

PROJECT ABSTRACT

Master of Divinity

Adventist University of Africa

Theological Seminary

**TITLE: TOTAL MEMBERSHIP INVOLVEMENT STRATEGY FOR MISSION
AT NYEGEZI SDA CHURCH-MWANZA CITY, TANZANIA**

Researcher: Boniphace Baraka

Primary Adviser: Muneja, Mussa S., ThD

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In recent years the Seventh-day Adventist denomination leadership has increasingly used a strategy for Total Member Involvement as its core mission initiative. However, there has been a scarcity of studies dealing with the issue.

This project was to develop and train church members at Nyegezi SDA Church, on the importance of being supportive to being fully involved in mission activities which essentially goes beyond supporting the church through tithe and offering. A theological undergirding for this project was developed from the six biblical and one non-biblical character on how they lived Total-Member Involvement (TMI). TMI is the modern term that is used to explain the special approach to involve every church member in a special experience of serving God practically. The Bible

characters studied in the context of TMI included Moses on family and possessions (Exod 10:7-10, 21-24), Jethro on Delegation (Exod 18:18-24);

Nehemiah on Opposition (Nehemiah 4:1-6); Jesus on missionary report (Mark 6:30-31); Apostles on Holy Spirit Outpouring (Acts 2:1-3) and Paul on Unity (1 Cor. 1:10). The non-biblical character featured is Ellen G. White through an online search in the Ellen G. White Estate portal.

The field research drew a sample of 260 respondents across various age cohorts using stratified sampling. The empirical data was collected in the pre-test phase to identify the problem. Thereafter intervention was done after post-test data collection was done to provide the final evaluation. The finding showed four souls joined the church, one soul was baptized; various areas of the church ministry were improved. These were frequency of church attendance; personal devotion, reading bible study guide, witnessing, church satisfaction, and sense of being empowered for Total Member Involvement. However, two aspects did not show improvement; these are reading the bible and reading Ellen G. White's books.

It is recommended Nyegezi SDA Church Members continue sustaining the revival of the Total Member Involvement approach that has started. More emphasis should be put on reading the bible and Ellen G. White Books as they are the foundation in strengthening the witness of the church. Moreover, South Nyanza Conference (SNC) leadership ought to employ the strategy used in this study as it will help to make more church members join by witnessing and not depending on biological growth only. Lastly, the North Tanzania Union Conference leadership is advised to use the strategy implemented in this study to roll out afresh the Total Member Involvement in all churches using an intervention approach.

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NYEGEZI SDA CHURCH-MWANZA CITY, TANZANIA

A project

presented in partial fulfillment
of the requirements for the degree

Master of Divinity

by

Boniphace Baraka

May 2021

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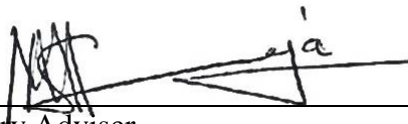
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Baraka Boniphace

APPROVAL BY THE COMMITTEE



Primary Adviser
Mussa Muneja, ThD



Programme Coordinator, MDiv
Feliks Ponyatovskiy, PhD



Secondary Adviser
David Odhiambo, PhD



Dean, Theological Seminary
Robert Osei-Bonsu, PhD

AUA Main Campus

Date: May 2021

This work is dedicated to Jackline Mzungu Petro, my
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TABLE OF CONTENTS

LIST OF TABLES	VII
ACKNOWLEDGMENTS	IX
CHAPTER	
1. INTRODUCTION	1
Background to the Study.....	1
Statement of the Problem.....	5
Purpose of the Study	6
Research Questions.....	7
Significance of the Study.....	7
Delimitations of the Study	7
Methodology and Procedure.....	7
Research Design.....	7
Data Collection Methods	8
Population and Sampling Procedures	9
Sampling Techniques.....	10
Data Analysis, Presentation and Interpretation Plan.....	11
Research Validity.....	12
Research Reliability.....	13
Ethical Considerations	14
Definition of Terms	14
2. TOTAL MEMBER INVOLVEMENT (TMI) DESCRIPTION.....	15
Introduction.....	15
Total Member Involvement from 1975-2020 in Church Periodicals	15
Total Member Involvement in Empirical Literature from 2001 to Present	19
Local Setting Data Analysis and Interpretation.....	21
Research Objective One: A Descriptive Analysis	30
Research Objective Two: A Descriptive Analysis	31
Research Objective Three: A Descriptive Analysis	32
Content Analysis.....	33
Themes and Subthemes.....	34
1.A Youth Involvement Perception	35
1.B Youth Involvement Challenges.....	37
2.A Mission Perception.....	38
2.B Mission Challenges	40
3.A TMI Perception	41
3.B TMI Improvement	42
Chapter Summary	45

3. BIBLICAL-EXEGETICAL EXPOSITION OF TOTAL MEMBER INVOLVEMENT	47
Introduction.....	47
Moses on Family and Possessions in the Context of TMI (Exodus 10:7-10, 21-24).....	47
Jethro on Delegation in the Context of TMI.....	49
Nehemiah on Opposition in the Context of TMI.....	50
Jesus on Feedback in the Context of TMI	51
Apostles on Holy Spirit Outpouring in the Context of TMI.....	53
Paul on Unity in the Context of TMI.....	54
Ellen G. White on Evangelism in the Context of TMI.....	56
Chapter Summary	58
4. PROGRAM DEVELOPMENT, IMPLEMENTATION AND EVALUATION	59
Introduction.....	59
Program Development	59
Program Design	60
Implementation	63
Goal 1	63
Goal 2.....	70
Goal 3	70
Goal 4.....	72
5. SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	77
Introduction.....	77
Summary	77
Conclusion	79
Recommendations.....	80
Nyegezi SDA Church Members	80
South Nyanza Conference (SNC)	80
North Tanzania Union Conference	80
APPENDIXES	81
A. LETTERS	82
B. QUESTIONNAIRES	85
C. OPEN ENDED QUESTIONS CODING	92
D. SPIRITUAL GIFT INVENTORY	99
E. DATA DISPLAY CHARTS	110
F. NYEGEZI TMI MINUTES.....	116
BIBLIOGRAPHY	118
VITA.....	121

LIST OF TABLES

1. Sample Size based on Age Cohorts	10
2. Reliability Statistics	13
3. Gender of Church Members.....	23
4. History of Joining Church.....	24
5. Age Cohort.....	25
6. Frequency of Church Attendance	25
7. Frequency in Personal Devotion.....	26
8. Frequency in Reading the Bible.....	27
9. Frequency in Reading Bible Study Guide	27
10. Frequency in Reading Ellen G. White Books	28
11. Frequency in Church Satisfaction.....	29
12. Frequency in Witnessing.....	29
13. Church Perception on Youth Involvement	31
14. Church Perception on Mission Involvement.....	32
15. Church Perception on Empowerment for TMI	33
16. Themes and Subthemes Chart.....	35
17. Bible Study Schedule	61
18. Spiritual Gift Inventory Schedule	61
19. Community Service Schedule.....	62
20. Post-Test Evaluation Schedule	63
21. Top Five Spiritual Gifts at Nyegezi SDA Church	70
22. Report on Community Service Between November and December 2020	71

23. Pre-Test and Post-Test Frequency of Church Attendance	72
24. Pre-Test and Post-Test Frequency in Personal Devotion	73
25. Pre-Test and Post-Test Frequency in Reading the Bible	73
26. Pre-Test and Post-Test Frequency in Reading Bible Study Guide	74
27. Pre-Test and Post-Test Frequency in Reading Ellen G. White Books	74
28. Pre-Test and Post-Test Frequency in Church Satisfaction	75
29. Pre-Test and Post-Test Frequency in Witnessing	75
30. Pre-Test and Post-Test Comparison on Empowerment	76

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CHAPTER 1

INTRODUCTION

Background to the Study

The church exists to fulfill the divine mission. To accomplish its mission, the laity must become involved in ministry. Indeed, the Scriptures underscore the fact that each member of the body of Christ has been given a special gift for Christian service and for building up the church (Eph 4:7-12). Yet, when it comes to actual practice, it often seems easier and quicker for the pastor to attempt to do the work of ministry alone than to equip and train the members to share the message.

Total Member Involvement (TMI) is not just a current phenomenon; it is bible-centered, Christ-based and Holy Spirit Centered. TMI is historical, and as an approach, it is as old as when Noah was called to enter the ark—the entire family of eight persons entered the ark (Gen 7:1). TMI is as old as when Abraham was called to leave Ur which was located in Mesopotamia and sojourn to the promised land—the entire family moved, it included Abraham’s wife Sarai, Lot and his wife, servants, livestock, and all of their possessions (Gen 12:1). TMI is as old as when Moses was called by Pharaoh after the last devastating plague, Moses said, “We will go with our young and our old, with our sons and our daughters, and with our flocks and herds, because we are to celebrate a festival to the LORD (Exod 10:9).”

TMI is as old as when Jesus sent *all the 70 disciples* for their first missionary tour and they came back exclaiming, “Lord, even the demons are subject to us in your name.” And He said to them, “I was watching Satan fall from heaven like lightning”

(Luke 10: 17-18).¹ TMI received a phenomenal boost during the day of Pentecost—
When the day of Pentecost came, they were all together in one place. Suddenly a
sound like the blowing of a violent wind came from heaven and filled the whole
house where they were sitting. They saw what seemed to be tongues of fire that
separated and came to rest on each of them. All of them were filled with the Holy
Spirit and began to speak in other tongues as the Spirit enabled them (Acts 2:1-4).

The Servant of God, Ellen G. White was constantly supportive of this
initiative, she says:

In every church, there is talent, which, with the right kind of labor, might be
developed to become a great help in this work. That which is needed now for
the up-building of our churches is the nice work of wise laborers to discern
and develop talent in the church—talent that can be educated for the Master’s
use.²

TMI was picked officially by Seventh-Day Adventist Church as an official
strategy for evangelism in 2015, it was at the heart of Reach the World 2015-2020
Strategic Plan. Surprisingly, it took so long. The official meaning for TMI

Is a full-scale, world-church evangelistic thrust that involves every member,
every church, every administrative entity, every type of public outreach
ministry, personal and institutional outreach.³

Therefore, it means everybody needs to be on the move for Christ, pastors
need to work together with the laity and vice versa. All church entities need to work
together. All families need to work together. TMI has been implemented globally for

¹ All Scripture quotations, unless otherwise indicated, are taken from Revised Standard
Version.

² Ellen G. White, *Testimonies for the Church* (Baltimore, MD: Ellen G. White Estate, 2017),
9:119.

³ “*Total Member Involvement*” (October 2, 2015), accessed October 20, 2020,
<https://tmi.adventist.org/about>

the last five years and interestingly it has received wide support in the East and Central African Division.⁴

The General Conference of Seventh-day Adventists commissioned a team to do an evaluation task and released findings in 2019 asserting:

Overall, members of the East-Central Africa Division appear to be the most aware of the church's global initiatives and to have the highest rate of participation – The data suggest that division leadership is well aware of the programs, communicates well with the Unions. Down to the conferences and to the members who have a high rate of participation.⁵

These findings are consistent with soul-winning reports from Rwanda where 100,135 souls were baptized in a month.⁶ This is an average of 3333 souls per day, which is slightly more to events during the early church where 3000 souls were baptized in a day.

Moreover, in Tanzania, Total Member Involvement has received wider support among pastors and the laity. For example, there have been 9 satellite evangelisms that have been locally sponsored and mostly the speakers were locally enlisted between 2015 and 2020. For example in 2016 Pr. Jonas Singo preached in Dar es Salaam, 1,410 souls were baptized; in 2017; Pr. David Mmbaga preached in Mwanza, 19,978 souls were baptized; in 2017 again, Dr. Lucas Nzungu preached in Dar es Salaam, 13,675 souls were baptized; in 2018, Pr. Paul Semba preached again in Dar es Salaam, 20,222 souls were baptized; in 2018 again, Pr. Mark Finley preached in Mwanza, 22,603 souls were baptized; in 2019, Pr. Geoffrey Mbwana

⁴ Karl G.D Bailey et al., *Global Church Member Survey: Meta Analysis Final Report for Reach the World 2015-2020 Strategic Plan* (Berrien Springs, MI: General Conference of Seventh-Day Adventist Church, 2020), 100.

⁵ Ibid, 101.

⁶ Andrew McChesney, "Baptisms Reach 100,000 in 'Wonderful Miracle' in Rwanda," accessed October 20, 2020, <https://www.adventistreview.org/church-news/story4172-baptisms-reach-100000-in-wonderful-miracle-in-rwanda>.

preached in Mbeya, 21,021 souls were baptized; in 2019, Dr. Baraka Muganda preached in Dodoma, 12,757 souls were baptized; in 2020 Dr. Calton Bryd preached in Chato, 16,521 souls were baptized, and finally again in 2020, Dr. Lucas Nzungu preached at Hedaru, 14,140 souls were baptized. This makes a total of 142,327 souls baptized in Tanzania because of Satellite Evangelism.⁷ A close look at these statistics shows a drastic rise of impact in soul winning, but there is a gradual slow down—which is not a good sign. Also, these meetings have been carried most in mega cities, but it is encouraging even small towns have recently been remembered like Chato and Hedaru. Moreover, the speakers have mostly been from Tanzania, living either at home or in the diaspora with the exclusion of Dr. Calton Bryd and Pr. Mark Finley. This implies that total member involvement works better when local presenters are used. But this does not mean other presenters are not important.

The call for TMI urges the members of the Seventh-day Adventist Church to make disciples of all people, nations, tribes, and tongues and communicating the everlasting gospel in the context of the three angels' messages of Revelation 14:6-12. Reaching and leading them to accept Jesus as personal Savior, unite them with His remnant Church and preparing them for His soon return.⁸ Thus should be no member left out in participating in this commission.

The mission is concretized by the great commission as indicated in Matthew, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, teaching them to observe all that I have

⁷ Daniel Bulengela, Communication Director, Northern Tanzania Union Conference, interview by the author, Arusha, 18 October 2020.

⁸ “Mission Statement of the Seventh-Day Adventist Church,” General Conference of Seventh-Day Adventist Church, accessed October 20, 2020, <https://www.adventist.org/en/information/official-statements/statements/article/go/-/mission-statement-of-the-seventh-day-adventist-church/>

commanded you; and lo, I am with you always, to the close of the age” (Matt 28:19-20, RSV). Centered on this commission, all believers are called upon to take the gospel to all nations.

Russell C. Burrill asserts that the church is both the center and agent for the kingdom of God in the world. Just like the church during the apostles’ time focused on a mission from Jerusalem, Judea to the end of the earth, the church should do the same from their neighborhood areas to the end of the world.⁹ These observations have made the researcher embark on this study to determine the importance of Total Member Involvement.

Since 2015 total member involvement has been gaining thrust in Tanzania, various satellite meetings have been held and thousands baptized. In the local church particularly Nyegezi the program also was adopted, however, apart from satellite evangelism, there was no continuation of witnessing or evangelism. Therefore, the church has to wait until another year or another program from a higher level for evangelism. This situation made the total member involvement to be worthless, and that permitted this study to ensure that the church is at work at all times regardless of the presence of the program from the higher organization or not. This makes total member involvement to be meaningful as well as a lifetime church program.

Statement of the Problem

There is very little involvement among Nyegezi church membership in the mission, even though there is a sparse Adventist presence neighborhood. The infrequent involvement of members shows in the single evangelistic campaign with

⁹ Russell C. Burrill, *Recovering an Adventist Approach to the Life & Mission of the Local Church* (Fallbrook, CA: Hart Research Center, 1998), 7.

34 baptisms evident in 2019. This number fails to commensurate with the total church membership of 950.

The geographical position of the church provides the potential to grow fast and reach the non-Adventist population, but little is being done for the members to take the challenge and go into the mission field. There is a need to find ways of making sure that the members are involved in the soul winning. This matter is factual as Nyegezi SDA Church attested to have the problem of inadequate Total Member Involvement (TMI).¹⁰

Purpose of the Study

The purpose of this study is to mobilize members using a total member involvement (TMI) strategy for the mission at Nyegezi SDA Church in Mwanza City, Tanzania. To attain this purpose, the study will be guided by the following specific objectives

- i. To evaluate the involvement of young people in the TMI initiative
- ii. To examine Local Church to take the initiative in Mission
- iii. To assess the perception about the work and witness of the Church
- iv. To implement a program for revitalizing Total Membership Involvement

General Research Question

What is the state of Total Membership Involvement strategy for the mission at Nyegezi SDA church-Mwanza City, Tanzania?

¹⁰ Nyegezi SDA Church, “Minutes of the Church Board Meeting” (Mwanza: South Nyanza Conference, 7 March 2020), 1-2.

Research Questions

- i. What is the perception of the involvement of young people in the TMI initiative?
- ii. What is the perception of the local church to take the initiative in Mission?
- iii. What is the perception about the work and witness of the Church?
- iv. What is the strategy to implement a program for revitalizing Total Membership Involvement?

Significance of the Study

This study will have a practical implication to Nyegezi SDA Church. Since the fieldwork for the study will be carried there, and also program implementation will be done in the same location, members will be mobilized and revitalized to total mission engagement.

Delimitations of the Study

The study will be limited to Nyegezi SDA Church, in Mwanza City because of feasibility and manageability. Moreover, since the study involves a specific group of people who are the laity of SDA Church, in a specific location at Nyegezi SDA Church, it is necessary therefore to be confined herein.

Methodology and Procedure

Research Design

This study intends to use the survey research design but its findings will be subjected to program implementation. According to Yin, a survey research design allows meaningful and detailed investigation of characteristics of real-life events such

as individuals, and small group behavior.¹¹ The design answers “what’ research questions concerning total member involvement at Nyegezi SDA Church.

McMillan and Schumacher describe quantitative approaches involves the processes of collecting, analyzing, interpreting, and writing the results of a study using various designs including surveys.¹² The current study was chiefly descriptive through the use of median scores and frequencies. In this context, this approach will be useful to achieve the main objective of this study which is to mobilize members using a total member involvement (TMI) strategy for the mission at Nyegezi SDA Church in Mwanza City, Tanzania.

Data Collection Methods

In this study, data will be collected through the use of questionnaires by using survey techniques in data collection. According to McMillan and Schumacher, questionnaires are practical and cover a large number and area compared to other methods of data collection.¹³ The advantage of using this method is that the information generated from questionnaires can be verified and cross-checked against the information collected using these techniques.

Through the use of questionnaires, the researcher will use very little time because respondents are mostly available on Sabbath worship. A closed-ended questionnaire was prepared with four options for respondents to indicate their level of agreement or disagreement as follows: 1= Strongly Disagree, 2= Disagree, 3= Agree and 4 = Strongly Agree. This was given the freedom to the respondents to have a wide

¹¹ R. K. Yin, *Case Study Research: Design and Methods* (London: Sage Publications, 1991), 62.

¹² James H, McMillan and Sally Schummacher, *Research in Education: Evidence Based Inquiry*, 6th ed. (Boston, MA: Pearson, 2008), 7.

range of choices among the answers. Moreover, after the end of each research question, there are open-ended items to amplify more issues not fully covered by closed-ended items. The questionnaire has been adapted from a General Conference Survey which was released recently.¹⁴ It is only a small part that has been adapted based on the feasibility issues of the current study.

Population and Sampling Procedures

Population. McMillan and Schumacher defined the population of the study as a group of people or things that have one or more characteristics in common on which a study focuses.¹⁵ In the current study, the population is 950 baptized members of Nyegezi SDA Church. The other characteristics include both genders to balance opinions; must have been members since 2015 when TMI was launched by the General Conference of Seventh-Day Adventists; must be regular and active church members at Nyegezi SDA Church; must exist in a broad range of age cohorts including emerging Adults (16-25 Years of age), Young Adults (26-40 Years of Age); Adults (41-55 Years of Age) and Older Adults (56 years of Age and above)

Sampling. Yin defined sampling as a process used in statistical analysis in which a predetermined number of observations are taken from a larger population.¹⁶ Sampling methods depend on the size of the population and the type of analysis being performed. As noted above the entire population of Nyegezi SDA Church is 950, therefore in this study, the target sample was calculated using Krecjie and Morgan,

¹³ Ibid, 8.

¹⁴ Bailey et al., 100.

¹⁵ McMillan and Schummacher, 205.

¹⁶ Yin, 62.

the target population is supposed to be 274.¹⁷ Since if the number is divided by four age cohorts, the nearest approximate number is 69. So the researcher has rounded it to reach 70 which connote biblical meanings. In the Gospel of Luke 10:1-42, Jesus sent 70 disciples for a missionary tour which is considered by this study as one of the earlier TMI initiatives (See table 1 below)

Table 1. Sample Size based on Age Cohorts

S/N	Age Cohort	Prospective Participants
1	Emerging Adults (16-25 Years of age),	70
2	Young Adults (26-40 Years of Age)	70
3	Adults (41-55 Years of Age).	70
4	Older Adults (56 years of Age and above)	70
	Target Population	280

Sampling Techniques

This study used stratified random sampling techniques. John W. Creswell¹⁸ argues that stratified sampling is a probability sampling technique where the researcher divides the entire population into different subgroups or strata, then randomly selects the final subjects proportionally from the various strata. There are two ways to locate samples from this technique namely the proportional allocation technique and equal allocation. The current study used the proportional allocation technique where the sample size of a stratum was made proportional to the number of elements present in the stratum. The stratified sampling technique is used in this study because it guarantees each age cohort to be represented in the sample. To employ stratified sampling, the researcher contacted the church clerk who provided the list of

¹⁷ R.V. Krejcie and D.W Morgan, “Determining Sample Size for Research Activities,” *Educational and Psychological Measurement* 30 (1970): 607-610.

¹⁸ John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods*, 2nd ed. (Thousand Oaks, CA: Sage Publications, 2006), 221.

church members based on their age cohorts. In each age cohort, a simple random sampling was done to determine the target population as portrayed in Table 1 above.

Data Analysis, Presentation and Interpretation Plan

In this study, quantitative data was to be collected, coded, and then entered into software (SPSS version 22) whereby frequency and percentage will be used to analyze the demographic characteristics of respondents and descriptive statistics such as median scores.¹⁹ The data essentially will analyze how members at Nyegezi SDA Church are mobilized to be involved in church mission through a General Conference initiative called Total Member Involvement. Interpretation of findings was done using the five-point Likert scale that was used to prepare the questionnaires. The Likert scale allows strongly agree, agree, or neutral questionnaires to respondents.

Moreover, the questionnaire had a section for open-ended items. So, in each of the 260 instruments, there were open-ended items. The process of analysis was made use of content analysis. According to Neuman, content analysis is a nonreactive form of assessment where words, symbols, and meanings are placed together to yield themes.²⁰ In this study, the researcher ‘combed,’ through the 260 questionnaires to find which ones had meaningful responses. It was found out almost 70% did not fill the open-ended items. The remaining 23% had data but not meaningful, but 7% had meaningful data. This is the data for 25 participants. In the explanations revealed in the next chapters, the participants’ names are not disclosed for ethical consideration purposes. However, their responses are coded as Participant 1 to 25. The responses

¹⁹ Lawrence W. Neuman, *Social Research Methods: Qualitative and Quantitative Approaches*, 6th ed. (Boston, MA: Pearson, 2007), 122.

²⁰ Ibid, 123.

were categorized based on research questions. The research open-ended items carried the theme to be explored.

Procedure. The procedure of the study begins with Chapters 1 which introduces the project and describes the background of the problem and the area where I will carry out my project. Chapter 2, presents a description of the TMI issue which will be backed by empirical data from Nyegezi SDA Church. Then in Chapter 3, will deal with Biblical-Exegetical-Theological in-depth study TMI with a valid and strong conclusion. In Chapter 4, there will be program design, implementation, and evaluation of TMI. The study will be using the workshop for mission approach, in Chapter 5, will provide a detailed report on how the project took place, its results, and the recommendations to the stakeholders.

In the context of research design, the term validity means the degree to which scientific explanations of phenomena match reality. It refers to the truthfulness of findings and conclusions. Explanations about observed phenomena approximate what is reality or truth, and the degree to which explanations are accurate comprises the validity of the design.

Research Validity

The study has employed face validity to improve the data collection instrument. Before the process of data collection, the proposal alongside the questionnaire was sent to the Adventist University of Africa scientific community for several reviews. When corrections were implemented, the questionnaire was validated for data collection.

Research Reliability

According to McMillan & Schumacher, Reliability refers to the consistency of the measurement-the extent to which the results are similar over different forms of the same instrument or occasions of data collection.¹ Another way to conceptualize reliability is to determine the extent to which measures are free from error. If the instrument has little error, then it is reliable and if it has a great number of errors, then it is unreliable. Reliability has to do with the accuracy and precision of a measurement procedure.

This research was reliable as the sampling procedures employed were purposive sampling techniques which involved the selection of 30 church members from Nyamazobe church which is different from Nyegezi SDA Church. This group provided data for the pilot study. The pilot study helped in adjusting the instruments which were to be used in collecting the data and thus supported the validity of the data.

Cronbach's Alpha was used to test the reliability of questionnaire items under three items aspects namely Youth Involvement, Mission, control, and Empowerment as seen in Table 2

Table 2. Reliability Statistics

Sn	Variable	Items	Cronbach's Alpha	Interpretation
1.	Youth Involvement	7	.803	Reliable
2.	Mission	6	.735	Reliable
3.	Empowerment	10	.698	Reliable

¹ Ibid, 205.

Kothari, suggests that the tools can have their reliability when the tools have the ability that consistently yields the same results when repeated its measurement under the same conditions.²

Ethical Considerations

The researcher fully revealed the identity, background, credibility, competence, aims, procedure, and benefits of the research problem. Therefore the researcher did not harm any respondent physically, psychologically, or otherwise because was free to make ethical consideration. Also, the research tools were designed to involve the respondent with the basic information relevant to the required research information. All the research information and their documents are kept private unless needed officially and proven harmless.

Definition of Terms

Great Commission: This refers to the last command of Jesus to His disciples before His ascension (Matt 28:19, 20), in this study it is a call to all believers. Every local Church member is commanded to go and make disciples.

Mission: It involves holistically mobilizing church members and equips them to do the work. This study also includes person-to-person outreach, friendship evangelism, and public evangelism.

Laity: According to this study, the laity refers to every baptized Seventh-day Adventist church member- The laity includes pastors as well. All have been called to go and make disciples of every nation on planet Earth.

² C. R. Kothari, *Research Methodology: Methods and Technique*, 2nd ed. (New Delhi, India: New Age International, 2004), 112.

CHAPTER 2

TOTAL MEMBER INVOLVEMENT (TMI) DESCRIPTION

Introduction

This chapter discusses Total Member Involvement (TMI) which is the issue under study. The first section of the chapter has various academic and ordinary literature discussed chronologically tracing the development of the issue since the early 70s. The ordinary works of literature are consulted because of the inadequacy of academic literature. The second part of the chapter presents empirical and more contextual results found at Nyegezi SDA Church in Mwanza.

TMI from 1975-2020

The British Advent Messenger was one the first church periodicals to laud a call for Total Involvement as early as 1975.¹ It was particularly from a meeting which was held in South England Conference. It a meeting of various churches which sent delegates to this special meeting. It was resolved that local church departments were working as separate units. So, it was resolved to have total involvement to enhance better cooperation for the long-term plan of saving souls. It is noteworthy to discover the moto for total involvement began also to be picked up at lower levels of church organization.

¹ Enid Tolman, "Total Member Involvement Needed," *British Advent Messenger*, February 21, 1975, 1-2.

In 1976, the ‘fire,’ for total member involvement was picked by the Northern Union Conference, USA.² It aimed to make ministers and laymen work together and harmoniously in finishing the Lord’s work. It has 6 objectives: launching and follow-up witnessing during the remainder of 1976; promoting a training program in every district (and church if possible) in the union; involving every age group in our churches; following up interests created by every activity of the church with visits or illustrated Bible studies; every administrator and departmental director joining with pastors as often as possible in conducting week-end district rallies promoting total involvement in witnessing and encourage all of the members to take advantage of every opportunity to witness by testifying to our experience with the Lord Jesus Christ.

Given this event from Northern Union Conference, the study argues that it became the prototype of the current TMI initiative. It is noteworthy to see the idea was taking hold in different spheres of the church as years were elapsing after another year.

News and Views document a devotional coverage by Jairyong Lee who at that time was serving as a President of Northern Asia Pacific.³ The devotion had three themes. The first one, Reach Up to God--emphasizing that the church cannot reach the world unless it has drawn closer to God. The second theme, reach in with God-it has the emphasis that the gospel cannot be done by just a few people, individually or independently. It requires teamwork among God's people. The last theme is called

² LeRoy Leiske, “Ministers and Laymen Work Together,” *Northern Union Outlook: Total Member Involvement*, July 1976, 3.

³ Jairyong Lee, “Reach the World: Reach Up to God, Reach In With God, Reach Out With God,” *News and Views*, March/April 2016, 1-2.

reach out with God. This theme bears up the ultimate purpose of God's church. Like the other themes, they all emphasize in unison the need for total member involvement

The Elders Digest Newsletter has dedicated an entire issue to articles related to Total Member Involvement. It was at this time the initiative had been launched for the global church.⁴ The editor concludes, "Church leaders must help believers discover their God-given gifts, calling, personality strengths and limitations, interests, abilities, motivations, and skills. People need to discover God's unique design for their lives." Given this observation, it is agreeable that many pastors are dealing with church growth but not taking a personal initiative to discover the spiritual gifts of members and then putting everybody into work.

In 2016 again another Newsletter, called, *Connect* published by East-Central Africa Division devoted the entire issue to Total Member Involvement. The first article was written by Blasious Ruguri entitled untie the donkey. The article was drawn from a narrative when Jesus asked the disciples to go and untie the donkey because the master needed it. It implies that we need to unleash the entire church workforce for the mission to win souls. In the same issue, it documents series of evangelistic meetings held in Rwanda leading 100,000 to be baptized, a phenomenon not documented since Pentecost.⁵

In 2017 again, *Connect* Newsletter dedicated another entire issue on Total Member Involvement. Ruguri was quoted saying, "one of the greatest examples of Total Member Involvement is found in the story of Nehemiah! Nehemiah was a man with a dream and mission. He wanted to rebuild the walls of Jerusalem. This is

⁴ Jonas Arrais, "Total Member Involvement," *Elder's Digest*, October-December 2016, 4-5.

⁵ Blasious Ruguri, "Total Member Involvement: Untie the Donkey," *Connect: East-Central African Division Periodical*, July/September 2016, 3-4.

interesting because while he lived in Babylon, his heart was in Jerusalem. Even though he worked and lived in another country, he did not forget where his home was.” Given this quote, the members are reminded to have both a dream and a mission to re-build the church of God by winning more souls for Jesus.

In 2017, Mission Newsletter granted the editorial column to Pastor Ted C. Wilson. His emphasis was for the church to reach out to all major cities with the Gospel of Christ through the comprehensive initiative of Total Member Involvement. It is motivating to see a church leader promoting the initiative for TMI. This is the reason it has been largely successful.

The Record Newsletter documents the fruitful results of TMI as noted verbatim: Across the world, the Seventh-day Adventist Church is seeing amazing things happen. Japan—long considered an impossible place for evangelism—has run an evangelistic campaign that has captured members’ imaginations and got them believing in outreach again. In Africa, hundreds of thousands have been converted through Total Member Involvement.⁶

When the Global Church saw the initiative of TMI was successful it launched a mega study to evaluate the initiative.⁷ It had 21 objectives, and out of these three have been adopted by this study (Refer chap 1). The study was carried by personnel from the GC and also from Andrews University. The findings of this study are intended to be released officially in the next-years 2021 General Conference Session. The number of respondent cases presented in this report represents 63,756 unique questionnaire forms filled by participants from all divisions. The overall findings included; Church members focus on Christ and His word with frequent personal

⁶ Jarrod Stackelroth, “Aslan on the Move,” *Adventist Record*, July 2, 2018, 3.

⁷ Bailey et al., 61-64.

devotions. There is a strong level of support for all of the church's Fundamental Beliefs and the church's unique beliefs such as the investigative judgment and the work of the Spirit of Prophecy.

Lastly, East-Central Africa Division is leading the global church in implementing TMI as measured through hundreds of baptisms done as well as member retention.⁸ Given these findings, it was important to revisit some of the objectives of this mega study and see if they apply to Nyegezi SDA Church--a church that has once been a pillar in giving tithe and offering in the Northern Tanzania Union Conference. Because sometimes figures may not give a true picture in some certain specific localities hence the launching of the study.

TMI in Empirical Literature

As indicated in the first chapter, that there is so far no empirical study on the subject of TMI. However, the four studies presented and discussed herein have indicators that can be related in one way or another to TMI.

Kim conducted a longitudinal study to ascertain the level of adolescents youth retention or disaffiliation from the church.⁹ The study took 10 years and a total of 578 items were asked. The analysis used stepwise logistic regression to determine the relationships. The results indicated seven primary predictors that seem to influence youth retention the most as measured by worship attendance. The positive influential predictors were, in descending order, Teacher encouraged thinking, Giving tithe regularly, Involvement in the church, and Agreement with distinctive Adventist

⁸ Ibid.

⁹ Gyung Gu Kim, "A Longitudinal Study of Seventh-day Adventist Adolescents Through Young Adulthood Concerning Retention in or Disaffiliation From the Church" (PhD diss., Andrews University, 2001), 43.

doctrines. It is interesting to note that involvement in the church was one of the predictors to make the youth remain in the church. This same predictor will be assessed in the ongoing study, though studied in the different socio-cultural backgrounds in the country of Tanzania.

Five years later, Gane conducted a study in the USA to ascertain whether Seventh-Day Adventist youth ministry in North America makes any difference in the Seventh-day school system.¹⁰ The sample was sizable to reach 10,832 in age cohort between 10-19 years, The data was collected by the Value genesis team. The instrument for data collection had 396 items bearing the following aspects: at-risk behavior, the intention of future church involvement, church standards, the perceived influence of the pastor, and perceptions youth hold of the church. The results indicated there is a relationship between youth ministry and commitment to Seventh-day Adventist fundamental beliefs and values. Youth with high exposure to youth ministry had a lower likelihood of involvement in at-risk behavior than their peers. More exposure to youth ministry meant a greater likelihood of the youth's satisfaction with their church and also of intention to be involved in it in the future. This study concurs closely with the current study. They both deal with the youth; they both assess the predictor for youth commitment and involvement. The North American study has proven that the youth who are involved in the church are more likely to remain in the church and could likely be less involved in risky moral behaviors.

Guerrero conducted a study to examine the impact of Seventh-Day Adventist Structure on Mission Effectiveness to reach the unreached people between 1980 to

¹⁰ Barry A. Gane, "Youth Ministry and Beliefs and Values Among 10- to 19-year-old Students in the Seventh-day Adventist School System in North America," (PhD diss., Andrews University, 2005), 56.

2010.¹¹ The study employed a historical descriptive design. The findings indicated that Thirteenth Sabbath School project selection, and evangelistic/institutional employee ratios, should be better aligned with the mission of reaching the unreached. Moreover, It is also necessary to nurture a healthier, mutually affirming, government/industries-like relationship between the church's formal structure. Because of this study, it had robust findings on the mission, however, due to different orientation, it did not cover an aspect of Total Member Involvement which is the focus of the current study hence the gap to be explored further.

Data Analysis and Interpretation Mwanza City, Tanzania

Mwanza is a city found in Mwanza Region, Tanzania. It is the second-largest city in Tanzania after Dar- es Salaam and appears to be one of the fastest developing urban centers in Sub-Saharan Africa. Historically, it was first established in 1892 as the colonial commercial and administrative center for cotton production and collection in the Lake region/zone; since then it had grown in status; as a Town Council in 1953, as a Municipal Council in 1980; and in 2000 it was elevated to become a City Council. Mwanza city is found on the southern shores of Lake Victoria in the Northwest of Tanzania. It covers the remaining 184.9 km² (72%) is dry land. Approximately 86.8 Km² is urbanized while the 2 remaining areas consist of forested land, valleys, cultivated plains, grassy and undulating rocky hill.¹²

¹¹ Abraham Guerrero, "Structure and Mission Effectiveness: a Study Focused on Seventh-day Adventist Mission to Unreached People Groups Between 1980 and 2010" (PhD diss., Andrews University, 2013), 23.

¹² Charles Amani, "Municipal Challenges and Opportunities," accessed October 19, 2020, https://www.connectivecities.net/fileStorage/Veranstaltungen/Dialogveranstaltung_Wuerzburg/documents/Charles_Amani_Mwanza_Presentation.pdf.

Demography

Mwanza City is composed of two administrative districts and two divisions with a total population of 706,453 (342,530 male and 363,923 female) according to the 2012 Census Report, though currently approximately has 1,200,000 populations. Mwanza city has different economic structures and activities which have a great impact on the population because many people migrate from different places looking for economic activities and employment opportunities in Mwanza.

Economy

According to the analysis done by the Mwanza City Council, the economic activities has been described as follows: Commerce and trade 37%, Informal Sector 17%, Manufacturing (Mainly, agro-based) 11%, Public Administration and Education 10%, Fishing 9%, Agriculture 6%, Agricultural produce sales 6%, and Construction 4%.¹³ The main ethnic groups in the Mwanza region are the Sukuma, Zinza, Haya, Sumbwa, Nyamwezi, Luo, Kurya, Jita, and Kerewe. The Sukuma lead by constituting over 90 percent of the population. The rest of the groups constitute in various small proportions. They are mainly in the Mwanza Urban area. Being a center for business and other economic activities as analyzed above, Christianity and Islam are dominant religions existing within the city.¹⁴

Religious Affiliations

Being a center for business and other economic activities as analyzed above, Christianity and Islam are dominant religions existing within the city. According to

¹³ Ibid.

¹⁴ Nassoro W. Malocho, "Mwanza Region Socio-Economic Profile," accessed October 19, 2020, <http://www.tzonline.org/pdf/Mwanza.pdf>

the United State Department of State's International Religious Freedom Report for 2014 for Tanzania, “most religious leaders estimate that the population is 50 percent Christian and 50 percent Muslim, however, no domestic polls are covering religious affiliation.”¹⁵

Data Interpretation

Table 3 below shows 56.5% (n=147) are female and are males 43.5% (n=113). These data show a marginal difference in distribution between males and females. Furthermore, it was expected for females to be slightly more than males since their population both in the church and in the country indicates the same. It was important to have a more or less equal number between genders so that the results would not be biased.

Table 3. Gender of Church Members

Gender	Frequency (f)	Percentage (%)
Female	147	56.5
Male	113	43.5
Total	260	100.0

Table 4 below was intended to explore the history of joining as it could infer an indicator that would affect Total Member Involvement in a particular way. The table shows approximately half of the participants 58% (n=151) have been in the church since birth, about 27% (n=70) joined the church as teenagers; also about 12% (n=31) joined the church in their adult age and the minority of about 3% (8) left but later returned to the church.

¹⁵ Immigration and Refugee Board of Canada, Tanzania, “Situation of Christians, including demographics, treatment and relations with other groups; state protection available in religious conflicts” (2013-May 2016): TZA105511.E, accessed October 19, 2020, <https://www.refworld.org/docid/57f795aa19.html>

These findings have critical implications for Total Member Involvement.

About this data, it implies most of the members are in the church due to biological growth and not witnessing. While, this has a positive implication, but in the wake of TMI, it needs to be reversed and have more than 58% joining the church as a result of TMI. If this trend keeps on, it will not make the SDA Church at Nyegezi any different from mainline churches or Islamic religion. These findings further infer that youths are more likely to join the church than adults.

Therefore, in the wake of TMI, more focus should direct to youths since they are more receptive. In arguing, like this, there still needs to be more effort for the adults. It was evident also from the data that 3% of the respondents went away and returned. The figures indicate that Nyegezi SDA Church is not effective in the program of nurture and retention. As discussed in the first chapter, it was evident in the period of 10 years (2010-2020), the number of souls won into the church was more or less similar to that available currently. An aspect which implies almost 50% of those who were won had left. Now it is critical that 50% leave and 3% return. So it is important to strengthen TMI at Nyegezi SDA Church.

Table 4. History of Joining Church

Age Range	Frequency (f)	Percentage (%)
Joined as an adult (56 years or older)	31	12
Joined as a teenager (less than 16 years of age)	70	27
Left and returned	8	3
In the church since birth	151	58
Total	260	100

Table 5 below has data about Age Cohort. There is a great variance in the ages of respondents with young people being in the largest category 63.4% (n=166). This finding indicates that Nyegezi SDA Church has a youthful population. This is a great advantage if they can all be involved in TMI. As John has epitomized, “I write to you,

young men because you are strong, and the word of God lives in you, and you have overcome the evil one.” 1 John 2:14.

Table 5. Age Cohort

Age Range	Frequency (f)	Percentage (%)
16-25 years	65	25.00
26-46 years	101	38.84
41-55 years	70	26.93
56 and above	24	9.23
Total	260	100

Table 8 has data about the frequency of church attendance as noted from respondents. The overall results show that the respondents are regular church attendants. The data show about 50.6% (133) attend every week; and 44.5% (n=114). While this data shows positive indicators in attending church services, but it appears that the respondents simply come to be nurtured and return home. As it will be noted in table 2.10 on witnessing; only a small number reached out for other souls. It is the intention of this study in the next chapters to attempt to increase the number of witnessing groups through TMI. The seminars will not only promote church attendance but also emphasize the necessity for witnessing for all who come for church worship.

Table 6. Frequency of Church Attendance

Trend	Frequency (f)	Percentage (%)
Once in a quarter	4	1.5
At once in a month	9	3.4
Every week	133	50.6
More than once in a week	114	44.5
Total	260	100

Table 7 shows data in Personal Devotion as it relates to TMI. The study assumes the more time spent in personal devotion, the more likely to be involved in soul-winning. The data shows more than half of the participants, 66.4% (n=172) have

devotions daily; about 22.1% at least once every week. There still a small number who either have devotion at least once in a month or a quarter 5.8% (n=15). This data shows that people appear to have their devotions chiefly for personal reasons and not for the global call to Total Member Involvement which is enshrined in the words of Jesus himself when he was bidding farewell to his disciples, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit" (Matt 28:19, NIV). Therefore in summary to this variable, the respondents have devotions but are not involved in TMI. In the next chapters, the study has a strategy to reverse this situation.

Table 7. Frequency in Personal Devotion

Trend	Frequency (f)	Percentage (%)
At least once in a quarter	8	3.1
At least once a month	7	2.7
At least once every week	14	5.7
More than once in every week	59	22.1
Everyday	172	66.4
Total	260	100

Table 8 below shows data on the frequency of reading the Bible (systematically). The data indicate the more than half of the participants 65.2% (n=169) read their bibles either every day or more than once every week. Another good number of 23.2% (60) read the bible at least in a week. Only a smaller percentage read it either once in a month or a quarter of 11.6% (n=31). While this finding resonates with Bereans who, "were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true. (Acts 17:11). The respondents at Nyegezi SDA Church need to leap of faith to reach out to 'Macedonia' and save those who are wallowing in the 'sea of sin.' This study has attempted in the next

chapters to reverse the situation by making members not only read the bible also be involved in the TMI initiative for winning souls.¹⁶

Table 8. Frequency in Reading the Bible

Trend	Frequency (f)	Percentage (%)
At least once in a quarter	16	6.15
At least once a month	15	5.76
At least once every week	60	23.09
More than once in every week	93	35.77
Everyday	76	29.23
Total	260	100

Table 9 below shows data on the frequency of reading the bible study guide with an assumption that the more people read it, the more they will be inclined to soul-winning through the TMI initiative. The finding indicates that almost 59% (n=160) read their quarterly either every day or more than once a week. While 23.5% (n=58) read the bible study guide at least once a week and a smaller percentage, 17% (n=42) read either once per month or per quarter. The overall finding Nyegezi SDA Church members have more preference in reading the bible study guide. However, based on table 11, it has not been translated to soul-winning through the TMI initiative. In the next chapters, the study has attempted to reverse this situation.

Table 9. Frequency in Reading Bible Study Guide

Trend	Frequency (f)	Percentage (%)
At least once in a quarter	22	8.9
At least once a month	20	8.1
At least once every week	58	23.5
More than once in every week	71	28.7
Everyday	89	30.8
Total	260	100

¹⁶ Ted N. Wilson, "Editorial," *Mission 360*, May 2017, 1.

Table 10 below indicates the response by respondents in reading Ellen G. White's book as they form part of the foundational theological corpus in Seventh-day Adventism. It is further assumed that if respondents tend to be reading these books in more than half of the participants, they will likely be more involved in soul winning. It is further assumed the lesser the interest in reading Ellen G. White's books, the lesser the interest in winning souls through TMI. The finding shows 35% of participants cannot even remember to have read Ellen G. White's book or at least read it once in a quarter. Therefore the assumption made by this study is true, the lesser the interest to read Ellen G. White books, the lesser the interest to win souls through the TMI initiative. In the next chapters, the study has attempted to reverse the situation by promoting more reading of Ellen G. White's books, while also emphasizing full involvement in soul winning through Total Member Involvement.

Table 10. Frequency in Reading Ellen G. White Books

Trend	Frequency (f)	Percentage (%)
I cannot even remember	93	35
At least once in a quarter	57	22.2
At least once every week	19	7.4
More than once in every week	47	18.3
Everyday	44	17.1
Total	260	100

Table 11 below shows data on church satisfaction. This variable was important to explore because it is assumed the more the respondents are satisfied and happy with church programs the more they will likely support the church-borne initiative like TMI. The data showed 43.1% (n=114) tended to be very satisfied with the church. The data further indicated 23.1% (n=60) were neutral; 11.6% tended to be either dissatisfied or very dissatisfied. This shows that people may love the church and be arguably not interested in soul-winning through TMI. To this group, the church gives

them more social satisfaction, than spiritual satisfaction of seeing more souls joining the church. The current study has embarked on a strategy to be presented in the next chapter. It will be finally evaluated if the level of satisfaction has remained the same or improved during the post-test of the study.

Table 11. Frequency in Church Satisfaction

Trend	Frequency (f)	Percentage (%)
Very Dissatisfied	14	5.4
Dissatisfied	16	6.5
Neutral	60	23.1
Satisfied	56	21.2
Very Satisfied	114	43.8
Total	260	100

Table 12 below is the last demographic variable in this study. The table shows data about the frequency of witnessing. Since Nyegezi SDA Church members know for supporting God’s work through tithe and offering. It was assumed also the same sacrifice is witnessed in the frequency of soul-winning through witnessing. The data showed less than half of respondents 45.5% (n=117) tended to witness either once in a quarter or a month. About 16.6% (n=42) tended to witness at least once every week; about 24% (n=61) more than once in a week and a smaller figure of 5.8% (n=40) tended to witness daily. Therefore, based on these results people can be sacrificial in giving tithes and offerings and yet lag in soul-winning initiatives.

Table 12. Frequency in Witnessing

Trend	Frequency (f)	Percentage (%)
At least once in a quarter	69	26.54
At least once a month	48	18.46
At least once every week	42	16.15
More than once in every week	61	23.46
Everyday	40	15.39
Total	260	100

Research Objective One

Evaluation of TMI initiative

The first research objective aimed to evaluate how young people are involved in the TMI initiative. As noted earlier, the young people do not only form more than half of the participants of respondents but also of the entire Nyegezi Church. The median score and interpretation are found in the interpretation scale is as follows

Score range	Interpretation
1.00 – 1.79	strongly disagree
1.80 – 2.59	disagree
2.60 – 3.39	neutral
3.40 – 4.19	agree
4.20 – 5.00	strongly agree

The overall finding indicates that all respondents regardless of their gender, age, and the time they joined the church, agree that the Youth are involved in the TMI Initiative with a median score of 3.7142 denoting agree. While this is recommendable, the specific finding for item 6 which sought to discover young people's involvement in visiting the sick was rate neutral. Moreover, item number 7 which sought to discover young people's involvement in visiting the prison inmates was also rated neutral. These two findings imply the involvement is not certain, which may not rule out it is not there. It will be noted in the implementation stage of the project these aspects will be given more emphasis.

Table 13. Church Perception on Youth Involvement

	Statements	Median	Interpretation
1	My local church has a program for preparing young people to become leaders	4.0000	Agree
2	My conference/mission has a program for preparing young people to become leaders.	4.0000	Agree
3	My union has a program for preparing young people to become leaders.	4.0000	Agree
4	Young people participate in conducting worship activities including preaching	4.0000	Agree
5	Young people visit the sick in hospitals at least once every quarter	4.0000	Agree
6	Young people visit the people in prison at least once every quarter	3.0000	Neutral
7	Young people visit street children to supply them with their needs	3.0000	Neutral

Research Objective Two

Mission: Assessment of the initiative in Mission

The second research objective aimed to ensure if the respondents agree if they are involved in church missions such as preaching, attending to the needs of the community, and finally ascertaining that they are involved in TMI. The interpretation scale is the same as used in the previous objective. Therefore the overall finding indicates that the respondents agree that they are involved in church mission with a median score of 4.8333 which indicates as agree. This finding implies that the respondents are perceiving themselves as involved in the church's mission—a recommendable aspect. However, item 6 was lowest rated by the median score of 4 while the rest of the items were rated 5 denoting strongly agree. The sixth item sought to determine if the church was fulfilling the local needs of the community. In response to this matter, the next chapters will emphasize meeting the local needs of the community.

Table 14. Church Perception on Mission Involvement

	Statements	Median	Interpretation
1	My local church is active in preaching the Gospel	5.0000	Strongly agree
2	My local church is mission-driven	5.0000	Strongly agree
3	My local church offers training on Christ's method of evangelism	5.0000	Strongly agree
4	My local church's most effective method for reaching people for Christ is to mingle with them, meet their needs, win their confidence, and then bid them follow Christ	5.0000	Strongly agree
5	My church is well-known in the local community because of the ongoing ministries	5.0000	Strongly agree
6	Overall efforts by my local church have been to meet the needs of the local community.	4.0000	Agree

Research Objective Three

Perception of Church Witness

The aim of the last research question for empirical data was to assess the perception about the work and witness of the church thereby empowering them to do more. The overall finding which has used the same interpretation scale used above has a median score of 4.4000 which denotes agree. Almost half of the responses were rated as strongly agree and the remaining half was also rated as agree. This implies the work of empowerment is recommendable; however more needs to be done as will be explained in the next chapters.

Table 15. Church Perception on Empowerment for TMI

Statements	Median	Interpretation
1 I can confirm that my church is implementing Total Member Involvement	5.0000	Strongly Agree
2 I can say with disciples (in the Bible), my church is baptized with Holy Spirit like in the Pentecost day	4.0000	Agree
3 I can say with disciples (in the Bible), my church is baptized with Holy Spirit like in the Pentecost day	5.0000	Strongly Agree
4 I know the Reach the World Strategic Plan 2015-2020	4.0000	Agree
5 I am leading others in church ministries	4.0000	Agree
6 I positively respond if I am asked to serve in the church	5.0000	Strongly Agree
7 I am concerned about the success of the church mission	5.0000	Strongly Agree
8 I am actively involved in church service	5.0000	Strongly Agree
9 I attended a public evangelistic meeting in my area in the last six months	4.0000	Agree
10 I witnessed to non-Adventists in my community in the last six months	5.0000	Strongly Agree

Content Analysis

This section deals with content analysis of open-ended questions which are found in the instrument. The researcher sorted out 25 questionnaires out of the 260. It should be noted that most of these questionnaires were not filled and those were filled lacked deep explanation. They simply ended mentioning answers. Therefore the sorting was based on relevance in terms of depth and meaning of written contents. The process involved coding to form themes and subthemes. Afterward, the data were categorized based on three research questions and each research had double items. Thereafter a data display chart was created. This chart is important because it summarized the entire process of content analysis. The chart had four columns which included themes, subthemes, quotations, and findings. All these columns were populated with relevant information. Thereafter a theme and subtheme chart was

prepared (Table 16). This chart is important because it guides the content analysis in a systematic way.

Themes and Subthemes

About Table 16 below, the study yielded a total of six themes which are derived in the three research questions. The first theme namely Youth Involvement Perception, emerged from the question which asked; what is the strongest part of the youth ministry in terms of involvement? From this theme, four subthemes ensued which are: worship services, community service, witnessing, and leadership. The other theme derived from the first research question was Youth Involvement Challenges, it emerged as a probing question which asked: what is the weakest part in the youth ministry in terms of involvement? This question yielded three subthemes which are, Lack of community services, Lack of TMI, and Lack of Witnessing.

Moreover, the second research which looked at mission yielded two main themes. The first theme was mission perception; it emerged from the question which asked What is the most effective mission strategy in terms of participation in your church? This question yielded four subthemes which are, Satellite Evangelism, TMI, Music Ministry, and Community Service. The other theme namely mission challenges, emerged from a probing question which asked what are the less effective approach to the mission in terms of involvement in your church? The subthemes from this question were four namely, Community Services, Training, TMI, and Entrepreneurship.

Lastly, the last research question revealed also two themes. The first theme was TMI perception, it emerged from a question which asked, How you can evaluate the TMI strategy in your church? Out of this question, two subthemes ensued which

were effective and ineffective. Finally, a probing question yielded another theme which is called TMI improvement. It emerged from the question which asked, How can the TMI strategy be improved in the context of your church? Out of this subtheme, four namely, Planning, Community service, Youth Involvement, and Training. The various themes and sub-themes will now be discussed in detail.

Table 16. Themes and Subthemes Chart

	Themes	Subthemes
1.A	Youth Involvement Perception	a. Worship Services b. Community Service c. Witnessing d. Leadership
1.B	Youth Involvement Challenges	a. Lack of community services b. Lack of TMI c. Lack of Witnessing
2.A	Mission Perception	a. Satellite Evangelism b. TMI c. Music Ministry d. Community Service
2.B	Mission Challenges	a. Community Services b. Training c. TMI d. Entrepreneurship
3.A	TMI Perception	a. Effective b. Ineffective
3.B	TMI Improvement	a. Planning b. Community service c. Youth Involvement d. Training

1.A Youth Involvement Perception

As noted in Table 16 above, four subthemes ensued which are: worship services, community service, witnessing, and leadership. The overall findings indicate youths are involved in church activities an aspect that is in harmony with the quantitative findings discussed earlier. The youth are specifically involved in worship services, community services, witnessing, but more prominently in leadership activities. These subthemes are discussed in the order of appearance.

Worship services. The subtheme worship services are meant to explore how young people participate in various parts of worship services. There was a unanimous agreement among many participants that youths are involved in worship services such as preaching, Sabbath school programs, and Sabbath afternoon programs. For example, Participant 2, noted, “Youth participate in leading church services including preaching.” On a similar note, another participant added. The youth are prepared for leadership and they actively participate in worship services including preaching (Participant 7) and another one voiced the same sentiments, “the youth participate in leading church services including Sabbath afternoon programs.” (Participant 25)

Community service. The subtheme intended to explore the extent to which Nyegezi SDA Church members are reaching out to the community. The finding showed the youth are involved in community services. In support of these findings, Participant 11 was explicit, “The youth participate in preaching, visiting the sick, and attending the needy children.” Another participant further concurred, “The youth participate in visiting the street children, at least once per quarter.” (Participant 25), on a similar note, another added, “The church has been able to conduct prison visitations” (Participant 21)

Witnessing. This subtheme was intended to discover if the youth are involved in witnessing activities. The participants also indicated that the youths are involved in witnessing as the quotes indicate. For example, Participant 8 confirmed, “The youth actively participate in witnessing despite there being public evangelism or not.” In the same vein, Participant 22 supported, “The youth actively participate in witnessing in various forms.”

Leadership. The subtheme of leadership explored the state of youth participation in leadership. This was the most prominent subtheme in comparison to

worship services, witnessing, and community services. It further indicates that the type of leadership in this district is participatory and has a focus on the youth. For example, Participant 24 argued, “The youth are prepared for leadership.” This view was further supported by Participant 25, “The youth participate in leading church services including preaching.”

1.B Youth Involvement Challenges

As noted in Table 16 above, three subthemes fall under this section. These are lack of community services, lack of TMI, and lack of witnessing. The overall finding shows even though the participants indicated that there is youth involvement as presented above, but their participants also concurred there are challenges particularly in lack of community services, lack of TMI, and lack of witnessing. These findings resonate closely with demographic findings. The next section gives more details on the subthemes identified.

Lack of community services. The subtheme was intended to explore the challenges met in executing community services. A majority indicated that there a big challenge in participating in community services. As will be seen later, this aspect will dominate the implementation activities. For example, Participant 2 maintained, “Visitations, particularly in prisons, are done at least once per quarter, this is not enough.” Another participant added, “The church still needs to attend the needy children in the community” (Participant, 15). Finally, Participant 25 concurred, “The church still has to strengthen its community services particularly in attending the street children and those living in adverse conditions.”

Lack of TMI. This subtheme explored if TMI is sufficiently done. The participants further indicated there is a lack of deeper implementation of TMI. These

findings validate the importance of this study. For example, Participant 9 said, “Many young people fail to engage in TMI due to financial constraints, as most of them are students.” In support of this view, Participant 7 maintained, the conference has not effectively prepared its young people to fully embrace TMI.

Lack of witnessing. The subtheme intended to investigate if young people are witnessing because it is a very important avenue for involvement. The participants further revealed that at Nyegezi SDA Church has more to be done to engage the youth in witnessing. These findings concur with demographic findings. For example, Participant 13 said, “The youth participate in witnessing despite there being public evangelism or not.” In connection to that, Participant 19 contended. “At Nyegezi SDA Church witnessing is mostly left to old women, adult males and young people are not very active.”

2.A Mission Perception

As noted in Table 16 above, four subthemes fall under this section Indicates that all participants perceived the Nyegezi SDA Church to be involved in the mission. This is evident in satellite evangelism, music ministry, TMI, and community service. These findings are in concurrence with the quantitative findings above. Moreover, they will be presented in the order of appearance.

Satellite Evangelism. The subtheme intended to discover the extent of involvement in satellite evangelism. This subtheme was prominent of all subthemes under the main them of Mission. It indicates the members have witnessed more impact in satellite evangelism than in other areas. On this subtheme, Participant 6 said, “Satellite meetings and voice of prophecy classes have positively enhanced TMI in the church.” Another Participant added, “Satellite meetings have registered strong

participation and has brought unity in the church (Participant 1). While responding to the same question, Participant 16 argued, “The church has been active in all satellite evangelisms.”

TMI. The subtheme aimed at exploring the status of TMI when viewed as a mission component. The Nyegezi SDA Church perceives itself as mission-oriented as it implements TMI strategies. For example, Participant 20, argued, “TMI in different plans concerning the church growth is well done.” Another participant said, “The church has been able to conduct fellowship-in members’ homes (when necessary) as a way of raising TMI awareness.” On a similar note, another one said summarily, “My church is mission-oriented towards TMI.” (Participant, 8).

Music ministry. The subtheme of Music Ministry emerged unexpectedly as few participants indicated it is evidential as part of church mission. For example, Participant 21 maintained, the church has been able to offer powerful music ministry during burial services. In support of this view, Participant 10 said, “The music ministry through the church choir has been effective.”

Community service. The subtheme of community service was important as it explored the state of participation in this matter. The participants indicated that community services are part of the mission however very participants showed this. This is in concurrence with the quantitative findings. Hence this aspect will be given more emphasis in the implementation phase of this study. For instance, Participant 14 maintained, Community services offered by the church has brought community awareness.” Another participant supported by saying, “The local church has created community awareness through its community service” (Participant 12).

2.B Mission Challenges

This was a theme from the second research question which yielded four subthemes. It was evident that, regardless of the above findings that indicate the church is involved in several mission activities, however, there are challenges particularly in the area of community services, training, TMI, and entrepreneurship. These subthemes will be discussed in the order of appearance.

Community service. The subtheme emerged to explain how community service is posing mission challenges. This subtheme emerged to be more prominent in comparison to other subthemes in this section. This implies that the members who perceive mission challenges need to pay more attention to community services. In the next chapters, the study will pay more attention to this area. On this subtheme, Participant 23 voiced concerns by saying, “Visitations in hospitals, prisons, and to the needy still needs to be improved by having more training to equip the members.” Another participant added, “House to house evangelism, and attending the needy people in the church still needs improvement. Finally, Participant 18 supported by saying, the church has an inactive methodology to meet the physical needs of its members.”

Training. This subtheme emerged as a form of mission challenges. The findings indicated that to be successful in training, the members need more training. In response to this finding, the study has invested in training seminars in the forthcoming chapters. The participants said, “The church should offer intentional evangelistic training to its members (Participant 2). Another participant concurred; the church rarely gives training concerning various evangelistic tactics (Participant 17). Finally, Participant 23 said, “Visitations in hospitals, prisons, and to the needy still needs to be improved by having more training to equip the members.”

TMI. TMI as a subtheme in this section was being evaluated as a mission challenge. This subtheme indicates that although in the previous section TMI is seen to exist, it remains a challenge. Hence this finding validates the importance of this study. The following quotes are evident of this finding

“House to house evangelism is not effectively done to boost TMI among the church members.” (Participant 16)

“The nurturing and retention program is not very effective in line with TMI.”
(Participant 12)

“The level of efficiency in preparing the young people for TMI in the youth classes is still poor.” (Participant 10).

Entrepreneurship. This was one of the unexpected findings. As only one participant indicated that mission needs to include entrepreneurship, nevertheless, the aspect remains important. This participant said Entrepreneurship is absent in the church, although ATAPE is present.” (Participant 5).

3.A TMI Perception

As noted in Table 16 above, only two subthemes fall under this section. These are effectiveness and ineffectiveness. The overall finding indicates that the polarity of results. This means almost half of the participants agreed that TMI is effective and the other half TMI is not effective. In comparison to quantitative findings, almost 50% of the participants said they strongly agreed, and the other half agreed on the same item.

Effectiveness. This theme was intended to explore if TMI at Nyegezi SDA Church was effective. Almost half of the participants indicated that TMI is effective as more financial resources are spent, people are being baptized and more radical changes are seen. In response to these findings, there will be seminars to ensure more

equipping is done to maintain the condition of effectiveness. The following quotes explain clearly the above findings:

“TMI is doing well, nevertheless, it requires individual sacrifice to fully provide resources.” (Participant 5)

“TMI has brought about radical changes in evangelism. Many people have been baptized and many more engage in mission.” (Participant 11)

“High financial expenditures are accompanying the operations of TMI.” (Participant 15).

Ineffectiveness. The subtheme was intended to evaluate if TMI is functioning poorly. The findings show almost half of the participants indicated that TMI is ineffective due to lack of training, lack of role models, lack of prioritization. In response to these findings, there will be seminars and prioritization in community services. The quotes below validate these findings:

“TMI has not succeeded because there is no training done to equip the members about TMI.” (Participant 25)

“TMI is a good initiative because every member gains the privilege to actively engage in the church activities however, I still believe it is ineffective so far.” (Participant 16)

“The TMI plan is still ineffective as most church leaders are not exemplary in its operation.” (Participant 10)

“The TMI strategy is still weak. It needs to be prioritization.” (Participant 9).

3.B TMI Improvement

As noted in Table 16 above, are four subthemes fall under this section. These are planning, community service, youth involvement, and training. The findings revealed that all participants indicated that there is a need for TMI improvement

particularly in planning, community service, youth involvement, and training. All of these subthemes are discussed in the order of appearance.

Planning. This subtheme emerged to ascertain the importance of planning in enhancing TMI implementation. The participants indicated that planning is a crucial part of TMI implementation. Some of the aspects that need planning include fundraising strategy, small group formation, and community needs assessment. The quotes below are evidence of this finding:

“There should be a progressive and planned TMI fundraising strategy to avoid unnecessary pressures on the members.” (Participant 18)

“The church leaders should establish small mission groups of about 8 people which will enhance TMI spirit to each member.” (Participant 14)

“The church leadership needs to assess and identify the weak points in mission and come up with practical ways to address the TMI hindrances.” (Participant 3)

Community service. This subtheme is meant to explore how community service could be improved. The finding showed that the participants indicated that community service could not be left. In response to this finding, the next chapter which deals with implementation has paid crucial emphasis on community service. The quotes below indicate that community service is important:

“A thorough inventory should be conducted to identify the community members’ need before visiting them.” (Participant 17)

“General motivation and influence from the top church leaders should serve to encourage members to embrace TMI in reaching out to the community.” (Participant 19)

“Home visitations to both Adventists and non-Adventists should be enhanced, as well as meeting the physical needs of the community.” (Participant 22)

Youth Involvement. The subtheme aimed at suggesting how youth involvement could enhance TMI implementation. The participants indicated that if Nyegezi SDA Church is to witness a greater impetus in TMI, more youths need to be on board. The quotes below validate this finding:

“The church leaders should establish small mission groups which will enhance TMI spirit to each member particularly the young people due to their strength and vigor.”

(Participant 8)

“The youth should be incorporated in the TMI plan; it should not be biased to a certain group only especially old folks.” (Participant 9)

“The church needs to give more room for the young people to actively engage in diverse church services.” (Participant 4)

Training. The subtheme intended to find ways to improve the training of church members at Nyegezi SDA Church. The participants further concurred there a need for regular training across all groups on the importance of TMI. In response to these findings, the implantation stage of the study has offered training on the importance of TMI. The quotes below are evidential:

“Intentional training and education should be given to equipping the members about TMI.” (Participant 7)

“Every church member should be reminded and encouraged to engage faithfully in TMI through regular training.” (Participant 16)

“Training concerning TMI should be offered to both the church members and the leaders.” (Participant 21)

Summary

The chapter was divided into two main sections. The first section was dealing with a literature review surrounding the concept of Total Member Involvement. The literature survey was both non-academic and academic. The vast coverage of the literature was on non-academic because this is a subject that is least covered in academic circles hence a further justification for the study. Based on this section the concept of TMI began to take hold in the mid-70s at conference levels in UK and the USA, but in 2015 it had already gained ‘traction,’ to be accepted as a General Conference world mission initiative. From that time more literature began to appear in church newsletters documenting the success of TMI. However, the most phenomenal academic work was commissioned by the General Conference itself in 2017 to evaluate the success of TMI. This work influenced this study in adopting some of its objectives and formation of a data collection instrument.¹⁷

The second section of the chapter dealt with the analysis of fieldwork data collected at Nyegezi SDA Church. The demographic data indicated a small number of church members join the church through witnessing as compared to biological growth; almost half of the respondents do not even remember when they read Ellen G. White books; more than half of participants do personal devotions, but that does not translate into witnessing; other findings include that the respondents strongly agreed that the youth are not fully involved in church mission; that respondents further strongly concurred that they are not fully aware of church mission and lastly they were not fully aware of TMI. These findings have led to the discussion on the importance of TMI as derived from the bible. It noteworthy to discover there was a harmony of findings between open-ended items and closed-

¹⁷ Bailey, et al., “Global Church Member Survey,” 102-104.

ended items, this implies the findings are meaningful. This is discussed in the next chapter.

CHAPTER 3

BIBLICAL-EXEGETICAL EXPOSITION OF TOTAL MEMBER INVOLVEMENT

Introduction

The chapter presents six biblical and one non-biblical character on how they lived Total-Member Involvement. And for each of these characters, there is a theme that resonates with Total Member Involvement. The characters include Moses on family and possessions (Exod 10:7-10, 21-24), Jethro on Delegation (Exod 18:18-24), Nehemiah on Opposition (Neh 4: 1-6); Jesus on Feedback (Mark 6:30-31); Apostles on Holy Spirit Outpouring (Acts 2:1-3) and Paul on Unity (1 Cor 1:10). The non-biblical character featured is Ellen G. White through an online search in the Ellen G. White Estate portal.

Moses on Family and Possessions in the Context of TMI (Exodus 10:7-10, 21-24)

The book of Exodus is all about deliverance (Exodus 10:7-11). This text falls in the periscope of the 10 plagues which fell in the country of Egypt as explained in the book of Exodus beginning from chapter 10 to 11. At this point at least 7 plagues had already devastated the land of Egypt because Pharaoh had refused to let Israel go. The first plague was turning water into blood (Exod 7:14-24); the second one appearance of Frogs (Exod 7:25-8:15); the third one was the appearance of Lice or gnats (Exod 8:16-19); the fourth was the appearance of flies (Exod 8:20-32); the fifth one was Pestilence of livestock (Exod 9:1-7); the six one was on Boils (Exod 9:8-12);

the seventh one was Thunderstorm of hail and fire (Exod 9:13-35). Many scholars have correlated the appearance of plagues was intended to hit directly in the Egyptian mythical faith and their gods.¹

So in v.7, it appears Pharaoh's officials are tired of their King's adamant heart for refusing to let the Israelites go.² In an attempt to please the officials, at least temporarily, Moses and Aaron were recalled to appear before Pharaoh to answer a critical question in V8; "But tell me who will be going?" It is here the grain of the section is captured in Moses' response; Moses answered in V9, "We will go with our young and our old, with our sons and our daughters, and with our flocks and herds, because we are to celebrate a festival to the Lord."

It must be noted from Exodus chapter 7, Pharaoh did not at all want to release anybody to leave. But in Exodus chapter 10:10 after pressure from his officials, he is willing to let only the men leave and keep children, women, and flocks as a bond to ensure they will come back.³ So for Moses and Aaron, to worship God is inclusive of the entire family and entire family possessions all to be fully involved in the exodus. To choose to let the Israelites go would mean shattering of economic and religio-politico life of Egypt. In burning disfavor, they were banished from the presence of Pharaoh again.

The original meaning of the narrative shows the great controversy at play. It is Jehovah against Satan in the life of Pharaoh. The same could be true today that people are asked to leave and be heaven-bound. But people do not want that, all they want is

¹ Raymond B. Dillard et al., *An Introduction to the Old Testament* (Grand Rapids, MI: Zondervan, 1995), 305.

² Georg Fohrer, *Introduction to the Old Testament* (Nashville, TN: Abingdon, 1968), 155.

³ Roland Kenneth Harrison, *Introduction to the Old Testament* (Grand Rapids, MI: William B. Eerdmans, 1969), 86-89.

to give tithe and offerings only for service. Even with this, it is only 10% who gives consistently.⁴ The church members ought to give their bodies and all for service as noted by Apostle Paul; to offer your bodies as a living sacrifice, holy and pleasing to God--this is your true and proper worship (Rom 12:1). The same idea was echoed by Joshua many centuries earlier, when he said, “As for Me and My Household, We Will Serve the Lord (Josh 24:15).

Therefore in TMI, it is emphasized every member is to be involved in soul-winning. This involves their families and all their possessions which will come in form of tithe and offerings. As shown in the previous chapter, Nyegezi SDA Church is excelling in tithe and offerings but is struggling in witnessing. It necessary therefore to overcome this spiritual condition by holding an unwavering stand like that of Moses and Aaron that and go for soul-winning with entire families and ‘monetary flocks,’ as well. In short, no hoof shall be left behind. Therefore for TMI to be successful heads of families must involve their families and their wealth fully for the work of the ministry.

Jethro and TMI

After the last plague which involved the death of every firstborn of human and animal (Exod 11:1–12:36), Pharaoh let go of Israel families and their entire possessions en-route to worship God in the wilderness. After journeying in the wilderness, the leadership structure was not well established. So everything was done by Moses from settling petty disputes to providing guidelines to major administrative tasks. In this scenario, then Jethro comes into the picture. The story Jethro is among the well-known in leadership circles both in Christian settings and even in the non-

⁴ Zephania Mugasa, Church Elder, Nyegezi SDA Church, interview by the author, Mwanza, 12 November 2020.

Christian setting. Jethro stands out clearly as one of the early thinkers in leadership to hint at the importance of delegation.⁵

The story of Jethro is captured in Exodus 18:18-24. The lessons from this narrative include when you are a leader, you need to recognize your limitation. Moses recognized his limitation and he went out to seek assistance from another person who was experienced. The other lesson is that Jethro gave classic advice on the importance of delegating duties.⁶ He said, “But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, the fifties, and tens.” The other important lesson is that Moses listened and obeyed everything that was told by his father-in-law.

In the context of TMI, church members ought to know that the work of soul-winning does not only belong to the district pastor or a group of elders. It is the work of every department working together as a well-lubricated machine to achieve one end—winning souls for Christ.

Nehemiah and TMI

Nehemiah was neither a prophet nor a king. He was a governor in Judah representing a Persian King. Nehemiah was also God’s chosen leader at the time of rebuilding the demolished wall of Jerusalem which lay in ruins since the days of Nebuchadnezzar. It was during the second temple period in the 20th year of Artaxerxes I (445 or 444 BC).⁷ The main issue under discussion is to see how Nehemiah and Jewish exiles endured opposition from Sanballat, and Tobiah among

⁵ Harrison, 234.

⁶ Dillard et al., 215.

⁷ Ibid, 154.

other foes (Nehemiah 4:1-6). The text is evident that Sanballat and Tobiah with their associates were preventing the work of rebuilding the wall. In unity, they used the strategy of ridicule to discourage Nehemiah and all the returning Jews. In response, Nehemiah turned to God and asked for divine intervention. This how leaders should react in times of opposition and ridicule. Moreover, these texts show Nehemiah uses the pronoun ‘we,’ or other forms of plural nouns several times. This implies that Nehemiah was rebuilding the wall with the people; he was enduring ridicule while building with the people; he was praying to God for the people and finally, Nehemiah says, “So we rebuilt the wall till all of it reached half its height, for the people worked with all their heart.” (Neh 4:6).

Therefore Nehemiah provides to us an example that is applicable in the context of TMI. It is a work that belongs to us all. It is a duty that belongs to us all. It is not the work of the district pastor alone or church elders it belongs to the entire church. If the church faces opposition from different entities whether religious or secular through any form of strategy—it is necessary to remain all united like Nehemiah and the returning Jewish exiles.

Jesus and TMI

When it comes to Total Member Involvement, Jesus who is God incarnate is the role model par excellence. It is Jesus who is that Word, communicated to Moses in his contention with Pharaoh. It is Jesus, who is that Word, communicated to Jethro when he was giving delegation advice to Moses. It is Jesus-the Word that was communicated to Nehemiah to encourage the returning Jews to continue building the broken wall amid utter opposition from Sanballat, Tobiah, and the Arabs. Now in this scenario, Jesus is communicating to his disciples the importance of report as they

were embarking on a missionary journey where they all went. The text below has been quoted:

The apostles gathered around Jesus and reported to him all they had done and taught. Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, “Come with me by yourselves to a quiet place and get some rest.” (Mark 6:30-31, NIV).

About Markan chronology, Jesus had just healed the demoniac in the country of Gerasenes (Mark 5:1-20); he had healed the woman with the issue of blood (Mark 5:21-34) and resurrected Jairus daughter (Mark 5:35-43). All of these events were done in the presence of disciples. Then in Mark 6:7, he sends all the disciples for a field practicum two by two! This was intentional. It was meant that they may be supporting each other; encouraging each other. That is also the essence of TMI. The work of disciples was attended by many miracles of healing the sick as well as casting demons. Amid these victories, they were tired and also disappointed by the execution of John the Baptist (Mark 6:14-29).

At this point, they came and gathered around Jesus. They reported to him all that they had done and taught. These words simply mean feedback for practical and theoretical activities. It is very important to give feedback when there witnessing activities in hospitals, prisons, public evangelism among other TMI initiatives. Feedback and documentation are important for future revisiting and reflection. This is what enhances future practice. As noted earlier in chapter one, this is still a challenge at Nyegezi SDA Church. There could be many activities done, but very little has been documented and reported for the last 10 years.

It therefore necessary for Nyegezi SDA Church and other churches to emulate the disciples who reported everything they had done and taught. Jesus said, “Come with me by yourselves to a quiet place and get some rest” (Mark 6:31). This caption

means that Jesus is interested to see all who are interest in soul winning need a time and a place to rest awhile. They need time re-invigorate again. This essentially has been planned by the worldwide church to have camp meetings. But this does not limit a local church to have a retreat at the end of the year or after a big evangelistic event. This will provide ample time for nurture, healing, and empowerment for future TMI endeavors.

Holy Spirit Outpouring and TMI

After Jesus had ascended to heaven, there one key promise he gave. That is the outpouring of the Holy Spirit. These were his last parting words, “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and all Judea and Samaria, and to the end of the earth” (Acts 1:8). So the disciples waited for this promise by faith, being together and at one place as noted in the verses below:

When the day of Pentecost arrived, they were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested[a] on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance (Acts 2:1-4, NIV).

For the early church to be effective in ministry, they were to be in one place both physically and spiritually. As it is noted that they put all things together and removed their differences and waited for ten days till the day of Pentecost came. This was a day of refreshing from heaven. They all received the gift of the Holy Spirit and began preaching in foreign languages. This was a ‘tuition,’ which would take three years of intensive training, but it took only a fraction of a second to learn a foreign language. The Seventh-day Adventist Church needs more outpouring of the Holy Spirit if we ever actualize the entire initiative of TMI.

This is the true condition of many Seventh-day Adventist Churches. We have so many plans—TMI included. But they are ‘dry.’ They lack the ‘freshness,’ of the Holy Spirit. That is the reason that witnessing not only at Nyegezi SDA Church but globally remains to be a challenge. The members need to be together and at one place, both physically and spiritually, and search inside their souls for the greater outpouring of the Holy Spirit. Until then all programs and all future initiatives alongside their captivating nomenclature will not move the church from where it is to heaven.

Regarding the need of the Holy Spirit, Ellen G. White emphatically said:

All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power... The Holy Spirit puts forth its highest energies to work in heart and mind. And in their human weakness, they are enabled to do the deeds of Omnipotence.⁸

The words above begin by saying, ‘All,’ so everybody before is ushered into TMI needs to consecrate oneself to receive the presence of the Holy Spirit. He will grant spiritual gifts and talents for the work of the ministry.

Paul on Unity and TMI

The apostle Paul is arguably one of the most effective missionaries both in the New Testament era and even transcending to our postmodern era. The apostle spoke on many themes such as the resurrection of Jesus (1 Thess 4:13-17), marriage (Eph 5:32), gifts of the Spirit (1 Cor 12:8–10), end-time events (1 Cor 12:4–11), but he also spoke emphatically about the need for church unity. This study will pay more attention to church Unity as seen in the selected verses in the epistle to Corinthians as quoted below:

Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that

⁸ Ellen .G. White, *The Desire of Ages* (Baltimore: MD, Ellen G. White Estate, 2017), 827.

you be perfectly joined together in the same mind and the same judgment." (1 Cor 1:10, NIV).

The Corinthian church was arguably troubled.⁹ Internal evidence shows, ‘there were quarrels among members’ (1 Cor 1:11). Furthermore, there was evidence of sexual immorality (Chapters 5-11), misuse of spiritual gifts among others. Paul saw such happenings were not only undermining the unity of the church, but also the mission. He, therefore, came with passionate and strong advice that the members need to be in unity. It appears in the letter some members were aligning themselves to Paul, others to Peter, and while others to Apollos. Little did the members know all of these ministers were under one Great Shepherd—Jesus Christ. So the members were being urged to speak one thing and that is the love of Jesus Christ. Paul urged the Corinthians further to have one mind. This is doubtlessly the mind of Christ which is recorded in the book of Philippians as quoted below:

Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross (Phil 2:5-8, NIV).

Paul noted that without the mind of Christ which has humility at its core.

Which values others as oneself—then unity would be impossible to achieve. Similarly, the good interests of TMI will not reach maximum actualization if members are speaking different languages in terms of church leaders; different languages in terms of social status; different languages in terms of rebuking sexual immorality, and so on. The church at Nyegezi and elsewhere needs to be in unity before we can witness great harvests as a result of TMI.

⁹ Gerald F. Hawthorne et al., *Dictionary of Paul and His Letters: A Compendium of Contemporary Biblical Scholarship* (Downers Grove, MD: Intervarsity, 1993), 193.

Ellen G. White and TMI

Since Ellen White is the most published author in the Seventh-Day Adventist Church, the researcher had to opt for an online word search on the official website. The online search was done in Ellen. G. White Estate's website has all works including books, compiled works, unpublished letters, and virtually everything about her works. A search was done using two keywords, 'total involvement.' The search revealed eight hits, but only three were found to be more relevant. Therefore the three quotes are hereby presented:

Seek total member involvement—those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past, this has not been done. Plans have not been laid and fully carried out whereby the talents of all might be employed in active service.¹⁰

The author above is seeking to encourage Christian leaders on seeing total member involvement as a principle that will guide their work in the Lord's vineyard. It is further encouraging that the worldwide church has seen the advice as authentic to an extent of launching the Total Member Involvement as a global church initiative. Furthermore, E. G. White had this to say in the book called *Daughters of God*. She emphatically advised women that:

¹⁰ Ellen G. White, *Daughters of God* (Baltimore, MD: Ellen G. White Estate, 2017), 56.

Those who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands... It is a call for the involvement of the laity in the church to become active and to share the burdens of the minister.¹¹

About the quote above, it appears the author observed that women were not fully involved in the work due to persistent cultural issues which exclude people into labor based on gender. Based on her views both men and women ought to share the burdens of the minister. They all need to minister to the sick, attend to the needs of the poor, and above all preach the everlasting gospel to prepare many for the second coming of Christ. Finally E. G. White had this to say on Total Member Involvement from the book of Gospel Workers. The author said:

God has different ways of working and he has different work-persons for who he entrusts varied gifts. One worker may be a ready speaker; another ready writer; another may have a gift of sincere, earnest, and fervent prayer; another may have special power to explain the Word of God with clearness; another the gift of singing; ...the diversity of gifts leads to a diversity of operations, but it is the same God who works through all in all.¹²

The quote above is biblical and resonates closely with the words of Paul; “there are different kinds of gifts but the same Spirit distributes to them” (1 Cor 12:4). The author underscores that every member has gifts and they need to be in use. No one’s gifts are greater than the other. All need to be put into the ministry. It is like an orchestra. It is made of many musical instruments, played by many skilled musicians under one conductor to provide one beautiful rhythm of the music. In this case, Jesus is the conductor. The many skilled musicians are all church members and the equipment are gifts of the Spirit according to members.

¹¹ Ibid, 56.

¹² Ibid, 57.

Therefore, based on the online search Ellen G. White Estate, it is concluded that the author was and remains supportive of Total Member Involvement. These ideas have been not just her invention, but have been derived from the bible as noted above.

Summary

The chapter was based on a biblical-exegetical exposition of the concept of Total Member Involvement. The approach for exposition has used a narrative approach where a text is dissected from its larger periscope and explained in consideration of the original context. Then later the idea is applied to Total Member Involvement. The chapter began to present Moses in contention with Pharaoh, it was evident Moses wanted the entire families and their possession to begin exodus not just a part; Jethro implemented TMI by advising Moses to involve all able and spirit-filled individuals into leadership; Nehemiah implemented TMI by encouraging all returning Jewish exiles to continue trusting in God while building the broken wall amid opposition; Jesus who is the founder of TMI called his disciples for a retreat to hear feedback of the missionary work done; The apostles fulfilled TMI by removing their differences and receiving the Holy Spirit; Paul the Apostle fulfilled TMI by encouraging church unity and finally Ellen G. White emphasized on TMI by ensuring both men and women need to be fully involved in the work of the ministry. This chapter has been used to provide seminar materials to the Nyegezi SDA Church. It is also a preparatory forthcoming program development chapter.

CHAPTER 4
PROGRAM DEVELOPMENT, IMPLEMENTATION
AND EVALUATION

Introduction

The chapter presents the preparation leading to program development. Thereafter a section on the implementation of the designed program will be executed. Finally, a critical assessment will be done after the employment of a post-test survey to the same participants used in the previous chapters.

Program Development

The program development involved getting letters from institutions involved in the study. The first letter to be obtained was from Nyegezi SDA Church, after a convened church board, the letter was written on August 8, 2020, to allow the researcher to collect data and do intervention seminars and activities in line with the Total Member Involvement Initiative.¹ Then the second letter was obtained from South Nyanza Conference, Mwanza validating that the researcher was allowed to collect data as voted by the Nyegezi SDA Church board. The letter was dated September 1, 2020.² These two letters were complemented by a letter from the Adventist University of Africa which was approximately two months later.³

¹ Appendix A: Letters

² Ibid.

³ Ibid.

It was planned that in the space of four months (September 1, 2020, to December 31, 2020) be a time for program implementation and evaluation. Also, program development was essentially in progress for the last two years (2018-2019). In this period the first introduction chapter was done.

The chapter introduced the significance of conducting the study as well as highlighting the research methodology borne by the study. The second chapter entitled description of the local issue was also part of program development. The chapter focused on a literature review that identified the gap that there are inadequate scholarly works on Total Member Involvement. Moreover, the same chapter tested the problem found in the literature to Nyegezi SDA Church Members, it was found out the church had the problem. It was noteworthy that the members were exemplary in the entire Northern Tanzania Union Conference in Tithe giving as well as offerings. Nevertheless, they were not fully involved in other areas which needed their physical presence in reaching out to the needy. The program development was completed by finalizing the chapter on the Theological In-depth Study of the issue. The researcher used a narrative exposition of the bible verses which had complete units of stories that carried the theme of Total Member Involvement. Since the study was dealing with participants who are not specialized in Hebrew and Greek, it was necessary to use this bible-reading strategy. The implementation phase employed most of the content from this chapter with little adjustments without deviating from the undergirding rationale for Total Member Involvement.

Program Design

This part presents the program design which is specific and time-bound. It sets forth the blueprint to address the problem of inadequate total member Involvement at

Nyegezi SDA Church. This program was planned to begin in early September 2020 and reach an end in December 2020. Other arrangements leading to the plan began as early as June 2020.

Table 17. Bible Study Schedule

The issue on Target, September 2020			
Bible Study On Total Member Involvement			
Goal 1: To Train the Church on Total Member Involvement at Nyegezi SDA Church			
S/N	Date	Activity	Facilitator
1	September 5, 2020	Bible Study on Exodus 10:8-11	Researcher
2	September 12, 2020	Bible Study on Exodus 18:13-27	Researcher
3	September 19, 2020	Bible Study on Matthew 25:31-40	Researcher
4	September 26, 2020	Bible Study on 1 Corinthians 12:4-20	Researcher

Table 16 above represents a plan for providing seminars to church members to motivate them to see the importance of Total Member Involvement. There is a total number of four seminars and all of them were planned to take place on Sabbath afternoons. This was done on purpose in order not to interfere with regular Sabbath worship. It was also planned so that to make the church members be available in the afternoons and discourage them from attending non-religious activities. As it is clear most of the content planned to be used was derived from the Theological Foundation Chapter. This was done on purpose to ensure the continuity of the study.

Table 18. Spiritual Gift Inventory Schedule

The issue on Target, October 2020			
Determining Spiritual Gifts			
Goal 2: To Ascertain Spiritual Gifts among Members for Use in Total Member Involvement			
S/N	Date	Activity	Facilitator
1	October 3, 2020	Determining Spiritual Gifts	Researcher

About Table 17 above, it was planned that October 3, 2020, be a day where church members would fill the Spiritual Gift Inventory. This tool was downloaded from the internet and was verified by the supervisor to ascertain if its content marched

with Adventist Theology. The tool had a total of 64 items and all of them were having a scale to give respondents the right measure to assess themselves. The scale had the following words to choose from: Strongly Agree; Somewhat Agree; Undecided; Disagree; Somewhat; and Strongly Disagree.

So after answering all the sixty four items, the respondents would be asked to compute the results. So the highest scores would essentially be explaining that the gift is a reality to the participant. There were a total number of 16 gifts which are leadership, administration, communication, craftsmanship, exhortation, giving, faith, healing, hospitality, mercy and care-giving, musician, missionary, prophet, serving, teacher, and wisdom. It must be also clear the tool was not imagined to be exhaustive. To not make the respondents have predetermined responses, each spiritual gift was having four items which were randomly spread across the 64 items. It was also planned not to give the key for computation until they have filled the spiritual gift inventory.

Table 19. Community Service Schedule

An issue on Target, October-November 2020			
Community Service			
Goal 3: To Engage Members in Total Member Involvement			
S/N	Date	Activity	Facilitator
1	October 10, 2020	Visit to Hospital	Researcher
2	October 17, 2020	Visit to Street Children	Researcher
3	October 24, 2020	Visit to Widows	Researcher
4	October 31, 2020	Visit to Hospital	Researcher
5	November 7, 2020	Visit to Prisons	Researcher
6	November 14, 2020	Visit to the Poor	Researcher
7	November 21, 2020	Visit to People with Special Needs	Researcher
8	November 28, 2020	Visit to Orphan	Researcher

About Table 18 above, the researcher planned that immediately after determining church members' spiritual gifts; they would be encouraged to reach out to the needy. This schedule essentially reflects the parable about the sheep and goats

(Matt 25:31-40). So the church members would be encouraged to visit the sick, those in prison, those in need of food and other necessities, the orphans, and more. The members would be told to follow the timetable but were further advised to move on regardless of the timetable since opportunities sometimes only appear once. Nevertheless, the timetable was important since it itemized all-important and needy groups to be visited either small groups or by individual members.

Table 20. Post-Test Evaluation Schedule

The issue on Target, December 2020			
Goal 4: To Conduct, Post-Test to Ascertain the Level of Progress of Total Member Involvement			
S/N	Date	Activity	Facilitator
1	December 31, 2020	Conducting a Post-Test Survey	Researcher

According to Table 19, it was planned Post-Test evaluation be done by December 31, 2020. At this time, it was anticipated that the seminars would have been carried successfully; the spiritual gift inventory would have been administered and computed; the members would have been motivated to be engaged in Total Member Involvement according to Matthew 25:31-40.

Implementation

Goal 1

To Train the Church on Total Member Involvement at Nyegezi SDA Church. The implementation of this goal was highly successful. As indicated earlier, four seminars were carried out. The report of the discussion and resolution by church members is presented in the preceding sections.

Seminar # 1: The Role of Inclusion in TMI

Date: September 5, 2020

Key Text: Exodus 10:8-11

Main Characters

- Moses
- Aaron
- Pharaoh
- Pharaoh's servants
- Flocks and herds
- All Israelites

Context/Message

- Serving God (mission)
- Taking all possession in a mission
- Every Israelite is to be saved despite Satan's desire to have them not saved (God wanted all Israelites to go and serve Him)
- Great Controversy between God and Satan led to God striving to save his people
- Satan is not pleased to see a man going for a mission, he works to block the desire to go for a mission
- The risk that befalls those who are not willing to go for a mission
- The Church (all members) is called to go on a mission with all their possession to make disciples.

The verses relevancy to TMI

- The mission is everyone's call regardless of age, with their possessions.
- The enemy sets traps and temptations to prevent the mission.

Of two characters (Moses and Pharaoh) who reflects our Church Nyegezi SDA?

- We are like Pharaoh because of our selfishness, fearing the shaking of our economy.
- We are like Moses because we encourage all to participate in the mission.
- We are like Pharaoh because, in reality, only a few participate in the mission
- We are like pharaoh because we discriminate ourselves into groups
- We are like Pharaoh because we backslide when the call is made

Seminar #2: The Role of Total Member Involvement

Date: September 12, 2020

Key Text: Exodus 18:13-27

Main Characters

- God
- Jethro (Moses' father in Law).
- Moses
- Israelites
- Rulers (Rulers of Thousands, Hundreds, Fifties Na Tens).

Context/Message

- Putting God first in doing His work
- The leader must lead the way and lead those subordinate to him
- The leader is required to delegate some of his duties to others to bring efficiency to God's work
- The leader is required to be humble and ready to accept advice
- The leader is required to identify and acknowledge the talent of his subjects (Moses could not appoint proper persons to help him if he didn't know them well)

- People with a special qualification are required in leadership
- When a leader faces difficulty in leadership is required to involve others in trying to solve them (especial leaders of high ranks)

The verses relevant to TMI

- Every member of the church has to be involved in the mission to the extent of his ability
- The appointed rulers accepted the appointment and ready to serve
- Every member of the church is required to faithfully stand on his time.

Reflection of our Church Nyegezi SDA to the verses

Success

- All members are involved in the mission at their level.
- Members are involved in dispute settlement (eg. Church business meetings).
- The church works through the different departments and thus there is a division of responsibilities.
- The church through the program of Alama involves all members who participate fully

Challenges

- Members' response to this involvement is too low.
- Nyegezi is short of Holy Spirit because we don't care when our leader tries to involve us in the mission.
- Some members are reluctant to accept responsibilities.

Seminar #3: The Role of Community Service in Total Member Involvement

Date: September 19, 2020

Key Text: Matthew 25:31-40

Main Characters

- Son of Man (Jesus)
- Angels
- All Nations
- Throne of Glory
- Sheep
- Goats
- Saints
- Shepherd
- King
- God

Context/Message

- Loving and caring for others, because when we do good deeds to others we do it to Jesus.
- The judgment is near (Son of Man is Coming again).
- Being ready for the second advent of Christ will separate people into two groups.
- There is a reward (eternal life) to those who depend on God.
- The records of our deeds are being kept and those deeds shall separate us, what we do today determines what side we shall be in the judgment day.
- The second coming of Jesus is real.

The relevancy of the verses to TMI

- Every member is responsible to participate in the mission.
- Every member must participate in rendering services to the needy.

- Service to the needy is a responsibility of all who serve God.
- Reaching the needy is the sole mission we are called for in this world.
- Using our talents to reach people's needs.

Of the two groups (Sheep and Goats) where our church Nyegezi SDA falls

- The church is on the Sheep side because it has reached the sick, prisoners and other people in need in the society, though we are not accounted righteous through our deeds.
- The Church is on the Sheep side because it reaches people's needs during the mission
- The Church is on the sheep side because it tries to what Jesus directed

Seminar #4: The Role of Unity in Total Member Involvement

Date: September 26, 2021

Key Text: 1 Corinthians 12:4-20

Main Characters

- The Holy Spirit
- The LORD
- God
- All Mankind
- Jews
- Gentiles
- Slaves
- Christ

Context/Message

- Everyone is given a gift as the Holy Spirit pleases

- We are to use the gifts as received from God
- We are all called to serve
- We depend on each other in the mission just as the body is one but different parts.
- Every member in the church must perform in the church as the Holy Spirit leads one.
- We need to work in cooperation.
- We can do all in He who gives us strength.
- Not to be selfish with the gifts we have.

The relevancy of the verses to TMI

- If everyone uses effectively his gift the Gospel shall be preached
- Everyone should work according to his gift he receives from the Holy Spirit
- Unity is strength, separation is weakness
- Everyone should participate in Lord's work following his gift.
- We need to be one for the work and success
- We were all called to serve.

What to be done in the line of the verses

- The church should set down a mechanism to identify each member's gift.
- We need to pray to ask God to revive the gifts in members so that they can use them in the mission
- Everyone should identify his gift and use it in the Lord's work.
- We need to use our gifts right and efficiently.
- Everyone should use his gift given by God
- We need to love one another and cooperate to accomplish God's work.

Goal 2

To Ascertain Spiritual Gifts among Members for Use in Total Member

Involvement

As noted earlier in Table 4.2, it was planned to provide a spiritual gift inventory to make members certain of their spiritual gifts. This activity was done as planned on October 3, 2020. The members who filled the instrument were 200, but 185 returned the filled tool at the end of the exercise. Thereafter, the researcher decided to make a list of five gifts with a high frequency out of 16. These were communication, giving, healing, leadership, and craftsmanship as explained in Table 20 below.

Table 21. Top Five Spiritual Gifts

S/N	Type of Gift	No of Respondents
1.	Communication	96
2.	Giving	81
3.	Healing	73
4.	Leadership	65
5.	Craftsmanship	60

The other 11 spiritual gifts which did not belong to the top five were perceived also as important. One of the very important findings, the members requested the spiritual gift inventories be returned to them. This is an indicator of the success of the study among other aspects.

Goal 3

To Engage Members in Total Member Involvement

About Table 21, it was planned to engage members in community service based on Matthew 25:31-40. The researcher shared the timetable for activities but the

Table 22. Report on Community Service Between November and December 2020

Date	Participants	Group Visited	No of People Visited	Service Given In Amount	Response
3/11/2020	Dorcas	Special Needs	14	50,000/=	2 People Believed & 1 Baptized
11/11/2020	Dorcas	Sick In Hospital	7	120,000/=	Enjoyed the service & encouraged
18/11/2020	Membership	Sick at Home	1	2,000/=	Received the service with thanks
24/11/2020	Dorcas	Special Needs	13	37,000/=	2 People joined the church
29/11/2020	A Family	Poor	6	40,000/=	Very happy & Thankful
30/11/2020	Membership	Widow	1	25,000/=	Very happy
1/12/2020	A Family	Special Needs	12	25,000/=	Received with thanks
2/12/2020	Membership	Poor	4	45,000/=	Very happy & Encouraged
4/12/2020	Membership	Orphans	6	22,000/=	Believed & joined the church
5/12/2020	Membership	Prison	2	1,000/=	Very happy
6/12/2020	Membership	Sick In Hospital	8	4,000/=	Happy & Encouraged
8/11/2020	Membership	Street Children	7	20,500/=	Thankful
9/12/2020	Women	Sick In Hospital	11	21,000/=	Very Encouraged
	Membership	Special Needs	8	70,000/=	Thankful
	Membership	Orphans	7	30,000/=	Very happy
11/12/2020	Membership	Sick In Hospital	1	1,000/=	Very happy
12/12/2020	A Family	Sick In Hospital	4	25,000/=	Very happy
14/12/2020	A Church	Prisons	1600	3,170,750/=	Very Encouraged
Grand Financial Total				3,709,050/-	

members due to unavoidable circumstances did not follow the prescribed timetable. However, they did commendable work for community service worth Tshs. 3,709,050/-. It involved providing meals to Butimba Prison Inmates, visiting the sick, visiting the needy, visiting the homeless among other categories. The work witnessed one person getting baptized and 4 more were reclaimed to church. The chart below summarizes what was done.

Program Evaluation

Goal 4

Post-Test Assessment on TMI

Since this study took an interventional approach, it was necessary to do a post-test survey to measure if there is a success or not. The data collection tool for the post-test assessment had most of the demographic aspects and retained the final research question on empowerment for Total Member Involvement. The data was coded into the SPSS software and through descriptive analysis, the charts have been produced. The discussion will begin with demographic data and finalize the last research question.

Table 23. Frequency of Church Attendance

Scale	Pre-Percentage	Post-Percentage	Remarks
Once in a quarter	1.5	4.6	No Improvement
At once in a month	3.4	2.7	Improved
Every week	50.6	18.5	Improved
More than once a week	44.5	74.2	Improved
Total	100	100.0	

About Table 22, it is evident that over 50% of membership did not attend worship more than once a week. However, in the post-test, it is clear that there is an increment of over 30% in attendance more than once a week. The study maintains that

it is a positive outcome from seminars, spiritual gift inventory as well as community service.

Table 24. Frequency in Personal Devotion

Scale	Pre-Percentage	Post-Percentage	Remarks
At least once in a quarter	3.1	2.1	Slight Improvement
At least once a month	2.7	2.0	Improved
At least once every week	5.7	1.6	Improved
More than once every week	22.1	18.1	Improved
Everyday	66.4	76.2	Improved
Total	100	100	

In accordance to Table 23, indicates in the remarks section to be more of an improvement than a slight improvement. This means that the members' devotion has impressive frequencies as compared to the pre-test session. It is evident in the first three rows the percentages are decreasing, while in the remaining rows, the percentages are increasing. The study maintains that it has been possible to have these results of more personal devotions because the seminars, spiritual gift inventory as well as collective and individual community service had a positive influence.

Table 25. Frequency in Reading the Bible

Trend	Pre-Percentage	Post-Percentage	Remarks
At least once in a quarter	5.8	21.2	Not Improved
At least once a month	5.8	12.6	Not Improved
At least once every week	23.2	30.0	Slight Improvement
More than once every week	39.5	25.4	Slight Improved
Everyday	25.7	10.8	Not Improved
Total	100	100.0	

About Table 24, there is an indication that the habits of reading the bible systematically were not good because approximately 75% do not read the bible daily. So, the research employed seminars on bible study as well as encouraging witnessing.

Regardless of these efforts, the post-test results show little or no improvement. Since the intervention is not expected to end up with the study, more effort shall be done to ensure more people tend to read the bible more systematically as that will help to impact their witnessing endeavors. Moreover, the plans for sustainability will be proposed in the next chapter.

Table 26. Frequency in Reading Bible Study Guide

Scale	Pre- Percentage	Post- Percentage	Remarks
At least once in a quarter	8.9	6.9	Improved
At least once a month	8.1	5.67	Improved
At least once every week	23.5	12.7	Improved
More than once every week	28.7	28.5	No Change
Everyday	30.8	49.2	Improved
Total	100	100.0	

Based on Table 25 above, it is evident that there is overall more improvement of people who read the bible study guide when the pre and post-test results are compared. For example, those who read daily have increased from 30.8% to 49.2%. That rise is approximately showing almost 50% of the members are reading their bible study guides. The study maintains that the change has been possible due to many factors but specifically the Sabbath seminars, filling the spiritual gift inventory as well as engaging in community service.

Table 27. Reading Ellen G. White Books

Scale	Pre- Percentage	Post- Percentage	Remarks
I cannot even remember	35	24.2	Slight Improvement
At least once in a quarter	22.2	12.7	Slight Improvement
At least once every week	7.4	25.4	Improved
More than once every week	18.3	22.7	Slight Improvement
Everyday	17.1	15.0	No Improvement
Total	100	100.0	

Table 26 which portrays the frequency of reading Ellen G. White books, shows that there is a slight improvement. For example, those who were reading at least once every week jumped from 7.4% to 25.4%; and there was another rise from 18.3% to 22.7% for those who read more than once in a week. The study contends this is still a challenging area for church members at Nyegezi SDA Church. The plans for sustainability will be proposed in the next chapter.

Table 28. Frequency in Church Satisfaction

Scale	Pre-Percentage	Post-Percentage	Remarks
Very Dissatisfied	5.4	2.9	Improved
Dissatisfied	6.2	3.1	Improved
Neutral	23.1	11.8	Improved
Satisfied	21.4	36.2	Improved
Very Satisfied	43.9	46.0	Improved
Total	100	100.0	

In accordance to Table 27, it indicates the percentages ranging from very dissatisfied, dissatisfied, and neutral have decreased. While on the area of satisfied to very satisfied were increased. In the overall finding, the members indicated to be satisfied with the church. The study maintains that the seminars on Total Member Involvement have influenced the responses. Moreover, the witnessing exercise to people of various needs has also made the participants love more their church hence being more satisfied.

Table 29. Frequency in Witnessing

Scale	Pre-Percentage	Post-Percentage	Remarks
At least once in a quarter	25.5	6.9	Improved
At least once a month	19.0	17.7	Improved
At least once every week	16.5	19.6	Improved
More than once every week	24.0	39.3	Improved
Everyday	15.0	16.5	Slight Improved
Total	100	100.0	

About Table 28 above, the overall results indicate there significant improvement in witnessing. This evidential due to the volume of work done in prison and other witnessing areas such as hospitals, visiting the needy, the homeless, and orphans. The chart indicates a decline by 20% of those who witness once per quarter; a decline of 2% of those who witness at least once per month. On the contrary, there is an increment of 2% to those who witness at least once every week; and another surge of 15% to those who witness more than once every week. This another success story for this study. As indicated earlier, four people have joined the church and another was baptized.

Table 30. Comparison on Empowerment

Items	Pre-Test Data		Post-Test Data
	N	Median	Median
I can confirm that my church is implementing Total Member Involvement	260	5.0000	5.0000
I can say with disciples (in the Bible), my church is baptized with Holy Spirit like in the Pentecost day	260	4.0000	5.0000
I consider my church truly revived and reformed for mission	260	5.0000	5.0000
I know the Reach the World Strategic Plan 2015-2020	260	4.0000	5.0000
I am leading others in church ministries	260	4.0000	5.0000
I positively respond if I am asked to serve in the church	260	5.0000	5.0000
I am concerned about the success of the church mission	260	5.0000	5.0000
I am actively involved in church service	260	5.0000	5.0000
I attended a public evangelistic meeting in my area in the last six months	260	5.0000	4.4000

According to Table 29, the overall findings have indicated improvement since median scores have been rated more strongly agree than agree. This indicates the seminars given and involvement initiated have helped the church to feel empowered.

CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Introduction

This is the final chapter of the work which was intended to mobilize members using the Total Member Involvement strategy for Mission at Nyegezi SDA Church in Mwanza City. The study was made of four objectives which were: To evaluate the involvement of young people in the TMI initiative; To examine local church to take the initiative in Mission; To assess the perception about the work and the witness of the Church, and finally to implement a program for revitalizing Total Membership Involvement. The next section will deal with a summary which gives highlights from chapter one to chapter four. The conclusion will give a snapshot of what the study was all about. Finally, the recommendation will give statements directed to stakeholders.

Summary

Chapter one introduces the problem that globally literature is scarce on Total Member Involvement. The study argues that the topic has not been taken seriously in academic circles. Furthermore, the study becomes more specific by indicating that at Nyegezi SDA Church, in Mwanza there is a lack of Total Member Involvement because the members tend to assume giving tithe and offerings is sufficient. The study employed questionnaires in gathering data. The sampled population was 274 out of the total population of 950. The sampling technique used was stratified sampling using age cohorts.

Chapter Two carries further the literature review on Total Member

Involvement using a chronological approach from 1975 to 2020. The trend indicates that in all of these years Total Member Involvement has been taken seriously by church leadership but not in academia hence setting forth the need for the study. The second part of the chapter deals with data analysis for the pre-test survey which involved the first three research questions. All demographic data showed a problem to be resolved. The highlights of the results showed; most members joined membership by biological aspect, not public evangelism; that 56% declared not to have been attending church more than once a week; approximately 35% were not doing personal devotion daily; only 25.7% were reading the bible every day; only 30.8% were reading their bible study guides daily; it was more critical to find out that 17.1% read Ellen G. White books daily; it was eye-opening to discover approximately 40% are not satisfied with the church and finally witness had a bad score of 15.8 of those who witness daily.

On the areas of research objectives, the first objective indicated that the youth are not involved in Total Member Involvement; the second objective indicated the church had not been taking the initiative to involve in Total Member Involvement and lastly; the church felt not empowered to engage in Total Member Involvement.

Chapter Three, dealt with biblical exegetical on the aspect of Total Member Involvement. The chapter presents six biblical and one non-biblical character on how they lived Total-Member Involvement. And for each of these characters, there is a theme that resonates with Total Member Involvement. The characters include Moses on family and possessions (Exod 10:7-10, 21-24), Jethro on Delegation (Exodus 18:18-24), Nehemiah on Opposition (Neh 4: 1-6); Jesus on Feedback (Mark 6:30-31); Apostles on Holy Spirit Outpouring (Acts 2:1-3) and Paul on Unity (1 Cor 1:10). The

non-biblical character featured is Ellen G. White through an online search in the Ellen G. White Estate portal. As it has been noted, most of this chapter was used as resources for the intervention seminars.

Chapter four was the longest. It dealt with program design, implementation, and evaluation. The program was designed and implementation was done. In the evaluation section, it was evident that most of the aspects were improved because the four Sabbath seminars were done, there was the assessment of members' spiritual gifts, there was community service conducted. To be specific the following aspects were improved frequency of church attendance; personal devotion, reading bible study guide, witnessing, church satisfaction, and sense of being empowered for Total Member Involvement. However, two aspects did not show improvement; these are reading the bible and reading Ellen G. White's books. The amount of money donated in November and December for community service was Tshs. 3,709,050. This is a major surge based on the statistics of Nyegezi SDA Church. Moreover, four souls joined the church and one soul was baptized.

Conclusion

The aim of the study to mobilize members using the Total Member Involvement strategy for Mission at Nyegezi SDA Church in Mwanza City. It drew a sample of 260 respondents across various age cohorts using stratified sampling. The period for pre-test was early September (September 1-5, 2020) and post-test was the end of December (December 25-29, 2020). The empirical data was collected in the pre-test phase to identify the problem. Thereafter intervention was done and post-test data collection was done to provide the final evaluation. The finding shows four souls joined the church, one soul was baptized; various areas of the church ministry were

improved. These were frequency of church attendance; personal devotion, reading bible study guide, witnessing, church satisfaction, and sense of being empowered for Total Member Involvement. However, two aspects did not show improvement; these are reading the bible and reading Ellen G. White's books.

Recommendations

Nyegezi SDA Church Members

It is recommended that the members continue sustaining the revival of Total Member Involvement that has started. More emphasis should be put on reading the bible and Ellen G. White Books as they are the foundation in strengthening the witness of the church

South Nyanza Conference (SNC)

It is recommended that the leadership employ the model used in this study as it will help to make more church members join by witnessing and not depending on biological growth only. Moreover, it is suggested that district pastors needs to be given continuous professional development whenever a new church initiative has been launched such as Total Member Involvement.

North Tanzania Union Conference

It is recommended that the leadership use the model implemented in this study to roll out afresh the Total Member Involvement in all churches using an intervention approach. This can be achieved by all leaders embracing the Total Member Involvement Initiative. It is at this time when the lower levels will be more motivated to implement the initiative.

APPENDIXES

APPENDIX A

LETTERS



AUA
Adventist University of Africa

Private Bag Mbagathi
00503 Nairobi, Kenya
Tel (254) 733 333 451/452
Email: info@aua.ac.ke
WEB: www.aua.ac.ke

Location: Advent Hill, Off Magadi Road, Ongata Rongai

27th October, 2020

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: LETTER OF INTRODUCTION FOR MASTER OF ARTS DEGREE RESEARCH

We hereby introduce to you BONIPHACE BARAKA (AUA Student ID Number S2017036) who is pursuing a Master of Divinity at the Adventist University of Africa, Ongata Rongai, Nairobi, Kenya.

The student (from Tanzania) is working on a research topic title: "*Total Membership Involvement Strategy for Mission at Nyegezi SDA Church-Mwanza City, Tanzania*" towards the completion of his degree requirements. We would be pleased if you grant him the privilege of using your Library and other organizational services for the purpose of his research.

Thanks for your cooperation.

Sincerely,

A handwritten signature in black ink, appearing to read "Davidson", written over a circular blue stamp.

Davidson Razafiarivony, PhD
Dean
Professor of New Testament Studies
Adventist University of Africa
Advent Hill, Magadi Road
Ongata Rongai, Kenya
Tel: +254 788 644 899
Website: www.aua.ac.ke

*South Nyanza Conference
of Seventh day Adventists*

EXECUTIVE SECRETARY'S OFFICE

P. O. BOX 401, PASIANSI, MWANZA
TANZANIA (EAST AFRICA)

Email: swittae@sncadventist.org
WEB: www.sncadventist.org
Telephone: +255 282 560 761
Mobile: +255 627 575 713
+255 754 459 538



September 01, 2020

TO WHOM IT MAY CONCERN

Sir/Madam,

RE: INTRODUCTION FOR RESEARCH OF PR. BARAKA B. NCHAMA

Kindly refer to the bolded and self-explanatory heading.

May I take this opportunity to introduce to you the person named above. Pastor Baraka Boniphace Nchama is an employee of the South Nyanza Conference of Seventh-day Adventists in the Northern Tanzania Union Conference; currently Pastoring at Nyegezi District in Mwanza City. In addition, presently, he is pursuing a Master of Divinity degree at the Adventist University of Africa (ID Number S2017036). As he approaches the end of the studies, one of the requirements for graduation is to write a thesis on a topic, *"Total Membership Involvement Strategy for Mission at Nyegezi SDA Church-Mwanza City, Tanzania."*

Due to this requirement, our office extends this request to you, so that he can be given whichever assistance he might need in order to accomplish this task, and make sure that his dream becomes a reality. Thanking you in advance, as we pray for God's blessings upon you and the institution at large.

Yours Sincerely,

Pastor Switta Elias Stevens
EXECUTIVE SECRETARY
SOUTH NYANZA CONFERENCE



CC: President, SNC
Treasurer, SNC
Education Director, SNC

VISION: "Restoration of all His Creation at the second coming of Christ."

SNC

MISSION: Make disciples of Jesus Christ who live as His loving witnesses and proclaim to all people the everlasting gospel of the Three Angels' Messages in preparation for His soon return (Matt 28:18-20, Acts 1:8, Rev 14:6-12)

THE SEVENTH-DAY ADVENTIST CHURCH - NYEGEZI

SOUTH NYANZA CONFERENCE

P.O. BOX 3104

E-mail: nyegezisdachurch@gmail.com

MWANZA-TANZANIA (EAST AFRICA)



Our Ref No. NYGZ/MZA/ADM/RE//01/2020.

August 08, 2020

Pastor Baraka Boniphace

Box 3104

Mwanza.

Dear Sir

REF: YOUR REQUEST TO COLLECT DATA IN NYEGEZI DISTRICT FOR YOUR RESEARCH WORK.

Reference is made to the heading above.

This is to inform you that your request to collect data for your research entitled "**TOTAL MEMBER INVOLVEMENT STRATEGY FOR MISSION AT NYEGEZI SDA CHURCH-MWANZA TANZANIA**" was respectfully received by the leadership of Nyegezi SDA Church.

The church board that convened on August 08, 2020, accepted the request and has voted to allowed you to preform the duty in four months time from September 1 to December 31, 2020.

May the lord see you through as you work to find out how to mobilize members for mission in our church.

Yours Sincerely,

SAROTA M.M.
Church Clerk
(+255 752 739191).



MISSION: "To proclaim to all peoples the everlasting gospel in the context of three angel's messages"

APPENDIX B
QUESTIONNAIRES

PRE-TEST QUESTIONNAIRE FOR CHURCH MEMBERS

Dear church members, you have been selected to participate in a study entitled, “**TOTAL MEMBERSHIP INVOLVEMENT STRATEGY FOR MISSION AT NYEGEZI SDA CHURCH-MWANZA CITY, TANZANIA.**” This study is conducted by Pr. **Boniphace Baraka**, as a partial fulfillment to complete a Master of Divinity degree at the Adventist University of Africa, Nairobi Kenya. This information is solely for academic purposes and nothing else whatsoever. You are therefore asked to provide true information to enable the accomplishment of this study. You are assured that your responses and identity will be treated with the utmost confidentiality. Do not fill in your name.

SECTION A: DEMOGRAPHIC PROFILE OF THE RESPONDENTS

Please tick the appropriate option

1. Are you male or female?
 - a) Male ()
 - b) Female ()
2. What is your age cohort?
 - a) Emerging Adults (16-25 Years of age)
 - b) Young Adults (26-40 Years of Age)
 - c) Adults (41-55 Years of Age)
 - d) Older Adults (56 years of age and above)
3. What is your personality and history in the SDA Church
 - a) Joined as an adult ()
 - b) b). Joined as a teenager ()
 - c) Left and returned ()
 - d) d) In the church since birth ()
4. What is the frequency of church attendance?
 - a) At least once in a quarter ()
 - b) At least Once in month ()
 - c) Every week ()
 - d) More than once every week ()
5. My personal devotions patters are.....
 - a) At least once in a quarter ()

- b) At least once in month ()
 - c) Every week ()
 - d) More than once every week ()
 - e) Everyday
6. My study patterns in reading the bible are.....
- a) At least once in a quarter ()
 - b) At least once in month ()
 - c) Every week ()
 - d) More than once every week ()
 - e) Everyday ()
7. My study pattern for Bible study guide are.....
- a) At least once in a quarter ()
 - b) At least once in month ()
 - c) Every week ()
 - d) More than once every week ()
 - e) Everyday ()
8. My reading patterns of E.G White Books
- a) I can't remember ()
 - b) At least once in month ()
 - c) Every week ()
 - d) More than once every week ()
 - e) Everyday ()
9. Satisfaction with the Church
- a) Very dissatisfied
 - b) Dissatisfied
 - c) Neutral
 - d) Satisfied
 - e) Very satisfied
10. My witnessing patterns are.....
- a) At least once in a quarter ()
 - b) At least once in month ()
 - c) Every week ()
 - d) More than once every week ()
 - e) Everyday ()

SECTION B:

Please read carefully and tick the correct option to describe your feelings about the below aspects:

S/ N	STATEMENTS	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	My local church has a program for preparing young people to become leaders.					
2	My conference/mission has a program for preparing young people to become leaders.					
3	My union has a program for preparing young people to become leaders.					
4	Young people participate in conducting worship activities including preaching					
5	Young people visit the sick in hospitals at least once every quarter					
6	Young people visit the people in prison at least once every quarter					
7	Young people visit vulnerable children roaming in the streets at least once every quarter					
8	Young people are effective in witnessing in all seasons regardless of the presence of effort or not					
9	Please indicate the strongest part of the youth ministry in terms of involvement? Please indicate the weakest part of the youth ministry in terms of involvement?					
S/ N	STATEMENTS	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	My local church is active in preaching the Gospel					
2	My local church is mission-driven					
3	My local church offers training on Christ's method of evangelism.					
4	My local church's most effective method for reaching people for Christ is to mingle with them, meet their needs, win their confidence, and then bid them follow Christ.					
5	My church is well-known in the local community because of the ongoing ministries					
6	An overall effort by my local church has been to meet the needs of the local community.					
7	What is the most effective mission strategy in terms of participation in your church? What is the less effective approach to the mission in terms of involvement in your church?					

S/N	STATEMENTS	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	I can confirm that my church is implementing Total Member Involvement					
2	I can say with disciples (in the Bible), my church is baptized with Holy Spirit like in the Pentecost day					
3	I consider my church truly revived and reformed for mission					
4	I know the <i>Reach the World Strategic Plan 2015-2020</i>					
5	I am leading others in church ministries					
6	I positively respond if I am asked to serve in the church					
7	I am concerned about the success of the church mission					
8	I am actively involved in church service					
9	I witnessed to non-Adventists in my community in the last six months					
10	I attended a public evangelistic meeting in my area in the last six months					
11	How you can evaluate the TMI strategy in your church? How can the TMI strategy be improved in the context of your church?					

THANK YOU VERY MUCH FOR YOUR PARTICIPATION

POST TEST QUESTIONNAIRE FOR CHURCH MEMBERS

Dear church members, you have been selected to participate in a study entitled, **“TOTAL MEMBERSHIP INVOLVEMENT STRATEGY FOR MISSION AT NYEGEZI SDA CHURCH-MWANZA CITY, TANZANIA.”** This study is conducted by Pr. **Boniphace Baraka**, as a partial fulfillment to complete a Master of Divinity degree at the Adventist University of Africa, Nairobi Kenya. This information is solely for academic purposes and nothing else whatsoever. You are therefore asked to provide true information to enable the accomplishment of this study. You are assured that your responses and identity will be treated with the utmost confidentiality. Do not fill in your name.

SECTION A: DEMOGRAPHIC PROFILE OF THE RESPONDENTS

Please tick the appropriate option

1. Are you male or female?
 - c) Male ()
 - d) Female ()
2. What is the frequency of church attendance?
 - e) At least once in a quarter ()
 - f) At least Once in month ()
 - g) Every week ()
 - h) More than once every week ()
3. My personal devotions patters are.....
 - a) At least once in a quarter ()
 - b) At least once in month ()
 - c) Every week ()
 - d) More than once every week ()
 - e) Everyday
4. My study patterns in reading the bible are.....
 - a) At least once in a quarter ()
 - b) At least once in month ()
 - c) Every week ()
 - d) More than once every week ()
 - e) Everyday ()
5. My study pattern for Bible study guide are.....
 - a) At least once in a quarter ()
 - b) At least once in month ()
 - c) Every week ()
 - d) More than once every week ()

- e) Everyday ()
- 6. My reading patterns of E.G White Books
 - a) I can't remember ()
 - b) At least once in month ()
 - c) Every week ()
 - d) More than once every week ()
 - e) Everyday)
- 7. Satisfaction with the Church
 - f) Very dissatisfied
 - g) Dissatisfied
 - h) Neutral
 - i) Satisfied
 - j) Very satisfied
- 8. My witnessing patterns are.....
 - a) At least once in a quarter ()
 - b) At least once in month ()
 - c) Every week ()
 - d) More than once every week ()

SECTION B:

Please read carefully and tick the correct option to describe your feelings about the below aspects:

S/N	STATEMENTS	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	I can confirm that my church is implementing Total Member Involvement					
2	I can say with disciples (in the Bible), my church is baptized with Holy Spirit like in the Pentecost day					
3	I consider my church truly revived and reformed for mission					
4	I know the <i>Reach the World Strategic Plan 2015-2020</i>					
5	I am leading others in church ministries					
6	I positively respond if I am asked to serve in the church					
7	I am concerned about the success of the church mission					
8	I am actively involved in church service					
9	I witnessed to non-Adventists in my community in the last six months					
10	I attended a public evangelistic meeting in my area in the last six months					
11	How you can evaluate the TMI strategy in your church? How can the TMI strategy be improved in the context of your church?					

THANK YOU VERY MUCH FOR YOUR PARTICIPATION

APPENDIX C

OPEN-ENDED QUESTIONS CODING

Youth Involvement (Theme)

Please indicate the strongest part of the youth ministry in terms of involvement?

Usually, Pathfinder and Adventurers programs are done successfully (P. 1)

Youth participate in leading church services including preaching (P. 2)

Hospital visitations and prison visitations have proved to be more successful (P. 3)

Prison visitations conducted once per quarter has been successful (P. 4)

Youth participate in leading church services including preaching (P. 5)

Youth satisfactorily participate in leading church services including preaching (P. 6)

The youth are prepared for leadership and they actively participate in worship services including preaching (P. 7)

The youth actively participate in witnessing despite there being public evangelism or not (P. 8)

Nil (P. 9)

The youth are prepared for leadership (P. 10)

The youth participate in preaching, visiting the sick, and attending the needy children (P. 11)

The youth are prepared for leadership (P. 12)

The church implements a plan to prepare the youth for leadership (P. 13)

The youth participate in visiting the needy and street children, at least once per quarter (P. 14)

The youth participate in witnessing, visiting the sick, and the prisons (P. 15)

The conference prepares the young people for leadership roles in the local church (P. 16)

There has been an active invitation of visitors to the church that is done by the church members (P. 17)

Hospital and prison visitations as well as attending the needy have proved to be more successful (P. 18)

The youth are prepared for leadership (P. 19)

The young children have been trained and equipped to preach like adults (P. 20)

The church has been able to conduct prison visitations (P. 21)

The youth actively participate in witnessing despite there being public evangelism or not (P. 22)

The youth are prepared for leadership (P. 23)

The youth are prepared for leadership (P. 24)

The youth participate in leading church services including preaching (P. 25)

The youth are prepared for leadership (P. 26)

Please indicate the weakest part of the youth ministry in terms of involvement?

Youth need more seminars about leadership and mission (P. 1)

Visitations particularly in prisons at least once per quarter (P. 2)

The church should strengthen its community services particularly in attending the street children and those living in adverse conditions (P. 3)

The incorporation of youth in church services should be increased (P. 4)

The youth need to conduct hospital visitations at least once per quarter (P. 5)

Hospital, prison, and needy children visitations were not done (P. 6)

The conference has not effectively prepared its young people to fully embrace TMI (P. 7)

The young people did not effectively engage in hospital, prison, and needy children visitations (P. 8)

The youth have not fully engaged in leading church services including preaching (P. 9)

The youth are not effectively prepared for leadership responsibilities. Also, they are denied the privilege to lead in worship services like preaching. The privilege is only limited to the church elders (P. 10)

Nil (P. 11)

There are little efforts made to reach out to help the needy children (P. 12)

The youth participate in witnessing despite there being public evangelism or not (P. 13)

The youth participate in witnessing despite there being public evangelism or not (P. 14)

The church still needs to attend to the needy children in the community (P. 15)

The youth have not fully engaged in leading church services including preaching (P. 16)

Many young people fail to engage in TMI due to financial constraints, as most of them are students (P. 17)

There is little effort put into personal evangelism compared to public evangelism (P. 18)

The youth need to conduct hospital visitations at least once per quarter (P. 19)

The church still needs to attend and visit the prisoners, the sick, and the needy children in the community (P. 20)

The church still needs to attend and visit the prisoners, the sick, and the needy children in the community (P. 21)

The youth need to conduct hospital visitations at least once per quarter (P. 22)

The youth need to conduct hospital visitations at least once per quarter (P. 23)

The youth need to conduct hospital visitations and attend the needy children at least once per quarter (P. 24)

The church still has to strengthen its community services particularly in attending the street children and those living in adverse conditions (P. 25)

The youth participate in witnessing despite there being public evangelism or not (P. 26)

Mission Perception (Theme)

What is the most effective mission strategy in terms of participation in your church?

Satellite meetings have registered strong participation and have brought unity to the church (P. 1)

Community services offered by the church brings community awareness (P. 2)

A positive perspective towards TMI has been shared with each church member (P. 3)

The “Leave a Mark” campaign involving every church member in mission proves successful (P. 4)

Visitation strategy to members has boosted them to engage in TMI (P. 5)

Satellite meetings and voice of prophecy classes have positively enhanced TMI in the church (P. 6)

The church has succeeded in inviting visitors, amongst which some of them have given their lives to Christ through baptism (P. 7)

My church is mission-oriented towards TMI (P. 8)

Nil (P. 9)

The music ministry through the church choir has been effective (P. 10)

The church members participate in inviting visitors to the church, especially during the visitors’ Sabbath (P. 11)

The local church has created community awareness through its community services (P. 12)

The church is alive and active in preaching the gospel (P. 13)

Community services offered by the church has brought community awareness (P. 14)

The church has succeeded to purchase a plot for building a new church. Also, public evangelism has been conducted (P. 15)

The church has conducted public evangelism (P. 16)

The “Leave a Mark” campaign involving every church member in mission proves successful (P. 17)

The church has been able to conduct fellowship-in members' homes (when necessary) as a way of raising TMI awareness (P. 18)

The church is alive and active in preaching the gospel (P. 19)

TMI in different plans concerning the church growth is well done (P. 20)

The church has been able to offer powerful music ministry during burial services (P. 21)

The church is alive and active in preaching the gospel (P. 22)

The church has succeeded in distributing books, conducting home visitations, and public evangelism (P. 23)

What is the less effective approach to the mission in terms of involvement in your church?

The church ought to install a satellite center; it must be known that not all church members have decoders. Also, the youth must witness at least once a month (P. 1)

The church should offer intentional evangelistic training to its members (P. 2)

I think everything about TMI in my church is satisfactorily working well (P. 3)

Nil (P. 4)

Entrepreneurship is absent in the church, although ATAPE is present (P. 5)

The church has not made a gigantic step towards reaching out to the community (P. 7)

The young people did not effectively engage in hospital, prison, and needy children visitations (P. 8)

The young people have not been fully entrusted with mission responsibilities in the church (P. 9)

The level of efficiency in preparing the young people for TMI in the youth classes is still poor (P. 10)

Nil (P. 11)

The nurturing and retention program is not very effective in line with TMI (P. 12)

Collective efforts by the church have met the needs of the community (P. 13)

The church rarely gives training concerning various evangelistic tactics (P. 14)

House to house evangelism is not effectively done to boost TMI among the church members (P. 16)

The church does not actively engage in visiting the orphans and the needy (P. 17)

The church has an inactive methodology to meet the physical needs of its members (P. 18)

Nil (P. 19)

House to house evangelism, and attending the needy people in the church still needs improvement (P. 21)

Collective efforts by the church have satisfactorily met the needs of the community (P. 22)

Visitations in hospitals, prisons, and to the needy still need to be improved by having more training to equip the members (P. 23)

Collective efforts by the church have satisfactorily met the needs of the community (P. 24)

Nil (P. 25)

Not all church members participate in TMI (P. 26)

TMI Perception (Theme)

How you can evaluate the TMI strategy in your church?

TMI is a very creative program and is working very well. Church members are continually uplifted through these meetings (P. 1)

I can affirm that my church is actively coordinating the TMI motif (P. 2)

My assessment on the degree of TMI in my church is at 85 % (P. 3)

Youth involvement in TMI is still low, especially in church services like the Divine service, and efforts (P. 4)

TMI is doing well, nevertheless, it requires individual sacrifice to fully provide resources (P. 5)

TMI has not yet succeeded because the church has not divided its members into small evangelism groups and it has not conducted sufficient TMI seminars for its members (P. 6)

The members' level of participation in TMI is satisfactorily (P. 8)

The TMI strategy is still weak. It needs to be prioritized (P. 9)

The TMI plan is still ineffective as most church leaders are not exemplary in its operation (P. 10)

TMI has brought about radical changes in evangelism. Many people have been baptized and many more engage in mission (P. 11)

Due to TMI, every church member is using the spiritual gifts and potentials to promote church growth (P. 12)

TMI is satisfactory at the church; more emphasis is needed (P. 14)

High financial expenditures are accompanying the operations of TMI (P. 15)

TMI is still satisfactorily done at church (P. 16)

Teamwork amongst church members is a key to a successful TMI (P. 17)

TMI is still excellently done at church (P. 19)

Faithful return of tithe and offerings, together with members' dedication are fruits of TMI (P. 20)

Both theoretical and practical methodologies knitted together bring about a successful TMI plan (P. 21)

TMI strategy is effective as every member in the church gets the privilege to participate in distributing spiritual books and kinds of literature (P. 22)

TMI has not succeeded because there is no training done to equip the members about TMI (P. 25)

TMI is a good initiative because every member gains the privilege to actively engage in the church activities however, I still believe it is ineffective so far (P. 26)

How can the TMI strategy be improved in the context of your church?

We need more goals for each church member to be incorporated into the mission. (P. 1)

The church needs progressive revivals and spiritual emphasis to keep the TMI fire burning (P. 2)

The church leadership needs to assess and identify the weak points in mission and come up with practical ways to address the TMI hindrances (P. 3)

The church needs to give more room for the young people to actively engage in diverse church services (P. 4)

There should be a clear census done to identify the professionals, entrepreneurs, employed and self-employed members in the church (P. 5)

The church members should be divided into small evangelism groups of 4-5 people. Also, the voice of prophecy classes should be actively monitored before efforts (P. 6)

Intentional training and education should be given to equipping the members about TMI (P. 7)

The church leaders should establish small mission groups which will enhance the TMI spirit to each member due to their strength and vigor (P. 8)

The youth should be incorporated in the TMI plan; it should not be biased to a certain group only especially old folks (P. 9)

Intentional training concerning the importance of TMI should be conducted to the church members (P. 11)

The church leaders should establish small mission groups of about 8 people which will enhance the TMI spirit to each member (P. 14)

There should be a progressive and planned TMI fundraising strategy to avoid unnecessary pressures on the members (P. 15)

Every church member should be reminded and encouraged to engage faithfully in TMI through regular training (P. 16)

A thorough inventory should be conducted to identify the community members' need before visiting them (P. 17)

There should be a progressive and planned TMI fundraising strategy to avoid unnecessary pressures on the members (P. 18)

General motivation and influence from the top church leaders should serve to encourage members to embrace TMI in reaching out to the community (P. 19)

The church members should be knowledgeable on TMI by setting aside 5 minutes during the divine service to educate the members (P. 20)

Training concerning TMI should be offered to both the church members and the leaders (P. 21)

Home visitations to both Adventists and non-Adventists should be enhanced, as well as meeting the physical needs of the community (P. 22)

There should be a special department in the church to specifically deal with all the planning and operations of TMI at the local church (P. 25)

The children in the church should be trained from their early childhood to embrace TMI (P. 26)

APPENDIX D

SPIRITUAL GIFT INVENTORY

Discernment for God's Empowerment

Circle the number that best indicates your level of agreement with the statement. Answer spontaneously and honestly. Then transfer your numbers to the Spiritual Gifts Profile. List your gifts, along with the score, in descending order and interpret the results. Higher scores indicate your more dominant gifts. All gifts must be tested and discerned within community. Discuss your gifts openly with trusted loved ones and your group.

1. I FIND GREAT JOY IN LEADING PEOPLE TO ACCOMPLISH GROUP GOALS.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

2. I LIKE TO DELEGATE IMPORTANT TASKS TO OTHERS.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

3. I FIND THE REPAIR AND MAINTENANCE OF THINGS COMES EASILY TO ME.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

4. I ENJOY MOTIVATING OTHERS AND OFTEN I FEEL ENCOURAGED AS MUCH AS THEY ARE.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

5. IT IS VERY SATISFYING TO ME TO BE GENEROUS.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

6. I ENJOY THE OPPORTUNITY TO BE WITH AND SUPPORT PEOPLE WHO ARE PHYSICALLY ILL.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

7. I LIKE HAVING PEOPLE IN MY HOME.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

8. I FEEL GREAT COMPASSION FOR THE PROBLEMS OF OTHERS AND CANNOT REST UNTIL I HAVE DONE SOMETHING TO HELP.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

9. I ADAPT EASILY IN A CULTURE DIFFERENT FROM MINE AND CAN SEE GOOD THINGS AT WORK IN ANYONE OR ANYPLACE.

A person with this gift:

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

10. I LIKE TO SING EITHER ALONE OR WITH OTHER PEOPLE.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

11. I LIKE TO TALK ABOUT SPIRITUALITY AND FREQUENTLY AND HAVE INSIGHTS INTO MINE AND OTHERS' JOURNEYS.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

12. I FIND PLEASURE COMMUNICATING WITH OTHERS THROUGH MY WRITING AND OFTEN EXPERIENCE THAT IDEAS AND STORIES SEEM TO WRITE THEMSELVES.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

13. PEOPLE WITH DIFFICULTIES COME TO ME FOR ADVICE AND COUNSEL.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

14. I ENJOY DOING ROUTINE TASKS THAT MIGHT SEEMINGLY BORE OTHER PEOPLE AND HAVE A SENSE OF PROVIDING GOODNESS TO A GROUP OR ACTIVITY.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

15. IT SEEMS THAT PEOPLE LEARN READILY WHEN I TEACH THEM.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

16. I'M WILLING TO KEEP TRYING, EVEN WHEN A TASK IS TEDIOUS AND SEEMS UNENDING.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

17. PEOPLE SEEM TO ENJOY FOLLOWING MY LEADERSHIP IN UNDERTAKING AN IMPORTANT TASK. WHEN WE ARE FINISHED WE LOVE AND TRUST EACH OTHER MORE DEEPLY.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

18. I ENJOY ORGANIZING PROJECTS AND PEOPLE FOR MORE EFFECTIVE RESULTS.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

19. I LIKE TO CREATE THINGS WITH MY HANDS AND AM FREQUENTLY INSPIRED AS I WORK.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

20. I HAVE A KNACK FOR BRINGING OUT THE BEST IN OTHERS.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

21. I SHARE MY POSSESSIONS WITH OTHERS WILLINGLY.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

22. I DON'T MIND HELPING PEOPLE WHO ARE SICK OR DISABLED..

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

23. I FEEL COMFORTABLE WHEN PEOPLE DROP IN UNEXPECTEDLY AND OFTEN FIND THAT THE VISIT WAS JUST WHAT WAS NEEDED EITHER FOR THEM OR ME.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

24. I SENSE JOY IN COMFORTING PEOPLE IN DIFFICULT SITUATIONS.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

25. IT IS EASY FOR ME TO MOVE INTO A NEW COMMUNITY AND MAKE FRIENDS.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

26. I ENJOY THE GIFT GOD HAS GIVEN ME WITH THE ABILITY TO PLAY A MUSICAL INSTRUMENT.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

27. I SEE THE NEEDS OF OTHERS AND SPEAK OUT FOR THEM WHEN I THINK THEY DO NOT HAVE POWER.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

28. I QUICKLY SEE WHAT IS BEING COMMUNICATED THROUGH THE WRITTEN WORD.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

29. I ENJOY HELPING ANOTHER TO FIND SOLUTIONS TO DIFFICULT PROBLEMS IN LIFE AND PERCEIVE SOLUTIONS THAT SEEM TO "COME OUT OF NOWHERE."

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

30. WHEN THERE IS SOMETHING TO BE DONE, I'M GLAD TO HELP, BUT I DON'T WANT TO BE IN CHARGE.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

31. I HAVE ENJOYED TEACHING INDIVIDUALS AND/OR CLASSES.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

32. I HAVE AN OPTIMISTIC OUTLOOK, EVEN WHEN THINGS GO WRONG.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

33. I LIKE THE CHALLENGE AND FEEL ENERGIZED BY MAKING IMPORTANT DECISIONS.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

34. I ENJOY WORKING WITH FACTS AND FIGURES IN ORDER TO SUCCESSFULLY COMPLETE A PROJECT.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

35. I LIKE TO SPEND TIME AND MONEY IMPROVING AND BEAUTIFYING THINGS.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

36. PEOPLE WHO ARE FEELING PERPLEXED OFTEN COME TO ME FOR ENCOURAGEMENT AND COMFORT.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

37. IF I CANNOT GIVE MUCH MONEY TO SUPPORT GOD'S WORK, I GIVE GENEROUSLY OF MY TIME.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

38. I FEEL PEACE WHEN I AM WITH A PERSON WHO IS SICK OR IN NEED AND CAN EASILY EXPRESS WORDS OF COMFORT.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

39. PEOPLE SEEM TO FEEL VERY COMFORTABLE IN MY HOME.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

40. PEOPLE SEEM TO THINK I AM A KIND, COMPASSIONATE PERSON.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

41. I SEEM TO HAVE INSIGHT INTO HOW TO RELATE TO AND COMMUNICATE WITH PEOPLE OF DIFFERENT CULTURES.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

42. I GET GREAT JOY FROM SHARING MY MUSICAL ABILITY FOR THE BENEFIT OF OTHERS AND STRONGLY FEEL THE SPIRITUAL FLOW IN MUSIC.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

43. IT IS IMPORTANT FOR ME TO SPEAK OUT AGAINST WRONG WHEN I SEE IT IN THE WORLD.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

44. I ENJOY COMPOSING AND ARRANGING WORDS AND ARTICLES IN A MEANINGFUL STYLE THAT COMMUNICATES TO THE MIND AND SPIRIT.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

45. I FEEL THAT I HAVE INSIGHT IN SELECTING WORKABLE ALTERNATIVES IN DIFFICULT SITUATIONS.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

46. I FIND MORE SATISFACTION IN DOING A JOB MYSELF THAN IN FINDING SOMEONE ELSE TO DO IT.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

47. I ENJOY TRAINING OTHERS AND EMPOWERING THEM FOR THEIR WORK AND MINISTRY.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

48. WHEN EVERYONE IS DISCOURAGED—EVEN ME—I STILL TRUST GOD AND PEOPLE TELL ME LATER THAT MY FAITH ENCOURAGED THEIR FAITH TO KEEP GOING.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

49. WHEN I AM IN A DISORGANIZED GROUP, I TEND TO BE THE FIRST ONE TO STEP FORWARD TO GET US ORGANIZED.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

50. I GET PLEASURE FROM MAKING PLANS TO REACH A SET OF GOALS AND EASILY SEE WAYS TO DO IT.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

51. I FIND PLEASURE IN DESIGNING, CREATING, OR DECORATING THINGS.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

52. I AM LIKE A CHEERLEADER, ENCOURAGING OTHERS ON WHEN THEY ARE DOING SOMETHING WELL AND PEOPLE TELL ME LATER IT WAS JUST WHAT THEY NEEDED AT THAT TIME.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

53. I APPRECIATE THE OPPORTUNITY TO GIVE OF MY SKILLS AND ENERGY IN A CRITICAL SITUATION.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

54. I FEEL STRONGLY THAT MY PRAYERS FOR A SICK PERSON ARE IMPORTANT AND THE WORDS COME EASILY.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

55. I HAVE OPENED MY HOME TO SOMEONE IN NEED.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

56. I FIND GREAT SATISFACTION IN VISITING PEOPLE WHO ARE CONFINED TO THEIR HOMES, HOSPITALS, OR CARE FACILITIES.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

57. THE THOUGHT OF BEGINNING IN A NEW GROUP OR CHURCH IS EXCITING TO ME.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

58. SINGING, PLAYING OR LISTENING TO MUSIC BRINGS ME CLOSER TO GOD.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

59. I FEEL I AM CALLED TO STAND UP FOR WHAT IS RIGHT EVEN IF IT IRRITATES OTHERS.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

60. I CAN MAKE SENSE OF SPECIALIZED TECHNOLOGICAL INFORMATION (LIKE COMPUTERS, BLUEPRINTS, ACCOUNTING, OR OTHERS).

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

61. I HAVE CONFIDENCE IN DEALING WITH PROBLEMS AND ENJOY SOLVING THEM.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

62. I LIKE TO DO THINGS WITHOUT ATTRACTING MUCH ATTENTION.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

63. IT IS EASY TO ORGANIZE MATERIALS FOR TEACHING AND I FREQUENTLY CONNECT PARTICULAR LEARNING TO SPECIFIC STUDENTS..

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

64. EVEN WHEN IT SEEMS THAT MY PRAYER ISN'T ANSWERED, I KEEP PRAYING.

- Strongly Agree (4 pts)
- Somewhat Agree (3 pts)
- Undecided (2 pts)
- Disagree Somewhat (1 pt)
- Strongly Disagree (0 pts)

TOTALS

Write the totals for each numbered question and then tally the results.

LEADERSHIP:	1:	17:	33:	49:	=
ADMINISTRATION:	2:	18:	34:	50:	=
COMMUNICATION:	3:	19:	35:	51:	=
CRAFTSMANSHIP:	4:	20:	36:	52:	=
EXHORTATION:	5:	21:	37:	53:	=
GIVING:	6:	22:	38:	54:	=
FAITH:	7:	23:	39:	55:	=
HEALING:	8:	24:	40:	56:	=
HOSPITALITY:	9:	25:	41:	57:	=
MERCY & CAREGIVING:	10:	26:	42:	58:	=
MUSICIAN:	11:	27:	43:	59:	=
MISSIONARY:	12:	28:	44:	60:	=
PROPHET:	13:	29:	45:	61:	=
SERVING:	14:	30:	46:	62:	=
TEACHER:	15:	31:	47:	63:	=
WISDOM:	16:	32:	48:	64:	=

SPIRITUAL GIFTS PROFILE

In the space below, list your gifts in order, by score.

- | | |
|----------|-----------|
| 1. _____ | 9. _____ |
| 2. _____ | 10. _____ |
| 3. _____ | 11. _____ |
| 4. _____ | 12. _____ |
| 5. _____ | 13. _____ |
| 6. _____ | 14. _____ |
| 7. _____ | 15. _____ |
| 8. _____ | 16. _____ |

MY SPIRITUAL GIFTS

INTERPRETING THE NUMBERS

13-16 You are either doing this or you should be.

9-12 You could easily do this if you want to.

5-8 You would have to work hard to do this gracefully.

0-4 You probably would not enjoy doing this.

Spiritual Gifts

The Spiritual Gifts Inventory can help you determine which spiritual gifts you have. The questions assess your gifts. Each description below includes scripture references and has a listing of roles in church work, ending with a comma. (This is to invite you to add more roles that you think fit the gifts.) Look over the material for your top three scores. If you have time, look at the information for any scores that you have doubts about.

LEADERSHIP: The Holy Spirit gives the spiritual gift of leadership to some in the church to care for God's people and lead them into deeper relationship with Christ and each other. They base their success on how well they help others succeed and grow in their spiritual walk with Jesus. They are able to accomplish many different tasks and objectives as they lead, but they will always lead relationally and with a deep concern for the well-being of others. They are "visionary" and less concerned with mundane details than those with the spiritual gift of administration. Many are entrepreneurial and willing to take risks to see the kingdom of God advanced through the church. They will go to great lengths to protect those under their care and are well-equipped to lead through crisis situations.

Read: Romans 12:8; 1 Thessalonians 5:12; 1 Timothy 3:4-5, 12; 5:17.

Ministries using the gift of leadership: committee chairperson, Sunday School superintendent, warden, building committee member or chairperson, treasurer, lead the stewardship campaign, youth leader, synod/diocesan delegate or alternate, diocesan involvement (committee/task force work), organizer (receptions, church clean-ups, family fun night, community outreach, interfaith partnerships).

ADMINISTRATION: The Holy Spirit enables some of us to motivate, direct, and inspire God's people in such a way that they voluntarily and harmoniously work together to do the work effectively. To exercise the gift of administration is to assume oversight for the proper execution of an organization or program (being in charge of people or things). This gift involves being able to put things together, tie up all the "loose ends" and get things done, setting a pattern for others to follow -- by direction, instruction, guidance, encouragement of example. Adeptness at financing, planning, organizing, delegating responsibilities, or problem-solving can be indications of the gift of administration.

Read: Hebrews 13:7, Judges 3:10, Exodus 18:13-16

Ministries using the gift of administration: committee chairperson, Sunday School superintendent, warden, building committee member or chairperson, treasurer, Sunday money counter, coordinate scheduling of Sunday service participants, administer the stewardship campaign, youth leader, organizing parish outreach efforts, attend meetings & conferences, synod/diocesan delegate or alternate, diocesan involvement (committee/task force work), organizer (receptions, church clean-ups, family fun night, community outreach, interfaith partnerships).

CRAFTSMANSHIP: The Holy Spirit enables some of us to use our hands and minds to build up the kingdom of God through artistic, creative means. To exercise the gift of craftsmanship one must have or develop a skill, be it a hobby or a vocation, and must be willing to share this ability with others either in finished products or in teaching others to do the skill. This gift involves any art or craft or skill, from painting to pottery, to woodwork or weaving, computer skills or photography—any art or craft that can be used to the glory of God.

Read: Exodus 28:3-4, Jeremiah 18:1-6, Exodus 35:35

Ministries using the gift of craftsmanship: Craft workshop leader or participant, care for or make altar linens, vestment, banners, make articles for the church, Sunday School, and clergy, interior decoration of church, pictorial directory committee, design t-shirts/sweatshirts for parish, flower arranging, parish newsletter, designing church gardens/labyrinths.

EXHORTATION: The Holy Spirit empowers some of us to stand beside other people who are in need and bring comfort, counsel and encouragement so they feel helped. To exercise the gift of exhortation is to call forth the best from others. This gift involves helping others to be more dedicated in living out their faith, bolstering them up when they are discouraged or downhearted, challenging them to see the goals to which God calls them.

Read: Acts 11:23-24, Acts 14:21-22

Ministries using the gift of exhortation or encouragement: Committee chairperson, Pastoral Caregiver, Justice projects, Capital Campaign leader, new Christians mentor, working with young people, ministering to clergy, preaching, lay reading, work with older people or the disabled, writing letters to those who need encouragement, prison ministry, couples ministry, new parent support, prison ministry.

GIVING: The Holy Spirit enables some of us to offer their energies, abilities, and material resources for the work of the church with exceptional willingness, cheerfulness, and generosity. To exercise the gift of giving, one operates out of a spirit of selflessness, requiring no recognition or reward for their giving. This gift involves offering one's time, energy, talent, skills, material possessions, and money.

Read: 2 Corinthians 8:1-5, Matthew 6:1-4

Ministries using the gift of giving: Tithing, Stewardship Committee, project supporter, flowers for services, donate to a charity, Christmas gifts to a shelter, participating in parish programs and projects, not-for profit board member.

HEALING: The Holy Spirit leads some of us to share in restoring the sick. To exercise the gift of healing is to pray not necessarily for cure but for God's help for the sufferer, that something of good may come out of the distress. This gift involves a healthy prayer life, confidence in God's power to provide courage in suffering, and wellness of spirit regardless of the condition of the body or mind.

Read: James 5:13-16, Luke 9:1-2, II Kings 5:1-3, 9-14

Ministries using the gift of healing: pastoral caregiver, prayer chain member, participate in the healing ministry of the church, member of the Order of Saint Luke, visit the sick, visit in hospitals, intercessory prayer with or for the sick

HOSPITALITY: The Holy Spirit enables some of us to open our homes willingly and offer lodging, food, and fellowship cheerfully to other people. A concern for the comfort of others may be a manifestation of the gift of hospitality. This gift involves having a knack for making people at ease, enjoying being in the presence of strangers, being willing to offer one's home as ministry and to make their ministries at church welcoming and homelike.

Read: Hebrews 13:1-2, Genesis 18:1-8

Ministries using the gift of hospitality: small group host, helping with pancake supper, coffee hours, spaghetti dinners, breadmaker, greeter, membership/newcomers committee, entertaining guests of the parish, assisting refugees, being a foster parent, participation with programs such as Meals on Wheels.

MERCY AND CAREGIVING: The Holy Spirit enables some of us to feel exceptional empathy and compassion for those who are weak or suffering so that they devote large amounts of time and energy to alleviate these conditions and do their tasks more effectively. To exercise the gift of mercy and caregiving is to relate to others in kindness and compassion and give assistance or relief from distress. This gift involves continual readiness to forgive those who have erred, comfort the bereaved, help those who face a crisis, give assistance or relief from distress where needed, minister to the sick, become a peacemaker or offer assistance to those in need.

Read: Luke 10:30-37, Micah 6:8, Matthew 25:34-40, Acts 6:2-4

Ministries using the gift of mercy: pastoral caregiver, volunteer with programs that provide care for the dying, the incarcerated, impoverished, those living with AIDS, the deaf community, nursery care, concerns of the elderly, concerns of the disabled, visit the sick or shut-ins, calling on lapsed members, participating in programs concentrating on social needs, caring for the disadvantaged, comforting the bereaved, greeter, usher, youth leader, legislative advocate, outreach programs.

MISSIONARY: The Holy Spirit enables some of us to minister in a second culture or second community, whatever other spiritual gifts they have. To exercise the gift of missions is not to impose one's beliefs on another but to faithfully and mutually share what one has learned about God. This gift involves a willingness to be with and share with people of different heritage, customs, economic background, experience, or manner of speaking, as much a willingness to listen as to speak and an awareness that God loves all people, no matter what they believe or how they express their beliefs.

Read: 1 Corinthians 9:19-23, Mark 16:15-20, 1 Peter 3:15

Ministries using the gift of missions: community service volunteer, welcome table host, sponsor a refugee family, prison ministry, migrant-worker ministry, foreign missions, local church invitation campaigns.

MUSICIAN: The Holy Spirit enables some of us to praise God through various forms of music and enhance the worship experience of the local congregation or the church at large. To exercise the gift of music may involve some skill in singing or in playing an instrument but may also include the ability to select appropriate music for a worship service or parish event.

Read: 1 Corinthians 14:26, Psalm 98:1, 4-6, Psalm 150:3-6

Ministries using the gift of music: choir member, church musician (instrument), congregational singer, music planning

PROPHET: The Holy Spirit empowers some of us to interpret and apply God's revelation in a given situation. This gift involves a keen sense of the dignity of all people, a sense of call, a sense of timing, knowledge of scripture, and the workings of the church.

Read: 1 Corinthians 14:1-5, 1 Corinthians 14:30-33a, 1 Corinthians 14:37-40

Ministries using the gift of prophesy: preacher, counselor, Bible Study leader or participant, synod/diocesan delegate or alternate, journalist, artist, community organizer.

COMMUNICATION: The Holy Spirit enables some of us to communicate or to understand in forms or communication beyond the ordinary. To exercise this gift, one may know how to write or layout newsletters or communicate in a foreign language or anything (such as ASL, Braille, art, music, and more) other than our own native language.

Read: Acts 2:5-11, Psalm 104:2b-35

Ministries using the gift of communication: ministry for the deaf or blind, poverty ministry, ministry in a specialized area, faith-building publications, contributor, communications committee, sharing meditations on art, music, or nature, expressing one's faith through art, word, or music that inspires others.

WISDOM: The Holy Spirit endows some of us with an understanding of God's will and work as it relates to the living of life. To exercise the gift of wisdom is to help others to discover the wisdom they have within them. This gift involves knowledge of God and of Scripture, discernment of God's will, and skill in analyzing the problems and dilemmas of life.

Read: Sirach 1:14-19, James 3:13-17, Ecclesiastes 9:13-18

Ministries using the gift of wisdom: Barnabas minister, spiritual director, synod/diocesan delegate or alternate, youth leader, pastoral caregiver, Hospice volunteer, contact volunteer, warden, community leader, pastoral search committee, couples ministry, pre-marriage preparation.

SERVING: The Holy Spirit enables some of us to willingly share the burdens of others and help them in such a way that they can do their tasks more effectively. To exercise the gift of serving is to identify closely with the needs and problems of others, not providing answers or solutions, but being willing to work with them, no matter how small or how big the task may be. This gift involves a willingness to "pitch in" and do whatever is needed, no matter how detailed or tedious the task.

Read: Galatians 6:1-2, Philippians 2:3-8

Ministries using the gift of serving: committee member, building and grounds clean-up and maintenance, volunteer for programs such as Meals on Wheels, Clothes Closet, Habitat for Humanity, acolyte/server, Altar Guild member, breadmaker, office volunteer, welcome table, Red Cross blood drive, outreach ministries committee, food bank, poverty advocate, work day participant, repairs around the church, cleaning the church, painting, caring for parish food gardens.

TEACHER: The Holy Spirit enables some of us to communicate so that others can learn. To exercise the gift of teaching one effectively imparts information or proclaims precepts of truth, either vocally, visually or by example so that people clearly perceive God's teaching and hope for them.

Read: Hebrews 5:12-14, Isaiah 28:9-10

Ministries using the gift of teaching: Sunday School teacher, youth leader, tutor, train acolytes/lectors/layreaders, day care volunteer, work with young people, social ministries involving teaching or training others, Education for Ministry leader, after-school volunteer, preacher.

FAITH: The Holy Spirit provides some people with extraordinary confidence in God's promises, power, and presence so that they can take heroic stands for the future of God's work in the church. This gift involves a healthy prayer life, sensitivity to the will of God, and a firm trust that God will come through, even when there is no concrete evidence.

Read: Hebrews 11

Ministries using the gift of faith: stewardship, outreach, building committees, warden, prayer group, long-range planning, shut-in visitor, shelter volunteer.

APPENDIX E

DATA DISPLAY CHARTS

RESEARCH QUESTION #1: DATA DISPLAY CHART

Theme	Subtheme	Quotations	Findings
Youth Involvement	Overall Finding: The overall findings indicate youths are involved in church activities an aspect that is in harmony with the quantitative findings discussed earlier. The youth are specifically involved in worship services, community services, witnessing, but more prominently in leadership activities. These subthemes are discussed in the order of appearance		
	Worship Services	<p>Youth participate in leading church services including preaching(P.2)</p> <p>The youth are prepared for leadership and they actively participate in worship services including preaching (P.7)</p> <p>The youth participate in leading church services including Sabbath afternoon programs(P.25)</p>	There was a unanimous agreement among many participants that youths are involved in worship services such as preaching, Sabbath school programs, and Sabbath afternoon programs
	Community Service	<p>The youth participate in preaching, visiting the sick, and attending the needy children (P.11)</p> <p>The youth participate in visiting the street children, at least once per quarter (P.14)</p> <p>The church has been able to conduct prison visitations (P.21)</p>	The finding showed the youth are involved in community services
	Witnessing	<p>The youth actively participate in witnessing despite there being public evangelism or not (P.8)</p> <p>The youth actively participate in witnessing despite there being public evangelism or not (P.22)</p>	The participants also indicated that the youths are involved in witnessing as the quotes below indicate
	Leadership	The youth are prepared for	This was the most

		<p>leadership (P.24) The youth participate in leading church services including preaching(P.25) The youth are prepared for leadership (P.26)</p>	<p>prominent subtheme in comparison to worship services, witnessing, and community services. It further indicates that the type of leadership in this district is participatory and has a focus on the youth</p>
<p>Youth Involvement Challenges</p>	<p>Overall Finding: Even though the participants indicated that there is youth involvement as presented above, but their participants also concurred there are challenges particularly in lack of community services, lack of TMI, and lack of witnessing. These findings resonate closely with demographic findings</p>		
	<p>Lack of community services</p>	<p>Visitations particularly in prisons at least once per quarter(P.2)</p> <p>The church still needs to attend to the needy children in the community (P.15)</p> <p>The church still has to strengthen its community services particularly in attending the street children and those living in adverse conditions (P.25)</p>	<p>A bigger majority indicated that there a big challenge in participating in community services. As it will be seen later, this aspect will dominate the implementation activities</p>
	<p>Lack of TMI</p>	<p>Many young people fail to engage in TMI due to financial constraints, as most of them are students</p> <p>The conference has not effectively prepared its young people to fully embrace TMI (P.7)</p>	<p>The participants further indicated there is a lack of deeper implementation of TMI. These findings validate the importance of this study</p>
	<p>Lack of Witnessing</p>	<p>The youth participate in witnessing despite there being public evangelism or not (P.13)</p> <p>The youth participate in witnessing despite there being public evangelism or not (P.14)</p>	<p>The participants further revealed that at Nyegezi SDA Church more is to be done to engage the youth in witnessing. These findings concur with demographic findings.</p>

RESEARCH QUESTION #2: DATA DISPLAY CHART

Theme	Subtheme	Quotation	Findings
Mission Perception	Overall Findings:	Indicates that all participants perceived the Nyegezi SDA Church to be involved in the mission. This is evident in satellite evangelism, music ministry, and TMI. These findings are in concurrence with the quantitative findings above. Moreover, they will be presented in the order of appearance.	
	Satellite Evangelism	<p>Satellite meetings and voice of prophecy classes have positively enhanced TMI in the church (P.6)</p> <p>Satellite meetings have registered strong participation and have brought unity to the church (P.1)</p> <p>The church has been active in all satellite evangelisms (P.16)</p>	This subtheme was prominent of all subthemes under the main them of Mission. It indicates the members have witnessed more impact in satellite evangelism than in other areas
	TMI	<p>TMI in different plans concerning the church growth is well done (P.20)</p> <p>The church has been able to conduct fellowship-in members' homes (when necessary) as a way of raising TMI awareness (P.18)</p> <p>My church is mission-oriented towards TMI (P.8)</p>	The Nyegezi SDA Church perceives itself as mission-oriented as it implements TMI strategies
	Music Ministry	<p>The church has been able to offer powerful music ministry during burial services (P.21)</p> <p>The music ministry through the church choir has been effective (P.10)</p>	Some few participants indicated music ministry is also evidential as part of church mission
	Community Service	<p>Community services offered by the church has brought community awareness (P.14)</p> <p>The local church has created community awareness through its community services (P.12)</p>	The participants indicated that community services are part of the mission however very participants showed this. This is in concurrence with the quantitative findings. Hence this aspect will be given more emphasis in the implementation phase of this study
Mission Challenge	Overall Findings:	Regardless of the above findings that indicate the church is involved in several mission activities, however, there are challenges	

s	particularly in the area of community services, training, TMI, and entrepreneurship. These subthemes will be discussed in the order of appearance.		
	Community Services	<p>Visitations in hospitals, prisons, and to the needy still need to be improved by having more training to equip the members (P.23)</p> <p>House to house evangelism, and attending the needy people in the church still needs improvement (P.21)</p> <p>The church has an inactive methodology to meet the physical needs of its members (P.18)</p> <p>Nil (P.19)</p>	<p>This subtheme emerged to be more prominent in comparison to other subthemes in this section. This implies that the members who perceive mission challenges need to pay more attention to community services. In the next chapters, the study will pay more attention to this area.</p>
	Training	<p>The church should offer intentional evangelistic training to its members (P.2)</p> <p>The church rarely gives training concerning various evangelistic tactics (P.14)</p> <p>Visitations in hospitals, prisons, and to the needy still need to be improved by having more training to equip the members(P.23)</p>	<p>The findings indicated that to be successful in training, the members need more training. In response to this finding, the study has invested in training seminars in the forthcoming chapters</p>
	TMI	<p>House to house evangelism is not effectively done to boost TMI among the church members (P.16)</p> <p>The nurturing and retention program is not very effective in line with TMI (P.12)</p> <p>The level of efficiency in preparing the young people for TMI in the youth classes is still poor (P.10)</p>	<p>This subtheme indicates that even though in the previous section TMI is seen to exist, but it remains a challenge. Hence this finding validates the importance of this study</p>
	Entrepreneurship	<p>Entrepreneurship is absent in the church, although ATAPE is present (P.5)</p>	<p>Although only one participant indicated that the mission needs to include entrepreneurship, the aspect remains important.</p>

RESEARCH QUESTION #3: DATA DISPLAY CHART

Theme	Subtheme	Quotation	Finding
TMI Perception		Overall Finding: The overall finding indicate that the polarity of results. This means almost half of the participants agreed that TMI is effective and the other half TMI is not effective. In comparison to quantitative findings, almost 50% of the participants said they strongly agreed, and the other half agreed on the same item.	
	Effective	TMI is doing well, nevertheless, it requires individual sacrifice to fully provide resources (P.5) TMI has brought about radical changes in evangelism. Many people have been baptized and many more engage in mission (P.11) High financial expenditures are accompanying the operations of TMI (P.15)	Almost half of the participants indicated that TMI is effective as more financial resources are spent, people are being baptized and more radical changes are seen. In response to these findings, there will be seminars to ensure more equipping is done to maintain the state effectiveness
	Ineffective	TMI has not succeeded because there is no training done to equip the members about TMI (P.25) TMI is a good initiative because every member gains the privilege to actively engage in the church activities however, I still believe it is ineffective so far (P.26) The TMI plan is still ineffective as most church leaders are not exemplary in its operation (P.10) The TMI strategy is still weak. It needs to be prioritization (P.9)	Almost half of the participants indicated that TMI is ineffective due to lack of training, lack of role models, lack of prioritization. In response to these findings, there will be seminars and prioritization in community services
TMI Improvement		Overall Finding: All participants indicated that there is a need for TMI improvement particularly in planning, community service, youth involvement, and training. All of these subthemes are discussed in the order of appearance	
	Planning	There should be a progressive and planned TMI fundraising strategy to avoid unnecessary pressures on the members (P.18) The church leaders should establish small mission groups of about 8 people which will enhance the TMI spirit to each member (P.14)	The participants indicated that planning is a crucial part of TMI implementation. Some of the aspects that need planning include fundraising strategy, small group formation, and community needs assessment. The quotes below are evidence of this

		The church leadership needs to assess and identify the weak points in mission and come up with practical ways to address the TMI hindrances (P.3)	finding
	Community service	<p>A thorough inventory should be conducted to identify the community members' need before visiting them (P.17)</p> <p>General motivation and influence from the top church leaders should serve to encourage members to embrace TMI in reaching out to the community (P.19)</p> <p>Home visitations to both Adventists and non-Adventists should be enhanced, as well as meeting the physical needs of the community (P.22)</p>	For TMI to be improved, the participants indicated that community service could not be left. In response to this finding, the next chapter which deals with implementation has paid crucial emphasis on community service. The quotes below indicate that community service is important
	Youth Involvement	<p>The church leaders should establish small mission groups which will enhance the TMI spirit to each member particularly the young people due to their strength and vigor (P.8)</p> <p>The youth should be incorporated in the TMI plan; it should not be biased to a certain group only especially old folks(P.9)</p> <p>The church needs to give more room for the young people to actively engage in diverse church services (P.4)</p>	The participants indicated that if Nyegezi SDA Church is to witness a greater impetus in TMI, more youths need to be on board. The quotes below validate this finding
	Training	<p>Intentional training and education should be given to equipping the members about TMI (P.7)</p> <p>Every church member should be reminded and encouraged to engage faithfully in TMI through regular training (P.16)</p> <p>Training concerning TMI should be offered to both the church members and the leaders (P.21)</p>	The participants further concurred there a need for regular training across all groups on the importance of TMI. In response to these findings, the implantation stage of the study has offered training on the importance of TMI

APPENDIX F

NYEGEZI TMI MINUTES



THE SEVENTH-DAY ADVENTIST CHURCH – NYEGEZI

SOUTH NYANZA CONFERENCE

P.O.BOX 3104

E-mail: nyegezisdachurch@gmail.com

MWANZA, TANZANIA (EAST AFRICA)

NYEGEZI SDA CHURCH BOARD MEETING NO. 18/2020

MAY 7, 2020		DATE
CHURCH BOARDROOM		VENUE
10:15 HOURS		TIME
	Zephania Mugasa, Meshack M.Sarota, Goodluck Maira, Suzana Amos, Kisula Loyani, Elias Hezron, Peterson Wambura, Sedekia Kahisha, Jackson Mhindi, Grayson Katoya, George Hezron, Mary Iroga, Salome Jones, Ayubu Mrigo, Deborah Nyahonyo, Chiyengele Wandore, Gelard Lawrence	
OPENING PRAYER		George Hezron
WELCOME REMARKS	- Chairman welcomed the members, and requested the secretary to call the meeting in order	Zephania Mugasa
AGENDA ADOPTION	The meeting agenda was read before the members	AGENDA WAS ADOPTED AS PRESENTED
TOTAL MEMBER INVOLVEMENT		
Whereas	The church has excellent report based on available data from church clerk files and Northern Tanzania Union Conference	
Whereas	There are few members who are involved in witnessing and , community services	
Whereas	The church needs more seminars and weeks of prayers to this effect	

VOTED	To allow Pr. Baraka Boniphace to conduct seminars and other research related activities in order to solve the problem of Total Member Involvement	TOTAL MEMBER INVOLVEMENT SEMINARS 09/2020
ADJOURNMENT OF THE MEETING	The meeting was adjourned with vote of thanks from the chairperson.	
CLOSING PRAYER		Suzana Amos

Meshack M. Sarota
 Meshack M. Sarota
 Church Clerk
 Date: 7/5/2020



Zephania Mugasa
 Zephania Mugasa
 Head Elder
 Date: 7/5/2020

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VITA

BARAKA BONIPHACE NCHAMA

Email: barakabonie@gmail.com

Cell Phone: +255757432378/+25587514401

A: PERSONAL INFORMATION

Gender : Male
Date of Birth : 07/08/1988
Place of Birth : Serengeti
Marital Status : Married
Nationality : Tanzanian
Religion : SDA
Address : Box 3104, Mwanza
Language : Swahili-Native fluent
English-Good fluent

B. EDUCATION BACKGROUND

Year	Qualification	Course Title	Name of the school/Institution
2009 – 2012	Degree	Bachelor of Arts with Education (BA-ED) Advanced Certificate	The University of Dodoma (UDOM)
2007 – 2009	ACSEE	of Secondary Education	Oswald Mang'ombe High School
2003 – 2006	CSEE	Certificate of Secondary Education	Nyabihore Secondary School
1996 – 2002	CPE	Certificate of Primary School	Matara Primary School

C: WORKING EXPERIENCES

YEAR	ORGANIZATION	POSITION	WORK/ RESPONSIBILITY
2016 to date	South Nyanza Conference	Nyegezi District Pastor	Pastoral Ministry
2014-2015	South Nyanza Conference	Mbugani District Pastor	Pastoral Ministry
2012-2013	Nyabihore Secondary School	Teacher	Teaching