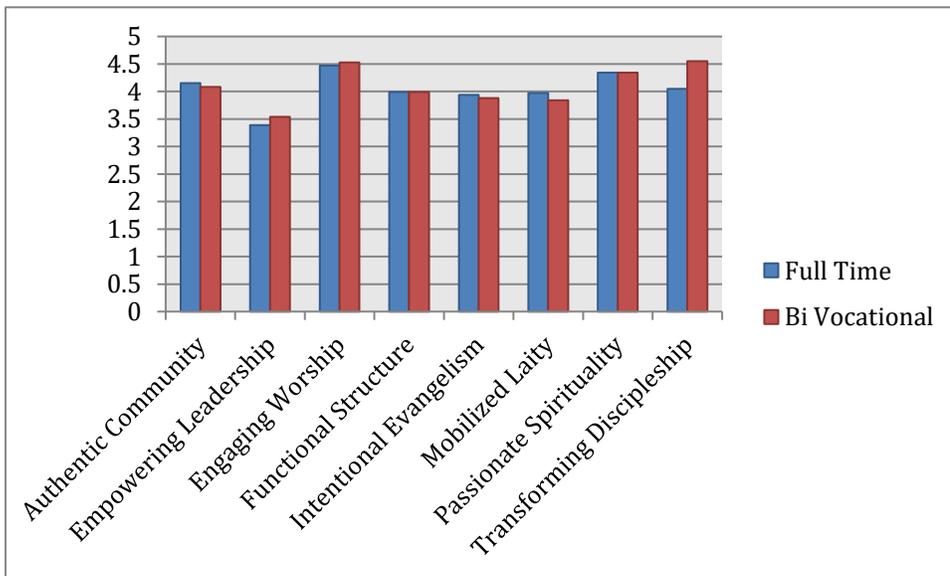
Graph 4

Similarly, the two congregations had a counterbalancing effect on each other, with Cold Stream being the stronger while Glen View was the weaker of the two. Graphs 3 and 4 give a pictorial representation of the figures discussed above.

Research Question #3: Description of Evidence

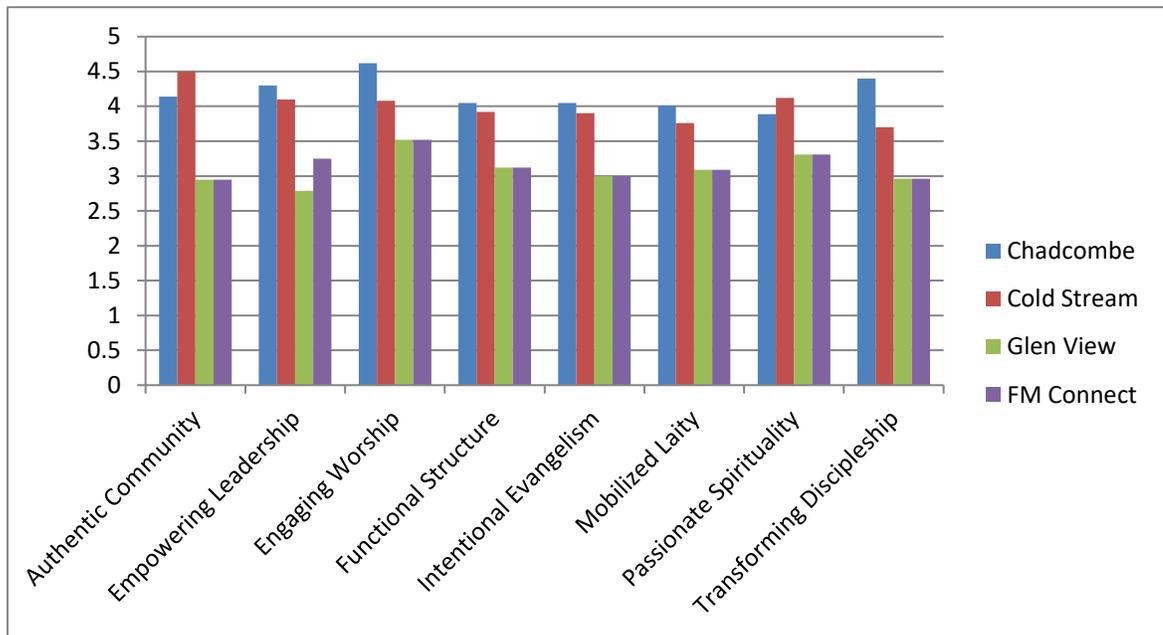
The third Research Question read — How do the Faith Ministries churches in Zimbabwe pastored by bi-vocational part-time pastors following the tent-making leadership model compare to the Faith Ministries churches in Zimbabwe pastored by full-time pastors?

The overwhelming evidence points to very healthy congregations. The level of giving, the level of involvement by members, and the members themselves attest to their own spiritual growth and the statistical analysis point to the same. The mean for both types of churches is above 4, which is a very high positive score. Graph 5 shows minor differences in the overall scores for each church characteristic. The biggest margin is seen in Transforming Discipleship.



Graph 5

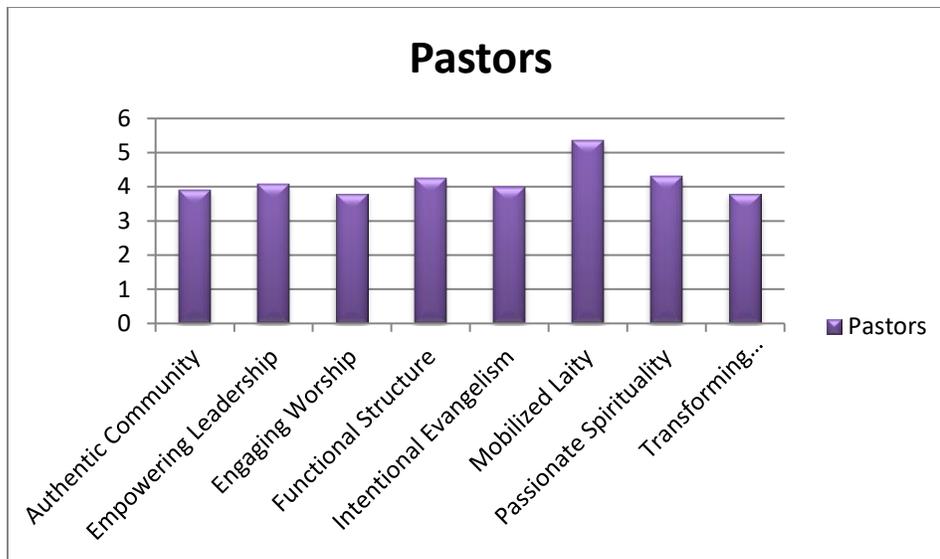
The weak areas with low scores are the same for both types of congregations. Graph 6 shows a mirror image of the congregations to each other.



Graph 6

Congregation Pastors

The pastors' statistics are marginally different. The four pastors had an average mean of 4.12. The highest mean was in Mobilized Laity and the lowest was in Engaging Worship and Transforming Discipleship (Graph 7). The pastors' average score is within the range for both types of congregations, that is, 4.14 and 4.08.



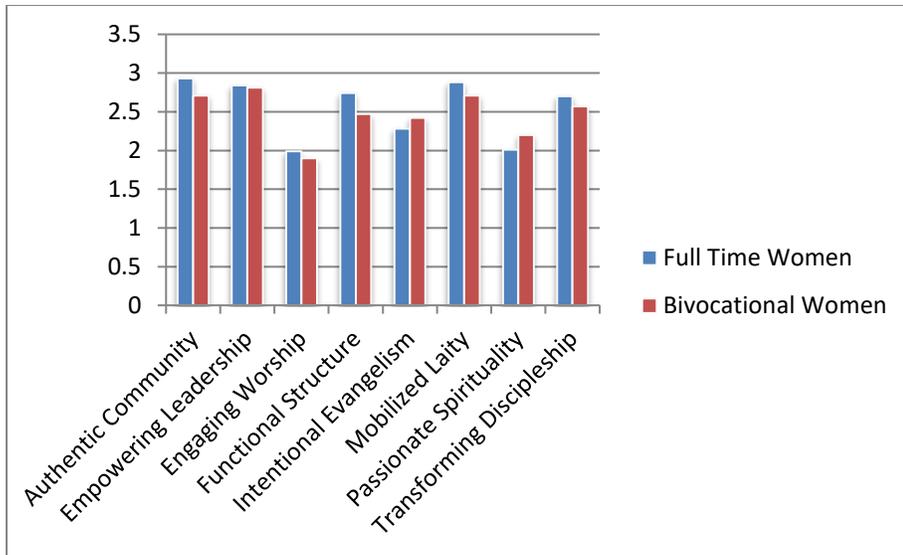
Graph 7

Women in Church

The demographics in Africa and the world over show more women attend church than men. In our data set, women constituted 49.2% of the sample population. Data was dis-aggregated and data from women respondents was analyzed subsumed under the headings, that is, bi-vocational and full-time congregations. This was done to check on trends and consistency in the data. Below are bar graphs showing how the data from the women behaved. Appendix 4 gives the full set of computations and how each church characteristic fared. Below are the bar graphs that show the differences in scores between men and women, with a specific focus on women's data.

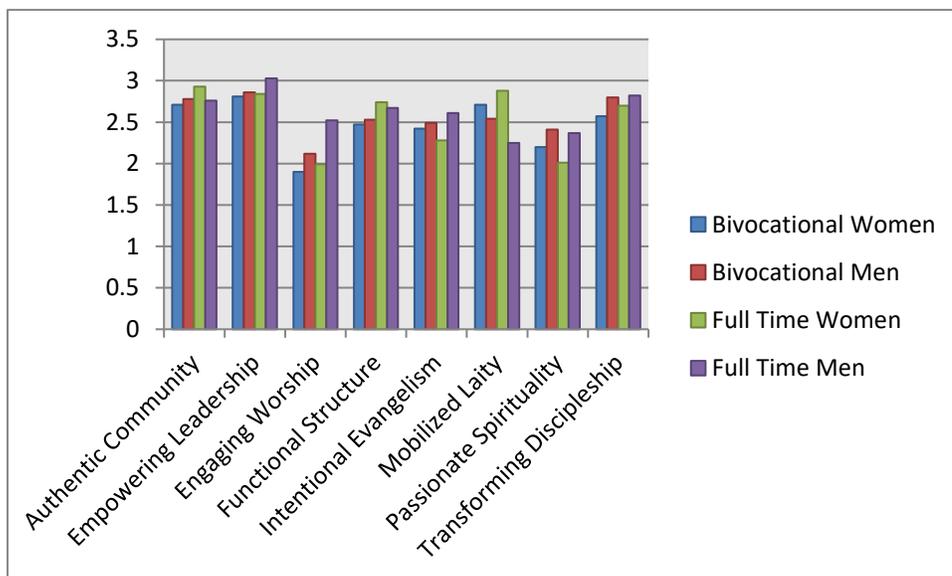
In general, women from full-time congregation showed better health than from bi-vocational congregations. In almost all the church characteristics, they consistently scored higher than their counterparts except in intentional evangelism and passionate spirituality (Graph 8).

However, the difference was not that much though significant enough to note.



Graph 8

The overall scores show how each sex-group fared by comparing the eight church characteristics (Graph 9). Authentic community and mobilized laity especially stood out for full-time women. Functional structure got a good score from both full-time men and women.



Graph 9

Conclusion of Findings

The findings showed a small difference between the two types of congregations. Statistically, it showed that the difference is too small, an inconclusive difference between the two types of congregations. It also showed that respondents had varied opinions regarding whether they were being trained or not. The big surprise of the research finding out how much church members were giving while global economies were reeling from devastation caused by Covid-19.

Summary of Major Findings

1. The bi-vocationally pastored churches showed slightly higher health/satisfaction than full-time pastored churches. The field of church health is a complex one, as in the case of Glen View.
2. The evidence of sacrificial giving coupled with an active laity manifests church health.
3. The choice to be neutral is a choice notwithstanding the cultural nuances underlying the neutrality.

CHAPTER 5 LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

This study set out to find out how much impact a bi-vocational pastor has on the health of a congregation compared to that of a full-time pastor. The study assumed that there is a difference between the two types of church leadership. From the data analyzed, three results stood out that merited further discussion, that is, the bi-vocational churches fared better than the full-time pastor led ones, the level of giving exhibited by the congregants in a season of extreme national lack, and the cultural neutrality. We will look at these exciting discoveries in turn.

Major Findings

Better Church Health in Bi-vocational Congregations

Statistics showed that Glen View was the least “healthy” with the lowest mean of 3.09, whereas Chadcombe was the healthiest of the four congregations with a mean of 4.07. In fact, the two bi-vocationally pastored congregations consistently showed “better health” in all eight church characteristics, based on the arithmetic means compared for all congregations. This was contrary to assumption held by many and certainly contrary to observed reality. The Catholic Church’s experience as observed by Sundkler shows that congregations grew better whenever taken over by full time priests in many rural settings, to a point where they needed to allow married priests to be stationed in remote areas across the continent (90). The United Methodist bishop observed a similar trend in the Zimbabwean countryside during the 1960s and 1970s (Muzorewa, *Rise up and Walk* 1-200)

First, Glen View, although seemingly the weakest on paper going by mere statistics, had a host of other factors that I believe should be considered in addition to the eight church characteristics. The Schwarz model had a minimum factor in order to help determine which areas a church could grow healthy. Although the BCHQ has no prescriptive formula as Schwarz's model, it does advance a similar notion. Thus, out of the eight church characteristics, an area where the church scored lowest meant it was weak in that particular area. If the weak area is attended to, then the church should be beginning to grow strong and healthy. However, the Schwarz model has been challenged in its suggestion that churches will naturally grow like a plant given the right environment. This natural development "denies the church's nature as primarily a spiritual reality, and secondly a human community" (Ashby 10). The church is certainly a very complex human community with varying objectives at the level of individual church members. Many writers have criticized this simplistic approach as espoused by the Schwarz model of determining church health among other issues (Day; Miller; Thiessen; Smith; Thiessen). Thiessen points to the absence of biblical teaching on any one of the eight qualities. Gilley raises the problem that in approaches, such as in Natural Church Development, "it does not matter what a given church believes" (16). It could be a cult or satanic church; the doctrine and biblical basis of a church are of no significance for church development in NCD (Ramunddal 320). However, the church is complex. It is both an organization and organism. The above views from the Schwarz critics are valid critiques given that a church is a living organism that grows every minute, every day, and every month. The differences just go on to show the complexity of the organization called church.

Moreover, Glen View is the only congregation of all four which had planted a sister congregation as a way of growth. Whether this planting was precipitated by Covid-19 restrictions, by church politics, or by an intentional decision; nonetheless growth did happen. This is the second time this congregation has planted a sister congregation in the suburbs around it. Thus, statistics do not tell the whole picture-- but in a cold and sterile manner judges a church weak. Yet, it is a complex scene, a matrix of many, many factors at play. "Each church is shaped by a milieu and an ambient culture, by its history, by the theological reflection it develops under pressure circumstances, by the internal conflicts it takes up and develops" (Éla 111.) Ela rightly acknowledges the complexities of context that a church operates in. This has to be acknowledged, that eight church characteristics may not fully capture the many mood swings of a context, the different abilities to absorb change foisted on a local church. Social scientists teach that cultures change at different rates depending on how they respond to change. Some cultures readily accept change whilst others are naturally resistant to change foisted upon them by both global and local forces. However, change is the only constant (Kotter). Indeed, change has no pattern, nor can it be fully anticipated.

The Rise of Biblical Models of the Healthy Church

From the study of Scripture, many authors have proposed biblical models. Larry Powers names ten principles of a healthy church (15). Randy Millwood, a former professor of New Orleans Baptist Theological Seminary, in his study of the Gospels and Acts developed six vital signs of a healthy church: (1) one task: disciple-making, (2) one strategy: servant-leadership, (3) one vehicle: small groups, (4) one atmosphere: community, (5) one authority: Jesus, and (6) one function: worship. (Qtd in Wimberly)

Notes From his study of the church at Antioch in the book of Acts, the former President of the Southwestern Baptist Theological Seminary, Ken Hemphill, developed eight principles of the healthy church that God used then, and continue to use in the twenty-first century: (1) supernatural power, (2) Christ-exalting worship, (3) God-centred prayer, (4) servant leaders, (5) kingdom family relationships, (6) God-sized vision, (7) passion for the lost, (8) maturation of believers.’ (15-181) Four Asbury Theological Seminary scholars came up with eight church characteristics that are Bible-based and crafted from the field, that is the BCHQ (qtd in Day 25). All these scholars grappled with the complexities of trying to understand church contextual factors which promote church health and growth. However, while focus was on church health, little was noted about the health of the leader or leaders. Indeed, this study was on the leadership but the congregation was studied as a proxy. The Glen View scenario presents one of the many unique cases which need further and deeper investigation to fully appreciate the cause of growth, yet seemingly having many factors that may appear to contradict that assertion.

The Level of Giving

The level of giving in these churches was another surprise factor in the study. Of all the four congregations, Chadcombe was the richest in terms of having young people from well-to-do families. The pastor, an architect, attracted many young people to his congregation. The congregation had the means to afford many gadgets, luxury couple trips, and fancy dinners for couples’ ministry; the church services met in an upmarket suburb. The other three congregations struggled financially to make ends meet. FM Connect rented at a prime area of Harare in order to reach university students. It supported many of the students it attracted and a few widows too within its membership.

Cold Stream had moved to its own premises.. It has struggled to finish its physical plant, which is still a work-in-progress. It had many university students whom it supported, and many times even fed. The church met at a temporary structure. Glen View, although it owns its physical plant, and runs a crèche for community outreach and as a source of income, struggles financially. It still has financial viability problems, and struggles to pay its pastoral staff. This background is the backdrop of people giving 20 percent to 50% of their income to the church.

Moreover, Zimbabwe is largely an economy of small-scale traders who buy and sell anything and everything. The UN gave this grim report of Zimbabwe's situation at the beginning of the lockdown in March 2020.

The pandemic is likely to affect every sector of the Zimbabwean economy and all segments of society but with differential impacts depending on age group, gender, disabilities, socioeconomic status, geographic location etc. In fact, pre-COVID-19, a large proportion of the population (2.2 million people or 76 percent, many of whom are youths) were employed in the informal economy. With lockdown and resulting job losses, we can anticipate that the informal sector will grow even larger. (UN Zimbabwe 2020)

Indeed 95 % of its population is in the informal sector or unemployed, and live a hand-to-mouth style of life (Census 2012). The IMF currently estimates that Zimbabwe's real GDP will contract by 7.4 percent in 2020 (ZimStats) "For a country whose economy contracted by an estimated 6.5 percent in 2019, continued contraction of this magnitude, more so given the fragility of the economy, would be disastrous, affecting, disproportionately, the poor and vulnerable, youth and young entrepreneurs, small and informal businesses, as well as small scale agricultural producers in Zimbabwe" (UN Zimbabwe 2020). Thus, the giving exhibited by these congregations is amazing. It is certainly a measure of sacrifice for a cause they totally believe in. They can only do so if they believe in the cause for which the Church stands for. "Many times, giving is a measure of the pulse (health) of the Church. Is it alive or dead--follow the giving

pattern!”(Mnkandla). There is a measure of truth in this. Jesus said that where your treasure is, there your heart is also (Matt. 6:21). It has been said that the hardest thing to convert is the human pocketbook (the cheque-book). Robert C. Anderson, in discussing about giving to a church recognizes the importance of giving in uniting the church around a common cause and in promoting strong church health: “Deep relationships develop, barriers are broken down, and a church may sense a oneness it has not known in many years” (353). These statistics promoted a notion that both types of congregations were healthy. Thus, these four congregations have a pulse, they are alive!

Paul commends the Philippian church for their partnership in the gospel (Phil. 4:15,16). Here was a church that gave to Paul again and again to support him in the ministry. They showed concern for him as their spiritual father by giving, not once but several times (Phil. 4:10). His overwhelming celebration of them is that they understood the apostle’s need and went out of their way to meet it. Even before they sent Epaphroditus with their financial aid to Paul, they were concerned about him but had no opportunity to show it (v. 10). This was not their first time, but on two other occasions they had sent gifts to Paul (Acts 16 and 17:1). Thus, Paul is filled with gratitude for their behavior which is a sacrifice, a fragrant offering to God. A fragrant offering was a sacrifice, an offering that pleased God—term used in the Septuagint (LXX) and also used of Christ in Ephesians 5:2 to describe his offering of himself as a fragrant offering. Stewardship of the resources one had been given reveal one’s heart and motive. Stewardship is a discipline that is taught, not something we are born with. In fact, the tendency in this generation, like the Israel of old, is to hoard it or to use money on oneself, selfishly (Witherington, *Jesus & Money* 142). A. W. – asserts, “It is not what a

man does that determines whether his work is sacred or secular, **it is why he does it. The motive is everything**” (*The Pursuit of God*; emphasis mine). It is therefore, very inspirational that the four congregations understood giving to this extent of giving to these levels. Their hearts were in the right place. However, one might argue that one can never tell the motive for giving. Indeed no one knows why a person shows benevolence except that individual. The reality is that it might be true for Christians too; here are a few motives for giving.

Christians can give out of fear. In some circles, people give because they believe it will bring salvation to them. Maybe not in those clear terms, but giving to assuage the conscience for shortcomings or sins done and giving to the church to propitiate God is very much an African concept. It is a kind of oblation. The African traditional Religion does have this kind of appeasement of a higher power for infractions one has committed so that a calamity does not visit them or their family (Byang Kato, J. Mbiti, R. Gehman). A belief system is the invisible force behind one’s behavior. In an African setting, this could be the driving factor to giving—to appease God or predispose him to look with favor at their requests.

The other possible motive is to meet a legal requirement, especially the 10%. This belief is endemic. The teaching in many circles, based on Malachi 3:6-12, is to return the tithe to God. Abraham paid a tithe to Melchizedek; thus, the tithe antedates the Old Covenant (Gen. 14:18-20). The Old Testament practiced it. Church members are pressed to dutifully pay their tithes if they do not want to invite the curse of God on their money or property. Driven by guilt and fear, many Christians religiously tithe to not bring a curse upon themselves (Powell 183-200)

Related to that is giving out of pity for the man of God who is suffering and being inhibited in his work by lack of resources. Christians, then, give out of pity because they cannot let the pastor suffer, and thus, in a paternalistic manner, support him. There is a feeling of embarrassment to have so much when the pastor and his family are struggling. There is no vision or celebration of giving as an act of worship to God. This kind of giving is at the level of giving to a beggar in the street. Not much thought or reverence is attached to the act.

Self-interest is the other motive for giving. Giving is seen as an investment vehicle for a bigger return on investment. Investing in God will bring back a return that is far greater than the initial capital. The health-wealth preachers use this angle to get members to give. Others have called it ‘gosprenurship’ (Herald Newspaper), a derogatory way of saying profiteering from the gospel. The popular Scripture, 3 John 2, is used to underpin this teaching. It is a twisting of Scripture to get the congregants to focus on giving to the “Man of God.” This is the bane of modern-day preaching, being creative with interpreting God’s word, that is, eisegesis of the highest (or lowest) order!

Having reviewed these motives we see that there are other concomitant church characteristics that point to a nobler motive of worship. Indeed, giving is worshipping. There are several areas where the church seemed to show health. For example, from Question 59, the google form analysis shows a host of disciplines which the congregations practiced regularly. Moreover, many of the respondents were conscious that they were on a spiritual growth path (Question 69).

One key aspect of church health is having a great love for God (Great Commandment) and having a right perspective to his work (Great Commission). Many of

the Church health experts do recognize these two commands as the basic motivation for the other factors that make up the church health measure spectrum (William Day, S. Macchia, R. Warren). It will not be stretching the point too far to deduce that these four congregations from Faith Ministries are giving in worship to Christ in response to his love and thus are healthy.

Is it Cultural Neutrality?

Choosing to be neutral in an argument between two parties one respects is a choice not to side with either and not risk making enemies of either parties. That is a widely accepted African (Zimbabwean) norm. The qualification is that the protagonists are respectable and powerful individuals, even if the power is perceived. With this awareness, the researcher was cognizant of how much this cultural deportment would affect the empirical research element of the study. Having taught at Bible school for many years and being known in the whole church fellowship required that the researcher be at arm's length as much as possible in the study. However, this having been said, my working hypothesis is that to many respondents, faced with sensitive questions (such as Q2, 23, 28, 54) which seemed to obliquely assess their leadership, the neutral choice was popular. This could mean that congregants did not want to seem like they were disloyal to their pastor or church leadership.

Another possible view is that the church members were genuinely stating a fair position. Using Q2 as an example, which read, "The leaders of our church seem rather defensive," almost 19% of respondents were neutral. One possibility is the above argument. The other one is that within a particular congregation, both defensive behavior and expected correct behavior were happening simultaneously. Thus, the congregants

may have been trying to express this ambivalence by choosing neutral. Which may suggest that the Likert scale, with 5 points/values (strongly disagree, disagree, neutral, agree & strongly agree) to choose from, may have been inadequate. They needed a scale with 7 or 10 values to give more options so that they would give more accurate information. Alternatively, maybe the points/values should have been just four, that is strongly disagree, disagree, agree and strongly agree so that it forced the respondents to make a choice (formplus). However, having weighed both arguments, cultural neutrality makes more sense in light of the context. Many African cultures are shame cultures. Calling out failure in an elder or respected person is cause for shame. The neutral choice is a safe choice in that respect.

Ministry Implications of the Findings

1. Regular scientific and objective measures of health

The findings from this study have shown the need for regular and objective assessment by congregations of their own health. The death of a congregation that was planted and nurtured over six years is a sobering reality. Any church should certainly do a health check. Some denominations move their clergy around from congregation to congregation to distribute the clergy's spiritual "giftings" which they bring to each congregation. However, this regular transfer of clergy might have its many disadvantages in practice, like uprooting the clergymen's family and disrupting their growth and assimilation in a community. However, for the church community, it may offer health and cover rot that might otherwise kill any particular congregation.

A very important element that this study brought to the fore is the neutral choice. Many respondents chose neutral. That was to be expected given that the researcher was a pastor

in the church fellowship and known as a leader. Moreover, anything that might seem like assessing their immediate leader's leadership would get this response. Zimbabwe is a shame culture as shown by preference for the neutral choice in difficult or rather awkward questions in the questionnaire. Congregants may not confront a pastor for pride or such inappropriate behavior. They may, however, show a vote of no confidence by leaving or coming to church out of obligation. It is critical that a church should have a self-assessment mechanism that would objectively help the leadership evaluate how a congregation is faring. Church health questionnaires or such instruments would certainly help in that regard.

2. Strengthen accountability and self-awareness in the congregation

The Church Fellowship, which is Faith Ministries, has several discipleship programs. However, these have tended to be more shelf documents than actually used even sporadically. A firm hand in the implementation of accountability among the pastors and leadership is needed. The pastors, elders, and deacons had a schedule of quarterly training started at some point in the distant past. However, it fizzled out. Hence, the congregants did not agree about laity being trained in the church. This is an area of lack, borne by the statistics from the study. It is an area that certainly needs structuring and modeling by the leadership of the church fellowship.

Limitations of the Study

The Covid-19 pandemic that broke out in 2019 rendered the research period very volatile socioeconomically in Zimbabwe and the world at large. For the church, the number of face to face meetings decreased drastically; people lost employment, hunger

grew widespread in poor economies like Zimbabwe, people became angry at the government, at the church, at politics and led to much domestic violence (Zimbabwe Peace Project). Globally, the pandemic restricted economic growth and stymied business development. I believe whatever happened in this period is not necessarily commonplace and will remain a unique situation. This is a catastrophe that will not always repeat itself yearly. In that sense, generalizing the findings without further research in another context still leaves room for many what-ifs. The findings of this research showed that church health is still a growing discipline in practical theology. The corpus of material written on it has yet to exhaust all the factors, that is, if it is possible to do so. There might be infinite possibilities. That having been said, there are always key factors which are determinants!

Moreover, the congregations surveyed reduced from five to four in the period under review. The sample size shrank from a possible of 604 to 414. Possibly, this number of people not included in the research would have altered the findings somehow. That still remains an unknown. However, the “what if” makes the conclusion drawn so far inconclusive, at best, merely tentative.

Unexpected Observations

The first result arrived at after running the statistical process showed the bivocational arithmetic mean to be higher than the full-time pastored congregations. In disbelief, I had to rerun the test and crosscheck all the processes. However, the results held on and did not change. The data was there to prove that being pastored on a full-time basis does not necessarily equate to heightened church health. Obviously, many other factors are involved in determining the health of a congregation. Nonetheless, the sum

total of the eight BCHQ church characteristics upon which the study based its research should have given a better mean.

Moreover, the Glen View congregation which had planted several sister churches showed a very low mean, close to 3 on the Likert scale. This was another surprise because I had expected a mean close to 4, maybe greater than 4, but not 3. By planting another sister congregation, the assumption was a certain level of appreciation for growth and health in the congregation; at least, the assumption there was a clear vision for growth, that is, an understood need to fulfill the Great Commission (Matt. 28:18-20). Church Health advocates see the Great Commission and Great Commandment (Matt. 22:37, 38) as firm indicators of church health (Rick Warren, Hunter, Macchia, Craig Ott).

The church that grew in six years and died in nine months was a big surprise indeed. Church is a matrix of relationships within the congregation which cannot be annulled by absence of physical meetings or an increase in the distance one has to travel to get to the church worship venue. There should have been quite a number of factors that would kill a church fellowship within nine months. Possibly there were wounds festering over a period that were not dealt with. The Covid restrictions and other concomitant factors just exacerbated whatever sickness was ailing the congregation. This “death” of the congregation is certainly a good case warranting further investigation. Questions of whether the pastor himself was healthy spiritually arise. Maybe the important question to have asked is what makes a pastor healthy enough to lead a congregation to health. Natural law suggests that we produce after our own kind. A healthy pastor in no way would produce an unhealthy congregation, whether full time or bi-vocational. This is a very important question indeed given the facts on the ground!

Recommendations

There should be frequent checks on the health of a congregation to give an objective measure and assessment so that the local and national leadership can keep track of their flock. There should be accountability partners within the congregational leaders so that the flock can air their grievances somewhere else, not their local leadership. The level of those who decided not to make choices was high. In African culture, not to choose is to choose. Many people would not embarrass a leader overtly but would choose to be neutral. It is a shame culture where friendship and respect are prime factors in any dyadic relationship. Leadership should be cognizant of this behavior in their members so as to devise mechanisms that will give feedback objectively.

This view is attested by the popularity of the neutral, that is, neither agree nor disagree (Likert scale value 3) was chosen in Question 2—The leaders of our church seem rather defensive, Question 44—Our church has very few programs that appeal to non-Christians, and Question 54—I believe that interpersonal conflict or misconduct is dealt with appropriately and in a biblical manner, which sought to measure leadership behavior in a congregation.

Postscript

Research felt like tossing a die in the air and expecting a good outcome. There is the suspense, the anticipation, and the release when the outcome is known. The joys of winning and the frustration of losing add to the excitement. At the back of the mind is always the knowledge that, in a fair game, the outcome can go either way, win or lose. In some way, research has a similar suspense and exhilaration of adrenalin rush. It has its dramas and disappointments, but it is such a fulfilling experience. This study was one such journey. It was a four-year suspense-filled experience with surprises that the Lord had at every corner right up to the data analysis itself. Many lessons were learnt, but the outstanding and most important one was that the Church is a divine institution that is as complex as the many members that constitute her. There is a lot to be learnt about her. My mind goes back to the church which had a bishop as the measure of orthodoxy and the attempt to ensure orthodoxy in the church around Asia Minor. Ensuring that the church was nurtured by a sound bishop ensured orthodoxy for the church in the locality. Maybe that is the best measure: how sound is the pastor. In Africa (Zimbabwe), the saying goes, “The fish rots from the head.” If the head is in sound health the body is in sound health as well! “Church health is normally a reflection of the spiritual health of the leaders” (Ott and Wilson Loc 460).

APPENDIXES

1. Beeson Church Health Questionnaire

INSTRUCTIONS: Listed below are 54 statements that describe characteristics of our church and your relationship to it followed by 13 personal questions. Please rate your **perceptions/views** of the strength of each characteristic by using the scale provided and writing the appropriate number in the box to the right of the statement. Your responses will be treated confidentially, and your participation will help **our church leaders be better informed as we seek to discern future strategic initiatives for our church.**

Key Original wording (at times reworked without adding anything new)
 Locally understood synonym

5	4	3	2	1
STRONGLY AGREE	MODERATELY AGREE	NEITHER AGREE OR DISAGREE	MODERATELY DISAGREE	STRONGLY DISAGREE

1. I enjoy getting together with other people from my church outside of church **events/services**.....
2. The leaders of our church seem rather **self-justifying. */ have excuses why something has happened or not happened**.....
3. I find the sermons convicting, challenging, and encouraging to my walk with God.
4. Our church has a very clear purpose and well-defined values.....
5. My local church actively reaches out to its neighborhood through spiritual and **community service/ acts of compassion**.....
6. My church affirms me in my ministry tasks.....
7. I regularly practice the spiritual disciplines (prayer, Bible study, fasting, and meditation).....
8. I have a close enough relationship with several people in my church that I can discuss my deepest concerns with them.....
9. Our church is led by individual(s) who **cast/articulate vision** and achieve results.
10. I find the worship services spiritually **inspiring/ uplifting**.....

11. Our church clearly communicates our mission statement.
12. Prayer is a highlight of the **Sunday/worship service**.....
13. Tithing is a priority in my life.....
14. New ministry ideas are normally appreciated and encouraged.
15. The music in the church services helps me worship God.
16. I do not know my church's plans and direction for the years ahead. *.....
17. I am actively involved in a ministry of this church.
18. Our church relies upon the power and presence of God to accomplish ministry.
19. My prayer life reflects a deep dependence on God concerning the practical aspects of life.
20. I have experienced a lot of joy and laughter in our church.....
21. There are few **training opportunities/Trainings** in our church. *
22. The worship at this church is so inspiring that I would like to invite my friends.....
23. This church teaches that Jesus Christ is the only way to heaven.....
24. I do not know my spiritual gift(s). *
25. There is a **sense of expectation** surrounding our church.....
26. Our church has a clear process that develops people's spiritual gift(s).....
27. I experience deep, honest relationships with a few other people in my church.....
28. The lay people of our church receive frequent training.
29. Excellence is an important value in how we accomplish ministry.
30. This church shows the love of Christ in practical ways.....
31. I enjoy the tasks I do in the church.
32. There is an atmosphere of generosity within our church.
33. I would describe my personal spiritual life as growing.
34. The love and acceptance I have experienced **inspires/ encourages** me to invite others to my church.
35. I look forward to attending worship services at this church.

- 36. I have confidence in the **keeping/ management and spending** of our church’s financial resources.
- 37. In our church the importance of sharing Christ is often discussed.
- 38. I feel that my role in the church is very important.....
- 39. Our church emphasizes the person and presence of the Holy Spirit.....
- 40. My church needs to place more emphasis on the power of prayer. *
- 41. The leaders and members of our church enjoy and trust one another.
- 42. When I leave a worship service, I feel like I have “connected” with other **worshippers/ fellow believers**.
- 43. My church is open to changes that would increase our ability to reach and disciple people.....
- 44. Our church has very few programs that appeal to non-Christians. *
- 45. I share my faith with non-believing family and friends.....
- 46. This church operates through the power and presence of God.
- 47. I rarely consult God’s word to find answers to life’s issues. *
- 48. The leaders of our church seem to be available when needed.....
- 49. We have an effective and efficient decision-making process in my church.....
- 50. When I leave a worship service, I feel I have had a meaningful experience with God.
- 51. People rarely come to know Jesus Christ as their savior in our church. *
- 52. The teaching ministry of this church encourages me to be involved in ministry.
- 53. I currently enjoy a greater intimacy with God than at any other time in my life.....
- 54. I believe that interpersonal conflict or misconduct is dealt with appropriately and in a biblical manner.....

Personal Information

- 55. Your age.....
- 56. Gender
 - 1. Female.....
 - 2. Male
- 57. Marital status
 - 1. Single

- 2. Married.....
- 3. Widowed.....
- 4. Other: _____
- 58. Number of children

59. The following are a regular part of my spiritual life. **Check all that apply.**

- 1. Bible Study.....
- 2. **Devotional times/ Quiet Time/ Personal Prayer Time**.....
- 3. Family devotional time
- 4. Ministry.....
- 5. Prayer.....
- 6. Sharing my faith with others.....
- 7. Other spiritual disciplines (fasting, etc.).....

60. Which best describes your current involvement with the local church you attend most? **Check only one.**

- 1. **Attendee only/ Congregation member**.....
- 2. Leadership board member/ **Elder or Deacon**.....
- 3. Ministry leader/teacher
- 4. Pastoral Staff (**Youth, Children or Church Pastor**).....

61. Are you a member of this church?

- 1. Yes
- 2. No.....

62. Approximately how many years have you been involved with this particular church?

63. Which of the following best describes how often you attend weekend worship services? **Check one.**

- 1. Visitor
- b.....Less than once a month
- 2. 1-2 times a month.....
- 3. 3 or more times a month

64. In the past year, what percentage of your total income from all sources did you give to your local church (approximately)?

65. Our current church staff is _____ for the ministries of our church. **Check one.**

- 1. understaffed/ needs more workers
- 2. adequate/ enough
- 3. overstaffed/ too many workers

66. I actively participate in a small group or ministry team.

- 1. Yes
- 2. No

66. How would you describe the community within which your church is located? **Check one.**

- 1. Growing and thriving
- 2. Plateaued/ Not growing
- 3. Declining

67. The size of our church facility/ building is adequate for our current ministries.

- 1. Yes
- 2. No

68. I would describe my personal spiritual life as...

- 1. growing
- 2. plateaued/ not growing
- 3. declining

Thank you very much for your participation in this important study of our church!

Beeson Church Health Characteristics Scales

AUTHENTIC COMMUNITY

1. I enjoy getting together with other people from my church outside of church events
8. I have a close enough relationship with several people in my church that I can discuss my deepest concerns with them.
54. I believe that interpersonal conflict or misconduct is dealt with appropriately and in a biblical manner.
20. I have experienced a lot of joy and laughter in our church.
27. I experience deep, honest relationships with a few other people in my church.
34. The love and acceptance I have experienced inspires me to invite others to my church.

EMPOWERING LEADERSHIP

41. The leaders and members of our church enjoy and trust one another.
48. The leaders of our church seem to be available when needed.
2. The leaders of our church seem rather defensive.
9. Our church is led by individual(s) who articulate vision and achieve results.
14. New ministry ideas are normally appreciated and encouraged.
21. There are few training opportunities in our church.
28. The lay people of our church receive frequent training.

ENGAGING WORSHIP

35. I look forward to attending worship services at this church.
42. When I leave a worship service, I feel like I have “connected” with other worshippers.
50. When I leave a worship service, I feel I have had a meaningful experience with God.
3. I find the sermons convicting, challenging, and encouraging to my walk with God.
10. I find the worship services spiritually inspiring.
15. The music in the church services helps me worship God.
22. The worship at this church is so inspiring that I would like to invite my friends.

FUNCTIONAL STRUCTURES

29. Excellence is an important value in how we accomplish ministry.
36. I have confidence in the management and spending of our church’s financial resources.
43. My church is open to changes that would increase our ability to reach and disciple people.
49. We have an effective and efficient decision-making process in my church.
4. Our church has a very clear purpose and well-defined values.
11. Our church clearly communicates our mission statement.

16. I do not know my church's plans and direction for the years ahead.

INTENTIONAL EVANGELISM

23. This church teaches that Jesus Christ is the only way to heaven.

30. This church shows the love of Christ in practical ways.

37. In our church the importance of sharing Christ is often discussed.

44. Our church has very few programs that appeal to non-Christians.

51. People rarely come to know Jesus Christ as their savior in our church.

5. My local church actively reaches out to its neighborhood through spiritual and community service.

45. I share my faith with non-believing family and friends.

MOBILIZED LAITY

17. I am actively involved in a ministry of this church.

24. I do not know my spiritual gift(s).

31. I enjoy the tasks I do in the church.

38. I feel that my role in the church is very important.

6. My church affirms me in my ministry tasks.

56. The teaching ministry of this church encourages me to be involved in ministry.

PASSIONATE SPIRITUALITY

12. Prayer is a highlight of the worship service.

18. Our church relies upon the power and presence of God to accomplish ministry.

25. There is a sense of expectation surrounding our church.

32. There is an atmosphere of generosity within our church.

39. Our church emphasizes the person and presence of the Holy Spirit.

46. This church operates through the power and presence of God.

53. I currently enjoy a greater intimacy with God than at any other time in my life.

TRANSFORMING DISCIPLESHIP

7. I regularly practice the spiritual disciplines (prayer, Bible study, fasting, and meditation).

13. Tithing is a priority in my life.

19. My prayer life reflects a deep dependence on God concerning the practical aspects of life.

26. Our church has a clear process that develops people's spiritual gift(s).

33. I would describe my personal spiritual life as growing.

40. My church needs to place more emphasis on the power of prayer.

47. I rarely consult God's word to find answers to life's issues.

2. Ethical Considerations

2.1. Consent Forms Template

Dear Pastor

I am a Doctor of Ministry student at Asbury Theological Seminary and I am conducting research on the topic of comparative analysis of the impact either a bi-vocational or full-time pastor has on their church fellowship within Church. To help me identify the right congregation to survey, I asked the Church Administrator to check for me churches that have been pastored solely by, either a bi-vocational or full-time pastor (s), without mixing at any time in their history of existence. Your congregation was listed as one such congregation that fits that criterion.

The survey is a 68-question instrument, which will be administered by me on the day we agree to conduct the survey with your church congregation. You, as the pastor will be a participant as well and any other member of the congregation who voluntarily wants to participate. An announcement will be made asking for volunteers and the purpose of the survey clearly explained.

Once the research is completed in approximately months, I will destroy the individual surveys and keep the anonymous data electronically for an indefinite period, at least until my dissertation is written and approved which is by.....

Please know that you can refuse to respond to any or all of the questions on the survey. I realize that your participation is entirely voluntary and I appreciate your willingness to consider being part of the study. Feel free to call or write me at any time if you need any more information. My number is and my e-mail is

If you are willing to assist me in this study, please sign and date this letter below to indicate your voluntary participation. Thank you for your help.

Sincerely,

I volunteer to participate in the study described above and indicate so by my signature below:

Your signature: _____ Date: _____

Please print your name:

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