

DISSERTATION ABSTRACT

Doctor of Ministry
Emphasis in Church, African Society and Mission

Adventist University of Africa

Theological Seminary

**TITLE: ASSESSING AND IMPLEMENTING A SUGGESTED METHOD FOR
IMPROVED LEADERHIP SELECTION IN CAMEROON UNION
MISSION**

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The use of influence, bribe and other practices to get into leadership positions in local churches in Cameroon Union Mission has been a concern for the researcher. Through the use of lot casting during leadership selection in local churches, the researcher hoped to reduce the impact of negative practices that interfere with legal church procedures for the selection of leaders. A survey of the use of lots in the Old and New Testament has shown that it was a practice allowed by God under some conditions. It was also a very efficient way of dealing with crisis in the selection process (Prov 16:33; 18:18). Through a Bible presentation on the subject, church members and pastors were enlightened on the biblical use of lots.

The mixed method was used to gather information. Since CUM has four fields, in south-central conference, 900 pairs of questionnaires were distributed and 673 came back. In north Cameroon conference, 840 pairs of questionnaires were distributed and

686 came back. In west Cameroon mission, 358 pairs of questionnaires were distributed and 318 came back and in east Cameroon mission, 370 pairs of questionnaires were distributed and 291 came back. Churches were selected based on the size of the church membership and the location. Questionnaires gave information on the frequency of members understanding of the concept of lots and interviews (three pastors and one theology student) and focus groups (three formed of six persons in each) brought precise details on how the problem of leader's selection in church is perceived and managed by pastors, elders, other church officers and members. The data collection through questionnaires in 18 churches and the answers from 1946 respondents with 3892 questionnaires gave a general view of members which was favorable to the use of lots casting in local church election any time there was a high risk of manipulation, fixing or post electoral crisis. Major findings were that:

- More than 70% of respondents agreed that lots casting can be used in controversial officer elections in SDA Church.
- More than 80% of respondents agreed to use lots to choose officers based on qualifications given by church policy.
- More than 87% of respondents considered the use of lots in leadership selection as a sign of faith to rely on God's guidance.

The experience done and the results collected from questionnaires are scientific data which may be useful in a near future. What this research has brought to light will be of less value if some actions are not taken. The researcher recommends that:

. The use of church manual under *term of office* should be emphasized in order to prevent appointing the same person to the same position several times.

. Suggestions should be made at the local church level to use this way of voting as a last solution option in case of risk of crisis due to elections.

. Pastors should use this method whether publicly or in nominating committees to solve difficult cases in regard to selection of officers.

At the conference level,

. If possible, a forum of pastors on the practice of lots should be organized

. Interviews must be organized with pastors through the ministerial association in order to assess the frequency of pastors using lots in some church decisions pertaining to officer selection

Suggestions for a critical contextualization of the practice of lots in Cameroon should be purposefully developed to address politicking and fixing practices in the church.

A recommendation should be sent to higher organization to reconsider the practice of church selection in the African and Cameroonian context.

For further studies, a comparison of two churches with two systems of selection could be done in order to see the level of impact of the selection by vote only and the selection by lots only on the Christian growth of their respective members.

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A dissertation

presented in partial fulfillment

of the requirements for the degree

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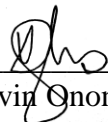
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To God be the glory for what He has performed in my life.

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CHAPTER 1

INTRODUCTION

Description of the Ministry Context

A Yoruba saying states: “when the drum beats change, the footwork of the dancers must of necessity change.”¹ However, this is not seen most of the time in the leadership selection process of Seventh-day Adventist local Churches. The way the practice of leadership is considered at the local church level in many churches in Cameroon has been a concern for the researcher. Before coming to Nanga-Eboko, I worked as a minister in North Cameroon Conference of the Seventh-day Adventist (SDA) Church. The way members and pastors handled issues concerning elections in the church has raised a lot of questions and concerns for me. When elections come, members are very excited because they believe that it is the occasion to make some drastic changes in the church leadership. In some of the churches, election periods were a sign of a new beginning and new hopes for the Church. The habit was that, the district pastor will come and conduct elections without personally knowing those who are nominated to lead the church. In other circumstances, instead of coming for elections, the district pastor will delegate the first elder of the church to chair the nominating committee. The outcome of some of these practices is that, after elections, quite often many are disappointed, and some even hold grudges against either members of the nominating committee or the delegated church elder.

Election period is also a time for great temptations. Some elders who are

¹ Adeyemo Tokumbo, *Africa's Enigma and Leadership Solutions* (Nairobi, Kenya: WordAlive, 2009), 3.

aspiring to office position in the church may even go to diviners to seek help in order to keep their office in church. Some church members also attempt to manipulate the potential members of the nominating committee. This has most of the time led to post electoral crisis, which from time to time can produce coldness among members in churches involved in such situations. Moving from local churches to the University setting since 2010, I have noticed almost the same thing in this new environment. People tend to cling to position by all means. This is causing the church of God to suffer, mainly when it comes to circumstances in elections that are linked to some kind of crisis due to deliberate position seeking. So an election crisis can lead to diversion from the main purpose of church's mission, which is ministering to those who are in need of Christ and thus leading to the cross where they will receive salvation. But the practice of position seeking in the church and that of elections crisis and attempts to manipulate from time to time can be a great obstacle to the fulfilling of the great commission given by our lord and Savior. Being in the university setting, I do believe that focusing the student's attention on the challenges brought by this elections and post elections crisis in churches will have a greater effect if well studied; mainly since we are mostly dealing with pastors and pastors to be who are and will be at the center of leadership in the SDA Church.

Statement of the Problem

Despite the fact that we have a method to select leaders which gives no room for campaigning, people tend to find other ways of manipulating members and criteria for selection. Thus, when it comes to elections, one may see different types of practices to favor one person or a group of persons. As a result, many members and church leaders have developed the practice of using even witchcraft to accede to a

position or to keep a current position.² This phenomenon is growing very fast in some parts of Africa as far as leadership is concerned.

Purpose of the study

The purpose of this dissertation was to assess and implement the method of selection by casting lots as a way to improve the selection of leaders that takes place through nominating committees in the Seventh-day Adventist local church.

Justification

Writing on SDA Church election practice will certainly impact the students in general and theology students in particular of Cosendai on their understanding of what is going on now in the Church concerning position seeking and other practices done in our local fields. Moreover, this will help solve the problem of ignorance of members on election principles in SDA Church at large. Going back to the Scriptures will help members who are still to be more enlightened on the threat that lies on church as far as elections and its consequences are concerned. This research will mainly help the church in Cameroon Union Mission (CUM) on a local base and the whole church on a wider base to have a clearer understanding of the difference, if there is, between the first intent of our pioneers, while drafting the policies regarding elections in the church for service and the direction this practice is taking at the local church level and even higher institutions. It will also help to assess, implement and evaluate a new approach to the practice of elections in the church as we are getting closer to end times where the enemy of God will multiply strategies to weaken the church.

²Philemon O. Amanze and Micheal O. Akpa, *Seventh-day Adventist Response to Spiritism: The Nigerian Experience* (Ilishan-Remo, Ogun State, Nigeria: Babcock University Press, 2011), 26.

Delimitations

Even though the church at large has already defined its policy for elections, the work of this dissertation will be confined to seeking first what was the general practice in Bible times as far as selection of leaders is concerned, through a biblical and theological perspective. Then consider the use of lots casting for selection in critical situations and their implications as far as Gospel commission is concerned. This will be done through the presentation on lots casting in several churches of each administrative field of Cameroon Union Mission. The presentation will not cover the whole of CUM. There will be presentations in five churches of Center-South conference (three churches in Nanga-Eboko, two churches in Yaoundé). Also, in the East Mission field, presentations will be conducted in three churches in Bertoua. In North Cameroon conference, presentations will be conducted in one church in Ngaoundéré and six churches in Maroua. In West Cameroon Mission, there will be presentations in two churches in Douala and one in Bagangté.

Description of the Dissertation Process

Chapter two will study the leadership selection with focus on the type, the conditions for selection and the mode of selection. In the Old Testament the study will cover the patriarchal time with Abraham, Moses, the seventy elders and Joshua. The judge time will study the selection of Deborah, Gideon, Samson and Samuel to see how leaders were selected during that period. Then prophets and king time will consider the selection of Saul, David and Solomon. Following the same patterns, The New Testament section will study leadership selection in Jesus time with the selection of Jesus and later His disciples. The apostolic time will focus on the selection of Matthias and the seven deacons. The early church time will look at the selection of Saul, Timothy and general principle for selecting elders and deacons. Then, leadership

selection principles will be drawn and a tentative definition of biblical leadership given.

Chapter three on literature review will focus on leadership through history and its definition. Eight Theories from organizational structures and five approaches from spiritual perspective will be studied. Three styles of leadership from both organizational and spiritual perspective will be studied. Then, criteria for leadership selection based on leaders qualities/skills will be studied with three groups of criteria in organizational and three in spiritual perspective. Methods of selection will follow through the study of history of leadership selection both in organizational and church structures with an attention on Ellen White's statement on the use of lots in the Seventh-day Adventist church.

Chapter four will present Cameroon in its landscape, demography, economy, religious beliefs, and culture and leadership selection. Seventh-day Adventism will follow through a presentation of north Cameroon, its land, education, beginnings of Adventism, evangelism and church organization. The research design will explain the type of research, the rationale for selection and its appropriateness to this study. The sampling procedure and criteria for sampling will follow with instrumentation. Procedures for data collection, presentation and analysis of findings from questionnaires, focus groups and interviews will be done before proceeding to the design of the intervention.

Chapter five will give a brief description of theological foundations and literature review followed by a brief description of Ngaoundéré central Church. Program development plan will follow with the purpose of the program which is to implement and evaluate the method of selection by lots, the development of the strategy based on findings from biblical foundations and literature review. The

foundation of the strategy will be based on putting in place a lot casting method in order to prevent those who want to build their kingdom in the church and by so doing prevent other fellow members from serving in leadership positions. The evaluation of the strategy will be based on the level of fellowship and participation in church programs and activities after the implementation of the strategy. The project implementation will have three steps including the preparation with first meeting with elders prior to implementation. Then the implementation phase will be done through three work sessions with the selected church and four months after the implementation, an evaluation of the strategy will be done.

Chapter six gives a summary of the different sections of this study and the final evaluation of the program. Lessons learned from the implementation of this program are also given before drawing a final conclusion followed by recommendations.

Expectations

This dissertation will help the church in CUM to be better acquainted with new principles for leadership selection and post elections crisis resolution and also enlighten members on the implications of a good practice of leadership selection in the church. Furthermore, the dissertation will provide a useful tool for members and administrators on how to handle elections with the confidence that people will trust in their God rather than playing political maneuvering.

This dissertation will mostly provide quantitative data for CUM administration to evaluate how deep the problem of manipulation position seeking in leadership selection system in the SDA Church is undermining God's work from the local church to the pastoral corps. This will go in line with the concentration for this DMin cohort (Church, African Society and Mission) whereby we have to rethink our way of presenting the gospel to our people.

CHAPTER 2
BIBLICAL THEOLOGY OF LEADERSHIP
SELECTION

Type. The concept of leadership can be seen throughout the Bible. Genesis begins with the creation Adam first (Gen 2:7), and then Eve was created (Gen 2:22-23) So Adam received a patriarchal leadership from God.

Conditions for Selection. God gave authority to Adam for the naming of all creatures that were in the garden including Eve. Adam was the first to be created, the first to be instructed and the first to lead as a steward (Gen 2:15) Right from creation, God puts human being at the center of the leadership of this earth (Gen 1:28)

Mode of selection. God talked directly with Adam and His plan was to have a leadership that will be connected to Him and receive directions from Him. The fall brought a change to this first intention of God and thereafter the control of the leadership faced some trouble. Because of the interruption of Satan in the life and leadership of Adam and Eve in the Garden of Eden, the struggle for supremacy which started in heaven is directed to the earth (Ezek 28:13-15; Gen 3: 14-15 cf: Isa 14:12-15) Since disobedience most of the time leads to consequences, Adam and Eve had to leave the Garden of Eden after they sinned Genesis 3:23-24.

Though Adam and Eve were facing the consequences of their disobedience to God and specifically the loss of their leadership over the earth, God did not forsake or abandon them. The provision made by God for their clothes was another sign of His

mercy towards them. Every action taken by God was to lead those he chose to a better place or a better situation.¹

In order to achieve His plans for humankind, most of the time, God used human beings as leaders or communicators of His Will. The Bible is full of occasions, where the choice of leaders who were to fulfill a duty for the glory of God and the benefit of God's people was done. This study will consider some of the occasions where leadership selection was done and the signs which confirmed that it was God's choice. This will begin with the leadership selection process in the Old Testament during patriarchal time, the judge's time and the time of the prophets and kings. Methods were also used for the selection of leaders in the New Testament including the leadership selection in Jesus time, apostolic time and early church time. Biblical principles on leadership selection will be drawn at this time by considering the direct selection, indirect selection, succession and votes.

Leadership Selection in the Old Testament

Following the expulsion of Adam and Eve from the Garden of Eden is the change in the spiritual realm of leadership. Men chose their own way and Adam and Eve were the first to realize it with their son Cain Genesis 4:6-7. However, there are instances and occasions where some persons have shown an entire submission to God for guidance. Through God's intervention in their lives, the leadership that was first given to Adam has been reaffirmed with a specific purpose. This section will look at some of the accounts in the life of the patriarchs, the judges, the prophets and kings. An emphasis will be put on why those persons were selected, the conditions for selection and the mode of selection.

¹ "Genesis 3 Commentary - Adam Clarke Commentary," *StudyLight.org*, accessed May 27, 2016, //www.studylight.org/commentaries/acc/genesis-3.html.

Leadership Selection in Patriarchal Times

The term patriarch from father came in when sons and daughters were born. “This name is generally applied to the progenitors of families or "heads of the fathers" (Joshua 14:1) mentioned in Scripture, and they are spoken of as antediluvian (from Adam to Noah) and post-diluvian (from Noah to Jacob) patriarchs.”² It is used in reference to the twelve sons of Jacob and also to David Acts 2:29. In this section, the focus will be on the call of Abraham by God and then the call of Moses, followed by the selection of the seventy elders to end with the selection of Joshua.

The selection of Abraham.

Type. The biblical account of the first encounter of Abraham with God is given in these terms: “and he said, "Hear me, brethren and fathers! The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, and said to him, 'Depart from your country and your relatives, and come into the land that I will show you” Acts 7:2-3.³ Through a vision, the Lord appeared to Abram and gave him a clear instruction to follow. Abram did not leave after he received the vision from God.

“Now the LORD said to Abram, go forth from your country, And from your relatives And from your father's house, To the land which I will show you; and I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth shall be blessed (Gen 12:1-3)

Conditions for selection. These are words used by God Himself to call Abraham and appoint him as a prophet and father of a great nation.⁴ It should be

² “Patriarch - Easton’s Bible Dictionary Online,” *Bible Study Tools*, accessed June 16, 2016, <http://www.biblestudytools.com/dictionaries/eastons-bible-dictionary/patriarch.html>.

³ *New American Standard Bible (NASB 1977 Edition)* (The Lockman Foundation, 2011). This will be the version used throughout this dissertation.

⁴ Thomas Housel Jemison, *A Prophet Among You* (Mountain View, CA: Pacific Press, 1955), 150.

mentioned that at the time of the calling, Abram had no child but God made the promise to bless him.

Mode of selection. It appears like the selection of Abraham was repeated so clear that Matthew Henry presents the details of Abram’s calling as a direct interaction with God. The revelation of God to Abram left no room for doubt and was a fresh command asking him to leave and go to the Land of Canaan.⁵

Through a clear call from God, Abram recognized a supreme call and made himself available for the task. The act of leaving his friends and relatives to go to a place unknown to him was not an easy task and as Ellen White says:

“It was no light test that was thus brought upon Abraham, no small sacrifice that was required of him. There were strong ties to bind him to his country, his kindred, and his home. But he did not hesitate to obey the call. He had no question to ask concerning the land of promise—whether the soil was fertile and the climate healthful; whether the country afforded agreeable surroundings and would afford opportunities for amassing wealth. God has spoken, and His servant must obey; the happiest place on earth for him was the place where God would have him to be.”⁶

The confirmation of the call is done through the obedience of Abraham when asked to offer his son Isaac in sacrifice to God Genesis 22:12-18. This helps to understand why God identified Abraham as His friend 2 Chronicles 20:7. Leadership continues with the selection of Isaac, to take over the leadership of Abram “Now Abraham gave all that he had to Isaac; but to the sons of his concubines, Abraham gave gifts while he was still living, and sent them away from his son Isaac eastward, to the land of the east.” (Gen 25:5-6)

⁵ “Genesis 25 Commentary - Matthew Henry Commentary on the Whole Bible (Complete),” *Bible Study Tools*, accessed May 23, 2016, <http://www.biblestudytools.com/commentaries/matthew-henry-complete/genesis/25.html>.

⁶ Ellen Gould White, *Patriarchs and Prophets* (Washington, DC: Review and Herald, 1958), 126.

After Isaac's leadership, the next person is Jacob who succeeds in leadership even though he did it contrary to God's way "And the LORD said to her, "Two nations are in your womb; and two peoples shall be separated from your body; and one people shall be stronger than the other; And the older shall serve the younger" Genesis 25:23. Beside the biblical report of this event, this analysis of God's declaration done by Matthew Henry helps us to better understand the situation: "the information given her, upon her enquiry, which expounded the mystery: *Two nations are in thy womb*, v. 23. She was now pregnant, not only with two children, but two nations, which should not only in their manners and dispositions greatly differ from each other, but in their interests clash and contend with each other; and the issue of the contest should be that the elder should serve the younger, which was fulfilled in the subjection of the Edomite's, for many ages, to the house of David, till they revolted, 2 Chr. 21:8."⁷ The choice of Jacob by God to lead was done by prophecy and during his leadership; the nation of Israel will dwell in Canaan until they get to Egypt to escape famine that was prevailing in Canaan. Their stay in Egypt and the change of their statute from free people to slaves will put an end to any kind of leadership. As God made the promise to Abraham Genesis 15:8-18, once again through the divine providence, God prepared the selection of a leader to bring Israel out of bondage.

The selection of Moses.

Type. Moses was the child from a Levite family and he grew up in pharaoh palace after he was rescued from water by the daughter of pharaoh.⁸ The life of Moses

⁷ "Genesis 25 Commentary - Matthew Henry Commentary on the Whole Bible (Complete)," accessed May 23, 2016, <http://www.biblestudytools.com/commentaries/matthew-henry-complete/genesis/25.html>.

⁸ Don N. Howell, *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf and Stock, 2003), 27.

is like an ordinary person's and with no direct connection to the leadership he was going to accomplish. He was called to lead as a patriarch

Conditions for selection. The very fact that Moses was rescued from water by the daughter of pharaoh who spared his life, nursed and got the basic training in godly way through a Levite woman cannot be neglected.⁹ John I. Durham says: "the omission of any reference to God in these verses is surely intentional"¹⁰. This intentional omission is seen through providential direction in the life of Moses. The selection of Moses into leadership is being prepared and the turning point comes after an incident in Egypt that leads him to flee for his life "But he said, "Who made you a prince or a judge over us? Are you intending to kill me, as you killed the Egyptian?" Then Moses was afraid, and said, "Surely the matter has become known. When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian; and he sat down by a well" (Exodus 2:14-15).¹¹ It is while Moses dwells in the Land of Midian that he had an encounter with God. The call of God can be seen through the conversation Moses had with the Creator (Exodus 3:4-10). The mission given to Moses is not easy and God gives him some signs to confirm His presence by Moses side. Clarke explains that the miraculous bush that was burning without consuming was a sign given by God to be with him and lead him through.¹²

Mode of selection. The confirmation of Moses' calling to leadership is directly from God and he has sufficient evidence to recognize the divine call. The love for his

⁹ Jemison, *A Prophet Among You*, 152.

¹⁰ John I Durham, *Exodus*, WBC, WACO (TX: word, 1987), 17.

¹¹ *New American Standard Bible (NASB 1977 Edition)*.

¹² "Exodus 3 Commentary - Adam Clarke Commentary," *StudyLight.org*, accessed May 27, 2016, //www.studylight.org/commentaries/acc/exodus-3.html.

people which led him to kill an Egyptian is once more what makes him to accept the calling of God. Despite the risk for his life, Moses decides to go back to Egypt and deliver God's message to pharaoh. Ellen White while commenting on the encounter of Moses with God states it:

“for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. ... Come now therefore, and I will send thee unto Pharaoh”¹³

It should be added that he is not going alone. The Lord appoints Aaron to be with him because of the objection given by Moses: “Then Moses said to the LORD, "Please, Lord, I have never been eloquent, neither recently nor in time past, nor since Thou hast spoken to Thy servant; for I am slow of speech and slow of tongue... Then the anger of the LORD burned against Moses, and He said,

“Is there not your brother Aaron the Levite? I know that he speaks fluently. And moreover, behold, he is coming out to meet you; when he sees you, he will be glad in his heart. And you are to speak to him and put the words in his mouth; and I, even I, will be with your mouth and his mouth, and I will teach you what you are to do (Exodus 4:10, 14-15)

The appointment of Moses is through a direct contact with God as it can be seen in the different conversations. The case of Aaron is a different approach because Moses reports what the Lord had said to Aaron and without debating, he accepts to obey. In the leadership selection of these two patriarchs, there are two leadership selection styles: direct calling from God to the person selected and calling through an intermediary. Even though they seem to be different, the base is that, both originate from The Lord and have sufficient evidence of the selection. Like Abraham, God uses His sovereign wisdom to choose Moses and Aaron. It should be emphasized that, the selection of Moses and Aaron is endorsed by all Israel, when Aaron reports what the Lord said to Moses followed by performance of signs (Genesis 4:29-34.) Moses and

Aaron will go to meet pharaoh as commanded by the Lord and despite their selection by God to deliver Israel from slavery; it will take time and patience for them to see the fulfillment of their mission. After they have come out of Egypt through the mighty power of God, the leadership of Moses will face some challenges. But since God promised to be with him, the solution will come from his father in law. Through a suggestion made by a non-Israelite, God will put in place another form of leadership selection in patriarchal time.

The selection of the Seventy Elders.

Type. The selection of the seventy elders falls into the category of patriarchal leadership. The Israelites have been delivered from Egypt by God and now are in the desert. Moses is the leader and the Bible mentions the fact that he is busy everyday settling cases among the Israelites “And it came about the next day that Moses sat to judge the people, and the people stood about Moses from the morning until the evening” (Exodus 18:13).¹⁴ This incident in front of Moses’ father in law will lead to the advice to delegate in order not to be overloaded (Exodus 18:17-20)

Conditions for selection. The intervention of Moses father in law shows that as a leader, Moses thought it was his duty to handle every contentious between brothers. As most of the leaders think, Moses was more preoccupied with the task then his own situation and the people he lead. Jethro’s advice brought a great change in the leadership of Moses and his future life. From the advice of a pagan priest who came to visit: The first link leading to a recommendation by God to appoint people to help Moses in the leadership seems to appear in this account. Moses’ father in-law goes further in his advice by pointing out that the qualities of those to be selected must

¹³ White, *Patriarchs and Prophets*, 252.

¹⁴ Ibid.

include fear of God, men of truth, those who hate dishonest gain (Exodus 18:21-23) Even though Jethro gives this advice to Moses, there was a governing system in place for Jews while they were in Egypt; and on this element, Clark explains that there might have existed a corps of elders forming a body of magistrates to regulate social life in the community.¹⁵ This time, the will of God comes through a stranger to the nation of Israel. Even though it is a pagan priest, the advice given shows an input of God. Following the same line of thought, Ellen White explains that Moses chose capable men out of Israel to make them rulers of thousands, hundreds, fifties and tens. They were to judge at any circumstance and refer to Moses for difficult cases.¹⁶ The selection of the seventy elders comes as a continuation of the first step that Moses did. There is not enough information on how the process was done to select the seventy elders but there is a recommendation done by God to appoint people that will help. This time, the instruction says: “The Lord therefore said to Moses, "Gather for Me seventy men from the elders of Israel, whom you know to be the elders of the people and their officers and bring them to the tent of meeting, and let them take their stand there with you” (Numbers 11:16) Matthew Henry analyses that the conditions in which the Israelites were did not give room for Moses to organize any election for those to be selected.¹⁷

Mode of Selection. From what the Bible declares, it seems that those chosen by Moses upon the advice of his father in law may have been the one he selected to be among the seventy elders. Ellicot says:

¹⁵ “Exodus 3 Commentary - Adam Clarke Commentary.”

¹⁶ Ellen Gould White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), 94.

¹⁷ “Exodus 11 Commentary - Matthew Henry Commentary on the Whole Bible (Complete),” accessed May 23, 2016, <http://www.biblestudytools.com/commentaries/matthew-henry-complete/exodus/11.html>.

“The seventy who were chosen on the present occasion may have consisted of some of those who were appointed as judges at the suggestion of Jethro, but there is no evidence of their identity with any persons previously selected.¹⁸

The fact of choosing those who were to be among the seventy elders based only on information Moses had is what can be called personal or individual selection. They were selected to be leaders in the Israelite society as rulers.¹⁹ Through qualities required, the conditions for the selection of the seventy elders are set. The confirmation of their leadership comes as Jamieson says:

“by 'taking the spirit of Moses, and putting it upon them,' is not to be understood that the qualities the great leader were to be in any degree impaired, but that the elders would be endowed with a portion of the same gifts, especially of prophecy (Numbers 11:25) - i.e., an extraordinary penetration in discovering hidden, and settling difficult things.²⁰

The selection of the seventy elders is for headship in Israel society and the conditions for selection are based on pure character. The mode of selection is through an intermediary who is Moses but confirmed by God with gift of prophecy given to those elders.

The selection of Joshua.

Type. the selection of Joshua to leadership falls under the patriarchal leadership. On the circumstances, the Bible says that due to his disobedience to God's instruction Numbers 20:12-13, Moses is not allowed to enter the promise land and the consequence is that the leadership should be hand over. After God has spoken, Moses knows that his end is soon. So in the process, he pleads with God to have a successor

¹⁸ “Numbers 11 Commentary - Ellicott's Commentary for English Readers,” *StudyLight.org*, accessed May 27, 2016, //www.studylight.org/commentaries/ebc/numbers-11.html.

¹⁹ T. Desmond Alexander and David W. Baker, *Dictionary of the Old Testament: Pentateuch: A Compendium of Contemporary Biblical Scholarship* (Downers Grove, IL: InterVarsity Press, 2003), 515–17.

²⁰ “Numbers 11 Commentary - Jamieson, Fausset and Brown's Unabridged Commentary Critical and Explanatory on the Whole Bible,” *StudyLight.org*, accessed May 27, 2016, //www.studylight.org/commentaries/jfu/numbers-11.html.

Numbers 27:16-17, that will lead Israel to the promise land. Once more, Moses has the privilege of making a suggestion for his successor. Commenting on this part of the life of Moses, Rabbi Zev Farber says: “A careful look at the Priestly text’s appointment-of-Joshua scene in Numbers brings out a dissonance that exists between Moses’ conception of the job of the next leader and God’s.”²¹ The character of Joshua was somehow preparing him for leadership position even though his leadership will not be like the one of Moses.

Conditions for selection. On the role of Joshua, Jamieson explains that he will refer to Eleazar for guidance through the use of Urim and Thummim.²² He is selected to lead Israel to war in order to conquer the promise land. Albert Barnes adds an element related to the establishment of theocratic leadership by saying:

“And he shall stand before Eleazar the priest . . . - Joshua was thus to be inferior to what Moses had been. For Moses had enjoyed the privilege of unrestricted direct contact with God: Joshua, like all future rulers of Israel, was to ask counsel immediately, through the High Priest and those means of inquiring of God wherewith the high priest was entrusted.”²³

There is a need to mention here of the fact that leadership selection by succession was the case of Aaron with his son Eleazar, even though God is the One to instruct it.

Mode of selection. Joshua was selected by God to be the successor of Moses and God asks Moses to present Joshua before Israel and anoint him as the successor Numbers 27:18-20. An analysis of the selection of Joshua by Ellen white indicates that it was a favorable answer to the request made by Moses for a successor. Joshua was

²¹ “Joshua Is Appointed Leader Three Times: But Is He in Charge?” *TheTorah.com*, accessed May 15, 2016, <http://thetorah.com/joshua-is-appointed-leader-three-times/>.

²² “Numbers 27 Commentary - Jamieson, Fausset and Brown’s Unabridged Commentary Critical and Explanatory on the Whole Bible,” *StudyLight.org*, accessed May 27, 2016, [//www.studylight.org/commentaries/jfu/numbers-27.html](http://www.studylight.org/commentaries/jfu/numbers-27.html).

²³ “Numbers 27 Commentary - Albert Barnes’ Notes on the Whole Bible,” *StudyLight.org*, accessed May 27, 2016, [//www.studylight.org/commentaries/bnb/numbers-27.html](http://www.studylight.org/commentaries/bnb/numbers-27.html).

filled with the Spirit of God, a man of faith, ability and wisdom and thus prepared and qualified for the task.²⁴

With the public appointment of Joshua as the new leader of Israel, came a new era in the leadership structure of Israel as a nation. The leadership of Abraham was the one of direct interaction with God. That of Moses followed the same line even though at times, because of his objections, he was to lead with Aaron. Then came the leadership of the seventy elders who were also appointed by God through the recommendation of Moses but they were to report to Moses in case of need. The one of Joshua is that of complementary leadership in the sense that, he has to lead but in consultation with Eleazar who is to consult God through Urim and Tummim. All these selections to leadership position were endorsed by the people. From now onward, each time there will be an issue, the leader of Israel will have to consult God through the priest. The generation that follows the era of Joshua is not faithful to God and forgets to rely on The Lord. For a long time, they had ally with heathen nations around and it is only when the burden was too much that they decided to call on The Lord for deliverance. The intervention of God to appoint a leader will lead to the era of new leaders with specific task when appointed.²⁵

Leadership Selection in the Time of Judges

After the death of Joshua and Eleazar, those who had an experience with God in the wilderness were no more. The Bible says “In those days there was no king in Israel; every man did what was right in his own eyes” Judges 17:6. Howell explains:

“A new generation is coming on the scene. The destiny of the nation will be inextricably linked to the character of its leadership, as is always the case. The generation that was born in Egypt and grew up in the desert remained faithful

²⁴ White, *Patriarchs and Prophets*, 462–63.

²⁵ Howell, *Servants of the Servant*, 48.

under the shepherding of Joshua and the elders he mentored (24:31). With the death of Joshua and Eleazar (24:28-33) the final ties to the age of Moses and Aaron, those with direct experience of the Lord's miraculous works, have been severed."²⁶

Because there was no leader, Israel was easily oppressed and suffered. So each time the oppression was high, God selected a Judge to deliver them from the hands of the oppressing nation. This section of the study will consider the leadership selection in the time of judges by considering some of the 15 judges that led Israel during a period of approximately 320 years.²⁷ The section focuses on the leadership of Deborah, Gideon, Samson and Samuel.

The selection of Deborah.

Type. The selection of Deborah is judge leadership. She comes after the death of Ehud who was the second judge in Israel. The details given by Jamieson on the conditions of Israel before her appointment are:

“The removal of this zealous judge left his infatuated countrymen again without the restraint of religion; because while the southern tribes were enjoying unmolested peace and rest during a protracted period of 80 years (Judges 3:30), the northern districts of the country were grievously oppressed by the residue of the old Canaanites, whom the Israelites had with culpable indifference and sloth permitted to retain their settlements.”²⁸

Conditions for Selection. The leadership of Deborah is to free the people of Israel from the oppression of Jabin king of Canaan Judges 4:6-7 and in the process; she requests the implication of Barak Judges 4:3-6. Through the involvement of the people after the call of Deborah, the endorsement of her leadership is confirmed.

²⁶ Howell, *Servants of the Servant*, 46.

²⁷ Howell, *Servants of the Servant*, 48.

²⁸ “Judges 4 Commentary - Jamieson, Fausset and Brown's Unabridged Commentary Critical and Explanatory on the Whole Bible,” *StudyLight.org*, accessed May 27, 2016, //www.studylight.org/commentaries/jfu/judges-4.html.

Mode of Selection. Even though the selection of Deborah to leadership seems not to be clearly stated in terms of the way she was selected, there are signs of direct call from God:

“For twenty years, the Israelites groaned under the yoke of the oppressor; then they turned from their idolatry, and with humiliation and repentance cried unto the Lord for deliverance. They did not cry in vain. There was dwelling in Israel a woman illustrious for her piety, and through her the Lord chose to deliver His people. Her name was Deborah. She was known as a prophetess, and in the absence of the usual magistrates, the people had sought to her for counsel and justice.²⁹

So Deborah was to deliver Israel from Jabin, her status of prophet³⁰ testified by her piety was part of the conditions for her selection and she was directly called by God. During her leadership, Israel gained victories and as usual, went back to disobedience to God. Once more, The Lord appointed another judge to deliver Israel; and this time, came a man named Gideon.

The selection of Gideon.

Type. The selection of Gideon is judge leadership. It came once again during a period of crisis: “Gideon was the son of Joash the Abiezrite from the town of Ophrah. The calling of Gideon as presented by Ellen White seems to enlighten the conditions of Israel at that time. She says that Gideon came from the tribe of Manasseh and was the son of Joash. The family had no leading position but there was a distinct character of courage and integrity among Joash children. It is from that family that the Lord will call Gideon to deliver his people.³¹

Conditions for Selection. “He was Israel's fifth Judge. During Gideon's time, a large army of Midianites and other nations had gathered against Israel. The Lord told

²⁹ Ellen Gould White, *Reflecting Christ* (Hagerstown, MD: Review and Herald, 1985), 329.

³⁰ Jemison, *A Prophet Among You*, 24–28.

³¹ White, *Patriarchs and Prophets*, 546.

Gideon that he would be made strong and that he was to save Israel from the Midianites.”³² The calling of Gideon may be considered special and clear because an Angel instructs Gideon on the nature of his mission Judges 6:12-14. Gideon was appointed by God to deliver Israel from Midian but as Moses, he was reluctant to accept the calling.

Mode of Selection. The confirmation given by God to Gideon helps to better understand his divine appointment:

“The reluctant leader, whose excuses cannot deflect God’s purposes for him, needs assurance before stepping forth in obedience. A terrifying theophany, offerings of meat and bread consumed by fire from a rock, a wool fleece first wet and then dry, and the dream of a Midianite warrior all serve to confirm that, yes, he was the person of God’s choosing for such a time as this.”³³

When Gideon had the confirmation of his selection by God to deliver his people from the oppression of Midian, the endorsement of the people came when he called for the gathering Judges 6:34-35. Through the leadership of Gideon, Israel was delivered from the oppression of Midian.

Deborah was a prophetess before being appointed judge in Israel; Gideon was directly appointed by God without an intermediary; but the next person to consider in our analysis of leadership selection in the time of judges is Samson.

The selection of Samson.

Type. The selection of Samson is a judge leadership. The Bible account of Samson story starts with the presentation of his parents who from the family of Danites. The Man called Manoah had a wife who was barren and received revelation from God that she will give birth to a child.

³² “Gideon,” accessed May 17, 2016, <http://www.aboutbibleprophecy.com/p16.htm>.

³³ Howell, *Servants of the Servant*, 56.

Conditions for Selection. From the beginning, the leadership of Samson seems to be specifically determined. He is to deliver Israel and the conditions for his choice are given to the mother. She should not consume a category of food and moreover, the child should not cut his hair. What comes out of the selection of Samson to leadership is the appointment through his parents with the detail that he would deliver Israel from the Philistines Judges 13:2-5.

Mode of Selection. As the Bible recounts it, the next evidence that is given of the calling of Samson is the fact that the Spirit of God was with him: “Then the woman gave birth to a son and named him Samson; and the child grew up and the Lord blessed him. And the Spirit of the Lord began to stir him in Mahaneh-dan, between Zorah and Eshtaol.” (Judges 13:24-25)³⁴ Through the appointment of Samson, another principle comes out which is appointment by revelation and confirmed by God. When he was not yet conceived, Samson was already appointed to deliver Israel from philistine’s oppression. The first part of Samson’s life helps to understand that he was indeed appointed. As Matthew Henry comments:

“When he grew up a little *the Spirit of the Lord began to move him*, v. 25. This was an evidence that the Lord blessed him. Where God gives his blessing he gives his Spirit to qualify for the blessing. Those are blessed indeed in whom the Spirit of grace begins to work betimes, in the days of their childhood. If the *Spirit be poured out upon our offspring*, they will spring up as *willows by the water courses*, Isa. 44:3, 4.³⁵

Despite the disobedience of Samson the evidence of his call has been seen, the conditions of his selection were given and the endorsement by the people was also done Judges 15:10-20.

³⁴ *New American Standard Bible (NASB 1977 Edition)*.

³⁵ “Judges 13 Commentary - Matthew Henry Commentary on the Whole Bible (Complete),” accessed May 25, 2016, <http://www.biblestudytools.com/commentaries/matthew-henry-complete/judges/13.html>.

The selection of Samuel.

Type. the selection of Samuel falls under the judge leadership. Samuel's calling to leadership appears to be the consequence of a special attention of God by the fact that his birth is the result of a praying mother.³⁶ As the consequence of an answered prayer (1 Samuel 1:19, 28), Hannah dedicates her child to God and he stays in the temple with Eli the high priest and be at the service of God (1 Samuel 2:11, 18).

Conditions for Selection. It is while serving in the temple and seeing the abuses done by the children of Eli that Samuel receives the call to be the leader of Israel³⁷ after Moses, Samuel was the only one who combined political and spiritual leadership as a prophet-leader.³⁸ The calling and the appointment as leader was established and Samuel had to serve in various capacities: "He served a variety of roles in Israel. He was a prophet, a judge and a military leader. He was widely recognized throughout the country (1 Samuel 3:20). His home was in Ramah, where he headed groups of prophets."³⁹

Mode of Selection. Samuel received a vision from God to leadership 1 Samuel 3:4-15, 20. The endorsement aspect of the leadership of Samuel was confirmed by his wide recognition throughout the nation of Israel.

Under the leadership of Samuel, Israel turned away from God's plan as far as leadership was concerned: "At this time in Israel's history, about 3000 years ago, the nation was ruled by judges who settled disputes, not kings. But the people demanded to have a king, like other nations. Samuel was opposed to having a king rule over

³⁶ Howell, *Servants of the Servant*, 61.

³⁷ "Samuel the Prophet," *Life, Hope & Truth*, accessed May 22, 2016, <http://lifehopeandtruth.com/prophecy/prophets/prophets-of-the-bible/samuel-the-prophet/>.

³⁸ Jemison, *A Prophet Among You*, 153–54.

³⁹ "Samuel," accessed May 17, 2016, <http://www.aboutbibleprophecy.com/p88.htm>.

Israel because he interpreted that as an act of apostasy and a rejection of the Kingship of God.”⁴⁰ The desire of Israel to have a king, like other nations is a turning point in Israel’s style of government. From the full-fledge theocracy with God being the Head, they manifested an opposite desire that led to the selection by God of the first king of Israel.⁴¹

Leadership Selection in Prophets and Kings Time

The period of prophets and kings was marked by a change in the system of governance and the way leaders are selected. This section will consider the selection process to leadership of some the characters of that time. With a focus on the type of leadership, the conditions for selection and the mode for selection, this section will start with Saul, then David and finally Solomon.

The selection of Saul.

Type. The type of selection of Saul was king leadership. As mentioned above, the selection of the first king of Israel comes as a sign of anxiety and concern for their future because of threats from their enemies:

“In addition, Israel's political system was failing, for the godly prophet Samuel was aging, and his sons, in training to succeed him, were too corrupt to be allowed to take his place. Israel had toyed with the nation-state idea since the days of Gideon, and now the nation's local leaders approached Samuel and demanded that he reform the political system to a nation-state, and name a king over Israel.”⁴²

Moreover, when people came to Samuel, his reaction was that of rejection to the request.

⁴⁰ “Samuel,” accessed May 17, 2016, <http://www.aboutbibleprophecy.com/p88.htm>.

⁴¹ Jemison, *A Prophet Among You*, 153.

⁴² “King Saul - Biography,” accessed May 22, 2016, http://www.vtaide.com/gleanings/Kings-of-Israel/biography_Saul.html.

Conditions for Selection. Instead of blaming Samuel for people's reaction, God informs him that people are rejecting His headship and not Samuel 1 Samuel 8:7. God instructs Samuel to inform the people on the conditions for the selection of the king. He would increase their burden 1 Samuel 8:10-22, but despite the warning, they requested for a king.

Mode of Selection. What comes next is instruction given by God on how the king would be selected. First, Saul, the selected king was presented to Samuel while looking for his father's donkey. Then, Samuel revealed to Saul God's plan for him and specified that he would witness three divine signs which would authenticate his divine appointment: two men at Zelzah would announce the return of the lost donkeys; three men coming towards Bethel will offer him two loaves of bread; and Saul would join the follow a procession of prophets near Gibeah and prophesy with them.⁴³ All the details given by Samuel would be fulfilled as the Lord said. But it seems like a more interesting part was related to the information of people on who will be the first king. And here, it seems important to point out the fact that tribes are not going to vote in order to determine who should rule over them. As Howell explains: "Samuel gathers the nation to Mizpah, as he had earlier (7:5-13), and publicly confirms the appointment of Saul as king. The method is lot-casting with Saul gradually singled out as the chosen one (10:20-24)"⁴⁴ This time, the selection was done by casting lots. As for the sharing of the land of Canaan after crossing river Jordan, when Joshua had to share by casting lots, once again the process of casting lots came in. Even though Saul was informed by Samuel that God has appointed him to be the king and was

⁴³ Howell, *Servants of the Servant*, 67.

⁴⁴ Ibid.

anointed secretly, the selection had to go public through the process of casting lots with the use of Urim and Thummim. Ellen White says:

“The anointing of Saul as king had not been made known to the nation. The choice of God was to be publicly manifested by lot. For this purpose Samuel convoked the people at Mizpeh. Prayer was offered for divine guidance; then followed the solemn ceremony of casting the lot. In silence the assembled multitude awaited the issue. The tribe, the family, and the household were successively designated, and then Saul, the son of Kish, was pointed out as the individual chosen.⁴⁵

It seems important to note that whenever there was the challenge of influence from diverse origins, God made provision for his will to be done and avoided dispute. It can be seen with the sharing of the land that may have been more challenging if it was to be done on the bases of vote or tribal choice. For the selection of the first king, the selected one was coming from the smallest tribe and among the smallest families of that tribe. He was selected to headship leadership, the mode of selection is by prophecy and confirmed by lots; and the endorsement is done by the people of Israel. While God uses this procedure to select the first king of Israel, the selection of the second king appears to be slightly different.

The selection of David.

Type. The selection of David is king leadership. The Bible account of his selection as king of Israel starts with God sending Samuel to warn Saul of the fact that, since he has disobeyed God, God has rejected him 1 Samuel 15:22-23.

Conditions of Selection. The selection of David is based on the qualities in his heart 1 Samuel 16:6-7 and he is selected to be king and reign over Israel. He is to deliver Israel from the philistines and all their enemies 2 Samuel 3:18. However, his reign will have two phases; first in Hebron for seven years and six months 2 Samuel 2:4 then over all Israel 2 Samuel 5:3-5.

⁴⁵ White, *Patriarchs and Prophets*, 611.

Mode of Selection. Since a king is on the throne, the selection of the next king is not by succession or by casting lots publicly. The prophet was to follow God's instructions and the sign of the selection was to be the pouring of oil on the head of the selected one 1 Samuel 16:1-3. The element that makes it to be divinely guided is the anointing. How was the prophet to recognize the one to be anointed is not clearly explained. However, it seems likely that God was communicating with Samuel and when the right person came, he received the instruction to anoint him. Later, the anointing will be confirmed by the Spirit coming on David.⁴⁶

Contrary to what was done for the first king, David will be selected and anointed king secretly and it is after about a period of preparation of twenty two years that he will be publicly enthroned as king of Israel.⁴⁷ His leadership as king of Israel is done by God, the mode of selection by anointing and the confirmation through the coming of the Spirit and the endorsement by the people of Israel 2Samuel 5:3. Throughout his leadership, Israel will be under God's guidance up to the level that God will call David man after my heart Acts 13:22. After the reign of David over Israel, came that of his son Solomon who will contribute in his own way to the life and experience of the people of Israel with God.

The selection of Solomon.

Type. Solomon's selection falls under the king leadership. God's purpose for the life of Solomon is clearly stated by instructing the prophet Gad to give him a private name, Jedidiah, which signifies loved by The Lord 2Samuel 12:24-25.

Conditions of Selection. Solomon was to reign over Israel and follow the example of his father David. He was to practice justice and obey to God 1King 2:1-9.

⁴⁶ "1 Samuel 16 Commentary - Ellicott's Commentary for English Readers," *StudyLight.org*, accessed June 17, 2016, //www.studylight.org/commentaries/ebc/1-samuel-16.html.

⁴⁷ Howell, *Servants of the Servant*, 74.

Mode of Selection. Despite the fact that Solomon is to be the next king, it is not done until he is anointed by the Zadok the priest, Benaiah and Nathan with the approval of David 1Kings 1:30. With the selection of Solomon comes another aspect in leadership selection with fight for position. Adonijah, older half-brother of Solomon wanted to usurp the throne 1Kings 1:5-10. Because of his status as the eldest son, adonija thought it was his right to be the next king; however, God's criterion for leadership has not always been just a matter of age or firstborn right.⁴⁸ Ellen White adds: "The one who now aspired to the throne was Adonijah, "a very goodly man" in person and bearing, but unprincipled and reckless."⁴⁹ Also, despite the fact that Israel was expecting Adonija to be the king 1Kings 2:15, afterwards he acknowledged that Solomon was a choice from God. People expected Adonija to be the king and when he planned a conspiracy, people came. This may appear as a sign of their voting for Adonija to be king however, the selection was not to be done by vote or approval of the majority of people rather through succession process approved by God and denoting royal succession.⁵⁰ Solomon became the king of Israel through

Through the study done so far, it appears that leadership selection in the Old Testament starts with the patriarchs. God appointed leaders through a direct vision with Abraham and Moses, and then through revelation, he appointed also others like Aaron. The selection of the seventy elders in the wilderness has given more information on the process of selection with the input of human evaluation in the selection process. During the judge's period, the selection was done by God at time

⁴⁸ "1 Kings 1 Commentary - Jamieson, Fausset and Brown's Unabridged Commentary Critical and Explanatory on the Whole Bible," *StudyLight.org*, accessed June 17, 2016, //www.studylight.org/commentaries/jfu/1-kings-1.html.

⁴⁹ White, *Patriarchs and Prophets*, 749.

⁵⁰ G. Johannes Botterweck and Helmer Ringgren, *Theological Dictionary of the Old Testament* (Grand Rapids, MI: Wm. B. Eerdmans, 1998), 198.

directly like Deborah and Gideon or through intermediaries with prophecy as it was the case for Samson and Samuel. The period of kings brought another form of selection that was by lots with Saul the first king then by anointing as a sign of God's approval for David and by succession as it was the case for Solomon. The study will now consider the leadership selection in the New Testament.

Leadership Selection in the New Testament

Leadership selection in the Old Testament followed some patterns which at time were particular to the Old Testament setting. With the New Testament, things may be different. If God spoke to people he selected by vision, prophecy and human intermediary, the very fact that Jesus-Christ is at the beginning of Christian era may modify the conditions of leadership selection. So, the study of this section will consider first leadership selection in Jesus time, then continue with leadership selection during apostle time and finally leadership selection in early church's life.

Leadership Selection in Jesus' Time

Type of selection. The leadership of Jesus falls under headship leadership. The account of Mary's encounter with God's angel helps us to see that the coming of Christ in this world was with a mighty leadership purpose approved by God. The Bible says that an angel appeared to Mary and revealed to her the plan of God for her life.

Conditions of selection. Mary was to bear God in her womb and give birth to the Savior of this world Luke 1:30-33. The leadership of Jesus was to rule over the kingdom of David and beyond.⁵¹

Mode of selection. The selection of Jesus as a leader is foretold to the parents even before His birth. Nevertheless, as in other cases in the Bible, the confirmation of

⁵¹ "Luke 1 Commentary - Ellicott's Commentary for English Readers," *StudyLight.org*, accessed June 17, 2016, //www.studylight.org/commentaries/ebc/luke-1.html.

this selection will be made known to some who were present when Jesus was baptized. On this event, Jamison commentary says the voice heard from heaven acknowledges that Jesus was indeed the Son of God. The complacency manifested towards Jesus is to uphold and show His election by God.⁵² His leadership was a divinely directed and intended for the blessing of people. Ellen White says that during His earthly ministry, Christ had only in mind to be a blessing to all the people surrounding Him. He wanted to break the walls between people and by eating with them, teaching in their streets and sitting with them; many tongues confessed that He was indeed a leader from God.⁵³

Apart from the leadership of Jesus which is reassured directly by God, there are also other circumstances of leaders selected during Jesus's time. While starting His public ministry, Jesus selected people with whom He was to work. Looking at the selection process of those people will help to notice that even though they were doing different activities when called (Luke 4-5), the main point is that all of them were called by Jesus "And when day came, He called His disciples to Him; and chose twelve of them, whom He also named as apostles" (Luke 6:13)⁵⁴ These aspects help understand that selection during Jesus's time was done either through God or Jesus Himself. After the ascension of Christ, the apostles will rely on Holy Spirit guidance to continue the work. This leads us to the period of apostles to see how the selection of Leaders was done.

⁵² "Matthew 3 - Jamieson, Faussett, and Brown - Bible Commentary," accessed May 25, 2016, <http://www.christianity.com/bible/commentary.php?com=jfb&b=40&c=3>.

⁵³ White, *The Acts of the Apostles*, 19.

⁵⁴ *New American Standard Bible (NASB 1977 Edition)*.

Leadership Selection in Apostolic Time

For the selection of leadership during apostolic time, this section will study two selections done.

The selection of Matthias.

Type. The selection of Matthias falls under apostolic leadership. After the ascension of Christ and while waiting for the pouring of the Holy Spirit as promised by Christ, the Bible account tells us that the apostles felt the need to replace the missing one among them. Since initially they were twelve, it was important to their understanding to maintain the number.

Conditions of selection. In order to choose the one to replace Judas, they decided to give some characteristics that should be found in the person to be selected.⁵⁵ The Bible account of the selection emphasize the requirements given by the apostles for the selection of the one to replace Judas (Acts 1:15-16, 21-23).

Mode of selection. Matthias was selected by lots after they have agreed on two names. Adam Clark's commentary on the procedure of casting lots explains that there is no clear evidence on how this procedure was done. However, the simplest form was two objects whether stones, metal or wood in an urn and draw out one. The name on the object drawn out was the selected.⁵⁶ Going in line with the description given by the Bible, and pointing more on the decision of the apostles to rely on God for final decision, Ellen White says that after having selected two persons based on conditions

⁵⁵ "Acts 1 Commentary - Matthew Henry Commentary on the Whole Bible (Complete)," accessed May 25, 2016, <http://www.biblestudytools.com/commentaries/matthew-henry-complete/acts/1.html>.

⁵⁶ "Acts 1 Commentary - Adam Clarke Commentary," *StudyLight.org*, accessed May 27, 2016, <http://www.studylight.org/commentaries/acc/acts-1.html>.

given and the life of those persons, the disciples relied on God who knows the hearts for further direction. So they casted lots and it fell on Matthias.⁵⁷

It can be said at this level that the selection of the person to replace Judas was done partly by those who were present, based on the qualifications given by Pierre; but the final selection came through the practice of lots.

The selection of the seven deacons.

Type. The selection of the seven deacons falls under deacon leadership. After the selection of Matthias, the Bible account continues to mention an incident related to the daily ministrations among Greeks and Hebrews widows.

Conditions of selection. To solve the problem, the apostles did not go for lots casting this time; but rather they said: “And the twelve summoned the congregation of the disciples and said, “It is not desirable for us to neglect the word of God in order to serve tables. But select from among you, brethren, seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task.” (Acts 6:2-3)⁵⁸

Mode of selection. Based on this recommendation from the apostles, the congregation sat and selected seven people with good reputation. How was that done, there is not enough evidence but it seems like they did it based on the agreement of the majority of those present in regard to the qualities of those selected.⁵⁹ The selection was for spiritual leadership in the case of Matthias and for social welfare in the church in the case of the seven deacons. The conditions were set for both and it appears that in both cases, Christian qualities were required and for mode of selection, group-decision followed by lots were used for the spiritual leadership while only group-decision was

⁵⁷ Ellen Gould White, *The Spirit of Prophecy* (Steam Press, 1870), 264.

⁵⁸ *New American Standard Bible (NASB 1977 Edition)*.

used for the selection of the seven deacons. For both, endorsement by the people was done but this time, there is also a prayer for ordination to set them apart for the service.

The selection of the seven and their ordination has laid a foundation for the upcoming appointments in the church and this leads us now to the leadership selection process during early church period.

Leadership Selection during the Early Church Period

Leadership selection during early church period will be studied through three selections made: selection of Saul, selection of Timothy and the selection of elders and deacons.

The selection of Saul.

Type. The selection of Saul falls under missionary leadership. The encounter of Saul with Jesus on the road to Damascus gives more details on the circumstances of his calling Acts 9: 3-5.

Conditions of selection. The period that comes after the apostolic time is marked by missionary trips to spread the gospel to the extremity of the earth. The selection of Saul who is now Paul is to be a Lord's tool to carry His name to nations, kings and to children of Israel Acts 9:12-16.

Mode of selection. Saul is selected by God through a direct vision on the road of Damascus and later on endorsed by Christians who were in Damascus Acts 9: 9-18.

The selection of Timothy.

Type. The selection of timothy falls under elder leadership. The account of his selection by Paul shows that he was to serve the Lord.

⁵⁹ "Acts 6 Commentary - Matthew Henry Commentary on the Whole Bible (Complete)," *Bible Study Tools*, accessed May 25, 2016, <http://www.biblestudytools.com/commentaries/matthew-henry-complete/acts/6.html>.

Conditions of selection. The conditions for the selection of Timothy are described in Acts 16:1-3 in reference to Acts 6:3 where apostles gave the conditions for the selection of the seven deacons. Brethren in Lystra gave a good testimony of him. So Paul chose him to be his companion in missionary trip.

Mode of selection. Timothy was chosen by Paul Acts 16:1-3 and later on his selection was confirmed by the laying on of hands as 1 Timothy 4:14.

The selection of elders and deacons.

Type. The selection of elders and deacons fall under elder and deacon leadership. The Bible has laid foundations for the selection of those to be appointed as elders or deacons.

Conditions of selection. Even though the basis in the conditions of selection are selection for service, there are peculiarities for each of them.

Elders: The recommendation of Paul says that:

“It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires *to do*. An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, uncontentious, free from the love of money. *He must be* one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?); *and* not a new convert, lest he become conceited and fall into the condemnation incurred by the devil. And he must have a good reputation with those outside *the church*, so that he may not fall into reproach and the snare of the devil (1 Timothy 3:1-7)⁶⁰

With this, the idea of taking any person to the leading position is no more valuable.

Deacons: The recommendation of Paul concerning the qualities of deacons and deaconess in the church should be:

“Deacons likewise *must be* men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, *out* holding to the mystery of the faith with a

⁶⁰ *New American Standard Bible (NASB 1977 Edition).*

clear conscience. And let these also first be tested; then let them serve as deacons if they are beyond reproach. Women *must* likewise *be* dignified, not malicious gossips, but temperate, faithful in all things. Let deacons be husbands of *only* one wife, *and* good managers of *their* children and their own households. (1Timothy3:8-12)⁶¹

Mode of selection. Henry explains that community was called to select and through the early church period, the practice has been maintained.⁶² However, Jamieson's commentary brings in an additional element that seems important by explaining:

“In Acts 20:28, it is expressly said, 'the Holy Spirit had made the Ephesian presbyters overseers.' Clement of Rome, 'Epist. ad Corinthios,' states it was the custom of the apostles 'to make trial by the Spirit' - i:e., by the 'power of discerning'-in order to choose overseers and deacons in the several churches. So Clement of Alexandria says, as to the churches near Ephesus, that the overseers were marked out for ordination by a revelation of the Holy Spirit to John.⁶³

So the community was expected to be the one to select their leaders but at times, it was the duty of the church planter. Apart from the specifications given for the deacons and deaconess, the general conditions for selection fall into those given for the elders. This helps us to understand that the early church procedure for leadership selection is not far different from what was done in the days of the apostles. Now, let us consider principles that come out this study on leadership selection in the Bible.

Biblical Principles on Leadership Selection

As studied in the lines above, throughout the Bible, there have been different ways by which God has selected people to leadership position. What comes out from the study so far is that leadership selection can be classified in two categories:

⁶¹ *New American Standard Bible (NASB 1977 Edition).*

⁶² “Titus 1 Commentary - Matthew Henry Commentary on the Whole Bible (Complete),” *Bible Study Tools*, accessed May 25, 2016, <http://www.biblestudytools.com/commentaries/matthew-henry-complete/titus/1.html>.

selection by God through a direct call from Him and selection by God through intermediaries. The following lines will focus on those two categories to underline whether by direct or indirect call, leaders have been selected.

Leadership Selection by Direct Call

God while selecting people to leadership used means to communicate his will to human beings. Among those used for direct calling are vision, voice, angels and anointing through prophets.

Selection by vision. In the case of vision, when talking with Abraham, God made him to know clearly that it was a call to fulfill a mission (Gen 12:1). The voice of God was clearly heard by Abraham and not only him; even Moses heard the voice of God telling him to go for a specific service (Exod 3:10). The same is seen with Saul on his way to Damascus when he had an encounter with God. Christ told Saul what his mission was and there was no doubt how to fulfill it God (Acts 9:3-5).

Selection by a heard voice. Apart from the vision in direct call from God, there is also the voice. When Samuel received his calling to leadership, he was sleeping and did not know that it was God calling him. However, when he understood what to do when hearing the voice again, the call and the mission was clear (1Sam 3:7-15). The same applied to Jesus when He was about to start His ministry on this earth. When He went to John the Baptist for baptism, after coming out of baptism, a distinct voice from heaven was heard acknowledging the selection and mission of Christ (Matt 3:16-17).

Selection through an angel. The selection of Gideon to leadership shows the intervention of Angels in the direct calling process. When trying to understand the

⁶³ “1 Timothy 1 Commentary - Jamieson, Fausset and Brown’s Unabridged Commentary Critical and Explanatory on the Whole Bible,” *StudyLight.org*, accessed May 27, 2016, [//www.studylight.org/commentaries/jfu/1-timothy-1.html](http://www.studylight.org/commentaries/jfu/1-timothy-1.html).

purpose of the presence of his interlocutor, he realizes that he is in presence of an Angel and the calling and purpose of his calling is clearly underlined (Judg 6:12-23). The direct calling through an Angel is also seen in the selection of Samson. The parents of Samson received instructions from God through an Angel and the details on the selection of Samson as leader in Israel and the nature of his leadership was clearly stated (Judg 13:3-23).

Selection by anointing. In the category of direct calling from God to leadership position, the prophets also played a role by the use of anointing procedure. The selection of David to leadership is an example. In the account given in (1Sam 16:12-13), God selected David by instructing Samuel to anoint him; and as the Bible says, the Spirit of God came upon him right after the anointing. The selection of Jehu as leader in Israel follows the same line even though the process is not like that of David. God through Elisha instructs one of the sons of prophets to go and anoint Jehu as king of Israel. Through the anointing of Jehu, his selection and mission is given as a direct call from God (2Kgs 9:1-10).

Throughout the Bible, the direct calling from God to people for leadership has always been clear and most of the time; their reply was a positive one. Nevertheless, there are instances where the call was done but in an indirect way.

Leadership Selection through Intermediaries

Apart from direct calling, there are occurrences where a leader was called into a leadership position through an intermediary. The two main selections through intermediaries are the selection by lots/Urim and Tummim and the selection by people.

The selection through lots/Urim and Tummim. The Hebrew word *goral* which is identified as small stones is the one used in connection with casting lots.⁶⁴ The Greek word *kleros* is also translated as lot with the idea of act of drawing lots or the portion of land assigned by lot.⁶⁵ Urim and Tummim are literally defined as light and perfection and were consisted of two objects.⁶⁶ It symbolized the two sides of the rotation of earth; light and darkness, life and death, yes or no.⁶⁷ Even though Deuteronomy 18 forbids divination among Israelites, lot-casting was considered to be a divinely approved means of supplying “infallible revelation,” and when “properly administered” in “special and limited situations.”⁶⁸ Also it is considered to have been used after all other forms of consulting God have failed.⁶⁹ Unlike other diviners, it was not used in to put coercion on the deity and employ complex procedures in order to get the answer or to know thoughts of the divine being.⁷⁰ The use of lots in the Bible differs a lot from that of the surrounding nations of Israel.

On the form of materials used for lot-casting, Archaeologists have discovered a variety of “official” lot devices, including lot “bottles” (pieces of pottery with a narrow neck) and tumblers, each fitted with a small hole. In some circumstances, any container—a cup, a bowl, or even a helmet—could have been used to mix the stones,

⁶⁴ Botterweck and Ringgren, *Theological Dictionary of the Old Testament*, 450.

⁶⁵ Gerhard Kittel, *Theological Dictionary of the New Testament*, 7th ed., vol. 3 (Grand Rapids, MI: Wm. B. Eerdmans, 1977), 758.

⁶⁶ Siegfried H. Horn, *Seventh-day Adventist Bible Dictionary* (Review and Herald, 1960), 1144.

⁶⁷ Samuel Macauley Jackson, Schaff-Herzog, and Lefferts Augustine Loetscher, *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Baker Book House, 1984), 45.

⁶⁸ Eugene H. Merrill, *Everlasting Dominion: A Theology of the Old Testament* (Nashville, TN: Broadman & Holman, 2006), 100.

⁶⁹ Bruce K. Waltke, *Finding the Will of God: A Pagan Notion* (Grand Rapids, MI: Eerdmans, 1995), 47.

which were then thrown out. In other occasions, instead of tossing out stones one by one, the caster would do it once and determine by the proximity with a predetermined object on the ground.⁷¹

The Urim and Tummim were used by the priest to consult God on difficult issues related to the welfare of the people and when the leader requested for it. At times, the response from God was not given when none of the two objects gave a sign of response. That was the case with Saul after God had rejected him (1 Sam 28:6).⁷² The practice of deciding on doubtful questions by lots was present in antiquity.⁷³ In ancient Israel, after prophecy, lot was the second way to know the will of God.⁷⁴

Apart from appointing a leader lot was used for other purposes. It was used to distribute the land among Israelite tribes (Josh 18-20); to designate those who were to go for the battle (Judg 19:19-21); In everyday life, it was used to determine tasks and services at the various gates of the temple (1 Chr 26:13-16); how priests and singers officiated by turn at the sanctuary (1 Chr 24).⁷⁵ It was used to select the one to replace Judas (Acts 1:24-26). It was also used to settle dispute among people each time there was a feeling of injustice (Prov 16:33); and Jamieson explains that it was the sign of

⁷⁰Charles Perry, "The Theory and Practice of Lot-Casting in Ancient near Eastern Countries and Israel" (M.Th. thesis, Grace Theological Seminary, 1975), 54–57.

⁷¹William Hallo, "The First Purim," *Biblical Archeologist* 46, no. 3 (1963): 21.

⁷² Francis David Nichol, *The Seventh-day Adventist Bible Commentary: The Holy Bible with Exegetical and Expository Comment* (Review and Herald, 1953), 1144.

⁷³ Siegfried H. Horn, *Seventh-day Adventist Bible Dictionary* (Review and Herald, 1960), 681–82.

⁷⁴ Samuel Macauley Jackson, *The Schaff-Herzog Encyclopedia of Religious Knowledge*, vol. 7 (Grand Rapids, MI: Baker Book House, 1959), 45–46.

⁷⁵ "Theological Dictionary of the Old Testament" (Grand Rapids, MI: William B. Eerdmans, 1975), 450–55.

the presence of God and his guidance.⁷⁶ Moreover, lots were used as a final decision among powerful people (Prov 18:18). As Barnes puts it, it was a fairer way of deciding in conditions of corruption or partial judgment.⁷⁷ So, as the study has shown, the selection by lots was an integral part of leadership selection both in Old and New Testament and should be used not as “a normative means for extracting secret knowledge from the mind of God (i.e., divination) but rather as a prudent means of avoiding conflict and strife when making difficult decisions.”⁷⁸ Among indirect calling, there is call of leaders through the prophets with the anointing as it was the case with King David (1 Sam 16:33).

Selection through election or group-decision. In the intermediary process of leadership selection, there is also what can be identified as the human selection. The Hebrew word *bachar* is translated as to choose after testing (2 Sam 10:9, 1 Chr 19:10) and *bara* which is translated to choose or appoint (1 Sam 17:8), to select a person or a thing out of a large number, to prefer someone or something above another.⁷⁹ The Greek word *Ekklegomai* is translated by to lay out for oneself (Acts 15:7) and the word *cheirotoneo* which is translated to extend the hand in voting or appointing (Acts 14:23) and in (2 Cor 8:19).⁸⁰

The concept of selection by people appears sixteen times in the New Testament. Their occurrences are found as follows: one is described when the

⁷⁶ “Proverbs 16 Commentary - Jamieson, Fausset and Brown’s Unabridged Commentary Critical and Explanatory on the Whole Bible,” *StudyLight.org*, accessed May 31, 2016, //www.studylight.org/commentaries/jfu/proverbs-16.html.

⁷⁷ “Proverbs 18 Commentary - Albert Barnes’ Notes on the Whole Bible,” *StudyLight.org*, accessed May 31, 2016, //www.studylight.org/commentaries/bnb/proverbs-18.html.

⁷⁸ Mark A. Snoeberger, “Snoeberger5 - Snoeberger2011.pdf,” accessed June 12, 2016, <http://archive.dbts.edu/journals/2011/Snoeberger2011.pdf>.

⁷⁹ Botterweck and Ringgren, *Theological Dictionary of the Old Testament*, 73.

⁸⁰ Robert Young, *Young’s Analytical Concordance to the Bible* (Hendrickson, 1998), 164.

disciples were waiting for the pouring of the Holy Spirit (Acts 1:15-16), one by the apostles (Acts 8:14-17), two by missionary team (Acts 16:9-11; 1Thess 3:1-5), ten by local church, one is reported as a combine decision of apostles, elders, and the church and finally, one is by the Holy Spirit (Acts 13:1-3). The occurrences of selection procedures in the New Testament are not the problem with these verses. The debate comes with the understanding of the word Cheirotoneo.⁸¹

Apart from the selection by lot done in Acts 1 for the replacement of Judas, and where the general understanding is that God did the selection;⁸² for the two main ideas in debate, it seems like they agree on the fact that there are only two occurrences of the word relating to leadership selection in the New Testament: in (Acts 14:23 and 2 Cor 8:19). One meaning given to the word is “appoint” or “select” by vote and the other meaning selecting by group decision. The proponents of selection by vote or raising hand argue that the community selected by raising hands and the apostles confirmed those who were selected.⁸³ The second meaning is considered to be selection by group or group decision.⁸⁴ In the selection of the one to replace Judas where the apostles gathered in the upper room and after having set the requirements for the one to be among candidates; they prayed and with the agreement of the congregation, they seek the Lord for guidance through casting lots. To select the seven deacons, the congregation gathered and in agreement selected the seven. For the

⁸¹Jeff Brown, “Early Christian Decision-Making: And Now for the Vote | SharperIron,” accessed May 18, 2016, <http://sharperiron.org/article/early-christian-decision-making-and-now-for-vote>.

⁸²John Mitchell Mason, *The Writings of the Late John M. Mason, D.D.: Consisting of Sermons, Essays, and Miscellanies, Including Essays Already Published in the “Christian Magazine”*. (The editor, 1832), 283–84.

⁸³Frederick Fyvie Bruce, *Answers to Questions* (Grand Rapids, MI: Zondervan, 1972), 29–30.

⁸⁴Brown, “Early Christian Decision-Making: And Now for the Vote | SharperIron.” Henry Alford, David Brown, R.C.H. Lenski, Simon Kistemaker, and C.K. Barrett (in their commentaries) agree. So do Alexander Strauch (in *Biblical Eldership*) and Herman Ridderbos (in *Paul, an Outline of His Theology*).

selection of Barnabas and Paul for missionary journey, the congregation was also involved.⁸⁵ From these two understanding of leadership selection, it appears that the practice of vote in the New Testament is more of a consensus or group decision and common interest,⁸⁶ than a matter of private or selfish interest.

From these two indirect calling to leadership, what comes out is the fact that whether by lots (Acts 1:15-26), where conditions for selection were laid before the choice was done or through voting or group-decision, conditions for selection were also laid. For the deacons (Acts 6:2-6; 1Tim 3:8-13) the conditions are given and it is based on them that people are selected to fill the position. The same thing applies to the elders (1Tim 3:1-7). So in the selection of leaders, whether by vote or lots, these principles should always be applied. How can leadership be defined in light of what has been covered so far?

Summary

Having gone through this chapter, the objective was to see how leadership selection was done in the Bible. The study of leadership selection in the Old Testament has shown that leadership concept in Hebrew time was to move persons from slave of man to servant of the Lord. So, in patriarchal time, God selected leaders by directly speaking to them like Abraham and Moses or by revealing his will through an intermediary as it was the case with the seventy elders, Aaron and Joshua. In the judge's time, the selection was done as in patriarchal time. With the kings and

⁸⁵Dr Larry Perkins, "116. Selecting and Appointing Church Leaders (Cheirotonein) in the New Testament (Acts 14:23)," *Internet Moments with God's Word*, August 1, 2011, <http://moments.nbseminary.com/archives/116-selecting-and-appointing-church-leaders-cheirotonein-in-the-new-testament-acts-1423/>.

⁸⁶Jack Spender, "Decision Making in the Church," *New Testament Church*, March 4, 2014, <http://newtestamentchurch.com/articles-of-interest-to-church-elders/index-of-articles-relating-to-church-elders/decision-making-in-the-church/>.

prophets, there is a difference in the selection procedure; God works through prophets to select those to lead as it is the case for Saul, with the casting of lots.

The selection of David as king brings another aspect of selection with the involvement of the prophet as an instrument of God to show His will through anointing. In the New Testament, the concept of leadership moves now from servant of the Lord to servant of others. Through the leadership selection in Jesus time, the study has shown that selection was done by God in the case of Jesus Himself, and Jesus was the one who selected His disciples.

In the apostle's time, leadership selection was done through casting lots in the case of Matthias and by vote in the case of the seven deacons. During early church time, leadership selection was done through personal appointment of church planters or by appointment of the community of believers. This dissertation may not have given all the documented information on the practice of leadership selection in the Bible. However, the next thing to consider in this study is the process that has led to have the contemporary diverse practice of leadership concept and leadership selection, both in secular and Christian world.

CHAPTER 3

LITTERATURE REVIEW ON LEADERSHIP SELECTION

In the previous section, the focus was on the procedure of leadership selection throughout the bible. In this section, the study will be oriented towards the understanding of leadership selection in literature. Because leadership concept is not defined in the same way by leadership practitioners, this section will first attempt to explore how leadership has been define through development of the concept. The next step will look at leadership theories from organizational and spiritual perception followed by leadership styles. Then, an analysis of leader qualities in relation to leadership selection will be done. After the study of the practice of leadership selection through history up to date with focus on Christian church history, this section will draw a summary of various opinions on the popular methods of leadership selection.

Definition and History of Organizational Leadership

This section will be organized around two points which are history of organizational leadership and definition of leadership.

History of Organizational Leadership

To begin with, history of leadership can go as far as the beginning of the earth; but literature records the first appearance of the concept in the year 1910. About 60 % of authors who have written since that time have not given a clear definition of

leadership.¹ This is due to the fact that diverse phenomena have been studied under the name of leadership.² As a consequence of these phenomena, two approaches have been identified in relation to leadership. The peripheral nature of leadership which is related to the process and the content of leadership related to the theories of leadership. People are more inclined to peripheral leadership through the number of workshops that take place every year.³ For J.M. Burns, the reason behind the absence of a clear definition of leadership is the fact that there many schools of leadership and many resources available; but none of them has been able to come out with a central concept of leadership.⁴ If there was no clear definition of leadership, schools of leadership were already present since 1930. Rost Joseph Clarence explains that the major theories developed by those schools were leadership Movements characterized by leadership as “group theory in the 1930s and 1940s; trait theory in the 1940s and 1950s; behavior theory in the 1950s and 1960s; contingency/situational theory in the 1960s and 1970s; and excellence theory in the 1980s.”⁵ Even though history of leadership is marked by several theories, all these theories were under the industrial paradigm which dominated leadership. There was no room to think of leadership from a different angle.⁶ With this in view, the history of leadership gives highlights on different evolutions of the understanding of leadership. Rost trace the history of leadership definition in two phases.

¹ Rost Joseph Clarence, *Leadership for the 21st Century* (Westport Connecticut, London: Praeger, 1991), 7.

² Hosking D. M. and Morley I. E., “Emerging Leadership Vistas,” in *The Skills of Leadership* (Lexington, MA: Lexington books, 1988), 89.

³ Joseph Clarence, *Leadership for the 21st Century*, 3–4.

⁴ Burns J. M., *Leadership*, New York, (Harper & Row, 1978), 3.

⁵ Joseph Clarence, *Leadership for the 21st Century*, 17.

⁶ *Ibid.* 32–35.

The first phase.⁷ The first phase goes from 1900 to 1970 with subdivisions. From 1900 to 1929, the emphasis was on control and centralization of power. Then, in 1930s leadership is ability to develop a relation between an individual and a group with the purpose of building around a common interest and having a behavior directed by him. Definition in the 1940 put more emphasis in the group approach of leadership. In the 1950s, leadership was more of a continuation of the influence of group theorists. A contribution of democratic ideology on defining leadership is perhaps the most important development of leadership theory in the 1950s. In the 1960s, leadership is more of a behavior that influences people towards shared goals. In the 1970s, leadership definition will be related to different areas of influence. So politicians will define it in line with political sphere and so on. There appears a blast in the definition of leadership.

The second phase.⁸ The second phase goes from 1980 and is dominated by several and divergent definition of leadership. For some like B.M. Bass, leadership theory is dominated by doing leaders will. He believes that leadership is a relation between members of a group. His view is that leaders are people who interfere in the life of others “leadership occurs when one group member modifies the motivation or competencies of others in the group”⁹ For others like K. Blanchard, leadership is more of an endeavor to achieve group or enterprise goals. Most managers see leadership as a process to influence a group in order to achieve a common goal.¹⁰ Addressing the problem from a different angle, another group sees leadership as management. Among

⁷Joseph Clarence, *Leadership for the 21st Century*, 37–67.

⁸Ibid., 68–95.

⁹Bass B. M., *Stogdill's Handbook of Leadership*, rev. ed. (New York: The Free Press, 1981), 16.

¹⁰Hersey P. and Blanchard k., *Management of Organizational Behavior: Utilizing Human Resources*, 5th ed. (Englewood cliffs, NJ: Prentice -Hall, 1988), 86.

those proponents are A. Kuhn and R.D. Beam who think that leadership embraces a wide range of offices from formal executives to squad leaders; because of the situation, anyone who is in a leadership position whether by appointment or personal effort should be considered so.¹¹ Another understanding of leadership, which came out as a product of the 1980s change in the definition of leadership, is the concept of leadership as influencing others. Among the proponents of this orientation of leadership is R.C. Tucker who thinks that through individual interactions some exert influence on others.¹² In tandem with this conception of leadership, Brittel sees leadership as the quality someone has to influence the actions of others.¹³

Definition of Leadership

Rost Joseph Clarence understanding and definition of leadership combines most of previous definitions given: “leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes.”¹⁴ However, in the move to define and relate leadership to various areas of human life, another orientation identified as spiritual leadership brought new input. Its understanding of leadership as Richard Blackaby defines is directing people towards the plans of God for their life.¹⁵ In the move to identify leadership with managing God’s property, the presence and input of spiritual leadership affected other fields of

¹¹Kuhn A. and Beam R. D., *The Logic of Organizations* (San Francisco, CA: Jossey Bass, 1982), 381.

¹²R. C. Tucker, *Politics as Leadership* (Columbia: University of Missouri Press, 1981), 11.

¹³L. R. Brittel, *Leadership: The Key to Management Success* (New York: Franklin Watts, 1984), 11.

¹⁴Joseph Clarence, *Leadership for the 21st Century*, 105.

¹⁵Henry Blackaby, Henry T. Blackaby, and Richard Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda* (B & H, 2011), 1.

leadership.¹⁶ Consequently the question of leadership is now link management. Rost thinks that: “Management is an authority relationship between at least one manager and one subordinate who coordinate their activities to produce and sell particular goods and/or services.”¹⁷ So, the leader differs from the manager in the sense that management is authority while leadership is collaboration. There is a great difference in leadership and management because two kinds of relationships are present. The use of coercion and directionality, in an attempt to impact people is present. On one side, influence requires that coercion is not used, at least as a regular form of behavior; while on the other hand, authority allows the use of coercion as a regular and patterned form of behavior.¹⁸ Differing from Rost’s understanding of leadership and management, Hiebert and Klatt view a leader as a balanced manager. For them, like many others, there is no dichotomy in the relationship between leadership and management; rather the concepts are complementary.¹⁹ With this understanding of leadership definition, this dissertation will now analyze the different leadership theories as presented by leadership writers and practitioners.

Organizational Leadership Theories

The concept of leadership models or leadership theories can be understood as the values and principles that guide leadership practice in order to achieve the set goal. Ladkin enumerates several leadership models like Situational leadership, trait- based

¹⁶Robert J. Banks, Bernice M. Ledbetter, and Max Pree, *Reviewing Leadership: A Christian Evaluation of Current Approaches*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2004), 70–72.

¹⁷Joseph Clarence, *Leadership for the 21st Century*, 145.

¹⁸Ibid., 150.

¹⁹Bruce Klatt and Murray Hiebert, *The Encyclopedia of Leadership: A Practical Guide to Classic and Contemporary Leadership Theories and Techniques* (New York: McGraw-Hill, 2001), 5–6. (Personal note: He quotes other authors like Joseph and Jimmie Boyett, Stuart Crainer, Peter Drucker, Andy Grove, John Kotter, and others.)

leadership, transformational leadership, distributed leadership, servant leadership, collaborative leadership, shared leadership, charismatic leadership, authentic leadership and many others. Then she questions the necessity of all those theories which basically revolve around some key concepts.²⁰ Going in line with the idea of key theory concepts, Ngozy et al explain that most of contemporary leadership studies have moved from personality-based theories to situation theories where leader's attitude or behavior is conditioned by his skills and character. In that view, all nowadays theories resume around three main perspectives. Leadership is considered as a process, a union of the person's traits, and leadership as a skill.²¹ Cherry, in an analysis of the development in leadership during the twentieth century, has come out with eight major leadership theories.²² In her analysis, it appears that some of the theories consider qualities of leaders as principal point, while others focus on various components such as situational factors and skill levels. This section will consider eight leadership theories.

Great Man Theory

Thomas Carlyle's great man theory assumes that the capacity for leadership is inherent, that great leaders are born, not made. Carlyle had an important contribution to the influence of this theory of leadership, at one point stating that, the biography of great men is what has constituted history of this world. For Carlyle, effective leaders

²⁰Donna Ladkin, *Rethinking Leadership: A New Look at Old Leadership Questions* (Edward Elgar, 2010), 15.

²¹ Rose Ngozi Amanchukwu, Gloria Jones Stanley, and Nwachukwu Prince Ololube, "A Review of Leadership Theories, Principles and Styles and Their Relevance to Educational Management," *Management* 5, no. 1 (2015): 6.

²² Kendra Cherry, "Leadership Theories," accessed June 5, 2016, <https://www.verywell.com/leadership-theories-2795323>.

are those gifted with divine inspiration and the right characteristics.²³ The theory portrays leaders as heroic, mythic and destined to rise to leadership when needed. The term great man was used because, at the time, leadership was considered as a male quality, particularly military leadership.²⁴ However; this theory has been criticized for putting great emphasis on the qualities of the leader. Spencer thinks that leaders are products of the society in which they lived so; there is no reason to think of leadership out of the input of social environment of the leader.²⁵

Trait Theory

Ralph M. Stogdill developed the trait theory. Similar to great man theory, the trait theory assumes that people inherit a number of qualities or traits that make them more prepared to leadership. So, in order to be a leader, there must be those qualities in you, no matter how or in which conditions you are leading. Inconsistencies in the link between leadership traits and leadership practice have led scholars to look for other explanations for leadership theories.²⁶

Contingency Theory

The Fiedler Contingency theory teaches that the leader has to adapt his leadership to particular work situation. There is no single leadership skill which is appropriate to every kind situation. So, success depends on various variables including leadership styles, situational components and also character of followers. Contingency

²³Thomas Carlyle, *On Heroes, Hero-Worship, and the Heroic in History* (New York: Frederick A. Stokes, 1893).

²⁴N. P. Ololube, *Educational Management, Planning and Supervision: Model for Effective Implementation* (Owerri, Nigeria: SpringField, 2013).

²⁵Herbert Spencer, *The Study of Sociology* (New York: D. Appleton, 1873).

²⁶Steven G. Rogelberg, *Encyclopedia of Industrial and Organizational Psychology: M-Z* (SAGE, 2007).

theory states that effective leadership depends on relation between leader's qualities and leadership styles. As Naylor explains, a contingency factor is any condition in any particular environment to be considered when designing an enterprise or one of its elements.²⁷ However, among disadvantages of this theory are its inflexibility with leadership styles and the fact that it does not take into account all types of job.

Situational Theory

Hersey and Blanchard's situational theory advocates that, actions and decisions of leaders depend on circumstances. They define it as a leader who does not have a defined or one way leadership. He leads depending on the situation. He can be a Directing leader who defines the roles and tasks of his followers, coordinates the work closely and decides when necessary. He can also be a Delegating leader who is implicated in the life of the enterprise but leaves the control to the followers; they decide in which occasions the leader will be solicited. At times, he can be a Coaching leader who defines roles and tasks, but relies on followers for new ideas and suggestions even though decision remains his prerogative. And finally he can be a Supporting leader who shares every day decisions with the followers.²⁸ For that reason, it is a combination of different styles of leadership in decision-making that are core elements of Situational theory. One disadvantage of this theory may be the time constraints and task complexity factor.

Behavioral Theory

Douglas McGregor behavioral theory of leadership teaches that there are two sides of leadership in each person. Through the study of former leaders, two types of

²⁷John Naylor, *Management* (Harlow, England: Financial Times Prentice Hall, 2004).

²⁸ P. Hersey and K. H. Blanchard, "Life Cycle Theory of Leadership," *Training & Development Journal* 23, no. 5 (1969): 26–34.

approaches to behavioral theory have emerged. The autocratic leader who influences followers to work while he is present but has less influence when he leaves; and the democratic lead who do nearly as well as the autocratic leader at the difference that Group members have more positive feelings and no hostility. Moreover, followers continue to work even when the leader is absent.²⁹ To some extent, disadvantage of this theory is the fact that you do not become leader just by learning how great leaders have performed in the past. Also, the fact that you learn principles will not ensure adaptability in given situations.

Transactional Theory

Max Weber's Transactional theory, also identified as management theory, put more emphasis on the role of supervision, organization and follower's performance and the interaction that take place between leaders and followers. This theory defines leadership on a system of rewards and punishments. This implies that a leader's job is to create structures that make it sufficiently clear what is required of followers and the outcome (rewards and punishments) combined with achieving or not achieving the expected results.³⁰ In this theory, when employees are successful, they are rewarded and when they fail, they are reprimanded or punished.

Transformational Theory

James Mcgregor Burns's transformational theory is characterized by the emphasis put on the connections between leaders and followers. In this theory, leadership is considered through the process by which the leader engages with others to create a connection in order to increase engagement and morality in the whole

²⁹Naylor, *Management*.

³⁰L. F. Lamb and K. B. McKee, *Applied Public Relations: Cases in Stakeholder Management* (Mahwah, New Jersey: Lawrence Erlbaum Associates. Routledge, 2004).

group. Bass considers that transformational leadership is characterized by the empowering of followers to go beyond their capacities. Transformational leaders encourage followers to reach higher levels. Bass has enumerated three principal leadership processes that helped in achieving such outcomes: (1) raising followers' attention on the value and importance of goals and the way to reach it (2) persuading followers to be group interest oriented; and (3) providing followers' higher-order priorities.³¹ Relationship theory is usually compared to charismatic leadership theory where some leader's qualities, such as confidence, clearly stated values, and extroversion, are seen as best able to motivate followers.³² Relationship leaders are focused on the performance of group members, but also on each person to fulfilling his or her potential. For instance, Burns says that the transactional leader identify the needs of his team members and try to respond to those needs through his leadership.³³

Skills Theory

Joseph C. Rost identifies this theory as the excellence theory.³⁴ It states that learned knowledge and acquired skills/abilities are significant factors in the practice of effective leadership. Skills theory by no means refuses to acknowledge the connection between inherited traits and the capacity to lead effectively, but argues that learned skills, a developed style, and acquired knowledge, are the real keys to leadership

³¹ Bernard M. Bass, "Leadership and Performance beyond Expectations: Bernard M. Bass: 9780029018101: Amazon.com: Books," accessed June 1, 2016, https://www.amazon.com/LEADERSHIP-PERFORMANCE-BEYOND-EXPECTATIONS-Bernard/dp/0029018102?ie=UTF8&*Version*=1&*entries*=0.

³²Lamb and McKee, *Applied Public Relations: Cases in Stakeholder Management*.

³³James M. Burns, *Leadership*, 1ed. (Harper Perennial Modern Classics, 2010), 3.

³⁴ Joseph Clarence, *Leadership for the 21st Century*, 25.

performance. A strong belief in skills theory often demands that considerable effort and resources be devoted to leadership training and development.³⁵

Spiritual Leadership Theories

In their book on *reviewing leadership*, Robert J. Banks, Bernice M. Ledbetter, and Max Pree pinpoint the fact that leadership principles and styles are derived from a spiritual approach.³⁶ They argue that leadership theories also called faith based approaches to leadership are basically of five types.³⁷

Liberal Jewish Approach

The first which is the liberal Jewish approach focus on Moses leadership, who faced difficulties but God guided him through. This is what is identified by organizational leadership as great man theory. It teaches that by relying on God, human beings can achieve great things.

Para-denominational Christian Approach

The second identified as the Para-denominational Christian approach is a mixture of Presbyterianism, Methodism and ecumenical Christianity. For this group, Jesus is set as the example of communication by being clear about His mission, not reigning or seeking others approval; looking at situations in new and different ways. Also, He was having a passion for a cause, holding others accountable for their actions; empowering others through His own example and mostly considering the praise of others as number one priority.

³⁵Steve Wolinski, "Leadership Theories | Leadership," accessed June 5, 2016, <http://managementhelp.org/blogs/leadership/2010/04/21/leadership-theories/>.

³⁶Banks, Ledbetter and Pree, *Reviewing Leadership*, 71.

³⁷Ibid. 73–87.

Reformed Christian Approach

The third approach to be considered is the Reformed Christian approach of Max de Pree. For this group, the core elements in leadership are leader's trust in others, and then care about the welfare of employees with integrity as the heart to create synergy and inspire vision.

Christ Centered Approach

The fourth approach is the Christ centered approach also called transformational leadership see Jesus as the strategist, the seer, the strong one, the servant, the shepherd-maker, the spokesperson, the struggler and the sustainer. Thus the leader should build his leadership on these qualities.

Trinitarian Approach

The fifth approach which is the Trinitarian considers that there is unity and diversity among leaders; for that reason, leadership should be relational and not hierarchical or organizational. It rotates according to whoever is pointing the best way forwarding at a particular time.

Leadership Styles

“Leadership styles are the approaches used to motivate followers.”³⁸

Leadership is not a “one size fits all” phenomenon. This section will consider three grouped leadership styles. Leadership styles should be selected and adapted to fit organizations, situations, groups, and individuals. It is thus useful to possess a thorough understanding of the different styles as such knowledge increases the tools available to lead effectively. However, in relation with leadership, people will find

³⁸Amanchukwu, Stanley, and Ololube, “A Review of Leadership Theories, Principles and Styles and Their Relevance to Educational Management.”

ways to apply their understanding of leadership in practice. For that reason, different styles of leadership will flourish. Armstrong draws general traits of leaders in relation with their style which can be people oriented, task oriented or achievement oriented.³⁹

Task Oriented Leadership Styles

Some people think of styles as the type of behavior the leader will adopt in order to lead the organization or enterprise to the set goal. This seems to be a very important part of leadership because E. Johns says: “A leader takes people where they want to go. A great leader takes people where they don’t necessarily want to be, but ought to be.”⁴⁰ Also, among those proponents, is Goleman who from a research done classified leadership styles in six which are the Coercive who wants people to comply with what he says; the Authoritative who carry people along towards a vision; the Affiliative who builds around harmony and emotion of the group by putting others first. The Democratic who brings consensus through implication of the whole group, the Pacesetter who elevates the goal for improvement and the Coaching who builds people for the future.⁴¹ So, for Goleman, leadership is exercised through the manifestation of the personal character of the leader towards the group or organization he is leading. Whether in political or business environment, the character of the leader will impact his leadership style. This is one way of seeing leadership styles.

³⁹Micheal Armstrong, *Armstrong’s Handbook on Management and Leadership*, 2nd ed. (London and Philadelphia: Kogan Page, 2009), 34–35.

⁴⁰E. Johns, “Out to Lunch: Back in Six Hours,” *Institute of Customer Service*, 2008.

⁴¹“Ld---Goleman.pdf,” 2–3, accessed June 1, 2016, <http://alangutterman.typepad.com/files/ld--goleman.pdf>.

Achievement Oriented Leadership Styles

Jillian Rodd also identifies leadership styles; but instead of six, there are four which are the Task master characterized by emphasis on results rather than relationships. The Comrade who acts at the opposite of the Task master but put more emphasis on relationships rather than results. The Motivator combines both relationship and results; and the Unleader, who exerts little emphasis on results and relationships.⁴² So this type of leadership style put more emphasis on the character traits rather than the behavior.

People Oriented Leadership Styles

This group puts more emphasis on the behavior of the leader. Sounding in line with the impact of the leader's behavior on followers is this assertion of Lao-Zu:

A leader is best when people barely know that he exists. Not so good when people obey and acclaim him. Worst when they despise him. Fail to honor people, they fail to honor you. But a good leader who talks little, when his work is done, his aim fulfilled, they will all say, 'We did this ourselves'.⁴³

Another way of seeing leadership style is what Armstrong develops in his book. For him, leadership has to do with the attitude of the person in relation with the organization or the enterprise.⁴⁴ This is better illustrated by Weddle who identified five levels of decision making in organizations. With each level, the amount of time and the decision making involvement increases.

Level One, Leader is a dictator who makes the decision alone. Level Two, Leader is a consultant; he gets individuals inputs and makes the decision. Level Three, Leader is a coach who consults team to make decision. Level Four, Consensus

⁴²"Leadership In Early Childhood: The Pathway to Professionalism: Amazon.co.uk: Jillian Rodd: Books," 16, accessed June 1, 2016, <https://www.amazon.co.uk/Leadership-Early-Childhood-Pathway-Professionalism/dp/0335219691>.

⁴³Armstrong, *Armstrong's Handbook on Management and Leadership*, 31.

⁴⁴Ibid. 32–33.

building and Level Five, Consensus and delegation with criteria/constraints.⁴⁵ Having said this, how can a leader, despite all his leadership theory or theories, fulfill his duty as leader so that others will see in him as a leader indeed, no matter which area he may be involved in? Since leadership theories can influence the practice of leaders, there is a need for this study to now consider the ingredients that leaders use in order to achieve their goals. That will be the purpose of following lines in considering the general leadership qualities or skills.

Criteria for Selection: Leadership Skills/Qualities

The study so far has differentiated leadership theories between organizational and spiritual; this section will consider qualities from both angles. Some see organizational leadership not too far from spiritual leadership by arguing that, spiritual leadership embraces both secular and religious aspect of leadership and “captures the essence of the organization and its real purpose.”⁴⁶ They also trace similarities in relation to the fact that many theorists and consultants are firstly selling “faith, hope, and meaning.” Adding to it, they argue that mystical metaphors like vision and mission that have a religious connotation are found in most of leadership writings with the use of sacramental rituals such as strategic planning, bottom-line. Despite the fact that similarities are found between organizational and spiritual leadership, and even though there is the presence of parallels between assumptions and behavior in the business world and in some evangelical groups,⁴⁷ the source and orientation of each leadership quality is different. Each group or organization looks in every leader qualities required of a leader based on their needs.

⁴⁵Jane Weddle, “Levels of Decision Making in the Workplace,” accessed June 5, 2016, http://www.jobdig.com/articles/1115/Levels_of_Decision_Making_in_the_Workplace.html.

⁴⁶Banks, Ledbetter, and Pree, *Reviewing Leadership*, 60–66.

Organizational Leaders' Qualities/Skills

Rost addresses the practical aspect of leadership by identifying four elements which are essential to the practice of leadership. Those are Relationship based on influence; leaders and followers are those involved in the relationship; leaders and followers are willing to have real changes and Leaders and followers develop common purposes.⁴⁸ These elements can also be grouped into three with the second and third mixed. It will give three general leaders' traits which are task oriented, character oriented and people oriented.

Leaders with task oriented qualities. Klatt and Hiebert draw seven habits of successful leaders which are the exercise of initiative by being proactive; creating the future by beginning with the end in mind. The third habit is keeping perspective by putting first things first; the fourth is fostering interdependence by thinking win-win. Showing empathy by seeking first to understand than be understood is the fifth habit. The sixth is valuing differences through synergy and the seventh is continually improving by sharpening your saw.⁴⁹

In the analysis, there are also skills needed by leaders to be successful in their leadership. Those are communication, report writing, making presentations, motivating, coaching, decision-making; delegating; facilitating; giving feedback, networking and problem-solving.⁵⁰

Adding to it, Barbara White identifies seven qualities of a good leader which are trustworthy, enthusiastic, confident, purposeful, tolerant, focused, committed to

⁴⁷Banks, Ledbetter, and Pree, *Reviewing Leadership*, 58–59.

⁴⁸Joseph Clarence, *Leadership for the 21st Century*, 102–23.

⁴⁹Klatt and Hiebert, *The Encyclopedia of Leadership: A Practical Guide to Classic and Contemporary Leadership Theories and Techniques*, 15.

⁵⁰Ibid., 79–103.

excellence. However, C. Lee brings in another dimension to the understanding of task oriented leaders by adding that communication and interpersonal skills are also characteristics of this category of leaders. Also, they are flexible, decision-maker; they value diversity and business acumen. They are problem solver/innovator, results driven and confident.⁵¹

Leaders with character oriented qualities. Character oriented leaders are those leaders whose personal qualities are the foundation for their achievement. Of the proponents of this category of leadership qualities is Bennis Warren whose understanding of leaders' role is that:

Leaders have a significant role in creating the state of mind that is the society. They can serve as symbols of the moral unity of the society. They can express the values that hold the society together. Most important, they can conceive and articulate goals that lift people out of their petty preoccupations carry them above the conflicts that tear a society apart, and unite them in pursuit of objectives worthy of their best efforts.⁵²

The ideas of warren on how to become a leader resume around some basics like guiding vision, passion, integrity, curiosity and daring.⁵³ In tune with Warren, Weiss and al. consider three dimensions of leadership capacity necessary to bring solutions. Those are leader behavior, organizational practices and leadership culture.⁵⁴ They also identify five capabilities necessary to the process of solution seeking in leadership which are sensing, creating, implementing, connecting and advocating.⁵⁵

⁵¹C. Lee "Understand the Key Leadership Characteristics Needed to Be Successful," *Educational Business Articles Blog: Stay in Touch!*, March 5, 2016, <http://www.educational-business-articles.com/leadership-characteristics/>.

⁵²Bennis Warren, *On Becoming a Leader*, revised edition (New York, NY: Basic Books, 2003), 1.

⁵³*Ibid.*, 33–36.

⁵⁴David S. Weiss, Vince Molinaro, and Liane Davey, *Leadership Solutions: The Pathway to Bridge the Leadership Gap* (John Wiley & Sons, 2010), 36–38.

⁵⁵*Ibid.*, 68–78.

In as much as leadership in this context is seen as a solution providing process for a task, Dov Frohman adds that the leader has to learn through a hard way cycle. For him, the survival is a catalyst for improvisation and innovation whenever a crisis occurs. When facing turbulences in a crisis, the leader should consider them as opportunity factors to be exploited. The leader should always develop some qualities that will be helpful in order to leverage random opportunities systematically.⁵⁶ Apart from these general principles, he now identify three qualities to face extreme turbulence in their leadership which are turning a problem into a product, staying true to a vision and striking when the iron is hot.⁵⁷

Additionally, Bill George, in his analysis of leadership in crisis outlines seven lessons to consider. First, face reality starting with you. Second, do not be atlas. Instead of turning in, turn to your team workers, to media people outside the company, allow people to analyze your weaknesses and build upon your resilience. Third, dig deep for the root cause. Do not shoot on the bad news bearer. By trusting and verifying, discovering of the root problem, “leaders do not need to solve the problems themselves.”⁵⁸ Cooperating with the entire team and showing the path to follow will help. Fourth, get ready for the long haul. When facing crisis, the leader has to get ready to face that things get worse because crisis have long roots. The leader must take decisive action and reinvent his leadership. He must be ready to respond to early warning signals. Fifth, never waste a good crisis. By taking example of some companies, the author shows that a leader who cannot see the advantage of crisis to lift their enterprise up waste opportunities and sow seed for other failure experiences.

⁵⁶Dov Frohman, *Leadership the Hard Way: Why Leadership Can't Be Taught and How You Can Learn It Anyway* (Wiley, 2013).

⁵⁷Ibid., 35–51.

⁵⁸George Bill, *7 Lessons for Leading in Crisis* (San Francisco, CA: Jossey-Bass, 2009), 53.

Sixth, you are in the spotlight: follow true north. Leaders have to face break through information from within their entity or outside. The attitude of the leader should be that of proaction and transparency while facing a crisis. He states: “the key is getting out in front of the crisis in its first hours with clear statements both internally and externally, that accept responsibility and build confidence and credibility with all your constituents.”⁵⁹ Seventh, go on offense, focus on winning now. By rethinking enterprise strategy, shedding your weaknesses, restructuring your enterprise to put forth your strengths, investing while going through difficult times, maintain key people focused on winning, make your enterprise image to be the leading one and put in place rigorous execution plans.⁶⁰ Leaders who have task oriented qualities use the resources to achieve the goal.

Leaders with people oriented qualities. Apart from those who wrote on leadership practice in a crisis context, there also those who view the practice in the context of a culture. McGuire and Rhodes have identified three characteristics of leaders that can help in transforming leadership culture. The first is the leader who thinks like a dependent comforter, the second is the independent achiever and the third is the interdependent collaborator.⁶¹ So, depending on the culture developed by a leader, results will differ from one attitude to the other. Coming from another perspective, but still in the context of culture in relation with the leader, Connerley and Pedersen identify general principles to consider in the context of a diverse and multicultural environment which are accuracy, conflict management, identity and healthy society. But in order to develop cultural competence in a multidimensional

⁵⁹Bill, *7 Lessons for Leading in Crisis*, 102.

⁶⁰Bill, *7 Lessons for Leading in Crisis*, 21–115.

⁶¹John B. McGuire and Gary B. Rhodes, *Transforming Your Leadership Culture* (San Francisco, CA: Jossey-Bass, 2009), 22–23.

model, there are three components to consider. The first dimension is the race and culture-specific attributes of competence which is related to the racial and social background of those involved in the organization. The second dimension which is the components of cultural competence has to do with awareness of attitude or beliefs, knowledge and skills. The third dimension related to the foci of cultural competence has to do with societal, organizational, professional or individual.⁶²

The contribution of Fons Trompenaars and Ed Voerman comes as a linking point in the discussion on leadership. They analyze the practice of leadership in intercultural setting by contrasting the concept of leading versus serving, rules versus exceptions, acts versus the whole; control versus passion, specific versus diffuse, short term versus long term and push versus pull. For them, leadership is more of serving than being served.⁶³ This approach brings back the debate on the influence of spiritual leadership on organizational leadership. However, Ladkin approach to leadership portrays it as a moment process, “Rather than attempting to add yet another definition to the plethora of those already in existence, the leadership moment identifies the ‘pieces’ of leadership which interact in order for leadership to be experienced.”⁶⁴ The leader is not to relate to people as if they are the only one to comply with his directives. Both are related in the goal achievement. The leader focus is on the way by which, the collective organization activities, work together for a common purpose.⁶⁵

So far, the study has gone through leadership qualities from organizational angle. For organizational leadership, qualities are to be developed by the leader.

⁶²Mary L. Connerley and Paul B. Pedersen, *Leadership in a Diverse and Multicultural Environment: Developing Awareness, Knowledge, and Skills* (SAGE, 2005), 74–85.

⁶³Fons Trompenaars and Ed Voerman, *Servant Leadership across Cultures: Harnessing the Strength of the World’s Most Powerful Leadership Philosophy* (Infinite Ideas, 2009), 44–180.

⁶⁴Ladkin, *Rethinking Leadership*, 25.

⁶⁵Ibid., 179.

Depending on the qualities and characteristics of the organization, a type of leader will be preferred when coming to the selection of a leader.

Spiritual Leadership Skills/Qualities

In relation to spiritual leadership, Max de Pree comes out with some key leadership attributes which are truth, access, discipline, accountability, nourishing of persons, authenticity, justice, respect, hope, unity, tolerance, simplicity, beauty and taste, fidelity to a mission.⁶⁶ Going in line with DePree is the view of Blackaby who addresses the question of leadership not only from spiritual but from both Christians and non-Christian organization. For him, whether in politic, business or in church, leaders should seek the good of those they are in charge by “moving people on to God’s agenda.”⁶⁷ It is done through a clear task which is moving people by using spiritual means, being accountable to God, focusing on people, influencing all people and not just God’s people, working from God’s agenda and hearing from God.⁶⁸

If spiritual leadership is being used by God to fulfill His purpose for His people; the understanding of qualities required for the task varies from one writer to the other. Nevertheless, from various approaches that spiritual leadership writers have developed, there are two main approaches to leadership qualities: those who are qualified by God for a leadership position and those who develop qualities of leadership and are used by God.⁶⁹ This study will consider a third category of leaders who are a product of both God and their willingness to commit themselves a discipline of life in order to live in accordance with God’s will.

⁶⁶Banks, Ledbetter, and Pree, *Reviewing Leadership*, 70–72.

⁶⁷Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda*, Revised & expanded (Nashville, TN: B & H, 2011), 36.

⁶⁸Ibid. 36–42.

⁶⁹Ibid., 53.

Leadership as development of self-discipline. For the first group, “the one quality that can be developed by studious reflection and practice is the leadership of men”⁷⁰ the leader should be the one who “can galvanize individuals and groups, and has the potential to help transform society—a person who has the capacity to know and do the right things.”⁷¹ Because of this understanding, the leader must have some qualities such as honesty and integrity, purpose, kindness and compassion, humility, communication, performance management, team development, courage, justice and fairness.⁷² In the same line, there are those who think that leadership qualities are developed through life experience, home life, failures, crises, success through hardship.⁷³ Also, leadership qualities can be developed in a person through a process that comprises six phases which are sovereign foundations, inner life growth, ministry maturing, life maturing, convergence and afterglow or celebration.⁷⁴

Leadership as a gift. The second group believes that leadership is a question of gift from God. It is not a matter of natural abilities but rather the Holy Spirit is the author of skill developed in each person. These skills are not given to boast or but for the benefit of the community in which the leader is and prepare for the kingdom to come.⁷⁵ Leadership qualities are not related to skills development or human endeavor; rather it is the product of God’s work in the person. It can be developed after few years

⁷⁰Stephen Ambrose, *Eisenhower: Soldier and President* (New York, NY: Simon and Schuster, 1990), 81.

⁷¹Jim Herrington, Robert Creech, and Trisha L. Taylor, *The Leader’s Journey: Accepting the Call to Personal and Congregation Transformation* (San Francisco, CA: Jossey-Bass, 2003), xv.

⁷²Lorin Woolfe, *The Bible on Leadership* (New York, NY: AMACOM, 2002).

⁷³Blackaby and Blackaby, *Spiritual Leadership*, 52–66.

⁷⁴Robert Clinton, *The Making of a Leader* (Colorado Springs: NavPress, 1988).

⁷⁵David Keirse and Marilyn Bates, *Please Understand Me: Character & Temperament Type* (Del Mar, CA: Gnosology Books), 39-40.

or many “most overnight success stories are about twenty years in the making”⁷⁶ when a person is equipped by God for leadership position, the leadership “is exercised for the benefit of the people we lead not to enhance our reputation or to help get our job done more efficiently.”⁷⁷ Some identify this leadership as servant-leadership.⁷⁸ Since the person is conscious of the fact that God is the provider of those leadership skills and capacities, all the actions are directed to the benefit of others. What demarks them from other leaders is that “the true leader serves. Serves people. Serves their best interests, and in so doing will not always be popular, [and] may not always impress. But because true leaders are motivated by loving concern rather than a desire for personal glory, they are willing to pay the price.”⁷⁹ Moreover, servant leadership is final level of leadership and expresses the real nature of humankind and image of God.

The results of such a leadership are:

authenticity, authority, and authorization; originality from not being a copy of anyone else; genuine confidence based on one’s natural ability; personal fulfillment stemming from satisfaction; no competition because of one’s uniqueness, no comparison because of one’s distinctiveness, a sense of intrinsic value based on knowledge of one’s significance, no jealousy because of one’s value, and no fear because of one’s conviction.⁸⁰

The servant leader has two characteristics which are trust in God and obedience to God’s will.⁸¹ So, spiritual leadership is not a matter of human skills or abilities but rather divine equipment for ministry. Adeyemo Tokumboh identifies it as anointing

⁷⁶Jim Collins, *How the Mighty Fall: And Why Some Companies Never Give in* (New York, NY: HarperCollins, 2009), 94.

⁷⁷Eddie Gibbs and Ian Coffey, *Church Next: Quantum Changes in Christian Ministry* (Leicester, England: Intervarsity Press, 2001), 107.

⁷⁸Joel Comiskey, “Principles of Leadership,” accessed June 8, 2016, http://celycecomiskey.tripod.com/principles_of_leadership.htm.

⁷⁹Maxwell, 133.

⁸⁰Myles Monroe, *The Spirit of Leadership* (New Kensington, PA: Whitaker House, 2005), 99-100.

⁸¹Blackaby and Blackaby, *Spiritual Leadership*, 82.

leadership which is given by God as a mandate to excel in a given assignment for the glory of God.⁸²

Leadership as both self-development and a gift. Ellen White defines also shares the view of leadership as a gift from God. The leader must be a person in who can be identified some qualities like humility, tenderness, sympathy, loyalty, humility, integrity, ability.⁸³ But at the same time she believes that those qualities will not be maintained in a leader without self-discipline. Thus God can put leadership abilities in humans but they have to develop and maintain it through Christian discipline. She says:

The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall.⁸⁴

She then adds that this type of character is not the product of hazard or special gifts from God “A noble character is the result of self-discipline, of the subjection of the lower to the higher nature--the surrender of self for the service of love to God and man.”⁸⁵ So far, leadership practice has been linked to skills and qualities whether acquired through exercise or a gift from God.

From the beginning of this section, the study has gone through leadership definition and history; then theories of leadership have shed additional light to the understanding of the practice of leadership. The study of some organizational and spiritual writers on leadership styles has helped to demarcate the line and difference

⁸²Adeyemo Tokumbo, *Africa's Enigma and Leadership Solutions* (Nairobi, Kenya: WordAlive, 2009), 39.

⁸³ Ellen Gould White, *Christian Leadership* (Washington, DC: Ellen G. White Estate, 1985), 5–77.

⁸⁴ Ellen Gould White, *Education* (Mountain View, CA: Pacific Press, 1903), 57.

⁸⁵ Ibid.

between secular and spiritual understanding, of how leaders develop their leadership traits. The next section will consider how leaders get to leadership position.

Leadership Selection in Organizational and Spiritual Perspective

If it can be said that Ledbetter work on leadership from a Christian approach shed light on some aspects of leadership practice, this does not hide the fact that in the process of leadership practice, whether in spiritual or organizational area, there is no leadership without a level of power or authority. From both secular or organizational and spiritual point of view, getting into leadership position is considered to have been through various types of procedures. To discuss the question of leadership selection, this section will go through the practice of leadership selection in secular and Christian organization.

Leadership Selection in Secular Organization

To trace the practice of leadership selection in secular organization means going to see how selection to leadership was done in ancient Greece. Before the voting system established by Greece, there were practices such as monarchy and similar ones like tyranny, totalitarian, authoritarian, dictatorship where political power rested in the hands of one individual, and oligarchy, junta, regime where political power was in the hands of some privileged people⁸⁶ and cabal where there is a secret organization which directs government issues from behind the scene.⁸⁷ Christopher W. Blackwell explains that democracy came with Greeks. The term was first used to mean making rules by

⁸⁶Mark Cartwright, "Greek Government," *Ancient History Encyclopedia*, accessed June 10, 2016, http://www.ancient.eu/Greek_Government/.

⁸⁷ Robert A. Pyne, "Microsoft Word - Church Government.DOC - Models of Church Government.pdf," accessed June 26, 2016, <http://www.mattblackmon.com/pyne/Models%20of%20Church%20Government.pdf>.

people. Demos came from deme which was the smallest administrative unit of Athenians.

In ancient Greece, the assembly was at the center of leadership. They selected people based professionalism which was important for a type of job, accountability that was expected from every job and absolute job security.⁸⁸ Selection was done through voting by raising hands or by lots for some offices which were rotating.⁸⁹ The concept of secret ballot came in around the 5th century but prior to that votes were open.⁹⁰ The process has continued up to date with organizational leadership through a variety of practices or approaches to leadership position holding. In these leadership approaches to position holding, people used selection by lots, selection by votes, guided succession and succession by force.⁹¹ From these leadership selection approaches, organizational leadership writers have various opinions on which to follow.

Some think that, leadership selection must be done through coaching for succession.⁹² The leader in place is the one who should prepare for his successor. Through mentoring, the goal is achieved both in the present by improving skills of the one in place and giving him tools to get the successor ready for taking over.⁹³

⁸⁸ Christopher W. Blackwell, "Athenian Democracy: A Brief Overview," accessed June 10, 2016, http://www.stoa.org/projects/demos/article_democracy_overview?page=all.

⁸⁹ Ibid.

⁹⁰ About The Author Annelisa Stephan Hi! I. lead audience engagement efforts for the digital Getty: I. edit et al., "Voting with the Ancient Greeks | The Getty Iris," accessed June 10, 2016, <http://blogs.getty.edu/iris/voting-with-the-ancient-greeks/>.

⁹¹Blackwell, "Athenian Democracy: A Brief Overview."

⁹²Jonathan Passmore and Association for Coaching, *Leadership Coaching: Working with Leaders to Develop Elite Performance* (Philadelphia, PA: Kogan Page, 2010).

⁹³David Cottrell, *Monday Morning Mentoring: Ten Lessons to Guide You Up the Ladder* (HarperCollins, 2006).

Another opinion believes that leadership succession or selection should be done through votes. People or followers involved in the organization need to give their opinion on the selection of the one who will lead them. In some instances, lots are still used like the Dalai-lama who decided of his successor by using lots, when sharing a treatment that is not enough for all. Lots have been considered and continue to be so by many as a fair way to decide on difficult issues.⁹⁴ Even though majority of organizational leadership selection is done by votes, there are some places where lots are still used to select a leader.

Leadership Selection in Christian Organizations

The practice of leadership selection in spiritual structures will focus on Church in history and nowadays. “In God’s system of government historically, there are no political campaigns, no elections. *It is not a democracy*, but a theocracy. Rulership isn’t administered or ordered from the bottom up, but decidedly from the top down.”⁹⁵ Though the general understanding of God’s government is theocracy, some have raised concerns on the way at times; God’s decision was made known.⁹⁶ Under theocracy, God revealed Himself to His servants directly or through a non-human channel. Arguments go from the understanding that selection was done by God and God alone to the one that people were completely involved in the selection of leaders.

The New Testament presents selection of leaders as a divine appointment through human beings based on spiritual qualities. Jeff Brown, through a study of

⁹⁴ Silverman Wa and Iain Chalmers, “Casting and Drawing Lots: A Time-Honoured Way of Dealing with Uncertainty and for Ensuring Fairness. « The James Lind Library,” accessed June 10, 2016, <http://www.jameslindlibrary.org/articles/casting-and-drawing-lots-a-time-honoured-way-of-dealing-with-uncertainty-and-for-ensuring-fairness/>.

⁹⁵ Joel Hilliker, “How Does God Choose His Leaders? - theTrumpet.com,” accessed June 8, 2016, <https://www.thetrumpet.com/article/5137.24.105.0/religion/how-does-god-choose-his-leaders>.

⁹⁶ Gordon Wenham, “Law and the Legal System in the Old Testament by Gordon Wenham (Part II),” accessed June 12, 2016, http://www.the-highway.com/law2b_Wenham.html.

methods of selection in the New Testament conclude that the practice of group decision and at time lot casting were the methods for selection among Christian.⁹⁷

The general understanding of the leadership selection process in early church was that of vote and succession. Perry L. Stepp writes on theology of leadership succession in the ancient world as reflected in biblical texts. He says, “Succession ensured continuity of possession, manner, institutional vitality, effect and result, and the realization of an effect.”⁹⁸ Both Calvin and Luther considered vote to be the system used.⁹⁹ However, a more detailed analysis of the procedure shows that, with the influence of the government, it became like a monarchy in the 4th century with the influence of Constantine.¹⁰⁰ So the group-decision making that was first in place will be replaced with a kind of monarchy where the community will choose but the presiding officer will be the one to confirm the choice. There are also periods of church history when lots were used to select church officers. The case of who to give the remaining of Saint Leger among bishops of Poitier in 782 CE was handled through lots casting.¹⁰¹ The influence of organizational and political leadership in the spiritual or church leadership has gone since the early church down to nowadays. Because of the practice of voting and group-decision influence, there are various views on the method to select leaders. At the same time, there are various governing practices that lead to various types of selection methods. As far as churches are concerned, there are

⁹⁷ Jeff Brown, “Early Christian Decision-Making: And Now for the Vote | SharperIron,” accessed May 18, 2016, <http://sharperiron.org/article/early-christian-decision-making-and-now-for-vote>.

⁹⁸Perry L. Stepp, *Leadership Succession in the World of Pauline Circle* (Sheffield, UK: Sheffield Phoenix Press, 2005), 227.

⁹⁹Brown, “Early Christian Decision-Making: And Now for the Vote | SharperIron.”

¹⁰⁰Edwin Hatch, *The Organization of the Early Christian Churches: Eight Lectures Delivered before the University of Oxford, in the Year 1880* (Wipf and Stock, 1999), 214–16.

¹⁰¹ Wa and Chalmers, “Casting and Drawing Lots: A Time-Honoured Way of Dealing with Uncertainty and for Ensuring Fairness. « The James Lind Library.”

three major three major governing systems: episcopal, Presbyterian and congregational.

The episcopal is characterized by the authority of a principal leader with sub leaders who under his authority. The Catholics, orthodox and the Anglicans and the Methodists use this system of governance. There is no direct input from local churches. The Presbyterian model of church government favors a plurality of leaders at the local church level. Local entities appoint their elders and ministers and at times they are called upon as with the counsel of Jerusalem to decide on important matters. The congregational model of church government is based on the priesthood of all believers. There is no individual with supreme authority; rather it is shared at different levels. This system began with the puritans who wanted to get rid of hierarchical powers.

Depending on the model of government, there will be methods of selection, however even though there may be hidden motives; the general understanding is that the leader must be a person who fears God. That is why, writing on how leaders get to leadership positions, Blackaby states:

People may become leaders by responding in a healthy manner to all they encounter in life, but they will not become spiritual leaders unless God calls them to the role and equips them ... secular leadership is something to which people can aspire. ... Spiritual leadership, on the other hand, is not a position for which one applies.¹⁰²

If leadership succession is seen from a different perspective in both organizational and spiritual sphere, he adds: “leaders who truly care about their church or organization and its people may find it painful to acknowledge that the most helpful

¹⁰²Blackaby and Blackaby, *Spiritual Leadership*, 74.

thing they can do is to step aside. Astute leaders read the organizational signs and recognize when it is time to leave.”¹⁰³

The practice of leadership selection nowadays can be classified in two major groups; selection by votes and succession.¹⁰⁴ While considering organizational leadership, the study has shown that most of leadership writers go for coaching or succession leadership. However, in political and religious spheres, leadership appointment is more by votes.¹⁰⁵ The process for selection by votes may vary from one situation to the other; it can be a way of giving glory to God through the selection of those who fear God.¹⁰⁶ It can also be a mean to evaluate the accountability of each person to God.¹⁰⁷ In the spiritual perspective, the understanding of vote is seen as a way of fulfilling the will of God for the growth of His church.¹⁰⁸

In tune with this understanding of leadership selection, White affirms: “in view of the responsibilities of church officers and character of the work required of them, the electing of church officers is an important work. This duty should be entered upon in a prayerful, well-ordered, and serious manner. Only such persons who fully expect to fulfill the specific duties of the office for which they have been elected should be

¹⁰³Blackaby and Blackaby, *Spiritual Leadership*, 347.

¹⁰⁴Heinz Eulau, “Election - Voting Practices | Political Science,” *Encyclopedia Britannica*, accessed May 17, 2016, <http://www.britannica.com/topic/election-political-science/Voting-practices>.

¹⁰⁵Roger Gibbins, “Election | Political Science,” *Encyclopedia Britannica*, accessed May 17, 2016, <http://www.britannica.com/topic/election-political-science>.

¹⁰⁶Bill Fortenberry, “A Biblical Strategy for Voting,” *Increasing Learning*, accessed May 17, 2016, <http://www.increasinglearning.com/biblical-voting.html>.

¹⁰⁷Drew Griffin, “Does the Bible Really Mean That God Appoints Our Leaders?,” *RELEVANT Magazine*, May 12, 2016, <http://www.relevantmagazine.com/god-bible-really-mean-god-appoints-our-leaders>.

¹⁰⁸David Banks, “Biblical Leadership in the Church of Christ,” accessed May 15, 2016, http://www.renaroadchurchofchrist.com/Biblical_Leadership.htm.

chosen.”¹⁰⁹ She adds that vote should be done with deep conviction and the fear of God.¹¹⁰

Differing from this perception of vote are those who see in it a way of satisfying their personal ambitions. For that reason, even though the practice of vote is perceived by some as a way of expressing submission and dependence on God; there are still others who have a different view on the role of vote. Though practicing the vote, the procedure combines a pre-selection of candidates through the vote of church members and the interview by church officers to determine those who will be retained for offices.¹¹¹ On the other hand, despite the fact that voting practice guarantee a certain level of freedom of choice, some still see in it a limitation to the fulfillment of God’s will. They argue that the law of majority is not always a mean to know the will of God. This is considered as the Barabbas theory of voting,¹¹² where people were asked to choose but instead choosing the right, they chose the wrong.

At times, people vote not because they are convinced of the choice they are making, but to protect their selfish interest. Because of that, the question of vote by lots is prevailing among a category of persons and organizations. Among them are the Moravians who send missionaries based on lots casting after the general requirements for qualifications have been given.¹¹³ The Coptic church of Egypt who selects their

¹⁰⁹*Church Manual*, 153.

¹¹⁰*Ibid.*, 159.

¹¹¹Rom Kastens, “How We Choose Our Elders | Christian Standard,” accessed May 15, 2016, <http://christianstandard.com/2013/08/how-we-choose-our-elders/>.

¹¹²Jay Parini, “The Barabbas Theory of Voting: Bible Story Shows Tough Choices for Midterms,” *The Daily Beast*, November 2, 2014, <http://www.thedailybeast.com/articles/2014/11/02/the-barabbas-theory-of-voting-bible-story-shows-tough-choices-for-midterms.html>.

¹¹³Robert L. Gallagher, “Author ID: - ZinzendorfandtheEarlyMoraviansPioneersinSelection TrainingMissiology.pdf,” accessed June 13, 2016, <http://www.wheaton.edu/~media/Files/Graduate-School/Degrees/Intercultural-Studies/Gallagher-homepage/Articles/ZinzendorfandtheEarlyMoraviansPioneersinSelectionTrainingMissiology.pdf>.

pope by lots after the voting process has restricted the list to a short list of three candidates.¹¹⁴ Some still think that the use of lots is not appropriate in the church,¹¹⁵ since the Christian has been saved by Christ;¹¹⁶ there are better ways to know the will of God,¹¹⁷ and the Holy Spirit is there to guide the believer¹¹⁸ through prayer and confidence in God. So casting lots should not be mentioned among Christians.¹¹⁹

Ellen White and the Practice of Lots in the Seventh-day Adventist Church

This section considers some statements made by one of the pioneers of the Seventh-day Adventist church in regard to the practice of lots by Christians. Based on the study done, there are mainly three situations in which the issue of lots was brought: in relation with business life, the selection of church leaders and the third one is in relation with daily life pertaining to church activities.

First, Ellen White says:

You endeavor to reach correct decisions regarding religious duties, and to make decisions regarding business enterprises, by the tossing up of a coin, and

¹¹⁴Samaan Magdy, “Coptic Papal Elections Suggest Depoliticized Church | Egypt Independent,” accessed June 13, 2016, <http://www.egyptindependent.com/news/coptic-papal-elections-suggest-depoliticized-church>.

¹¹⁵Michael Krauszer, “What Was the Practice and Reasons for Casting Lots in the Bible?” accessed June 12, 2016, <http://www.patheos.com/blogs/christiancrier/2014/11/11/what-was-the-practice-and-reasons-for-casting-lots-in-the-bible/>.

¹¹⁶Jack Welman, “What Is Casting Lots? Should Christians Cast Lots Today?,” accessed June 10, 2016, <http://www.whatchristianswanttoknow.com/what-is-casting-lots-should-christians-cast-lots-today/>.

¹¹⁷John Piper, “What Do You Think of Casting Lots to Determine God’s Will?,” *Desiring God*, March 23, 2009, <http://www.desiringgod.org/interviews/what-do-you-think-of-casting-lots-to-determine-gods-will>.

¹¹⁸Josh Dryer, “Casting Lots and Determining God’s Will,” *Thoughts of Josh Dryer*, August 9, 2007, <http://jdryer.blogspot.com.ng/2007/08/casting-lots-and-determining-gods-will.html>.

¹¹⁹James Rochford, “(Acts 1:26) Should We Cast Lots? | Evidence Unseen,” accessed June 10, 2016, <http://www.evidenceunseen.com/bible-difficulties-2/nt-difficulties/john-acts/acts-126-should-we-cast-lots/>.

letting the position in which it falls decide what course you shall pursue. I am instructed to say that we are not to give encouragement to any such methods.¹²⁰

Meaning that lot casting should not be a way of decision making in business.

There are biblical guidelines in (1Thess 4:9-12) on how to deal with what to do, where to go or how to do about profit in business. So since the Bible has given sufficient guidelines on it, there is no reason to either toss coins or cast lots to inquire.

The second occasion of Ellen White's comment regarding lot casting is found when confronted to the practice of some of the pioneers of the Adventist church. She says:

After the great disappointment of the Adventist people in 1844, we had all these things to contend with over and over again. Then I was raised up from a bed of sickness, and sent to give a message of reproof for such fanaticism. They used different methods. They would select a sign, and then follow the course indicated by the sign. In one case they would not bury a child that had died, because they understood from the sign that they had set, that the child was going to be raised from the dead. I was sent to bear my testimony regarding the fallacy of these things that they were using as signs. According to the light that God has given me, there is no safety for us except to take a "Thus saith the Lord."¹²¹

The second statement is more of daily life attitude towards lots practice. The study of lot practice in the Old Testament highlighted the fact that lot was generally used in connection with community welfare and never for inquiry about dead bodies. The third statement made by White in relation to lot casting goes as follows: "To cast lots for the officers of the church is not in God's order. Let men of responsibility be called upon to select the officers of the church."¹²² She considers the practice of lots as a haphazard way of deciding and that Satan agents can come in and control the process of lots.¹²³ In regard to this case, lot-casting was considered to be a divinely approved

¹²⁰ Ellen Gould White, *Selected Messages Book 2* (Washington, D.C.: Review and Herald, 1980), 352.

¹²¹ *Ibid.*, 327.

¹²² White, *Selected Messages Book 2*, 328.

¹²³ Ellen Gould White, *Seventh-day Adventist Bible Commentary: Ellen G. White Comments*, vol. 6 (Washington, D.C.: Review and Herald, 1970), 1054.

means of supplying infallible revelation, and when properly administered in special and limited situations.¹²⁴ It was not to be considered as a common way of seeking a God's approval; rather, it is considered to have been used after all other forms of consulting God have failed.¹²⁵ Additionally, Biblical accounts of the use of lots are filled with more evidences of God over the control of every circumstance in life. The distribution of Canaan (Josh 18:10); the singers in the temple (1Chr 25:8); the Levites who were to keep the gates (1 Chr 26:13-14); the Levites who were to bring wood for the temple (Neh 10:34); Israelites who were to reside in Jerusalem (Neh 11:1); when Jonah was fleeing away from God (Jonah 1:7); the selection of Matthias to replace Judas Acts 1:26. Commenting on the selection of Matthias, White says: "But the disciples, distrusting their ability to decide the question farther, referred it to one that knew all hearts. They sought the Lord in prayer to ascertain which of the two men was more suitable for the important position of trust, as an apostle of Christ. The Spirit of God selected Matthias for the office."¹²⁶ Though they were apostles, they did not trust their ability to choose. When it comes to spiritual matters, humanly speaking, the criteria for selection are clear and followed. But when the wisdom of human being is unable to see through, God can lead and direct. Even though lots casting is considered to be a haphazard way of choosing, the proponents of lot-casting argue that with the selfish oriented votes, lot is a form of unbiased arbitration to resolve dispute.¹²⁷ To those who see it as gambling in order to advise democracy, they say that the church is

¹²⁴Eugene H. Merrill, *Everlasting Dominion: A Theology of the Old Testament* (Nashville, TN: Broadman & Holman, 2006), 100.

¹²⁵Bruce K. Waltke, *Finding the Will of God: A Pagan Notion* (Grand Rapids, MI: Eerdmans, 1995), 47.

¹²⁶ Ellen Gould White, *The Spirit of Prophecy* (Steam Press, 1870), 264.

¹²⁷Aaron Blumer, "Shall We Cast Lots? Identifying 'Biblical Patterns' | SharperIron," accessed June 12, 2016, <http://sharperiron.org/article/shall-we-cast-lots-identifying-biblical-patterns>.

not a democracy,¹²⁸ but democracy should be used to select qualified candidates for an office before casting lots to select the one to be appointed.¹²⁹ This help to understand that the practice of lot-casting, though controversial because of personal opinions on the issue, is still used by a category of both organizational and spiritual leadership God controls every event in the life of His people. Accepting that Satan can control items is accepting that God is not almighty and that even with human beings can be controlled by Satan. So our assurance is in God who knows the heart and can select among those human beings see as God fearing persons, the one or those who will serve him and advance Gospel Commission. In addition, the Bible in (2 Tim 3:1-5) underlines how human beings will be in last days of this earth. Our security when confronted with a desire to manipulate and make abuse of local church authority will be to rely on God who knows the real motives, qualities and character required for His church at any appointed time and setting.

Summary

So far, this study aimed at reviewing leadership understanding and practices as related to leadership selection. In order to understand what leadership is, history of leadership development has been studied with the underlining of the two main phases of leadership. The first phase from 1900 to 1970 is first marked by group approach to leadership with emphasis on industrial paradigm, then a shift in the definition of leadership. The second phase from 1980 has seen the definition of leadership attached to the domain of practice. From the variety of definitions, came the concept that leadership is related to influencing others to achieve a goal.

¹²⁸Marc Cortez, "The Church Is Not a Democracy," *Everyday Theology*, June 27, 2013, <http://marccortez.com/2013/06/27/congregational-church-is-not-a-democracy/>.

Why should leadership selection be studied has been done through the survey of leadership theories and styles. Their application by some leadership writers with an emphasis on spiritual leadership has paved the way to a better understanding of the issue of leadership selection process.

How should leadership selection be done was also considered. The study of some writers on the occurrences of leadership selection principles in the Bible and in the history of early church, the concept of lot-casting and vote as mean to select leaders have been developed. It seems like at the end of this section, even though the practice of selecting leaders by vote is more common, lot-casting from the Bible, early church history and contemporary time seems to be a last resort in solving difficult matters when it comes to leadership selection.

¹²⁹Clare DeGraaf, "Clare De Graaf - The 10 Second Rule - Christian Book Author - Choosing the Leaders of Your Church by 'Casting Lots,'" accessed June 8, 2016, <http://www.claredegraaf.com/2015/10/19/choosing-the-leaders-of-your-church-by-casting-lots/>.

CHAPTER 4

A STRATEGY METHOD TO IMPROVE LEADERHIP SELECTION

Presentation of the Context

This section of the dissertation describes Cameroon in terms of its landscape, demography, economy, religious beliefs, culture and leadership selection in traditional societies. The description also details out the social aspect and history of Adventism of North Cameroon Conference in its micro form. This will facilitate the understanding of the implementation setting. A description of intervention in the different churches in Cameroon Union Mission will be given with details on how participants were recruited both for questionnaires, interviews and focus groups. The presentation of the different sessions held in the various churches, with the number of participants, objectives and content of each session will be done.

Presentation of the Landscape of Cameroon

Cameroon is located in the central African region and is neighbored by Nigeria in West, Chad in North, Central Africa Republic in east and Congo, Gabon, Equatorial Guinea in south.¹ It covers an area of 475,650 km² (183,650 sq. mi.) and is composed of ten regions with three (Adamaoua, North, Far North) in the Northern plains, the Sahel region, semiarid and hot; six (Centre, East, South, West, North-West, South-West) in Central and western highlands, cooler, shorter dry season; southern tropical forest--warm, 4-month dry season; and one (Littoral) Coastal tropical forest, warm,

humid year-round. The capital city is Yaoundé and among other major cities there are Douala, Bafoussam, Garoua, Maroua, Ngaoundéré, and Bertoua.²

Demography

The population of Cameroon in 2016 was estimated 23.924.407.³ The distribution of this population in terms of cities is as follows: Capital City Yaoundé with 1.2 million, Douala major seaport and commercial capital with 1.3 million, Garoua with 436,899, Maroua with 319,941, Bafoussam with 290,768, Bamenda with 399,835, Kousseri with 435,543 and Ngaoundéré with 231,357.⁴ The average year is 18 and this means the major part of the population is very young.⁵ This population is divided into some main linguistic groups identified as Bantus group consisting of the following major tribes: Beti, Bassa, Bakundu, Maka, Douala, Pygmies and others; Semi-Bantus group consisting of the follow major tribes: Bamileke, Gbaya, Bamoun, Tikar; Sudanese group tribes: Fulani (Fulbe or Fula), Mafa, Toupouri, Shoa-Arabs, Moundang, Massa, Mousgoum and many others in the northern part of Cameroon.⁶

¹ “Cameroon - Republic of Cameroon - Country Profile - Central West Africa,” accessed June 6, 2016, <http://www.nationsonline.org/oneworld/cameroon.htm>.

² “Cameroon - Republic of Cameroon - Country Profile - Central West Africa,” accessed June 6, 2016, <http://www.nationsonline.org/oneworld/cameroon.htm>.

³ “Cameroon Population (2016) - Worldometers,” accessed June 14, 2016, <http://www.worldometers.info/world-population/cameroon-population/>.

⁴ “Cameroon Population Map Statistics Graph Most Populated Cities Density,” accessed June 14, 2016, http://www.populationlabs.com/cameroon_population.asp.

⁵ “PopulationPyramid.net,” *PopulationPyramid.net*, accessed June 14, 2016, <https://populationpyramid.net>.

⁶ “Cameroon Culture Introduces You to Traditional Customs and Culture of Cameroon.,” *Cameroon-Today.com*, accessed June 6, 2016, <http://www.cameroon-today.com/cameroon-culture.html>.

Economy

The country is basically self-sufficient in food, although the distribution of food may vary from one side of the country to the other. The basic economic activity is agriculture which is practiced almost in the whole country. The production of food and cash crops such as coffee, cocoa, and cotton, employs almost two-thirds of the labor force. Many people produce food mainly for themselves, selling only the surplus at local markets.⁷ However, there are some peculiarities with Fulani people who have developed cattle rearing;⁸ approximately two-thirds of the total cattle of the country come from the northern part of Cameroon.⁹ Among the semi-Bantou people, the Bamiléké are known to be the largest group of people involved in trading.

Religious Beliefs

Cameroonians have diverse religious beliefs. Most of them practice folk-religion which is a combination of traditional religion and other world religions. Approximately 53 percent of the populations are Christians; about 25 percent practice mainly "traditional" religions, and close to 22 percent are Muslim. The majority of Christians live in the southern areas while most Muslims in the north. Christian missions constituted an informal second layer of colonialism. Traditional religionists in their effort to adapt changing social conditions to their beliefs and practices involve the veneration of ancestors and the belief that people, animals, and natural objects are

⁷Pamela Feldman Savelsberg, "Culture of Cameroon - History, People, Clothing, Traditions, Women, Beliefs, Food, Customs, Family," accessed June 6, 2016, <http://www.everyculture.com/Bo-Co/Cameroon.html>.

⁸H. Frechou, *L'Élevage et Commerce du Bétail dans le Nord-Cameroun* (Yaoundé: IRFAM, 1963), 176.

⁹*Ibid.*, 322.

invested with spiritual power.¹⁰ In addition to Christian and Muslim clerics, religious practitioners include the ritual specialists of cultural groups. Counted among these specialists may be political leaders, spirit mediums, or healers. Their spiritual power may be inherited, learned, or acquired through their own affliction and healing. Generally, they combine their religious activities with other forms of livelihood. Of this situation, Catholic priest Pagou says:

The Africans are predominantly pagans. The culture of paganism is what they are used to. In the way of eating, clothing, thinking, believing they act with the background of pagan people. We need a very long time to develop the culture of Christians. Europe took more than a thousand year to develop the Christian culture among them. We will not be able to develop it in a so very short time. So when dealing with African Christians, we must never forget that they are coming from a pagan background that has not yet been washed out.”¹¹

Several cultures, including the Bamiléké in the west and the Maka in the east, practice divination. Honoring and veneration of ancestors are common. Ancestors may be remembered in oral literature (the Fulani), buried in elaborate tombs in the family courtyard (Catholic Ewondo), or reburied and provided offerings of prayer, food, and shelter (the Bamiléké). The Fulani, like other Muslims, believe in an afterlife of material rewards for those who obey Allah's laws.

Culture and Leadership Selection

The culture of the people in Cameroon, whether from the North, South, East or West put more emphasis on men as the one in charge of the community? There is a high degree of social inequality. Among the Fulani, Grass fielders, Bamiléké, and Bamoun the traditional social organization included hierarchical relations between members of groups with different status (royalty, nobility, commoners, and slaves).

¹⁰Savelsberg, “Culture of Cameroon - History, People, Clothing, Traditions, Women, Beliefs, Food, Customs, Family.”

¹¹ Jean Pagou, Catholic priest with a doctorate in Old Testament, interview by the author in Kaélé, on 15 April 2015.

Other ethnic groups have a more egalitarian social organization in which age and gender are the major factors in social stratification. New forms of social inequality based on access to political power and level of formal education coexist with indigenous forms of stratification.¹² However, selection of traditional leaders is still based on the succession, from father to son as guaranteed by the constitution of Cameroon.¹³ So, there is no public campaign for the office of traditional ruler, and the authority of chief is confirmed by government officers.¹⁴

The Beginnings of Adventism in Cameroon

Adventism came into Cameroon by two ways: from the South in 1926 and from the north approximately in 1928. In fact, sources relative to the penetration of Adventism in North Cameroon are discordant. Robert Gerber gives the date as 1931,¹⁵ while Eyezo'o Salvador and Pokam Ambroise give the year 1930.¹⁶ Many details have not been recorded concerning the date of introduction of Adventism in North Cameroon, along with the date of their effective installation in that region. An analysis of the testimonies of those living at that time allows us to affirm without any exaggeration the presence of Adventist missionaries in North Cameroon before 1930. This agrees with the records of the Northern European Division that mention that

¹² Savelsberg, "Culture of Cameroon - History, People, Clothing, Traditions, Women, Beliefs, Food, Customs, Family."

¹³ "Cameroon - Cameroon.pdf," accessed June 14, 2016, <http://confinder.richmond.edu/admin/docs/Cameroon.pdf>.

¹⁴ "L'Organisation Des Chefferies Traditionnelles -," accessed June 14, 2016, <http://www.atangana-eteme-emeran.com/spip.php?article2229>.

¹⁵ R. Gerber, *Le Mouvement Adventiste* (Dammarie-les-Lys, France: Editions signes des temps, 1950), 175.

¹⁶ Salvador Eyezo'o and Ambroise Pokam, *Le Mouvement Adventiste du 7^{ème} Jour au Cameroun de 1926-1986 : Album Historique* (Yaoundé: Eyezo'o, 1985), 2.

Ruben Bergstrom who was sent as a missionary to Africa came to North Cameroon from Jos, Nigeria.¹⁷

Seventh-day Adventism in Northern Cameroon

Before describing the Adventist Church in Northern Cameroon, a description of the people, their customs, and their problems is necessary. This will provide the setting for the church and its activities.

Northern Cameroon, Its Land

The northern part of Cameroon is a vast domain of mountains and valleys. It is situated between the 6th and 13th of north latitude parallel and comprises the region of Adamawa, North and Far North. The global area is about 168.144 square km.¹⁸ it is an area covered by blocks of mountains, which in history have been a refuge for populations who were fleeing from the colonialist first then the Islamic invaders.

Education

Most of the young people do not attend school. In the context of denial of the importance of school and learning, the consequences on the population are many. The level of literacy is low; three out of five children do not go to school. Jeanne Françoise Vincent gives a realistic description of the people of the region of north Cameroon by pointing out that most of those living on mountains are not willing to go down from those mountains go to school. They have developed a way of life that rejects schools.¹⁹

There are few schools in villages. Classrooms are often left empty of children. No matter how smart a girl is, she will never go to school. Because people are not

¹⁷ Interview with pastor Aboulantang Daniel, in Dogba, 15th January 2016.

¹⁸ A. Rey, *Dictionnaire Historique de la Langue Française*, 2000, s.v. "Cameroun."

¹⁹ Jeanne Françoise Vincent, *Princes Montagnards du Nord Cameroun* (Paris: L'harmattan, 1991), 422.

interested in reading and writing, they are not open to modern transformations. Evidently, few people are able to use the computer and internet. J. Boutrais and A. Hermenegildo, who made a survey of the people of the Adamaoua province, which is part of Northern Cameroon, explains that the Adamaoua people have most of the time been hostile to formal education. Consequently, only few of them are found in academic sphere of the country.²⁰ Rene Gardi, while commenting on the Kirdis people of northern Cameroon, points out that people from that region keep their women and girls at home for domestic duties.²¹ This causes the population to remain illiterate with a very low ability to think critically on social, religious and cultural practices. The consequence is that people are subject to illnesses that could have been easily cured if they were able to read and discover new ways of treatment. Unfortunately, the population of this part of the country is opposing change in their life style.²²

The Beginnings of Adventism in Ngaoundéré

After establishing a mission station in Maroua, there will be theological training for local pastor. While sending people to Nanga-Eboko for training, missionaries will notice the strategic position of Ngaoundéré between northern and southern part of the country. So, the first pastor will be sent to Ngaoundéré around 1975, but it was not until 1985 that the first church was built in the city.²³

²⁰ J. Boutrais and A. Hermenegildo. *Peuples et Cultures de l'Adamaoua (Cameroun) : Actes du Colloque de Ngaoundere du 14 au 16 janvier 1992* (Paris : ORSTOM, 1993), 56.

²¹ René Gardi, *Kirdis parmi les Peuplades Païennes des Monts et des Marais du Nord Cameroun* (Paris: Albin Michel, 1957), 56.

²² Yves Schaller, *Les Kirdis du Nord Cameroun* (Strasbourg: Imprimerie des Dernières Nouvelles, 1973), 82.

²³ Interview with Elder Bikele Roger, one of the eldest member in Ngaoundéré, done by the author in Ngaoundéré on the 18th January 2016.

Evangelism

In the entire North Cameroon Conference, evangelism method was to distribute items in order to attract people to the church. It worked for a while. Later on, Bible instructors propagated the Good News in villages; but very few were responding to it. From the 1980s onward the Adventist youth movement used a very simple method. Young people formed a choir and went from village to village, singing in the local languages. People came and rejoiced with them and because of this fellowship, many came into the church. They came, not because they learned something new for their faith; but because they found a place to rejoice and dance with others. In recent years, the public campaign method has been adopted; but it works best in towns and cities. This is because village and country people do not know how to read; therefore, they are not attracted to these evangelistic meetings.²⁴

Church Organization

The social life aspect of the people of the Northern part of Cameroon like those in other areas is influenced by their worldview. Since traditional leadership is acquired through succession, and the sense of respect for the elderly persons is very high, church organization has been influenced by it. Throughout the northern part of Cameroon, officers of the church are mainly elderly people. This is linked to the African myth that young people are leaders of the future.²⁵ But for Ngaoundéré in particular, there is a peculiarity due to the fact that the city is at the junction between northern and southern part of Cameroon. Because of this location, the population of

²⁴Interview with Pastor Hamadou Haman, Youth Department Director from 1992-1997, done by the author in Maroua on the 13th December 2015.

²⁵ Adeyemo Tokumbo, *Africa's Enigma and Leadership Solutions* (Nairobi, Kenya: WordAlive, 2009), 25.

the church is composed of people coming from various parts of Cameroon. However, the notion that elderly persons should be leaders still impact church organization.

From observation, most of principal local church officers are elderly people who have been in the church for many years now. And since traditional leadership in Cameroonian culture, regardless of ethnic groups, is connected to age and family inheritance; it has influenced the church's organization. Those who have been appointed as officers of church and mainly elders rarely quit the office even if they are no more active in the service. Because of the respect of the elderly, no one in the church, even the pastor, has the courage to put those elderly persons aside, since it may be considered as disrespect to a senior person. This is most of the time seen with the office of first elder of the church. So in many cases, not until the person moves to another location or die, the office is for the person even if his input in church activities is insignificant. Nobody is allowed to complain openly since the culture put much emphasis respect of the elderly people. This is the condition in which most of the churches in northern Cameroon in general and in Ngaoundéré in particular are.

Problem Statement of the Strategy

Having been in the ministry for some years, it seemed crucial to look for a way to solve the problem of leadership selection in local churches. It was noticed that young people wanted to take initiatives for the growth of the church. But since in their setting, the first elder is the one who most of the time, led committees and influenced actions and programs of local church, they kept quiet. So, in order not to leave an impression of insolence to elderly people and in fairness to the others; a project was developed, in order to find a way of bringing in change in leadership selection procedure, that will be biblical founded and culturally relevant to the members.

Through a study of biblical passages and commentaries, a study on the procedure of

selection by lot-casting was developed and presented in order to be assessed and implemented.

Research Design

This section of the dissertation considers appropriate tools that need to be used in order to achieve the purpose of this research. The type of research will be presented followed by the rationale selection of churches where questionnaires will be distributed. Then the criteria for the selection of members of focus groups and interviews will be presented and analyzed after what the criteria for the selection of church where to implement the project will be studied. The last part of this section will be the presentation of tools used for the first part of data collection.

Type of Research

The population of Cameroon is made of 23+ Millions Adventists in Cameroon constitute less than 0.004 percent of the total population.²⁶ However, since the phenomenon that is to be studied aim to have an apercu of the understanding of Seventh-day Adventist members and church officers on the use of lot-casting in the local church, a mixed method was used.

Rationale for Selection

The quantitative method gave a larger scope for the understanding and analysis of what members in general think about the use of lot-casting as a mean for leadership selection. Also, the qualitative method was used in order to understand the rationale behind the approval or disapproval of selection through lot-casting by church officers

²⁶ “ASR2015.pdf,” accessed June 15, 2016, <http://documents.adventistarchives.org/Statistics/ASR/ASR2015.pdf>.

at the local church level. It helped to draft and refine the tool for the implementation phase.

Appropriateness of this Study

In order to have an overview of church members understanding on the leadership selection policy and practice at the local church level, all the four fields had to be assessed. At the same time, those who are in charge for church officers selection are not always willing to give written answers to questions; so focus group discussion gave room for general perception of the situation. Additionally, interviews of pastors gave more insights to ministers' view on the issue.

Population and Sample or Participants

Since there are three major linguistic groups scattered in the four fields, and since more than half of the populations of Cameroon live in cities, the quantitative part of the research was focused on the cities. For the assessment part, 18 churches were surveyed with a target of 3000 members. Three pastors and one theology student were interviewed while three focus groups were constituted. The implementation was done in one church in Ngaoundéré.

Criteria of Sampling Procedures and Selection

The membership of each mission field determined the number of churches to survey for assessing the suggested method. Two conferences (North with 36.554 members and Central-South with 28.818 members) and two Mission fields (East with 18.435 members and West with 4.963 members)²⁷ were concerned with the assessment. Conferences will have more churches surveyed than mission fields. For that reason, three churches were surveyed in West Cameroon mission with two in the

²⁷ Ibid., 27.

city of Douala and one in Bagangté; five churches in Central-south Cameroon conference with two churches in the city of Yaoundé and three churches in Nanga-Eboko. East Cameroon mission survey was conducted in three churches in the city of Bertoua while in the north Cameroon conference surveys were done in one church in Ngaoundéré and six churches in Maroua(see Appendix A for cities where questionnaires were distributed).. Members were selected randomly. Four persons were selected for interviews with three pastors based on the number of years spent in the ministry, the level of study, the number of years in administrative role and one theology student.

For the focus group, the selection was purposeful. The Seventh-day Adventist church manual gives requirements of those to form the church committee. In order to get a larger understanding of the practice of election in the church, those who are part of the church organization and those who are regular members should form the consulting body.²⁸ Three focus groups were formed, one in Yaoundé, one in Nanga-Eboko and one in Maroua for data collection. Those cities were selected to have a representation of the main people groups of Cameroon. Each focus group was composed of six persons comprising two church elders, one deacon/deaconess and three members aged below 30 years. The phenomenon of the influence of level of studies on the understanding and acceptance of some biblical practices was considered in order to see how those who have a high level of studies address biblical issues depending on the surrounding context. Did someone who lived in a rural area with a university degree would have a different understanding and view compared to someone who lived in a city? Would an individual who lived in a city with a primary school level have a different view and understanding about a biblical issue compared

²⁸ *Seventh-day Adventist Church Manual*, 18th ed. (Hagerstown, MD: Secretariat, General Conference of Seventh-day Adventists, 2010), 106–9.

to the one in a rural area with the same level of studies? Did the culture of the community influenced the orientation taken by church members in relation to an issue at stake? How did the number of years spent in the church helped develop the understanding of church principles and policy?

Instrumentation

To conduct this research, three instruments were used: questionnaires, focus group discussion and interviews. Questionnaires helped to assess members understanding of the subject and also to get their feedback on the presentation of the method; focus group interactions will give more information on some the aspects the questionnaires did not address. Interviews will bring in the practice of pastors related to lots casting and why either to apply it or not.

Data Analysis

In order to carry on the suggested method, questionnaires were be distributed and collected for later analysis. Interviews and focus groups discussion findings will be presented and described. Then analysis of collected data will be done in order to design the implementation process. Also, some limitations will be given in relation to this section.

Data Collection Procedures

Data collection was conducted in the four fields of Cameroon mission from December 2015 to January 2016(see Appendix B for authorization letters). While conducting focus groups and interviews, questionnaires were distributed along the line in the selected churches.

For interviews, all the identities of those interviewed will not be given for research sake. One pastor was selected in Maroua, one pastor in Ngaoundéré, one pastor in Douala and one theology student in Nanga-Eboko.

For focus groups, the major criterion for selection was that those forming the focus group should not be members of the churches to be surveyed. For the group of Maroua, the selection was done on Friday evening before the presentation of questionnaires on Sabbath. With the help of the pastor, two elders who were not first elders from two churches that were not going to be surveyed were selected. One deacon who was not the first deacon was selected from a third church and a youth director was also selected as a member of the panel. The remaining two were ordinary members who were in the church for less than five years, one lady and one man.

The same principle was applied for the selection of focus group members in the city of Yaoundé at the difference that the selection was done with the help of two pastors instead of one. Also the time for meeting was Friday afternoon instead of Friday evening as it was in Maroua. For the constitution of the focus group in Nanga-Eboko, even though the same principle for selection was respected, the selection was done by the researcher and the work session was on a Tuesday afternoon.

As for the questionnaire, the procedure for the distribution of questionnaires was generally the same in all the churches. Before the presentation of the topic on casting in the Bible in relation to local church officers selection, a questionnaire will be distributed to each member in relation to their knowledge of nomination procedures for local church officers. Then, the presentation will be done with questions answered followed by the distribution of the second questionnaire.

In Central-south conference, data collection started in Nanga-Eboko. Three churches were surveyed and questionnaires distributed.

In the church of Gare Nanga-Eboko, the presentation was done by the researcher and questionnaires distributed. Out of 70 set of two questionnaires distributed the figure presents the quantity that was returned.

Table 1. Number of Persons Surveyed in Gare Nana-Eboko Church

		Frequency	Percent	Valid Percent
Valid	Male	26	52.0	52.0
	Female	24	48.0	48.0
	Total	50	100.0	100.0

Details of answers are given in Appendix C.

In the church of Mokolo I, out of 200 set of two questionnaires distributed the figure below presents the quantity that was returned.

Table 2. Number of Persons Surveyed in Mokolo Church

		Frequency	Percent	Valid Percent
	Male	67	46,5	46,5
	Female	77	53,5	53,5
	Total	144	100,0	100,0

Details of answers are given in Appendix D.

In the church of Tong, out of 160 set of two questionnaires distributed the figure below presents the quantity that was returned.

Table 3. Number of Persons Surveyed in Tong Church

		Frequency	Percent	Valid Percent
	Male	51	44,0	44,0
	Female	65	56,0	56,0
	Total	116	100,0	100,0

Details of answers are given in Appendix E.

In Yaoundé, questionnaires were distributed in two churches. In the church of Melen, out of the 210 set of two questionnaires, the figure below presents the quantity that was returned.

Table 4. Number of Persons Surveyed in Melen Church

		Frequency	Percent	Valid Percent
	Male	66	45,2	45,2
	Female	80	54,8	54,8
	Total	146	100,0	100,0

Details of answers are given in Appendix F.

In the church of Mfandena II, out of the 260 set of two questionnaires, the figure below presents the quantity that was returned

Table 5. Number of Persons Surveyed in Mfandena II Church

		Frequency	Percent	Valid Percent
Valid	Male	80	36.9	37.7
	Female	131	60.4	61.8
	3	1	.5	.5
	Total	212	97.7	100.0

Details of answers are given in Appendix G.

In the north Cameroon conference, questionnaires were distributed in seven churches. In the church of Ngaoundéré Centre, 200 questionnaires were distributed and the figure below presents the quantity that was returned.

Table 6. Number of Persons Surveyed in Ngaoundéré central Church

		Frequency	Percent	Valid Percent
Valid	Male	89	57.1	57.1
	Female	67	42.9	42.9
	Total	156	100.0	100.0

Details of answers are given in Appendix H.

In the church of Wournde, 70 questionnaires were distributed and the figure below presents the quantity that was returned.

Table 7. Number of Persons Surveyed in Wournde Church

		Frequency	Percent	Valid Percent
Valid	Male	37	61.7	61.7
	Female	22	36.7	36.7
	3	1	1.7	1.7
	Total	60	100.0	100.0

Details of answers are given in Appendix I.

In the church of Madiangai, 70 questionnaires were distributed and the figure below presents the quantity that was returned.

Table 8. Number of Persons Surveyed in Madiangai Church

		Frequency	Percent	Valid Percent
Valid	Male	33	56.9	56.9
	Female	25	43.1	43.1
	Total	58	100.0	100.0

Details of answers are given in Appendix J.

In the church of Medemtere, 100 questionnaires were distributed and the figure below presents the quantity that was returned.

Table 9. Number of Persons Surveyed in Medemtere Church

		Frequency	Percent	Valid Percent
Valid	Male	30	34.9	34.9
	Female	56	65.1	65.1
	Total	86	100.0	100.0

Details of answers are given in Appendix K.

In the church of Kossewa, 150 questionnaires were distributed and the figure below presents the quantity that was returned.

Table 10. Number of Persons Surveyed in Kossewa Church

		Frequency	Percent	Valid Percent
Valid	Male	45	40.9	40.9
	Female	65	59.1	59.1
	Total	110	100.0	100.0

Details of answers are given in Appendix L.

In the church of Lawol Dow, 100 questionnaires were distributed and the figure below presents the quantity that was returned.

Table 11. Number of Persons Surveyed in Lawol Dow Church

		Frequency	Percent	Valid Percent
Valid	Male	25	27.5	27.5
	Female	66	72.5	72.5
	Total	91	100.0	100.0

Details of answers are given in Appendix M.

In the church of Laynde, 150 questionnaires were distributed and the figure below presents the quantity that was returned.

Table 12. Number of Persons Surveyed in Laynde Church

		Frequency	Percent	Valid Percent
	Male	78	62.4	62.4
	Female	47	37.6	37.6
	Total	125	100.0	100.0

Details of answers are given in Appendix N.

In the West Cameroon mission, questionnaires were distributed in three churches. In the church of Bali, 160 questionnaires were distributed and the figure below presents the quantity that was returned.

Table 13. Number of Persons Surveyed in Bali Church

		Frequency	Percent	Valid Percent
Valid	Male	75	54.3	54.3
	Female	63	45.7	45.7
	Total	138	100.0	100.0

Details of answers are given in Appendix O.

In the church of Makepe, 100 questionnaires were distributed and the figure below presents the quantity that was returned.

Table 14. Number of Persons Surveyed in Makepe Church

		Frequency	Percent	Valid Percent
Valid	Male	36	55.4	55.4
	Female	29	44.6	44.6
	Total	65	100.0	100.0

Details of answers are given in Appendix P.

In the church of Bagangté, 120 questionnaires were distributed and the figure below presents the quantity that was returned

Table 15. Number of Persons Surveyed in Bagangté Church

		Frequency	Percent	Valid Percent
Valid	Male	46	49.5	49.5
	Female	47	50.5	50.5
	Total	93	100.0	100.0

Details of answers are given in Appendix Q.

In the East Cameroon mission, questionnaires were distributed in three churches.

In the church of Bertoua Centre, 180 questionnaires were distributed and the figure below presents the quantity that was returned.

Table 16. Number of Persons Surveyed in Bertoua Centre Church

		Frequency	Percent	Valid Percent
Valid	Male	60	42.3	42.3
	Female	82	57.7	57.7
	Total	142	100.0	100.0

Details of answers are given in Appendix R.

In the Church of Bertoua College, 110 questionnaires were distributed and the figure below presents the quantity that was returned.

Table 17. Number of Persons Surveyed in Bertoua College Church

		Frequency	Percent	Valid Percent
Valid	Male	39	48.1	48.1
	Female	42	51.9	51.9
	Total	81	100.0	100.0

Details of answers are given in Appendix S.

In the church of Ekombitie, 80 questionnaires were distributed and the figure below presents the quantity that was returned

Table 18. Number of Persons Surveyed in Ekombitie Church

		Frequency	Percent	Valid Percent
Valid	Male	32	47.1	47.1
	Female	36	52.9	52.9
	Total	68	100.0	100.0

Details of answers are given in Appendix T.

For the data collection procedures, in south-central conference, 900 pairs of questionnaires were distributed and 673 came back. In north Cameroon conference, 840 pairs of questionnaires were distributed and 686 came back. In west Cameroon mission, 358 pairs of questionnaires were distributed and 318 came back and in east Cameroon mission, 370 pairs of questionnaires were distributed and 291 came back. In the whole of Cameroon Union Mission, 2468 pairs of questionnaires were distributed and 1968 came back which represented about 79%.

Presentation and Description of Findings

In order to gather information for intervention design, interviews, focus groups and questionnaires were used.

Findings from Interviews. For the four persons interviewed comprising three pastors and one theology student, four questions were asked and these are the findings gathered after the intervention.

Table 19. Answers of Interviews

Questions	Agree	disagree
1. Do you agree with the practice of lot casting in the church?	3	1
2. Have you once practiced lot casting in your church or any other place?	Practiced (3)	Present(1)
3. If you were to advise the practice, how will you want it to be?	Publicly (3)	1
4. Do you believe in casting lots as a way of solving manipulation, post-election crisis and lordship of some elders in local churches?	Solve if criteria for selection are respected (3)	Could solve but not in favor (1)

Findings from Focus Groups. Three focus groups were formed in order to gather information. Five questions were used during discussion with each focus group and these are the main answers given by them.

Table 20. Summary Answers of Focus Groups

QUESTIONS	ANSWERS		
	General agreement	Some peculiarities	
What is your level of knowledge on church manual principles for officers' selection?	Have general idea of principles (12)	Little knowledge (4)	Not at all (2)
How is the practice of church officers' selection in your local church?	Pastor conduct nominations (18)	Group of Maroua added with the presence of first elder most of the time	Group of Nanga added without the study of manual on church elections
How is your evaluation of the work of the nominating committee in your local churches?	Nominating committee members decide for other offices except that of the first elder which is generally done by the pastor	Group of Maroua added that in some churches first elder is like a monarchy reserved to eldest person	Group of Yaoundé noticed that some young members are prevented from being selected
How do you evaluate the presentation of results by the nominating committee to the church?	Results presented before divine service Less time for observations Votes carried even when majority does not vote	Group of Yaoundé added that procedure gives room to discontentment and frustration in the church	
Can you suggest alternative solutions for local church officers' selection?	Selection based on rotation, selection based on skills and gifts, selection based on age groups quotas and selection by lot casting.		
If you were to advice the practice of lot casting how will do it?	14 for public selection in the church	4 against arguing that members are mature enough to decide	

Findings from Questionnaires. The two questionnaires were distributed to more than 2468 church members and 1968 members returned the questionnaires (see Appendice U for questionnaires). The findings from these 1968 respondents are grouped by sex, age, level of studies and number of years as member of the Seventh-day Adventist Church. The following lines will give an overview of what were the answers of the respondents based on the sex, age, level of studies and number of years as baptized Adventist.

Table 21. Questionnaire One, Question One Summary Answers

Do you Know Church Manual Principles on Selection of Local Church Leaders?											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-1+	Primary/lower	secondary	university	1-15	16-30	31-41+
yes	431	295	291	272	162	313	286	125	318	283	123
	22.90%	15.60%	15.40%	14.50%	8.60%	16.60%	15.20%	6.60%	16.90%	15.00%	6.50%
no	298	438	506	66	63	346	291	97	528	169	38
	15.80%	23.20%	26.90%	8.70%	3.30%	18.40%	15.50%	5.20%	28.00%	9.00%	2.10%
not enough	166	255	240	132	49	133	188	100	244	148	30
	8.80%	13.50%	12.80%	7.00%	2.60%	7.10%	10.00%	5.30%	12.90%	7.90%	1.60%

Table 22. Questionnaire One, Question Two Summary Answers

If yes, How did you Come in Contact with those Principles and Methods?											
	Sex		Age			Level of studies			baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	Secondary	University	1-15	16-30	31-41+
during a workshop	203	201	201	131	72	171	171	61	210	140	53
	17.50%	17.40%	17.30%	11.30%	6.20%	14.80%	14.80%	5.30%	18.20%	12.10%	4.60%
by personal reading	249	190	237	131	69	173	172	93	247	148	44
	21.50%	16.40%	20.50%	11.40%	6.00%	15.00%	14.90%	8.10%	21.40%	12.90%	3.90%
through nominating committee	155	158	120	129	64	146	121	45	138	126	48
	13.40%	13.70%	10.40%	11.10%	5.50%	12.60%	10.50%	3.90%	11.90%	10.90%	4.20%

Table 23. Questionnaire One, Question Three Summary Answers

If Not, What are the Reasons for your Ignorance of those Principles and Methods?											
	Sex		Age			Level of studies			How long baptized		
	Male	Female	15-30	31-45	46-51+	Primary/lower	secondary	university	1-15	16-30	31-41+
new church member	122	158	216	46	16	132	118	30	220	43	17
	10.90%	14.20%	19.50%	4.00%	1.50%	11.80%	10.60%	2.70%	19.70%	3.90%	1.60%
no workshop on the topic	194	230	261	113	50	182	170	72	266	127	29
	17.40%	20.60%	23.40%	10.10%	4.50%	16.30%	15.20%	6.50%	23.90%	11.40%	2.60%
own negligence	166	245	241	122	48	156	167	87	256	130	25
	14.90%	22.00%	21.70%	11.00%	4.30%	13.90%	15.00%	7.80%	23.00%	11.60%	2.20%

Table 24. Questionnaire One, Question Four Summary Answers

Have you Already Been a Member of the Nominating Committee in your Local Church?											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	secondary	university	1-15	16-30	31-41+
no	420	556	673	233	68	369	424	181	683	240	52
	22.50%	29.80%	36.20%	12.60%	3.60%	19.80%	22.80%	9.70%	36.70%	12.90%	2.80%
proposed but i declined	45	57	62	29	12	44	47	11	67	28	8
	2.40%	3.10%	3.30%	1.60%	0.70%	2.30%	2.50%	0.60%	3.60%	1.50%	0.50%
yes once	324	310	268	234	131	322	226	84	288	252	92
	17.40%	16.60%	14.40%	12.60%	7.10%	17.30%	12.10%	4.50%	15.40%	13.50%	5.00%
yes more than 3 times	43	44	22	35	29	24	38	25	29	40	18
	2.30%	2.40%	1.20%	1.90%	1.60%	1.30%	2.00%	1.30%	1.60%	2.20%	0.90%
more than 5 times	32	19	6	19	6	22	17	12	3	27	11
	1.70%	1.00%	0.40%	1.10%	1.40%	1.20%	0.90%	0.60%	0.70%	1.40%	0.70%
No answer	6	4	1	5	4	3	1	6	2	4	4
	0.30%	0.20%	0.10%	0.30%	0.20%	0.20%	0.10%	0.30%	0.20%	0.30%	0.30%

Table 25. Questionnaire One, Question five Summary Answers

Is the Nominating Procedure Adopted by SDA Church Policy a Bad one?											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	secondary	university	1-15	16-30	31-41+
yes	185	199	177	124	83	207	132	45	197	133	55
	10.20%	11.00%	9.80%	6.90%	4.50%	11.40%	7.30%	2.50%	10.90%	7.40%	3.00%
no	494	541	587	301	144	417	439	176	587	344	102
	27.20%	29.80%	32.50%	16.70%	7.90%	23.00%	24.20%	9.70%	32.40%	19.10%	5.60%
i am not sure	184	202	224	118	44	139	160	86	250	104	31
	10.10%	11.10%	12.30%	6.50%	2.50%	7.70%	8.80%	4.70%	13.90%	5.80%	1.60%
No answer	3	2	4	3	0	1	1	3	4	3	0
	0.30%	0.20%	0.40%	0.30%	0.00%	0.30%	0.10%	0.20%	0.40%	0.30%	0.00%

Table 26. Questionnaire One, Question Six Summary Answers

Do you agree that the Implementation Process is the Problem rather than the Principles?											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/Lower	Secondary	University	1-15	16-30	31-41+
yes	407	400	375	289	142	321	318	166	386	310	108
	22.10%	21.80%	20.50%	15.80%	7.80%	17.50%	17.30%	9.00%	21.10%	17.00%	5.90%
no	266	329	374	142	80	305	224	65	388	155	53
	14.50%	17.90%	20.40%	7.80%	4.40%	16.60%	12.20%	3.50%	21.20%	8.50%	2.90%
i am not sure	192	242	273	119	40	156	196	81	288	123	23
	10.40%	13.20%	14.90%	6.50%	2.20%	8.50%	10.70%	4.40%	15.70%	6.80%	1.20%

Table 27. Questionnaire One, Question Seven Summary Answers

Do you think that other Methods or Principles for Church Officers Selection in Local Church can be put in Place?											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/Lower	Secondary	University	1-15	16-30	31-41+
yes	467	526	521	320	151	399	392	200	551	339	102
	25.00%	28.20%	28.00%	17.20%	8.10%	21.40%	21.00%	10.70%	29.60%	18.20%	5.40%
no	250	286	301	150	85	263	211	61	301	170	65
	13.40%	15.30%	16.10%	8.00%	4.60%	14.10%	11.30%	3.30%	16.10%	9.10%	3.50%
i am not sure	165	169	203	90	39	133	141	59	221	90	22
	8.80%	9.00%	10.90%	4.80%	2.10%	7.10%	7.60%	3.20%	11.90%	4.80%	1.20%
No answer	0	2	1	1	0	0	2	0	1	1	0
	0.00%	0.10%	0.10%	0.10%	0.00%	0.00%	0.10%	0.00%	0.10%	0.10%	0.00%

Table 28. Questionnaire Two, Question One Summary Answers

Do you understand the Biblical Principle of Casting Lots as presented?											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	Secondary	University	1-15	16-30	31-41+
yes	39	635	698	374	200	585	500	185	749	391	135
	33.70%	33.50%	36.90%	19.80%	10.60%	30.90%	26.40%	9.80%	39.70%	20.70%	7.10%
no	136	202	200	98	40	149	140	49	193	114	31
	7.20%	10.70%	10.50%	5.20%	2.10%	7.80%	7.40%	2.60%	10.30%	6.10%	1.70%
not enough	118	161	150	97	32	77	116	86	158	93	25
	6.20%	8.50%	7.90%	5.10%	1.70%	4.10%	6.10%	4.50%	8.40%	4.80%	1.40%

Table 29. Questionnaire Two, Question Two Summary Answers

Do you think that the Teaching on Casting Lots is still Relevant Today?											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	Secondary	University	1-15	16-30	31-41+
yes	559	586	658	319	166	550	462	130	682	341	122
	29.60%	31.00%	35.00%	16.90%	8.80%	29.20%	24.50%	6.90%	36.30%	18.20%	6.50%
no	247	276	245	196	83	178	208	136	286	185	53
	13.10%	14.60%	13.00%	10.40%	4.40%	9.40%	11.00%	7.20%	15.20%	9.80%	2.80%
i am not sure	85	131	129	59	26	72	91	53	124	72	17
	4.50%	6.90%	6.90%	3.20%	1.40%	3.90%	4.80%	2.80%	6.50%	3.80%	0.90%

Table 30. Questionnaire Two, Question Three Summary Answers

Do you see a Fundamental Difference in the Principle Applied for Casting Lots on the Day of Atonement for the Two Goats and the Sharing of Promise Land among the Israelite Tribes?											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	Secondary	University	1-15	16-30	31-41+
yes	243	256	276	140	82	234	201	62	303	142	53
	12.90%	13.60%	14.70%	7.40%	4.30%	12.40%	10.70%	3.30%	16.10%	7.50%	2.80%
no	505	513	546	320	150	452	406	157	579	328	111
	26.80%	27.20%	29.00%	17.00%	8.00%	24.00%	21.60%	8.30%	30.70%	17.40%	5.90%
i am not sure	147	216	214	107	43	113	146	105	209	125	28
	7.80%	11.50%	11.40%	5.70%	2.20%	6.00%	7.80%	5.60%	11.10%	6.70%	1.50%

Table 31. Questionnaire Two, Question Four Summary Answers

After this Presentation do you see a Great Difference Between the Practice of Casting Lots in the Old Testament and the New Testament?											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	Secondary	University	1-15	16-30	31-41+
yes	175	234	230	118	59	203	156	49	248	113	47
	9.40%	12.50%	12.30%	6.40%	3.10%	10.80%	8.30%	2.60%	13.30%	6.10%	2.50%
no	561	530	588	334	167	471	439	179	629	350	112
	30.00%	28.30%	31.50%	17.90%	9.00%	25.20%	23.50%	9.60%	33.70%	18.80%	6.00%
yes but negligible	77	91	90	50	30	58	82	29	90	59	21
	4.10%	4.90%	4.80%	2.60%	1.60%	3.10%	4.40%	1.60%	4.90%	3.20%	1.10%
i am not sure	71	130	125	60	15	57	83	60	117	70	12
	3.80%	6.90%	6.70%	3.30%	0.80%	3.00%	4.40%	3.20%	6.30%	3.70%	0.70%

Table 32. Questionnaire Two, Question Five Summary Answers

Can Proverbs 18:18 still be Relevant in the Selection of Church Officers in the SDA Church?											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	Secondary	University	1-15	16-30	31-41+
yes	671	659	726	391	210	584	547	196	763	419	146
	35.80%	35.20%	38.80%	20.90%	11.20%	31.20%	29.30%	10.50%	40.70%	22.50%	7.80%
no	131	177	176	92	42	146	120	42	189	95	26
	7.00%	9.50%	9.40%	4.80%	2.30%	7.90%	6.40%	2.20%	10.10%	5.10%	1.40%
i am not sure	92	136	136	69	22	69	84	74	138	72	17
	4.90%	7.30%	7.30%	3.70%	1.20%	3.70%	4.50%	4.00%	7.40%	3.90%	0.90%

Table 33. Questionnaire Two, Question six Summary Answers

Can we say that the Biblical Practice of Casting Lots is the same as Lottery or Gambling?											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	Secondary	University	1-15	16-30	31-41+
yes	179	237	253	116	47	204	150	61	262	120	34
	9.50%	12.60%	13.50%	6.20%	2.50%	10.80%	8.00%	3.20%	14.00%	6.40%	1.80%
no	656	682	705	420	210	557	541	237	751	441	144
	34.90%	36.30%	37.60%	22.40%	11.20%	29.70%	28.80%	12.60%	40.00%	23.50%	7.70%
i am not sure	50	74	77	31	16	44	57	23	78	33	13
	2.70%	3.90%	4.20%	1.70%	0.90%	2.30%	3.00%	1.20%	4.10%	1.80%	0.80%

Table 34. Questionnaire Two, Question Seven Summary Answers

Do you think that Lots can be used in Controversial Officers' Elections in the SDA Church?											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	Secondary	University	1-15	16-30	31-41+
yes	685	731	765	432	217	608	563	242	812	450	153
	36.10%	38.60%	40.50%	22.80%	11.50%	32.10%	29.70%	12.80%	42.90%	23.80%	8.10%
no	147	169	190	88	38	136	132	48	185	109	23
	7.80%	8.90%	10.00%	4.60%	2.00%	7.20%	7.00%	2.50%	9.70%	5.80%	1.30%
i am not sure	60	101	92	48	20	67	62	31	101	43	15
	3.20%	5.30%	4.80%	2.50%	1.00%	3.60%	3.30%	1.60%	5.30%	2.30%	0.80%

Table 35. Questionnaire Two, Question Eight Summary Answers

Based on what you have learned, is it Possible to use Lots to Choose Church Officers Based on Qualifications given by Church Policy?											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	Secondary	University	1-15	16-30	31-41+
yes	708	788	813	462	219	627	596	269	856	479	159
	37.30%	41.50%	42.90%	24.40%	11.50%	33.10%	31.40%	14.20%	45.20%	25.30%	8.40%
no	142	153	167	85	44	129	127	39	181	91	24
	7.50%	8.10%	8.80%	4.50%	2.30%	6.80%	6.70%	2.10%	9.50%	4.80%	1.30%
i am not sure	46	60	69	23	13	53	38	15	64	32	9
	2.40%	3.20%	3.70%	1.20%	0.70%	2.80%	2.00%	0.80%	3.40%	1.70%	0.60%

Table 36. Questionnaire Two, Question Nine Summary Answers

If you were to advocate the Use of Lots for Leadership Selection will it be as a Sign of Lack of Trust in the Members of the Nominating Committee?											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	Secondary	University	1-15	16-30	31-41+
yes	333	343	366	206	105	295	271	108	388	222	66
	17.60%	18.10%	19.30%	10.90%	5.60%	15.60%	14.30%	5.70%	20.50%	11.80%	3.50%
no	505	559	583	326	152	440	426	196	608	339	114
	26.60%	29.50%	30.80%	17.30%	8.00%	23.30%	22.50%	10.40%	32.10%	17.80%	6.00%
i am not sure	57	95	94	38	19	73	60	19	99	41	13
	3.00%	5.00%	5.00%	2.00%	1.00%	3.90%	3.20%	1.00%	5.20%	2.10%	0.70%

Table 37. Questionnaire Two, Question Ten Summary Answers

If you were to advocate the Use of Lots for Leadership Selection will it be as a Sign of your Faith to rely on God's Guidance?											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	Secondary	University	1-15	16-30	31-41+
yes	811	887	926	522	246	727	669	297	969	552	175
	42.50%	46.50%	48.60%	27.40%	12.90%	38.20%	35.10%	15.60%	50.90%	28.90%	9.20%
no	64	66	76	35	20	49	67	14	86	33	12
	3.40%	3.50%	4.00%	1.80%	1.10%	2.60%	3.50%	0.70%	4.50%	1.80%	0.70%
i am not sure	29	51	49	18	12	39	30	11	51	20	7
	1.50%	2.70%	2.60%	0.90%	0.70%	2.10%	1.60%	0.60%	2.70%	1.10%	0.40%

Analysis of Data

The analysis of the data is to be done by considering three aspects. First, information gathered from interviews, then information gathered through the three focus groups and finally information from the questionnaires distributed.

Analysis of interviews findings. The following lines analysis is based on the figures of table 19. From the interviews with four persons, it appears that the practice of lots has been used by some pastors. The theology students gave a testimony on how lots were used to select the director of the choir. The lot was casted after they have selected those who were qualified for the office. The one on whom lot fell was not vibrant as the other one, but surprisingly, that year things moved smoothly and they were able to reach the goal set by all the members: buying music instruments for the choir. Many pastors are practicing lots but not openly because they argue that there is no official position on the practice of lots. So they use only the Bible to handle controversial circumstances during nominating committees. The interview has also revealed that some pastors will like to use lots to solve the problem of politicking in the church but they most of the time, those who are in nominating committees exert their influence to divert from the lot casting.

Analysis of focus group findings. Based on table 20 figures, information collected through discussions in focus groups gave more input to the belief that church officers' elections is subject to manipulation. Pastors are also contributing to development of the practice by allowing some elders to remain first elder for many years even when they are not very active in the church. A solution to the problem of local church officers' election, which was supported by 77% of focus group members, will be the practice of lots to help solve the influence of some members in church officers' selection. The focus group discussion has also informed the researcher on the

influence of social and traditional beliefs in the church. All three focus groups have agreed on the fear of pastors and members to remove an elderly person from a position of first elder because it is considered as an insult. So using lots will also handle that aspect of the problem.

Analysis of questionnaires findings. Analysis of questionnaires findings will be done in two sections one for each questionnaire.

- First questionnaire:

The focus of the first questionnaire was on knowledge of church policy on election and evaluation of the current practice. From the answers gathered and reported in tables 21, 22 and 23, majority of members know the principles through their personal readings and most of those who are concerned are the age group of 15-45 years which constitute more than 70% of the population surveyed (see appendix for details). What comes in second position is the workshop through which they were able to learn principles for church officers' election.

The third question on table 24 has revealed that majority of the young people are not involved in nominating committees and less than one third of the population surveyed has been a member of the nominating committee more than one time. This also confirms the fact that it is most of the time a group of persons who will likely be members of the nominating committee.

The fourth and fifth questions addressed the pertinence of the policy of the church in regard to church officers' elections. From the findings on table 25 and 26, more than half of those surveyed agree that the policy is good but the way it is implemented is the problem. Also there is an apparent contradiction with some the respondents who said that the policy was bad but agreed also that the problem is implementation and not the policy. This shows how the lower level of studies of an

important part of the population surveyed has an impact on the understanding of the questionnaires.

The sixth question was on the possibility to put in place an alternative way of electing church officers. More than 55% of the population surveyed believes that it is possible to put in place an alternative method for church officers' election. From the suggestions made by respondents which were selection by quotas, spiritual gifts, lots, appointing for determined time not renewable, selection by the pastor alone, selection by the body of elders, selection by votes, selection by list, the one that came back most were casting by lots to select officers as it was done for Matthias, selecting according to spiritual gifts and appointing for determined time not renewable.

- Second questionnaire:

The purpose of the second questionnaire was to evaluate the understanding of members on the principles related to the practice of lot casting from the Bible to the contemporary local church setting. From the findings, the answers to the first question summarized in table 27 show that more than 75% of the population surveyed understood either partially or totally the biblical teachings on the practice of lots. And the remaining percentage said that they do not understand or agree with what was presented during the expose.

The second question which was related to the relevance of the practice of lot casting in this twenty first century revealed once more that more than 50% of the respondents table 28 agreed that the practice is still relevant in this century. This position confirms what was said in focus groups and interviews and help to understand that people believe its biblical foundation.

Tables 29 and 30 were on the practice of lots on the Day of Atonement and the distribution of the promise land by lot on one side and the selection of Matthias by lot

on the other side. Once again, some who had a lower level of studies got a bit confused in their answers but generally, the observation is that the majority did not see a basic difference between the two in terms of the principle beneath the practice of lots in the Old and New Testament.

Table 31 summarizes the answers to the question on the place of Proverbs 18:18 where lot is used as a mean to settle dispute among people. For this question, more than 75% agreed that lot can be used in our churches whenever it is necessary for church officers election and less than 15% disagreed with the question. Once again, this confirms findings from focus groups and interviews conducted.

As for table 31, the summary of the answers to the question on table 32 shows that more than 70% of those surveyed do not consider lot as lottery or gambling. God is supreme and He controls everything of our life. So nothing can go beyond his control and there is no human being who can manipulate God.

Table 33 summarizes the answers to question on the use of lots in controversial elections in the church. More than 75% of the respondents agree and the peculiarity of this question is on the fact that majority of those who agreed are young people who are less than 40 years and who have less than 20 years baptized in the church. This shows again the complaint by members about some elderly people monopolizing position in the church. Table 34 confirms the fact that lot casting should be done in due respect to qualifications requirements given in the church manual. It helps to understand why many agreed with the fact that the problem was not the principles but rather the implementation procedure for church officers' election.

Table 35 and 36 present the lot as a tool for relying on god rather than human beings. So, more than 80% of the respondents said that the use of lots will be a sign of faith and rely on God for guidance rather than a lack of trust on nominating committee

members. Upon these findings, a design for the intervention will be developed and implemented in one church in Ngaoundéré.

Designing of the Intervention

For the implementation to be carried, some steps will be followed. First get, the permission from the North Cameroon conference administration to conduct an implementation program in one church in Ngaoundéré. Then, a first trip to Ngaoundéré will help to present the project to the district pastor and organize the steps for the implementation. The following step will be to organize a seminar on church officers' election and policies pertaining to the various services. After this presentation in the selected church, nominating committee will be constituted and they will work to provide names for each office in the church. However, the office of first elder, first deacon and first deaconess will not be provided. This will be done after the nominating committee has presented the results to the church and remarks have been made. So the selection of the first elder will be done publicly one Sabbath morning in presence of the whole church. The same principle will be followed for the selection of the first deacon and first deaconess.

Limitations

Some of the limitations to the implementation of this project are the reluctance of some pastors to actively be involved in the assessment process. Another limitation is the influence of some elders who are afraid to lose their position and for that reason play the role of politicking in order to prevent this project to be implemented. Also, the scarcity of Adventist literature on the topic of lots has been a great challenge for the researcher.

Summary

The purpose of this section was to present the macro and micro view of the setting where the program was to be implemented. Through the description of Cameroon's landscape, demography which the average age is 19 years, economy based on agriculture, cultural and religious beliefs characterized in majority by dual allegiance, the researcher was able to point out the influence of culture in church. The presentation of North Cameroon conference gave some additional information related to the influence of culture and tradition on the leadership selection process. The mixed method was used to gather information. Since CUM has four fields, churches were selected based on the size of the church membership and the location. Questionnaires gave information on the frequency of members understanding of the concept of lots and interviews (three pastors and one theology student) and focus groups (three formed of six persons in each) brought precise details on how the problem of leader's selection in church is perceived and managed by pastors, elders, other church officers and members. The data collection through questionnaires in 18 churches and the answers from 1946 respondents with 3892 questionnaires gave a general view of members which was favorable to the use of lots casting in local church election any time there was a high risk of manipulation, fixing or post electoral crisis. Although the majority of church members were enthusiastic about this initiative, the researcher realized that the topic has not been most of the time discussed in churches due to scarcity of missiology literature on the topic. The reluctance of some pastors to the assessment of members was also part of the limitations the researcher had to face.

CHAPTER 5

PROJECT IMPLEMENTATION

Brief Description of Biblical Foundation

Leadership selection as seen in the Old Testament and New Testament is an initiative of God. From Adam with the concept of first to come and first to lead, this study has reviewed some the types of selection. Starting patriarchal types , then judges and prophets and kings types, selection by vision, providence confirmed by vision, succession, lots , prophecy and anointing have been studied. In the New Testament, with Jesus, the apostles and the early church, most of the modes used in the Old Testament have been identified. The input of the community of believers with the practice of group decision/votes has been reviewed.

Brief Description of Literature Review

The literature reviewed has shed light on current views related to the practice of leadership by considering history of leadership then definition and theories of leadership. The study of styles of leadership in relation to leaders' character has led to consider the criteria for selecting leaders and modes of selection. it has been discovered that both organizational and Christian leadership value at a high level integrity. Among the various sub modes for selecting leaders, this study has considered selection by vote, by succession, by mentoring and by lots and the recommendation has been the selection by lots with sound criteria for pre selection based on Christian values and skills for the specific position.

Brief Description of Church of Ngaoundéré Centre

The church of Ngaoundéré Centre where this strategy will be implemented has been implanted during the years 1990. The community is composed in majority of people coming from other parts of Cameroon. There are government workers, traders, students and retired people. Most of them live far from the church and drive a long distance to come to church. Majority of the members are young people who practice in choir, Adventist Youth Society movement, and other church department services.

In order to carry this project, permission was requested from the North Cameroon Conference and that permission was granted Appendix S. A survey of 16 churches with two questionnaires was done throughout the four fields in order to gather information prior to the implementation. Three focus groups and four interviews were conducted in order to get inputs from those who are leading. From those questionnaires, focus groups and interviews, it appeared that most of the members were uncomfortable with the implementation of church policy pertaining to officers' election. Among the suggested method through questionnaires, focus groups and interviews were selection based on spiritual gifts, selection by quotas, selection with determined and limited mandate in a position and selection by lots.

Program Development Plan

In order to complete this program a number of points should be made clear.

Purpose of the Program

The program intends to find a solution to the practice of manipulation and lordship of some elderly members that is maintained through leadership selection in local church.

Development of the Strategy

In order to achieve the goal set for this program, some guidelines should be developed and put in place for the strategy to be efficient. Information gathered through questionnaires, interviews and focus groups revealed that the main concern of members is about a category of persons who remain in church position through manipulation or politicking for a very long time. By so doing, they block the impact of those who are willing to hold leadership positions and bring their contribution to foster the gospel commission. The program will look at ways to prevent this kind of negative impact while maintaining a spirit of kindness and service among church members and leaders.

Foundation of the Strategy

The Bible and church manual are the fundamental guides for information on qualifications required for any position in the church.¹

Through the study of leadership selection in the Bible, some guidelines have been gathered.

In the Old Testament, leaders were selected for patriarchal, judge or king leadership. The conditions were to be a blessing to nations, to assist in sharing leadership, to lead to war, to deliver Israelites from oppressing enemies and to reign over Israel. The modes of selection were through direct call, vision, angels, prophecy, providence, lots, anointing, or succession.

In the New Testament, leadership selection was done for headship over Israel and beyond, for apostleship, missionary, elders and deacons. The conditions for selection were having a Christ like character and the testimony of the brethren. The

¹ *Seventh-day Adventist Church Manual*, 18th ed. (Hagerstown, MD: Secretariat, General Conference of Seventh-day Adventists, 2010), 68–105.

mode of selection was direct call of God, vision, dreams, lots, individual or group decision confirmed by laying-on hands.

Literature review shed more light on history of leadership practice and from the study, some of the basic qualities which are required of a leader. Among those qualities, integrity appeared to be the common quality required from both organizational and spiritual leadership. Also, God is the provider of leadership qualities, but they have to be developed in order to be useful and it is done through a disciplined life. From these lines, one can draw the following guidelines for the strategy to be developed:

- Qualifications required for a position should be respected at all level
- People will have the freedom to choose by vote for the majority of church office positions
- The lot casting will be applied only when there is a risk of tension due to people engaging in a vote either by secret ballot or raising hands.
- Lots will be applied only as a last resort when human intelligence is no more capable of distinguishing apart from external qualities which can be appreciated and evaluate.

Implementation of the Strategy

- 1- Whenever there will be a high level of dissension raised among those present on an issue related to elections the chairman will look for a way to solve it through lots provided all the candidates fill the same requirements.
- 2- When people who are to be elected come from two rival families, instead of voting to select and create a tension lots will be used in accord with Proverbs 18:18 and each family will respect the selection done through lots.

- 3- The practice of lot in Acts for the selection of Matthias will bring more light to setting and principles guiding its usage. This means using human and biblical conditions to do the first selection and leaving the rest to the wisdom and foreseeing character of God through lot casting
- 4- Based on this foundation, if there are several people, who are qualified for a position which requires only one person, then members will vote following their deep conviction in regard to those who are qualified and how God impresses on them to do.²
- 5- In case the church is confronted with some church leaders who want to remain in a position after more than five years, the manual will be the first argument used since it said that it is not advisable for one person to work several years in the same position.³ Additionally, if a person wants to remain in a position, lot will be cast either for him/her to remain there or to leave. Since it is known that people can manipulate others for votes, lots will be used and if God wants the person to continue God will direct lots to maintain him/her to that position. As Daniel said to Nebuchadnezzar, God dominates over every creature and he puts who He wants where He wants and when He wants Daniel 4:31. So for those who are in position for a long time, lot will be used as a mean to control their desire to remain in position and at the same time rely on God for direction.

Evaluation of the Strategy

The strategy will be evaluated by the impact of the program of the method used on the life of the church. The engagement of members and the willingness to be more involved in mission and fellowship. Also there will be less dissension due to post

² *Church Manual* (2010), 64.

³ *Ibid.* 71.

electoral crisis. Even though this method may have weaknesses as any human initiative, the primary purpose is to apply lot as a mean to reduce practice of lordship and manipulation in the church and to allow people experience confidence in God in times of crisis.

Preparation and Implementation the Strategy

For the pre implementation phase, a phone call to the North Cameroon executive secretary was done in order to explain the idea that was to be implemented. It was in November 2015. In December, while conducting the questionnaires survey and focus group, the administration was once again reminded of the need for a permission to implement. So a verbal permission was given, and based on that, the first contacts were made with the district pastor of Ngaoundéré. By November ending, the first trip to Ngaoundéré was done in order to organize with the pastor the procedure for the implementation program. The district pastor gave the information that nominating committees will be constituted at the beginning of January and that there should be at least two meetings with the selected church before the implementation can take place.

First Meeting with Elders prior to Implementation

The 23th of December 2015, elders were called for a meeting in order to determine where to implement the program. Close to 15 elders from seven churches were present for the meeting. An explanation was given on the purpose of the program implementation based on what was done in the Bible. Since there was no clear criterion for the choice of the church to receive implementation, all the elders of the district agreed that the choice was going to be done by lots.

Procedure Followed for Selection of the Local Church for Implementation

So names of churches of the district where there was a minimum of two active elders were written on pieces of papers. A church hymnal was sung and three elders prayed for the guidance of God in the selection and the success of the program. Upon the prayer, a young boy who was in the pastors' compound was called to pick one piece of paper. It should be mentioned that there were six churches (Burkina, nord-cifan, dang, gada-mabanga, mbidjoro and Centre) and one of the elders was in charge of writing the names on papers with others witnessing the authenticity of the procedure. The six pieces of Paper were wrapped and placed on the table. The little boy came and took one piece of paper which he was asked to open and read. The name of central church was picked and so the work was to be done with the church of Centre which was same location with the district pastor. When the little boy read the name of the Central church many elders praised the name of the Lord and made some comments. The first meeting was to hold that Wednesday evening with the selected church since it was the midweek prayer session.

Implementation of the Method Developed

After the selection, the group executed a hymn followed by a prayer to dismiss everybody. Time was to get ready for the first meeting with the selected church.

First Work Session with the Selected Church

The meeting took place right after the midweek prayer that Wednesday and there were approximately 80 members present. After the introduction by the district pastor, time was given for information about the program to be implemented. When the process for the selection of central church was given to the church, almost the entire church shouted Amen. For the second time, the reaction was a sign of relief or

joy which was strange somehow. The explanation was given that there will a work session the next Friday evening and that members should endeavor to come on time. It was at the second meeting that details of the program and steps were going to be followed. After the explanations on the purpose of the program, some raised questions about the procedure for the selection of those who were to constitute the nominating committee. The answer was that people should come on Friday to have an answer to that specific question. So after the prayer, members left for their houses.

Second Work Session with the Selected Church

The second meeting with the central church held on Friday 25th December 2015 and the attendance was above 100 members. After the prayer of the first church elder in the absence of the district pastor who travelled, members had the opportunity to be acquainted with the purpose of the program. Through a brief presentation of context of the selection of that program, conditions of church officers' election were exposed and the general view was that there is a malaise in regard to the way election practice is done in our churches and in the central church of Ngaoundéré in particular. The first work session was that Friday and the study was on two aspects: Biblical teachings on leadership selection and church manual on leadership selection pages 26-31. The center of the study was on organization and authority. Starting from the biblical basis for organization, the study explained why there is organization and why every member should respect the authority established. A feedback on the base of the practice of lots was reemphasized and several questions related to the vote by the majority of members present has been raised several time. The answer given by the church manual page 64 paragraph three was not sufficient for many members. So after the presentation and a couple of questions, the researcher prayed and a rendezvous was set for Sabbath afternoon.

Sabbath morning, the sermon was devoted to the practice of lots in the Bible and the application in our time. The sermon was based on the power of God to control every life and every circumstance that come across the Christian life.

Outline of the sermon

Title: choosing God or my family and relatives

Key text: Joshua 24:15

- The culture of people is please those surrounding them
- In the cultural context, you must please the elderly persons even if the person is wrong
- Joshua remained faithful to God even when his companions of exploration were afraid of the giants in Canaan
- The tendency of people is to go according to the will of the majority
- However the majority is not always the right way
- In Israel, any time there was apostasy, there was a rest who remained faithful to God
- When people decide to follow their lust 2 timothy 3:1-5
- The fact that people go for majority is not always in accordance with the will of God
- When time came to choose the first king of Israel if it was based on majority, it would not have been Saul
- When came time to choose, to choose the one to replace Saul, if it was by sight, it would have never been David.
- When there is the possibility to choose, it is better to rely on God than on human connections and cultures.

In the morning, attendance was numbered about 250 persons comprising children and young people. The entire church was required to come back at 2 pm for a seminar on church election practice and at the same occasion, it was announced that the nominating committee will be constituted the following Sabbath. At 2 pm the church was filled with about 150 persons, and the study started after a prayer offered by one member. With the church manual at hand, the study reviewed the principles for the selection of each church officer starting with elders. While presenting the requirements to fill each office, members were reacting to the information given from the church manual. Many confessed that they were ignorant of most of these principles in details. This presentation was for explanations on different position of local church officers⁴ and the work of the nominating committee.⁵

The seminar which started at 2 pm ended at 5 pm with an increase in the attendance from 150 to 200 persons. From this interaction with members, it appeared that most of them were concerned with the upcoming church election. They felt that the way elections were done the previous year was not good since the pastor was not the one to do it. And that is why the reaction of elders was so open when the result of lot casting fell on central church. Members felt that they have been enforced with a first elder who was not a result of their choice and so, since lot fell on them, it was a sign of God to solve their anxiety and their fear once for all.

Third Work Session with the Selected Church

The third meeting took place the following Sabbath but meanwhile, there was need to go back to Nanga-Eboko for classes before returning on Thursday. On Friday 1st January, the third meeting took place and with the pastor, arrangement was made to

⁴ *Church Manual* (2010), 63–105.

⁵ *Ibid.* 107–9.

constitute the nominating committee the Sabbath morning. On Sabbath 2nd January, after the Sabbath school, time was given to the pastor to constitute the nominating committee. Having gone through the principles for nominating the members of that committee, names were given and 9 persons were voted to constitute that committee. They were to meet right after the service in order to start with their duty. While forming the nominating committee, time was given to explain once more what was going to be their work. They were to provide names for all the positions in the offices except that of the first elder, the first deacon and the first deaconess. The reason for the choice of these services in the church is the fact that the church manual does not give a particular quality required for the first elder.⁶ In line with the first elder, the first deacon will be selected based on a minimum number of 3-5 years as ordained deacon. The reason is that in the church we have deacons who are not yet ordained and those who are already ordained have already an idea of church properties and how to handle them.⁷

After the divine service, the members of the nominating committee met and had time to work under the chair of the district pastor. Since explanations were given, there was no need to remain for the work. This is done because the church will have to do other nominations so they should start to do it alone without the help of an external person. The church was asked to come back in the afternoon by 4 pm for the first reading of the list. At the appointed time, the church was full and waiting for the first reading of those selected for church office. Results were given and members were eager to know who will be the first elder. As the manual request, after the first reading, time was given for remarks and the second reading schedule for Wednesday. However, there was a feeling of enthusiasm among majority of members. And when

⁶ *Church Manual* (2010), 75.

⁷ *Ibid.*, 78–79.

called upon, some members said that they are waiting to see if God continues to hear prayers. The nominating committee was to meet the next day to hear those who oppose or wanted to be heard. This time around, the researcher was among nominating committee members to listen to those who had a complaint or a suggestion.

On that Sunday, only two people came for remarks and those were on their appointment to position without their consent. However they were not opposing the nomination but just mentioning the fact of not being consulted prior to the appointment. So the nominating committee left the meeting after 30 minutes hoping to meet on Wednesday for the second reading. On Wednesday, members gathered to listen to the second reading and people were still expecting to know what the name of the first elder will be. Since it was to be read a third time before the church vote, the next Sabbath was the time for it.

On Sabbath, the church was full of members and after the Sabbath school; the pastor with the nominating committee went to the rostrum for the last reading and final vote. The nominating committee clerk stood for the last reading followed by a motion to adopt those results. It was seconded and carried. Now people were expecting the names of the first elder. So the pastor stood and once again explained the procedure for the selection of the first elder, first deacon and first deaconess. Paper was cut in pieces to write the names of all the elders who were 6 and each piece of paper was wrapped. As the pastor was about to ask for prayer before calling a young person to come and pick one piece of paper, one of the selected elders asked for his name to be removed. It was a surprise for the church but the pastor respected the desire of the elder. So it was remaining five pieces of papers. The former first elder was among those to work as elders. This time around, the church was asked to stand and sing a hymnal followed by the pastors' prayer. Then a little boy in the church was called to

select one piece of paper. He collected one piece and gave it to the pastor and when it was opened, the name of the person on it was the youngest elder among the five who was ordained four years before. A loud Amen sanctioned the choice. Then first deacon was selected among those who had at least three years of experience as an ordained deacon followed by the first deaconess. At the end of the service, the first impressions of some members were given and it appeared that the selection was indeed directed by God.

Evaluation of the Method Developed

A time was set for evaluation of the method three months later which was April 2016. By the end of April the researcher had an accident was operated and was in the process of recovering from his wounds. However, with a broken part, it was possible to move from Nanga-Eboko to Ngaoundéré by train. On Sabbath morning 30th April, a questionnaire was distributed in order to get the level of satisfaction after the use of lots to appoint some of the church officers. Out of 200 questionnaires distributed with the help of deacons, 146 respondents gave back. Below are the answers to the questionnaire. After the presentation of those results, data analysis will be done in order to draw conclusions on the effect of the suggested method for improved leadership selection. Answers will be grouped by sex, age and level of studies and if baptized for how long.

Table 38. Questionnaire Three, Question One Summary Answers

The Casting Lots done in our Church for the Selection of Officers was done according to Bible Principles											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	secondary	university	1-15	16-30	31-41+
yes	77	69	101	37	8	52	73	21	108	32	6
	43.80%	39.20%	57.40%	21.00%	4.50%	29.50%	41.50%	11.90%	61.40%	18.20%	3.40%
no	10	8	10	6	2	7	8	3	11	5	2
	5.70%	4.50%	5.70%	3.50%	1.10%	4.00%	4.50%	1.70%	6.20%	2.90%	1.20%
not sure	5	7	6	3	3	1	7	4	9	2	1
	2.80%	4.00%	3.40%	1.70%	1.70%	0.60%	4.00%	2.30%	5.10%	1.20%	0.60%

Table 39. Questionnaire Three, Question Two Summary Answers

Explanations and Procedures followed for the Selection of Officers have nothing that denotes a Desire to manipulate the Process											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	secondary	university	1-15	16-30	31-41+
yes	74	64	94	34	10	50	66	22	99	33	6
	42.00%	36.40%	53.40%	19.30%	5.70%	28.40%	37.50%	12.50%	56.20%	18.80%	3.40%
no	11	9	10	9	1	6	11	3	15	3	2
	6.20%	5.10%	5.60%	5.10%	0.60%	3.40%	6.20%	1.70%	8.40%	1.70%	1.20%
not sure	7	11	13	3	2	4	11	3	14	3	1
	4.00%	6.20%	7.40%	1.70%	1.10%	2.30%	6.20%	1.70%	8.00%	1.70%	0.60%

Table 40. Questionnaire Three, Question Three Summary Answers

The Procedure that was followed for the Selection of Church Officers shows that the Selection Process for Church Officers can be done without Manipulation, Games and Fixing											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	secondary	university	1-15	16-30	31-41+
yes	75	72	97	41	9	52	70	25	106	36	5
	42.60%	40.90%	55.10%	23.20%	5.10%	29.60%	39.80%	14.20%	60.20%	20.50%	2.90%
no	8	3	8	1	2	4	7	0	8	1	2
	4.50%	1.70%	4.50%	0.60%	1.10%	2.30%	4.00%	0.00%	4.50%	0.60%	1.20%
not sure	9	9	12	4	2	4	11	3	14	2	2
	5.10%	5.10%	6.80%	2.30%	1.10%	2.30%	6.20%	1.70%	7.90%	1.20%	1.10%

Table 41. Questionnaire Three, Question Four Summary Answers

I believe that the Casting of Lots done for the Selection of Officers in my Church is Biblical but i will need more Explanations to completely approve it.											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	secondary	university	1-15	16-30	31-41+
yes	78	68	96	40	10	51	70	25	106	33	7
	44.30%	38.60%	54.50%	22.70%	5.70%	29.00%	39.80%	14.20%	60.10%	18.70%	4.00%
no	10	8	12	4	2	6	10	2	12	4	2
	5.70%	4.50%	6.80%	2.30%	1.10%	3.40%	5.70%	1.10%	6.80%	2.30%	1.20%
not sure	4	8	9	2	1	3	8	1	10	2	0
	2.30%	4.50%	5.10%	1.20%	0.60%	1.70%	4.50%	0.60%	5.60%	1.10%	0.00%

Table 42. Questionnaire Three, Question Five Summary Answers

i believe that the Casting of Lots done for the Selection of Officers in my Church is Biblical and i am Favorable for the Implementation of this Process during Upcoming Nominations											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	secondary	university	1-15	16-30	31-41+
yes	78	71	98	41	10	52	73	24	105	37	7
	44.30%	40.30%	55.70%	23.30%	5.60%	29.60%	41.50%	13.60%	59.70%	21.00%	3.90%
no	9	6	10	3	2	6	8	1	12	1	2
	5.10%	3.40%	5.60%	1.70%	1.20%	3.40%	4.50%	0.60%	6.80%	0.60%	1.10%
not sure	5	7	9	2	1	2	7	3	11	1	0
	2.80%	4.00%	5.10%	1.10%	0.60%	1.20%	4.00%	1.70%	6.30%	0.60%	0.00%

Table 43. Questionnaire Three, Question Six Summary Answers

The Method of Choice by Casting Lots done in my Church will convince me to work if i am selected even if at first i did not intend to work with the Appointed Team of Officers for the Church											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	secondary	university	1-15	16-30	31-41+
yes	72	71	91	42	10	52	66	25	99	37	7
	40.90%	40.30%	51.80%	23.90%	5.70%	29.50%	37.50%	14.20%	56.20%	21.00%	3.90%
no	10	9	16	3	0	7	10	2	18	1	0
	5.70%	5.10%	9.00%	1.70%	0.00%	4.00%	5.70%	1.10%	10.20%	0.60%	0.00%
not sure	10	4	10	1	3	1	12	1	11	1	2
	5.70%	2.30%	5.70%	0.60%	1.70%	0.60%	6.80%	0.60%	6.20%	0.60%	1.10%

Table 44. Questionnaire Three, Question Seven Summary Answers

The Method of Choice by Casting Lots done in my Church has revolted me and i have no more trust in the Presence of the Holy Spirit among Nominating Committee Members in the Church.											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	secondary	university	1-15	16-30	31-41+
yes	8	2	5	2	3	3	7	0	6	2	2
	4.50%	1.10%	2.90%	1.10%	1.70%	1.70%	4.00%	0.00%	3.30%	1.10%	1.10%
no	84	82	112	44	10	57	81	28	122	37	7
	47.70%	46.60%	63.60%	25.00%	5.70%	32.40%	46.00%	15.90%	69.30%	21.00%	3.90%

Table 45. Questionnaire Three, Question Eight Summary Answers

The Method of Choice by Casting Lots done in my Church and the Officers selected had led me to continue to trust in the Presence and Guidance of the Holy Spirit in the Church.											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	secondary	university	1-15	16-30	31-41+
yes	80	76	105	41	10	53	77	26	113	37	6
	45.50%	43.20%	59.60%	23.30%	5.70%	30.10%	43.80%	14.80%	64.10%	21.00%	3.40%
no	2	3	3	2	0	3	2	0	4	1	0
	1.10%	1.70%	1.70%	1.20%	0.00%	1.70%	1.10%	0.00%	2.30%	0.60%	0.00%
not sure	10	5	9	3	3	4	9	2	11	1	3
	5.70%	2.80%	5.10%	1.80%	1.70%	2.30%	5.10%	1.10%	6.20%	0.60%	1.70%

Table 46. Questionnaire Three, Question Nine Summary Answers

The Work and Life of those Officers chosen show that, God does not select People for a Service based on their Skills and Human Appreciations but rather on the Nature of the Service to fulfill.

	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	secondary	university	1-15	16-30	31-41+
yes	83	78	107	45	9	56	78	27	116	38	7
	47.20%	44.30%	60.70%	25.60%	5.10%	31.80%	44.30%	15.30%	65.90%	21.50%	3.90%
no	2	1	3	0	0	2	0	1	3	0	0
	1.10%	0.60%	1.80%	0.00%	0.00%	1.10%	0.00%	0.60%	1.70%	0.00%	0.00%
not sure	7	5	7	1	4	2	10	0	9	1	2
	4.00%	2.80%	3.90%	0.60%	2.30%	1.20%	5.70%	0.00%	5.10%	0.60%	1.10%

Table 47. Questionnaire Three, Question Ten Summary Answers

If i were to suggest, i will move that this Method should be implemented in Nominating Committees even at a Higher Level of the SDA Church Organization.											
	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46-51+	Primary/lower	secondary	university	1-15	16-30	31-41+
Yes	78	74	100	43	9	51	74	27	109	36	7
	44.30%	42.00%	56.80%	24.40%	5.10%	29.00%	42.00%	15.30%	61.90%	20.40%	3.90%
No	8	4	7	3	2	7	5	0	8	3	1
	4.50%	2.30%	4.00%	1.70%	1.20%	4.00%	2.80%	0.00%	4.50%	1.70%	0.60%
not sure	6	6	10	0	2	2	9	1	11	0	1
	3.40%	3.40%	5.70%	0.00%	1.10%	1.20%	5.10%	0.60%	6.20%	0.00%	0.60%

Analysis of Data collected

From the questionnaire distributed, after the implementation of the suggested method, these are the summary of responses to each question.

Question 1: the casting lots done in our church for the selection of officers was done according to bible principles.

Table 1 indicates that majority of the respondents are below the age of 35 and more than 50 % agreed that the procedure for the selection of the first elder was well done and that it followed the basic principles of lots practice from the Bible. If it is to analyze by genre, almost 83% of the church agreed that the procedure followed was biblical. This may help to understand that when people are trained well, they can appreciate the value of a good practice.

Question 2: explanations and procedures followed for the selection of officers have nothing that denotes a desire to manipulate the process.

Table 2 summarizes the answers given for the question on how far they noticed a desire to manipulate the election process. More than 70% of the total number of participants responded that there was no sign of manipulation in the process. However, during the process of data analysis, one of the respondents noticed that it would have been better if he saw personally what was written on the pieces of paper to make sure that it was exactly the names of those nominees that were written. But as a general view, more than half respondents agreed that there no sign of manipulation in the process.

Question 3: the procedure that was followed for the selection of church officers shows that the selection process for church officers can be done without manipulation games and fixing.

Table 3 summarizes answers on whether this practice of lot casting in the church can reduce if not eliminate completely the practice of manipulation in church elections. More than 80% of the respondents agreed that the practice is safe to prevent manipulation in the selection process. Also, the table shows that majority of the respondents age group is between 15-35 years and their level of studies comprises secondary and primary or below. The aspect of youth in the church has to be considered for the growth and even decision making in the upcoming years because they are not only the majority but also those who will lead in years to come.

Question 4: I believe that the casting of lots done for the selection of officers in my church is biblical but i will need more explanations to completely approve it.

Table 4 summarizes answers to the desire for respondents to have more study on the practice of lot and how to implement it in local churches. About 83% of respondents said that the practice was understood but they will need more explanations in order to fully accept it. The question was not if they accept it or not but rather if they fully accept it. Out these respondents who are favorable to the practice but need more explanations, more than 70% of the respondents level of study is secondary or below. This can also help to understand why they need more explanations to fully accept the practice of lot casting. However this does not imply that if people are less instructed, they cannot fully grasp biblical concepts when presented.

Question 5: I believe that the casting of lots done for the selection of officers in my church is biblical and i am favorable for the implementation of this process during upcoming nominations.

Table 5 is the summary of answers to the desire and agreement of respondents to the implementation of the method in the upcoming church elections. 83% of

respondents manifested the desire to see the method implemented in the upcoming church elections and majority of them are those who have spent less than 30 years as baptized members of the Seventh-day Adventist Church. The analyses may be subject to reserves but it seems like this information goes in line with responses given on the weaknesses of implementation procedures in relation election policy in local churches. This to say that time will be needed to analyze cultural aspects of the implementation process in different settings so that God's work may not be hindered due to some human appreciation of instruments for mission.

Question 6: the method of choice by casting lots done in my church will convince me to work if i am selected even if at first i did not intend to work with the appointed team of officers for the church.

Table 6 summarizes respondents' responses on the possibility for them to work even though before casting lots to select those church officers they were not willing to participate in any way to activities of the church. Based on sex, more than 80% of respondents said that it has convinced them to work with the rest of the team if they are asked to participate and based on age group; more than 85% of respondents aged below 45 years have said that they will do so. This may indicate once more the fact that people are willing to see more integrity and justice in church and when a Christian atmosphere is reigning in an environment, spirituality will grow to the glory of God and the benefit of those involved.

Question 7: the method of choice by casting lots done in my church has revolted me and i have no more trust in the presence of the Holy Spirit among nominating committee members in the church.

Table 7 summarizes the impact of the method used to select on the desire of respondents to continue relying on God for guidance and also their involvement in

church activities as far as nominating committee is concerned. Whether based on sex, age, level of study or number of years spent in the church after baptism; less than 8% said that the method has revolted them and that they are no more willing to participate in church activities. The method was expected to have a real evaluation of the practice impact on spiritual life of church members. The fact that more than 90% of respondents have a positive view on the way the practice was done to give room for larger implementation in other local churches. It also shows that if well applied, church policy on election will be a blessing for people and a powerful tool for church growth.

Question 8: the method of choice by casting lots done in my church and the officers selected had led me to continue to trust in the presence and guidance of the Holy Spirit in the church.

Table 8 summarizes answers related to the respondents desire to continue trusting in God for guidance. Based on gender, more than 90% of respondents gave a favorable answer to the question. From age group angle, more than 80% of those below 45 years gave a positive answer to the question and based on level of studies more than 75% agreed with the statement. The method applied was to have a deep impact both on social and spiritual life of members. Statistics show that, more than 2/3 of those surveyed have been positively influenced by the method of lot casting. If the method was to be evaluated, this is a determinant tool for evaluation and it seems like the results are positive.

Question 9: the work and life of those officers chosen, show that God does not select people for a service based on their skills and human appreciations, but rather on the nature of the service to fulfill.

Table 9 summarizes what was the appreciation of respondents on the quality of those selected for the office of first elder, first deacon and first deaconess. More than 90% of the respondents agreed with this statement based on genre while about 85% agreed based on their age below 45 years. Also, the fact that a young person was selected as first elder confirms responses given by focus group members on the desire of young people to lead. It helps also acknowledge the willingness of many skillful members to give their best any time they are given the possibility to lead.

Question 10: if i were to suggest, i will move that this method should be implemented in nominating committees even at a higher level of the SDA Church organization.

Table 10 summarizes an attempt to evaluate how many people are willing to suggest this method of selection to other levels of church organization. The responses given by all groups whether gender, age, level of study or number of years as member show that more than 75% of them are positive to the implementation in other level of church organization. However, the purpose of this study was to implement the method at the local church level and evaluate the impact on members.

Project report

The results of this implementation will be presented to the local church through a public expose in August 2016 and transferred to the North Cameroon conference in September 2016 for further studies. At the same time, efforts will be made to continue implementing this method and amend it in ministry practice. A copy of the results with analysis will be sent to each field surveyed and a complete copy will sent to Cameroon Union Mission officers for a larger usage of data collected.

Closing Remarks

The purpose of this section was to develop and implement a method of selection through lots casting. The chosen church for the implementation was the Ngaoundéré central church. Through divine providence, the implementation of the program started with the elders requesting for lots to be cast in order to determine which church was to be selected. The strategy based on findings from the leadership selection in the Bible has been developed. From lessons learned in Old Testament characterized by the God's intervention through vision, direct call, providence and lots and New Testament characterized by direct call from God, lots and group decision, the Biblical aspect of the strategy was done. The literature review added more information on contemporary writings on leadership as a whole and leadership selection in particular. Also, the study of setting of the implementation helped to draw a strategy which was meaningful to members and addressing their specific concerns in regard to church officer's selection. After three work sessions on biblical and church criteria for selecting church officers, the nominating committee was selected and their work done. After results were read, the public selection of the first elder, first deacon and first deaconess of the church, through lot casting gave more reason to majority of Ngaoundéré central church to believe that God still controls his church. The implementation of this program has helped have a statistical figure of the understanding and opinion of many church members on the relevance of lot casting in this twenty first century. The fact that more than 80% of church members were convinced of clarity of the selection and were spiritually strengthen gives more food for thoughts. The program was just a first step which needs more implementation settings.

CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

Summary

The objective of chapter two was to see how leadership selection was done in the Bible. The study of leadership selection in the Old Testament has shown that leadership concept in Hebrew time was to move persons from slave of man to servant of the Lord. So, in patriarchal time, God selected leaders by directly speaking to them like Abraham, Moses or by revealing his will through an intermediary as it was the case with the seventy elders, Aaron and Joshua. In the judge's time, the selection was done as in patriarchal time. With the kings and prophets, there is a difference in the selection procedure; God works through prophets to select those to lead as it is the case for Saul, with the casting of lots.

The selection of David as king brings another aspect of selection with the involvement of the prophet as an instrument of God to show His will through the anointing. In the New Testament, the concept of leadership moves now from servant of the Lord to servant of others. Through the leadership selection in Jesus time, the study has shown that selection was done by God in the case of Jesus Himself, and Jesus was the one who selected His disciples.

In the apostolic time, leadership selection was done through casting lots in the case of Matthias and by vote in the case of the seven deacons. During early church time, leadership selection was done through personal appointment of church planters or by appointment of the community of believers.

Chapter three aimed at reviewing leadership understanding and practices as related to leadership selection. In order to understand what leadership is, history of leadership development has been studied with the underlining of the two main phases of leadership. The first phase from 1900 to 1970 is first marked by group approach to leadership with emphasis on industrial paradigm, then a shift in the definition of leadership. The second phase from 1980 has seen the definition of leadership attached to the domain of practice. From the variety of definitions, came the concept that leadership is related to influencing others to achieve a goal.

Why should leadership selection be studied has been done through the survey of leadership theories and styles. Their application by some leadership writers with an emphasis on spiritual leadership has paved the way to a better understanding of the issue of leadership selection process.

How should leadership selection be done was also considered. The study of some writers on the occurrences of leadership selection principles in the Bible and in the history of early church, the concept of lot-casting and vote as mean to select leaders have been developed. It seems like at the end of this section, even though the practice of selecting leaders by vote is more common, lot-casting from the Bible, early church history and contemporary time seems to be a last resort in solving difficult matters when it comes to leadership selection.

The purpose of chapter four was to present the macro and micro view of the setting where the program was to be implemented. Through the description of Cameroon's landscape, demography which the average age is 19 years, economy based on agriculture, cultural and religious beliefs characterized in majority by dual allegiance, the researcher was able to point out the influence of culture in church. The presentation of North Cameroon conference gave some additional information related

to the influence of culture and tradition on the leadership selection process. The mixed method was used to gather information. Since CUM has four fields, churches were selected based on the size of the church membership and the location. Questionnaires gave information on the frequency of members understanding of the concept of lots and interviews (three pastors and one theology student) and focus groups (three formed of six persons in each) brought precise details on how the problem of leader's selection in church is perceived and managed by pastors, elders, other church officers and members.

The data collection through questionnaires in 18 churches and the answers from 1946 respondents with 3892 questionnaires gave a general view of members which was favorable to the use of lots casting in local church election any time there was a high risk of manipulation, fixing or post electoral crisis. Although the majority of church members were enthusiastic about this initiative, the researcher realized that the topic has not been most of the time discussed in churches due to scarcity of missiology literature on the topic. The reluctance of some pastors to the assessment of members was also part of the limitations the researcher had to face.

The development and implementation of the method of selection through lots casting was done in chapter five. The chosen church for the implementation was the Ngaoundéré central church. Through divine providence, the implementation of the program started with the elders requesting for lots to be cast in order to determine which church was to be selected. The strategy based on findings from the leadership selection in the Bible has been developed. From lessons learned in Old Testament characterized by the God's intervention through vision, direct call, providence and lots and New Testament characterized by direct call from God, lots and group decision, the Biblical aspect of the strategy was done. The literature review added

more information on contemporary writings on leadership as a whole and leadership selection in particular. Also, the study of setting of the implementation helped to draw a strategy which was meaningful to members and addressing their specific concerns in regard to church officer's selection.

After three work sessions on biblical and church criteria for selecting church officers, the nominating committee was selected and their work done. After results were read, the public selection of the first elder, first deacon and first deaconess of the church, through lot casting gave more reason to the majority members of Ngaoundéré central church to believe that God still controls his church. The implementation of this program has helped have a statistical figure of the understanding and opinion of many church members on the relevance of lot casting in this twenty first century. The fact that more than 80% of church members were convinced of clarity of the selection and were spiritually strengthen gives more food for thoughts.

Final Evaluation

The initiative of engaging oneself on the question of lot casting among Seventh-day Adventist members in Cameroon Union Mission could have been thought to be an easy task. However, through the survey of more than 1940 members which is 0.02% of the total population of Adventists in Cameroon was very challenging. By God's grace, it was done and the general understanding of those surveyed was to apply lots as a last resort solution in church elections. The implementation program in the Ngaoundéré central church gave more input to this research. The evaluation done and data analysis gave to the researcher the belief that God intervened. Through the implication of members in church activities, through many members who always came after each presentation to point out the fact that church is immersed in politics that selection should go back to apostolic mode;

through the implementation of lot casting to select members of the nominating committee in the church of Bali the day presentation was made in that church; the researcher hope that the Lord has started something in the heart of His people in Cameroon Union Mission.

Learnings

When this idea of implementing the practice of casting lots in local churches started, the researcher was convinced that it was possible to apply to any type of selection in the church. The conviction was based on the belief that God is able to control every circumstance that comes across the way of a Christian. However, through theological and literature review, the researcher came to the understanding that life is not just about casting lots anywhere and anyhow. God should be at the center of every occasion when lots is mentioned and lots should be the last resort among available solutions to the situation.

Final Conclusion

At the end of this program that took the researcher to study the relevance of lot casting in the twenty first century, it can be said that God still needs a church that prays and relies on Him for guidance. The practice of selection by voting is not against the spread of the Gospel. However, when voting is used to foster practices contrary to God's will, something must be done. The practice of lot casting though recommended for use in last resort cases may be considered when dealing with issues that may appear to be a hindrance to the gospel commission. Therefore, in order to witness the prophecy of Joel 2:28 which says: "And it will come about after this That I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions." This will not

take place if no room is given to young people in the church for leadership exercise. Through the implementation done in Ngaoundéré, the youngest among selected elders was the one to be selected to be the first elder. This would not have been the case if it was to be done by vote. Consequently, the Bible and only the Bible should remain the only guide for any decision that is to be made.

Recommendations

The experience done and the results collected from questionnaires are scientific data which may be useful in a near future. The changing nature of social environment needs ministers who will be always ready to go back to scriptures for enlightenment. At the beginning of this research, there was no documented evidence of the understanding and opinion of Adventist members in Cameroon regarding the use of lots for specific circumstances. What this research has brought to light will be of less value if some actions are not taken. The researcher recommends that:

At the members level,

- . More attention should be given to the phenomenon of election of local church officers.
- . The use of church manual under *term of office*¹ should be emphasized so in order to prevent appointing the same person to the same position several time.
- . Suggestions should be made at the local church level to use this way of voting as a last solution option in case of risk of crisis due to elections.

At the pastors level,

- . Pastors should use this method whether publicly or in nominating committees to solve difficult cases in regard to selection of officers.
- . Pastors should lead nominating committees and not leave it to elders

. They should also organize quarterly seminars on church manual principles and involve young people in discussions.

. Pastors should give more room to suggestions on officer selection procedures for the local church.

At the conference level,

. If possible, a forum of pastors on the practice of lots should be organize

. Interviews must be organize with pastors through the ministerial association in order to assess the frequency of pastors using lots in some church decisions pertaining officers selection

Suggestions for a critical contextualization of the practice of lots in Cameroon should be purposefully developed to address politicking and fixing practices in the church.

A recommendation should be sent to higher organization to reconsider the practice of church selection in the African and Cameroonian context.

For further studies, a comparison of two churches with two systems of selection could be done in order to see the level of impact of the selection by vote only and the selection by lots only on the Christian growth of their respective members.

¹ *Seventh-day Adventist Church Manual*, 18th ed. (Hagerstown, MD: Secretariat, General Conference of Seventh-day Adventists, 2010), 71.

APPENDICES

APPENDIX A

AUTHORIZATION LETTERS FOR IMPLEMENTATION

English translations unavailable at time of printing.

HOUL ELIE
Enseignant en Faculté théologie
Université Adventiste Cosendai
677280099/699927240

Nanga-Eboko, le 06 Janvier 2016

Au Comité Exécutif de la Fédération du Centre-Sud Cameroun

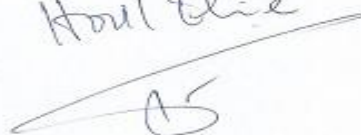
Objet : Demande d'autorisation pour
Implémentation recherche pour thèse.

Chers Membres,

Que la grâce de Dieu notre père soit avec chacun d'entre vous et que cette nouvelle année vous apporte toutes les bénédictions de la part de notre Dieu. Je viens par la présente auprès de vous solliciter une autorisation pour engager des recherches dans les églises de la fédération en rapport avec le sujet de ma recherche pour la thèse de doctorat.

En effet, dans le cadre de la phase d'implémentation de ma recherche dont le sujet est : ***A SUGGESTED MODEL OF LEADERSHIP SELECTION IN CAMEROON UNION MISSION*** ; je souhaite faire des présentations dans les églises et distribuer des questionnaires dans les églises en vue de récolter les informations qui aideront dans l'élaboration de la thèse. Je souhaiterais mener ses recherches dans les églises d'au moins 200 membres et ceci dans le district de Nanga-Eboko I et les églises de Mfandena et Melen. Je souhaite le faire au courant des mois de Janvier à Février 2016.

Dans l'attente d'une suite favorable à ma demande, je vous prie de recevoir mes remerciements anticipés.

Houl Elie


HOUL ELIE
Enseignant en Faculté théologie
Université Adventiste Cosendai
677280099/699927240

Nanga-Eboko, le 06 Janvier 2016

Au Comité Exécutif de l'Association de l'Est Cameroun


Objet : Demande d'autorisation pour
Implémentation recherche pour thèse.

Chers Membres,

Que la grâce de Dieu notre père soit avec chacun d'entre vous et que cette nouvelle année vous apporte toutes les bénédictions de la part de notre Dieu. Je viens par la présente auprès de vous solliciter une autorisation pour engager des recherches dans les églises de la fédération en rapport avec le sujet de ma recherche pour la thèse de doctorat.

En effet, dans le cadre de la phase d'implémentation de ma recherche dont le sujet est : *A SUGGESTED MODEL OF LEADERSHIP SELECTION IN CAMEROON UNION MISSION* ; je souhaite faire des présentations dans les églises et distribuer des questionnaires dans les églises en vue de récolter les informations qui aideront dans l'élaboration de la thèse. Je souhaiterais mener ses recherches dans les églises d'au moins 200 membres et ceci dans la ville de Bertoua. Je souhaite le faire au courant du mois de Février 2016 durant la période du 3 au 7 Février 2016.

Dans l'attente d'une suite favorable à ma demande, je vous prie de recevoir mes remerciements anticipés.

Houl Elie


HOUL ELIE
Enseignant en Faculté théologie
Université Adventiste Cosendai.
677280099/699927240

Nanga-Eboko, le 06 Janvier 2016

Au Comité Exécutif de l'Association de l'Ouest Cameroun

Objet : Demande d'autorisation pour
Implémentation recherche pour thèse.

Chers Membres,

Que la grâce de Dieu notre père soit avec chacun d'entre vous et que cette nouvelle année vous apporte toutes les bénédictions de la part de notre Dieu. Je viens par la présente auprès de vous solliciter une autorisation pour engager des recherches dans les églises de la fédération en rapport avec le sujet de ma recherche pour la thèse de doctorat.

En effet, dans le cadre de la phase d'implémentation de ma recherche dont le sujet est :
A SUGGESTED MODEL OF LEADERSHIP SELECTION IN CAMEROON UNION MISSION ; je souhaite faire des présentations dans les églises et distribuer des questionnaires dans les églises en vue de récolter les informations qui aideront dans l'élaboration de la thèse. Je souhaiterais mener ses recherches dans les églises d'au moins 200 membres et ceci dans les villes de Douala et Bafoussam. Je souhaite le faire au courant du mois de Février 2016.

Dans l'attente d'une suite favorable à ma demande, je vous prie de recevoir mes remerciements anticipés.

Houl Elie


HOUJ, ELIE
Enseignant en Faculté théologie
Université Adventiste Cosendai
677280099/699927240

Nanga-Eboko, le 06 Janvier 2016

Au Comité Exécutif de la Fédération du Nord Cameroun

Objet : Demande d'autorisation pour
Implémentation recherche pour thèse.

Chers Membres,

Que la grâce de Dieu notre père soit avec chacun d'entre vous et que cette nouvelle année vous apporte toutes les bénédictions de la part de notre Dieu. Je viens par la présente auprès de vous solliciter une autorisation pour engager des recherches dans les églises de la fédération en rapport avec le sujet de ma recherche pour la thèse de doctorat.

En effet, dans le cadre de la phase d'implémentation de ma recherche dont le sujet est : *A SUGGESTED MODEL OF LEADERSHIP SELECTION IN CAMEROON UNION MISSION* ; je souhaite faire des présentations dans les églises et distribuer des questionnaires dans les églises en vue de récolter les informations qui aideront dans l'élaboration de la thèse. Je souhaiterais mener ses recherches dans les églises du district de N'Gaoundéré et Maroua II. Je souhaite le faire au courant des mois de Janvier à Février 2016.

Dans l'attente d'une suite favorable à ma demande, je vous prie de recevoir mes remerciements anticipés.

Houj Elie



Au

Pasteur HOUL ELIE JEAN NOEL

Objet : LETTRE D'AUTORISATION POUR IMPLEMENTATION DE THESE

Je soussigné, Pasteur Hendjena T. Richard, Président de l'Eglise Adventiste du Septième Jour, Fédération du Nord Cameroun, autorise le Pasteur HOUL ELIE JEAN NOEL, dans le cadre de ses recherches doctorales portant sur le theme : « **A Suggested Model for Improved Leadership Selection in Cameroon Union Mission** », a tenir des séances de travail sur l'étendue de la Fédération, aux fins de récolter des informations relatives à sa thèse.

En foi de quoi la présente lettre est délivrée à l'intéressé pour servir et valoir ce que de droit.

Ampliations :
- Secrétaire Exécutif FNC
- Trésorier FNC
- Intéressé
- Archives

Le Président,



Hendjena Tchanaga Richard
Pasteur de l'Eglise Adventiste
du Septieme Jour



ASSOCIATION DE L'OUEST CAMEROUN
(Littoral, Ouest, Nord-Ouest, Sud-Ouest)

BP 447 DOUALA
TEL : 677.60.37.55/696.51.73.82/677.87.76.15
E-mail : westcameroonmission@yahoo.fr

Douala, le 08 janvier 2016

Le Président
Au
Pasteur HOUL Elie Jean Noël

Objet : Réponse à votre demande.

Pasteur,

Suite à votre demande sollicitant travailler dans les églises à Douala et à Bafoussam dans le cadre de recherche pour votre doctorat, j'ai l'honneur de vous annoncer que le comité de l'Association a donné son avis favorable par le vote n. **07/2016** du **05 janvier 2016**.

Vous voudriez vous rapprocher des différents pasteurs des districts concernés pour la mobilisation des membres à cet effet.

Cher pasteur, puisse le Seigneur vous bénir dans votre travail de recherche.

Le Président

Pasteur Etienne KAMGA

APPENDIX B

MAP OF CAMEROON CITIES WHERE QUESTIONNAIRES WERE DISTRIBUTED



Underlined are the cities where the questionnaires were distributed and double underlined is the town where the implementation was done

APPENDIX C

SUMMARY OF GARE NANGA-EBOKO CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :										
Q1.1	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46+	Primary	Secondary	Univ	1-15	16-30	31+
yes	20	5	9	11	4	7	6	11	9	12	3
	41.70%	10.40%	19.10%	23.50%	8.60%	14.90%	12.80%	23.40%	18.70%	24.90%	6.30%
no	3	11	9	4	1	4	2	7	8	6	0
	6.20%	22.90%	19.20%	8.50%	2.10%	8.50%	4.30%	14.90%	16.60%	12.50%	0.00%
not enough	3	6	6	2	1	1	4	4	5	4	0
	6.20%	12.50%	12.70%	4.20%	2.10%	2.10%	8.50%	8.50%	10.40%	8.30%	0.00%
Q1.2	Sex		Age			Level of studies			Baptized for how long		
during a workshop	3	8	5	6	0	6	5	0	4	7	0
	9.70%	25.80%	16.60%	20.00%	0.00%	20.00%	16.70%	0.00%	12.90%	22.50%	0.00%
by personal reading	12	2	6	6	1	5	8	0	5	8	1
	38.70%	6.50%	19.90%	20.00%	3.30%	16.70%	26.70%	0.00%	16.10%	25.80%	3.20%
through nominating committee	4	2	2	2	2	3	2	1	2	2	2
	12.90%	6.50%	6.60%	6.60%	6.70%	10.00%	6.70%	3.30%	6.40%	6.50%	6.40%
Q1.3	Sex		Age			Level of studies			Baptized for how long		
new church member	3	3	6	0	0	4	2		6	0	
	14.30%	14.30%	28.60%	0.00%	0.00%	19.10%	9.50%		28.60%	0.00%	
no workshop on the topic	2	4	4	1	1	3	3		4	2	
	9.50%	19.00%	19.00%	4.80%	4.80%	14.30%	14.30%		19.10%	9.60%	
own neglect	1	8	4	4	1	5	4		4	5	
	4.80%	38.10%	19.10%	19.10%	4.80%	23.80%	19.00%		19.00%	23.90%	

Q1.4	Sex		Age			Level of studies			Baptized for how long		
no	8	5	10	2	1	6	7	0	8	5	0
	18.20%	11.40%	23.30%	4.70%	2.30%	14.00%	16.30%	0.00%	18.10%	11.30%	0.00%
proposed but i declined	1	0	1	0	0	1	0	0	1	0	0
	2.30%	0.00%	2.30%	0.00%	0.00%	2.30%	0.00%	0.00%	2.30%	0.00%	0.00%
yes once	8	5	4	6	3	6	5	1	4	7	2
	18.20%	11.40%	9.30%	13.90%	7.00%	14.00%	11.60%	2.30%	9.10%	16.00%	4.60%
yes more than 3 times	1	7	3	3	1	3	5	0	4	4	0
	2.30%	15.90%	7.00%	7.00%	2.30%	7.00%	11.60%	0.00%	9.10%	9.10%	0.00%
more than 5 times	2	2	2	1	1	3	1	0	1	2	0
	4.50%	4.50%	4.60%	2.30%	2.30%	7.00%	2.30%	0.00%	2.30%	4.60%	0.00%
6	3	1	1	2	1	1	3	0	1	2	1
	6.80%	2.30%	2.30%	4.60%	2.30%	2.30%	7.00%	0.00%	2.30%	4.60%	2.30%
7	1	0	0	1	0	0	1	0	0	1	0
	2.30%	0.00%	0.00%	2.30%	0.00%	0.00%	2.30%	0.00%	0.00%	2.30%	0.00%
Q1.5	Sex		Age			Level of studies			Baptized for how long		
yes	4	1	2	1	2	3	0	2	2	3	0
	10.00%	2.50%	5.20%	2.60%	5.20%	7.70%	0.00%	5.10%	5.00%	7.50%	0.00%
no	17	15	13	13	5	6	11	13	11	17	3
	42.50%	37.50%	33.40%	33.40%	12.90%	15.40%	28.20%	33.30%	27.50%	42.50%	7.50%
i am not sure	1	0	1	0	0	1	0	0	1	0	0
	2.50%	0.00%	2.60%	0.00%	0.00%	2.60%	0.00%	0.00%	2.50%	0.00%	0.00%
4	1	0	1	0	0	0	0	1	1	0	0
	2.50%	0.00%	2.60%	0.00%	0.00%	0.00%	0.00%	2.60%	2.50%	0.00%	0.00%
5	0	1	1	0	0	1	0	0	1	0	0
	0.00%	2.50%	2.60%	0.00%	0.00%	2.60%	0.00%	0.00%	2.50%	0.00%	0.00%
Q1.6	Sex		Age			Level of studies			Baptized for how long		
yes	13	15	16	10	2	10	16	1	12	13	3
	28.90%	33.30%	36.40%	22.70%	4.50%	22.70%	36.40%	2.30%	26.70%	28.90%	6.60%
no	9	2	5	4	2	7	4	0	6	5	0
	20.00%	4.40%	11.40%	9.10%	4.60%	15.90%	9.10%	0.00%	13.30%	11.10%	0.00%
i am not sure	2	4	1	2	2	4	2	0	2	4	0
	4.40%	8.90%	2.30%	4.50%	4.50%	9.00%	4.50%	0.00%	4.40%	8.80%	0.00%

Q1.7	Sex		Age			Level of studies			Baptized for how long		
yes	14	11	13	8	4	15	9	1	11	12	2
	31.10%	24.40%	29.60%	18.20%	9.10%	34.10%	20.50%	2.30%	24.40%	26.60%	4.40%
no	8	8	6	7	2	6	9	0	6	9	1
	17.80%	17.80%	13.60%	15.90%	4.50%	13.60%	20.50%	0.00%	13.30%	19.90%	2.20%
i am not sure	2	2	3	1	0	2	2	0	3	1	0
	4.40%	4.40%	6.80%	2.30%	0.00%	4.60%	4.50%	0.00%	6.60%	2.20%	0.00%
Q1.8	Sex		Age			Level of studies			Baptized for how long		
no	12	6	11	5	2	10	8	0	10	8	0
	33.30%	16.70%	31.40%	14.30%	5.80%	27.80%	22.20%	0.00%	27.80%	22.20%	0.00%
yes	11	5	7	6	2	7	8	1	8	6	2
	30.60%	13.90%	20.00%	17.20%	5.70%	19.50%	22.20%	2.80%	22.20%	16.70%	5.60%
i am not sure	0	2	1	1	0	2	0	0	1	1	0
	0.00%	5.60%	2.90%	2.90%	0.00%	5.60%	0.00%	0.00%	2.80%	2.80%	0.00%
Q2.1	Sex		Age			Level of studies			Baptized for how long		
yes	22	19	19	15	6	10	11	18	17	20	3
	44.00%	38.00%	38.80%	30.70%	12.30%	20.40%	22.40%	36.70%	34.00%	40.00%	6.00%
no	3	3	3	2	1	3	0	3	3	3	0
	6.00%	6.00%	6.10%	4.00%	2.00%	6.10%	0.00%	6.10%	6.00%	6.00%	0.00%
not enough	1	2	3	0	0	0	1	2	3	0	0
	2.00%	4.00%	6.10%	0.00%	0.00%	0.00%	2.00%	4.10%	6.00%	0.00%	0.00%
Q2.2	Sex		Age			Level of studies			Baptized for how long		
yes	18	18	20	11	4	10	10	14	19	15	2
	38.30%	38.30%	43.40%	23.90%	8.70%	21.80%	21.70%	30.40%	40.30%	32.00%	4.20%
no	3	4	3	2	2	1	1	5	2	4	1
	6.40%	8.50%	6.50%	4.40%	4.30%	2.20%	2.20%	10.90%	4.20%	8.50%	2.10%
i am not sure	3	1	0	4	0	0	1	3	0	4	0
	6.40%	2.10%	0.00%	8.60%	0.00%	0.00%	2.20%	6.50%	0.00%	8.50%	0.00%

Q2.3	Sex		Age			Level of studies			Baptized for how long		
yes	6	6	7	3	2	3	2	6	7	4	1
	13.60%	13.60%	15.90%	6.80%	4.50%	7.00%	4.70%	14.00%	15.90%	9.10%	2.30%
no	15	12	15	9	3	7	5	14	13	12	1
	34.10%	27.30%	34.10%	20.40%	6.80%	16.30%	11.60%	32.60%	29.60%	27.20%	2.30%
i am not sure	3	2	1	3	1	1	1	3	1	3	1
	6.80%	4.50%	2.30%	6.80%	2.30%	2.30%	2.30%	7.00%	2.30%	6.80%	2.30%
Q2.4	Sex		Age			Level of studies			Baptized for how long		
yes	5	4	5	2	2	3	2	4	5	4	0
	11.10%	8.90%	11.40%	4.50%	4.60%	6.70%	4.40%	8.90%	11.00%	8.90%	0.00%
No	17	15	17	11	3	7	10	14	16	13	2
	37.80%	33.30%	38.60%	25.00%	6.80%	15.50%	22.20%	31.10%	35.60%	28.80%	4.40%
yes but negligible	0	2	1	0	1	1	0	1	1	0	1
	0.00%	4.40%	2.30%	0.00%	2.30%	2.20%	0.00%	2.20%	2.20%	0.00%	2.20%
i am not sure	2	0	0	2	0	0	0	2	0	2	0
	4.40%	0.00%	0.00%	4.50%	0.00%	0.00%	0.00%	4.40%	0.00%	4.40%	0.00%
Q2.5	Sex		Age			Level of studies			Baptized for how long		
yes	21	18	19	15	4	9	10	19	18	18	3
	44.70%	38.30%	41.20%	32.60%	8.70%	19.60%	21.70%	41.30%	38.30%	38.30%	6.40%
no	4	3	3	2	2	2	1	3	2	4	0
	8.50%	6.40%	6.50%	4.30%	4.30%	4.30%	2.20%	6.50%	4.20%	8.50%	0.00%
i am not sure	0	1	1	0	0	0	0	1	1	0	0
	0.00%	2.10%	2.20%	0.00%	0.00%	0.00%	0.00%	2.20%	2.10%	0.00%	0.00%
Q2.6	Sex		Age			Level of studies			Baptized for how long		
yes	4	8	6	5	1	4	2	6	6	6	0
	8.70%	17.40%	13.30%	11.10%	2.20%	8.90%	4.40%	13.30%	13.00%	13.10%	0.00%
no	19	15	16	11	6	8	9	15	14	16	3
	41.30%	32.60%	35.60%	24.50%	13.30%	17.80%	20.00%	33.30%	30.40%	34.80%	6.50%
Q2.7	Sex		Age			Level of studies			Baptized for how long		
yes	21	21	21	14	6	11	12	17	19	19	3
	42.00%	42.00%	42.90%	28.60%	12.20%	22.40%	24.50%	34.70%	38.00%	38.00%	6.00%
no	5	3	4	3	1	2	0	6	4	4	0
	10.00%	6.00%	8.20%	6.10%	2.00%	4.10%	0.00%	12.20%	8.00%	8.00%	0.00%

Q2.8	Sex		Age			Level of studies			Baptized for how long		
yes	23	21	23	13	7	10	11	21	21	19	3
	47.90%	43.80%	48.90%	27.70%	14.90%	21.20%	23.40%	44.70%	43.80%	39.50%	6.30%
no	1	2	1	2	0	1	1	1	1	2	0
	2.10%	4.20%	2.10%	4.30%	0.00%	2.10%	2.10%	2.10%	2.10%	4.20%	0.00%
i am not sure	1	0	0	1	0	0	0	1	0	1	0
	2.10%	0.00%	0.00%	2.10%	0.00%	0.00%	0.00%	2.10%	0.00%	2.10%	0.00%

Q2.9	Sex		Age			Level of studies			Baptized for how long		
yes	8	7	7	6	2	3	4	7	6	7	2
	16.00%	14.00%	14.30%	12.20%	4.10%	6.10%	8.20%	14.30%	12.00%	14.00%	4.00%
no	18	17	18	11	5	10	8	16	17	16	1
	36.00%	34.00%	36.70%	22.40%	10.20%	20.40%	16.30%	32.70%	34.00%	32.00%	2.00%
Q2.10	Sex		Age			Level of studies			Baptized for how long		
yes	25	22	24	16	6	12	12	21	22	22	3
	51.00%	44.90%	50.10%	33.30%	12.50%	25.00%	25.00%	43.80%	44.80%	45.00%	6.10%
no	1	0	0	1	0	0	0	1	0	1	0
	2.00%	0.00%	0.00%	2.10%	0.00%	0.00%	0.00%	2.10%	0.00%	2.00%	0.00%
i am not sure	0	1	1	0	0	0	0	1	1	0	0
	0.00%	2.00%	2.10%	0.00%	0.00%	0.00%	0.00%	2.10%	2.00%	0.00%	0.00%

APPENDIX D

SUMMARY OF MOKOLO II CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :										
Q1.1	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46+	Primary	Secondary	Univ	1-15	16-30	31+
yes	27	19	19	15	12	25	19	2	22	16	8
	19.00%	13.40%	13.50%	10.70%	8.50%	17.60%	13.40%	1.40%	15.40%	11.20%	5.60%
no	34	45	68	7	3	50	29	0	74	5	0
	23.90%	31.70%	48.20%	4.90%	2.10%	35.20%	20.40%	0.00%	52.20%	3.50%	0.00%
not enough	5	12	14	2	1	8	9	0	14	3	0
	3.50%	8.50%	9.90%	1.40%	0.70%	5.60%	6.30%	0.00%	9.80%	2.10%	0.00%
Q1.2	Sex		Age			Level of studies			Baptized for how long		
during a workshop	13	16	17	9	3	14	13	2	18	8	3
	16.70%	20.50%	21.90%	11.50%	3.80%	17.90%	16.70%	2.60%	23.10%	10.30%	3.90%
by personal reading	21	11	22	2	8	20	12	0	21	7	4
	26.90%	14.10%	28.20%	2.60%	10.30%	25.70%	15.40%	0.00%	26.90%	9.00%	5.10%
through nominating committee	6	11	7	8	2	11	6	0	9	7	1
	7.70%	14.10%	8.90%	10.30%	2.60%	14.10%	7.70%	0.00%	11.50%	9.00%	1.30%
Q1.3	Sex		Age			Level of studies			Baptized for how long		
new church member	19	18	34	1	2	20	17	0	36	1	0
	18.40%	17.50%	33.40%	1.00%	2.00%	19.40%	16.50%	0.00%	34.90%	1.00%	0.00%
no workshop on the topic	12	16	21	5	1	13	14	1	23	5	0
	11.70%	15.50%	20.60%	5.00%	1.00%	12.60%	13.60%	1.00%	22.40%	4.80%	0.00%
own neglect	11	27	30	6	2	25	12	1	33	4	1
	10.70%	26.20%	29.40%	5.90%	2.00%	24.20%	11.70%	1.00%	32.00%	3.90%	1.00%

Q1.4	Sex		Age			Level of studies			Baptized for how long		
no	36	42	70	4	3	45	33	0	74	2	2
	26.50%	30.90%	51.90%	2.90%	2.20%	33.10%	24.30%	0.00%	54.40%	1.50%	1.50%
proposed but i declined	4	5	7	2	0	2	6	1	8	1	0
	2.90%	3.70%	5.20%	1.40%	0.00%	1.50%	4.40%	0.70%	5.90%	0.70%	0.00%
yes once	24	25	20	17	12	32	16	1	23	20	6
	17.60%	18.40%	14.80%	12.60%	8.90%	23.50%	11.80%	0.70%	16.90%	14.70%	4.40%
Q1.5	Sex		Age			Level of studies			Baptized for how long		
yes	7	18	14	9	2	15	9	1	17	6	2
	6.50%	16.80%	13.10%	8.50%	1.90%	14.00%	8.40%	0.90%	15.90%	5.60%	1.90%
no	41	29	48	8	13	40	29	1	49	15	6
	38.30%	27.10%	45.30%	7.50%	12.30%	37.30%	27.10%	0.90%	45.80%	14.00%	5.60%
i am not sure	4	8	9	2	1	7	5	0	10	2	0
	3.70%	7.50%	8.50%	1.80%	0.90%	6.50%	4.70%	0.00%	9.40%	1.90%	0.00%
Q1.6	Sex		Age			Level of studies			Baptized for how long		
yes	32	32	36	16	11	38	26	0	42	16	6
	25.60%	25.60%	29.00%	12.90%	8.90%	30.40%	20.80%	0.00%	33.60%	12.80%	4.80%
no	20	27	39	4	4	25	20	2	39	6	2
	16.00%	21.60%	31.50%	3.20%	3.20%	20.00%	16.00%	1.60%	31.20%	4.80%	1.60%
i am not sure	6	8	12	2	0	10	4	0	12	2	0
	4.80%	6.40%	9.70%	1.60%	0.00%	8.00%	3.20%	0.00%	9.60%	1.60%	0.00%
Q1.7	Sex		Age			Level of studies			Baptized for how long		
yes	28	41	48	15	5	44	23	2	54	12	3
	22.00%	32.30%	38.10%	12.00%	4.00%	34.60%	18.10%	1.60%	42.50%	9.40%	2.40%
no	27	23	36	5	9	27	23	0	37	8	5
	21.30%	18.10%	28.60%	4.00%	7.10%	21.20%	18.10%	0.00%	29.10%	6.40%	3.90%
i am not sure	2	6	7	1	0	6	2	0	7	1	0
	1.60%	4.70%	5.60%	0.80%	0.00%	4.70%	1.60%	0.00%	5.50%	0.80%	0.00%

Q1.8	Sex		Age			Level of studies			Baptized for how long		
no	35	47	55	14	12	48	33	1	63	14	5
	29.40%	39.50%	46.60%	11.80%	10.20%	40.30%	27.70%	0.80%	53.00%	11.80%	4.20%
yes	18	18	28	5	3	21	14	1	28	5	3
	15.10%	15.10%	23.70%	4.20%	2.50%	17.60%	11.80%	0.80%	23.60%	4.20%	2.50%
i am not sure	0	1	1	0	0	1	0	0	1	0	0
	0.00%	0.80%	0.80%	0.00%	0.00%	0.80%	0.00%	0.00%	0.80%	0.00%	0.00%
Q2.1	Sex		Age			Level of studies			Baptized for how long		
yes	62	65	87	23	16	75	50	2	96	23	8
	44.00%	46.10%	62.10%	16.50%	11.40%	53.20%	35.50%	1.40%	68.00%	16.40%	5.70%
no	3	8	11	0	0	6	5	0	11	0	0
	2.10%	5.70%	7.80%	0.00%	0.00%	4.20%	3.50%	0.00%	7.70%	0.00%	0.00%
not enough	0	3	3	0	0	2	1	0	3	0	0
	0.00%	2.10%	2.10%	0.00%	0.00%	1.40%	0.70%	0.00%	2.10%	0.00%	0.00%
Q2.2	Sex		Age			Level of studies			Baptized for how long		
yes	56	59	81	21	12	67	46	2	90	18	7
	39.70%	41.80%	57.80%	15.10%	8.60%	47.50%	32.60%	1.40%	63.80%	12.80%	4.90%
no	9	16	18	3	4	16	9	0	18	6	1
	6.40%	11.30%	12.90%	2.10%	2.90%	11.30%	6.40%	0.00%	12.80%	4.20%	0.70%
i am not sure	0	1	1	0	0	0	1	0	1	0	0
	0.00%	0.70%	0.70%	0.00%	0.00%	0.00%	0.70%	0.00%	0.70%	0.00%	0.00%
Q2.3	Sex		Age			Level of studies			Baptized for how long		
yes	13	16	24	4	1	19	10	0	23	4	2
	9.50%	11.70%	17.60%	3.00%	0.70%	13.90%	7.30%	0.00%	16.80%	2.90%	1.50%
no	51	56	71	20	15	63	43	1	81	20	6
	37.20%	40.90%	52.20%	14.70%	11.00%	46.00%	31.40%	0.70%	59.10%	14.50%	4.40%
i am not sure	1	0	1	0	0	0	0	1	1	0	0
	0.70%	0.00%	0.70%	0.00%	0.00%	0.00%	0.00%	0.70%	0.70%	0.00%	0.00%

Q2.4	Sex		Age			Level of studies			Baptized for how long		
yes	7	12	14	2	2	15	3	1	15	2	2
	5.10%	8.70%	10.20%	1.40%	1.50%	10.80%	2.20%	0.70%	10.90%	1.40%	1.40%
no	53	64	82	21	14	66	51	0	90	21	6
	38.40%	46.40%	59.90%	15.30%	10.20%	47.90%	37.00%	0.00%	65.20%	15.10%	4.30%
yes but negligible	1	0	1	0	0	0	1	0	1	0	0
	0.70%	0.00%	0.70%	0.00%	0.00%	0.00%	0.70%	0.00%	0.70%	0.00%	0.00%
i am not sure	1	0	1	0	0	0	0	1	1	0	0
	0.70%	0.00%	0.70%	0.00%	0.00%	0.00%	0.00%	0.70%	0.70%	0.00%	0.00%
Q2.5	Sex		Age			Level of studies			Baptized for how long		
yes	57	55	74	22	15	63	48	1	84	20	8
	41.00%	39.60%	53.60%	15.90%	10.90%	45.40%	34.50%	0.70%	60.40%	14.40%	5.70%
no	8	17	23	1	1	16	8	1	22	3	0
	5.80%	12.20%	16.60%	0.70%	0.70%	11.50%	5.80%	0.70%	15.90%	2.10%	0.00%
i am not sure	0	2	2	0	0	1	1	0	2	0	0
	0.00%	1.40%	1.40%	0.00%	0.00%	0.70%	0.70%	0.00%	1.40%	0.00%	0.00%
Q2.6	Sex		Age			Level of studies			Baptized for how long		
yes	9	13	19	1	2	13	7	2	21	1	0
	6.50%	9.40%	13.90%	0.70%	1.50%	9.40%	5.10%	1.40%	15.20%	0.70%	0.00%
no	56	59	78	22	14	68	47	0	84	23	8
	40.60%	42.80%	57.00%	16.00%	10.20%	49.20%	34.10%	0.00%	60.90%	16.60%	5.70%
i am not sure	1	0	0	1	0	0	1	0	1	0	0
	0.70%	0.00%	0.00%	0.70%	0.00%	0.00%	0.70%	0.00%	0.70%	0.00%	0.00%
Q2.7	Sex		Age			Level of studies			Baptized for how long		
Yes	50	62	76	21	14	66	44	2	84	21	7
	35.50%	44.00%	54.20%	15.00%	10.00%	46.80%	31.20%	1.40%	59.60%	15.00%	4.90%
No	13	13	22	2	2	15	11	0	22	3	1
	9.20%	9.20%	15.70%	1.40%	1.40%	10.60%	7.80%	0.00%	15.50%	2.10%	0.70%
i am not sure	3	0	3	0	0	2	1	0	3	0	0
	2.10%	0.00%	2.10%	0.00%	0.00%	1.40%	0.70%	0.00%	2.10%	0.00%	0.00%

Q2.8	Sex		Age			Level of studies			Baptized for how long		
Yes	55	67	85	23	13	68	52	2	93	23	6
	38.20%	46.50%	59.50%	16.10%	9.10%	47.20%	36.10%	1.40%	64.70%	15.90%	4.20%
No	12	10	18	1	3	17	5	0	19	1	2
	8.30%	6.90%	12.60%	0.70%	2.10%	11.80%	3.50%	0.00%	13.20%	0.70%	1.40%
Q2.9	Sex		Age			Level of studies			Baptized for how long		
yes	29	29	40	9	9	35	23	0	40	15	3
	21.00%	21.00%	29.20%	6.60%	6.60%	25.30%	16.70%	0.00%	28.90%	10.80%	2.10%
no	34	46	58	14	7	47	31	2	66	9	5
	24.60%	33.30%	42.30%	10.20%	5.10%	34.10%	22.50%	1.40%	47.80%	6.50%	3.60%
Q2.10	Sex		Age			Level of studies			Baptized for how long		
yes	61	71	93	23	15	80	50	2	101	23	8
	43.00%	50.00%	66.00%	16.30%	10.60%	56.40%	35.20%	1.40%	71.10%	16.10%	5.60%
no	4	6	9	0	1	4	6	0	9	1	0
	2.80%	4.20%	6.40%	0.00%	0.70%	2.80%	4.20%	0.00%	6.30%	0.70%	0.00%

APPENDIX E

SUMMARY OF TONG CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :									
Q1.1	Sex		Age			Level of studies			Baptized for how long	
	Male	Female	15-30	31-45	46+	Primary	Secondary	Univ	1-15	16-30
yes	18	14	8	16	8	17	15	9	13	10
	15.90%	12.40%	7.10%	14.20%	7.10%	15.00%	13.30%	8.00%	11.50%	8.80%
no	26	30	49	3	4	23	33	43	10	3
	23.00%	26.50%	43.40%	2.70%	3.50%	20.40%	29.20%	38.00%	8.90%	2.70%
not enough	7	18	16	3	6	9	16	16	6	3
	6.20%	15.90%	14.10%	2.70%	5.30%	8.00%	14.20%	14.10%	5.40%	2.70%
Q1.2	Sex		Age			Level of studies			Baptized for how long	
during a workshop	5	6	3	5	3	5	6	3	4	4
	11.10%	13.30%	6.60%	11.10%	6.70%	11.10%	13.30%	6.60%	8.80%	8.80%
by personal reading	14	14	16	9	3	12	16	16	9	3
	31.10%	31.10%	35.60%	20.00%	6.70%	26.60%	35.60%	35.50%	20.00%	6.70%
through nominating committee	3	3	2	2	2	4	2	2	0	4
	6.70%	6.70%	4.40%	4.40%	4.40%	8.90%	4.40%	4.40%	0.00%	8.80%
Q1.3	Sex		Age			Level of studies			Baptized for how long	
new church member	5	10	14	0	1	10	5	13	1	1
	6.40%	12.80%	18.00%	0.00%	1.30%	12.80%	6.40%	16.70%	1.30%	1.30%
no workshop on the topic	19	14	26	5	2	12	21	24	7	2
	24.40%	17.90%	33.30%	6.50%	2.60%	15.40%	26.90%	30.80%	9.00%	2.60%
own neglect	7	23	21	4	5	10	20	19	9	2
	9.00%	29.50%	26.90%	5.10%	6.40%	12.80%	25.60%	24.40%	11.60%	2.60%

Q1.4	Sex		Age			Level of studies			Baptized for how long	
no	21	35	48	5	3	21	35	43	12	1
	18.40%	30.70%	42.20%	4.40%	2.60%	18.40%	30.70%	37.70%	10.50%	0.90%
proposed but i declined	4	5	6	2	1	5	4	5	2	2
	3.50%	4.40%	5.30%	1.80%	0.90%	4.40%	3.50%	4.40%	1.80%	1.80%
yes once	25	24	19	16	14	26	23	20	16	13
	21.90%	21.10%	16.60%	14.10%	12.30%	22.80%	20.20%	17.50%	14.00%	11.40%
Q1.5	Sex		Age			Level of studies			Baptized for how long	
yes	8	7	8	1	6	12	3	7	4	4
	7.30%	6.40%	7.20%	0.90%	5.50%	10.90%	2.70%	6.30%	3.60%	3.60%
no	32	43	45	19	11	32	43	45	18	12
	29.10%	39.10%	41.00%	17.30%	10.00%	29.00%	39.10%	40.90%	16.30%	10.90%
i am not sure	10	10	18	1	1	5	15	17	3	0
	9.10%	9.10%	16.30%	0.90%	0.90%	4.50%	13.60%	15.40%	2.70%	0.00%
Q1.6	Sex		Age			Level of studies			Baptized for how long	
yes	26	34	33	18	9	24	36	32	17	11
	22.80%	29.80%	28.90%	15.80%	7.90%	21.00%	31.60%	28.00%	14.90%	9.70%
no	15	24	27	5	7	22	17	26	9	4
	13.20%	21.10%	23.60%	4.40%	6.10%	19.30%	14.90%	22.80%	8.00%	3.50%
i am not sure	9	6	13	1	1	6	9	11	3	1
	7.90%	5.30%	11.40%	0.90%	0.90%	5.30%	7.90%	9.60%	2.60%	0.90%
Q1.7	Sex		Age			Level of studies			Baptized for how long	
yes	26	24	38	8	4	22	28	32	11	7
	23.20%	21.40%	34.00%	7.20%	3.60%	19.70%	25.00%	28.50%	9.80%	6.30%
no	21	35	32	11	13	24	32	33	15	8
	18.80%	31.20%	28.60%	9.90%	11.60%	21.50%	28.60%	29.40%	13.40%	7.10%
i am not sure	3	3	4	1	1	5	1	4	2	0
	2.70%	2.70%	3.60%	0.90%	0.90%	4.50%	0.90%	3.60%	1.80%	0.00%

Q1.8	Sex		Age			Level of studies			Baptized for how long	
no	30	36	41	13	12	32	34	41	14	11
	30.90%	37.10%	42.30%	13.40%	12.40%	33.00%	35.10%	42.30%	14.50%	11.30%
yes	15	13	19	6	3	8	20	17	8	3
	15.50%	13.40%	19.60%	6.10%	3.10%	8.30%	20.60%	17.50%	8.30%	3.10%
i am not sure	0	3	3	0	0	2	1	3	0	0
	0.00%	3.10%	3.10%	0.00%	0.00%	2.10%	1.00%	3.10%	0.00%	0.00%
Q2.1	Sex		Age			Level of studies			Baptized for how long	
yes	46	59	65	24	16	49	56	64	27	14
	40.00%	51.30%	56.50%	20.90%	13.90%	42.60%	48.70%	55.70%	23.50%	12.20%
no	3	5	7	0	1	2	6	4	3	1
	2.60%	4.30%	6.00%	0.00%	0.90%	1.70%	5.20%	3.50%	2.60%	0.90%
not enough	1	1	2	0	0	0	2	2	0	0
	0.90%	0.90%	1.80%	0.00%	0.00%	0.00%	1.70%	1.80%	0.00%	0.00%
Q2.2	Sex		Age			Level of studies			Baptized for how long	
yes	44	53	62	22	13	43	54	59	25	13
	40.40%	48.60%	56.90%	20.20%	11.90%	39.40%	49.50%	54.20%	22.90%	12.00%
no	3	5	5	1	2	3	5	4	2	2
	2.80%	4.60%	4.50%	0.90%	1.80%	2.80%	4.60%	3.70%	1.80%	1.80%
i am not sure	2	2	2	1	1	1	3	2	1	1
	1.80%	1.80%	1.80%	0.90%	0.90%	0.90%	2.80%	1.80%	0.90%	0.90%
Q2.3	Sex		Age			Level of studies			Baptized for how long	
yes	10	7	8	4	5	12	5	7	7	3
	9.00%	6.30%	7.20%	3.60%	4.50%	10.80%	4.50%	6.30%	6.30%	2.70%
no	40	53	63	18	12	36	57	60	21	12
	36.00%	47.70%	56.70%	16.20%	10.80%	32.40%	51.40%	54.00%	18.90%	10.80%
i am not sure	0	1	1	0	0	0	1	1	0	0
	0.00%	0.90%	0.90%	0.00%	0.00%	0.00%	0.90%	0.90%	0.00%	0.00%

Q2.4	Sex		Age			Level of studies			Baptized for how long	
yes	8	4	6	4	2	6	6	4	5	3
	7.10%	3.50%	5.30%	3.60%	1.80%	5.30%	5.30%	3.60%	4.40%	2.70%
no	38	58	63	18	15	42	54	62	22	12
	33.60%	51.30%	55.70%	16.00%	13.30%	37.20%	47.80%	54.80%	19.40%	10.70%
yes but negligible	3	0	3	0	0	0	3	2	1	0
	2.70%	0.00%	2.70%	0.00%	0.00%	0.00%	2.70%	1.80%	0.90%	0.00%
i am not sure	1	1	2	0	0	1	1	1	1	0
	0.90%	0.90%	1.80%	0.00%	0.00%	0.90%	0.90%	0.90%	0.90%	0.00%
Q2.5	Sex		Age			Level of studies			Baptized for how long	
yes	44	52	61	20	15	41	55	55	29	12
	38.90%	46.00%	54.00%	17.70%	13.30%	36.30%	48.70%	48.70%	25.70%	10.60%
no	5	9	10	1	3	8	6	10	0	4
	4.40%	8.00%	8.80%	0.90%	2.70%	7.10%	5.30%	8.80%	0.00%	3.60%
i am not sure	2	1	2	1	0	1	2	2	1	0
	1.80%	0.90%	1.80%	0.90%	0.00%	0.90%	1.80%	1.80%	0.90%	0.00%
Q2.6	Sex		Age			Level of studies			Baptized for how long	
yes	12	17	22	3	4	16	13	19	8	2
	10.70%	15.20%	19.60%	2.70%	3.60%	14.30%	11.60%	17.00%	7.20%	1.80%
no	36	45	49	18	14	34	47	49	18	14
	32.10%	40.20%	43.70%	16.10%	12.50%	30.30%	42.00%	43.70%	16.10%	12.50%
i am not sure	2	0	2	0	0	0	2	2	0	0
	1.80%	0.00%	1.80%	0.00%	0.00%	0.00%	1.80%	1.80%	0.00%	0.00%
Q2.7	Sex		Age			Level of studies			Baptized for how long	
yes	42	49	56	17	18	40	51	55	21	15
	36.20%	42.20%	48.30%	14.60%	15.50%	34.50%	44.00%	47.40%	18.00%	12.90%
no	7	15	16	6	0	10	12	13	8	1
	6.00%	12.90%	13.80%	5.20%	0.00%	8.60%	10.30%	11.20%	6.90%	0.90%
i am not sure	2	1	2	1	0	2	1	2	1	0
	1.70%	0.90%	1.70%	0.90%	0.00%	1.70%	0.90%	1.70%	0.90%	0.00%

Q2.8	Sex		Age			Level of studies			Baptized for how long	
yes	46	54	65	19	16	44	56	61	25	14
	40.00%	47.00%	56.50%	16.50%	13.90%	38.20%	48.70%	53.00%	21.70%	12.10%
no	5	10	9	4	2	7	8	9	4	2
	4.30%	8.70%	7.80%	3.50%	1.70%	6.10%	7.00%	7.90%	3.50%	1.70%
Q2.9	Sex		Age			Level of studies			Baptized for how long	
yes	12	17	17	9	3	18	11	16	9	4
	10.40%	14.80%	14.80%	7.90%	2.60%	15.70%	9.60%	14.00%	7.80%	3.40%
no	37	42	51	14	14	31	48	49	19	11
	32.20%	36.50%	44.30%	12.10%	12.20%	26.90%	41.70%	42.60%	16.50%	9.50%
i am not sure	2	5	6	1	0	2	5	5	1	1
	1.70%	4.30%	5.20%	0.90%	0.00%	1.70%	4.30%	4.40%	0.90%	0.90%
Q2.10	Sex		Age			Level of studies			Baptized for how long	
yes	50	59	70	23	16	48	61	66	28	15
	43.10%	50.90%	60.30%	19.80%	13.80%	41.40%	52.60%	57.00%	24.10%	12.90%
no	1	6	4	1	2	4	3	4	2	1
	0.90%	5.20%	3.50%	0.90%	1.70%	3.50%	2.60%	3.40%	1.80%	0.90%

APPENDIX F

SUMMARY OF MELEN CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :										
Q1.1	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46+	Primary	Secondary	Univ	1-15	16-30	31+
yes	21	22	23	16	4	9	25	9	26	14	3
	14.40%	15.10%	15.70%	10.90%	2.70%	6.20%	17.10%	6.20%	17.80%	9.50%	2.10%
no	22	26	28	16	4	11	24	13	34	13	1
	15.10%	17.80%	19.10%	11.00%	2.70%	7.60%	16.40%	8.90%	23.30%	8.90%	0.70%
not enough	23	32	38	15	2	8	29	18	38	15	2
	15.80%	21.90%	26.10%	10.20%	1.40%	5.50%	19.90%	12.30%	26.10%	10.30%	1.40%
Q1.2	Sex		Age			Level of studies			Baptized for how long		
during a workshop	11	14	13	9	3	6	13	6	15	8	2
	12.90%	16.50%	15.30%	10.60%	3.50%	7.10%	15.30%	7.10%	17.60%	9.50%	2.40%
by personal reading	18	18	25	10	1	8	17	11	27	9	0
	21.20%	21.20%	29.40%	11.80%	1.20%	9.40%	20.00%	12.90%	31.70%	10.60%	0.00%
through nominating committee	12	12	14	7	3	5	16	3	13	9	2
	14.10%	14.10%	16.60%	8.30%	3.50%	5.90%	18.80%	3.50%	15.30%	10.70%	2.40%
Q1.3	Sex		Age			Level of studies			Baptized for how long		
new church member	3	6	2	7	0	2	5	2	8	0	1
	3.40%	6.80%	2.20%	7.90%	0.00%	2.30%	5.70%	2.30%	9.10%	0.00%	1.10%
no workshop on the topic	16	17	19	13	1	7	16	10	23	10	0
	18.20%	19.30%	21.60%	14.80%	1.10%	7.90%	18.20%	11.40%	26.10%	11.40%	0.00%
own negligence	19	27	31	11	4	7	24	15	34	10	2
	21.60%	30.70%	35.30%	12.50%	4.50%	7.90%	27.30%	17.00%	38.60%	11.40%	2.20%

Q1.4	Sex		Age			Level of studies			Baptized for how long		
no	37	48	59	22	4	16	41	28	65	17	3
	25.50%	33.10%	40.70%	15.10%	2.80%	11.10%	28.30%	19.30%	44.80%	11.70%	2.10%
proposed but i declined	4	1	3	1	1	0	5	0	3	1	1
	2.80%	0.70%	2.10%	0.70%	0.70%	0.00%	3.40%	0.00%	2.10%	0.70%	0.70%
yes once	24	31	27	23	5	12	31	12	30	23	2
	16.60%	21.40%	18.60%	15.80%	3.40%	8.30%	21.40%	8.30%	20.70%	15.80%	1.40%
Q1.5	Sex		Age			Level of studies			Baptized for how long		
yes	14	9	13	7	3	4	13	6	10	10	3
	9.60%	6.20%	8.90%	4.80%	2.10%	2.70%	8.90%	4.10%	6.80%	6.80%	2.10%
no	30	47	49	22	6	17	43	17	52	23	2
	20.50%	32.20%	33.50%	15.10%	4.10%	11.60%	29.50%	11.60%	35.60%	15.70%	1.40%
i am not sure	22	24	27	18	1	7	22	17	36	9	1
	15.10%	16.40%	18.50%	12.40%	0.70%	4.80%	15.10%	11.60%	24.60%	6.20%	0.70%
Q1.6	Sex		Age			Level of studies			Baptized for how long		
yes	25	34	35	19	5	11	32	16	34	20	5
	17.50%	23.80%	24.50%	13.30%	3.50%	7.70%	22.40%	11.20%	23.80%	14.00%	3.50%
no	15	13	20	6	2	8	15	5	21	6	1
	10.50%	9.10%	14.00%	4.20%	1.40%	5.60%	10.50%	3.50%	14.70%	4.20%	0.70%
i am not sure	24	32	33	20	3	8	30	18	42	14	0
	16.80%	22.40%	23.10%	14.00%	2.10%	5.60%	21.00%	12.60%	29.40%	9.80%	0.00%
Q1.7	Sex		Age			Level of studies			Baptized for how long		
yes	40	46	54	27	5	17	47	22	54	27	5
	27.40%	31.50%	37.00%	18.40%	3.40%	11.70%	32.20%	15.10%	37.00%	18.50%	3.50%
no	11	12	14	6	3	5	14	4	16	6	1
	7.50%	8.20%	9.50%	4.10%	2.10%	3.40%	9.60%	2.70%	10.90%	4.20%	0.70%
i am not sure	15	22	21	14	2	6	17	14	28	9	0
	10.30%	15.10%	14.40%	9.70%	1.40%	4.10%	11.60%	9.60%	19.10%	6.20%	0.00%

Q1.8	Sex		Age			Level of studies			Baptized for how long		
no	30	39	43	20	6	12	42	15	51	15	3
	20.50%	26.70%	29.50%	13.60%	4.10%	8.30%	28.80%	10.30%	34.90%	10.30%	2.10%
yes	22	16	21	14	3	8	20	10	19	16	3
	15.10%	11.00%	14.40%	9.60%	2.10%	5.50%	13.70%	6.80%	13.00%	10.90%	2.10%
i am not sure	14	25	25	13	1	8	16	15	28	11	0
	9.60%	17.10%	17.20%	9.00%	0.70%	5.50%	11.00%	10.30%	19.20%	7.50%	0.00%
Q2.1	Sex		Age			Level of studies			Baptized for how long		
yes	28	30	29	25	4	11	34	13	38	18	2
	19.20%	20.50%	19.90%	17.10%	2.70%	7.50%	23.30%	8.90%	26.10%	12.30%	1.40%
no	16	20	28	8	0	7	19	10	28	8	0
	11.00%	13.70%	19.20%	5.50%	0.00%	4.80%	13.00%	6.80%	19.20%	5.50%	0.00%
not enough	22	30	32	14	6	10	25	17	32	16	4
	15.10%	20.50%	21.90%	9.50%	4.10%	6.90%	17.10%	11.6%	21.90%	10.90%	2.80%
Q2.2	Sex		Age			Level of studies			Baptized for how long		
Yes	20	17	24	7	6	9	23	5	26	8	3
	13.90%	11.80%	16.70%	4.90%	4.20%	6.30%	16.00%	3.50%	18.10%	5.60%	2.10%
no	31	37	39	27	2	9	34	25	44	22	2
	21.50%	25.70%	27.00%	18.80%	1.40%	6.30%	23.60%	17.40%	30.50%	15.40%	1.40%
i am not sure	14	25	24	13	2	10	19	10	26	12	1
	9.70%	17.40%	16.60%	9.10%	1.40%	7.00%	13.20%	6.90%	18.10%	8.40%	0.70%
Q2.3	Sex		Age			Level of studies			Baptized for how long		
yes	12	14	13	9	4	5	19	2	16	7	3
	8.30%	9.70%	8.90%	6.30%	2.80%	3.50%	13.10%	1.40%	11.00%	4.90%	2.10%
no	23	26	27	18	4	10	26	13	32	14	3
	15.90%	17.90%	18.60%	12.40%	2.80%	6.90%	17.90%	9.00%	22.10%	9.60%	2.10%
i am not sure	30	40	49	19	2	13	32	25	49	21	0
	20.70%	27.60%	33.80%	13.10%	1.40%	9.00%	22.10%	17.20%	33.80%	14.40%	0.00%

Q2.4	Sex		Age			Level of studies			Baptized for how long		
yes	8	9	11	5	1	3	12	2	14	2	1
	5.50%	6.20%	7.60%	3.50%	0.70%	2.10%	8.30%	1.40%	9.70%	1.40%	0.70%
no	30	27	29	24	4	12	31	14	36	19	2
	20.70%	18.60%	20.00%	16.50%	2.80%	8.30%	21.40%	9.70%	24.80%	13.00%	1.40%
yes but negligible	9	11	11	6	3	6	10	4	12	5	3
	6.20%	7.60%	7.70%	4.20%	2.10%	4.10%	6.90%	2.80%	8.30%	3.50%	2.10%
i am not sure	19	32	38	11	2	7	25	19	36	15	0
	13.10%	22.10%	26.20%	7.60%	1.40%	4.80%	17.20%	13.1%	24.90%	10.20%	0.00%
Q2.5	Sex		Age			Level of studies			Baptized for how long		
yes	38	38	48	21	7	16	42	18	48	22	6
	26.60%	26.60%	33.60%	14.70%	4.90%	11.20%	29.40%	12.60%	33.60%	15.40%	4.20%
no	11	9	10	9	1	5	10	5	12	8	0
	7.70%	6.30%	7.00%	6.30%	0.70%	3.50%	7.00%	3.50%	8.40%	5.60%	0.00%
i am not sure	13	32	29	14	2	6	22	17	34	11	0
	9.10%	22.40%	20.30%	9.80%	1.40%	4.20%	15.40%	11.90%	23.80%	7.70%	0.00%
4	1	0	1	0	0	0	1	0	1	0	0
	0.70%	0.00%	0.70%	0.00%	0.00%	0.00%	0.70%	0.00%	0.70%	0.00%	0.00%
13	0	1	1	0	0	1	0	0	1	0	0
	0.00%	0.70%	0.70%	0.00%	0.00%	0.70%	0.00%	0.00%	0.70%	0.00%	0.00%
Q2.6	Sex		Age			Level of studies			Baptized for how long		
yes	13	14	15	12	0	5	15	7	21	5	1
	9.00%	9.70%	10.20%	8.30%	0.00%	3.50%	10.30%	4.80%	14.50%	3.50%	0.70%
no	45	53	59	29	10	19	51	28	61	32	5
	31.00%	36.60%	40.70%	20.00%	6.90%	13.10%	35.20%	19.30%	42.00%	22.10%	3.50%
i am not sure	7	13	14	6	0	4	11	5	16	4	0
	4.80%	9.00%	9.60%	4.20%	0.00%	2.80%	7.60%	3.40%	11.00%	2.80%	0.00%

Q2.7	Sex		Age			Level of studies			Baptized for how long		
yes	47	46	54	31	8	17	50	26	61	26	6
	32.20%	31.50%	37.00%	21.30%	5.50%	11.70%	34.20%	17.80%	41.80%	17.80%	4.10%
no	8	11	14	4	1	3	11	5	12	7	0
	5.50%	7.50%	9.60%	2.80%	0.70%	2.10%	7.50%	3.40%	8.30%	4.80%	0.00%
i am not sure	11	22	21	12	0	8	16	9	25	8	0
	7.50%	15.10%	14.30%	8.20%	0.00%	5.50%	11.00%	6.20%	17.00%	5.50%	0.00%
11	0	1	0	0	1	0	1	0	0	1	0
	0.00%	0.70%	0.00%	0.00%	0.70%	0.00%	0.70%	0.00%	0.00%	0.70%	0.00%
Q2.8	Sex		Age			Level of studies			Baptized for how long		
yes	47	55	60	33	9	18	52	32	66	31	5
	32.20%	37.70%	41.10%	22.60%	6.20%	12.40%	35.60%	21.90%	45.20%	21.10%	3.50%
no	12	16	17	10	1	3	19	6	17	10	1
	8.20%	11.00%	11.60%	6.90%	0.70%	2.10%	13.00%	4.10%	11.60%	6.90%	0.70%
i am not sure	7	9	12	4	0	7	7	2	15	1	0
	4.80%	6.20%	8.20%	2.80%	0.00%	4.80%	4.80%	1.40%	10.30%	0.70%	0.00%
Q2.9	Sex		Age			Level of studies			Baptized for how long		
yes	19	33	27	21	4	7	30	15	34	16	2
	13.00%	22.60%	18.50%	14.40%	2.70%	4.80%	20.50%	10.30%	23.20%	10.90%	1.40%
no	38	35	49	18	6	14	39	20	47	22	4
	26.00%	24.00%	33.60%	12.40%	4.10%	9.60%	26.70%	13.70%	32.20%	15.10%	2.80%
i am not sure	9	12	13	8	0	7	9	5	17	4	0
	6.20%	8.20%	8.90%	5.50%	0.00%	4.80%	6.20%	3.40%	11.60%	2.80%	0.00%
Q2.10	Sex		Age			Level of studies			Baptized for how long		
yes	55	72	77	41	9	22	68	37	84	38	5
	37.70%	49.30%	52.70%	28.00%	6.20%	15.10%	46.60%	25.30%	57.60%	26.00%	3.50%
no	5	1	5	1	0	0	6	0	4	1	1
	3.40%	0.70%	3.50%	0.70%	0.00%	0.00%	4.10%	0.00%	2.80%	0.70%	0.70%
i am not sure	6	7	7	5	1	6	4	3	10	3	0
	4.10%	4.80%	4.80%	3.40%	0.70%	4.10%	2.70%	2.10%	6.80%	2.10%	0.00%

APPENDIX G

SUMMARY OF MFANDENA II CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :										
	Sex		Age			Level of studies			Baptized for how long		
Q1.1	Male	Female	15-30	31-45	46+	Primary	Secondary	Univ	1-15	16-30	31+
no response	0	7	2	3	2	0	5	2	2	3	2
	0.00%	3.30%	1.00%	1.50%	0.90%	0.00%	2.40%	0.90%	1.00%	1.50%	1.00%
Yes	28	29	9	27	21	5	24	27	17	25	13
	13.20%	13.70%	4.30%	12.80%	9.90%	2.40%	11.30%	12.70%	8.00%	11.80%	6.10%
No	30	41	27	35	9	8	27	36	46	20	3
	14.20%	19.30%	12.70%	16.50%	4.20%	3.70%	12.70%	17.00%	21.70%	9.40%	1.40%
not enough	22	54	28	34	15	12	29	35	40	28	9
	10.40%	25.50%	13.20%	16.00%	7.10%	5.60%	13.70%	16.50%	18.90%	13.20%	4.30%
Q1.2	Sex		Age			Level of studies			Baptized for how long		
no response	28	59	32	43	13	8	34	45	44	35	7
	13.20%	27.80%	15.00%	20.30%	6.10%	3.80%	16.00%	21.20%	20.70%	16.40%	3.30%
during a workshop	13	22	9	17	9	5	15	14	21	7	6
	6.10%	10.40%	4.30%	8.00%	4.20%	2.40%	7.10%	6.60%	9.90%	3.30%	2.80%
by personal reading	21	24	15	21	9	6	15	24	23	17	5
	9.90%	11.30%	7.10%	10.00%	4.20%	2.90%	7.10%	11.30%	10.80%	8.00%	2.40%
through nominating committee	18	26	10	18	16	6	21	17	17	17	9
	8.50%	12.30%	4.70%	8.50%	7.50%	2.90%	9.90%	8.00%	8.00%	8.10%	4.30%
Q1.3	Sex		Age			Level of studies			Baptized for how long		
no response	32	41	12	36	25	8	29	35	28	29	15
	15.10%	19.30%	5.70%	17.00%	11.70%	3.80%	13.70%	16.50%	13.20%	13.60%	7.10%
new church member	7	24	22	8	1	1	19	11	25	5	1
	3.30%	11.30%	10.40%	3.80%	0.50%	0.50%	9.00%	5.20%	11.80%	2.40%	0.50%
no workshop on the topic	18	25	14	22	8	7	13	23	18	18	5
	8.50%	11.80%	6.60%	10.40%	3.80%	3.30%	6.10%	10.80%	8.50%	8.40%	2.40%
own neglect	23	41	18	33	13	9	24	31	34	24	6
	10.80%	19.30%	8.50%	15.60%	6.10%	4.30%	11.30%	14.60%	16.10%	11.40%	2.80%

Q1.4	Sex		Age			Level of studies			Baptized for how long		
no response	2	3	1	3	1	2	1	2	2	3	0
	0.90%	1.40%	0.50%	1.50%	0.50%	0.90%	0.50%	0.90%	1.00%	1.40%	0.00%
No	53	82	53	62	20	17	52	65	77	44	12
	25.00%	38.70%	25.00%	29.30%	9.40%	8.00%	24.50%	30.70%	36.40%	20.80%	5.70%
proposed but i declined	1	5	1	5	1	1	2	3	3	4	0
	0.50%	2.40%	0.50%	2.30%	0.50%	0.50%	0.90%	1.40%	1.40%	1.80%	0.00%
yes once	18	37	11	22	22	4	29	22	20	19	14
	8.50%	17.50%	5.20%	10.40%	10.30%	1.90%	13.70%	10.40%	9.40%	8.90%	6.60%
yes more than 3 times	5	4	0	6	3	1	1	7	3	5	1
	2.40%	1.90%	0.00%	2.80%	1.40%	0.50%	0.50%	3.30%	1.40%	2.40%	0.50%
more than 5 times	1	0	0	1	0	0	0	1	0	1	0
	0.50%	0.00%	0.00%	0.50%	0.00%	0.00%	0.00%	0.50%	0.00%	0.50%	0.00%
Q1.5	Sex		Age			Level of studies			Baptized for how long		
no response	0	5	2	2	1	0	3	2	2	1	2
	0.00%	2.40%	1.00%	1.00%	0.50%	0.00%	1.40%	0.90%	0.90%	0.50%	0.90%
Yes	14	13	4	6	17	4	7	15	6	12	9
	6.60%	6.10%	1.90%	2.70%	8.00%	1.90%	3.30%	7.10%	2.80%	5.60%	4.30%
No	40	79	35	65	19	11	57	51	61	47	9
	18.90%	37.30%	16.60%	30.70%	9.00%	5.20%	26.90%	24.10%	28.70%	22.20%	4.30%
i am not sure	26	34	25	26	10	10	18	32	36	16	7
	12.30%	16.00%	11.80%	12.20%	4.70%	4.70%	8.50%	15.10%	17.00%	7.50%	3.30%
Q1.6	Sex		Age			Level of studies			Baptized for how long		
no response	2	10	2	6	4	3	4	5	5	4	3
	0.90%	4.70%	1.00%	2.80%	1.90%	1.40%	1.90%	2.40%	2.30%	1.90%	1.40%
Yes	36	38	16	34	24	7	26	41	24	34	13
	17.00%	17.90%	7.50%	16.10%	11.30%	3.30%	12.30%	19.30%	11.30%	16.10%	6.10%
No	18	30	15	24	10	4	23	21	26	18	5
	8.50%	14.20%	7.10%	11.40%	4.70%	1.90%	10.80%	9.90%	12.30%	8.50%	2.30%
i am not sure	24	53	33	35	9	11	32	33	50	20	6
	11.30%	25.00%	15.60%	16.50%	4.20%	5.10%	15.10%	15.60%	23.60%	9.40%	2.80%

Q1.7	Sex		Age			Level of studies			Baptized for how long		
no response	0	6	1	4	1	2	3	1	3	0	3
	0.00%	2.80%	0.50%	1.90%	0.50%	1.00%	1.40%	0.50%	1.50%	0.00%	1.40%
Yes	46	74	36	52	32	11	39	69	60	42	17
	21.70%	34.90%	17.00%	24.50%	15.10%	5.20%	18.40%	32.50%	28.30%	19.80%	8.00%
No	16	21	13	17	7	3	21	13	16	17	3
	7.50%	9.90%	6.20%	8.10%	3.30%	1.40%	9.90%	6.10%	7.60%	8.00%	1.40%
i am not sure	18	29	16	25	7	9	21	17	25	17	4
	8.50%	13.70%	7.50%	11.80%	3.20%	4.20%	9.90%	8.00%	11.70%	8.00%	1.80%
4	0	1	0	1	0	0	1	0	1	0	0
	0.00%	0.50%	0.00%	0.50%	0.00%	0.00%	0.50%	0.00%	0.50%	0.00%	0.00%
Q1.8	Sex		Age			Level of studies			Baptized for how long		
no response	6	15	6	10	5	3	8	10	10	8	2
	2.80%	7.10%	2.80%	4.70%	2.30%	1.40%	3.80%	4.70%	4.70%	3.80%	1.00%
No	35	70	38	53	14	8	46	51	60	33	9
	16.50%	33.00%	18.00%	24.90%	6.60%	3.80%	21.70%	24.10%	28.30%	15.50%	4.30%
Yes	24	23	12	18	18	6	16	25	15	22	11
	11.30%	10.80%	5.70%	8.50%	8.50%	2.90%	7.50%	11.80%	7.00%	10.30%	5.20%
i am not sure	15	23	10	18	10	8	15	14	20	13	5
	7.10%	10.80%	4.80%	8.50%	4.70%	3.80%	7.10%	6.60%	9.50%	6.10%	2.40%
Q2.1	Sex		Age			Level of studies			Baptized for how long		
no response	0	4	2	2	0	0	2	2	3	1	0
	0.00%	1.90%	1.00%	0.90%	0.00%	0.00%	0.90%	0.90%	1.40%	0.50%	0.00%
Yes	41	39	16	35	29	9	24	46	33	31	16
	19.30%	18.40%	7.50%	16.50%	13.70%	4.30%	11.30%	21.70%	15.60%	14.60%	7.50%
No	14	37	19	25	8	6	26	19	28	21	2
	6.60%	17.50%	9.00%	11.70%	3.70%	2.80%	12.30%	9.00%	13.20%	9.80%	1.00%
not enough	25	51	29	37	10	10	33	33	41	23	9
	11.80%	24.10%	13.70%	17.50%	4.80%	4.70%	15.60%	15.60%	19.40%	10.80%	4.30%

Q2.2	Sex		Age			Level of studies			Baptized for how long		
no response	0	3	1	1	1	0	1	2	2	1	0
	0.00%	1.40%	0.50%	0.50%	0.50%	0.00%	0.50%	0.90%	1.00%	0.50%	0.00%
Yes	32	43	14	45	16	11	38	25	35	30	9
	15.10%	20.30%	6.60%	21.20%	7.60%	5.10%	17.90%	11.80%	16.40%	14.10%	4.20%
No	30	44	22	32	21	6	22	46	32	30	13
	14.20%	20.80%	10.40%	15.10%	9.90%	2.80%	10.40%	21.70%	15.00%	14.20%	6.20%
i am not sure	18	41	29	21	9	8	24	27	36	15	5
	8.50%	19.30%	13.60%	9.80%	4.20%	3.70%	11.30%	12.70%	17.00%	7.10%	2.30%
Q2.3	Sex		Age			Level of studies			Baptized for how long		
no response	0	3	0	3	0	1	1	1	1	2	0
	0.00%	1.40%	0.00%	1.50%	0.00%	0.50%	0.50%	0.50%	0.50%	1.00%	0.00%
Yes	18	30	15	15	18	9	20	19	24	17	6
	8.50%	14.20%	7.10%	7.10%	8.50%	4.30%	9.40%	9.00%	11.40%	8.00%	2.80%
No	37	44	19	41	21	5	28	47	34	34	13
	17.50%	20.80%	8.90%	19.40%	9.90%	2.40%	13.20%	22.20%	16.00%	16.00%	6.10%
i am not sure	24	54	32	39	8	10	36	32	46	22	8
	11.30%	25.50%	15.10%	18.40%	3.80%	4.70%	17.00%	15.10%	21.70%	10.30%	3.80%
4	1	0	0	1	0	0	0	1	0	1	0
	0.50%	0.00%	0.00%	0.50%	0.00%	0.00%	0.00%	0.50%	0.00%	0.50%	0.00%
Q2.4	Sex		Age			Level of studies			Baptized for how long		
no response	2	6	1	5	2	4	1	3	2	3	2
	0.90%	2.80%	0.50%	2.40%	1.00%	1.90%	0.50%	1.40%	1.00%	1.40%	1.00%
Yes	12	26	12	16	10	5	21	11	20	12	5
	5.70%	12.30%	5.70%	7.50%	4.80%	2.40%	9.90%	5.20%	9.40%	5.70%	2.30%
No	40	43	18	38	27	4	26	53	38	31	14
	18.90%	20.30%	8.50%	18.00%	12.70%	1.90%	12.30%	25.00%	17.90%	14.60%	6.60%
yes but negligible	13	14	12	10	6	2	12	13	15	9	4
	6.10%	6.60%	5.70%	4.70%	2.80%	0.90%	5.70%	6.10%	7.10%	4.20%	1.80%
i am not sure	13	42	23	30	2	10	25	20	30	21	2
	6.10%	19.80%	10.90%	14.10%	1.00%	4.70%	11.80%	9.40%	14.20%	9.90%	1.00%

Q2.5	Sex		Age			Level of studies			Baptized for how long		
no response	3	9	0	7	5	2	5	5	3	6	2
	1.40%	4.20%	0.00%	3.30%	2.40%	0.90%	2.40%	2.40%	1.40%	2.80%	1.00%
Yes	47	66	29	51	33	15	43	54	55	37	19
	22.20%	31.10%	13.60%	24.00%	15.60%	7.10%	20.30%	25.50%	25.90%	17.50%	8.90%
No	3	18	8	10	4	1	11	9	8	12	2
	1.40%	8.50%	3.80%	4.70%	1.90%	0.50%	5.20%	4.20%	3.70%	5.70%	1.00%
i am not sure	26	37	27	31	5	7	24	32	37	21	4
	12.30%	17.50%	12.80%	14.60%	2.30%	3.30%	11.30%	15.10%	17.40%	9.90%	1.80%
4	1	1	2	0	0	0	2	0	2	0	0
	0.50%	0.50%	1.00%	0.00%	0.00%	0.00%	0.90%	0.00%	1.00%	0.00%	0.00%
Q2.6	Sex		Age			Level of studies			Baptized for how long		
no response	3	4	2	4	1	1	4	2	4	3	0
	1.40%	1.90%	0.90%	1.90%	0.50%	0.50%	1.90%	0.90%	1.90%	1.40%	0.00%
Yes	14	30	18	20	6	4	20	19	23	17	3
	6.60%	14.20%	8.50%	9.50%	2.90%	1.90%	9.40%	9.00%	10.80%	8.00%	1.40%
No	58	75	31	64	38	14	48	71	59	51	21
	27.40%	35.40%	14.60%	30.20%	17.90%	6.60%	22.60%	33.50%	27.70%	24.00%	9.80%
i am not sure	5	22	15	11	2	6	13	8	19	5	3
	2.40%	10.40%	7.10%	5.20%	1.00%	2.80%	6.10%	3.80%	9.00%	2.30%	1.40%
Q2.7	Sex		Age			Level of studies			Baptized for how long		
no response	2	3	1	3	1	1	2	2	3	2	0
	0.90%	1.40%	0.50%	1.50%	0.50%	0.50%	0.90%	0.90%	1.40%	1.00%	0.00%
Yes	59	78	33	65	39	14	48	74	61	50	24
	27.80%	36.80%	15.50%	30.60%	18.40%	6.60%	22.60%	34.90%	28.80%	23.50%	11.30%
No	10	28	18	17	4	2	21	15	20	17	2
	4.70%	13.20%	8.50%	8.10%	1.90%	0.90%	9.90%	7.10%	9.50%	7.90%	1.00%
i am not sure	9	22	14	14	3	8	14	9	21	7	1
	4.20%	10.40%	6.70%	6.60%	1.40%	3.80%	6.60%	4.20%	9.90%	3.20%	0.50%

Q2.8	Sex		Age			Level of studies			Baptized for how long		
no response	1	5	2	3	1	2	2	2	4	1	1
	0.50%	2.40%	1.00%	1.40%	0.50%	0.90%	0.90%	0.90%	1.80%	0.50%	0.50%
Yes	60	85	39	64	42	13	56	75	63	58	21
	28.40%	40.30%	18.50%	30.30%	19.80%	6.20%	26.50%	35.50%	29.90%	27.50%	9.90%
No	12	23	13	19	4	3	14	18	24	9	3
	5.70%	10.90%	6.20%	9.00%	1.90%	1.40%	6.60%	8.50%	11.40%	4.20%	1.40%
i am not sure	7	17	12	12	0	6	13	5	13	8	2
	3.30%	8.10%	5.70%	5.70%	0.00%	2.80%	6.20%	2.40%	6.20%	3.70%	0.90%
Q2.9	Sex		Age			Level of studies			Baptized for how long		
no response	0	5	1	3	1	2	2	1	2	1	2
	0.00%	2.40%	0.50%	1.40%	0.50%	0.90%	0.90%	0.50%	0.90%	0.50%	1.00%
Yes	34	51	25	36	24	13	33	38	39	35	10
	16.00%	24.10%	11.80%	17.00%	11.30%	6.20%	15.60%	17.90%	18.40%	16.60%	4.70%
No	38	53	24	47	20	5	33	53	42	32	14
	17.90%	25.00%	11.30%	22.20%	9.40%	2.40%	15.60%	25.00%	19.80%	15.10%	6.60%
i am not sure	8	22	16	13	2	5	17	8	22	8	1
	3.80%	10.40%	7.50%	6.10%	0.90%	2.30%	8.00%	3.80%	10.40%	3.70%	0.50%
Q2.10	Sex		Age			Level of studies			Baptized for how long		
no response	0	2	0	2	0	1	1	0	1	1	0
	0.00%	0.90%	0.00%	0.90%	0.00%	0.50%	0.50%	0.00%	0.50%	0.50%	0.00%
Yes	70	105	50	83	42	19	66	89	84	64	25
	33.00%	49.50%	23.60%	39.20%	19.80%	9.00%	31.10%	42.00%	39.70%	30.20%	11.80%
No	4	9	6	5	3	0	7	6	9	4	1
	1.90%	4.20%	2.80%	2.30%	1.40%	0.00%	3.30%	2.80%	4.20%	1.80%	0.50%
i am not sure	6	15	10	9	2	5	11	5	11	7	1
	2.80%	7.10%	4.80%	4.20%	0.90%	2.30%	5.20%	2.40%	5.10%	3.30%	0.50%

APPENDIX H

SUMMARY OF NGAOUNDERE CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :										
Q1.1	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46+	Primary	Secondary	Univ	1-15	16-30	31+
Yes	45	19	23	23	18	17	35	12	21	31	12
	29.20%	12.30%	15.10%	15.00%	11.70%	11.10%	22.90%	7.80%	13.60%	20.10%	7.80%
No	27	28	31	20	4	21	25	8	37	16	2
	17.50%	18.20%	20.20%	13.10%	2.70%	13.70%	16.30%	5.20%	23.90%	10.40%	1.20%
not enough	16	18	17	11	5	12	17	5	13	19	2
	10.40%	11.70%	11.10%	7.30%	3.30%	7.80%	11.10%	3.30%	8.40%	12.20%	1.20%
4	0	1	0	1	0	0	0	1	0	1	0
	0.00%	0.60%	0.00%	0.70%	0.00%	0.00%	0.00%	0.70%	0.00%	0.60%	0.00%
Q1.2	Sex		Age			Level of studies			Baptized for how long		
during a workshop	30	30	24	24	12	20	32	8	29	24	7
	29.10%	29.10%	23.50%	23.60%	11.80%	19.40%	31.10%	7.80%	28.10%	23.30%	6.70%
by personal reading	20	8	10	11	6	6	17	5	8	15	5
	19.40%	7.80%	9.80%	10.80%	5.90%	5.80%	16.50%	4.90%	7.80%	14.50%	4.90%
through nominating committee	9	6	6	5	4	5	8	2	1	12	2
	8.70%	5.80%	5.80%	4.90%	3.90%	4.90%	7.80%	1.90%	1.00%	11.60%	2.00%
Q1.3	Sex		Age			Level of studies			Baptized for how long		
new church member	15	9	15	7	1	10	11	3	17	6	1
	17.40%	10.50%	17.70%	8.30%	1.20%	11.60%	12.80%	3.50%	19.80%	7.00%	1.20%
no workshop on the topic	18	12	13	10	7	11	14	5	12	15	3
	20.90%	14.00%	15.30%	11.80%	8.20%	12.80%	16.30%	5.80%	14.00%	17.50%	3.60%
own neglect	18	14	21	10	1	7	17	8	20	11	1
	20.90%	16.30%	24.70%	11.80%	1.20%	8.10%	19.80%	9.30%	23.20%	12.80%	1.20%
Q1.4	Sex		Age			Level of studies			Baptized for how long		
No	43	33	45	25	5	22	40	13	46	26	4
	28.90%	22.10%	30.40%	16.90%	3.40%	14.80%	27.00%	8.80%	30.90%	17.50%	2.70%

proposed but i declined	2	4	2	2	2	3	3	0	2	4	0
	1.30%	2.70%	1.40%	1.40%	1.40%	2.00%	2.00%	0.00%	1.40%	2.70%	0.00%
yes once	16	12	10	13	5	8	12	8	10	16	2
	10.70%	8.10%	6.80%	8.80%	3.40%	5.40%	8.10%	5.40%	6.70%	10.70%	1.40%
yes more than 3 times	14	10	10	7	7	7	14	3	8	12	4
	9.40%	6.70%	6.70%	4.80%	4.80%	4.70%	9.50%	2.00%	5.30%	8.10%	2.60%
more than 5 times	8	4	3	4	5	6	5	1	3	6	3
	5.40%	2.70%	2.00%	2.80%	3.40%	4.00%	3.40%	0.70%	2.00%	4.10%	2.10%
6	1	2	0	1	2	2	1	0	1	1	1
	0.70%	1.30%	0.00%	0.70%	1.40%	1.40%	0.70%	0.00%	0.70%	0.70%	0.70%
Q1.5	Sex		Age			Level of studies			Baptized for how long		
Yes	19	9	10	6	12	8	17	3	10	11	7
	12.60%	6.00%	6.70%	4.00%	8.00%	5.30%	11.30%	2.00%	6.60%	7.30%	4.60%
No	46	35	35	35	11	25	39	16	33	43	5
	30.50%	23.20%	23.40%	23.30%	7.30%	16.60%	26.00%	10.70%	21.80%	28.50%	3.30%
i am not sure	22	19	22	13	5	16	19	6	24	13	4
	14.60%	12.60%	14.70%	8.60%	3.40%	10.70%	12.70%	4.00%	15.90%	8.60%	2.70%
4	0	1	0	1	0	0	0	1	0	1	0
	0.00%	0.70%	0.00%	0.70%	0.00%	0.00%	0.00%	0.70%	0.00%	0.70%	0.00%
Q1.6	Sex		Age			Level of studies			Baptized for how long		
Yes	42	18	28	20	12	16	30	14	19	33	8
	28.60%	12.20%	19.20%	13.70%	8.20%	10.90%	20.50%	9.60%	12.90%	22.50%	5.40%
No	12	25	14	17	6	14	18	4	16	19	2
	8.20%	17.00%	9.60%	11.60%	4.10%	9.60%	12.30%	2.70%	10.90%	12.90%	1.40%
i am not sure	28	22	28	14	7	17	27	6	34	13	3
	19.00%	15.00%	19.20%	9.60%	4.80%	11.70%	18.50%	4.10%	23.20%	8.90%	2.10%
Q1.7	Sex		Age			Level of studies			Baptized for how long		
Yes	39	27	27	26	13	20	34	12	25	32	9
	25.70%	17.80%	17.80%	17.20%	8.60%	13.20%	22.50%	7.90%	16.40%	21.00%	6.00%
No	21	14	15	14	6	8	20	7	16	15	4
	13.80%	9.20%	10.00%	9.30%	4.00%	5.30%	13.20%	4.60%	10.40%	9.90%	2.70%
i am not sure	28	23	28	13	9	20	24	6	27	21	3
	18.40%	15.10%	18.40%	8.60%	5.90%	13.30%	15.90%	4.00%	17.70%	13.90%	2.00%
Q1.8	Sex		Age			Level of studies			Baptized for how long		

No	43	32	33	29	12	19	38	18	32	34	9
	29.10%	21.60%	22.40%	19.80%	8.20%	12.90%	25.90%	12.2%	21.60%	23.00%	6.10%
Yes	20	15	15	12	8	11	19	5	14	17	4
	13.50%	10.10%	10.20%	8.10%	5.50%	7.50%	12.90%	3.40%	9.50%	11.50%	2.80%
i am not sure	24	14	18	13	7	18	17	2	21	14	3
	16.20%	9.50%	12.30%	8.80%	4.70%	12.30%	11.60%	1.40%	14.20%	9.50%	2.10%
Q2.1	Sex		Age			Level of studies			Baptized for how long		
Yes	56	45	46	36	18	34	46	20	48	43	10
	36.60%	29.40%	30.30%	23.70%	11.80%	22.30%	30.30%	13.20%	31.50%	28.10%	6.60%
No	24	19	17	17	9	15	25	3	18	19	6
	15.70%	12.40%	11.20%	11.30%	5.90%	9.80%	16.40%	2.00%	11.80%	12.50%	4.00%
not enough	6	2	7	1	0	2	4	2	5	3	0
	3.90%	1.30%	4.60%	0.70%	0.00%	1.40%	2.60%	1.30%	3.30%	2.00%	0.00%
11	1	0	0	0	1	0	1	0	0	1	0
	0.70%	0.00%	0.00%	0.00%	0.70%	0.00%	0.70%	0.00%	0.00%	0.70%	0.00%
Q2.2	Sex		Age			Level of studies			Baptized for how long		
Yes	59	50	47	38	23	36	51	21	46	48	15
	37.80%	32.10%	30.30%	24.50%	14.90%	23.20%	32.90%	13.50%	29.50%	30.80%	9.60%
No	27	15	22	16	4	14	23	5	24	17	1
	17.30%	9.60%	14.20%	10.30%	2.60%	9.10%	14.80%	3.20%	15.40%	10.90%	0.60%
i am not sure	3	2	2	2	1	1	4	0	1	4	0
	1.90%	1.30%	1.20%	1.20%	0.60%	0.60%	2.60%	0.00%	0.60%	2.60%	0.00%
Q2.3	Sex		Age			Level of studies			Baptized for how long		
Yes	21	13	16	9	9	11	16	7	17	13	4
	13.50%	8.40%	10.30%	5.80%	5.80%	7.10%	10.40%	4.50%	11.00%	8.30%	2.50%
No	64	51	52	44	18	38	58	18	54	50	11
	41.30%	32.90%	33.70%	28.50%	11.60%	24.70%	37.70%	11.70%	34.90%	32.30%	7.10%
i am not sure	2	3	2	2	1	1	4	0	0	4	1
	1.30%	1.90%	1.20%	1.30%	0.60%	0.60%	2.60%	0.00%	0.00%	2.50%	0.60%
4	1	0	0	1	0	1	0	0	0	1	0
	0.60%	0.00%	0.00%	0.60%	0.00%	0.60%	0.00%	0.00%	0.00%	0.60%	0.00%
Q2.4	Sex		Age			Level of studies			Baptized for how long		
Yes	16	12	12	10	6	11	13	4	11	13	4
	10.50%	7.90%	8.00%	6.60%	3.90%	7.30%	8.60%	2.60%	7.30%	8.50%	2.70%

No	68	52	55	45	19	35	62	22	57	52	11
	44.70%	34.20%	36.50%	29.80%	12.60%	23.10%	41.10%	14.60%	37.50%	34.20%	7.20%
yes but negligible	2	2	3	0	1	2	2	0	3	1	0
	1.30%	1.30%	2.00%	0.00%	0.70%	1.30%	1.30%	0.00%	2.00%	0.70%	0.00%
Q2.5	Sex		Age			Level of studies			Baptized for how long		
Yes	73	50	55	45	22	42	60	20	60	50	13
	47.70%	32.70%	36.20%	29.50%	14.50%	27.60%	39.50%	13.20%	39.20%	32.70%	8.60%
No	11	9	10	8	2	7	9	4	8	11	1
	7.20%	5.90%	6.60%	5.30%	1.40%	4.60%	5.90%	2.60%	5.30%	7.20%	0.70%
i am not sure	5	5	3	3	4	2	7	1	2	6	2
	3.30%	3.30%	2.00%	2.00%	2.60%	1.30%	4.60%	0.70%	1.40%	4.00%	1.30%
Q2.6	Sex		Age			Level of studies			Baptized for how long		
Yes	18	8	15	7	4	13	6	7	14	10	2
	11.80%	5.20%	9.90%	4.60%	2.60%	8.50%	3.90%	4.60%	9.10%	6.60%	1.30%
No	67	56	54	45	23	37	68	17	54	55	14
	43.80%	36.60%	35.50%	29.60%	15.10%	24.40%	44.70%	11.20%	35.30%	36.00%	9.20%
i am not sure	2	2	0	3	1	1	2	1	1	3	0
	1.30%	1.30%	0.00%	2.00%	0.70%	0.70%	1.30%	0.70%	0.70%	2.00%	0.00%
Q2.7	Sex		Age			Level of studies			Baptized for how long		
Yes	73	59	61	47	24	45	68	18	61	56	15
	48.30%	39.10%	40.70%	31.30%	16.00%	30.00%	45.30%	12.00%	40.30%	37.00%	9.90%
No	10	8	8	5	4	5	8	5	8	9	1
	6.60%	5.30%	5.30%	3.40%	2.60%	3.40%	5.30%	3.30%	5.30%	6.00%	0.70%
i am not sure	1	0	0	1	0	1	0	0	1	0	0
	0.70%	0.00%	0.00%	0.70%	0.00%	0.70%	0.00%	0.00%	0.70%	0.00%	0.00%
Q2.8	Sex		Age			Level of studies			Baptized for how long		
Yes	82	61	64	52	26	45	72	25	65	63	15
	52.60%	39.10%	41.30%	33.60%	16.80%	29.00%	46.50%	16.10%	41.70%	40.40%	9.60%
No	6	6	7	3	2	5	6	1	6	5	1
	3.80%	3.80%	4.50%	1.90%	1.20%	3.20%	3.90%	0.60%	3.80%	3.20%	0.60%
i am not sure	1	0	0	1	0	1	0	0	0	1	0
	0.60%	0.00%	0.00%	0.60%	0.00%	0.60%	0.00%	0.00%	0.00%	0.60%	0.00%
Q2.9	Sex		Age			Level of studies			Baptized for how long		
Yes	19	17	13	17	6	15	13	8	15	18	3

	12.30%	11.00%	8.30%	11.00%	3.80%	9.70%	8.40%	5.20%	9.70%	11.60%	1.90%
No	68	49	57	38	21	34	64	18	55	49	13
	43.90%	31.60%	37.00%	24.60%	13.60%	22.00%	41.60%	11.70%	35.40%	31.60%	8.40%
i am not sure	1	1	1	1	0	1	1	0	0	2	0
	0.60%	0.60%	0.60%	0.60%	0.00%	0.60%	0.60%	0.00%	0.00%	1.30%	0.00%
Q2.10	Sex		Age			Level of studies			Baptized for how long		
Yes	85	66	68	55	27	49	77	24	67	68	16
	54.50%	42.30%	43.90%	35.50%	17.40%	31.70%	49.70%	15.50%	42.90%	43.60%	10.20%
No	3	1	3	0	1	1	1	2	3	1	0
	1.90%	0.60%	1.90%	0.00%	0.60%	0.60%	0.60%	1.30%	1.90%	0.60%	0.00%
i am not sure	1	0	0	1	0	1	0	0	1	0	0
	0.60%	0.00%	0.00%	0.60%	0.00%	0.60%	0.00%	0.00%	0.60%	0.00%	0.00%

APPENDIX I

SUMMARY OF WOURNDE CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :							
Q1.1	Sex		Age		Level of studies		Baptized for how long	
	Male	Female	15-30	31-45	Primary	Secondary	1-15	16-30
Yes	13	4	11	6	15	2	12	5
	26.00%	8.00%	22.00%	12.00%	30.00%	4.00%	24.00%	10.00%
No	6	13	18	2	17	3	13	7
	12.00%	26.00%	36.00%	4.00%	34.00%	6.00%	26.00%	14.00%
not enough	9	4	10	3	11	2	10	3
	18.00%	8.00%	20.00%	6.00%	22.00%	4.00%	20.00%	6.00%
Q1.2	Sex		Age		Level of studies		Baptized for how long	
during a workshop	8	4	10	2	12	0	9	3
	20.50%	10.30%	25.60%	5.10%	30.70%	0.00%	23.10%	7.70%
by personal reading	17	4	17	4	16	5	14	7
	43.60%	10.30%	43.60%	10.30%	41.00%	12.80%	35.90%	18.00%
through nominating committee	4	2	2	4	6	0	5	1
	10.30%	5.10%	5.10%	10.30%	15.40%	0.00%	12.80%	2.60%
Q1.3	Sex		Age		Level of studies		Baptized for how long	
new church member	10	3	12	1	10	3	13	0
	26.30%	7.90%	31.50%	2.60%	26.30%	7.90%	34.20%	0.00%
no workshop on the topic	8	7	9	6	15	0	12	3
	21.10%	18.40%	23.70%	15.90%	39.50%	0.00%	31.60%	7.90%
own negligence	4	6	9	1	10	0	10	0
	10.50%	15.80%	23.70%	2.60%	26.40%	0.00%	26.30%	0.00%
Q1.4	Sex		Age		Level of studies		Baptized for how long	
No	12	13	23	3	21	5	21	5
	22.60%	24.50%	43.40%	5.70%	39.70%	9.40%	39.60%	9.40%
proposed but i declined	3	2	5	0	4	1	4	1
	5.70%	3.80%	9.40%	0.00%	7.60%	1.90%	7.60%	1.90%

yes once	15	7	14	8	22	0	13	9
	28.30%	13.20%	26.40%	15.10%	41.60%	0.00%	24.60%	17.00%
Q1.5	Sex		Age		Level of studies		Baptized for how long	
Yes	10	13	18	6	22	2	16	8
	18.20%	23.60%	32.70%	10.90%	40.00%	3.60%	29.20%	14.50%
No	16	5	19	2	17	4	15	6
	29.10%	9.10%	34.60%	3.60%	30.90%	7.30%	27.20%	10.90%
i am not sure	7	3	7	3	9	1	8	2
	12.70%	5.50%	12.70%	5.40%	16.40%	1.80%	14.60%	3.60%
Q1.6	Sex		Age		Level of studies		Baptized for how long	
Yes	11	10	15	6	17	4	16	5
	21.20%	19.20%	28.80%	11.60%	32.70%	7.70%	30.80%	9.60%
No	6	4	10	0	9	1	10	0
	11.50%	7.70%	19.30%	0.00%	17.30%	1.90%	19.20%	0.00%
i am not sure	14	6	16	5	19	2	11	10
	26.90%	11.50%	30.80%	9.60%	36.50%	3.80%	21.20%	19.20%
Q1.7	Sex		Age		Level of studies		Baptized for how long	
Yes	16	4	16	4	17	3	13	7
	29.60%	7.40%	29.70%	7.50%	31.50%	5.60%	24.20%	13.00%
No	11	11	17	6	21	2	14	9
	20.40%	20.40%	31.50%	11.20%	38.90%	3.70%	26.00%	16.70%
i am not sure	8	3	9	2	9	2	11	0
	14.80%	5.60%	16.80%	3.70%	16.70%	3.70%	20.40%	0.00%
Q1.8	Sex		Age		Level of studies		Baptized for how long	
No	12	15	21	7	25	3	20	8
	21.80%	27.30%	38.20%	12.80%	45.50%	5.50%	36.40%	14.50%
Yes	8	5	11	2	11	2	7	6
	14.50%	9.10%	20.00%	3.60%	20.00%	3.60%	12.70%	10.90%
i am not sure	13	1	12	2	13	1	13	1
	23.60%	1.80%	21.80%	3.60%	23.60%	1.80%	23.60%	1.80%
Q2.1	Sex		Age		Level of studies		Baptized for how long	
Yes	22	13	30	6	33	3	25	11
	38.60%	22.80%	52.60%	10.60%	57.90%	5.30%	43.90%	19.30%
No	7	5	8	4	10	2	9	3

	12.30%	8.80%	14.10%	7.10%	17.60%	3.50%	15.80%	5.40%
not enough	6	3	7	2	7	2	7	2
	10.50%	5.30%	12.30%	3.60%	12.30%	3.50%	12.40%	3.50%
Q2.2	Sex		Age		Level of studies		Baptized for how long	
Yes	18	7	19	7	24	2	19	7
	35.30%	13.70%	37.30%	13.70%	47.00%	3.90%	37.20%	13.70%
No	7	3	7	3	9	1	6	4
	13.70%	5.90%	13.70%	5.90%	17.60%	2.00%	11.80%	7.80%
i am not sure	7	7	14	0	11	3	11	3
	13.70%	13.70%	27.50%	0.00%	21.60%	5.90%	21.60%	5.90%
13	0	1	1	0	1	0	1	0
	0.00%	2.00%	2.00%	0.00%	2.00%	0.00%	2.00%	0.00%
Q2.3	Sex		Age		Level of studies		Baptized for how long	
Yes	20	9	23	6	25	4	21	8
	36.40%	16.40%	41.80%	10.90%	45.40%	7.30%	38.10%	14.50%
No	7	8	11	4	14	1	12	3
	12.70%	14.50%	19.90%	7.30%	25.40%	1.80%	21.80%	5.40%
i am not sure	6	4	10	1	10	1	7	4
	10.90%	7.30%	18.20%	1.80%	18.20%	1.80%	12.70%	7.30%
Q2.4	Sex		Age		Level of studies		Baptized for how long	
Yes	10	7	16	1	16	1	11	6
	19.60%	13.70%	31.30%	2.00%	31.40%	2.00%	21.60%	11.80%
No	16	4	14	6	18	2	15	5
	31.40%	7.80%	27.40%	11.80%	35.30%	3.90%	29.40%	9.80%
yes but negligible	5	4	6	4	8	2	6	4
	9.80%	7.80%	11.70%	7.90%	15.70%	3.90%	11.70%	7.90%
i am not sure	3	1	4	0	4	0	4	0
	5.90%	2.00%	7.90%	0.00%	7.90%	0.00%	7.90%	0.00%
Q2.5	Sex		Age		Level of studies		Baptized for how long	
Yes	17	2	16	3	17	2	12	7
	29.80%	3.50%	28.10%	5.30%	29.80%	3.50%	21.10%	12.30%
No	10	7	14	4	16	2	14	4
	17.50%	12.30%	24.60%	7.10%	28.00%	3.50%	24.60%	7.10%
i am not sure	10	10	16	4	17	3	16	4

	17.50%	17.50%	28.00%	7.10%	29.80%	5.30%	28.10%	7.10%
Q2.6	Sex		Age		Level of studies		Baptized for how long	
Yes	12	7	19	1	19	1	14	6
	21.80%	12.70%	34.60%	1.80%	34.50%	1.80%	25.40%	10.90%
No	15	10	16	9	23	2	16	9
	27.30%	18.20%	29.10%	16.40%	41.80%	3.60%	29.10%	16.30%
i am not sure	7	3	9	1	7	3	10	0
	12.70%	5.50%	16.40%	1.80%	12.80%	5.50%	18.10%	0.00%
Q2.7	Sex		Age		Level of studies		Baptized for how long	
Yes	14	5	19	1	17	3	15	5
	24.60%	8.80%	33.40%	1.80%	29.80%	5.30%	26.30%	8.80%
No	13	11	16	8	22	2	17	7
	22.80%	19.30%	28.10%	14.10%	38.60%	3.50%	29.80%	12.30%
i am not sure	8	5	11	2	12	1	10	3
	14.00%	8.80%	19.40%	3.60%	21.10%	1.80%	17.60%	5.30%
Q2.8	Sex		Age		Level of studies		Baptized for how long	
Yes	19	11	24	7	29	2	23	8
	34.50%	20.00%	43.60%	12.70%	52.80%	3.60%	41.80%	14.50%
No	4	4	7	1	7	1	6	2
	7.30%	7.30%	12.70%	1.80%	12.80%	1.80%	10.90%	3.60%
i am not sure	12	4	13	3	13	3	11	5
	21.80%	7.30%	23.70%	5.40%	23.70%	5.50%	20.00%	9.10%
Q2.9	Sex		Age		Level of studies		Baptized for how long	
Yes	19	5	19	6	22	3	16	9
	33.30%	8.80%	33.40%	10.60%	38.60%	5.30%	28.10%	15.80%
No	5	5	6	4	9	1	7	3
	8.80%	8.80%	10.60%	7.10%	15.80%	1.80%	12.30%	5.30%
i am not sure	12	10	20	2	19	3	19	3
	21.10%	17.50%	35.10%	3.60%	33.30%	5.30%	33.40%	5.30%
Q2.10	Sex		Age		Level of studies		Baptized for how long	
Yes	32	16	38	10	42	6	35	13
	56.10%	28.10%	66.70%	17.60%	73.70%	10.50%	61.50%	22.90%
No	4	3	5	2	6	1	5	2
	7.00%	5.30%	8.80%	3.60%	10.60%	1.80%	8.90%	3.60%

i am not sure	0	2	2	0	2	0	2	0
	0.00%	3.50%	3.50%	0.00%	3.50%	0.00%	3.50%	0.00%

APPENDIX J

SUMMARY OF MADIANGAI CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :										
Q1.1	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46+	Primary	Secondary	Univ.	1-15	16-30	31+
Yes	14	11	16	8	1	14	8	3	16	6	3
	25.00%	19.60%	28.50%	14.40%	1.80%	25.00%	14.30%	5.40%	28.50%	10.70%	5.40%
No	11	9	17	3	0	8	11	1	18	2	0
	19.60%	16.10%	30.30%	5.40%	0.00%	14.30%	19.60%	1.80%	32.10%	3.60%	0.00%
not enough	7	4	8	2	1	4	4	3	8	3	0
	12.50%	7.10%	14.30%	3.60%	1.80%	7.20%	7.10%	5.40%	14.20%	5.40%	0.00%
Q1.2	Sex		Age			Level of studies			Baptized for how long		
during a workshop	10	8	10	7	1	10	7	1	13	3	2
	25.00%	20.00%	25.00%	17.50%	2.50%	25.00%	17.50%	2.50%	32.50%	7.50%	5.00%
by personal reading	7	6	12	1	0	3	7	3	11	2	0
	17.50%	15.00%	30.00%	2.50%	0.00%	7.50%	17.50%	7.50%	27.50%	5.00%	0.00%
through nominating committee	5	4	5	3	1	5	2	2	4	4	1
	12.50%	10.00%	12.50%	7.50%	2.50%	12.50%	5.00%	5.00%	10.00%	10.00%	2.50%
Q1.3	Sex		Age			Level of studies			Baptized for how long		
new church member	6	6	11	1		4	8	0	12	0	
	24.00%	24.00%	44.00%	4.00%		16.00%	32.00%	0.00%	48.00%	0.00%	
no workshop on the topic	7	5	10	2		5	6	1	10	2	
	28.00%	20.00%	40.00%	8.00%		20.00%	24.00%	4.00%	40.00%	8.00%	
own negligence	0	1	1	0		0	1	0	1	0	
	0.00%	4.00%	4.00%	0.00%		0.00%	4.00%	0.00%	4.00%	0.00%	
Q1.4	Sex		Age			Level of studies			Baptized for how long		
No	14	13	26	1	0	11	14	2	26	1	0
	25.00%	23.20%	46.50%	1.80%	0.00%	19.70%	25.00%	3.60%	46.40%	1.80%	0.00%
proposed but i declined	0	3	2	1	0	1	2	0	3	0	0
	0.00%	5.40%	3.60%	1.80%	0.00%	1.80%	3.60%	0.00%	5.40%	0.00%	0.00%

yes once	18	8	14	10	2	13	8	5	13	9	4
	32.10%	14.30%	24.90%	17.80%	3.60%	23.20%	14.30%	8.90%	23.30%	16.10%	7.20%
Q1.5	Sex		Age			Level of studies			Baptized for how long		
Yes	3	8	6	4	1	7	2	2	7	3	1
	5.30%	14.00%	10.60%	7.10%	1.80%	12.30%	3.50%	3.50%	12.40%	5.30%	1.80%
No	23	14	28	8	1	14	18	5	28	8	1
	40.40%	24.60%	49.10%	14.10%	1.80%	24.50%	31.60%	8.80%	49.20%	14.10%	1.80%
i am not sure	6	3	7	2	0	4	5	0	7	0	2
	10.50%	5.30%	12.30%	3.60%	0.00%	7.00%	8.80%	0.00%	12.40%	0.00%	3.60%
Q1.6	Sex		Age			Level of studies			Baptized for how long		
Yes	10	9	9	9	1	8	6	5	9	6	4
	17.50%	15.80%	15.90%	15.90%	1.80%	14.10%	10.50%	8.80%	15.90%	10.50%	7.10%
No	13	8	18	3	0	10	10	1	20	1	0
	22.80%	14.00%	31.60%	5.30%	0.00%	17.50%	17.50%	1.80%	35.20%	1.80%	0.00%
i am not sure	9	8	15	2	0	7	9	1	14	3	0
	15.80%	14.00%	26.40%	3.60%	0.00%	12.30%	15.80%	1.80%	24.60%	5.30%	0.00%
Q1.7	Sex		Age			Level of studies			Baptized for how long		
Yes	13	16	20	7	2	12	13	4	23	4	2
	22.80%	28.10%	35.10%	12.40%	3.50%	21.00%	22.80%	7.00%	40.40%	7.00%	3.60%
No	14	8	16	6	0	10	9	3	15	5	2
	24.60%	14.00%	28.10%	10.60%	0.00%	17.60%	15.80%	5.30%	26.30%	8.80%	3.50%
i am not sure	5	1	5	1	0	3	3	0	4	2	0
	8.80%	1.80%	8.80%	1.80%	0.00%	5.30%	5.30%	0.00%	7.10%	3.60%	0.00%
Q1.8	Sex		Age			Level of studies			Baptized for how long		
No	23	18	29	11	1	18	18	5	28	10	3
	41.10%	32.10%	51.80%	19.60%	1.80%	32.10%	32.10%	8.90%	50.00%	17.80%	5.40%
Yes	6	5	8	2	1	6	4	1	10	0	1
	10.70%	8.90%	14.30%	3.60%	1.80%	10.70%	7.10%	1.80%	17.90%	0.00%	1.80%
i am not sure	3	1	4	0	0	1	3	0	3	1	0
	5.40%	1.80%	7.20%	0.00%	0.00%	1.80%	5.40%	0.00%	5.40%	1.80%	0.00%
Q2.1	Sex		Age			Level of studies			Baptized for how long		
Yes	33	20	38	13	2	25	22	6	39	10	4
	60.00%	36.40%	69.10%	23.70%	3.60%	45.40%	40.00%	10.90%	70.90%	18.20%	7.30%
No	0	1	1	0	0	0	1	0	1	0	0

	0.00%	1.80%	1.80%	0.00%	0.00%	0.00%	1.80%	0.00%	1.80%	0.00%	0.00%
not enough	0	1	0	1	0	1	0	0	0	1	0
	0.00%	1.80%	0.00%	1.80%	0.00%	1.80%	0.00%	0.00%	0.00%	1.80%	0.00%
Q2.2	Sex		Age			Level of studies			Baptized for how long		
Yes	30	17	35	11	1	20	21	6	35	10	2
	51.70%	29.30%	60.30%	18.90%	1.70%	34.40%	36.20%	10.30%	60.30%	17.20%	3.40%
No	2	6	6	2	0	4	3	1	7	0	1
	3.40%	10.30%	10.30%	3.40%	0.00%	6.80%	5.20%	1.70%	12.00%	0.00%	1.70%
i am not sure	1	2	1	1	1	2	1	0	1	1	1
	1.70%	3.40%	1.70%	1.70%	1.70%	3.40%	1.70%	0.00%	1.70%	1.70%	1.70%
Q2.3	Sex		Age			Level of studies			Baptized for how long		
Yes	5	7	10	2	0	5	4	3	10	2	0
	8.60%	12.10%	17.20%	3.40%	0.00%	8.60%	6.90%	5.20%	17.20%	3.40%	0.00%
No	28	16	30	12	2	21	20	3	31	9	4
	48.30%	27.60%	51.80%	20.70%	3.40%	36.20%	34.50%	5.20%	53.40%	15.50%	6.90%
i am not sure	0	1	1	0	0	0	0	1	1	0	0
	0.00%	1.70%	1.70%	0.00%	0.00%	0.00%	0.00%	1.70%	1.70%	0.00%	0.00%
4	0	1	1	0	0	0	1	0	1	0	0
	0.00%	1.70%	1.70%	0.00%	0.00%	0.00%	1.70%	0.00%	1.70%	0.00%	0.00%
Q2.4	Sex		Age			Level of studies			Baptized for how long		
Yes	4	7	8	3	0	5	4	2	10	1	0
	7.00%	12.30%	14.10%	5.30%	0.00%	8.80%	7.00%	3.50%	17.60%	1.80%	0.00%
No	27	17	31	11	2	19	21	4	30	10	4
	47.40%	29.80%	54.40%	19.40%	3.50%	33.40%	36.80%	7.00%	52.70%	17.60%	7.10%
yes but negligible	2	0	2	0	0	1	0	1	2	0	0
	3.50%	0.00%	3.60%	0.00%	0.00%	1.80%	0.00%	1.80%	3.60%	0.00%	0.00%
Q2.5	Sex		Age			Level of studies			Baptized for how long		
Yes	30	19	34	13	2	24	19	6	34	11	4
	52.60%	33.30%	59.70%	22.80%	3.50%	42.10%	33.30%	10.50%	59.60%	19.40%	7.10%
No	3	5	7	1	0	2	6	0	8	0	0
	5.30%	8.80%	12.30%	1.80%	0.00%	3.60%	10.50%	0.00%	14.10%	0.00%	0.00%
Q2.6	Sex		Age			Level of studies			Baptized for how long		
Yes	6	4	7	3	0	5	4	1	8	2	0
	10.50%	7.00%	12.30%	5.30%	0.00%	8.80%	7.00%	1.80%	14.10%	3.60%	0.00%

No	26	20	34	11	1	20	21	5	34	9	3
	45.60%	35.10%	59.60%	19.30%	1.80%	35.10%	36.80%	8.80%	59.60%	15.80%	5.30%
i am not sure	1	0	0	0	1	1	0	0	0	0	1
	1.80%	0.00%	0.00%	0.00%	1.80%	1.80%	0.00%	0.00%	0.00%	0.00%	1.80%
Q2.7	Sex		Age			Level of studies			Baptized for how long		
Yes	28	17	31	12	2	18	21	6	32	9	4
	50.90%	30.90%	56.40%	21.90%	3.60%	32.70%	38.20%	10.90%	58.20%	16.40%	7.30%
No	5	4	8	1	0	6	2	1	7	2	0
	9.10%	7.30%	14.50%	1.80%	0.00%	11.00%	3.60%	1.80%	12.70%	3.60%	0.00%
i am not sure	0	1	1	0	0	1	0	0	1	0	0
	0.00%	1.80%	1.80%	0.00%	0.00%	1.80%	0.00%	0.00%	1.80%	0.00%	0.00%
Q2.8	Sex		Age			Level of studies			Baptized for how long		
Yes	30	23	37	14	2	25	21	7	38	11	4
	51.70%	39.70%	63.70%	24.10%	3.40%	43.10%	36.20%	12.10%	65.60%	18.90%	6.90%
No	3	1	4	0	0	1	3	0	4	0	0
	5.20%	1.70%	6.90%	0.00%	0.00%	1.70%	5.20%	0.00%	6.90%	0.00%	0.00%
i am not sure	0	1	1	0	0	0	1	0	1	0	0
	0.00%	1.70%	1.70%	0.00%	0.00%	0.00%	1.70%	0.00%	1.70%	0.00%	0.00%
Q2.9	Sex		Age			Level of studies			Baptized for how long		
Yes	6	12	14	4	0	7	8	3	15	2	1
	10.30%	20.70%	24.10%	6.90%	0.00%	12.00%	13.80%	5.20%	25.80%	3.40%	1.70%
No	27	13	28	10	2	19	17	4	28	9	3
	46.60%	22.40%	48.30%	17.20%	3.40%	32.80%	29.30%	6.90%	48.20%	15.50%	5.20%
Q2.10	Sex		Age			Level of studies			Baptized for how long		
Yes	33	24	41	14	2	25	25	7	42	11	4
	56.90%	41.40%	70.60%	24.10%	3.40%	43.10%	43.10%	12.10%	72.40%	18.90%	6.90%
i am not sure	0	1	1	0	0	1	0	0	1	0	0
			1.70%	0.00%	0.00%	1.70%	0.00%	0.00%	1.70%	0.00%	0.00%

APPENDIX K

SUMMARY OF MEDEMTERE CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :										
Q1.1	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46+	Primary	Secondary	Univ	1-15	16-30	31+
Yes	14	26	19	13	8	30	10	0	22	9	9
	16.50%	30.60%	22.30%	15.40%	9.40%	35.30%	11.80%	0.00%	25.90%	10.60%	10.60%
No	13	28	25	7	9	25	15	1	24	14	3
	15.30%	32.90%	29.40%	8.30%	10.60%	29.40%	17.60%	1.20%	28.20%	16.50%	3.60%
not enough	2	2	3	0	1	2	2	0	3	1	0
	2.40%	2.40%	3.50%	0.00%	1.20%	2.40%	2.40%	0.00%	3.60%	1.20%	0.00%
Q1.2	Sex		Age			Level of studies			Baptized for how long		
during a workshop	5	2	4	3	0	4	3		5	2	0
	13.50%	5.40%	10.80%	8.10%	0.00%	10.80%	8.10%		13.50%	5.40%	0.00%
by personal reading	8	7	11	2	2	7	8		11	3	1
	21.60%	18.90%	29.70%	5.40%	5.40%	18.90%	21.60%		29.70%	8.10%	2.70%
through nominating committee	4	11	8	4	3	12	3		7	5	3
	10.80%	29.70%	21.60%	10.80%	8.10%	32.40%	8.10%		18.90%	13.50%	8.10%
Q1.3	Sex		Age			Level of studies			Baptized for how long		
new church member	6	10	15	1	0	9	7	0	13	3	0
	12.00%	20.00%	30.00%	2.00%	0.00%	18.00%	14.00%	0.00%	26.00%	6.00%	0.00%
no workshop on the topic	7	20	14	7	6	18	8	1	15	9	3
	14.00%	40.00%	28.00%	14.00%	12.00%	36.00%	16.00%	2.00%	30.00%	18.00%	6.00%
own negligence	2	5	1	2	4	7	0	0	1	3	3
	4.00%	10.00%	2.00%	4.00%	8.00%	14.00%	0.00%	0.00%	2.00%	6.00%	6.00%
Q1.4	Sex		Age			Level of studies			Baptized for how long		
No	13	32	33	6	6	28	16	1	31	13	1
	15.90%	39.00%	40.30%	7.30%	7.30%	34.20%	19.50%	1.20%	37.80%	15.90%	1.20%
proposed but i declined	2	1	1	2	0	2	1	0	2	1	0
	2.40%	1.20%	1.20%	2.40%	0.00%	2.40%	1.20%	0.00%	2.40%	1.20%	0.00%

yes once	13	21	12	12	10	24	10	0	15	10	9
	15.90%	25.60%	14.60%	14.60%	12.20%	29.30%	12.20%	0.00%	18.40%	12.10%	11.00%
Q1.5	Sex		Age			Level of studies			Baptized for how long		
Yes	7	14	6	6	9	15	6		8	5	8
	8.60%	17.30%	7.40%	7.30%	11.10%	18.50%	7.40%		9.90%	6.10%	9.90%
No	17	29	29	11	6	32	14		30	12	4
	21.00%	35.80%	35.70%	13.60%	7.40%	39.50%	17.30%		37.00%	14.80%	4.90%
i am not sure	5	9	11	1	2	9	5		10	4	0
	6.20%	11.10%	13.60%	1.20%	2.50%	11.10%	6.20%		12.40%	4.90%	0.00%
Q1.6	Sex		Age			Level of studies			Baptized for how long		
Yes	8	17	10	11	4	22	3	0	11	10	4
	10.10%	21.50%	12.60%	14.00%	5.10%	27.90%	3.80%	0.00%	14.00%	12.70%	5.00%
No	15	22	20	6	11	24	12	1	21	9	7
	19.00%	27.80%	25.40%	7.60%	13.90%	30.40%	15.20%	1.30%	26.60%	11.40%	8.90%
i am not sure	6	11	13	1	3	8	9	0	11	5	1
	7.60%	13.90%	16.40%	1.30%	3.80%	10.20%	11.40%	0.00%	13.90%	6.30%	1.30%
Q1.7	Sex		Age			Level of studies			Baptized for how long		
Yes	8	36	25	11	8	33	10	1	23	16	5
	9.40%	42.40%	29.40%	12.90%	9.40%	38.80%	11.80%	1.20%	27.00%	18.80%	5.90%
No	16	16	14	9	9	21	11	0	20	5	7
	18.80%	18.80%	16.50%	10.60%	10.60%	24.70%	12.90%	0.00%	23.60%	5.90%	8.30%
i am not sure	5	4	8	0	1	4	5	0	6	3	0
	5.90%	4.70%	9.50%	0.00%	1.20%	4.80%	5.90%	0.00%	7.10%	3.60%	0.00%
Q1.8	Sex		Age			Level of studies			Baptized for how long		
No	12	26	20	9	9	31	7	0	19	12	7
	14.10%	30.60%	23.50%	10.70%	10.60%	36.50%	8.20%	0.00%	22.30%	14.10%	8.20%
Yes	13	23	17	11	8	21	14	1	21	10	5
	15.30%	27.10%	20.10%	13.00%	9.40%	24.70%	16.50%	1.20%	24.70%	11.70%	5.90%
i am not sure	4	6	9	0	1	5	5	0	8	2	0
	4.70%	7.10%	10.60%	0.00%	1.20%	5.90%	5.90%	0.00%	9.40%	2.40%	0.00%
	0	1	1	0	0	0	1	0	1	0	0
	0.00%	1.20%	1.20%	0.00%	0.00%	0.00%	1.20%	0.00%	1.20%	0.00%	0.00%
Q2.1	Sex		Age			Level of studies			Baptized for how long		
Yes	25	51	40	19	17	52	23	1	41	24	11

	30.50%	62.20%	48.80%	23.30%	20.70%	63.40%	28.00%	1.20%	50.00%	29.20%	13.40%
No	0	4	3	0	1	4	0	0	3	0	1
	0.00%	4.90%	3.60%	0.00%	1.20%	4.80%	0.00%	0.00%	3.60%	0.00%	1.20%
not enough	2	0	2	0	0	0	2	0	2	0	0
	2.40%	0.00%	2.40%	0.00%	0.00%	0.00%	2.40%	0.00%	2.40%	0.00%	0.00%
Q2.2	Sex		Age			Level of studies			Baptized for how long		
Yes	29	51	45	17	18	55	24	1	45	23	12
	35.40%	62.20%	54.80%	20.80%	22.00%	67.10%	29.30%	1.20%	54.90%	28.00%	14.60%
No	0	2	0	2	0	1	1	0	1	1	0
	0.00%	2.40%	0.00%	2.40%	0.00%	1.20%	1.20%	0.00%	1.20%	1.20%	0.00%
Q2.3	Sex		Age			Level of studies			Baptized for how long		
Yes	23	34	37	11	9	38	18	1	36	14	7
	27.70%	41.00%	44.60%	13.20%	10.80%	45.80%	21.70%	1.20%	43.40%	16.80%	8.40%
No	7	19	8	9	9	18	8	0	11	10	5
	8.40%	22.90%	9.60%	10.80%	10.80%	21.60%	9.60%	0.00%	13.20%	12.00%	6.00%
Q2.4	Sex		Age			Level of studies			Baptized for how long		
Yes	15	32	29	9	9	32	14	1	28	13	6
	17.40%	37.20%	33.70%	10.50%	10.50%	37.20%	16.30%	1.20%	32.60%	15.10%	7.00%
No	14	23	18	11	8	25	12	0	21	10	6
	16.30%	26.70%	20.90%	12.80%	9.30%	29.10%	14.00%	0.00%	24.40%	11.60%	7.00%
yes but negligible	1	1	1	0	1	1	1	0	1	1	0
	1.20%	1.20%	1.20%	0.00%	1.20%	1.20%	1.20%	0.00%	1.20%	1.20%	0.00%
Q2.5	Sex		Age			Level of studies			Baptized for how long		
Yes	26	47	41	16	16	48	24	1	43	19	11
	30.20%	54.70%	47.80%	18.60%	18.60%	55.80%	27.90%	1.20%	50.00%	22.10%	12.80%
No	4	7	6	3	2	8	3	0	7	3	1
	4.70%	8.10%	7.00%	3.60%	2.30%	9.30%	3.50%	0.00%	8.10%	3.50%	1.20%
i am not sure	0	1	1	0	0	1	0	0	0	1	0
	0.00%	1.20%	1.20%	0.00%	0.00%	1.20%	0.00%	0.00%	0.00%	1.20%	0.00%
	0	1	0	1	0	1	0	0	0	1	0
	0.00%	1.20%	0.00%	1.20%	0.00%	1.20%	0.00%	0.00%	0.00%	1.20%	0.00%
Q2.6	Sex		Age			Level of studies			Baptized for how long		
Yes	8	12	9	4	7	15	5	0	8	7	5
	9.40%	14.10%	10.60%	4.80%	8.20%	17.60%	5.90%	0.00%	9.50%	8.30%	5.90%

12

No	20	43	37	16	10	42	20	1	40	17	6
	23.50%	50.60%	43.50%	18.90%	11.80%	49.40%	23.50%	1.20%	47.00%	20.00%	7.00%
i am not sure	1	1	2	0	0	0	2	0	2	0	0
	1.20%	1.20%	2.40%	0.00%	0.00%	0.00%	2.40%	0.00%	2.40%	0.00%	0.00%
Q2.7	Sex		Age			Level of studies			Baptized for how long		
Yes	22	48	41	15	14	48	21	1	43	20	7
	26.50%	57.80%	49.40%	18.10%	16.90%	57.80%	25.30%	1.20%	51.90%	24.00%	8.40%
No	4	7	5	4	2	8	3	0	4	4	3
	4.80%	8.40%	6.00%	4.80%	2.40%	9.60%	3.60%	0.00%	4.80%	4.80%	3.60%
i am not sure	1	1	2	0	0	1	1	0	2	0	0
	1.20%	1.20%	2.40%	0.00%	0.00%	1.20%	1.20%	0.00%	2.40%	0.00%	0.00%
Q2.8	Sex		Age			Level of studies			Baptized for how long		
Yes	23	48	41	17	13	47	23	1	43	20	8
	27.70%	57.80%	49.40%	20.50%	15.70%	56.60%	27.70%	1.20%	51.90%	24.00%	9.60%
No	5	7	5	3	4	9	3	0	5	4	3
	6.00%	8.40%	6.00%	3.60%	4.80%	10.80%	3.60%	0.00%	6.00%	4.80%	3.60%
Q2.9	Sex		Age			Level of studies			Baptized for how long		
Yes	13	13	17	3	6	19	7	0	17	5	4
	15.10%	15.10%	19.80%	3.50%	7.00%	22.10%	8.10%	0.00%	19.80%	5.90%	4.60%
No	17	43	31	17	12	39	20	1	33	19	8
	19.80%	50.00%	36.00%	19.80%	14.00%	45.30%	23.30%	1.20%	38.50%	22.10%	9.40%
Q2.10	Sex		Age			Level of studies			Baptized for how long		
Yes	28	55	47	19	17	56	26	1	49	23	11
	32.60%	64.00%	54.70%	22.10%	19.80%	65.10%	30.20%	1.20%	56.90%	26.70%	12.80%
No	2	1	1	1	1	2	1	0	1	1	1
	2.30%	1.20%	1.20%	1.20%	1.20%	2.40%	1.20%	0.00%	1.20%	1.20%	1.20%

APPENDIX L

SUMMARY OF KOSSEWA CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :										
Q1.1	Gender		Age			Level of studies			Baptized for how long?		
	Male	Female	15-30	31-45	46+	Primary	Secondary	Univ.	1-15	16-30	31+
Yes	21	16	21	15	1	31	5	1	19	15	3
	19.10%	14.50%	19.20%	13.70%	0.90%	28.20%	4.50%	0.90%	17.30%	13.70%	2.70%
No	14	38	44	6	2	44	8	0	38	9	5
	12.70%	34.50%	39.90%	5.40%	1.80%	40.00%	7.30%	0.00%	34.50%	8.10%	4.50%
not enough	10	11	17	3	1	17	4	0	11	7	3
	9.10%	10.00%	15.40%	2.70%	0.90%	15.50%	3.60%	0.00%	9.90%	6.40%	2.70%
Q1.2	Sex		Age			Level of studies			Baptized for how long		
during a workshop	5	11	13	2	1	14	2	0	12	2	2
	7.20%	15.90%	18.80%	2.80%	1.40%	20.30%	2.90%	0.00%	17.30%	2.80%	2.90%
by personal reading	12	8	18	2	0	11	8	1	14	6	0
	17.40%	11.60%	26.10%	2.80%	0.00%	15.90%	11.60%	1.40%	20.20%	8.60%	0.00%
through nominating committee	19	14	18	13	2	31	2	0	14	15	4
	27.50%	20.30%	26.00%	18.80%	2.90%	44.90%	2.90%	0.00%	20.20%	21.70%	5.80%
Q1.3	Sex		Age			Level of studies			Baptized for how long		
new church member	12	19	28	3		23	8		18	9	4
	18.20%	28.80%	42.50%	4.50%		34.90%	12.10%		27.20%	13.60%	6.10%
no workshop on the topic	3	10	11	2		11	2		10	2	1
	4.50%	15.20%	16.70%	3.00%		16.70%	3.00%		15.10%	3.00%	1.50%
own negligence	9	13	18	4		20	2		18	4	0
	13.60%	19.70%	27.20%	6.00%		30.30%	3.00%		27.30%	6.00%	0.00%
Q1.4	Sex		Age			Level of studies			Baptized for how long		
No	13	36	45	4	0	39	9	1	33	12	4
	12.70%	35.30%	44.10%	3.90%	0.00%	38.20%	8.80%	1.00%	32.30%	11.80%	3.90%
proposed but i declined	4	6	10	0	0	8	2	0	10	0	0
	3.90%	5.90%	9.80%	0.00%	0.00%	7.90%	2.00%	0.00%	9.80%	0.00%	0.00%

yes once	25	17	22	16	4	37	5	0	20	17	5
	24.50%	16.70%	21.60%	15.60%	3.90%	36.20%	4.90%	0.00%	19.70%	16.70%	4.90%
yes more than 3 times	0	1	0	1	0	1	0	0	0	1	0
	0.00%	1.00%	0.00%	1.00%	0.00%	1.00%	0.00%	0.00%	0.00%	1.00%	0.00%
Q1.5	Sex		Age			Level of studies			Baptized for how long		
Yes	4	14	13	5	0	17	1	0	11	5	2
	4.00%	14.10%	13.10%	5.00%	0.00%	17.10%	1.00%	0.00%	11.10%	5.00%	2.00%
No	33	43	57	15	4	60	15	1	44	24	8
	33.30%	43.40%	57.60%	15.20%	4.00%	60.60%	15.20%	1.00%	44.40%	24.30%	8.10%
i am not sure	4	0	3	1	0	4	0	0	4	0	0
	4.00%	0.00%	3.00%	1.00%	0.00%	4.00%	0.00%	0.00%	4.00%	0.00%	0.00%
6	1	0	1	0	0	1	0	0	1	0	0
	1.00%	0.00%	1.00%	0.00%	0.00%	1.00%	0.00%	0.00%	1.00%	0.00%	0.00%
Q1.6	Sex		Age			Level of studies			Baptized for how long		
Yes	15	20	20	13	2	31	4	0	15	16	4
	14.00%	18.70%	18.70%	12.10%	1.90%	28.90%	3.70%	0.00%	14.00%	15.00%	3.70%
No	23	42	52	11	2	52	12	1	44	14	7
	21.50%	39.30%	48.50%	10.30%	1.90%	48.60%	11.20%	0.90%	41.10%	13.10%	6.50%
i am not sure	7	0	7	0	0	6	1	0	6	1	0
	6.50%	0.00%	6.50%	0.00%	0.00%	5.60%	0.90%	0.00%	5.60%	0.90%	0.00%
Q1.7	Sex		Age			Level of studies			Baptized for how long		
Yes	9	28	31	6	0	33	4	0	28	8	1
	8.40%	26.20%	28.90%	5.60%	0.00%	30.80%	3.70%	0.00%	26.20%	7.40%	0.90%
No	26	33	39	16	4	48	10	1	29	20	10
	24.30%	30.80%	36.50%	14.90%	3.70%	44.90%	9.30%	0.90%	27.00%	18.70%	9.30%
i am not sure	9	2	10	1	0	8	3	0	9	2	0
	8.40%	1.90%	9.30%	0.90%	0.00%	7.50%	2.80%	0.00%	8.40%	1.90%	0.00%
Q1.8	Sex		Age			Level of studies			Baptized for how long		
No	20	33	31	18	4	47	6	0	22	20	11
	18.50%	30.60%	28.60%	16.70%	3.70%	43.50%	5.60%	0.00%	20.40%	18.60%	10.20%
Yes	10	19	25	4	0	25	3	1	22	7	0
	9.30%	17.60%	23.20%	3.70%	0.00%	23.10%	2.80%	0.90%	20.40%	6.50%	0.00%
i am not sure	14	12	24	2	0	19	7	0	22	4	0
	13.00%	11.10%	22.20%	1.80%	0.00%	17.60%	6.50%	0.00%	20.40%	3.70%	0.00%

Q2.1	Sex		Age			Level of studies			Baptized for how long		
Yes	27	28	42	12	1	45	9	1	37	12	6
	24.80%	25.70%	38.50%	11.00%	0.90%	41.30%	8.30%	0.90%	33.90%	11.00%	5.50%
No	15	29	31	11	2	37	7	0	23	17	4
	13.80%	26.60%	28.50%	10.10%	1.80%	33.90%	6.40%	0.00%	21.20%	15.60%	3.70%
not enough	1	8	7	1	1	9	0	0	6	2	1
	0.90%	7.30%	6.40%	0.90%	0.90%	8.20%	0.00%	0.00%	5.50%	1.80%	0.90%
11	1	0	1	0	0	1	0	0	1	0	0
	0.90%	0.00%	0.90%	0.00%	0.00%	0.90%	0.00%	0.00%	0.90%	0.00%	0.00%
Q2.2	Sex		Age			Level of studies			Baptized for how long		
Yes	28	40	54	12	2	55	12	1	43	20	5
	25.50%	36.40%	49.10%	10.80%	1.80%	50.00%	10.90%	0.90%	39.10%	18.20%	4.50%
No	15	22	24	11	2	33	4	0	21	10	6
	13.60%	20.00%	21.70%	9.90%	1.80%	30.00%	3.60%	0.00%	19.00%	9.00%	5.50%
i am not sure	2	3	4	1	0	4	1	0	4	1	0
	1.80%	2.70%	3.60%	0.90%	0.00%	3.60%	0.90%	0.00%	3.60%	0.90%	0.00%
Q2.3	Sex		Age			Level of studies			Baptized for how long		
Yes	9	14	21	2	0	20	3	0	19	3	1
	8.30%	12.80%	19.30%	1.80%	0.00%	18.40%	2.80%	0.00%	17.50%	2.70%	0.90%
No	35	44	54	21	4	65	14	0	42	27	10
	32.10%	40.40%	49.50%	19.30%	3.70%	59.70%	12.80%	0.00%	38.50%	24.80%	9.20%
i am not sure	1	6	6	1	0	6	0	1	6	1	0
	0.90%	5.50%	5.50%	0.90%	0.00%	5.50%	0.00%	0.90%	5.50%	0.90%	0.00%
Q2.4	Sex		Age			Level of studies			Baptized for how long		
Yes	4	15	15	3	1	16	2	1	13	5	1
	3.70%	14.00%	14.00%	2.70%	0.90%	14.90%	1.90%	0.90%	12.10%	4.60%	0.90%
No	39	45	62	19	3	69	15	0	50	24	10
	36.40%	42.10%	57.90%	17.70%	2.80%	64.50%	14.00%	0.00%	46.80%	22.50%	9.30%
yes but negligible	1	3	4	0	0	4	0	0	4	0	0
	0.90%	2.80%	3.70%	0.00%	0.00%	3.70%	0.00%	0.00%	3.80%	0.00%	0.00%
Q2.5	Sex		Age			Level of studies			Baptized for how long		
Yes	35	47	60	18	4	69	13	0	50	23	9
	32.40%	43.50%	55.50%	16.70%	3.70%	63.90%	12.00%	0.00%	46.30%	21.40%	8.30%
No	3	11	9	5	0	12	2	0	9	3	2

	2.80%	10.20%	8.40%	4.70%	0.00%	11.10%	1.90%	0.00%	8.30%	2.80%	1.90%
i am not sure	7	5	11	1	0	9	2	1	9	3	0
	6.50%	4.60%	10.20%	0.90%	0.00%	8.40%	1.90%	0.90%	8.40%	2.80%	0.00%
Q2.6	Sex		Age			Level of studies			Baptized for how long		
Yes	7	11	15	3	0	14	4	0	11	4	3
	6.50%	10.20%	14.00%	2.70%	0.00%	13.00%	3.70%	0.00%	10.30%	3.80%	2.80%
No	36	50	62	21	3	73	12	1	51	27	8
	33.30%	46.30%	57.50%	19.40%	2.80%	67.60%	11.10%	0.90%	47.20%	25.00%	7.40%
i am not sure	1	3	4	0	0	4	0	0	4	0	0
	0.90%	2.80%	3.80%	0.00%	0.00%	3.80%	0.00%	0.00%	3.70%	0.00%	0.00%
Q2.7	Sex		Age			Level of studies			Baptized for how long		
Yes	39	57	72	21	3	81	14	1	59	28	9
	36.10%	52.80%	66.70%	19.40%	2.80%	75.00%	13.00%	0.90%	54.60%	26.00%	8.30%
No	6	4	7	2	1	7	3	0	6	3	1
	5.60%	3.70%	6.60%	1.80%	0.90%	6.50%	2.80%	0.00%	5.60%	2.80%	0.90%
i am not sure	0	2	2	0	0	2	0	0	2	0	0
	0.00%	1.90%	1.90%	0.00%	0.00%	1.90%	0.00%	0.00%	1.80%	0.00%	0.00%
Q2.8	Sex		Age			Level of studies			Baptized for how long		
Yes	41	56	72	21	4	79	17	1	58	29	10
	37.30%	50.90%	65.40%	19.10%	3.60%	71.80%	15.50%	0.90%	52.70%	26.40%	9.10%
No	4	6	7	3	0	10	0	0	7	2	1
	3.60%	5.50%	6.40%	2.70%	0.00%	9.10%	0.00%	0.00%	6.40%	1.80%	0.90%
i am not sure	0	3	3	0	0	3	0	0	3	0	0
	0.00%	2.70%	2.70%	0.00%	0.00%	2.70%	0.00%	0.00%	2.70%	0.00%	0.00%
Q2.9	Sex		Age			Level of studies			Baptized for how long		
Yes	9	13	20	2	0	17	4	1	19	2	1
	8.30%	11.90%	18.40%	1.80%	0.00%	15.60%	3.70%	0.90%	17.40%	1.80%	0.90%
No	34	48	57	21	4	70	12	0	45	27	10
	31.20%	44.00%	52.30%	19.30%	3.70%	64.20%	11.00%	0.00%	41.30%	24.90%	9.20%
i am not sure	1	4	4	1	0	5	0	0	4	1	0
	0.90%	3.70%	3.70%	0.90%	0.00%	4.60%	0.00%	0.00%	3.60%	0.90%	0.00%
Q2.10	Sex		Age			Level of studies			Baptized for how long		
Yes	42	60	74	24	4	85	16	1	61	30	11
	38.20%	54.50%	67.20%	21.80%	3.60%	77.30%	14.50%	0.90%	55.50%	27.30%	10.00%

No	3	3	6	0	0	5	1	0	5	1	0
	2.70%	2.70%	5.40%	0.00%	0.00%	4.50%	0.90%	0.00%	4.50%	0.90%	0.00%
i am not sure	0	2	2	0	0	2	0	0	2	0	0
	0.00%	1.80%	1.80%	0.00%	0.00%	1.80%	0.00%	0.00%	1.80%	0.00%	0.00%

APPENDIX M

SUMMARY OF LAWOL DOW CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :										
Q1.1	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46+	Primary	Secondary	Univ.	1-15	16-30	31+
Yes	12	12	18	3	3	16	8	0	15	9	0
	16.70%	16.70%	25.00%	4.20%	4.20%	22.20%	11.10%	0.00%	20.90%	12.60%	0.00%
No	6	34	29	10	1	39	1	0	31	7	2
	8.30%	47.20%	40.20%	13.90%	1.40%	54.20%	1.40%	0.00%	43.10%	9.80%	2.80%
not enough	2	6	7	1	0	4	3	1	6	2	0
	2.80%	8.30%	9.80%	1.40%	0.00%	5.60%	4.20%	1.40%	8.40%	2.80%	0.00%
Q1.2	Sex		Age			Level of studies			Baptized for how long		
during a workshop	5	12	14	3		14	3		12	4	1
	9.30%	22.20%	25.90%	5.70%		25.90%	5.60%		22.30%	7.50%	1.90%
by personal reading	4	13	11	6		15	2		10	6	1
	7.40%	24.10%	20.40%	11.20%		27.80%	3.70%		18.60%	11.20%	1.90%
through nominating committee	5	14	13	6		15	4		15	3	1
	9.30%	25.90%	24.20%	11.20%		27.80%	7.40%		27.80%	5.60%	1.90%
4	0	1	0	1		1	0		1	0	0
	0.00%	1.90%	0.00%	1.90%		1.90%	0.00%		1.90%	0.00%	0.00%
Q1.3	Sex		Age			Level of studies			Baptized for how long		
new church member	3	10	10	2	1	10	2	1	10	2	1
	6.40%	21.30%	21.30%	4.30%	2.10%	21.30%	4.30%	2.10%	21.20%	4.20%	2.10%
no workshop on the topic	3	17	17	3	0	19	1	0	16	4	0
	6.40%	36.20%	36.20%	6.40%	0.00%	40.40%	2.10%	0.00%	34.10%	8.60%	0.00%
own neglect	6	8	9	2	3	10	4	0	8	6	0
	12.80%	17.00%	19.10%	4.20%	6.40%	21.30%	8.50%	0.00%	17.00%	12.80%	0.00%
Q1.4	Sex		Age			Level of studies			Baptized for how long		
No	9	25	25	7	2	30	4	0	26	8	0
	11.00%	30.50%	30.50%	8.50%	2.40%	36.60%	4.90%	0.00%	31.80%	9.80%	0.00%

proposed but i declined	0	3	3	0	0	2	1	0	3	0	0
	0.00%	3.70%	3.70%	0.00%	0.00%	2.40%	1.20%	0.00%	3.70%	0.00%	0.00%
yes once	12	33	33	10	2	35	8	2	31	12	2
	14.60%	40.20%	40.20%	12.20%	2.40%	42.60%	9.80%	2.40%	37.80%	14.70%	2.40%
Q1.5	Sex		Age			Level of studies			Baptized for how long		
Yes	9	21	22	6	2	26	4	0	24	6	0
	10.70%	25.00%	26.20%	7.20%	2.40%	30.90%	4.80%	0.00%	28.60%	7.20%	0.00%
No	12	32	34	8	2	35	7	2	30	12	2
	14.30%	38.10%	40.50%	9.60%	2.40%	41.60%	8.30%	2.40%	35.70%	14.40%	2.40%
i am not sure	4	6	8	1	1	8	2	0	7	2	1
	4.80%	7.10%	9.60%	1.20%	1.20%	9.60%	2.40%	0.00%	8.30%	2.40%	1.20%
Q1.6	Sex		Age			Level of studies			Baptized for how long		
Yes	3	12	10	5	0	13	1	1	10	4	1
	3.30%	13.20%	11.00%	5.50%	0.00%	14.30%	1.10%	1.10%	11.00%	4.40%	1.10%
No	19	42	45	11	5	51	9	1	47	12	2
	20.90%	46.20%	49.50%	12.10%	5.50%	56.10%	9.90%	1.10%	51.70%	13.20%	2.20%
i am not sure	3	12	14	1	0	12	3	0	10	5	0
	3.30%	13.20%	15.40%	1.10%	0.00%	13.20%	3.30%	0.00%	11.00%	5.50%	0.00%
Q1.7	Sex		Age			Level of studies			Baptized for how long		
Yes	8	22	20	8	2	24	5	1	21	9	0
	9.20%	25.30%	22.90%	9.20%	2.30%	27.50%	5.70%	1.10%	24.10%	10.30%	0.00%
No	14	24	29	6	3	31	6	1	26	9	3
	16.10%	27.60%	33.20%	6.80%	3.40%	35.60%	6.90%	1.10%	29.90%	10.30%	3.40%
i am not sure	1	18	16	3	0	17	2	0	16	3	0
	1.10%	20.70%	18.40%	3.40%	0.00%	19.50%	2.30%	0.00%	18.30%	3.30%	0.00%
Q1.8	Sex		Age			Level of studies			Baptized for how long		
No	8	30	30	7	1	31	6	1	28	9	1
	9.30%	34.90%	34.90%	8.20%	1.20%	36.00%	7.00%	1.20%	32.60%	10.50%	1.20%
Yes	14	10	14	6	4	20	4	0	15	7	2
	16.30%	11.60%	16.30%	7.00%	4.70%	23.20%	4.70%	0.00%	17.40%	8.20%	2.30%
i am not sure	3	21	21	3	0	20	3	1	19	5	0
	3.50%	24.40%	24.40%	3.50%	0.00%	23.20%	3.50%	1.20%	22.10%	5.90%	0.00%
Q2.1	Sex		Age			Level of studies			Baptized for how long		
Yes	19	52	52	16	3	60	10	1	55	13	3

	22.40%	61.20%	61.20%	18.80%	3.50%	70.60%	11.80%	1.20%	64.70%	15.30%	3.50%
No	1	4	3	1	1	4	1	0	3	2	0
	1.20%	4.70%	3.60%	1.20%	1.20%	4.70%	1.20%	0.00%	3.50%	2.40%	0.00%
not enough	5	4	8	0	1	7	2	0	4	5	0
	5.90%	4.70%	9.40%	0.00%	1.20%	8.30%	2.40%	0.00%	4.70%	6.00%	0.00%
Q2.2	Sex		Age			Level of studies			Baptized for how long		
Yes	13	48	46	14	1	52	9	0	50	10	1
	15.50%	57.10%	54.80%	16.60%	1.20%	61.90%	10.70%	0.00%	59.60%	12.00%	1.20%
No	5	10	9	3	3	12	2	1	9	4	2
	6.00%	11.90%	10.70%	3.60%	3.60%	14.30%	2.40%	1.20%	10.70%	4.80%	2.40%
i am not sure	5	3	7	0	1	6	2	0	4	4	0
	6.00%	3.60%	8.40%	0.00%	1.20%	7.20%	2.40%	0.00%	4.80%	4.80%	0.00%
Q2.3	Sex		Age			Level of studies			Baptized for how long		
Yes	6	12	16	1	1	15	3	0	15	2	1
	7.20%	14.50%	19.20%	1.20%	1.20%	18.00%	3.60%	0.00%	18.00%	2.40%	1.20%
No	9	41	36	12	2	42	7	1	37	11	2
	10.80%	49.40%	43.40%	14.40%	2.40%	50.60%	8.40%	1.20%	44.50%	13.20%	2.40%
i am not sure	9	5	10	2	2	11	3	0	8	6	0
	10.80%	6.00%	12.00%	2.40%	2.40%	13.20%	3.60%	0.00%	9.60%	7.20%	0.00%
4	0	1	1	0	0	1	0	0	1	0	0
	0.00%	1.20%	1.20%	0.00%	0.00%	1.20%	0.00%	0.00%	1.20%	0.00%	0.00%
Q2.4	Sex		Age			Level of studies			Baptized for how long		
Yes	6	15	19	1	1	18	3	0	16	4	1
	7.30%	18.30%	23.20%	1.20%	1.20%	22.00%	3.70%	0.00%	19.50%	4.80%	1.20%
No	17	38	36	15	4	45	10	0	40	13	2
	20.70%	46.30%	44.00%	18.20%	4.90%	54.90%	12.20%	0.00%	48.70%	15.90%	2.40%
yes but negligible	0	3	3	0	0	2	0	1	2	1	0
	0.00%	3.70%	3.60%	0.00%	0.00%	2.40%	0.00%	1.20%	2.40%	1.20%	0.00%
i am not sure	0	3	3	0	0	3	0	0	1	2	0
	0.00%	3.70%	3.60%	0.00%	0.00%	3.70%	0.00%	0.00%	1.20%	2.40%	0.00%
Q2.5	Sex		Age			Level of studies			Baptized for how long		
Yes	18	45	46	12	5	52	11	0	44	16	3
	21.70%	54.20%	55.40%	14.40%	6.00%	62.60%	13.30%	0.00%	52.90%	19.20%	3.60%
No	5	10	11	4	0	13	2	0	14	1	0

	6.00%	12.00%	13.20%	4.80%	0.00%	15.70%	2.40%	0.00%	16.80%	1.20%	0.00%
i am not sure	1	4	5	0	0	4	0	1	3	2	0
	1.20%	4.80%	6.00%	0.00%	0.00%	4.80%	0.00%	1.20%	3.60%	2.40%	0.00%
Q2.6	Sex		Age			Level of studies			Baptized for how long		
Yes	8	14	18	3	1	19	3	0	16	5	1
	9.40%	16.50%	21.10%	3.60%	1.20%	22.40%	3.50%	0.00%	18.90%	5.90%	1.20%
No	13	41	38	12	4	46	8	0	41	11	2
	15.30%	48.20%	44.70%	14.10%	4.70%	54.10%	9.40%	0.00%	48.20%	12.90%	2.40%
i am not sure	3	6	9	0	0	6	1	2	5	4	0
	3.50%	7.10%	10.60%	0.00%	0.00%	7.10%	1.20%	2.40%	5.90%	4.80%	0.00%
Q2.7	Sex		Age			Level of studies			Baptized for how long		
Yes	18	48	49	14	3	56	10	0	49	15	2
	20.90%	55.80%	57.00%	16.30%	3.50%	65.10%	11.60%	0.00%	57.00%	17.40%	2.30%
No	3	9	8	2	2	10	2	0	9	2	1
	3.50%	10.50%	9.30%	2.40%	2.30%	11.60%	2.30%	0.00%	10.50%	2.40%	1.20%
i am not sure	2	6	8	0	0	5	1	2	4	4	0
	2.30%	7.00%	9.40%	0.00%	0.00%	5.80%	1.20%	2.30%	4.70%	4.70%	0.00%
Q2.8	Sex		Age			Level of studies			Baptized for how long		
Yes	15	49	46	15	3	54	9	1	50	11	3
	17.40%	57.00%	53.40%	17.40%	3.50%	62.80%	10.50%	1.20%	58.10%	12.80%	3.50%
No	6	10	13	1	2	13	3	0	11	5	0
	7.00%	11.60%	15.10%	1.20%	2.30%	15.10%	3.50%	0.00%	12.80%	5.80%	0.00%
i am not sure	1	5	6	0	0	4	1	1	1	5	0
	1.20%	5.80%	7.00%	0.00%	0.00%	4.70%	1.20%	1.20%	1.20%	5.80%	0.00%
Q2.9	Sex		Age			Level of studies			Baptized for how long		
Yes	10	13	18	3	2	18	5	0	16	6	1
	11.80%	15.30%	21.20%	3.60%	2.40%	21.20%	5.90%	0.00%	18.80%	7.20%	1.20%
No	11	41	36	13	3	46	6	0	38	12	2
	12.90%	48.20%	42.30%	15.40%	3.50%	54.10%	7.10%	0.00%	44.80%	14.10%	2.40%
i am not sure	2	8	10	0	0	9	0	1	7	3	0
	2.40%	9.40%	11.80%	0.00%	0.00%	10.60%	0.00%	1.20%	8.20%	3.60%	0.00%
Q2.10	Sex		Age			Level of studies			Baptized for how long		
Yes	15	45	43	14	3	52	8	0	43	15	2
	17.60%	52.90%	50.60%	16.50%	3.50%	61.10%	9.40%	0.00%	50.50%	17.60%	2.40%

No	7	10	13	2	2	12	5	0	13	3	1
	8.20%	11.80%	15.30%	2.40%	2.40%	14.10%	5.90%	0.00%	15.30%	3.60%	1.20%
i am not sure	2	6	8	0	0	7	0	1	5	3	0
	2.40%	7.10%	9.40%	0.00%	0.00%	8.20%	0.00%	1.20%	5.90%	3.60%	0.00%

APPENDIX N

SUMMARY OF LAYNDE CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :										
Q1.1	Gender		Age			Level of studies			Baptized for how long ?		
	Male	Female	15-30	31-45	46+	Primary	Secondary	Univ.	1-15	16-30	31+
Yes	50	18	30	16	21	43	19	6	27	23	18
	41.00%	14.80%	24.60%	13.20%	17.20%	35.20%	15.60%	4.90%	22.10%	18.90%	14.80%
No	18	15	27	3	3	18	14	1	24	7	2
	14.80%	12.30%	22.10%	2.40%	2.50%	14.80%	11.50%	0.80%	19.70%	5.80%	1.60%
not enough	10	11	19	2	0	12	8	1	18	2	1
	8.20%	9.00%	15.60%	1.60%	0.00%	9.90%	6.60%	0.80%	14.80%	1.60%	0.80%
Q1.2	Sex		Age			Level of studies			Baptized for how long		
during a workshop	27	15	25	3	14	23	15	4	16	15	11
	32.90%	18.30%	30.60%	3.70%	17.10%	28.10%	18.30%	4.90%	19.60%	18.30%	13.50%
by personal reading	11	3	10	3	1	10	3	1	8	5	1
	13.40%	3.70%	12.20%	3.60%	1.20%	12.20%	3.70%	1.20%	9.70%	6.10%	1.20%
through nominating committee	18	8	10	10	5	19	6	1	13	9	4
	22.00%	9.80%	12.20%	12.20%	6.10%	23.20%	7.30%	1.20%	15.90%	10.90%	4.80%
Q1.3	Sex		Age			Level of studies			Baptized for how long		
new church member	9	8	9	4	4	10	6	1	7	5	3
	11.50%	10.30%	11.60%	5.20%	5.10%	12.80%	7.70%	1.30%	9.00%	6.40%	3.80%
no workshop on the topic	28	24	40	6	6	29	20	3	37	10	2
	35.90%	30.80%	51.30%	7.70%	7.70%	37.10%	25.60%	3.80%	47.50%	12.80%	2.60%
own neglect	7	2	5	1	2	8	1	0	6	3	0
	9.00%	2.60%	6.40%	1.30%	2.60%	10.20%	1.30%	0.00%	7.70%	3.90%	0.00%
Q1.4	Sex		Age			Level of studies			Baptized for how long		
No	34	28	56	3	3	26	30	6	47	12	0
	28.10%	23.10%	46.20%	2.50%	2.50%	21.50%	24.80%	5.00%	38.80%	9.90%	0.00%
proposed but i declined	3	2	3	0	2	5	0	0	3	1	1
	2.50%	1.70%	2.50%	0.00%	1.70%	4.10%	0.00%	0.00%	2.50%	0.80%	0.80%

yes once	39	15	18	17	18	43	10	1	19	20	6
	32.20%	12.40%	14.90%	14.10%	14.90%	35.60%	8.30%	0.80%	15.70%	16.50%	5.00%
Q1.5	Sex		Age			Level of studies			Baptized for how long		
Yes	22	11	16	11	6	24	8	1	15	13	5
	19.00%	9.50%	13.80%	9.50%	5.20%	20.70%	6.90%	0.90%	12.90%	11.20%	4.30%
No	39	25	43	7	13	34	23	7	39	13	12
	33.60%	21.60%	37.10%	6.00%	11.20%	29.30%	19.80%	6.00%	33.60%	11.20%	10.30%
i am not sure	12	7	14	2	3	11	8	0	13	3	3
	10.30%	6.00%	12.00%	1.80%	2.60%	9.40%	6.90%	0.00%	11.10%	2.60%	2.60%
Q1.6	Sex		Age			Level of studies			Baptized for how long		
Yes	34	18	29	13	10	33	15	4	23	22	7
	28.10%	14.90%	24.00%	10.70%	8.30%	27.20%	12.40%	3.30%	19.00%	18.20%	5.80%
No	28	18	29	6	11	27	15	4	28	7	11
	23.10%	14.90%	24.00%	5.00%	9.10%	22.30%	12.40%	3.30%	23.20%	5.90%	9.10%
i am not sure	13	10	19	2	2	13	10	0	17	4	2
	10.70%	8.30%	15.80%	1.60%	1.70%	10.70%	8.30%	0.00%	14.10%	3.30%	1.60%
Q1.7	Sex		Age			Level of studies			Baptized for how long		
Yes	39	16	32	10	12	33	18	4	30	15	10
	32.20%	13.20%	26.50%	8.30%	9.90%	27.30%	14.90%	3.30%	24.70%	12.40%	8.30%
No	20	21	27	6	8	26	13	2	26	9	6
	16.50%	17.40%	22.30%	5.00%	6.60%	21.50%	10.70%	1.70%	21.50%	7.50%	5.00%
i am not sure	16	9	17	5	3	14	9	2	14	8	3
	13.20%	7.40%	14.00%	4.20%	2.50%	11.60%	7.40%	1.70%	11.60%	6.60%	2.50%
Q1.8	Sex		Age			Level of studies			Baptized for how long		
No	37	29	48	5	13	35	25	6	41	14	11
	31.60%	24.80%	41.00%	4.40%	11.10%	29.90%	21.40%	5.10%	35.00%	12.00%	9.40%
Yes	23	11	15	12	6	25	9	0	16	13	5
	19.70%	9.40%	12.90%	10.30%	5.10%	21.30%	7.70%	0.00%	13.60%	11.10%	4.30%
i am not sure	12	5	11	3	3	8	7	2	12	2	3
	10.30%	4.30%	9.40%	2.70%	2.60%	6.80%	6.00%	1.70%	10.30%	1.70%	2.60%
Q2.1	Sex		Age			Level of studies			Baptized for how long		
Yes	68	38	68	18	19	63	35	8	61	28	17
	55.70%	31.10%	55.70%	14.80%	15.60%	51.70%	28.70%	6.60%	50.00%	23.00%	13.90%
No	6	8	7	4	3	10	4	0	7	4	3

	4.90%	6.60%	5.70%	3.20%	2.50%	8.20%	3.30%	0.00%	5.70%	3.20%	2.40%
not enough	2	0	2	0	0	1	1	0	2	0	0
	1.60%	0.00%	1.60%	0.00%	0.00%	0.80%	0.80%	0.00%	1.60%	0.00%	0.00%
Q2.2	Sex		Age			Level of studies			Baptized for how long		
Yes	63	35	60	16	21	61	30	7	55	25	18
	52.50%	29.20%	50.00%	13.30%	17.50%	50.80%	25.00%	5.80%	45.80%	20.80%	15.00%
No	9	10	13	4	2	10	9	0	13	4	2
	7.50%	8.30%	10.80%	3.40%	1.70%	8.40%	7.50%	0.00%	10.90%	3.30%	1.70%
i am not sure	2	1	2	1	0	3	0	0	1	2	0
	1.70%	0.80%	1.70%	0.80%	0.00%	2.50%	0.00%	0.00%	0.80%	1.70%	0.00%
Q2.3	Sex		Age			Level of studies			Baptized for how long		
Yes	11	9	12	2	6	9	10	1	9	6	5
	8.90%	7.30%	9.70%	1.60%	4.90%	7.30%	8.10%	0.80%	7.30%	4.80%	4.10%
No	63	38	64	20	16	64	30	7	61	25	15
	51.20%	30.90%	52.00%	16.30%	13.00%	52.10%	24.40%	5.70%	49.60%	20.40%	12.20%
i am not sure	2	0	1	0	1	1	1	0	0	2	0
	1.60%	0.00%	0.80%	0.00%	0.80%	0.80%	0.80%	0.00%	0.00%	1.60%	0.00%
Q2.4	Sex		Age			Level of studies			Baptized for how long		
Yes	19	13	18	7	7	17	12	3	17	7	8
	15.70%	10.70%	14.90%	5.80%	5.80%	14.10%	9.90%	2.50%	14.10%	5.80%	6.60%
No	55	31	55	15	15	56	25	5	50	24	12
	45.50%	25.60%	45.50%	12.40%	12.40%	46.30%	20.70%	4.10%	41.30%	19.80%	9.90%
yes but negligible	1	2	2	0	1	2	1	0	1	1	1
	0.80%	1.70%	1.60%	0.00%	0.80%	1.60%	0.80%	0.00%	0.80%	0.80%	0.80%
Q2.5	Sex		Age			Level of studies			Baptized for how long		
Yes	58	32	57	16	16	55	31	4	54	21	15
	46.40%	25.60%	45.60%	12.80%	12.80%	44.00%	24.80%	3.20%	43.20%	16.80%	12.00%
No	19	15	21	5	8	20	10	4	17	11	6
	15.20%	12.00%	16.80%	4.00%	6.40%	16.00%	8.00%	3.20%	13.60%	8.80%	4.80%
i am not sure	1	0	0	1	0	1	0	0	0	1	0
	0.80%	0.00%	0.00%	0.80%	0.00%	0.80%	0.00%	0.00%	0.00%	0.80%	0.00%
Q2.6	Sex		Age			Level of studies			Baptized for how long		
Yes	16	13	15	6	8	18	9	2	13	9	7
	13.20%	10.70%	12.40%	4.90%	6.60%	14.90%	7.40%	1.70%	10.80%	7.50%	5.80%

No	58	33	58	16	16	55	30	6	54	23	14
	47.90%	27.30%	47.90%	13.20%	13.20%	45.40%	24.80%	5.00%	44.60%	19.10%	11.60%
i am not sure	1	0	1	0	0	0	1	0	1	0	0
	0.80%	0.00%	0.80%	0.00%	0.00%	0.00%	0.80%	0.00%	0.80%	0.00%	0.00%
Q2.7	Sex		Age			Level of studies			Baptized for how long		
Yes	64	37	58	20	22	64	31	6	57	25	19
	52.00%	30.10%	47.20%	16.30%	17.90%	52.00%	25.20%	4.90%	46.40%	20.30%	15.50%
No	12	10	18	2	2	11	9	2	12	8	2
	9.80%	8.10%	14.70%	1.60%	1.60%	9.00%	7.30%	1.60%	9.70%	6.50%	1.60%
Q2.8	Sex		Age			Level of studies			Baptized for how long		
Yes	60	35	57	16	21	60	28	7	52	25	18
	48.80%	28.50%	46.40%	13.10%	17.10%	48.80%	22.80%	5.70%	42.30%	20.30%	14.60%
No	16	11	18	6	3	15	11	1	16	8	3
	13.00%	8.90%	14.60%	4.90%	2.40%	12.20%	8.90%	0.80%	13.00%	6.50%	2.40%
i am not sure	1	0	1	0	0	1	0	0	1	0	0
	0.80%	0.00%	0.80%	0.00%	0.00%	0.80%	0.00%	0.00%	0.80%	0.00%	0.00%
Q2.9	Sex		Age			Level of studies			Baptized for how long		
Yes	25	17	28	6	8	26	15	1	21	13	8
	20.80%	14.20%	23.30%	4.90%	6.70%	21.70%	12.50%	0.80%	17.50%	10.90%	6.70%
No	49	27	48	13	14	44	25	7	46	18	12
	40.80%	22.50%	40.00%	10.80%	11.70%	36.70%	20.80%	5.80%	38.30%	15.00%	10.00%
i am not sure	1	1	0	1	1	2	0	0	0	1	1
	0.80%	0.80%	0.00%	0.80%	0.80%	1.70%	0.00%	0.00%	0.00%	0.80%	0.80%
Q2.10	Sex		Age			Level of studies			Baptized for how long		
Yes	68	45	70	21	21	70	35	8	65	30	18
	54.40%	36.00%	56.00%	16.80%	16.80%	56.00%	28.00%	6.40%	52.00%	24.00%	14.40%
No	9	2	7	1	3	6	5	0	5	3	3
	7.20%	1.60%	5.60%	0.80%	2.40%	4.80%	4.00%	0.00%	4.00%	2.40%	2.40%
i am not sure	1	0	1	0	0	0	1	0	1	0	0
	0.80%	0.00%	0.80%	0.00%	0.00%	0.00%	0.80%	0.00%	0.80%	0.00%	0.00%

APPENDIX O

SUMMARY OF BALI CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :										
	Sex		Age			Level of studies			Baptized for how long		
Q1.1	Male	Female	15-30	31-45	46+	Primary	Secondary	Univ	1-15	16-30	31+
Yes	34	29	12	35	16	6	20	37	12	32	19
	25.20%	21.50%	8.80%	25.80%	11.90%	4.50%	14.80%	27.40%	8.90%	23.60%	14.10%
No	22	12	14	14	6	8	11	15	19	11	4
	16.30%	8.90%	10.40%	10.40%	4.50%	5.90%	8.10%	11.10%	14.10%	8.10%	3.00%
not enough	17	21	8	18	12	5	17	16	14	16	8
	12.60%	15.60%	5.90%	13.40%	8.90%	3.70%	12.60%	11.90%	10.30%	11.80%	5.90%
Q1.2	Sex		Age			Level of studies			Baptized for how long		
during a workshop	17	14	5	14	12	3	13	15	6	19	6
	18.90%	15.60%	5.50%	15.60%	13.30%	3.30%	14.40%	16.70%	6.60%	21.20%	6.60%
by personal reading	20	18	10	18	10	6	10	22	14	12	12
	22.20%	20.00%	11.10%	20.00%	11.10%	6.70%	11.10%	24.40%	15.50%	13.40%	13.30%
through nominating committee	12	9	2	11	8	1	6	14	6	9	6
	13.30%	10.00%	2.20%	12.30%	8.90%	1.10%	6.70%	15.60%	6.60%	9.90%	6.60%
Q1.3	Sex		Age			Level of studies			Baptized for how long		
new church member	7	5	5	4	3	3	3	6	7	3	2
	8.80%	6.20%	6.30%	5.00%	3.70%	3.80%	3.80%	7.50%	8.70%	3.70%	2.50%
no workshop on the topic	12	17	9	11	9	7	12	10	11	11	7
	15.00%	21.20%	11.20%	13.80%	11.30%	8.70%	15.00%	12.50%	13.70%	13.80%	8.70%
own neglect	24	15	11	20	8	6	15	18	17	16	6
	30.00%	18.80%	13.80%	25.00%	10.00%	7.40%	18.80%	22.50%	21.20%	20.10%	7.40%
Q1.4	Sex		Age			Level of studies			Baptized for how long		
No	42	36	30	38	10	11	32	35	31	35	12
	31.30%	26.90%	22.30%	28.40%	7.50%	8.20%	23.90%	26.10%	23.20%	26.20%	9.00%
proposed but i declined	3	3	0	3	3	0	4	2	2	2	2
	2.20%	2.20%	0.00%	2.20%	2.20%	0.00%	3.00%	1.50%	1.50%	1.50%	1.50%

yes once	14	9	3	11	9	1	6	16	5	10	8
	10.40%	6.70%	2.20%	8.20%	6.70%	0.70%	4.50%	11.90%	3.70%	7.50%	6.00%
yes more than 3 times	6	4	0	5	5	2	3	5	2	3	5
	4.50%	3.00%	0.00%	3.70%	3.70%	1.50%	2.20%	3.70%	1.50%	2.20%	3.70%
more than 5 times	5	8	1	8	4	3	3	7	6	6	1
	3.70%	6.00%	0.70%	6.00%	3.00%	2.20%	2.20%	5.20%	4.40%	4.40%	0.70%
6	2	1	0	2	1	0	0	3	0	1	2
	1.50%	0.70%	0.00%	1.40%	0.70%	0.00%	0.00%	2.20%	0.00%	0.70%	1.40%
7	0	1	0	0	1	0	1	0	0	1	0
	0.00%	0.70%	0.00%	0.00%	0.70%	0.00%	0.70%	0.00%	0.00%	0.70%	0.00%
Q1.5	Sex		Age			Level of studies			Baptized for how long		
Yes	9	10	2	10	7	5	7	7	5	6	8
	7.00%	7.80%	1.60%	7.90%	5.40%	3.90%	5.50%	5.50%	3.90%	4.70%	6.30%
No	40	36	23	36	17	9	28	39	29	32	15
	31.20%	28.10%	18.00%	28.10%	13.30%	7.10%	21.90%	30.50%	22.70%	24.90%	11.70%
i am not sure	18	14	7	18	7	4	10	18	9	17	6
	14.10%	10.90%	5.50%	14.00%	5.40%	3.10%	7.80%	14.10%	7.10%	13.20%	4.70%
4	1	0	1	0	0	1	0	0	1	0	0
	0.80%	0.00%	0.80%	0.00%	0.00%	0.80%	0.00%	0.00%	0.80%	0.00%	0.00%
Q1.6	Sex		Age			Level of studies			Baptized for how long		
Yes	9	10	2	10	7	5	7	7	5	6	8
	7.00%	7.80%	1.60%	7.90%	5.40%	3.90%	5.50%	5.50%	3.90%	4.70%	6.30%
No	40	36	23	36	17	9	28	39	29	32	15
	31.20%	28.10%	18.00%	28.10%	13.30%	7.10%	21.90%	30.50%	22.70%	24.90%	11.70%
i am not sure	18	14	7	18	7	4	10	18	9	17	6
	14.10%	10.90%	5.50%	14.00%	5.40%	3.10%	7.80%	14.10%	7.10%	13.20%	4.70%
4	1	0	1	0	0	1	0	0	1	0	0
	0.80%	0.00%	0.80%	0.00%	0.00%	0.80%	0.00%	0.00%	0.80%	0.00%	0.00%
Q1.7	Sex		Age			Level of studies			Baptized for how long		
Yes	42	35	12	41	24	11	24	42	24	34	19
	33.10%	27.60%	9.40%	32.30%	18.90%	8.70%	18.90%	33.10%	18.80%	26.80%	15.00%
No	15	14	13	12	4	5	12	12	12	11	6
	11.80%	11.00%	10.20%	9.40%	3.20%	3.90%	9.40%	9.40%	9.50%	8.70%	4.70%
i am not sure	12	9	5	12	4	1	9	11	6	10	5

	9.40%	7.10%	4.00%	9.50%	3.20%	0.80%	7.10%	8.70%	4.70%	7.90%	4.00%
Q1.8	Sex		Age			Level of studies			Baptized for how long		
Yes	41	38	20	41	18	10	27	42	23	38	18
	31.10%	28.80%	15.10%	31.00%	13.60%	7.60%	20.50%	31.80%	17.30%	28.80%	13.60%
No	16	17	2	18	13	7	10	16	9	14	10
	12.10%	12.90%	1.60%	13.60%	9.80%	5.30%	7.60%	12.10%	6.80%	10.60%	7.60%
i am not sure	14	6	10	6	4	3	8	9	11	5	4
	10.60%	4.50%	7.60%	4.60%	3.10%	2.30%	6.10%	6.80%	8.40%	3.90%	3.00%
Q2.1	Sex		Age			Level of studies			Baptized for how long		
No	36	27	15	33	15	13	18	32	24	24	15
	29.80%	22.30%	12.40%	27.30%	12.40%	10.70%	14.90%	26.40%	19.80%	19.90%	12.50%
Yes	21	20	11	19	11	3	13	25	10	22	9
	17.40%	16.50%	9.00%	15.70%	9.10%	2.50%	10.70%	20.70%	8.30%	18.20%	7.50%
i am not sure	10	6	5	8	3	2	9	5	5	7	4
	8.30%	5.00%	4.20%	6.60%	2.50%	1.60%	7.40%	4.10%	4.20%	5.90%	3.30%
8	0	1	0	0	1	0	1	0	0	1	0
	0.00%	0.80%	0.00%	0.00%	0.80%	0.00%	0.80%	0.00%	0.00%	0.80%	0.00%
Q2.2	Sex		Age			Level of studies			Baptized for how long		
Yes	41	37	21	35	22	10	25	43	26	34	18
	31.80%	28.70%	16.30%	27.20%	17.00%	7.80%	19.40%	33.30%	20.10%	26.40%	14.00%
No	15	7	8	11	3	4	10	8	8	9	5
	11.60%	5.40%	6.20%	8.60%	2.40%	3.20%	7.80%	6.20%	6.20%	7.00%	3.90%
not enough	16	13	5	18	6	2	10	17	10	13	6
	12.40%	10.10%	3.90%	14.00%	4.60%	1.60%	7.80%	13.20%	7.80%	10.20%	4.70%
Q2.3	Sex		Age			Level of studies			Baptized for how long		
Yes	43	29	19	37	16	8	30	34	21	33	18
	32.10%	21.60%	14.10%	27.60%	12.00%	6.00%	22.40%	25.40%	15.60%	24.70%	13.40%
No	20	24	7	25	12	7	12	25	19	15	10
	14.90%	17.90%	5.20%	18.60%	9.00%	5.20%	9.00%	18.70%	14.10%	11.10%	7.40%
i am not sure	10	8	7	5	6	4	6	8	7	8	3
	7.50%	6.00%	5.20%	3.70%	4.50%	2.90%	4.50%	6.00%	5.10%	5.90%	2.20%
Q2.4	Sex		Age			Level of studies			Baptized for how long		
Yes	18	14	7	17	8	8	15	9	17	8	7
	13.50%	10.50%	5.30%	12.90%	6.00%	6.00%	11.30%	6.80%	12.80%	6.10%	5.30%

No	35	19	10	29	15	5	16	33	15	24	15
	26.30%	14.30%	7.60%	21.80%	11.30%	3.80%	12.00%	24.80%	11.30%	18.10%	11.30%
i am not sure	20	27	16	20	11	5	15	27	14	25	8
	15.00%	20.30%	12.10%	15.10%	8.30%	3.80%	11.30%	20.30%	10.60%	18.90%	6.00%
Q2.5	Sex		Age			Level of studies			Baptized for how long		
Yes	13	17	7	15	8	6	12	12	7	12	11
	9.80%	12.90%	5.30%	11.30%	6.00%	4.60%	9.10%	9.10%	5.30%	9.00%	8.40%
No	38	26	16	34	14	6	19	39	24	29	11
	28.80%	19.70%	12.20%	25.70%	10.60%	4.60%	14.40%	29.50%	18.20%	22.00%	8.40%
yes but negligible	10	12	8	7	7	4	12	6	7	10	5
	7.60%	9.10%	6.00%	5.40%	5.30%	3.10%	9.10%	4.50%	5.30%	7.50%	3.80%
i am not sure	11	5	3	10	3	2	6	8	5	6	5
	8.30%	3.80%	2.30%	7.60%	2.30%	1.50%	4.50%	6.10%	3.80%	4.60%	3.80%
Q2.6	Sex		Age			Level of studies			Baptized for how long		
Yes	54	36	23	43	24	11	37	42	34	35	21
	45.40%	30.30%	19.30%	36.20%	20.20%	9.30%	31.10%	35.30%	28.60%	29.40%	17.60%
No	7	4	3	7	1	3	2	6	3	7	1
	5.90%	3.40%	2.50%	5.90%	0.80%	2.50%	1.70%	5.00%	2.50%	5.90%	0.80%
i am not sure	7	11	4	8	6	2	3	13	5	7	6
	5.90%	9.20%	3.30%	6.70%	5.00%	1.60%	2.50%	10.90%	4.20%	5.80%	5.10%
Q2.7	Sex		Age			Level of studies			Baptized for how long		
Yes	8	11	7	10	2	4	6	9	5	12	2
	6.20%	8.50%	5.40%	7.70%	1.50%	3.00%	4.60%	6.90%	3.80%	9.20%	1.60%
No	58	42	24	53	23	11	34	55	39	39	22
	44.60%	32.30%	18.50%	40.70%	17.70%	8.40%	26.20%	42.30%	30.00%	29.90%	16.90%
i am not sure	3	7	2	2	6	2	4	4	2	4	4
	2.30%	5.40%	1.60%	1.60%	4.60%	1.60%	3.10%	3.10%	1.60%	3.10%	3.00%
4	1	0	0	1	0	1	0	0	1	0	0
	0.80%	0.00%	0.00%	0.80%	0.00%	0.80%	0.00%	0.00%	0.80%	0.00%	0.00%
Q2.8	Sex		Age			Level of studies			Baptized for how long		
Yes	53	43	26	49	21	14	31	51	37	39	20
	40.20%	32.60%	19.70%	37.10%	15.90%	10.60%	23.50%	38.60%	28.10%	29.60%	15.10%
No	13	6	5	9	5	1	8	10	4	11	4
	9.80%	4.50%	3.80%	6.80%	3.80%	0.80%	6.10%	7.60%	3.10%	8.30%	3.00%

i am not sure	7	10	3	8	6	3	7	7	6	5	6
	5.30%	7.60%	2.30%	6.10%	4.50%	2.30%	5.30%	5.30%	4.60%	3.80%	4.50%
Q2.9	Sex		Age			Level of studies			Baptized for how long		
Yes	56	52	25	59	24	14	33	61	38	45	25
	42.70%	39.70%	19.10%	45.00%	18.30%	10.70%	25.20%	46.60%	29.00%	34.40%	19.10%
No	10	3	3	7	3	2	8	3	5	8	0
	7.60%	2.30%	2.30%	5.40%	2.30%	1.50%	6.10%	2.30%	3.90%	6.10%	0.00%
i am not sure	5	5	4	0	6	3	4	3	3	2	5
	3.80%	3.80%	3.10%	0.00%	4.60%	2.30%	3.10%	2.30%	2.30%	1.60%	3.80%
Q2.10	Sex		Age			Level of studies			Baptized for how long		
Yes	28	14	8	20	14	8	16	18	15	17	10
	21.50%	10.80%	6.20%	15.40%	10.80%	6.20%	12.30%	13.80%	11.50%	13.10%	7.80%
No	38	37	22	40	13	5	24	46	25	33	17
	29.20%	28.50%	17.00%	30.70%	10.00%	3.90%	18.50%	35.40%	19.20%	25.40%	13.00%
i am not sure	6	7	1	5	7	4	7	2	4	5	4
	4.60%	5.40%	0.80%	3.90%	5.40%	3.10%	5.40%	1.50%	3.10%	3.80%	3.00%

APPENDIX P

SUMMARY OF MAKEPE CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :										
Q1.1	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46+	Primary	Secondary	Univ	1-15	16-30	31+
Yes	18	7	13	8	4	4	10	11	9	14	2
	27.70%	10.80%	20.00%	12.30%	6.20%	6.10%	15.40%	16.90%	13.80%	21.60%	3.00%
No	9	11	16	2	2	2	11	7	15	2	3
	13.80%	16.90%	24.60%	3.00%	3.10%	3.00%	16.90%	10.80%	23.00%	3.00%	4.60%
not enough	9	11	13	6	1	2	4	14	12	8	0
	13.80%	16.90%	20.00%	9.20%	1.50%	3.10%	6.20%	21.50%	18.50%	12.40%	0.00%
Q1.2	Sex		Age			Level of studies			Baptized for how long		
during a workshop	12	5	6	8	3	5	9	3	9	8	0
	29.30%	12.20%	14.60%	19.50%	7.30%	12.20%	22.00%	7.30%	21.90%	19.50%	0.00%
by personal reading	12	7	13	4	2	1	3	15	12	3	4
	29.30%	17.10%	31.70%	9.70%	4.90%	2.40%	7.30%	36.60%	29.30%	7.30%	9.70%
through nominating committee	3	2	2	2	1	1	3	1	3	2	0
	7.30%	4.90%	4.80%	4.90%	2.40%	2.40%	7.30%	2.40%	7.30%	4.80%	0.00%
Q1.3	Sex		Age			Level of studies			Baptized for how long		
new church member	2	4	5	1		4	2		5	1	0
	5.70%	11.40%	14.30%	2.90%		11.50%	5.70%		14.30%	2.90%	0.00%
no workshop on the topic	10	9	15	4		9	10		14	5	0
	28.60%	25.70%	42.90%	11.50%		25.80%	28.60%		40.00%	14.30%	0.00%
own neglect	7	3	7	3		3	7		7	2	1
	20.00%	8.60%	20.00%	8.60%		8.60%	20.00%		20.00%	5.80%	2.90%
Q1.4	Sex		Age			Level of studies			Baptized for how long		
No	13	17	27	3	0	2	10	18	26	4	0
	21.70%	28.30%	45.00%	5.00%	0.00%	3.30%	16.70%	30.00%	43.30%	6.60%	0.00%
proposed but i declined	3	2	2	2	1	1	1	3	0	3	2
	5.00%	3.30%	3.30%	3.30%	1.70%	1.70%	1.70%	5.00%	0.00%	5.10%	3.40%

yes once	6	1	4	2	1	1	3	3	2	5	0
	10.00%	1.70%	6.70%	3.30%	1.70%	1.70%	5.00%	5.00%	3.40%	8.30%	0.00%
yes more than 3 times	7	7	5	6	3	3	6	5	5	6	3
	11.70%	11.70%	8.30%	10.00%	5.00%	5.00%	10.00%	8.30%	8.40%	10.00%	5.00%
more than 5 times	3	1	1	2	1	0	2	2	0	4	0
	5.00%	1.70%	1.70%	3.40%	1.70%	0.00%	3.30%	3.30%	0.00%	6.70%	0.00%
Q1.5	Sex		Age			Level of studies			Baptized for how long		
Yes	10	2	4	4	4	2	5	5	5	6	1
	16.70%	3.30%	6.60%	6.70%	6.70%	3.30%	8.30%	8.30%	8.30%	10.00%	1.70%
No	12	12	15	8	1	2	8	14	11	11	2
	20.00%	20.00%	25.10%	13.40%	1.70%	3.40%	13.30%	23.30%	18.30%	18.40%	3.30%
i am not sure	13	10	19	3	1	4	10	9	17	5	1
	21.70%	16.70%	31.70%	5.00%	1.70%	6.70%	16.70%	15.00%	28.40%	8.30%	1.70%
4	1	0	0	1	0	0	0	1	0	1	0
	1.70%	0.00%	0.00%	1.70%	0.00%	0.00%	0.00%	1.70%	0.00%	1.70%	0.00%
Q1.6	Sex		Age			Level of studies			Baptized for how long		
Yes	19	12	18	9	4	2	11	18	14	16	1
	33.30%	21.10%	31.60%	15.80%	7.00%	3.60%	19.30%	31.60%	24.60%	28.10%	1.80%
No	5	6	7	4	0	0	5	6	7	4	0
	8.80%	10.50%	12.30%	7.00%	0.00%	0.00%	8.80%	10.50%	12.40%	7.10%	0.00%
i am not sure	7	8	12	2	1	4	5	6	10	3	2
	12.30%	14.00%	21.00%	3.50%	1.80%	7.10%	8.80%	10.50%	17.60%	5.30%	3.60%
Q1.7	Sex		Age			Level of studies			Baptized for how long		
Yes	24	16	24	9	7	4	14	22	19	17	4
	38.70%	25.80%	38.70%	14.50%	11.30%	6.40%	22.60%	35.50%	30.60%	27.50%	6.40%
No	5	6	7	4	0	3	5	3	6	5	0
	8.10%	9.70%	11.30%	6.40%	0.00%	4.80%	8.10%	4.80%	9.70%	8.00%	0.00%
i am not sure	6	5	8	3	0	1	4	6	8	2	1
	9.70%	8.10%	12.90%	4.80%	0.00%	1.60%	6.50%	9.70%	12.90%	3.20%	1.60%
Q1.8	Sex		Age			Level of studies			Baptized for how long		
No	10	10	14	6	0	1	5	14	10	8	2
	19.20%	19.20%	26.90%	11.50%	0.00%	1.90%	9.60%	26.90%	19.20%	15.40%	3.80%
Yes	16	9	14	6	5	2	10	13	13	11	1
	30.80%	17.30%	26.90%	11.50%	9.60%	3.80%	19.20%	25.00%	25.00%	21.10%	1.90%

i am not sure	4	3	4	2	1	2	2	3	5	1	1
	7.70%	5.80%	7.70%	3.80%	1.90%	3.80%	3.80%	5.80%	9.60%	1.90%	1.90%
Q2.1	Sex		Age			Level of studies			Baptized for how long		
Yes	18	14	22	8	2	4	15	13	18	13	1
	29.00%	22.60%	35.40%	12.90%	3.20%	6.40%	24.20%	21.00%	29.00%	21.00%	1.60%
No	6	8	10	0	4	4	5	5	8	2	4
	9.70%	12.90%	16.10%	0.00%	6.50%	6.40%	8.10%	8.10%	12.90%	3.20%	6.40%
not enough	9	7	9	7	0	0	4	12	9	7	0
	14.50%	11.30%	14.60%	11.20%	0.00%	0.00%	6.50%	19.40%	14.60%	11.30%	0.00%
Q2.2	Sex		Age			Level of studies			Baptized for how long		
Yes	10	7	12	3	2	2	10	5	11	5	1
	15.90%	11.10%	19.00%	4.80%	3.20%	3.20%	15.90%	7.90%	17.40%	8.00%	1.60%
No	19	16	23	10	2	2	11	22	20	14	1
	30.20%	25.40%	36.50%	15.90%	3.20%	3.20%	17.50%	34.90%	31.80%	22.20%	1.60%
i am not sure	5	6	6	2	3	4	4	3	4	4	3
	7.90%	9.50%	9.60%	3.20%	4.80%	6.40%	6.30%	4.80%	6.40%	6.40%	4.80%
Q2.3	Sex		Age			Level of studies			Baptized for how long		
Yes	9	7	10	4	2	1	8	7	10	4	2
	14.50%	11.30%	16.20%	6.40%	3.20%	1.60%	12.90%	11.30%	16.10%	6.40%	3.20%
No	16	8	15	8	1	2	8	14	10	14	0
	25.80%	12.90%	24.20%	12.80%	1.60%	3.20%	12.90%	22.60%	16.20%	22.70%	0.00%
i am not sure	11	11	15	4	3	5	6	11	14	5	3
	17.70%	17.70%	24.20%	6.40%	4.80%	8.10%	9.70%	17.70%	22.60%	8.00%	4.80%
Q2.4	Sex		Age			Level of studies			Baptized for how long		
Yes	4	3	4	2	1	0	3	4	4	1	2
	6.20%	4.70%	6.20%	3.10%	1.60%	0.00%	4.70%	6.20%	6.20%	1.60%	3.10%
No	22	13	22	11	2	1	15	19	17	17	1
	34.40%	20.30%	34.40%	17.20%	3.10%	1.60%	23.40%	29.70%	26.60%	26.60%	1.60%
yes but negligible	3	4	4	1	2	2	2	3	4	3	0
	4.70%	6.20%	6.30%	1.60%	3.10%	3.10%	3.10%	4.70%	6.30%	4.80%	0.00%
i am not sure	6	9	11	2	2	5	4	6	10	3	2
	9.40%	14.10%	17.10%	3.20%	3.10%	7.80%	6.20%	9.40%	15.60%	4.80%	3.20%
Q2.5	Sex		Age			Level of studies			Baptized for how long		
Yes	23	16	24	11	4	4	15	20	19	17	3

	36.50%	25.40%	38.10%	17.50%	6.30%	6.40%	23.80%	31.70%	30.20%	26.90%	4.80%
No	6	7	11	1	1	0	6	7	10	2	1
	9.50%	11.10%	17.50%	1.60%	1.60%	0.00%	9.50%	11.10%	15.80%	3.20%	1.60%
i am not sure	6	5	5	4	2	3	3	5	5	5	1
	9.50%	7.90%	8.00%	6.40%	3.20%	4.80%	4.80%	7.90%	8.00%	8.00%	1.60%
Q2.6	Sex		Age			Level of studies			Baptized for how long		
Yes	3	7	7	2	1	1	3	6	8	2	0
	5.10%	11.90%	11.90%	3.40%	1.70%	1.70%	5.10%	10.20%	13.60%	3.40%	0.00%
No	26	16	26	13	3	3	14	25	20	18	4
	44.10%	27.10%	44.00%	22.10%	5.10%	5.10%	23.70%	42.40%	33.90%	30.60%	6.80%
i am not sure	3	4	5	1	1	3	3	1	4	2	1
	5.10%	6.80%	8.50%	1.70%	1.70%	5.10%	5.10%	1.70%	6.80%	3.40%	1.70%
Q2.7	Sex		Age			Level of studies			Baptized for how long		
Yes	22	18	27	11	2	2	12	26	20	17	3
	36.10%	29.50%	44.30%	18.00%	3.30%	3.20%	19.70%	42.60%	32.80%	27.90%	4.90%
No	6	4	5	2	3	0	7	3	6	4	0
	9.80%	6.60%	8.20%	3.20%	4.90%	0.00%	11.50%	4.90%	9.80%	6.50%	0.00%
i am not sure	6	4	5	3	2	5	3	2	5	3	2
	9.80%	6.60%	8.20%	4.90%	3.30%	8.20%	4.90%	3.30%	8.20%	4.90%	3.20%
4	0	1	1	0	0	0	1	0	1	0	0
	0.00%	1.60%	1.60%	0.00%	0.00%	0.00%	1.60%	0.00%	1.60%	0.00%	0.00%
Q2.8	Sex		Age			Level of studies			Baptized for how long		
Yes	27	18	28	11	6	3	18	24	25	16	4
	45.00%	30.00%	46.60%	18.30%	10.00%	5.00%	30.00%	40.00%	41.60%	26.60%	6.70%
No	5	7	8	3	1	1	5	6	7	4	1
	8.30%	11.70%	13.30%	5.00%	1.70%	1.70%	8.30%	10.00%	11.60%	6.70%	1.70%
i am not sure	1	2	2	1	0	2	0	1	1	2	0
	1.70%	3.30%	3.40%	1.70%	0.00%	3.40%	0.00%	1.70%	1.70%	3.40%	0.00%
Q2.9	Sex		Age			Level of studies			Baptized for how long		
Yes	10	13	17	4	2	1	11	11	12	10	1
	16.70%	21.70%	28.30%	6.70%	3.30%	1.70%	18.30%	18.30%	20.00%	16.70%	1.70%
No	21	11	16	11	5	2	10	20	17	11	4
	35.00%	18.30%	26.70%	18.30%	8.30%	3.30%	16.70%	33.30%	28.40%	18.30%	6.70%
i am not sure	2	2	3	1	0	3	0	1	2	2	0

	3.30%	3.30%	5.10%	1.70%	0.00%	5.00%	0.00%	1.70%	3.40%	3.40%	0.00%
4	0	1	1	0	0	0	1	0	1	0	0
	0.00%	1.70%	1.70%	0.00%	0.00%	0.00%	1.70%	0.00%	1.70%	0.00%	0.00%
Q2.10	Sex		Age			Level of studies			Baptized for how long		
Yes	30	20	31	15	4	5	16	29	24	22	4
	50.80%	33.90%	52.50%	25.50%	6.80%	8.50%	27.10%	49.20%	40.60%	37.40%	6.80%
No	4	3	4	0	3	1	4	2	5	1	1
	6.80%	5.10%	6.80%	0.00%	5.10%	1.70%	6.80%	3.40%	8.50%	1.70%	1.70%
i am not sure	0	2	2	0	0	1	1	0	2	0	0
	0.00%	3.40%	3.40%	0.00%	0.00%	1.70%	1.70%	0.00%	3.40%	0.00%	0.00%

APPENDIX Q

SUMMARY OF BAGANGTE CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :										
Q1.1	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46+	Primary	Secondary	Univ	1-15	16-30	31+
Yes	32	18	5	15	30	29	19	2	18	20	12
	34.40%	19.40%	5.40%	16.20%	32.30%	31.20%	20.40%	2.20%	19.40%	21.60%	12.90%
No	7	10	5	5	7	9	8	0	10	6	1
	7.50%	10.80%	5.40%	5.50%	7.60%	9.70%	8.60%	0.00%	10.70%	6.60%	1.10%
not enough	7	19	10	13	3	10	16	0	15	10	1
	7.50%	20.40%	10.90%	14.10%	3.30%	10.80%	17.20%	0.00%	16.20%	10.80%	1.10%
Q1.2	Sex		Age			Level of studies			Baptized for how long		
during a workshop	6	6	3	5	4	7	5	0	6	4	2
	9.50%	9.50%	4.80%	8.00%	6.40%	11.10%	7.90%	0.00%	9.50%	6.40%	3.20%
by personal reading	19	6	2	8	15	14	9	2	9	13	3
	30.20%	9.50%	3.20%	12.70%	23.80%	22.20%	14.30%	3.20%	14.30%	20.60%	4.80%
through nominating committee	10	16	3	12	11	11	15	0	8	10	8
	15.90%	25.40%	4.80%	19.10%	17.40%	17.50%	23.80%	0.00%	12.70%	15.80%	12.70%
Q1.3	Sex		Age			Level of studies			Baptized for how long		
new church member	3	7	4	3	3	6	4		10	0	0
	9.70%	22.60%	12.90%	9.70%	9.70%	19.30%	12.90%		32.30%	0.00%	0.00%
no workshop on the topic	4	4	2	3	3	5	3		4	4	0
	12.90%	12.90%	6.40%	9.60%	9.70%	16.10%	9.70%		12.90%	12.90%	0.00%
own neglect	5	8	6	3	4	6	7		6	6	1
	16.10%	25.80%	19.40%	9.70%	12.90%	19.30%	22.60%		19.30%	19.40%	3.20%
Q1.4	Sex		Age			Level of studies			Baptized for how long		
No	12	20	14	10	8	18	14	0	22	7	3
	12.90%	21.50%	15.10%	10.80%	8.60%	19.30%	15.10%	0.00%	23.70%	7.60%	3.30%
proposed but i declined	1	2	1	0	2	0	2	1	1	2	0
	1.10%	2.20%	1.10%	0.00%	2.20%	0.00%	2.20%	1.10%	1.10%	2.20%	0.00%

yes once	10	11	4	10	7	12	8	1	11	10	0
	10.80%	11.80%	4.40%	10.80%	7.60%	13.00%	8.60%	1.10%	11.80%	10.70%	0.00%
yes more than 3 times	10	10	1	10	9	7	13	0	6	9	5
	10.80%	10.80%	1.10%	10.90%	9.70%	7.50%	14.00%	0.00%	6.50%	9.70%	5.40%
more than 5 times	13	4	0	3	14	11	6	0	3	8	6
	14.00%	4.30%	0.00%	3.30%	15.10%	11.80%	6.50%	0.00%	3.20%	8.70%	6.50%
Q1.5	Sex		Age			Level of studies		Baptized for how long			
Yes	3	7	2	2	6	7	3	0	5	4	1
	3.20%	7.50%	2.20%	2.20%	6.40%	7.50%	3.20%	0.00%	5.40%	4.40%	1.10%
No	37	28	13	24	28	32	31	2	28	26	11
	39.80%	30.10%	13.90%	25.90%	30.20%	34.40%	33.30%	2.20%	30.10%	28.00%	11.90%
i am not sure	6	12	5	7	6	9	9	0	10	6	2
	6.50%	12.90%	5.40%	7.50%	6.50%	9.70%	9.70%	0.00%	10.80%	6.40%	2.20%
Q1.6	Sex		Age			Level of studies		Baptized for how long			
Yes	25	19	7	14	23	22	21	1	14	20	10
	26.90%	20.40%	7.50%	15.10%	24.80%	23.70%	22.60%	1.10%	15.10%	21.60%	10.80%
No	12	12	4	9	11	15	8	1	12	10	2
	12.90%	12.90%	4.40%	9.70%	11.90%	16.10%	8.60%	1.10%	13.00%	10.80%	2.20%
i am not sure	9	16	9	10	6	11	14	0	17	6	2
	9.70%	17.20%	9.70%	10.70%	6.50%	11.90%	15.10%	0.00%	18.30%	6.50%	2.20%
Q1.7	Sex		Age			Level of studies		Baptized for how long			
Yes	27	28	10	20	25	30	24	1	23	27	5
	29.30%	30.40%	10.80%	21.70%	27.20%	32.60%	26.10%	1.10%	25.00%	29.30%	5.50%
No	7	6	1	7	5	7	6	0	5	5	3
	7.60%	6.50%	1.10%	7.60%	5.40%	7.60%	6.50%	0.00%	5.50%	5.50%	3.30%
i am not sure	11	13	9	5	10	11	12	1	14	4	6
	12.00%	14.10%	9.70%	5.50%	10.80%	12.00%	13.00%	1.10%	15.20%	4.40%	6.50%
Q1.8	Sex		Age			Level of studies		Baptized for how long			
No	17	17	12	10	12	20	13	1	20	11	3
	18.30%	18.30%	12.90%	10.80%	12.90%	21.50%	14.00%	1.10%	21.60%	11.90%	3.30%
Yes	22	18	3	18	19	20	20	0	12	21	7
	23.70%	19.40%	3.20%	19.40%	20.40%	21.50%	21.50%	0.00%	12.90%	22.70%	7.50%
i am not sure	7	12	5	5	9	8	10	1	11	4	4
	7.50%	12.90%	5.40%	5.50%	9.70%	8.60%	10.80%	1.10%	11.90%	4.40%	4.30%

Q2.1	Sex		Age			Level of studies			Baptized for how long		
Yes	29	17	4	15	27	26	19	1	19	18	9
	31.20%	18.30%	4.40%	16.20%	29.00%	27.90%	20.40%	1.10%	20.50%	19.30%	9.70%
No	5	10	7	3	5	10	5	0	7	8	0
	5.40%	10.80%	7.50%	3.30%	5.40%	10.80%	5.40%	0.00%	7.50%	8.60%	0.00%
not enough	12	20	9	15	8	12	19	1	17	10	5
	12.90%	21.50%	9.70%	16.10%	8.70%	13.00%	20.40%	1.10%	18.40%	10.80%	5.40%
Q2.2	Sex		Age			Level of studies			Baptized for how long		
Yes	19	20	6	15	18	24	15	0	19	16	4
	20.40%	21.50%	6.50%	16.20%	19.30%	25.90%	16.10%	0.00%	20.50%	17.30%	4.40%
No	22	12	4	12	18	15	17	2	12	14	8
	23.70%	12.90%	4.40%	12.90%	19.40%	16.10%	18.30%	2.20%	13.00%	15.00%	8.60%
i am not sure	5	15	10	6	4	9	11	0	12	6	2
	5.40%	16.10%	10.80%	6.50%	4.30%	9.70%	11.80%	0.00%	12.90%	6.50%	2.20%
Q2.3	Sex		Age			Level of studies			Baptized for how long		
Yes	12	9	2	13	6	10	11	0	13	6	2
	12.90%	9.70%	2.20%	14.10%	6.40%	10.80%	11.80%	0.00%	14.10%	6.50%	2.20%
No	21	16	2	13	22	21	15	1	11	18	8
	22.60%	17.20%	2.20%	14.10%	23.70%	22.60%	16.10%	1.10%	11.90%	19.40%	8.60%
i am not sure	13	22	16	7	12	17	17	1	19	12	4
	14.00%	23.70%	17.20%	7.60%	13.00%	18.30%	18.30%	1.10%	20.40%	12.90%	4.40%
Q2.4	Sex		Age			Level of studies			Baptized for how long		
Yes	8	10	5	8	5	11	7	0	14	3	1
	8.60%	10.80%	5.40%	8.60%	5.40%	11.90%	7.50%	0.00%	15.10%	3.30%	1.10%
No	24	14	4	12	22	22	14	2	15	15	8
	25.80%	15.10%	4.40%	13.00%	23.70%	23.60%	15.10%	2.20%	16.20%	16.20%	8.60%
yes but negligible	11	14	5	11	9	10	15	0	7	13	5
	11.80%	15.10%	5.40%	11.80%	9.70%	10.80%	16.10%	0.00%	7.60%	14.00%	5.50%
i am not sure	3	9	6	2	4	5	7	0	7	5	0
	3.20%	9.70%	6.50%	2.20%	4.30%	5.40%	7.50%	0.00%	7.60%	5.50%	0.00%
Q2.5	Sex		Age			Level of studies			Baptized for how long		
Yes	27	29	11	20	25	31	23	2	27	23	6
	29.30%	31.50%	12.00%	21.80%	27.20%	33.70%	25.00%	2.20%	29.40%	25.00%	6.60%
No	12	9	1	10	10	10	11	0	7	9	5

	13.00%	9.80%	1.10%	10.80%	10.90%	10.90%	12.00%	0.00%	7.60%	9.80%	5.50%
i am not sure	7	8	8	3	4	6	9	0	9	4	2
	7.60%	8.70%	8.70%	3.30%	4.40%	6.50%	9.80%	0.00%	9.80%	4.40%	2.20%
Q2.6	Sex		Age			Level of studies			Baptized for how long		
Yes	9	11	3	11	6	9	11	0	12	4	4
	9.70%	11.80%	3.20%	11.80%	6.50%	9.70%	11.80%	0.00%	12.90%	4.40%	4.40%
No	33	32	15	21	29	35	28	2	29	29	7
	35.50%	34.40%	16.20%	22.70%	31.20%	37.70%	30.10%	2.20%	31.20%	31.20%	7.60%
i am not sure	4	4	2	1	5	4	4	0	2	3	3
	4.30%	4.30%	2.20%	1.10%	5.40%	4.30%	4.30%	0.00%	2.20%	3.30%	3.30%
Q2.7	Sex		Age			Level of studies			Baptized for how long		
Yes	31	27	10	21	27	31	25	2	25	27	6
	33.30%	29.00%	10.80%	22.60%	29.00%	33.40%	26.90%	2.20%	26.90%	29.00%	6.50%
No	8	10	5	9	4	5	13	0	11	5	2
	8.60%	10.80%	5.40%	9.70%	4.30%	5.40%	14.00%	0.00%	11.80%	5.40%	2.20%
i am not sure	7	10	5	3	9	12	5	0	7	4	6
	7.50%	10.80%	5.40%	3.30%	9.70%	12.90%	5.40%	0.00%	7.50%	4.40%	6.50%
Q2.8	Sex		Age			Level of studies			Baptized for how long		
Yes	28	32	9	24	27	33	25	2	25	28	7
	30.10%	34.40%	9.70%	25.80%	29.00%	35.50%	26.90%	2.20%	27.00%	30.10%	7.50%
No	12	10	6	8	8	9	13	0	11	6	5
	12.90%	10.80%	6.50%	8.70%	8.60%	9.70%	14.00%	0.00%	11.80%	6.40%	5.40%
i am not sure	6	5	5	1	5	6	5	0	7	2	2
	6.50%	5.40%	5.50%	1.10%	5.40%	6.50%	5.40%	0.00%	7.60%	2.20%	2.20%
Q2.9	Sex		Age			Level of studies			Baptized for how long		
Yes	18	15	9	13	11	19	14	0	18	11	4
	19.40%	16.10%	9.80%	14.10%	11.80%	20.40%	15.10%	0.00%	19.30%	11.90%	4.40%
No	20	22	5	18	19	20	21	1	16	21	5
	21.50%	23.70%	5.40%	19.40%	20.50%	21.60%	22.60%	1.10%	17.20%	22.60%	5.40%
i am not sure	8	10	6	2	10	9	8	1	9	4	5
	8.60%	10.80%	6.50%	2.20%	10.80%	9.70%	8.60%	1.10%	9.70%	4.30%	5.40%
Q2.10	Sex		Age			Level of studies			Baptized for how long		
Yes	35	36	14	25	32	39	30	2	30	31	10
	37.60%	38.70%	15.20%	26.90%	34.40%	42.00%	32.30%	2.20%	32.30%	33.40%	10.80%

No	5	5	2	7	1	3	7	0	7	2	1
	5.40%	5.40%	2.20%	7.50%	1.10%	3.20%	7.50%	0.00%	7.50%	2.20%	1.10%
i am not sure	6	6	4	1	7	6	6	0	6	3	3
	6.50%	6.50%	4.30%	1.10%	7.60%	6.50%	6.50%	0.00%	6.50%	3.20%	3.30%

APPENDIX R

SUMMARY OF BERTOUA CENTRE CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :										
Q1.1	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46+	Primary	Secondary	Univ	1-15	16-30	31+
Yes	27	26	27	18	8	27	26	0	30	18	5
	19.00%	18.30%	18.90%	12.60%	5.60%	19.00%	18.30%	0.00%	21.10%	12.60%	3.50%
No	25	43	44	15	9	36	31	1	45	17	6
	17.60%	30.30%	31.10%	10.50%	6.30%	25.30%	21.80%	0.70%	31.80%	11.90%	4.20%
not enough	8	13	8	11	2	6	15	0	8	13	0
	5.60%	9.20%	5.60%	7.70%	1.40%	4.20%	10.60%	0.00%	5.60%	9.10%	0.00%
Q1.2	Sex		Age			Level of studies			Baptized for how long		
during a workshop	14	21	17	13	5	19	15	1	17	13	5
	13.60%	20.40%	16.50%	12.60%	4.90%	18.40%	14.60%	1.00%	16.60%	12.70%	4.90%
by personal reading	19	29	29	14	5	26	22	0	30	16	2
	18.40%	28.20%	28.20%	13.60%	4.90%	25.20%	21.40%	0.00%	29.10%	15.60%	1.90%
through nominating committee	12	8	9	7	4	6	14	0	13	7	0
	11.70%	7.80%	8.70%	6.70%	3.90%	5.90%	13.60%	0.00%	12.70%	6.80%	0.00%
Q1.3	Sex		Age			Level of studies			Baptized for how long		
new church member	4	0	3	1	0	3	1		3	1	0
	7.50%	0.00%	5.70%	1.90%	0.00%	5.70%	1.90%		5.70%	1.90%	0.00%
no workshop on the topic	9	11	14	4	2	8	12		13	6	1
	17.00%	20.80%	26.40%	7.60%	3.80%	15.10%	22.60%		24.40%	11.40%	1.90%
own neglect	11	18	14	10	5	14	15		15	12	2
	20.80%	34.00%	26.40%	18.90%	9.40%	26.40%	28.30%		28.30%	22.60%	3.80%
Q1.4	Sex		Age			Level of studies			Baptized for how long		
No	26	43	45	17	7	32	37	0	52	14	3
	18.30%	30.30%	31.70%	11.90%	4.90%	22.50%	26.10%	0.00%	36.70%	9.80%	2.10%
proposed but i declined	2	8	7	3	0	5	5	0	6	4	0
	1.40%	5.60%	4.90%	2.10%	0.00%	3.50%	3.50%	0.00%	4.20%	2.80%	0.00%

yes once	32	30	26	24	12	31	30	1	24	30	8
	22.50%	21.10%	18.20%	16.80%	8.40%	21.80%	21.10%	0.70%	16.90%	21.20%	5.60%
yes more than 3 times	0	1	1	0	0	1	0	0	1	0	0
	0.00%	0.70%	0.70%	0.00%	0.00%	0.70%	0.00%	0.00%	0.70%	0.00%	0.00%
Q1.5	Sex		Age			Level of studies			Baptized for how long		
Yes	24	29	26	20	7	26	27	0	31	21	1
	16.90%	20.40%	18.20%	14.00%	4.90%	18.30%	19.00%	0.00%	21.80%	14.80%	0.70%
No	24	32	34	16	6	28	27	1	33	16	7
	16.90%	22.50%	23.90%	11.30%	4.20%	19.70%	19.00%	0.70%	23.30%	11.20%	4.90%
i am not sure	12	20	19	7	6	15	17	0	19	10	3
	8.50%	14.10%	13.30%	4.90%	4.20%	10.60%	12.00%	0.00%	13.30%	7.00%	2.10%
	0	1	0	1	0	0	1	0	0	1	0
4	0.00%	0.70%	0.00%	0.70%	0.00%	0.00%	0.70%	0.00%	0.00%	0.70%	0.00%
Q1.6	Sex		Age			Level of studies			Baptized for how long		
Yes	24	39	32	21	10	32	30	1	34	21	8
	16.90%	27.50%	22.60%	14.70%	7.00%	22.50%	21.10%	0.70%	23.90%	14.80%	5.60%
No	24	25	26	14	9	24	25	0	28	18	3
	16.90%	17.60%	18.20%	9.80%	6.30%	16.90%	17.60%	0.00%	19.70%	12.60%	2.10%
i am not sure	12	18	21	9	0	13	17	0	21	9	0
	8.50%	12.70%	14.70%	6.30%	0.00%	9.20%	12.00%	0.00%	14.80%	6.30%	0.00%
Q1.7	Sex		Age			Level of studies			Baptized for how long		
Yes	41	54	46	33	16	50	44	1	50	35	10
	28.90%	38.00%	32.50%	23.20%	11.30%	35.20%	31.00%	0.70%	35.30%	24.70%	7.00%
No	6	17	14	8	1	10	13	0	14	8	1
	4.20%	12.00%	9.80%	5.60%	0.70%	7.00%	9.20%	0.00%	9.80%	5.60%	0.70%
i am not sure	13	10	18	3	2	9	14	0	19	4	0
	9.20%	7.00%	12.60%	2.10%	1.40%	6.30%	9.90%	0.00%	13.30%	2.80%	0.00%
	0	1	1	0	0	0	1	0	0	1	0
4	0.00%	0.70%	0.70%	0.00%	0.00%	0.00%	0.70%	0.00%	0.00%	0.70%	0.00%
Q1.8	Sex		Age			Level of studies			Baptized for how long		
No	18	33	30	16	5	24	26	1	30	17	4
	12.70%	23.20%	21.10%	11.20%	3.50%	16.90%	18.30%	0.70%	21.10%	11.90%	2.80%
Yes	30	42	38	22	12	35	37	0	40	26	6
	21.10%	29.60%	26.70%	15.40%	8.50%	24.60%	26.10%	0.00%	28.20%	18.30%	4.20%

i am not sure	12	7	11	6	2	10	9	0	13	5	1
	8.50%	4.90%	7.70%	4.20%	1.40%	7.00%	6.30%	0.00%	9.10%	3.50%	0.70%
Q2.1	Sex		Age			Level of studies			Baptized for how long		
Yes	47	59	58	32	16	47	58	1	62	36	8
	33.10%	41.50%	40.90%	22.50%	11.30%	33.10%	40.80%	0.70%	43.70%	25.40%	5.60%
No	10	15	15	8	2	16	9	0	15	7	3
	7.00%	10.60%	10.50%	5.60%	1.40%	11.30%	6.30%	0.00%	10.50%	4.90%	2.10%
not enough	3	8	6	4	1	6	5	0	6	5	0
	2.10%	5.60%	4.20%	2.80%	0.70%	4.20%	3.50%	0.00%	4.20%	3.50%	0.00%
Q2.2	Sex		Age			Level of studies			Baptized for how long		
Yes	39	50	52	24	13	46	42	1	52	27	10
	27.50%	35.20%	36.70%	16.80%	9.20%	32.40%	29.60%	0.70%	36.70%	19.00%	7.00%
No	16	24	18	16	6	17	23	0	22	18	0
	11.30%	16.90%	12.70%	11.20%	4.20%	12.00%	16.20%	0.00%	15.40%	12.60%	0.00%
i am not sure	5	7	9	3	0	5	7	0	9	3	0
	3.50%	4.90%	6.30%	2.10%	0.00%	3.50%	4.90%	0.00%	6.30%	2.10%	0.00%
	0	1	0	1	0	1	0	0	0	0	1
4	0.00%	0.70%	0.00%	0.70%	0.00%	0.70%	0.00%	0.00%	0.00%	0.00%	0.70%
Q2.3	Sex		Age			Level of studies			Baptized for how long		
Yes	22	33	29	15	11	30	24	1	27	22	6
	15.50%	23.20%	20.30%	10.50%	7.70%	21.10%	16.90%	0.70%	19.00%	15.50%	4.20%
No	25	28	26	22	5	19	34	0	33	17	3
	17.60%	19.70%	18.20%	15.50%	3.50%	13.40%	23.90%	0.00%	23.20%	11.90%	2.10%
i am not sure	13	21	24	7	3	20	14	0	23	9	2
	9.20%	14.80%	16.80%	4.90%	2.10%	14.10%	9.90%	0.00%	16.10%	6.30%	1.40%
Q2.4	Sex		Age			Level of studies			Baptized for how long		
Yes	17	27	21	17	6	22	22	0	28	15	1
	12.00%	19.00%	14.70%	11.90%	4.20%	15.50%	15.50%	0.00%	19.60%	10.50%	0.70%
No	29	32	32	18	11	29	31	1	33	21	7
	20.40%	22.50%	22.50%	12.60%	7.70%	20.40%	21.80%	0.70%	23.30%	14.80%	4.90%
yes but negligible	11	8	13	5	1	6	13	0	12	5	2
	7.70%	5.60%	9.10%	3.50%	0.70%	4.20%	9.20%	0.00%	8.40%	3.50%	1.40%
i am not sure	3	15	13	4	1	12	6	0	10	7	1
	2.10%	10.60%	9.10%	2.80%	0.70%	8.40%	4.20%	0.00%	7.00%	4.90%	0.70%

Q2.5	Sex		Age			Level of studies			Baptized for how long		
Yes	50	64	62	36	16	54	59	1	66	39	9
	35.20%	45.10%	43.70%	25.30%	11.30%	38.00%	41.50%	0.70%	46.50%	27.50%	6.30%
No	7	14	11	8	2	12	9	0	11	9	1
	4.90%	9.90%	7.70%	5.60%	1.40%	8.40%	6.30%	0.00%	7.70%	6.30%	0.70%
i am not sure	3	4	6	0	1	3	4	0	6	0	1
	2.10%	2.80%	4.20%	0.00%	0.70%	2.10%	2.80%	0.00%	4.20%	0.00%	0.70%
Q2.6	Sex		Age			Level of studies			Baptized for how long		
Yes	13	25	20	11	7	22	16	0	23	11	4
	9.20%	17.60%	14.00%	7.70%	4.90%	15.50%	11.30%	0.00%	16.10%	7.70%	2.80%
No	45	54	58	29	12	46	52	1	58	34	7
	31.70%	38.00%	40.90%	20.30%	8.40%	32.40%	36.60%	0.70%	40.90%	24.00%	4.90%
i am not sure	2	3	1	4	0	1	4	0	2	3	0
	1.40%	2.10%	0.70%	2.80%	0.00%	0.70%	2.80%	0.00%	1.40%	2.10%	0.00%
Q2.7	Sex		Age			Level of studies			Baptized for how long		
Yes	47	66	63	35	15	52	61	0	68	37	8
	33.10%	46.50%	44.40%	24.60%	10.60%	36.60%	43.00%	0.00%	47.90%	26.10%	5.60%
No	12	10	11	8	3	13	8	1	12	7	3
	8.50%	7.00%	7.70%	5.60%	2.10%	9.20%	5.60%	0.70%	8.40%	4.90%	2.10%
i am not sure	1	6	5	1	1	4	3	0	3	4	0
	0.70%	4.20%	3.50%	0.70%	0.70%	2.80%	2.10%	0.00%	2.10%	2.80%	0.00%
Q2.8	Sex		Age			Level of studies			Baptized for how long		
Yes	44	67	61	37	13	49	61	1	66	35	10
	31.00%	47.20%	43.00%	26.10%	9.20%	34.50%	43.00%	0.70%	46.50%	24.70%	7.00%
No	13	11	13	6	5	15	9	0	12	11	1
	9.20%	7.70%	9.10%	4.20%	3.50%	10.60%	6.30%	0.00%	8.40%	7.70%	0.70%
i am not sure	3	4	5	1	1	5	2	0	5	2	0
	2.10%	2.80%	3.50%	0.70%	0.70%	3.50%	1.40%	0.00%	3.50%	1.40%	0.00%
Q2.9	Sex		Age			Level of studies			Baptized for how long		
Yes	34	48	44	25	13	44	38	0	44	30	8
	23.90%	33.80%	31.00%	17.50%	9.20%	31.00%	26.80%	0.00%	31.10%	21.10%	5.60%
No	22	28	28	17	5	20	29	1	32	16	2
	15.50%	19.70%	19.60%	11.90%	3.50%	14.10%	20.40%	0.70%	22.40%	11.20%	1.40%
i am not sure	4	6	7	2	1	5	5	0	7	2	1

	2.80%	4.20%	4.90%	1.40%	0.70%	3.50%	3.50%	0.00%	4.90%	1.40%	0.70%
Q2.10	Sex		Age			Level of studies			Baptized for how long		
Yes	56	75	73	41	17	62	68	1	77	43	11
	39.40%	52.80%	51.40%	28.90%	12.00%	43.60%	47.90%	0.70%	54.20%	30.30%	7.70%
No	2	5	2	3	2	4	3	0	3	4	0
	1.40%	3.50%	1.40%	2.10%	1.40%	2.80%	2.10%	0.00%	2.10%	2.80%	0.00%
i am not sure	2	2	4	0	0	3	1	0	3	1	0
	1.40%	1.40%	2.80%	0.00%	0.00%	2.10%	0.70%	0.00%	2.10%	0.70%	0.00%

APPENDIX S

SUMMARY OF BERTOUA COLLEGE CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :										
Q1.1	Sex		Age			Level of studies			Baptized for how long		
	Male	Female	15-30	31-45	46+	Primary	Secondary	Univ	1-15	16-30	31+
yes	19	10	16	8	5	10	16	3	20	7	2
	23.50%	12.30%	19.80%	9.90%	6.20%	12.40%	19.80%	3.70%	24.70%	8.60%	2.50%
no	15	23	30	7	1	15	21	2	30	6	2
	18.50%	28.40%	37.00%	8.70%	1.20%	18.50%	25.90%	2.50%	37.00%	7.40%	2.50%
not enough	5	9	6	7	1	5	8	1	7	6	1
	6.20%	11.10%	7.40%	8.60%	1.20%	6.20%	9.90%	1.20%	8.60%	7.30%	1.20%
Q1.2	Sex		Age			Level of studies			Baptized for how long		
during a workshop	12	6	15	2	1	6	10	2	13	5	0
	30.80%	15.40%	38.50%	5.10%	2.60%	15.40%	25.60%	5.10%	33.40%	12.90%	0.00%
by personal reading	7	6	6	4	3	4	8	1	10	2	1
	17.90%	15.40%	15.40%	10.30%	7.70%	10.30%	20.50%	2.60%	25.70%	5.10%	2.60%
through nominating committee	5	3	1	5	2	2	4	2	3	4	1
	12.80%	7.70%	2.60%	12.90%	5.10%	5.10%	10.30%	5.10%	7.70%	10.30%	2.60%
Q1.3	Sex		Age			Level of studies			Baptized for how long		
new church member	6	10	12	4	0	4	11	1	13	2	1
	10.00%	16.70%	20.00%	6.70%	0.00%	6.60%	18.30%	1.70%	21.60%	3.30%	1.70%
no workshop on the topic	11	8	14	4	1	7	10	2	12	5	2
	18.30%	13.30%	23.30%	6.70%	1.70%	11.70%	16.70%	3.30%	20.00%	8.40%	3.30%
own neglect	9	16	18	7	0	10	15	0	20	5	0
	15.00%	26.70%	30.00%	11.60%	0.00%	16.70%	25.00%	0.00%	33.40%	8.40%	0.00%
Q1.4	Sex		Age			Level of studies			Baptized for how long		
no	20	24	30	11	3	17	26	1	32	9	3
	25.00%	30.00%	37.60%	13.80%	3.80%	21.20%	32.50%	1.20%	39.90%	11.20%	3.70%
proposed but i declined	6	4	7	3	0	4	6	0	8	2	0
	7.50%	5.00%	8.80%	3.60%	0.00%	5.00%	7.50%	0.00%	10.00%	2.40%	0.00%

yes once	12	14	14	8	4	8	13	5	16	8	2
	15.00%	17.50%	17.50%	10.00%	5.00%	10.00%	16.20%	6.20%	20.00%	9.90%	2.50%
Q1.5	Sex		Age			Level of studies			Baptized for how long		
yes	11	8	8	9	2	7	11	1	11	6	2
	14.10%	10.30%	10.20%	11.60%	2.60%	9.00%	14.10%	1.30%	14.10%	7.70%	2.60%
no	19	22	30	7	4	14	24	3	30	9	2
	24.40%	28.20%	38.40%	9.00%	5.10%	18.00%	30.80%	3.80%	38.50%	11.60%	2.60%
i am not sure	7	11	11	6	1	8	8	2	13	4	1
	9.00%	14.10%	14.10%	7.70%	1.30%	10.30%	10.30%	2.60%	16.70%	5.20%	1.30%
Q1.6	Sex		Age			Level of studies			Baptized for how long		
yes	23	21	26	11	7	19	22	3	30	11	3
	29.10%	26.60%	32.90%	13.90%	8.90%	24.10%	27.80%	3.80%	37.90%	13.90%	3.80%
no	11	12	18	5	0	6	16	1	19	3	1
	13.90%	15.20%	22.80%	6.30%	0.00%	7.60%	20.30%	1.30%	24.00%	3.80%	1.30%
i am not sure	4	8	8	4	0	5	5	2	7	4	1
	5.10%	10.10%	10.10%	5.10%	0.00%	6.40%	6.30%	2.50%	8.90%	5.00%	1.30%
Q1.7	Sex		Age			Level of studies			Baptized for how long		
yes	27	24	30	17	4	18	29	4	37	11	3
	34.60%	30.80%	38.40%	21.90%	5.10%	23.10%	37.20%	5.10%	47.40%	14.10%	3.90%
no	8	9	12	2	3	7	8	2	10	6	1
	10.30%	11.50%	15.40%	2.60%	3.80%	9.00%	10.30%	2.60%	12.80%	7.70%	1.30%
i am not sure	4	6	8	2	0	4	6	0	8	1	1
	5.10%	7.70%	10.30%	2.60%	0.00%	5.10%	7.70%	0.00%	10.20%	1.30%	1.30%
Q1.8	Sex		Age			Level of studies			Baptized for how long		
no	10	25	26	6	3	13	22	0	27	6	2
	14.90%	37.30%	38.80%	9.00%	4.50%	19.40%	32.80%	0.00%	40.20%	9.00%	3.00%
yes	15	9	9	11	4	6	14	4	13	9	2
	22.40%	13.40%	13.50%	16.50%	6.00%	9.00%	20.90%	6.00%	19.50%	13.50%	3.00%
i am not sure	5	3	5	3	0	4	4	0	6	1	1
	7.50%	4.50%	7.50%	4.50%	0.00%	6.00%	6.00%	0.00%	9.00%	1.50%	1.50%
Q2.1	Sex		Age			Level of studies			Baptized for how long		
yes	31	27	33	19	6	20	34	4	40	14	4
	38.30%	33.30%	40.70%	23.40%	7.40%	24.70%	42.00%	4.90%	49.40%	17.30%	5.00%
no	5	11	13	2	1	7	8	1	11	4	1

	6.20%	13.60%	16.00%	2.40%	1.20%	8.70%	9.90%	1.20%	13.60%	4.90%	1.20%
not enough	3	4	6	1	0	3	3	1	6	1	0
	3.70%	4.90%	7.40%	1.20%	0.00%	3.70%	3.70%	1.20%	7.40%	1.20%	0.00%
Q2.2	Sex		Age			Level of studies			Baptized for how long		
yes	17	23	31	8	1	15	23	2	31	7	2
	21.20%	28.80%	38.60%	9.90%	1.20%	18.80%	28.80%	2.50%	38.70%	8.80%	2.50%
no	18	15	16	11	6	11	20	2	22	9	2
	22.50%	18.80%	20.00%	13.80%	7.50%	13.80%	25.00%	2.50%	27.60%	11.20%	2.50%
i am not sure	3	4	4	3	0	3	2	2	3	3	1
	3.80%	5.00%	5.00%	3.70%	0.00%	3.80%	2.50%	2.50%	3.60%	3.70%	1.20%
Q2.3	Sex		Age			Level of studies			Baptized for how long		
yes	14	7	15	4	2	6	13	2	14	5	2
	17.90%	9.00%	19.20%	5.20%	2.60%	7.70%	16.70%	2.60%	17.90%	6.50%	2.60%
no	14	21	20	13	2	13	20	2	26	7	2
	17.90%	26.90%	25.60%	16.70%	2.60%	16.60%	25.60%	2.60%	33.30%	8.90%	2.60%
i am not sure	9	13	15	5	2	9	11	2	15	6	1
	11.50%	16.70%	19.20%	6.50%	2.60%	11.60%	14.10%	2.60%	19.20%	7.60%	1.30%
Q2.4	Sex		Age			Level of studies			Baptized for how long		
yes	8	9	14	3	0	7	9	1	14	3	0
	10.80%	12.20%	19.00%	4.20%	0.00%	9.50%	12.20%	1.40%	18.90%	4.10%	0.00%
no	18	16	18	10	6	11	20	3	23	8	3
	24.30%	21.60%	24.30%	13.60%	8.10%	14.90%	27.00%	4.10%	31.20%	10.90%	4.10%
yes but negligible	3	7	6	4	0	4	6	0	7	3	0
	4.10%	9.50%	8.20%	5.50%	0.00%	5.50%	8.10%	0.00%	9.50%	4.10%	0.00%
i am not sure	6	7	7	5	1	5	6	2	6	5	2
	8.10%	9.50%	9.50%	6.80%	1.40%	6.80%	8.10%	2.70%	8.20%	6.80%	2.80%
Q2.5	Sex		Age			Level of studies			Baptized for how long		
yes	25	23	32	12	4	18	27	3	32	12	4
	31.60%	29.10%	40.60%	15.20%	5.10%	22.80%	34.20%	3.80%	40.60%	15.20%	5.00%
no	9	13	14	5	3	7	14	1	18	4	0
	11.40%	16.50%	17.70%	6.40%	3.80%	8.90%	17.70%	1.30%	22.80%	5.10%	0.00%
i am not sure	4	5	5	4	0	4	3	2	5	3	1
	5.10%	6.30%	6.40%	5.10%	0.00%	5.10%	3.80%	2.50%	6.30%	3.80%	1.30%
Q2.6	Sex		Age			Level of studies			Baptized for how long		

yes	13	18	25	5	1	16	15	0	29	2	0
	16.00%	22.20%	30.80%	6.10%	1.20%	19.80%	18.50%	0.00%	35.80%	2.40%	0.00%
no	22	19	21	14	6	10	27	4	23	14	4
	27.20%	23.50%	25.90%	17.30%	7.40%	12.40%	33.30%	4.90%	28.30%	17.30%	5.00%
i am not sure	4	5	6	3	0	4	3	2	5	3	1
	4.90%	6.20%	7.40%	3.70%	0.00%	4.90%	3.70%	2.50%	6.10%	3.70%	1.20%
Q2.7	Sex		Age			Level of studies			Baptized for how long		
yes	26	22	32	11	5	17	27	4	34	11	3
	33.30%	28.20%	41.00%	14.10%	6.40%	21.80%	34.60%	5.10%	43.60%	14.10%	3.90%
no	10	12	12	8	2	11	11	0	14	6	2
	12.80%	15.40%	15.30%	10.20%	2.60%	14.10%	14.10%	0.00%	17.90%	7.70%	2.60%
i am not sure	1	7	6	2	0	0	6	2	6	2	0
	1.30%	9.00%	7.70%	2.60%	0.00%	0.00%	7.70%	2.60%	7.70%	2.60%	0.00%
Q2.8	Sex		Age			Level of studies			Baptized for how long		
yes	26	26	37	13	2	20	30	2	38	10	4
	32.90%	32.90%	46.80%	16.50%	2.50%	25.30%	38.00%	2.50%	48.10%	12.70%	5.10%
no	11	11	12	6	4	8	12	2	14	7	1
	13.90%	13.90%	15.10%	7.60%	5.10%	10.20%	15.20%	2.50%	17.70%	8.90%	1.30%
i am not sure	1	4	3	2	0	1	2	2	3	2	0
	1.30%	5.10%	3.80%	2.50%	0.00%	1.30%	2.50%	2.50%	3.80%	2.60%	0.00%
Q2.9	Sex		Age			Level of studies			Baptized for how long		
yes	21	15	25	7	4	16	19	1	26	7	3
	26.60%	19.00%	31.60%	8.90%	5.10%	20.30%	24.10%	1.30%	33.00%	8.90%	3.80%
no	15	21	21	12	3	13	19	4	26	8	2
	19.00%	26.60%	26.70%	15.10%	3.80%	16.40%	24.10%	5.10%	32.90%	10.20%	2.60%
i am not sure	1	6	4	3	0	1	5	1	3	4	0
	1.30%	7.60%	5.10%	3.80%	0.00%	1.30%	6.30%	1.30%	3.80%	5.10%	0.00%
Q2.10	Sex		Age			Level of studies			Baptized for how long		
yes	33	34	44	16	7	27	34	6	49	14	4
	41.20%	42.50%	55.10%	20.00%	8.80%	33.70%	42.50%	7.50%	61.30%	17.40%	5.00%
no	3	6	5	4	0	1	8	0	5	4	0
	3.80%	7.50%	6.30%	4.90%	0.00%	1.20%	10.00%	0.00%	6.20%	5.00%	0.00%
i am not sure	2	2	2	2	0	1	3	0	2	1	1
	2.50%	2.50%	2.40%	2.40%	0.00%	1.20%	3.80%	0.00%	2.40%	1.20%	1.20%

APPENDIX T

SUMMARY OF EKOMBITIE CHURCH ANSWERS OF THE TWO QUESTIONNAIRES

QUESTIONS	GIVEN ANSWERS BASED ON :									
Q1.1	Sex		Age			Level of studies			Baptized for how long	
	Male	Female	15-30	31-45	46+	Primary	Secondary	Univ	1-15	16-30
yes	18	10	13	12	3	27	1	0	14	14
	26.50%	14.70%	19.10%	17.60%	4.40%	39.70%	1.50%	0.00%	20.60%	20.60%
no	10	22	19	12	1	26	5	1	20	12
	14.70%	32.40%	27.90%	17.70%	1.50%	38.20%	7.40%	1.50%	29.40%	17.60%
not enough	4	4	3	3	2	6	2	0	6	2
	5.90%	5.90%	4.40%	4.40%	2.90%	8.90%	2.90%	0.00%	8.90%	2.90%
Q1.2	Sex		Age			Level of studies			Baptized for how long	
during a workshop	7	1	5	3	0	8	0		5	3
	20.60%	2.90%	14.70%	8.80%	0.00%	23.50%	0.00%		14.60%	8.80%
by personal reading	7	6	7	5	1	13	0		6	7
	20.60%	17.60%	20.50%	14.60%	2.90%	38.20%	0.00%		17.60%	20.60%
through nominating committee	6	7	2	9	2	12	1		6	7
	17.60%	20.60%	5.90%	26.50%	5.90%	35.30%	2.90%		17.70%	20.60%
Q1.3	Sex		Age			Level of studies			Baptized for how long	
new church member	2	6	7	1	0	7	1	0	7	1
	5.10%	15.40%	18.00%	2.60%	0.00%	18.00%	2.60%	0.00%	18.00%	2.60%
no workshop on the topic	7	11	7	7	4	15	3	0	11	7
	17.90%	28.20%	17.90%	17.90%	10.30%	38.40%	7.70%	0.00%	28.20%	17.90%
own negligence	3	10	8	5	0	9	3	1	7	6
	7.70%	25.60%	20.50%	12.90%	0.00%	23.00%	7.70%	2.60%	17.90%	15.40%
Q1.4	Sex		Age			Level of studies			Baptized for how long	
no	14	24	23	13	2	33	4	1	23	15
	21.90%	37.50%	36.00%	20.30%	3.10%	51.60%	6.20%	1.60%	36.00%	23.50%
proposed but i declined	2	1	3	0	0	2	1	0	3	0
	3.10%	1.60%	4.70%	0.00%	0.00%	3.10%	1.60%	0.00%	4.70%	0.00%

yes once	13	10	8	11	4	21	2	0	12	11
	20.30%	15.60%	12.50%	17.10%	6.20%	32.80%	3.10%	0.00%	18.80%	17.20%
Q1.5	Sex		Age			Level of studies			Baptized for how long	
yes	7	5	4	5	3	10	2	0	7	5
	11.70%	8.30%	6.70%	8.30%	5.00%	16.70%	3.30%	0.00%	11.60%	8.30%
no	16	15	20	11	0	27	4	0	19	12
	26.70%	25.00%	33.40%	18.40%	0.00%	45.00%	6.70%	0.00%	31.60%	20.00%
i am not sure	5	12	10	5	2	14	2	1	9	8
	8.30%	20.00%	16.70%	8.30%	3.30%	23.30%	3.30%	1.70%	15.00%	13.40%
Q1.6	Sex		Age			Level of studies			Baptized for how long	
yes	19	17	21	13	2	32	4	0	23	13
	31.70%	28.30%	35.00%	21.60%	3.30%	53.30%	6.70%	0.00%	38.40%	21.70%
no	6	3	6	3	0	8	1	0	6	3
	10.00%	5.00%	10.00%	5.00%	0.00%	13.30%	1.70%	0.00%	9.90%	5.00%
i am not sure	3	12	7	5	3	12	2	1	8	7
	5.00%	20.00%	11.70%	8.30%	5.00%	20.00%	3.30%	1.70%	13.30%	11.60%
Q1.7	Sex		Age			Level of studies			Baptized for how long	
yes	21	21	24	15	3	36	6	0	25	17
	32.80%	32.80%	37.50%	23.40%	4.70%	56.20%	9.40%	0.00%	39.00%	26.60%
no	3	5	4	4	0	7	0	1	3	5
	4.70%	7.80%	6.20%	6.30%	0.00%	10.90%	0.00%	1.60%	4.80%	7.80%
i am not sure	5	9	5	7	2	12	2	0	9	5
	7.80%	14.10%	7.90%	10.90%	3.10%	18.70%	3.10%	0.00%	14.00%	7.80%
Q1.8	Sex		Age			Level of studies			Baptized for how long	
no	13	10	11	10	2	21	1	1	10	13
	23.60%	18.20%	20.10%	18.20%	3.60%	38.20%	1.80%	1.80%	18.20%	23.70%
yes	11	15	14	10	2	23	3	0	18	8
	20.00%	27.30%	25.40%	18.20%	3.60%	41.80%	5.50%	0.00%	32.70%	14.60%
i am not sure	2	4	4	2	0	4	2	0	5	1
	3.60%	7.30%	7.20%	3.60%	0.00%	7.20%	3.60%	0.00%	9.10%	1.80%
Q2.1	Sex		Age			Level of studies			Baptized for how long	
yes	24	23	27	17	3	39	7	1	31	16
	36.40%	34.80%	40.90%	25.80%	4.50%	59.10%	10.60%	1.50%	47.00%	24.20%
no	3	8	5	4	2	11	0	0	6	5

	4.50%	12.10%	7.60%	6.00%	3.00%	16.70%	0.00%	0.00%	9.10%	7.50%
not enough	4	4	3	4	1	7	1	0	3	5
	6.10%	6.10%	4.50%	6.00%	1.50%	10.60%	1.50%	0.00%	4.50%	7.60%
Q2.2	Sex		Age			Level of studies			Baptized for how long	
yes	21	20	24	15	2	35	6	0	27	14
	31.80%	30.30%	36.30%	22.80%	3.00%	53.00%	9.10%	0.00%	40.90%	21.20%
no	11	11	9	9	4	19	2	1	10	12
	16.70%	16.70%	13.60%	13.60%	6.10%	28.80%	3.00%	1.50%	15.20%	18.20%
i am not sure	0	3	1	2	0	3	0	0	2	1
	0.00%	4.50%	1.50%	3.00%	0.00%	4.50%	0.00%	0.00%	3.00%	1.50%
Q2.3	Sex		Age			Level of studies			Baptized for how long	
yes	14	15	15	12	2	24	4	1	18	11
	20.90%	22.40%	22.40%	18.00%	3.00%	35.80%	6.00%	1.50%	26.90%	16.50%
no	15	14	17	8	4	26	3	0	17	12
	22.40%	20.90%	25.40%	12.00%	6.00%	38.80%	4.50%	0.00%	25.40%	17.90%
i am not sure	3	6	3	6	0	8	1	0	4	5
	4.50%	9.00%	4.50%	9.00%	0.00%	12.00%	1.50%	0.00%	6.00%	7.50%
Q2.4	Sex		Age			Level of studies			Baptized for how long	
yes	11	12	13	9	1	20	3	0	17	6
	16.70%	18.20%	19.70%	13.50%	1.50%	30.40%	4.50%	0.00%	25.80%	9.10%
no	16	13	15	12	2	26	3	0	13	16
	24.20%	19.70%	22.70%	18.20%	3.00%	39.40%	4.50%	0.00%	19.70%	24.20%
yes but negligible	1	4	3	1	1	5	0	0	3	2
	1.50%	6.10%	4.50%	1.50%	1.50%	7.50%	0.00%	0.00%	4.50%	3.00%
i am not sure	3	6	4	4	1	6	2	1	6	3
	4.50%	9.10%	6.00%	6.00%	1.50%	9.00%	3.00%	1.50%	9.10%	4.50%
Q2.5	Sex		Age			Level of studies			Baptized for how long	
yes	28	21	27	17	5	44	5	0	29	20
	41.20%	30.90%	39.70%	25.00%	7.40%	64.70%	7.40%	0.00%	42.60%	29.40%
no	4	10	7	6	1	12	2	0	9	5
	5.90%	14.70%	10.30%	8.80%	1.50%	17.70%	2.90%	0.00%	13.20%	7.40%
i am not sure	0	5	1	4	0	3	1	1	2	3
	0.00%	7.40%	1.50%	5.90%	0.00%	4.40%	1.50%	1.50%	2.90%	4.40%
Q2.6	Sex		Age			Level of studies			Baptized for how long	

yes	6	14	11	8	1	17	2	1	11	9
	9.00%	20.90%	16.50%	12.00%	1.50%	25.30%	3.00%	1.50%	16.50%	13.40%
no	23	20	21	18	4	37	6	0	26	17
	34.30%	29.90%	31.30%	26.90%	6.00%	55.20%	9.00%	0.00%	38.80%	25.40%
i am not sure	3	1	2	1	1	4	0	0	2	2
	4.50%	1.50%	3.00%	1.50%	1.50%	6.00%	0.00%	0.00%	3.00%	3.00%
Q2.7	Sex		Age			Level of studies			Baptized for how long	
yes	29	28	30	22	5	49	8	0	33	24
	42.60%	41.20%	44.10%	32.40%	7.40%	72.00%	11.80%	0.00%	48.50%	35.30%
no	2	4	4	1	1	6	0	0	4	2
	2.90%	5.90%	5.80%	1.50%	1.50%	8.90%	0.00%	0.00%	5.90%	3.00%
i am not sure	1	4	1	4	0	4	0	1	3	2
	1.50%	5.90%	1.50%	5.90%	0.00%	5.90%	0.00%	1.50%	4.50%	3.00%
Q2.8	Sex		Age			Level of studies			Baptized for how long	
yes	26	29	27	23	5	47	7	1	32	23
	39.40%	43.90%	40.90%	34.80%	7.60%	71.30%	10.60%	1.50%	48.50%	34.80%
no	5	5	6	3	1	9	1	0	7	3
	7.60%	7.60%	9.00%	4.50%	1.50%	13.60%	1.50%	0.00%	10.50%	4.50%
i am not sure	0	1	0	1	0	1	0	0	0	1
	0.00%	1.50%	0.00%	1.50%	0.00%	1.50%	0.00%	0.00%	0.00%	1.50%
Q2.9	Sex		Age			Level of studies			Baptized for how long	
yes	19	12	17	10	4	25	5	1	20	11
	28.80%	18.20%	25.80%	15.10%	6.10%	37.90%	7.60%	1.50%	30.30%	16.60%
no	13	21	17	15	2	31	3	0	19	15
	19.70%	31.80%	25.80%	22.70%	3.00%	47.00%	4.50%	0.00%	28.80%	22.70%
i am not sure	0	1	0	1	0	1	0	0	0	1
	0.00%	1.50%	0.00%	1.50%	0.00%	1.50%	0.00%	0.00%	0.00%	1.50%
Q2.10	Sex		Age			Level of studies			Baptized for how long	
yes	29	30	31	22	6	51	7	1	34	25
	43.30%	44.80%	46.20%	32.80%	9.00%	76.20%	10.40%	1.50%	50.70%	37.30%
no	2	3	1	4	0	4	1	0	3	2
	3.00%	4.50%	1.50%	6.00%	0.00%	6.00%	1.50%	0.00%	4.50%	3.00%
i am not sure	1	2	2	1	0	3	0	0	2	1
	1.50%	3.00%	3.00%	1.50%	0.00%	4.50%	0.00%	0.00%	3.00%	1.50%

APPENDIX U

QUESTIONNAIRES IN FRENCH AND THEIR TRANSLATION IN ENGLISH

General questions

- Male/female
- Age of the person
- Level of studies
- For how long have you been baptized in the SDA Church?

Questionnaire number 1

Q1.1 Do you know church manual principles on selection of local church leaders?

Q1.2 If yes, how did you come in contact with those principles and methods?

Q1.3 If not, what are the reasons for your ignorance of those principles and methods?

Q1.4 Have you already been a member of the nominating committee in your local church?

Q1.5 Is the nominating procedure adopted by SDA Church policy a bad one?

Q1.6 Do you agree that the implementation process is the problem rather than the principles?

Q1.7 Do you think that other methods or principles for church officers' selection in local church can be put in place?

Q1.8 Can you suggest any local church officers' selection that is biblically based?

Questionnaire number 2

Q2.1 Do you understand the biblical principle of casting lots as presented?

Q2.2 Do you think that the teaching on casting lots is still relevant today?

Q2.3 Do you see a fundamental difference in the principle applied for casting lots on the day atonement for the two goats and the sharing of promise land among the Israelite tribes?

Q2.4 After this presentation do you see a great difference between the practice of casting lots in the Old Testament and the New Testament?

Q2.5 Can proverbs 18:18 still be relevant in the selection of church officers in the SDA Church?

Q2.6 Can we say that the biblical practice of casting lots is the same as lottery or gambling?

Q2.7 Do you think that lots can be used in controversial officers' elections in the SDA Church?

Q2.8 Based on what you have learned, is it possible to use lots to choose church officers based on qualifications given by church policy?

Q2.9 If you were to advocate the use of lots for leadership selection, will it be as a sign of lack of trust in the members of the nominating committee?

Q2.10 If you were to advocate the use of lots for leadership selection, will it be as a sign of your faith to rely on god's guidance?

Questionnaire enquête par rapport au niveau d'information des membres sur les principes et méthodes de sélection des dirigeants de l'Eglise Adventiste au niveau local.

Questionnaires N1

Nb : le questionnaire est anonyme et confidentiel. Par conséquent toute fiche avec un trait d'identité sera tout simplement déchiré. Bien vouloir encercler la bonne réponse.

Sexe : masculin féminin

Age : 15-20 21-25 26-30 31-35 36-40 41-45 46-50 51+

Niveau d'études : pas du tout primaire secondaire universitaire

Adventiste depuis : 1-5 6-10 11-15 16-20 21-25 26-30 31-35 36-40 41+

- 1- Connaissez-vous les principes du manuel d'église sur les nominations des responsables des églises locales ?
a) Oui b) non c) pas assez
- 2- Si oui, comment êtes-vous entré en connaissance de ces principes et méthodes ?
a) par un séminaire b) par vos propres lectures c) en étant membre de la commission de nomination
- 3- Si non, quelles sont les raisons de votre ignorance de ces principes et méthodes ?
a) je suis un nouveau membre b) pas de séminaire de formation c) propre négligence
- 4- Avez-vous déjà fait partie de la commission de nomination au niveau de votre église locale ?
a) non b) proposé mais j'ai refusé c) oui 1 fois +de 3 fois +de 5 fois
- 5- Trouvez-vous que le système proposé par les textes de l'église Adventiste du Septième Jour est mauvais ?
a) Oui b) non c) je ne connais pas
- 6- Trouvez-vous que l'application des textes de l'église est ce qui pose problème et non le texte en soi-même ?
a) Oui b) non c) je ne connais pas
- 7- Pensez-vous qu'une autre méthode ou d'autres principes pour le choix des dirigeants de l'église locale peuvent être mis en place ?
a) Oui b) non c) je ne sais pas
- 8- Avez-vous une méthode de choix des dirigeants de l'église locale qui soit biblique et que vous voulez proposer ?
a) non b) oui ; si oui laquelle ? _____ c) je ne sais pas

Ce questionnaire vous a été donné dans le cadre de la recherche de Houli Elie sur le thème : *A SUGGESTED METHOD FOR IMPROVED LEADERSHIP SELECTION IN CAMEROON UNION MISSION.*

Merci de votre collaboration

Questionnaire enquête par rapport au niveau d'information des membres sur les principes et méthodes de sélection des dirigeants de l'Eglise Adventiste au niveau local.

Questionnaire N2

Nb : le questionnaire est anonyme et confidentiel. Par conséquent toute fiche avec un trait d'identité sera tout simplement déchiré. Bien vouloir encrer la bonne réponse.

Sexe : masculin féminin

Age : 15-20 21-25 26-30 31-35 36-40 41-45 46-50 51+

Niveau d'études : pas du tout primaire secondaire universitaire

Adventiste depuis : 1-5 6-10 11-15 16-20 21-25 26-30 31-35 36-40 41+

- 1- Comprenez-vous le principe exposé sur l'enseignement du tirage au sort tel qu'enseigné par la Bible ?
a)Oui b) non c) pas assez
- 2- Pensez-vous que cet enseignement continue d'être d'actualité aujourd'hui et surtout dans nos églises ?
a) oui b) non c) je ne sais pas
- 3- Pensez-vous que la pratique du tirage au sort faite pour les deux béliers le jour des expiations est différente de celle faite pour partager la terre promise aux 12 tribus d'Israël ?
a) oui b) non c) je ne sais pas
- 4- Apres avoir suivi cet exposé, voyez-vous une différence entre la pratique du tirage au sort dans l'Ancien et le Nouveau Testament ?
a)oui b)non c) oui mais négligeable d)je ne sais pas
- 5- Le texte de proverbes 18 :18 a-t-il une place dans la pratique des nominations au sein de l'église Adventiste du Septième Jour ?
a)Oui b) non c) je ne connais pas
- 6- Pensez-vous que le tirage au sort biblique est semblable au jeu de hasard pratiqué de nos jours?
a)Oui b) non c) je ne connais pas
- 7- Pensez-vous que cette méthode peut être appliquée lors des nominations controversée au sein de l'église ?
a)Oui b) non c) je ne sais pas
- 8- Pensez-vous qu'avec des critères de qualification acceptés par l'Eglise Adventiste du Septième Jour on peut adopter le principe du tirage au sort pour certains postes?
a)Oui b) non c) je ne sais pas
- 9- Si vous voulez proposer la méthode du tirage au sort lors des nominations dans l'église, serait-ce parce que vous doutez de la crédibilité des membres de la commission ?
a)Oui b) non c) je ne sais pas
- 10- Si vous voulez proposer la méthode du tirage au sort lors des nominations dans l'église, serait-ce parce que vous voulez faire confiance à Dieu ?
a)Oui b) non c) je ne sais pas

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Merci de votre collaboration

Questionnaire enquête par rapport au niveau d'information des membres sur les principes et méthodes de sélection des dirigeants de l'Eglise Adventiste au niveau local.

Questionnaire N3

Nb : le questionnaire est anonyme et confidentiel. Par conséquent toute fiche avec un trait d'identité sera tout simplement déchiré. Bien vouloir encercler la bonne réponse.

Sexe : masculin féminin

Age : 15-20 21-25 26-30 31-35 36-40 41-45 46-50 51+

Niveau d'études : pas du tout primaire secondaire universitaire

Adventiste depuis : 1-5 6-10 11-15 16-20 21-25 26-30 31-35 36-40 41+

- 1- Le tirage au sort pratiqué dans notre église pour le choix des dirigeants s'est fait suivant la démarche biblique.
a)Oui b) non c) pas assez
- 2- Les explications et les procédures suivies pour le choix des responsables n'ont rien qui dénote une manipulation.
a) oui b) non c) je ne suis pas sûr(e)
- 3- La procédure qui a été suivie pour le choix des dirigeants me permet de penser qu'on peut éviter les jeux de manipulation et truquage pour le choix des dirigeants.
a) oui b) non c) je ne suis pas sûr(e)
- 4- Je crois que le tirage au sort tel que pratiqué dans mon église pour le choix des responsables vient de la Bible ; cependant j'aurai besoin de plus d'explication pour être suffisamment convaincu.
a)oui b)non c) je ne suis pas sûr(e)
- 5- Je crois que le tirage au sort tel que pratiqué dans mon église pour le choix des responsables vient de la bible et c'est suffisant pour que je propose que ce système soit appliqué lors des prochaines nominations.
a)Oui b) non c) je ne suis pas sûr(e)
- 6- La méthode de choix par tirage au sort tel que pratiquée me fera travailler au cas où je suis choisi même si au départ je ne souhaitais pas travailler dans l'équipe dirigeante de l'église.
a)Oui b) non c) je ne suis pas sûr(e)
- 7- La méthode de choix des dirigeants m'a plutôt révolté et je n'ai plus confiance en la présence du Saint-Esprit dans les commissions de nominations au sein de l'église.
a)Oui b) non
- 8- La méthode de choix par tirage au sort pratiquée dans notre église et les responsables choisis m'ont permis de croire que le Saint-Esprit continue de diriger son église.
a)Oui b) non c) je ne suis pas sûr(e)
- 9- Le travail et la vie de ceux qui ont été choisis par tirage au sort montre que Dieu veille pour que les gens soient appelés par rapport au service à rendre et non par rapport aux compétences et appréciations humaines.
a)Oui b) non c) je ne suis pas sûr(e)
- 10- S'il m'était donné de faire une proposition, je serais pour que cette méthode soit recommandée pour être utilisée dans d'autres situations de nomination au sein de l'église dans des instances supérieures.
a)Oui b) non c) je ne suis pas sûr(e)

Ce questionnaire vous a été donné dans le cadre de la recherche de Houli Elie sur le thème : *A SUGGESTED METHOD FOR IMPROVED LEADERSHIP SELECTION IN CAMEROON UNION MISSION*. Merci de votre collaboration

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1996-1999: Adventist University Cosendai with Bachelor Degree in Theology

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2001-2003: Director of an Adventist school complex in Bandenkop, west Cameroon.

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2001 Chaplain of Bandenkop secondary school, West Cameroon.

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