

**STRATEGIC PLANNING FOR EFFECTIVE CHURCH MINISTRY: A
STUDY OF LOCAL CHURCHES OF THE NAZARENE IN ZIMBABWE**

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**A Thesis Submitted in Partial Fulfilment of the Requirements for the Award of
the Degree of Master of Arts in Religion in the Department of Religion and the
School of Religion and Christian Ministry of Africa Nazarene University**

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DECLARATION

I declare that this document and the research it describes are my original work and that they have not been presented in any other university for academic work.

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This research was conducted under our supervision and is submitted with our approval as university supervisors.

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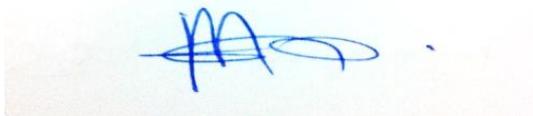
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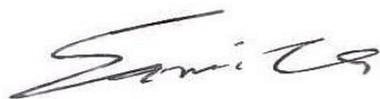
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DEDICATION

I dedicate this research to my mentor and role model, my late uncle, Reverend Noah Sibanda, whose continuous support, encouragement and prayers motivated me to do this work.

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ABSTRACT

Churches from both the developed and the developing worlds are increasingly embracing the practice of strategic planning hoping to derive superior ministry effectiveness. This study was prompted by the fact that local churches of the Nazarene in Zimbabwe (LCNZ) face various challenges emanating from ineffective strategic planning. The purpose of this study was to assess strategic planning among LCNZ. Moreover, the study sought to identify the biblical basis for strategic planning among LCNZ; to examine the role of various stakeholders in the development of strategic plans among LCNZ, and to identify the challenges and suggest possible solutions to the challenges faced by LCNZ in strategic planning. The study was grounded on the Systems Approach to Christian Management Theory by Michael J. Anthony and James Estep Jr. The study employed a descriptive survey research design. The target population was the 59 organised LCNZ, with a total membership of 12 781 full members. The sample for this study was selected through probability and non-probability sampling techniques, particularly a combination of multistage, stratified random sampling and purposive sampling. A sample size of 378 respondents comprising pastors, church secretaries, and lay members was drawn from a sample of 30 local churches of the target population using the Taro Yamane formula. Data collection was through online interviews for pastors and an online questionnaire for lay members and church secretaries. A pilot study involving three LCNZ was conducted. The Cronbach alpha (α) reliability test was used to ascertain the internal reliability, while expert opinion ascertained the content and construct validity of data collection instruments. Quantitative data were analysed using the Statistical Package for Social Sciences (SPSS), version 26 and presented with the use of frequencies, percentages, and inferential statistics, while qualitative data was analysed thematically and presented as narratives. The study established that all respondents believe that strategic planning is biblical. Majority of LCNZ conducted environmental scanning and analysis though there is a lack of formal continuous environmental scanning by a significant number of churches. The study established that a majority of LCNZ have written down short-term one to two years plans. Moreover, the study indicated that most of these strategies are very poorly implemented. The study also revealed that most churches are lacking in the area of strategy control and monitoring. The study further established that the pastors and the church board are the most involved in all aspects of strategic planning, while church members are the least involved. The study concluded that LCNZ need to improve on their strategic planning practices. Therefore, the study recommends that theologians need to invest more research on the link between biblical theology and management sciences. In particular, there is a need for more in-depth research on the biblical basis for strategic planning in the Church. Pastors also need to educate their members on the importance of strategic planning in the church. The researcher also recommends that pastors, their church boards and lay members need to be trained in strategic management to improve on their strategic planning efforts. The study noted that there is a need for further, more in-depth research on the biblical and theological basis for strategic planning in the Church. More studies also need to be conducted in the context of churches of the Nazarene in Zimbabwe since strategic planning, as a discipline is still a budding concept in this context. It is important to establish by research how this discipline can be incorporated and integrated effectively into the Church terms of reference.

DEFINITIONS OF TERMS

Assigned Pastor: an ordained elder or licensed minister (elder track) who has the oversight of a local church.¹

Business Environment: the internal and external forces, factors and institutions that affect the functioning of an organisation in its chosen area of operation.

church: a local congregation or assembly.²

Church: the whole body of believers belonging to Christianity throughout the history of Christianity. In this understanding, Church does not refer to a particular Christian denomination but the body of all believers.

District: in the Church of the Nazarene, it is “an entity made up of interdependent local churches organised to facilitate the mission of each local church through mutual support, and sharing of resources, and collaboration.”³

District Superintendent: In the church of the Nazarene, it refers to the person in charge of several local churches that have been organised into a district.⁴

Effective Church Ministry: refers to the ability of a church to achieve its set goals and objectives, and fulfil its vision and mission given the resources in its possession.⁵

Elder: In the Church of the Nazarene, refers to one separated to the service of Christ through His church by the vote of a district assembly and by the solemn act of ordination, and thus fully invested to perform all functions of the Christian ministry.⁶

¹ Church of the Nazarene, *Church of the Nazarene Manual, 2017-2021* (Kansas City, Missouri: Nazarene Publishing House, 2017).

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ Lee June and Christopher Mathis, eds., *African American Church Leadership: Principles for Effective Ministry and Community Leadership* (Grand Rapids, Mich: Kregel Academic & Professional, 2013), 97.

⁶ Church of the Nazarene, *Church of the Nazarene Manual, 2017-2021*.

Environmental Scanning and Analysis: refers to possession and utilization of information about occasions, patterns, trends, and relationships within an organization's internal and external environment.

General Superintendent: this refers to the highest elected office within the Church of the Nazarene.⁷

Lay leader: any member of the Church of the Nazarene who is not clergy but is serving in a position of leadership in the church.⁸

Licensed minister: in the Church of the Nazarene refers to one whose ministerial calling and gifts have been formally recognised by the district assembly through the granting of a ministerial license.⁹

Organised church: In the Church of the Nazarene, this refers to a local church officially organised by the authority of the district or general superintendent.¹⁰

Region: In the Church of the Nazarene, this refers to a grouping of several organised districts into geographical areas identified as regions. It is a cluster of districts amenable to the general government of the Church of the Nazarene and having a sense of area and cultural identification, formed into an administrative region by the action of the General Board and approval of the Board of General Superintendents.¹¹

Regional Director: In the Church of the Nazarene, this refers to the director of a region who works in harmony with the policies and practices of the Church of the Nazarene giving leadership to districts, churches, and institutions of the region in fulfilment of the mission, strategies, and program of the church.¹²

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid.

Regional Ministry Team: the team comprised of head of ministries at the regional level of the Church of the Nazarene.¹³

Strategic Management: the process by which managers of complex organisations develop and use a strategy to co-align their organisation's competencies, opportunities and constraints in the environment.

Strategic Plan: a written down, document containing the results of the strategic planning process.

Strategic Planning: the process of setting decisions and actions that result in the formulation and implementation of plans designed to achieve an organisation's objectives.¹⁴

Strategy: an approach, tactic or plan of carrying out a specific task or delivering an intervention to achieve an objective.

Strategy Control and Evaluation: is the process of determining the effectiveness of a given strategy in achieving the organizational objectives and taking corrective actions whenever required.

Strategy Formulation: the process of choosing the most appropriate course of action for the realization of organizational goals and objectives and thereby achieving the organizational vision.

Strategy Implementation: the manner in which an organisation develops, utilizes, and amalgamates organisational structure, control systems, and culture to follow strategies that lead to competitive advantage and a better performance.

¹³ Ibid.

¹⁴ Emerald Group, *Strategic Planning* (Bradford, United Kingdom: Emerald Publishing Limited, 2005), 31, accessed April 30, 2019, <http://ebookcentral.proquest.com/lib/aunke-ebooks/detail.action?docID=282920>.

ABBREVIATIONS/ ACRONYMS

CEO	Chief Executive Officer
CON	Church of the Nazarene
CONZ	Church of the Nazarene in Zimbabwe
DS	District Superintendent
FBO	Faith Bases Organisations
FSC	Field Strategy Coordinator
FSC	Field Strategy Coordinator
KJV	King James Version
LCNZ	Local Churches of the Nazarene in Zimbabwe
NGM	Nazarene Global Missions
NIV	New International Version
NRSV	New Revised Standard Version
NTCCA	Nazarene Theological College of Central Africa
RAC	Regional Advisory Council
RD	Regional Director
SM	Strategic Management
SP	Strategic Planning
USA	United States of America
ZIMRA	Zimbabwe Revenue Authority
ZINWA	Zimbabwe National Water Authority

CHAPTER ONE

INTRODUCTION

1.1 Introduction

Strategic planning helps organisations to align their resources in the most efficient manner necessary for the attainment of strategic milestones. Consequently, strategic planning has been adopted globally and across sectors because of its supposed contribution to organisational effectiveness. Churches are also realising the importance of strategic planning in shaping their vision and mission as well as allocating resources for ministry effectiveness. This study, therefore, sought to assess strategic planning among local churches of the Nazarene in Zimbabwe (LCNZ). This chapter deliberates on the background of the study, statement of the problem, the purpose of the study, objectives of the study, and the research questions. The chapter also includes the significance, the scope, delimitations, limitations and assumptions of the study as well as the theoretical and conceptual frameworks of the study.

1.2 Background of the Study

In new contemporary churches, intentional systems, processes, and cultures are critical to long-term impact and ministry effectiveness. In this study, the most commonly cited area of importance for these systems is strategic planning. Strategic planning is an integral part of the Church's commitment to the ongoing improvement of ministry effectiveness. However, Christina Lin posits that despite the fact strategic planning has made significant improvements in business, education, health care services, and the military. Churches have fallen far behind with this practice, mainly

because they view it as secular.¹⁵ It is however important to note that strategic planning enables and facilitates organisational performance, but does not cause it.

Strategic planning can be described as a process involving the use of systematic criteria and rigorous investigation to formulate, implement and control strategy and formally document organisational expectations.¹⁶ Welch postulates that strategic planning plays an important role in effective Church ministry.¹⁷ It helps churches to respond proactively to the challenges and opportunities presented by its operating environment with the aim of ensuring sustainability, legitimacy and relevance.¹⁸ It provides the road map that pictures a church's current as well as its projected position in the future.¹⁹

Brews and Hunt note that strategic planning can be approached from a process or content viewpoint. The content viewpoint relates to the specific aspects of the strategic plan, which vary from organisation to organisation. The process view on the other hand refers to the mechanisms for the development of the strategic plan and the deployment thereof.²⁰ This study approaches strategic planning from the process perspective. While some scholars consider strategic planning to be part of the strategic management process, this study uses the term strategic planning in a similar manner as

¹⁵ Christina Kheng Li Lin, "The Church and Management: Synthesis of a Reorientation Framework for Management Theories through a Theological Engagement with Management Science" (PhD Thesis, Australian Catholic University, 2017), 11.

¹⁶ Emerald Group, *Strategic Planning*, 31.

¹⁷ Robert H. Welch, *Church Administration: Creating Efficiency for Effective Ministry*, Kindle. (Nashville, Tenn.: B&H Academic, 2011), 43.

¹⁸ Timothy J Wilkinson, *Theories of Strategic Management* (Santa Barbara, Calif: Praeger, 2013), 75.

¹⁹ Aubrey Malphurs, *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders*, 3rd ed. (Grand Rapids, Michigan: Baker Books, 2013), 73.

²⁰ Peter J. Brews and Michelle R. Hunt, "Learning to Plan and Planning to Learn: Resolving the Planning School/Learning School Debate," *Strategic Management Journal* 20, no. 10 (2011): 890.

David and Rothaermel who hold the position that strategic planning is synonymous with strategic management.²¹

The strategic planning process, which can be formal or informal entails four components; environmental scanning and analysis, strategy formulation, strategy implementation, and strategy control and evaluation.²² Anthony and Estep submit that churches can only legitimately assess their strategic planning processes by examining them against these established and proven standard practice elements of strategic planning.²³ Consequently, this study refers to these four building blocks of the strategic planning process, to assess strategic planning among LCNZ.

Environmental scanning and analysis entail organisations prudently analysing the external and internal environment in which they operate. This is done in order to determine patterns, trends and projections of factors that will influence the success of an organisation.²⁴ The external environment forms the context within which the Church exists. It consists of interrelated factors that determine the opportunities and threats, which are outside of the church, and are typically beyond the church's control and they influence the church's choice of direction, actions, church structure, and internal processes.²⁵ These factors include economic, social, political, technological and

²¹ Fred R. David, *Strategic Management: Concepts and Cases*, 13th ed. (Upper Saddle River, NJ: Pearson College Div, 2009), 23; Frank T. Rothaermel, *Strategic Management: Concepts*, 3rd ed. (McGraw-Hill Higher Education, 2016), 67.

²² Thomas L. Wheelen and J. David Hunger, *Strategic Management and Business Policy: Toward Global Sustainability*, 13th edition. (Upper Saddle River, N.J: Pearson College Div, 2011), 203; Richard L. Lynch, *Corporate Strategy*, 4th ed. (Harlow: Financial Times/Prentice Hall, 2006), 87; Charles W. L. Hill and Gareth R. Jones, *Strategic Management: An Integrated Approach*, 9 edition. (Australia ; Mason, OH: South-Western College Pub, 2009), 298.

²³ Michael Anthony and James Estep, eds., *Management Essentials for Christian Ministries* (Nashville, Tenn.: B&H Academic, 2005), 72.

²⁴ Olukemi O. Sawyerr, "Environmental Uncertainty and Environmental Scanning Activities of Nigerian Manufacturing Executives: A Comparative Analysis," *Strategic Management Journal* 14, no. 4 (2014): 290.

²⁵ Daniel Conway, *Advancing the Mission of the Church: Best Practices in Stewardship and Development for Catholic Organizations* (Indianapolis, IN: Saint Catherine of Siena Press, 2019), 57.

ecological factors that originate outside the church's operating situation.²⁶ The objective is to produce a documented image of the major environmental developments around which the church must formulate its future goals, strategies, structures and systems.²⁷

The internal environment of a church consists of the strengths and weaknesses of that church, that is, those aspects that help or hinder accomplishment of the church's mission. These are within the control of the church. They include the church's financial position, structure, values, and resources, to mention just a few.²⁸ Several management systems such as the Strengths, Weaknesses, Opportunities and Threats (SWOT) analysis, the Political, Economic, Sociological, and Technological (PEST) analysis, and other more complex tools include forecasting and key factor analysis among others are used by various organisations to conduct environmental scanning. This study seeks to investigate how LCNZ scan their internal and external environments.

Strategy formulation is concerned with making decisions concerning the determination of an organisation's vision and mission, establishing objectives and functional policies, generating alternative strategies, and choosing particular strategies to pursue.²⁹ A church's mission is the essential, unique purpose that sets the church apart from other churches and identifies the scope of its operations.³⁰ The prime importance of a mission statement is the specification of the critical goals of a church, which provides all church stakeholders with a unity of direction that surpasses

²⁶ Sawyerr, "Environmental Uncertainty and Environmental Scanning Activities of Nigerian Manufacturing Executives," 288.

²⁷ Gerry Johnson, Kevan Scholes, and Richard Whittington, *Exploring Corporate Strategy*, 8th ed. (Harlow: Pearson College Div, 2008), 37.

²⁸ Conway, *Advancing the Mission of the Church*, 59.

²⁹ John A. Pearce and Richard B. Robinson, *Strategic Management: Formulation, Implementation, and Control: Planning for Domestic and Global Competition*, 13th ed. (Boston: McGraw Hill, 2013), 78.

³⁰ John W. Wimberly, *The Business of the Church: The Uncomfortable Truth That Faithful Ministry Requires Effective Management* (Herndon, VA: Alban Institute, 2010), 45.

individual, needs.³¹ Objectives are the results a church seeks to achieve over a specified period, typically between one to five years. According to Lynch, objectives should be acceptable, flexible, and measurable over time, motivating, suitable, understandable and achievable.³² Objectives can be short-term, medium-term or long-term. Strategy formulation ultimately results in the development of a strategic plan for effective management of the church's environmental opportunities and threats in light of the church's strengths and weaknesses.³³ The current study aims to uncover the strategy formulation practices in local churches operating in hyper turbulent environments, particularly Zimbabwe.

Strategy implementation is the process in which strategies and functional policies are executed through the development of action plans, goals, programmes, budgets, procedures, structures, cultures, motivation, communication, leadership, allocation of resources and working climate enforcement.³⁴ It is also concerned with monitoring the effectiveness of the church's objectives and functional policies towards the mission of the church.

Strategy control and monitoring is the process of monitoring the church's activities and performance results so that actual results can be compared with the desired performances.³⁵ It includes some form of a reporting system, a set of standards by which the criteria for evaluation is compared, a corrective action plan where deviations are discovered, and a reward system for those who have faithfully discharged

³¹ Ibid., 52.

³² Lynch, *Corporate Strategy*, 192.

³³ Robert Bacher and Michael L Cooper-White, *Church Administration: Programs, Process, Purpose* (Minneapolis: Fortress Press, 2007), 56.

³⁴ Boniface M. Sababu, *Strategic Management: The Analytical Approach* (Nairobi, Kenya: The Jomo Kenyatta Foundation, 2007), 128.

³⁵ Thomas F. Tumblin, *(AD)Ministry: The Nuts and Bolts of Church Administration* (Nashville, Tennessee: Abingdon Press, 2017), 56, accessed April 30, 2019, <http://ebookcentral.proquest.com/lib/aunke-ebooks/detail.action?docID=4649671>.

their responsibilities.³⁶ Strategy control and evaluation tools include the Balance Scorecard, Total Quality Management, and evaluation by Strategic Objectives, and Budget Variance, among many others.³⁷

The strategic plan is the written down document containing the results of the strategic planning process.³⁸ A strategic plan is instrumental in ensuring that strategic goals are aligned with organisational activities and with its environment thereby providing for its continued survival, effectiveness and improved performance.³⁹ The planning document includes prioritized goals, action steps and timetables for implementation, the required personnel, and the financial resources required for meeting the goals.⁴⁰ It details what is to be done and how it should be done, to fulfil a church's vision and mission. Bacher and Cooper-White suggest that once a strategic plan is implemented, it can result in higher ministry effectiveness for a church.⁴¹

There is no consensus among scholars on a single measure of an effective church ministry but they give universal pointers of one. Paul and Lingenfelter posit that effectiveness-oriented churches focus on the goal and mission of the church and the right strategy, and measure if its implementation is thriving.⁴² Enakoya has that ministry effectiveness points towards effective, prudent and strategic use of all ministry resources, which include, human, financial and technological resources.⁴³ In this study,

³⁶ Robert M. Grant, *Contemporary Strategy Analysis*, 10th ed. (New Jersey: John Wiley & Sons, Limited, 2019), 217.

³⁷ Anthony A. Atkinson Wells John H. Waterhouse and Robert B., "A Stakeholder Approach to Strategic Performance Measurement," *MIT Sloan Management Review*, last modified 2014, accessed May 24, 2021, <https://sloanreview.mit.edu/article/a-stakeholder-approach-to-strategic-performance-measurement/>.

³⁸ Henry R. Migliore, *Strategic Planning for Church and Ministry*, Kindle. (Oklahoma: Managing for Success, 2018), 39.

³⁹ *Ibid.*, 41.

⁴⁰ Orrett Loren Bailey, "Implementation of Strategic Planning in Church Ministry," 2008, 47, accessed March 6, 2021, <https://repository.sbts.edu/handle/10392/475>.

⁴¹ Bacher and Cooper-White, *Church Administration*, 37.

⁴² Gupta R. Paul and Sherwood Lingenfelter, *Breaking Tradition to Accomplish Vision: Training Leaders for a Church Planting Movement* (Winona Lake, IN: BMH Books, 2006), 41.

⁴³ Oboseaghe Marvin Enakoya, *Effective Church Management: Handbook for Pastors and Ministry Leaders* (United Kingdom: CreateSpace Independent Publishing Platform, 2017), 19.

ministry effectiveness is defined as the ability of a church to achieve its set goals and objectives and fulfil its vision and mission given the resources in its possession. Since the mission of the Church of the Nazarene (CON) is to make Christlike disciples in the nations, in this study effective ministry is operationalised in terms of increase in discipleship class attendance and participation because of the ability of LCNZ to formulate and implement strategies that achieve their mission.

Migliore observes that those opposed to strategic planning in the Church view it and its contribution as unbiblical.⁴⁴ However, advocates for strategic planning in the Church, including Tumblin, Dodson and Stetzer, contend that strategic planning in the church calls for a process of integrating scripture and theology into strategic planning, and that Scripture provides the basis for strategic planning in the church.⁴⁵ Anthony and Estep further aver that strategic planning in the church calls for church leaders to engage in serious biblical examination to provide oversight and a deeper understanding of the biblical and theological basis for strategic planning in the Church.⁴⁶

Lotich observes that globally, the 21st century has seen more churches gradually opening up to the idea of adopting modern strategic planning in ministry.⁴⁷ Harada studied strategic planning among urban Presbyterian churches in Scotland.⁴⁸ The study established that strategic planning helps the churches set their priorities and provide coherence to their actions and decisions. Moreover, it guides the investment of all their

⁴⁴ Migliore, *Strategic Planning for Church and Ministry*, 61.

⁴⁵ Tumblin, *(AD)Ministry*; Migliore, *Strategic Planning for Church and Ministry*; Mike Dodson and Ed Stetzer, *Comeback Churches: How 300 Churches Turned Around and Yours Can Too* (Nashville: B&H Publishing Group, 2007).

⁴⁶ Anthony and Estep, *Management Essentials for Christian Ministries*, 11.

⁴⁷ Patricia S. Lotich, *Smart Church Management: A Quality Guide to Church Administration* (Patricia Lotich, 2015), 26.

⁴⁸ Koji Harada, "Strategic Planning among Urban Presbyterian Churches in Scotland" (MTh(R), University of Glasgow, 2014).

resources, including time, effort, finances and organisational structure. Consequently, this helped the churches achieve greater ministry effectiveness.⁴⁹

Russell examined the strategic planning practices of Southern Baptist churches in the state of Arkansas in the United States of America (USA).⁵⁰ The study established that the majority of the churches that had strategic plans are doing exceptionally well in terms of membership and community engagement compared to those that do not have strategic plans. The implication is that globally, churches are increasingly appreciating the value of strategic planning.

In the African context, few studies have been conducted which reveal that strategic planning among churches is largely underdeveloped and poorly utilised. In Nigeria, for example, the best examples of comprehensive strategic planning activities have been found in the largest churches like The Redeemed Christian Church of God (RCCG), Daystar Christian Centre and the Living Faith Church Worldwide.⁵¹ However, a study by Ibejunjo observed that the top leadership that oversee those churches established strategic objectives in a way that removed a number of common planning activities (e.g., analysis of the external environment and assessment of the organisation's capabilities) from those churches.⁵² As a result, strategic planning within the churches in Nigeria focused on two main objectives: adopting strategies to meet the

⁴⁹ Ibid., 88.

⁵⁰ Jeffery Clark Russell, "Strategic Planning Practices of Southern Baptist Churches in the State of Arkansas in the United States of America" (Ph.D. Dissertation, Liberty Baptist Theological Seminary, 2013).

⁵¹ Daystar Christian Centre, "Daystar Christian Centre 2015 - 2021" (Daystar Christian Centre, 2015); Living Faith Church Worldwide, "Living Faith Church Worldwide Strategic Plan 2017 - 2022" (Living Faith Church Worldwide, 2017); The Redeemed Christian Church of God, "The Redeemed Christian Church of God Strategic Plan 2017 - 2022" (The Redeemed Christian Church of God, 2017); The New Testament Church of God Kenya, "The New Testament Church of God Kenya Strategic Plan," 2015, accessed May 19, 2021, <https://www.ntcogk.org/strategic-plan/>.

⁵² John Ndukwe Ibejunjo, "Strategic Planning for Mission in the Church and the Community: A Nigerian Context" (Masters Dissertation, Nasarawa State University, 02:31:47 UTC), 89.

goals set by the regulators, designing, and implementing procedures for measuring progress toward those goals.

Olson also conducted an extensive study and analysis of strategic planning processes in Pentecostal churches based in Gauteng, South Africa and identified several characteristics of those processes consistently applied among the respondents.⁵³ First, the study established that they had developed, implemented and managed their churches through formalised strategic plans that covered both short-term objectives and long-term strategies. The same churches reported that they have established processes to support implementation and control of their strategic planning programs including efforts to prioritize and review goals and objectives and communicate with, and motivate members.⁵⁴

Studies in the Zimbabwean context concur that strategic planning improves organisational effectiveness. Methembe Gumbo investigated critical success factors influencing the effectiveness of strategic planning processes among faith-based organisations in Gweru, Zimbabwe. The study found out that successful strategic plans of faith-based organisations (FBO) had direct relationship with stakeholders' influence, organization culture, and communication and management practices.⁵⁵ Chipunza studied the extent to which Seventh Day Adventist Churches in Zimbabwe (SDAZ) conduct strategic planning. The study noted that much of the strategic planning in the organisation is done corporately at the head office in the USA and individual countries simply implement.⁵⁶ Chipunza, however, bemoaned the scarcity of research on strategic

⁵³ Daniel P. Olson, "Strategic Planning Practices among Pentecostal Churches Based in Gauteng, South Africa" (Masters Dissertation, University of Johannesburg, 2011).

⁵⁴ *Ibid.*, 103–110.

⁵⁵ Methembe Gumbo, "Critical Success Factors for Effective Strategic Planning in Non-Governmental Organisations in Gweru, Zimbabwe," *European Journal of Business and Strategic Management* 3, no. 8 (December 17, 2018): 89.

⁵⁶ Misheck Chipunza, "An Assessment of the Extent to Which Seventh Day Adventist Churches in Zimbabwe Implement the SWOT Analysis Technique When Conducting Strategic Planning" (Thesis, Solusi University, 2015), 67.

planning among churches in Zimbabwe. The implication is that although a majority of the churches in Zimbabwe are familiar with strategic planning ideas and concepts, they do not practically engage in strategic planning.

According to Nazarene research services, “Nazarenes want to be effective in their ministries. To be effective, they follow God’s directions and use the tools He has given them. One of these tools is good research and planning.”⁵⁷ The CON is a Protestant Christian church in the Wesleyan, Holiness tradition, organised in 1908.⁵⁸ The denomination is home to 2,616,741 members worshipping in 30,875 congregations in 164 world areas.⁵⁹ The CON combines episcopal and congregational polities to form “representative governance” in line with its structure. Because the laity and the clergy have equal authority in the deliberative and law-making units of the church, there is a desirable and effective balance of power.⁶⁰

The mission of the CON, which is shared and contextualised by all local churches, is to respond to the Great Commission to “go and make disciples of all nations” with a distinctive emphasis upon entire sanctification and Christian holiness.⁶¹ To accomplish this mission, Gabriel Benjiman, the education coordinator in the CON for Africa region highlighted that at the global level, the CON works with a projected strategic plan.⁶² The general superintendents, together with the general board and the global mission team provide visionary spiritual leadership by articulating the mission, casting the vision and setting the strategic direction of the CON.⁶³

⁵⁷ “Research Services | Church of the Nazarene,” accessed January 30, 2020, <https://nazarene.org/research>.

⁵⁸ Church of the Nazarene, *Church of the Nazarene Manual, 2017-2021*.

⁵⁹ Church of the Nazarene, *General Secretary 2020 Stats | Church of the Nazarene* (Church of the Nazarene, 2021), accessed May 7, 2021, <http://www.nazarene.org/article/general-secretary-releases-2018-stats>.

⁶⁰ Church of the Nazarene, *Church of the Nazarene Manual, 2017-2021*.

⁶¹ *Ibid.*

⁶² Gabriel Benjamin, “Strategic Planning in the Church of the Nazarene,” Facebook messenger, April 26, 2019.

⁶³ Church of the Nazarene, *Church of the Nazarene Manual, 2017-2021*.

Churches of the Nazarene are strategically organised into regions for administrative purposes. These regions are namely, Africa, Asia-Pacific, Eurasia, Mesoamerica, South America, and USA/Canada regions. The regional ministry team (RMT), and the Regional Advisory Council (RAC), assist the Regional Director (RD) in the development of the strategic plan for the region. Moreover, Gomis and Benjiman confirmed that the CON, Africa region has a ten-year strategic plan and that every region works with a projected strategic plan, in line with the global mission plan.

Regions are further divided into fields, where a Field Strategy Coordinator (FSC) provides strategic leadership. At the field level, the field FSC, together with the field ministry team formulates and implements strategic plans in line with the regional strategic plan.⁶⁴ The Africa region comprises of the following fields: Central Field, East Field, Lusophone Field, South Field, West Francophone Field, West Anglophone Field, and the Southeast Field.

The Africa South-East Field (ASEF) under which LCNZ fall, operates with a five-year strategic plan. ASEF developed the strategic plan to highlight the key priority areas for the period 2015-2020. This strategic plan gives an overview of the strategic objectives (Evangelism, Discipleship, and Education), the specific outcomes of these objectives and as well as the general framework of the activities to be pursued in the period of the strategic plan.⁶⁵ Key stakeholders (District Superintendents, National Ministries Coordinators, Nazarene Theological College of Central Africa (NTCCA) principal and NTCCA instructors, and Missionaries, and a select strategic planning

⁶⁴ Benjamin, "Strategic Planning in the Church of the Nazarene."

⁶⁵ Church of the Nazarene: Africa South East Field, "Africa South East Field Strategic Plan: 2015 – 2020," 2015, accessed June 27, 2020, <https://mail.google.com/mail/u/0/#search/paul+mtambo/FMfcgxwCggCQWkKhLMvzGRGTKfKxWmQX?projector=1&messagePartId=0.1>.

committee) from Zambia, Malawi, and Zimbabwe participated in the development of the strategic plan.⁶⁶

The fields in the CON are administratively subdivided into geographical districts. A District Superintendent (DS) leads each district. The DS, together with the District Advisory Board (DAB), and the district committee, are at the forefront of leading strategic planning at this level of the CON.

The local church is the basic unit of organisation in the Church of the Nazarene. It is at the forefront of advancing the mission of the CON.⁶⁷ Local churches achieve the mission of the CON by engaging in various ministries primarily, evangelism, compassionate ministry, education, and Sunday school and discipleship ministries, to mention but a few. As such, it develops plans through which this mission is accomplished. Ideally, the pastor, together with the Church board, and ministry heads would be at the forefront of strategic planning in the local church. The local church is responsible for establishing strategies to achieve its long-term goals and objectives.⁶⁸

The area of focus in this study is the LCNZ. The Church of the Nazarene, Zimbabwe (CONZ) was established in 1962, through the ministry of Dr. Enoch Litswele.⁶⁹ The CONZ has three districts, namely Zimbabwe West (Zim-West), Zimbabwe East (Zim-East) and Midlands. All three districts have a total of 59 organised churches, 20 preaching points, 58 ordained elders, 40 district licensed ministers, and 12,781 members.⁷⁰

LCNZ, like any other organisations, face fast-paced change in the economic, technological, social, cultural, demographic, political, religious and environmental

⁶⁶ Ibid.

⁶⁷ Church of the Nazarene, *Church of the Nazarene Manual, 2017-2021*.

⁶⁸ Ibid.

⁶⁹ Paul S. Dayhoff, *Living Stones in Africa: Pioneers of the Church of the Nazarene*, Revised edition. (P.S. Dayhoff, 1997).

⁷⁰ Church of the Nazarene, *General Secretary 2020 Stats | Church of the Nazarene*.

spheres, which affect their ministry.⁷¹ Statistics show that LCNZ have been experiencing stunted growth over the last decade (2011-2020), losing more members than were gained (see appendix V). Zimbabwe East District had an annual average full membership change of -0.32% and an annual average worship attendance change of -1.42%. This amounted to a decadal decrease of -3.16% in full membership and decadal decrease of -13.36% in worship attendance. In the first 5 years (2011-2015), the membership steadily declined, with fluctuations in between, from 7, 207 in 2011 to 7039 in 2015. In the second five years (2016 -2020), the numbers declined from 7, 564 in 2016, to 6738 in 2020.⁷²

Zimbabwe West District had an annual average full membership decrease of -0.32% and an annual average worship attendance decrease of -4.39%. This amounted to a decadal decrease of -6.26% in full membership and decadal decrease of -36.16% in worship Attendance. Zimbabwe Midlands District a fairly new district has been enjoying exponential growth, from 651 members at its organization in 2017 to 1455 members in 2020. Worship attendance has increased from 686 in 2018 to 1384 in 2020.⁷³ (See appendix V).

The information above indicates that the two older districts (Zim-West and Zim-East) are not only plateaued, but are on a numerical decline, while the newer, Midlands District, is experiencing numerical growth. Several efforts have been made to explain the situation. Some blame the decline on churches not doing a better job in evangelism, while others opine that pastors lack such skills as leadership gifts and abilities, people skills, and strategic thinking. Others blame the decline on members emigrating to other countries in search of better life opportunities.

⁷¹ Andrew Nyoni, *District Superintendent Report to the Annual District Assembly - Zimbabwe West District* (Bulawayo: Church of the Nazarene, 2016).

⁷² Church of the Nazarene, *General Secretary 2020 Stats | Church of the Nazarene*.

⁷³ *Ibid.*

However, a better explanation is offered by Malphurs who explains the growth and decline of a church through the concept of the Sigmund curve (S-curve) that depicts virtually how everything in life begins, grows, plateaus, declines and then ultimately dies⁷⁴, as shown in Figure 1.1.

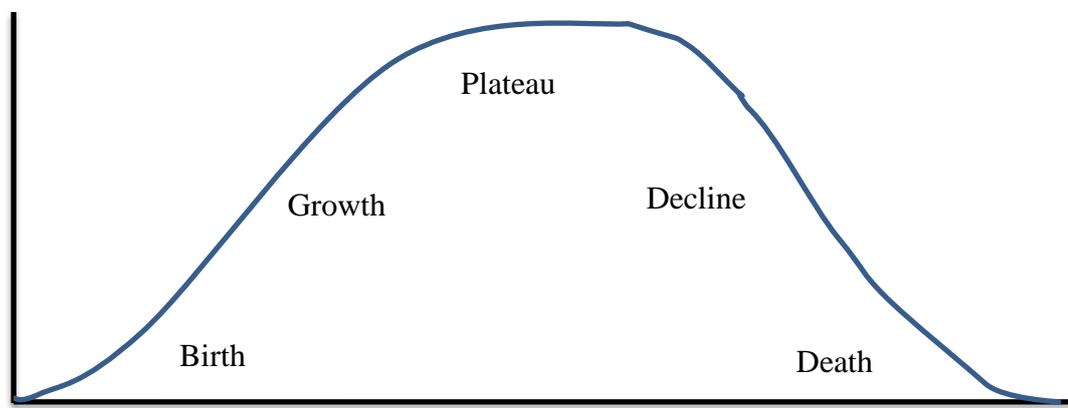


Figure 1.1 S-Curve
Source: Abrey Malphurs

As it relates to the Church, the S-curve represents essentially the church's life cycle pattern. In general, a church is born and overtime it grows. Eventually, because churches do not operate in a vacuum, but in an environment which is constantly changing, it reaches a plateau, and if nothing is done to move it off the plateau, it begins to decline. If nothing interrupts the decline, it will die. This S-curve is evident in the life of the 3 districts of the CONZ.

Malphurs thus suggests that church leaders need to incorporate strategic planning processes in their church planting, church revitalization, church growth

⁷⁴ Malphurs, *Advanced Strategic Planning*, 17.

initiatives in order to start new, sustainable S-curves, so as to constantly adjust to their constantly changing environment.

Moreover, an environmental scanning and analysis research by the ASEF strategic planning committee to point out the problems faced by local churches in the ASEF field identified several issues hindering the fulfilment of the mission and vision of the CON among LCNZ. The study noted that LCNZ are facing challenges in evangelism, discipleship, and education.⁷⁵ The study reported that the work of evangelism among LCNZ is scattered among local church ministry groups to an extent that it hampers the effectiveness of their efforts.⁷⁶

In terms of discipleship, the report indicates though the CON global resourcing office for discipleship provides free discipleship resources, there is lack of awareness on these resources among LCNZ. Many LCNZ leaders lack skills and access to modern technology for discipleship. In terms of education, the report notes that most LCNZ lack trained personnel and financial resources to facilitate Sunday schools and Bible studies effectively, though they are an important part of congregational life and play significant roles in forming Christ-like disciples. The study concluded that through strategic planning, churches in the field could leverage the limited gifts and resources that God has given it to take advantage of the available opportunities.⁷⁷

Thus, Powers recommends that an assessment of strategic planning practices employed by churches becomes crucial for both pastors and church leaders to formulate strategic plans that guarantee effective church ministry.⁷⁸ Basing on this background

⁷⁵ Church of the Nazarene: Africa South East Field, "Africa South East Field Strategic Plan: 2015 – 2020."

⁷⁶ *Ibid.*, 5.

⁷⁷ *Ibid.*, 9.

⁷⁸ Bruce P. Powers, ed., *Church Administration Handbook*, Revised, Updated edition. (Nashville, Tenn: B&H Academic, 2008), 67.

information, this study, therefore, sought to assess strategic planning among LCNZ, in their quest for effective church ministry.

1.3 Statement of the Problem

Churches in Zimbabwe are facing challenges originating from the turbulent environment in which they operate. These include political instability, socio-cultural changes, technological changes, economic challenges and religious challenges.⁷⁹ Just like as in other churches, these challenges present a serious threat to the effectiveness of the ministry of LCNZ.

The background of the study has also established that the two older districts (Zim-West and Zim-East) are not only plateaued, but are on a numerical decline, while the newer, Midlands District, is experiencing numerical growth. The problem as interpreted through the concept of the Sigmund curve (S-curve), shows that both Zim-West and Zim-East districts are in decline, while Midlands District is experiencing growth because it is at the birth phase of the S-curve. This shows that unless LCNZ deliberately think through their mission and plan how to grow and respond to change, the two declining districts might head towards death, while the Midlands District will, with time, cease to grow, and gradually shrink back to a small to medium sized district.

Moreover, as observed by Zvandasara, the contemporary operating environment churches in Zimbabwe are operating in has become dynamic and complex, thus presenting unique decision-making challenges so that church programs alone cannot help churches to thrive.⁸⁰ Church programs have achieved minimal or adverse results for churches and hence churches have to strategize in such a life-threatening

⁷⁹ Canon B. Shambare and Selaelo T. Kgatla, "Church, Mission and Reconstruction: Being a Church with Integrity in Reconstruction Discourse in Post-Colonial Zimbabwe," *HTS Teologiese Studies / Theological Studies* 74, no. 1 (May 24, 2018): 12.

⁸⁰ Nkosiyo Zvandasara, "Strategic Church Planning in the Central Zimbabwe Conference: Towards a Paradigm Shift in Church Growth" (Doctor of Ministry, Andrews University, 2018), 45.

environment.⁸¹ Despite the numerous church programs, LCNZ have designed in an effort to revive and revamp their churches (like church growth initiatives, evangelism outreaches, and church revitalisation programs), LCNZ are still experiencing stunted growth and decline.⁸²

LCNZ are also struggling to implement fully their primary ministries that include evangelism, compassionate ministry, discipleship, and education.⁸³ There is a lack of alignment between the programs and the financial and human resources of the local churches, which hinders effective ministry.⁸⁴ Owing to the above challenges and the fact that it is not known how far LCNZ have gone in embracing strategic planning, despite its proven potential to enable and facilitate organisational performance, this study sought to assess strategic planning for effective church ministry among LCNZ.

1.4 Purpose of the Study

The purpose of this study was to document and assess strategic planning among LCNZ for effective church ministry.

1.5 Objectives of the Study

The objectives of this study were to:

- a. Examine the biblical basis for strategic planning among local churches in Zimbabwe for effective church ministry;
- b. Assess the nature of the current strategic planning process among LCNZ for effective church ministry;
- c. Examine the involvement of local church stakeholders in the development of strategic plans for effective church ministry among LCNZ;

⁸¹ Ibid., 47.

⁸² Nyoni, *District Superintendent Report to the Annual District Assembly - Zimbabwe West District*.

⁸³ Church of the Nazarene: Africa South East Field, "Africa South East Field Strategic Plan: 2015 – 2020."

⁸⁴ Ibid., 9.

- d. Identify and analyse challenges faced by LCNZ in strategic planning among LCNZ for effective church ministry;
- e. Suggest possible solutions to challenges faced by LCNZ in strategic planning for effective church ministry.

1.6 Research Questions

Research questions were “specific questions posed by a researcher that narrow the research to the most critical aspects of the research.”⁸⁵ This research addresses the following questions:

- a. What is the biblical basis for strategic planning in the Church?
- b. How efficient are the strategic planning practices employed by LCNZ for effective church ministry?
- c. How are local church stakeholders involved in the development of strategic plans for effective church ministry among LCNZ?
- d. What are the challenges faced by LCNZ in the development of strategic plans for effective church ministry?
- e. What are the possible solutions to the challenges faced by LCNZ in strategic planning for effective church ministry?

1.7 Significance of the Study

This study is significant for various groups of people. This study may be useful to the ecclesiastical community to appreciate the importance of strategic planning as they participate in the *missio Dei*. This study may also provide useful information on how church organisations, particularly local churches, employ strategic planning in their ministry contexts.

⁸⁵ Olive M. Mugenda and Abel G. Mugenda, *Research Methods Dictionary* (Nairobi: Applied Research & Training Services, 2012), 281.

The study is also useful to academicians and researchers working on developing the field of strategic planning in the local churches. Church boards of local churches may find the research findings useful in their quest to develop strategic plans for their churches. The study may stimulate thinking and assist local churches in planning their direction and reviewing their current strategic plans. The study may also be useful to strategic planning consultants, as they may get valuable insights on how to improve strategic planning practices in local churches.

The study may be useful to district education committees in the CONZ. Bible colleges, and universities may also refer to this study in developing courses for further education for pastors, church leaders and laity, particularly in the area of church strategic planning and church management.

1.8 Scope of the Study

The study focused on strategic planning among LCNZ. This is because a majority of these churches have been in existence for more than three years. Three years is sufficient for the churches to have experienced significant growth and interacted with strategic planning. The researcher only focused LCNZ, though the CON exists in over 159 countries. This is because the researcher ministers in Zimbabwe and would like to find solutions to the problems facing the local churches there.

1.9 Delimitations of the Study

Data were only collected from full members of the sampled churches who are committed and actively involved in ministry work. These were deemed to be more disposed to have full information about the activities of their respective local churches. They included pastors, Church board members and lay leaders in local churches. In terms of data gathering tools, the research utilised questionnaires and interview schedules for primary data, and documentary analysis for secondary data. These

selected data gathering instrument were deemed most appropriate in this study. The study was delimited to four variables. These included the establishment of a biblical basis for strategic planning for effective ministry among LCNZ, as well as the assessment of strategic planning practices for effective church ministry employed by LCNZ. They also included involvement of local church stakeholders in strategic planning for effective church ministry among LCNZ. Lastly, they included challenges and possible solutions to the challenges faced by LCNZ in strategic planning for effective church ministry.

1.10 Limitations of the Study

The researcher experienced several limitations in the study. Some of the respondents did not return the questionnaires, though the researcher made frequent follow-ups. The other limitation was the insufficiency of relevant literature on the subject done by Zimbabwean theologians addressing strategic planning issues among churches in Zimbabwe. The other limitation was that there were travel limitations caused by COVID-19, which made it difficult for the research assistants to distribute the questionnaires in person. The researcher therefore distributed and received the questionnaires electronically as Google documents. Another limitation was that it was impossible to interview all pastors face to face because of COVID-19 related restrictions, to mitigate this limitation, the researcher booked appointments and scheduled interviews with the pastors through Google meet, Facebook messenger video call, and WhatsApp calls.

1.11 Assumptions of the Study

This study was based on the assumption that scripture provides a framework for strategic planning in the Church, and that local church stakeholders play a critical role in the strategic planning processes of a local church. It also assumed that every local

church has some form of planning that they use in the everyday business of the local church; that LCNZ face various challenges that impede their strategic planning practices, and that there are possible solutions that churches can utilise to address those challenges. This study also assumes that LCNZ will be encouraged to use strategic planning initiatives and hence aid in building churches that will be able to cope with change. Finally, the study assumes that if LCNZ formulate relevant, effective strategies and implement them correctly, that can contribute significantly to their ministry effectiveness.

1.12 Theoretical Framework

This study is based on the Systems Approach to Christian Management Theory propounded by Michael J. Anthony and James Estep Jr. Their theory is based on the 1928 work by the Hungarian biologist Ludwig von Bertalanffy and the 1969 work of R. Alec Mackenzie.⁸⁶

The foundation of the Systems Approach to Christian Management Theory is that organisations are strongly influenced by their environment. The environment consists of other organisations that exert various forces of an economic, political, or social nature. The environment also provides key resources that sustain the organisation and lead to change and survival. The point of departure of the Systems Approach to Christian Management Theory is on its emphasis that Christian management calls for a process of integrating Scripture and theology into what administrators do. Anthony and Estep state that without this basic element, Christian administration lacks a comprehensive perspective.⁸⁷

⁸⁶ Anthony and Estep, *Management Essentials for Christian Ministries*, 5.

⁸⁷ Ibid.

This theory identifies organisational behaviour by mapping the repeated cycles of input (environmental scanning and analysis), throughput (strategy formulation), output (strategy implementation), and feedback between an organisation and its external environment (strategy control and monitoring).⁸⁸ Systems receive input from the environment either as information or in the form of resources through environmental scanning and analysis. The systems then process the input internally, which is called throughput through strategy formulation, and through strategy implementation, release outputs into the environment in an attempt to restore equilibrium to the environment.⁸⁹ The system then seeks feedback to determine if the output was effective in restoring equilibrium, through strategy control and monitoring. As can be seen, the systems approach focuses on the means used to maintain organisational survival and emphasize long-term goals rather than the short-term goals of the goal-attainment approach.⁹⁰

The systems approach to Christian management theory is applauded in that it provides a holistic view of the Christian organisations and emphasises on their adaptive nature. It increases the organisations' adaptability to environmental changes. The organisations are studied as a whole and not through their parts. This enables them to adapt to the needs of the environment.⁹¹ Decisions are made keeping in mind organisation-environment interface. However, weaknesses include that the relationship amongst parts of the organisation is emphasised upon but the exact nature of interdependence is not defined. Furthermore, it is argued the theory fails to provide concepts that apply to all types of Christian organisations. The small organisations are less adaptive to environmental variables than large organisations. The theory assumes that

⁸⁸ Powers, *Church Administration Handbook*, 54.

⁸⁹ *Ibid.*, 59.

⁹⁰ Lotich, *Smart Church Management*, 72.

⁹¹ *Ibid.*, 78.

most of the organisations are big, complex and open systems. It, thus, fails to provide a unified theory.⁹²

Nonetheless, the theory not only presents a contemporary approach to strategic planning but also ensures its compatibility with the Christian community of faith because of its commitment to continuous integration of modern strategic planning practices and conceptual Bible thinking. This theory is therefore important for this study because for a church to determine its future direction in relation to its context, it has to understand its current position and ways through which it can pursue particular courses of action. The theory has some good ideas that shall be used in this study.

1.13 Conceptual Framework

In accordance with the literature reviewed, the study developed a conceptual model with four independent variables. The variables include a biblical basis for strategic planning, strategic planning, stakeholder involvement in strategic planning, and challenges and possible solutions to the challenges to strategic planning. The conceptual model is depicted in Figure 1.2.

The first variable independent variable of the study entails that the Church needs to establish a biblical basis for strategic planning. The biblical basis for strategic planning was ascertained through church members' views on whether their leaders teach on the importance of planning, and identify Bible passages, and cases in the Bible that relate to strategic planning. Christian perceptions or beliefs about the biblical teachings on strategic planning have a bearing on the intensity with which churches engage in the process. The stronger the belief that the Bible teaches on the importance of strategic planning in the Church, the greater the intensity of the church's involvement in the strategic planning process.

⁹² Powers, *Church Administration Handbook*, 89.

Independent Variables

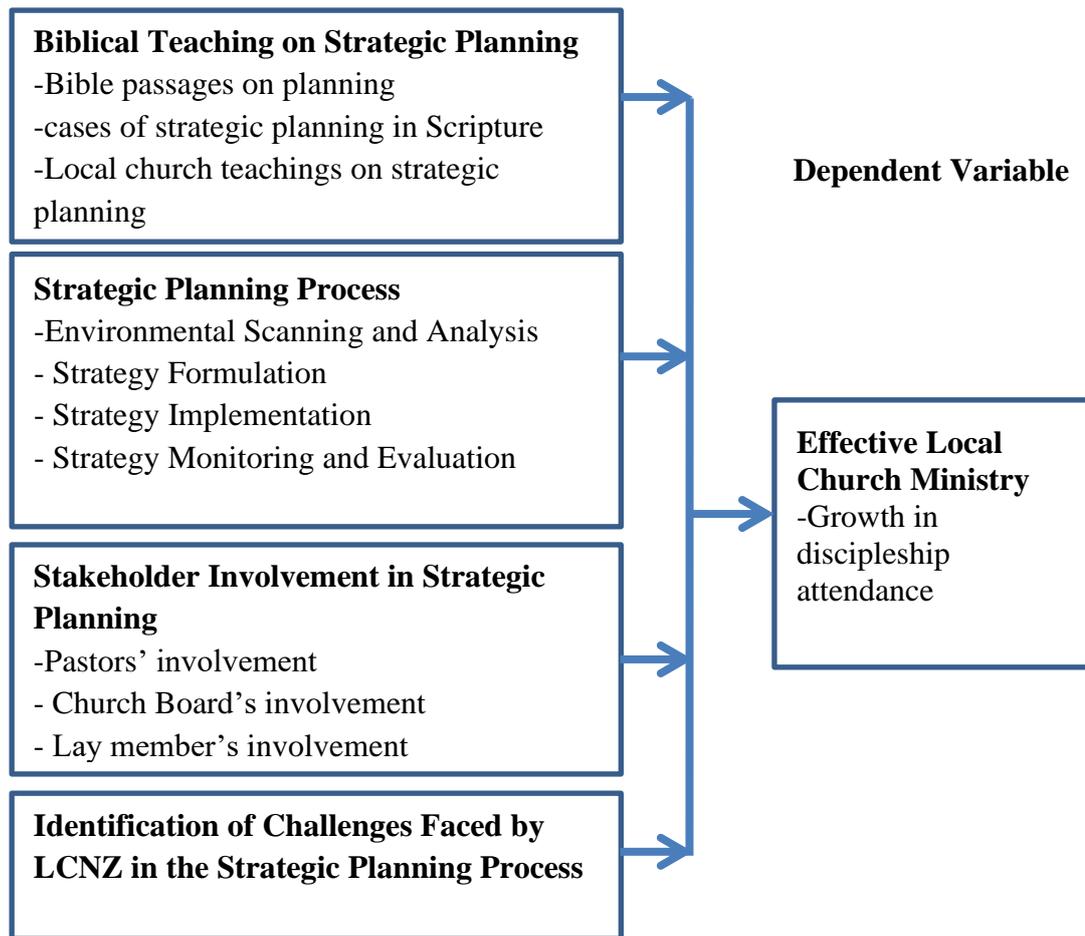


Figure 1.2 Conceptual Model for Developing a Church Ministry Strategic Plan among Local Churches of the Nazarene in Zimbabwe

The second independent variable entails an assessment of strategic planning among LCNZ. This entails assessing environmental scanning and analysis, strategy formulation, strategy implementation and strategy control and evaluation among LCNZ. The assessment of the strategic planning process among LCNZ would lead to an improvement in strategic planning among LCNZ and potentially to effective local church ministry.

The third variable examines the involvement of the local church's stakeholders in the strategic planning process of LCNZ. These stakeholders are pastors, church board members, and lay church members. Several scholars have observed that the

involvement of all stakeholders in Strategic Planning has a bearing on the success of the strategic planning process.

The fourth variable is to identify challenges to strategic planning and offer recommendations of possible solutions that will lead to the development of effective church ministry among LCNZ.

The dependent variable is effective ministry among LCNZ, which will be measured in terms of fulfilment of the mission and vision of LCNZ, which is” to make Christ-like disciples in the nations” using the resources available. This entails measuring growth in discipleship attendance among LCNZ.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter presents a review of relevant literature given the research problem. The outline of the literature review is per the objectives of the study. Literature is reviewed under the following subtitles: biblical basis for strategic planning among churches; strategic planning among churches, stakeholder involvement in strategic planning among churches, and challenges and possible solutions to challenges to the strategic planning process among churches. The chapter concludes with a summary of the reviewed literature and research gaps.

2.2 Review of Literature

This section reviews the literature on the biblical teaching on strategic planning, strategic planning, stakeholder involvement in strategic planning, and challenges to and recommendation of possible solutions to the challenges strategic planning.

2.2.1 Biblical Basis for Strategic Planning

Campbel and Reiersen argue that the Bible encourages planning and the involvement of others in the process.⁹³ They posit that the book of Proverbs highlights the need for strategic planning. They rationalise that Proverbs 15:22 teaches that planning must involve many people and it offers good guidance for action. They then, quoting proverbs 16:3, conclude that biblical planning should be done in a prayerful spirit, depending on God. The arguments of Campbel and Reiersen are relevant but are not backed by a thorough exegesis of Scripture. They display a cursory and uncritical use of Scripture. They do not attempt a thorough interpretation of the scriptures they

⁹³ Thomas C. Campbel and Gary B. Reiersen, *The Gift of Administration: Theological Bases for Ministry* (Philadelphia: Westminster Press, 2010), 110.

quote. Moreover, they only focus on the book of Proverbs, without showing how other books of the Bible contribute to biblical teaching on strategic planning in the Church.

Grobler and Malphurs make a scriptural argument for strategic planning. They both contend that scripture is the primary source of knowledge for the interpretation of reality and a congregational strategy in local churches. They underscore that with a congregational strategy, “it should not be the congregation that plans and the Holy Spirit help them, rather, it is the Holy Spirit who works and the congregation finds its role in the planning and execution of this holy work.”⁹⁴ To support their argument, Grobler and Malphurs quote Proverbs 19:21, “Many are the plans in a man’s heart, but it is the Lord’s purpose that prevails.” In as much as their contributions are valid, they do not engage thoroughly with scripture, they merely extract principles that apply to the relevance of strategic planning in the Church, without taking into consideration issues of context. However, their ideas were further explored and integrated into the study as they offered practical biblical applications of strategic planning.

Several scholars argue that the book of Acts is replete with principles for Church leadership and administration that are significant to strategic planning today. Salter etymologically shows that in the books of Acts the term ‘*diakonia*’ (service) is translated loosely as administration, while ‘*kubernesis*’ (leading or guiding) and ‘*oikonomia*’ (stewardship or management) are also translated as administration.⁹⁵ Salter rightfully admits that these words may not accurately translate to “strategic planning as an executive oversight, but they connote that strategic planning as a part of

⁹⁴ Aldeon B. Grobler, “A Framework for Crafting and Implementing a Congregational Strategy in the Local Congregations of the Reformed Churches of South Africa” (PhD Thesis, North-West University, 2012), 3.

⁹⁵ Darius L. Salter, “Foundations of Administration: The Book of Acts as a Case Study,” in *Foundations of Church Administration: Professional Tools for Church Leadership*, ed. Bruce L. Petersen, Edward A. Thomas, and Bob Whitesel (Kansas City, Missouri: Beacon Hill Press, 2010), 10.

administration does exist in the New Testament.”⁹⁶ Singfiel notes that Paul used strategic planning during his missionary journeys. He says, “Paul and the team created a plan apart from explicit spiritual guidance. Later in the journey, however, the Lord twice granted specific, positive guidance (Acts 16:6, 9) and negative guidance once (Acts 16:7).”⁹⁷ Singfiel argues that while Church leaders should seek counsel from the Lord, they should be proactive, “trusting the Lord to provide direction and adjustment to the emerging plan.”⁹⁸ Although the term, “Strategic planning” is not used in the book of Acts, its application is seen in the ministry of Paul. However, these authors do not detail the steps for biblical strategic planning. Another weakness in their writing is that they only focus on the book of Acts rather than the whole New Testament. Their ideas are nonetheless valuable and are incorporated into this study.

Senior and Fullerton offer a theological basis for strategic planning. They propose that the planning process must recognise two biblical truisms, “the sovereignty of God and the responsibility of Humanity.”⁹⁹ Senior and Fullerton posit that the sovereignty of God comprehends that God has supreme control and all planning is nothing without his Spirit. The responsibility of humanity means God has empowered humanity to do the things necessary to make his Kingdom a reality.¹⁰⁰ In this regard, because the Church is participating in the *missio Dei* (mission of God), it must join together with the Father (God) to work according to his missional plan for the society, community and church.¹⁰¹ Since Senior and Fullerton’s views are theological, they are

⁹⁶ Ibid.

⁹⁷ Jeffrey J. Singfiel, “Paul the Team Leader: Strategic Planning, Intragroup Conflict, and Team Formation,” *Theology of Leadership Journal* 1, no. 1 (2018): 12.

⁹⁸ Ibid., 10.

⁹⁹ Donald Senior, *The Gift of Administration: New Testament Foundations for the Vocation of Administrative Service* (Collegeville, MN: Liturgical Press, 2016), 37.

¹⁰⁰ Ibid., 39.

¹⁰¹ Robert V. Fullerton, *God’s Strategic Plan*, Kindle edition, 2014, accessed March 9, 2020, <https://Gods-Strategic-Plan-Robert-Fullerton-ebook/dp/B00KU4TR50>.

open to debate. The scholars also do not provide a thorough scriptural backing for their arguments. Their views are however invaluable and were integrated into the study.

Bacher and Cooper sum up the divine-human synergy operative in God-controlled planning. They say, “In and through planning processes, the Church seeks a theological outcome to determine God’s intention in the situation.”¹⁰² The implication here is that strategic planning in the Church is a sacred act, which covets the wisdom of God, evidenced in prayer and scripture reading.¹⁰³ Tumblin avers that Church strategic planning that is pleasing to God will eliminate self-sovereignty and self-sufficiency and at the same time demonstrate acquaintance with the most current management literature.¹⁰⁴ Bacher, Cooper, and Tumblin’s views are relevant in the study in that they highlight the attitude with which the Church should approach strategic planning, total trust in God. They, however, do not detail the steps or give the cause of how biblical strategic planning would look like. However, their views were integrated into this study.

2.2.2 Strategic Planning Among Churches

Strategic practices help organisations understand, interpret, and cope with their external environment.¹⁰⁵ The background of the study has established that standard strategic planning consists of the following components: environmental scanning and analysis, strategy formulation, strategy implementation, and strategy control and evaluation. Therefore, this section critically reviews literature that related to these components.

¹⁰² Bacher and Cooper-White, *Church Administration*, 76.

¹⁰³ J. D. Payne and John Mark Terry, *Developing a Strategy for Missions (Encountering Mission): A Biblical, Historical, and Cultural Introduction* (Baker Publishing Group, 2013), 49.

¹⁰⁴ Tumblin, *(AD)Ministry*, 21.

¹⁰⁵ Giovanni Battista Dagnino and Maria Christina Cinici, *Research Methods for Strategic Management*, 2016, 59.

2.2.1.1 Environmental Scanning among Churches

Sababu suggests that environmental scanning is an important stage in strategic planning.¹⁰⁶ To develop an efficient strategic plan, an organisation analyses both its external and internal environments.¹⁰⁷ The output of environmental scanning therefore must be the identification of opportunities and threats in the external environment and strengths and weaknesses inside the environment. From these, the organisation derives the issues it will address in the environment and the capacity building issues it will address inside the organisation.

Pearce and Robinson share the same sentiments but add that there is an interdependent relationship between the organisation and its environments.¹⁰⁸ Jorosi corroborated the above assertion stating that nongovernmental organisations in Botswana rely on scanning the business environment to make informed decisions.¹⁰⁹ These observations are based on non-religious organisations. This study, therefore, investigated the practice of environmental among LCNZ.

Butuner observes that the external environment consists of variables that are outside the organisation and not typically within the control of the leadership.¹¹⁰ These include political-legal forces, socio-cultural forces, technological forces, economic forces, and ecological forces.¹¹¹ These variables form the context within which the organisation exists, and determine the future of the organisation. Kakui studied strategic planning practices at Christ is the Answer Ministries (CITAM). The study found out that CITAM did gather information from the external environment as well as an

¹⁰⁶ Sababu, *Strategic Management: The Analytical Approach*, 53.

¹⁰⁷ John A. Pearce and Richard B. Robinson, *Strategic Management: Formulation, Implementation, and Control* (New York: McGraw-Hill/Irwin, 2011), 205.

¹⁰⁸ *Ibid.*, 206.

¹⁰⁹ Boemo Jorosi, "Environmental Scanning in Botswana's SMEs: A Study of the Manufacturing Industry," *Libri* 58 (December 1, 2016).

¹¹⁰ Hakan Butuner, *Systematic Strategic Planning : A Comprehensive Framework for Implementation, Control, and Evaluation*, 1st Ed. (Boca Raton: Auerbach Publications, 2015), 287.

¹¹¹ *Ibid.*, 290.

analysis of the internal environment. This analysis ascertains the effects of various factors on operations before the formulation of her plans.¹¹² The major weakness of the study is that only CITAM was used as a representative of churches in Kenya. It majored on one church. The ensuing generalisation of the results may not apply to all churches or ministries. This study, therefore, explored strategic planning among LCNZ.

Scholars, including Grant, agree that the most common environmental scanning tools include the Strengths Weaknesses Opportunities and Threat (SWOT) analysis, Political, Economic, Social, Technological, Environmental and Legal (PESTEL) analysis, as well as scenario analysis. Bacher and Cooper-White are however quick to admit that these tools have been used extensively in for-profit organisations.¹¹³ Wholesale adoption of the tools into the Church sector may not be appropriate. This study, therefore, interrogated which environmental analysis tools are used by LCNZ.

2.2.1.2 Strategy Formulation among Churches

Holloway, Winston, Stevens, and Loudon highlight the importance of strategy formulation. Holloway posits that strategy formulation is a top leadership function, which is concerned with making decisions regarding the determination of an organisation's strategic choices and functional policies.¹¹⁴ Winston et al further posit that strategy formulation is an indispensable practice if churches are to map their strategic direction, define their objectives and set a course for their ministry.¹¹⁵ They further contend that a strategic plan enables a church to set its mission, identify its external opportunities and threats, determine its internal strengths and weaknesses, establish long-term, and short-term objectives, allocate budgets, generate alternative

¹¹² Jeinah Mbenge Kakui, "Strategic Planning in Christ Is the Answer Ministries" (Unpublished MBA, Thesis, University of Nairobi, 2010).

¹¹³ Bacher and Cooper-White, *Church Administration*, 51.

¹¹⁴ Mason Holloway, "The Role of Leadership in Translating Strategy into Execution," 2011.

¹¹⁵ William Winston, Robert E. Stevens, and David L. Loudon, *Church and Ministry Strategic Planning: From Concept to Success*, 1st ed. (New York: Routledge, 1994), 134.

strategies and choose particular strategies to lead to effective ministry.¹¹⁶ These views positively informed this study, they were studied in-depth and incorporated into the study.

Amason and Amason suggest that mission statements address stakeholders, including an organisation's management, employees, customers or clients, shareholders, and other residents of the communities.¹¹⁷ Predominantly, the mission statement addresses the primary activities, such as product(s)/service(s), market(s) and technologies used by an organisation in fulfilling its vision.¹¹⁸ Previous studies have confirmed the positive impact of business mission and vision on business performance. Studying the influence of vision in apparel stores, Kantabutra and Avey established that vision and mission have positive and direct effects on customer and staff satisfaction, as well as business performance.¹¹⁹ However, most of these studies were concentrated in the business sector while churches are lagging in strategy research. This study addressed this gap in the literature by investigating strategy formulation among LCNZ.

Getrude Muthini studied the strategic planning practices of faith-based organisations in Kenya. Her study concluded that out of a sample of 30 organisations, 78% of them undertake some form of planning, while only a meagre 28% had formulated strategic plans.¹²⁰ Muthini's study is important in that it illustrates how few Christian organisations engage in formal strategic planning. However, because her study was conducted in Kenya, it could not be generalised for LCNZ. Leaning on Muthini's study, the researcher investigated strategy formulation among LCNZ.

¹¹⁶ Ibid., 137.

¹¹⁷ Allen Amason and Allen C. Amason, *Strategic Management: From Theory to Practice* (London, United Kingdom: Routledge, 2010), 40, accessed January 22, 2020, <http://ebookcentral.proquest.com/lib/aunke-ebooks/detail.action?docID=667923>.

¹¹⁸ Ibid., 61.

¹¹⁹ Kantabutra S. and Avey C.A., "The Power of Vision: Statements That Resonate," *Journal of Business Strategy* 31, no. 1 (2010): 37–45.

¹²⁰ Muthini, "A Survey of Strategic Management Practices among Faith Based Organisations in Kenya."

2.2.1.3 Strategy Implementation among Churches

Pearce and Robinson define strategy implementation as “a process involving activities and choices required for the execution of a strategic plan that has been chosen.”¹²¹ Strategy implementation puts strategies and policies into action through various programs, budgets, and procedures.¹²² Brown, Lamming and others posit that to implement any strategic plan successfully, there is a need for passionate cooperation from all stakeholders in the organisation.¹²³ These ideas were deemed useful to this study. As such, the researcher interrogated how LCNZ implement their strategies, and who is, and how they are involved in the implementation.

Ketchen and Short postulate that a critical part of strategy implementation is to have a flexible organisational structure where the roles in the organisation, decision-making power, and responsibility can be altered to match the requirements emanating from the strategic plan.¹²⁴ In addition, Petaraf, and Thompson further posit that some of the factors that are critical to the strategy implementation process include mechanisms like information systems, styles of leadership, budgeting, rewards and systems of control.¹²⁵ Brennan and Sisk, therefore, state that effective implementation results when organisational resources and actions are tied to the identified strategic priorities.¹²⁶ These views were found to be pertinent to this study; the researcher will

¹²¹ Pearce and Robinson, *Strategic Management*.

¹²² Ibid.

¹²³ Steve Brown et al., *Strategic Operations Management* (Butterworth-Heinemann, 2000), 193.

¹²⁴ Dave Ketchen and Jeremy Short, *Strategic Management: Evaluation and Execution*, Digital. (Creative Commons, 2012), accessed June 18, 2020, <https://2012books.lardbucket.org/books/strategic-management-evaluation-and-execution/>.

¹²⁵ John E. Gamble, Margaret A. Petaraf, and Arthur A. Thompson, *Essentials of Strategic Management: The Quest for Competitive Advantage*, 6th ed. (Dubuque: McGraw-Hill Higher Education, 2018), 98.

¹²⁶ Linda L. Brennan and Faye Sisk, *Strategic Management: A Practical Guide* (New York: Business Expert Press, 2014), 65, accessed April 30, 2019, <http://ebookcentral.proquest.com/lib/aunke-ebooks/detail.action?docID=3002874>.

therefore interrogate the interplay of the requisites for strategy implementation suggested by the scholars, among LCNZ.

Several studies were conducted to determine the importance of strategy implementation among various organisations. Kagumu's study on organisational factors influencing implementation of strategies in the Anglican Church of Kenya (ACK), Kirinyaga Diocese shows that strategy implementation is important for successful organisational performance. Leadership, resources, organisational structure, and organisational culture were found to influence strategy implementation.¹²⁷ Areba corroborated Kagumu's findings. He noted that for Seventh-day Adventist (SDA) churches in Kenya, the budget allocated for strategy implementation and improved technology contributed to creative strategy implementation.¹²⁸ Moreover, these studies were conducted in Kenyan churches; their findings might not relate to the situation among churches in Zimbabwe since the socioeconomic situation between the two countries are different. Strategy implementation does not appear like a popular topic among churches in Zimbabwe. Therefore, this study assessed the strategic planning practices of LCNZ.

2.2.1.4 Strategy Control and Evaluation among Churches

Tracy postulates that strategy evaluation and control is the process of evaluating strategic plans and monitoring organisational performance so that necessary corrective actions can be taken. Strategy evaluation and control entails monitoring the organisation's performance to ensure that the chosen strategy achieves the desired

¹²⁷ John Gitau Kagumu, "Organisational Factors Influencing Strategy Implementation in the Anglican Church of Kenya: The Case of Kirinyaga Diocese, Kenya" (MBA, Thesis, Kenyatta University, 2016).

¹²⁸ Newborn Areba, "Factors Affecting the Implementation of Self Sustenance Strategic Plans by Seventh Day Adventist Churches in Kenya," *International Journal of Science and Research* 5, no. 10 (2016): 1022–1025.

results.¹²⁹ Hill, Schilling, and Jones state that the changes that take place in the environment of an organisation can at times render even the best strategies ineffective.¹³⁰ This raises questions on how programs among LCNZ are evaluated. LCNZ are known to have yearly calendars of events, but the evaluation mechanisms are not clearly defined. The study, therefore, interrogated how LCNZ perform monitoring and evaluation.

Chavunduka states that the role of strategy control and evaluation is to ensure the attainment of strategic goals, and the harmonisation of performance standards with the actual outcomes.¹³¹ Control and evaluation involve the setting of standard or critical success factors or key performance indicators (KPIs) by the top management. The system is therefore tailored to the organisation's specific needs.¹³² Performance measurement ensures the successful implementation of the strategic plan. A close and continuous monitoring of the process determines how well the action plan is progressing towards its objectives.¹³³ This raised questions on performance measures used by LCNZ to measure ministry effectiveness. This study, therefore, interrogated the performance measures used by LCNZ.

Kenas Otieno investigated strategy evaluation and control among churches in Nairobi.¹³⁴ The study reveals that of the small number of churches that have advanced strategic management practices only a small fraction evaluates their strategies

¹²⁹ Brian Tracy, *Business Strategy (the Brian Tracy Success Library)* (Saranac Lake: Amacom, 2015), 44, accessed April 30, 2019, <http://ebookcentral.proquest.com/lib/aunke-ebooks/detail.action?docID=1964253>.

¹³⁰ Charles W. L. Hill, Melissa A. Schilling, and Gareth R. Jones, *Strategic Management: Theory & Cases: An Integrated Approach*, 12th Ed. (Boston, MA: Cengage Learning, 2016), 87.

¹³¹ Desderio Chavunduka, "Strategic Planning Intensity and Firm Performance: A Case of Zimbabwe Mining Development Corporation," *European Journal of Business and Management* 7, no. 5 (2015): 43.

¹³² Edward R. Freeman, *Strategic Management: A Stakeholder Approach* (Cambridge: Cambridge University Press, 2010), 78.

¹³³ Pearce and Robinson, *Strategic Management*.

¹³⁴ Kenas Otieno, "Strategy Evaluation and Control in Churches in Nairobi" (Unpublished MBA project, University of Nairobi, 2012).

continuously. The study further notes that most of the churches have rudimentary ways of evaluating and controlling their strategies while a number do not evaluate their strategies at all. The study also revealed that most churches in Nairobi are yet to embrace the concept of strategic planning. In as much as this study provided an insight into strategic planning practices among churches in Nairobi, the results to cannot be generalised for churches in Zimbabwe, let alone the whole of Africa, since the operating environment is not the same. Moreover, the study did not identify the major performance indicators that can be adopted by churches to measure ministry performance. The researcher, therefore, investigated the strategy evaluation and control among LCNZ.

2.2.3 Stakeholder Involvement in Strategic Planning

The first step in strategic planning according to Jooste and Fourie is to get the right people or stakeholders together.¹³⁵ A stakeholder is any individual or group that has the resources needed to deliver an initiative successfully or that has a stake in the initiative and stand to win or lose something from the plan.¹³⁶ Malphurs and Mancini note that the key players in the local church include the pastor, the church board, and the laity.¹³⁷ This section explored literature that examined the different roles and responsibilities played by local church stakeholders in the strategic planning process to ensure effective local church ministry.

¹³⁵ C. Jooste and B. Fourie, "The Role of Strategic Leadership in Effective Strategy Implementation: Perceptions of South African Strategic Leaders," *Southern African Business Review* 1, no. 13 (2009): 61.

¹³⁶ Rothaermel, *Strategic Management*, 16.

¹³⁷ Aubrey Malphurs and William F. Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids, Michigan: Baker Books, 2004), 36.

2.2.3.1 *The Role of the Pastor in Strategic Planning*

Miller defines a pastor as the executive leader in a local church with the overall responsibility for worship, discipleship, and evangelism within the local church.¹³⁸ He/she brings others together to envision God's purpose and mission for the church and to develop a strategy together to accomplish that vision.¹³⁹ Malphurs envisions that a pastor, as the leader of a church, is the most logical choice to perform the strategic planning process.¹⁴⁰ He/she must incorporate the creation of a focused vision, clearly communicate that vision and its implicit and explicit meaning, and trust in the vision as well as the people who can accomplish it.¹⁴¹ The two scholars have some positive ideas that support the study and were explored further. Nonetheless, Malphurs does not take into consideration denominational differences in terms of church polity, where, in some churches, the pastor is only responsible for clerical duties while administrative duties are left to the board of elders. The present research, therefore, explored the role of the pastor in strategic planning among LCNZ.

Otieno equates the pastor of a church to the Chief Executive Officer (CEO) in a business organisation. The CEO's major task comes in vision casting. Therefore, the pastor as the CEO of the church together with key leaders must have the skills necessary, personalities, education and experience to execute the strategy.¹⁴² Otieno's analogy gives positive insight into this study; however, his views might not directly apply to church organisations because the pastor and CEO are skilled differently. However, the concept was further explored as it informed this study.

¹³⁸ Timothy Rowland Woodruff, "Executive Pastors' Perception of Leadership and Management Competencies Needed For Local Church Administration" (Doctoral Dissertation, The Southern Baptist Theological Seminary, 2004), 16.

¹³⁹ Joseph H. Miller, *Building the Church: A Comprehensive Manual for Church Administration*, vol. 2 (Greensville: BJU Press, 2003), 45.

¹⁴⁰ Malphurs and Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church*, 35.

¹⁴¹ Malphurs, *Advanced Strategic Planning*, 61.

¹⁴² Otieno, "Strategy Evaluation and Control in Churches in Nairobi," 19.

Klopp asserts that the pastor associated with a church has the responsibilities for “offering the vision, and taking recourse of strategies, reflects, chalks out the plan, and oversees the functioning undertakings.”¹⁴³ Moreover, Odundo and Letting posit that the pastor attempts to suit the church incongruity with the needs of the circumstances. Pastors as leaders disseminate energy-boosting activities that heighten the morale and the spirit of the congregants.¹⁴⁴ These assertions set the theoretical role of the pastor in strategic planning. These roles are however not universally applicable in every church since each church’s organisational or governance structure determines pastoral duties and roles, nonetheless, their ideas were investigated further in this study and incorporated into this study.

Nzisi assesses leadership in small Christian communities (SCC) and its effect on the strategy of the St. Francis Church Parish, Kasarani. The study establishes that leadership, in general, has a huge role to play in strategy direction, communication of strategy, and implementation of strategy in the parishes and the wider Roman Catholic Church.¹⁴⁵ However, the study did not address the role of the pastor in the strategic planning process. This study filled that gap by assessing the role of the pastor in the strategic planning process of LCNZ.

2.2.3.2 *The Role of the Church Board in Strategic Planning*

The local church board plays the governance role of the local church. This entails responsibility for the oversight, sustainability and ministry of the church.¹⁴⁶ The manual of the CON spells out the governance role of the church board as follows:

¹⁴³ Henry Klopp, *The Ministry Playbook: Strategic Planning for Effective Churches* (Baker Books, 2002), 32.

¹⁴⁴ Edward O Odundo and Nicholas Letting, *The Doctrine of Strategic Planning* (Nairobi: Sahel Publishing Association, 2015), 42.

¹⁴⁵ Bernadette Mwikali Nzisi, “Leadership in Small Christian Communities and Its Effect on Parish Strategy: A Case of St Francis Catholic Church in Kasarani, Nairobi County” (Unpublished Masters Thesis, United States International University, Africa, 2017).

¹⁴⁶ Lotich, *Smart Church Management*, 51.

It is to care for the interests of the church and its work, not otherwise provided for, in harmony with the pastor. It is also to cooperate with an incoming pastor in the development of a written statement of goals and expectations. To conduct at least once a year, along with the pastor, a planning session to update a clear written understanding of expectations, goals, plans and objectives.¹⁴⁷

It is clear from the CON manual that strategic planning ought to be one of the primary roles of a local church board. Such ideas from the church manual were utilised in this study.

Anthony and Estep postulate that church boards formulate a collective purpose, instil values, influence culture, and determine the strategic plan of the local church.¹⁴⁸ They further posit that church board members also ought to have the skills necessary, personalities, education and experience to formulate and execute the strategy.¹⁴⁹ Anthony and Estep write from the western setting where local church board members can afford to get the necessary training to meet the standards set by their churches. This is different from LCNZ where the election of church boards is through a popular vote, where the qualifications are spiritual maturity and church membership rather than expertise. Their views, however, contributed to this study and were explored further and incorporated into the study.

2.2.3.3 Role of Lay Members in Strategic Planning in the Local Church

Miller postulates that strategic planning aims to position the church so that it can influence the lives of the people in the communities the church serves. This calls for the participation of the laity in the strategic planning process.¹⁵⁰ Shadaya rightly says that lay members' involvement in the strategic planning process results in them

¹⁴⁷ Church of the Nazarene, *Church of the Nazarene Manual, 2017-2021*.

¹⁴⁸ Anthony and Estep, *Management Essentials for Christian Ministries*, 98.

¹⁴⁹ Ibid.

¹⁵⁰ Miller, *Building the Church: A Comprehensive Manual for Church Administration*, 2:65.

owning the mission and vision of the church.¹⁵¹ He is however quick to note that the laity's participation in the strategic planning process of the church is entirely dependent on the organisational structure and culture of the particular church.¹⁵² Bandy concurs with Malphurs and Mancini in stating that active participation in the strategic planning process educates and empowers the laity, while at the same time committing them and making them responsible for the results of the strategic plan.¹⁵³

Grobman argues that the laity should be consulted when formulating and implementing strategic plans.¹⁵⁴ Scholars suggest when lay members are consulted through regular meetings, opportunities for positive feedback and ideas are created. Wanyoike and Orwa argue that pastors feel that at times involving laity or asking them to participate in strategic planning is fraught with challenges.¹⁵⁵ Kakui reveals that churches that have corporate systems and structures empower their members to participate in policymaking.¹⁵⁶ Indeed, their ideas will be interrogated further to inform this study.

The literature review on the role of lay members in the strategic planning processes of a local church shows that there is no definite answer to the question. The role of the laity is dependent on the organisational structure of a particular church. Besides, the question does not have enough attention in strategy research among churches, a gap that this study fills.

¹⁵¹ Brightone Shadaya, "An Evaluation of the Strategic Planning Model Used by Faith Based Organisations in Zimbabwe: The Case of Christian Aid Zimbabwe." (MBA Thesis, University of Zimbabwe, 2018), 32.

¹⁵² Ibid., 33.

¹⁵³ Thomas G. Bandy, *Strategic Thinking: How to Sustain Effective Ministry* (Nashville, USA: Abingdon Press, 2017), 33, accessed April 30, 2019, <http://ebookcentral.proquest.com/lib/aunke-ebooks/detail.action?docID=4799999>.

¹⁵⁴ Gary M. Grobman, *An Introduction to Church Administration: A Practical Approach for the 21st Century*, 3rd ed. (Harrisburg, PA: White Hat Communications, 2015), 97.

¹⁵⁵ Joseph Kuria Wanyoike and Bula Hannah Orwa, "Strategic Management Practices and Sustainability of Faith Based Organisations: An Empirical Study of Anglican, Diocese of Thika," *International Journal of Education and Research* 4, no. 1 (2016): 38.

¹⁵⁶ Kakui, "Strategic Planning in Christ Is the Answer Ministries," 59.

2.2.4 Identification of the Challenges and Possible Solutions to the Challenges Faced by Churches in Strategic Planning

Several studies have identified challenges faced by various organisations in strategic planning. The key challenges the churches face include inadequate skills that the researcher views to be the biggest challenge. Other challenges include poor leadership and unsupportive culture in churches. Reviewed literature also noted some challenges in strategy implementation such as poor communication between the chairperson and board members, board members lacking sufficient time to evaluate the strategic plan and poor monitoring of projects progress or challenges.

Manjobo critically analysed challenges faced in implementing strategic plans at Chitungwiza Municipality.¹⁵⁷ These challenges include lack of finance, politics, and lack of motivation, resistance to change, lack of technology and lack of skilled workforce. To overcome these challenges, local authorities should ensure that communication is bottom-up for internal stakeholders to be involved in the implementation and for them to feel that they have a crucial role to play in implementation.¹⁵⁸

Wangui's study on strategy implementation challenges in mainstream churches in Kenya identified poor church leadership as one of the major challenges to strategy implementation. She notes that most pastors are not adequately trained in management skills, especially in the area of strategic planning.¹⁵⁹ She recommends that theological institutions must offer short courses on strategic planning for pastors. Kiarie identifies human resource availability as the major challenge for churches in strategy

¹⁵⁷ Lydia Rufaro Manjobo, "Implementation of Strategic Plans by Zimbabwean Local Authorities. A Case Study of Chitungwiza Municipality" (MBA Thesis, Midlands State University, 2015).

¹⁵⁸ Ibid.

¹⁵⁹ Kung'u Dorcas Wangui, "Strategy Implementation Challenges in Main Stream Churches in Kenya" (MBA Thesis, University of Nairobi, 2007).

implementation.¹⁶⁰ She notes that the human resource challenge is a consequence of the church's lack of technical experts to look at its plans and strategies and help it pick the most appropriate course of action. Malphurs and Mancini recommended that pastors must engage consultants to guide them through the strategic planning process.¹⁶¹

Another challenge identified is a rigid church structure. Muthini notes that at times churches have a rigid structure that does not adapt to the developing needs of the church due to environmental turbulence.¹⁶² She recommended that church structures must be flexible to adapt to environmental changes. To solve this there is a need for structural adjustments.¹⁶³

Pearce and Robinson highlight that culture is another challenge encountered by organisations in their strategic planning processes. "The how we do things here attitude" is an obstacle to a church's ability to formulate and implement a strategic plan.¹⁶⁴ Strategic planning at times runs counter to the prevailing church culture and that becomes a barrier to strategic planning. Churches must entrench a culture of strategic planning in their everyday activities. Another challenge is resources.¹⁶⁵ Some churches have limited resources, be it financial, technological, or human to engage in strategic planning. Churches need to put aside budgets, particularly for strategic planning processes.

Kakui notes that a challenge in strategic planning at CITAM is that some of the key stakeholders especially the lay members were not involved in the planning process.

¹⁶⁰ Esther Wanjiri Kiarie, "Strategies Adopted by Churches: A Case of Kenya Assemblies of God Church" (MBA Thesis, University of Nairobi, 2008), 27.

¹⁶¹ Malphurs and Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church*, 78.

¹⁶² Muthini, "A Survey of Strategic Management Practices among Faith Based Organisations in Kenya," 51.

¹⁶³ *Ibid.*, 52.

¹⁶⁴ Pearce and Robinson, *Strategic Management*, 97.

¹⁶⁵ Awando Francis Onyango, "The Challenges of Strategic Plan Implementation at All Saints Cathedral Church Nairobi" (Masters Thesis, University of Nairobi, 2017), 16.

This was a challenge when it came to the implementation of the plans. This brought bring some resistance from some of the lay members as they claim that they did not own the plans and therefore their role was not defined.¹⁶⁶ There is a need for effective communication, the involvement of all stakeholders, understanding of roles and responsibilities in the strategic planning process.

The challenges identified and the solutions given inform this study. However, the researcher believes these are not comprehensive, as every church will face unique challenges in its context. This means that the problems identified do not necessarily reflect challenges that LCNZ may face. This research, therefore, explored challenges faced by LCNZ in their strategic planning processes.

2.3 Summary of Review of Literature and Research Gaps

There are several knowledge gaps in the works cited throughout this research thesis. Several authors including Campbel, Reierson, Grobler and Malphurs make an argument that strategic planning is biblical.¹⁶⁷ However, two weaknesses in their attempts were identified. Firstly, they do not rigorously engage with scripture but display a cursory and uncritical use of Scripture and church teachings. Secondly, none of the studies on strategic planning among churches has intentionally attempted to explore church members' views on the biblical basis for strategic planning. This study sought to fill this gap in the literature by gathering church member's views on the biblical basis for strategic planning.

The literature on stakeholder involvement in the strategic planning process of the church established that all stakeholders (the pastor, the church board, and lay members) have a role to play in the strategic planning. However, it was noted in the

¹⁶⁶ Kakui, "Strategic Planning in Christ Is the Answer Ministries," 58.

¹⁶⁷ Campbel and Reierson, *The Gift of Administration: Theological Bases for Ministry*.

reviewed literature that the roles of the pastor are borrowed from the cooperate world where the pastor is equated to the CEO. This role does not directly apply to church organisations because the pastor and CEO have a different set of skills. This research solicited views from the pastors themselves on how they are involved in the strategic planning processes of the local churches they lead. A review of literature related to the roles of the laity and church board exposed gaps in strategy research. There limited research on the role of the church board in the strategic planning of the local church, a gap that this research addresses. Furthermore, the reviewed literature did not clearly define the role of the laity in strategic planning of the local church. This study also addresses this gap in strategy research among churches.

A discussion from the previous section also indicates that much of strategy research has centred on non-religious entities. There has been little research on Christian religious institutions. Strategy research among churches observed that churches were making a good effort to embrace strategic planning practices. Kakui's study found that CITAM has a well-documented strategic plan.¹⁶⁸ However, the study focussed on a single entity, affecting the generalizability of the results. Wangui's study found that mainstream churches face several challenges while implementing a strategy. The study focused on challenges facing churches in implementing strategy at the expense of other strategic planning practices.¹⁶⁹ Moreover, these studies relate to the Kenyan context, rendering them inapplicable to all churches in Africa.

In an endeavour to bridge this gap in the literature, this study examined strategic planning among LCNZ. The sought to fill this gap by answering the following questions: What is the biblical basis for strategic planning in the Church? How efficient

¹⁶⁸ Kakui, "Strategic Planning in Christ Is the Answer Ministries."

¹⁶⁹ Kung'u Dorcas Wangui, "Strategy Implementation Challenges in Main Stream Churches in Kenya."

are the strategic planning practices employed by LCNZ for effective church ministry? How are local church stakeholders involved in the development of strategic plans for effective church ministry among LCNZ? What are the challenges faced by LCNZ in the development of strategic plans for effective church ministry? What are the possible solutions to the challenges faced by LCNZ in strategic planning for effective church ministry? There is no evidence of a similar study in Zimbabwe in this context. This study, therefore, provides useful information on how churches in Zimbabwe employ strategic planning. This study thus makes a key contribution to the church fraternity and the body of knowledge in this context.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the research methodology and design adopted for this study. It is organised under the following subsections; research design, research site, target population, sample size and sampling procedures, data collection instruments, validity and reliability of research instruments, data analysis techniques and ethical considerations.

3.2 Research Design

This study employed a descriptive research design to collect data from a relatively large number of lay members, local church secretaries and pastors. The descriptive approach was used because it appears little is known about the form, nature and type of strategic planning done by LCNZ. This research design helped the researcher in assessing strategic planning among LCNZ in Zimbabwe. The approach is also dynamic as it varies in complexity and scope, and it is open to incorporating different data collection techniques.¹⁷⁰ The study used online questionnaires, supplemented by structured interviews with pastors to gather data from the respondents.

3.3 Research Site

This study was conducted in the CONZ. Zimbabwe is a landlocked country bordering Mozambique to the East, South Africa to the South, Zambia to the North, and Botswana to the West. Zimbabwe is considered primarily a Christian country with over 72% of the population being professing Christians.¹⁷¹

¹⁷⁰ D. R Cooper and P. S Schindler, *Business Research Methods*, 11th ed. (New York: Irwin McGraw-Hill, 2011), 67.

¹⁷¹ "Zimbabwe Population 2022 (Demographics, Maps, Graphs)," accessed April 23, 2022, <https://worldpopulationreview.com/countries/zimbabwe-population>.

The CONZ is sparsely spread throughout the ten administrative provinces of Zimbabwe. LCNZ are organised into three districts namely: Zimbabwe West with fifteen organised churches, Midlands with nine organised churches, and Zimbabwe East with thirty-five organised churches. The researcher chose this site because it is an area of interest to the researcher, as the researcher is interested in finding solutions to the challenges facing local churches in the area. Moreover, no study of a similar nature had been conducted in the research site.

3.4 Target Population

The target population for this research were all the 59 organised LCNZ, with a total full member population of 12, 781 people.¹⁷² The target population comprised 59 assigned local church pastors, 59 local church secretaries and 12 663 lay members (excluding the 59 local church secretaries).

Table 3.1 Target Population

Category	Population
Assigned local Church Pastors	59
Local Church Secretaries	59
Lay members	12663
Total	12781

3.5 Study Sample

3.5.1 Sampling Procedure

The sample for this study was selected through probability and non-probability sampling techniques, particularly a combination of multistage, stratified random sampling and purposive sampling. This procedure was deemed appropriate since the research covers a large geographical area.

The first stage was to determine the sample size of local churches to be studied out of all the LCNZ. The second stage was to divide the LCNZ into three strata based

¹⁷² Church of the Nazarene, *General Secretary 2020 Stats / Church of the Nazarene.*

on the three administrative districts of the CON and randomly selecting a proportional number of local churches from each stratum into the study sample.

Full members from each local church were then categorised into different strata (assigned pastors, church secretaries, and full lay members) from which the final study participants were randomly selected.

3.5.2 Study Sample Size

The sample size for this study was selected in the following ways. The first sampling unit for the study was the entire CONZ. Basing on Babbie's advice that a sample of at least 10 - 30% of the target population is appropriate in social science study,¹⁷³ the researcher chose a higher margin of 50% to select a sample of 30 local churches out of the 59 organised local churches in the CONZ.

The mathematical formula for proportionate representation was used to come up with proportional samples of organised local churches from each of the three administrative districts of the CONZ to constitute the sample of 30 local churches as shown in Table 3.1. The sample required from each district was calculated as follows:

$$n_i = \left(\frac{N_i}{N}\right) n$$

n_i = required sample size

n = sample size (30)

N = population of LCNZ

N_i = population of LCNZ in each district

Table 3.2 Proportional Sample Size of Local Churches Per District

District/Strata	The population of Organised Churches per District	Sample Size
Zimbabwe East	35	17
Zimbabwe West	15	8
Midlands	9	5
Total	59	30

¹⁷³ Earl R. Babbie, *The Practice of Social Research*, 14th ed. (Boston, MA: Cengage Learning, 2015), 87.

The churches involved in the study were mostly the earliest to be established in Zimbabwe as well as the largest in terms of membership. Thus, their structures might have been well formed and their experience could adequately represent the nature of strategic planning among LCNZ.

A sample size of 378 respondents out of a population of 12781 full members from the 59 LCNZ was determined using the Taro Yamane formula. This formula assumes a variability degree of 0.05 and a confidence level of 95%, ensuring that the sample is representative of the target population.¹⁷⁴

The formula is given as follows: $n = \frac{N}{1+N(e)^2}$

$$n = \frac{12781}{1+12781(0.05)^2} = 378.38422048095106 \text{ (378)}$$

Where **n** is the sample size

N is the population size

e is the sampling error

1 is the constant

Proportionate stratified sampling was then used to arrive at the sample of 378 full members in the 30 selected churches. For equal representation, each sampled local church from each district had a proportionate number of full lay members as respondents selected through stratified proportionate random sampling to give a more representative sample including youth, young adults and adults.

Lastly, purposive sampling was used to select one pastor and one local church secretary from each sampled local church. Therefore, the 318 full lay members, 30 assigned pastors and 30 local church secretaries from each sampled local church formed the final sample size. However, though the study targeted 318 full lay members, 30

¹⁷⁴ Taro Yamane, *Statistics: An Introductory Analysis*, Second Edition. (Harper & Row, 1967).

local church secretaries, and 30 assigned local church pastors, despite assurance of confidentiality, some of the targeted respondents were still very apprehensive of the intentions of the study. Therefore, only 294 out of the targeted 378 subjects responded and were therefore used in data analysis and results. Thus, an overall response rate of 77.8% was realised. Table 3.3 is a summary of the target population and the corresponding sample size for the study.

Table 3.3 Target Sub-Population and Corresponding Sample Size of the Study

Content	Sub-Population	Sample Size	Actual
Assigned Pastors	30	30 (Purposive sampling)	30 (100%)
Local Church Secretaries	30	30 (Purposive sampling)	30 (100%)
Full Lay Members	6942	318 (Stratified, proportionate random sampling)	234 (73.6%)
Total	7002	378 (Taro Yamane formula)	294 (77.8%)

To determine the proportionate number of full members participating in the study from each sampled local church, a sampling fraction was determined. To determine the sampling fraction, the calculated sample size of the full lay members was divided by the total target sub-population of the 30 sampled local churches i.e., $318 / 6942$ (0.0458 of the full lay members). The sampling fraction was then multiplied by the total number of full lay members for each local church. The sample size for each local church is depicted in Appendix VI.

3.6 Data Collection

The main data collection instruments used in the study were an online google form format questionnaire for local church secretaries and lay leaders and an online interview schedule for pastors.

3.6.1 Data Collection Instruments

Primary data was collected using an online (google form format) semi-structured questionnaire, supplemented by an online interview schedule for pastors. In addition to the primary data, secondary data were used for the study. These included information from documents strategic plans, reports and journals obtained from the local churches.

An online questionnaire was preferred as the most suitable instrument for primary data collection in this study because it allowed the researcher to reach many respondents within a limited time. It also ensured confidentiality and helped gather more candid and objective answers. The questionnaire was designed and distributed online in Google form to lay members and local church secretaries. This was to ease distribution in view of the COVID-19 regulations restricted travel.

The lay members and local church secretaries' questionnaire consisted of sections A, B, C, and D. Section A collected local church and respondents' demographic information. Section B sought information on church members' views on the biblical teaching on strategic planning. Sections C asked questions that sought to assess strategic planning among LCNZ. Section D sought information to establish the challenges and possible solutions to the challenges faced by LCNZ in their strategic planning processes.

The study also used online semi-structured interviews. The questions were per the objectives of the study. These allowed the researcher to probe some responses in the course of the interview sessions. The interviews in this study included a list of pre-prepared questions in the form of an interview schedule. Because of the COVID-19 travel restrictions, the interviews were conducted through ZOOM, Skype, WhatsApp call and Facebook Messenger, depending on the choice of the respondents.

3.6.2 Pilot Testing of Research Instruments

Piloting of research instruments was conducted to ascertain the appropriateness of the data collection instruments and the clarity of the questions on the instruments designed, the relevance of the information being sought and the appropriateness of the language used. The pilot study was conducted in three LCNZ, from the three administrative districts, where one local church was randomly selected from each district namely Zimbabwe West (Entumbane CON), Zimbabwe East (St Marys CON), and Midlands District (Mkoba North CON). The pilot study utilised purposive sampling to select three pastors and three local church secretaries from each local church sampled for the pilot study. Simple random sampling was employed to obtain eleven lay members to be involved in the pilot study from each local church. This resulted in a sample of 39 respondents for the pilot study. Kothari advises that a pilot sample of 10% of the study sample size is adequate.¹⁷⁵

Online interviews were scheduled with each assigned pastor of the selected local church for the pilot study, online questionnaires were administered to three secretaries, and 11 lay members from each local church. The findings from the pilot study were used to test the validity and reliability of the research instruments. Through piloting, the researcher improved the wording and format of the questions presented. The churches and respondents in the piloting were not included in the actual data collection.

3.6.3 Instrument Reliability

To test the reliability of the data gathering instruments, the researcher conducted a pilot study as indicated in section 3.6.2 above. The researcher then computed a Cronbach alpha score of the questionnaire that was used to obtain the primary data from

¹⁷⁵ C. R. Kothari, *Research Methodology: Methods and Techniques*, 2nd ed. (Dehli, India: New Age International (P) Ltd., Publishers, 2009), 27.

local church secretaries and lay church members. Cronbach alpha ranges between 0-1. Scores between 0-0.6 indicate that the instrument has low reliability while scores of 0.7 and above indicate that the instrument has a high level of internal consistency and reliability.¹⁷⁶ Cronbach Alpha was established for every objective that formed a scale as depicted in table 3.3.

Table 3.4 Cronbach Alpha Reliability Test

Study Variables	Cronbach's alpha based on standardised items
The biblical basis for strategic planning practices	0.722
Assessment of strategic planning practices	0.831
Stakeholder involvement in strategic planning	0.812
Challenges and possible solutions to challenges to strategic planning	0.873

Table 3.3 illustrates that the Cronbach's alpha of all the items had a strong internal consistency. All the values exceeded the prescribed threshold of 0.7. Consequently, this meant the questionnaire was appropriate for the study.

Interrater reliability testing was used for open-ended questions and the results of interviews. Three colleagues were asked to read and interpret the results of the interviews and open-ended questions from the pilot study. By arriving at consensus decisions with regard to response categorisation, the interviews and open-ended questions we found to be appropriate for this study.

3.6.4 Instrument Validity

To ascertain the validity of the data gathering instruments, the researcher sought expert opinion from university supervisors and other experts in the field of study, who assessed the content and construct validity of study instruments. To ascertain construct

¹⁷⁶ Donald Cooper and Pamela Schindler, *Business Research Methods: 12th Edition* (New York: McGraw-Hill Higher Education, 2013), 203.

validity, the experts reviewed all of the questionnaire items for readability, clarity and comprehensiveness. Content and face validity involved the experts looking at the items in the questionnaire and agreeing that the test is a valid measure of the concept which is being measured just on the face of it. The results from the piloting together with the comments from the supervisors were incorporated in the final instrument revisions to ensure its validity. The instruments were amended according to the supervisors' recommendations and approved by them before being administered.

3.6.5 Data Collection Procedures

Upon receiving the letter of authorisation from ANU and a research permit/clearance from the Research Council of Zimbabwe, the researcher sought permission from the National Board and the respective District Advisory boards of the CONZ to conduct the research. The researcher then booked appointments with local church pastors for interviews to collect prerequisite data for the study. The interviews were successfully conducted through Skype and other social media platforms.

Questionnaires were administered to the respondents through Google documents. Nine research assistants (three from each district) selected from theology students in the Theological Education by Extension centres in Zimbabwe assisted with follow-ups. The duly filled questionnaires were collected and analysed. The participants were assured of informed consent and confidentiality.

3.7 Data Processing and Analysis

Data analysis deals with the organisation, interpretation and presentation of collected data.¹⁷⁷ For questionnaires, the researcher conducted data cleaning, which involved the identification of incomplete or inaccurate responses to remove outliers.

¹⁷⁷ Gérard Govaert, *Data Analysis* (Hoboken, United States: John Wiley & Sons, Incorporated, 2009), 28, accessed July 15, 2019, <http://ebookcentral.proquest.com/lib/aunke-ebooks/detail.action?docID=477668>.

Quantitative data was coded and analysed using the Statistical Package for Social Sciences (SPSS) version 26 to generate descriptive statistics in terms of means and percentages. The findings were presented in tables, charts, and bar graphs for clarity (see chapter 4). Data were classified and presented according to the objectives of the study. Distributions and percentages, conclusions, records and suggestions were given.

Qualitative data analysis from open-ended questions from the questionnaires and interviews was started as soon as each session ends. Notes taken during the interviews were checked for gaps immediately to record all that could be remembered and had not been written down. Qualitative data generated from the interview schedule and open-ended questions were put into simple narratives and organised thematically for easier interpretation.

3.8 Legal and Ethical Considerations

To ensure compliance with legal and ethical research standards, the researcher acquired an introductory letter from Africa Nazarene University and a legal and ethical clearance permit from the Research Council of Zimbabwe before conducting the field research. The researcher sought permission to research the LCNZ from the District Advisory Boards (DAB) of each Church of the Nazarene district in Zimbabwe.

The researcher explained the purpose of the research to the respondents, emphasising that the study is for academic purposes only. The respondents were informed that participation is voluntary and that they were free to decline or withdraw at any time during the research period. Respondents were not coerced into participating in the study. The participants had informed consent to choose to participate or not (see Appendix II). They were guaranteed that their privacy is protected by a strict standard of anonymity.

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

4.1 Introduction

This chapter presents an analysis of the data and findings collected using questionnaires and interviews from LCNZ. The purpose of the study was to assess strategic planning among LCNZ for effective church ministry. The objectives of the study were to identify the biblical basis for strategic planning for effective ministry among LCNZ, to assess the strategic planning processes, particularly, environmental scanning and analysis, strategy formulation, strategy implementation, and strategy control and evaluation and their effect in ministry effectiveness among LCNZ. The third objective was to examine the involvement of local church stakeholders in strategic planning and its effect on effective church ministry among LCNZ. The fourth objective was to identify and suggest possible solutions to the planning for effective Church ministry.

4.2 Characteristics of the Respondents

This section of the study includes the response rate, an analysis of the demographics of the respondents, and the respondents' social-economic characteristics. The respondents' demographic data were analysed in terms of the following parameters: respondents by gender, age brackets, level of education, years of full membership in the local church, local church ministry involvement, and designation of respondents in the local church (lay member or church board member). An analysis of these variables is important because it gives a general understanding of the population under study and lays a foundation on which the interpretations of the study are based.

4.2.1 Response Rate

The study sampled 378 respondents comprising 30 local church pastors, 30 local church secretaries, and 318 lay members. The sampled 30 organised local churches were drawn from both urban and rural churches. The response rate is as depicted in Table 4.1.

Table 4.1 Response Rate

Category of Respondents	Distributed	Returned	Percentage
Pastors (Interviews)	30	30	100
Church secretaries (Questionnaires)	30	30	100
Lay members (Questionnaires)	318	234	73.6
Total	378	294	77.8

As shown in Table 4.1, 348 questionnaires were distributed to 318 lay members and 30 local church secretaries between October 2020 and February 2021. All 30 local church secretaries responded to the questionnaire, and 234 (73.6%) of the 318 lay members responded to the questionnaire. In total, 264 questionnaires were returned, representing a response rate of 75.9%. Moreover, all the 30 sampled local church pastors were successfully interviewed. The researcher realised a 77.8% response rate from the respondents. According to Babbie, a response rate of more than 70% is sufficient for a study.¹⁷⁸ Therefore, the responses obtained were an acceptable basis for drawing conclusions.

4.2.2 Gender of Respondents

The researcher sought to establish the gender representation of respondents. Even though the gender of respondents would not affect the outcome of the study, the

¹⁷⁸ Babbie, *The Practice of Social Research*.

study needed to be representative, having both females and males participate, as they are represented in every level of the local church. This is because the CON affirms gender representation in all hierarchical levels of the Church. Table 4.2 shows the gender distribution of respondents who responded to the questionnaires.

Table 4.2 Gender of Respondents

Designation in the Local Church	Gender	Frequency	Percentage
Local Church Secretaries	Male	12	40.0
	Female	18	60.0
	Total	30	100.0
Lay members	Male	85	36.3
	Female	149	63.7
	Total	234	100.0
Pastors	Male	22	
	Female	8	
	Total	30	100.0

From Table 4.2, 18 (60%) of local church secretaries that responded to the study were females, compared to 12 (40%) males. In like manner, 149 (63.7%) female lay church members responded to the questionnaire, compared to 85 (36.3%) males who responded. The implication is that there are more females than males in the CONZ. However, among the interviewed pastors, 22 were male while eight were female. This implied that there are more male pastors in the CONZ compared to females.

4.2.3 Age of Respondents

The researcher sought to establish the respondents' age distribution. The age of the respondents was important in establishing the diverse perspectives related to strategic planning as observed from the point of view of the varied age groups represented among the LCNZ. Table 4.3 depicts the age distribution of respondents.

Table 4.3 Age of Respondents

Designation in the Local Church	Age	Frequency	Percentage
Local Church Secretaries	21 – 35 years	14	46.7
	36 – 45 years	5	16.7
	46 – 55 years	9	30.0
	56 years & above	2	6.7
	Total	30	100.0
Lay Members	< 20 years	36	15.4
	21 – 35 years	64	27.4
	36 – 45 years	61	26.1
	46 – 55 years	43	18.4
	56 years & above	30	12.8
	Total	234	100.0
Pastors	21 – 35 years	8	26.7
	36 – 45 years	7	23.3
	46 – 55 years	8	26.7
	56 years & above	7	23.3
	Total	30	100.0

As shown in Table 4.3, the age categories were classified as “less than 20 years”, 21-35 years, 36-45 years, 46-55 years, and 56 years and above.” The study found out that the majority of local church secretaries were of the ages of 21-35 years (46.7%) followed by those in the 44-56 age range (30%). Those in the 36-45 years and 56 years and above age ranges formed 16.7% and 6.7% of the local church secretaries respectively.

Among the lay church members who responded to the questionnaire, the majority were those aged from 21-35 years (27.4%), followed by those aged from 36-45 years (26.1%). A further 18.4% of the respondents were of 46-55 years, 36% were less than 20 years, while 12.8% of the respondents were 56 years and above. These findings reveal that young adults, from 21-35 years, were the majority, followed by the

adults, 36-45 years. This implies that the church of the Nazarene in Zimbabwe has vibrant youth, young adults and the elderly who are engaged in the ministries of their local churches. Moreover, 26.7% of the interviewed pastors were in the 21–35-year age range, 23.7% were in the 36–45-year age bracket, 26.7% were in the 46-55 age range, while 23.3% were in the 56 and above age range. This implied a balance between young and elderly pastors in the CONZ.

4.2.4 Respondents' Level of Education

The study also sought to establish the respondents' level of education. Five academic levels were provided for high school, certificate/diploma, college/university degree and a postgraduate qualification. The level of education of the respondents is important as it contributes to the respondents understanding of strategic planning in their local churches. The findings are depicted in Table 4.4.

Table 4.4 Level of Education/Designation in the Local Church Crosstabulation

Level of Education		Designation of Respondents in the Local Church			Total
		Local Church Secretary	Lay member	Pastors	
High School	Count	2	52	0	54
	%	6.7%	22.2%		
Certificate/Diploma	Count	8	89	19	97
	%	26.7%	38%	63.3%	
College/University Degree	Count	14	87	8	101
	%	46.7%	37.2%	26.7%	
Postgraduate Qualification	Count	6	6	3	12
	%	20%	2.6%	10%	
Total	Count	30	234	30	294
	%	100%	100%	100%	100%

The study revealed that among local church secretaries, most of the respondents, 14 (46.7%) had attained a college or university degree as their highest level of qualification. There were followed by eight (26.7%) of the respondents that attained a certificate or diploma as their highest level of education. Those with a post-graduate qualification accounted for six (20%) of the respondents. Only two (6.7%) church secretaries had high school qualification. Table 4.4 further reveals that most of the lay church members had attained a certificate/diploma (38%). Those with a college/university degree accounted for 87 (37.2%) of the lay church members, while 52 (22.2%) had a high school education. A lowly six (2.6%) of the lay members had a postgraduate qualification.

Table 4.4 also shows that 63.3% of the 30 interviewed pastors were certificate/diploma holders, 27.6% had college/university undergraduate degrees, while 10% had postgraduate qualifications. This is a clear indication that about 100% of the pastors have acquired some tertiary education. These findings show that the respondents were educated and thus they could provide reliable information for the study.

4.2.5 Respondents' Years of Membership in their Local Church

The study also sought to ascertain the duration of the respondents' membership in their local churches. This was important as it gave credibility to the study. The findings are depicted in Table 4.5.

Table 4.5 Respondent's Years of Membership in the Local Church

Designation in the Local Church	Years of Membership	Frequency	Percentage
Local Church Secretary	4-9 years	7	23.3
	10 - 15 years	9	30.0
	>16 years	14	46.7
	Total	30	100.0
Lay member	4-9 years	82	35.0
	10 - 15 years	51	21.8
	>16 years	101	43.2
	Total	234	100.0

As shown in Table 4.5, the respondents who participated in this study varied significantly in years of membership served in their local churches. A majority of the secretaries had served their local churches for more than 16 years (46.7%), followed by those who have served for 10-15 years (30%). Local church secretaries who had served in their local churches for 4-9 years formed the smallest percentage (23.3%) of respondents in the study. Among the lay members, the majority had served in their local churches for over 16 years (43.2%), followed by those who had served between 4 and 9 years (35%), while the rest (21.8%) had served for 10 – 15 years.

Moreover, a majority of the interviewed pastors (33.3%) had served in ministry for 5-10 years, as shown in Table 4.6.

Table 4.6 Pastors' Years in Ministry in the Local Church

Designation in the Local Church	Years of Membership	Frequency	Percentage
Pastors	5-10 years	10	33.3
	11-15 years	6	20
	16-20 years	3	10
	21-25 years	4	13.3
	31 years and above	7	23.4
	Total	30	100.0

A further 23.4% of the respondents had served for 31 years and above. Pastors that had served for 11-15 years accounted for 20%, while those that had served for 21-25 years accounted for 13.3%. Finally, those that had served for 16-20 years accounted for 10% of the 30 interviewed pastors. This implies that the respondents are aware and more knowledgeable of the strategic planning of their respective churches. This is a very important issue in research as it contributes to the quality of the overall findings of the study.

4.2.6 Church Profile

4.2.6.1 Age of Churches

The study sought to establish the age of the LCNZ understudy. This information was gathered through documentary analysis of each sampled local church's records kept by the Church of the Nazarene Research services.¹⁷⁹ The profile of churches sampled in this study shows a wide variation in age and size of the LCNZ (see appendix IV). The mean age of the churches in the sample was 34.78 years with a standard deviation of 13.62 years, as shown in Table 4.7.

Table 4.7 Ages of Local Churches of the Nazarene in Zimbabwe

	N	Minimum	Maximum	Mean	Std. Deviation
Age of Local Church	30	3	58	34.78	13.623
Valid N (list-wise)	30				

The deviation is large because whereas some churches are very young, 3 years old, others are very old, having been established more than 58 years ago (see appendix IV). The sizes of local congregations also vary greatly with the smallest being a mere

¹⁷⁹ "Church and District Statistics (Global)," accessed November 23, 2020, <https://findachurch.nazarene.org/reports/>.

45 members and the largest, a church of 757 members (see appendix IV). This implied that the majority of LCNZ have been in existence long enough to have interacted with some form of strategic planning.

4.2.6.2 Five Year Discipleship Attendance and Participation Growth Trends

The researcher also sought to ascertain the five-year (2015 to 2020) discipleship class attendance and participation growth trends of the respondents' local churches. This was important because this is considered as one of the important indicators for ministry effectiveness in the CON. These findings are summarised in Table 4.8

Table 4.8 Five-Year Discipleship Class Attendance and Participation Trends of LCNZ

Five Year Discipleship Class Attendance and Participation Trends of LCNZ	Increasing greatly	Increasing somewhat	About the same	Decreasing somewhat	Decreasing greatly
Overall change in local church discipleship class attendance and participation over the last five years	4.2%	7.2%	25.4%	48.5%	14.8%

Altogether, 63.3% of the respondents indicated that the surveyed churches were experiencing a decline in terms of discipleship class attendance and participation, while 25.4% of respondents reported that discipleship class attendance and participation has remained stagnant over the period under study. However, 11.4% of the respondents reported a slight increase in discipleship class attendance over the five years under study in their local churches. The findings portray that LCNZ have been facing a retarded growth in terms of discipleship class attendance and participation in the five years under review.

4.3 Presentation of Research Analysis, Findings, and Interpretation

This section is a presentation of the results from the analysis of data, according to the objectives of the study. Tables and figures are presented so that the data shows evidence to support claims per each objective. The study revealed that quite a large number of respondents are aware of strategic planning in their churches.

4.3.1 Biblical Basis for Strategic Planning

The first objective of the study was to establish the biblical basis for strategic planning among LCNZ. This was important because an understanding of the biblical basis for strategic planning forms a foundation for the Church's involvement in strategic planning. The biblical basis for strategic planning was evaluated based on the respondents' feedback to the questions on the Bible's clarity of teaching on strategic planning; the local churches' teaching on the importance of strategic planning, and the respondents' views on whether strategic planning is biblical. The responses were rated on a 5-point Likert-type scale. That is 1 represented strongly disagree, 2- disagree, 3- not sure, 4- agree and 5 -. strongly agree. The findings are depicted in Table 4.9.

Table 4.9 Biblical Basis for Strategic Planning among LCNZ

Biblical Bases for Strategic Planning	SD	D	N	A	SA	Mean	Std. Dev.
The Bible is clear about strategic planning in the Church	9.1%	2.7%	6.1%	45.8%	36.4%	3.98	1.163
Biblical teachings on the importance of strategic planning are taught in my church	-	35.2%	2.3%	56.4%	6.1%	3.33	1.026
Strategic planning is biblical	-	-	-	77.3%	22.7%	4.23	.420
Valid N (listwise) 264							

Table 4.9 shows that a majority of the respondents believed that the Bible is clear about strategic planning in the Church, as depicted by 45.8% and 36.3% of the respondents with a mean score of 3.98, sharing that perception. However, 11.8% of the respondents, in varying degrees opined that the Bible is not clear about strategic planning in the church, while 6.1% of the respondents were not sure.

When asked if biblical teachings on the importance of strategic are taught in their churches, 62.5% of the respondents, with a mean of 3.33 positively responded to the question. The standard deviation of 1.036 indicates that there is a high concentration of data around the mean of the responses, which entails a small variation from the mean of the respondents' feedback. This indicates that a considerable number of churches might not be teaching on the importance of strategic planning as reflected in 37.5% of respondents who either disagreed or were neutral. Furthermore, the respondents, with a mean response of 4.23 and a standard deviation of .420 opined that strategic planning is biblical. This implies that a majority of the respondents (100%) opined that strategic planning is biblical.

4.3.1.1 Scriptures That Teach on Aspects of Strategic Planning

Respondents were also asked to list Bible verses and cases in the Bible where strategic planning was used. All the 264 respondents identified several Bible passages that they deemed teach on strategic planning. The most commonly identified included Proverbs 15:22 "Where there is no vision, the people will perish...", Proverbs 29:18 "without counsel, plans go awry, but in the multitude of counsellors, they are established", Proverbs 19:20 "Listen to counsel and receive instruction, that you may be wise in your latter days", Genesis 39, Exodus 18, and 1 Cor. 12:28, Ephesians 5:15–16, Matthew 25:1. These findings indicate that most of the respondents believe the Bible teaches on strategic planning.

4.3.1.2 Cases in Which Strategic Planning Was Used in the Bible

Furthermore, the interviewed pastors shared their opinions on the subject by identifying several cases in which they believe strategic planning was used in Scripture:

Interviewee 16 basing on 1st Chronicles. 12:32 stated:

The men of Issachar thought strategically for they “understood their times and knew what Israel should do.” In light of all that is transpiring - new technology and the speed of change - it is imperative that we as Christians understand our times in order to know best how to lead our churches in the twenty-first century.

Interviewee 22 citing Matthew 28:19-20, Mark 16:15 and Acts 1:8 said:

Jesus thought strategically as He gave us the Great Commission along with its geographical and sociological implications.

Moreover, Interviewee 12 citing Acts 19:1, 10 said:

Paul’s missionary journey was planned strategically, as each city where he visited and planted churches was at a strategic location. An illustration is his locating his ministry in Ephesus – the gateway to Asia Minor. All who travelled into Asia Minor went through Ephesus.

Interviewee 16 citing Jeremiah 29:11 and Proverbs 16:9 said:

God Himself does planning on behalf of His people. Jeremiah quoted God when he said, ‘For I know the plans I have for you’, declares the Lord, ‘plans to prosper you and not to harm you, plans to give you hope and a future.’ The writer of Proverbs lifted this to the next level by affirming, “We should make our plans-counting on God to direct us.”

These findings therefore imply that there is a strong belief among LCNZ that strategic planning is biblical has foundations in scripture.

4.3.2 Assessment of the Strategic Planning Process among LCNZ

The second objective of this study was to assess the strategic planning process among LCNZ. The study evaluated environmental scanning, strategy formulation, strategy implementation, and strategy control and evaluation. These elements of strategic planning among LCNZ were evaluated against generally accepted standard practice in strategic planning.

4.3.2.1 Environmental Scanning Among LCNZ

The study assessed environmental scanning and analysis among LCNZ. This was accomplished by asking if LCNZ conduct environmental scanning and analysis, how the information gathered from the environmental scanning and analysis informed strategy formulation among LCNZ, and ascertaining the external environment factors considered important for strategic planning by LCNZ. The study also ascertained the environmental scanning tools used by LCNZ while also interrogating internal analysis practices of LCNZ.

4.3.2.1.1 Performance of Environmental Scanning and Analysis in Strategic Planning Among LCNZ

First, the respondents were asked if LCNZ perform environmental scanning and analysis in strategic planning. The findings are as shown in figure 4.1.

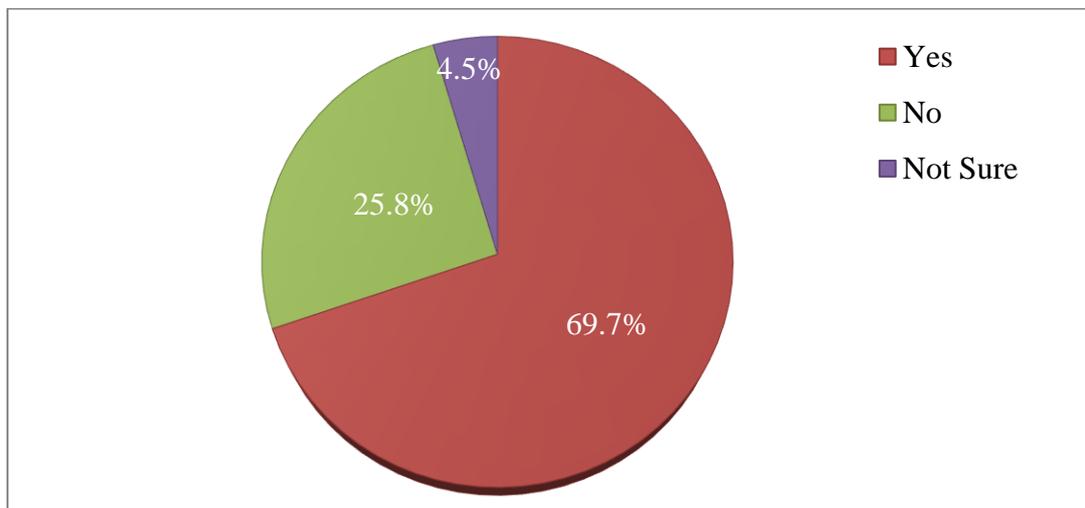


Figure 4.1 LCNZ that Perform Environmental Scanning and Analysis

As shown in Figure 4.1, a majority of respondents (69.7%) indicated that their local churches gather information through environmental scanning and analysis. However, over a quarter (25.8%) of the respondents said their churches do not gather information from the environment, while a lowly 4.5% claimed ignorance. These

findings reveal that though majority of LCNZ engaged in environmental scanning, there lacked formal continuous environmental scanning in a significant number of LCNZ.

4.3.2.1.2 How the Information Obtained from Environmental Scanning and Analysis Affect Planning and Strategy Formulation among LCNZ

The researcher also sought to ascertain if the information gathered from scanning the environment had any contribution to the strategic planning processes of the LCNZ. The respondents were to respond with “Yes, No, or Not sure”, depending on the situation in their local church. Figure 4.2 presents these findings.

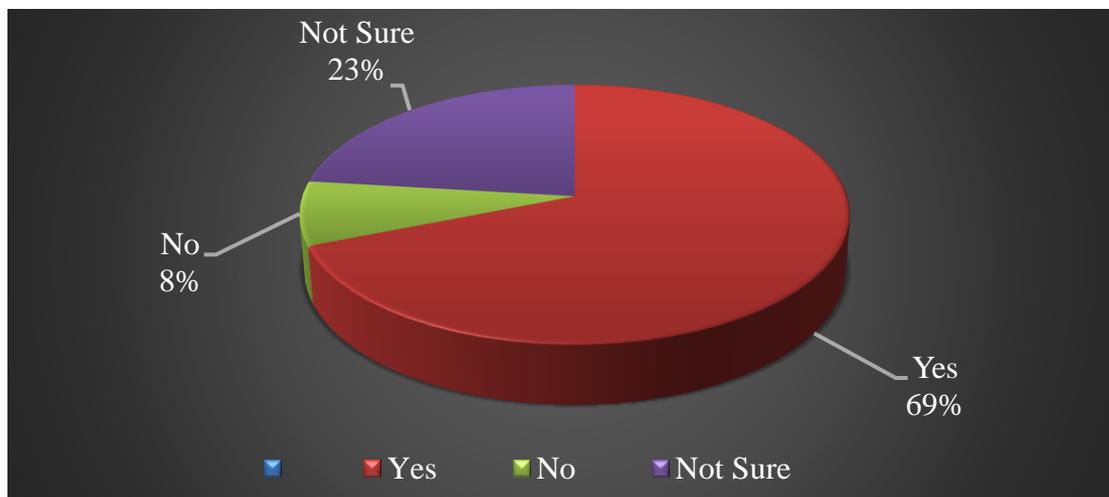


Figure 4.2 Contribution of Environmental Scanning to Strategy Formulation among LCNZ

Figure 4.2 portrays that a majority of the respondents (68.9%) stated that information obtained from scanning the environment positively contributed to the planning and strategy formulation processes of their local churches. A further 8% opined that the information scanned and analysed from the environment had no influence on strategic planning in their local churches, while 23.1% of the respondents were unsure if information obtained from scanning from the environment contributed to strategic planning.

An interview with the local church pastors gathered that the following main reasons for environmental scanning and analysis:

Respondent 4 stated:

The main reasons our local church conduct environmental scanning and analysis is to gain an understanding of the environment, the existing needs and problems as well as helping in the analysis of the social, physical, and spiritual environment of the local church.

Furthermore, Respondent 9 remarked:

The main reasons our local churches conduct environmental scanning and analysis is to aid our leaders in making positive responses to the changing environment.

Respondent 14 added:

Environmental scanning and analysis inform our local church to change as to meet the world trends, and to evaluate the effectiveness of our church programs in relation to the needs of the community around us.

Moreover, respondent three said:

Environmental scanning and analysis help our local church to obtain an insight into the needs of the society and helps the church identify the threats from the external environment and try to counter them.

Lastly, Respondent 11 said:

Environmental scanning and analysis help our local church to understand if technology has a significant effect on the church organisation and to prepare all stakeholders within the church system to become flexible to changes in the environment.

Of particular interest was the response from Respondent 27 who intimated:

In the processes of scanning both the external and internal environments, while the analysis is relatively easier, the synthesis process is often a challenge. If some data is not well understood or unpleasant, it is simply left out.

The feedback from the above quoted responses shows that that the interviewed pastors consider environmental scanning and analysis as an integral part of the strategic planning process of their local churches. However, there is also evidence that the information is not sufficiently utilised.

4.3.2.1.3 Factors Considered Important in the Strategic Planning

Process among LCNZ

The study further sought to understand external environmental factors considered important by LCNZ in environmental scanning, as they relate to strategic planning. The study established that churches take into account various factors ranging from political and legal to the availability of internal resources. Table 4.10 depicts the relative importance of these factors in the strategic planning of LCNZ.

Table 4.10 Important External Environmental Factors in Strategic Planning among LCNZ

Environmental Factor	Very important	Important	Can't tell	Less important	Not important at all
Political and legal developments	24.2%	48.9%	26.9%	0.0%	0.0%
General economic trends	24.4%	48.5%	27.1%	0.0%	0.0%
Technological trends	24.4%	47.3%	27.1%	1.1%	0.0%
Social and Demographic trends	23.1%	50.0%	26.9%	0.0%	0.0%
Activities of other churches	0.8%	53.8%	28.0%	16.7%	0.8%
Internal Resources	26.1%	47.0%	26.9%	0.0%	0.0%

Table 4.10 shows that political and legal factors, availability of internal resources, Social and demographic trends, were ranked high as the most important environmental considerations in the strategic planning process of LCNZ by 73.1% of the respondents. Moreover, general economic trends were found to impact greatly on churches' strategic planning process as was alluded to by 72.9% of the respondents. The impact of technology was also considered as an important environmental consideration in the strategic planning process of LCNZ by 71.7% of the respondents.

However, the activities of other churches were considered relatively less important. This implied that with the dynamism and uncertainty caused by environmental changes, churches are considering environmental conditions that affect them.

4.3.2.1.4 Internal Environmental Factors Considered Important in the Strategic Planning Process of LCNZ

The study further sought the respondents' opinion on the internal analysis of LCNZ as it pertains to strategic planning. This was to ascertain if LCNZ conduct internal analysis in their strategic planning. The findings are depicted in Table 4.11.

Table 4.11 Internal Environment Factors Considered Important in Strategic Planning among LCNZ

Internal Environmental Factor	Very important	Important	Can't tell	Less important	Not important at all
Financial resources	48.9%	24.2%	26.9%	0.0%	0.0%
Appropriate technology	48.5%	24.4%	27.1%	0.0%	0.0%
Core competencies in key areas	47.3%	24.4%	27.1%	1.1%	0.0%
Market position	23.1%	26.9%	0.0%	50.0%	0.0%
Physical resources	53.8%	28.0%	0.8%	16.7%	0.8%

Table 4.11 shows that financial resources and appropriate technology, core competencies in key areas, market position, were ranked high as the most important environmental considerations in the strategic planning process of LCNZ by 73.1% of the respondents. Moreover, physical resources were found to impact greatly on churches' strategic planning process as was alluded to by 72.9% of the respondents.

4.3.2.1.5 Internal Analysis among LCNZ

Moreover, the respondents were asked about the internal analysis of their local churches in relation to other churches in their communities. The findings are as depicted in Table 4.12.

Table 4.12 Internal Analysis of LCNZ

Statement	Frequency	Percentage
To be a Leader in the church sector? (Setting standards)	137	51.9
To be adapting to the current church needs? (Seizing opportunities)	84	31.8
To be avoiding pre-mature commitments?	43	16.3
Total	264	100.0

Table 4.12 depicts that a significant proportion of respondents consider their local churches as leaders in the church sector (51.9%), while 31.8% consider their churches as adaptable to the current church needs. A lowly, 16.3% of the respondents stated that their churches tend to be avoiding premature commitment.

4.3.2.1.6 What Sets the Transformation Agenda among LCNZ

Respondents were further probed on what sets the transformative agenda of their local churches. All respondents (100%) opined that their local church's foresight sets their transformational agenda. This implies that their churches are distinctive and far-sighted rather than conventional and reactive. When asked about the chief strength of their local churches, 64.4% of the respondents opined that it is operational efficiency, while 35.6% stated that it is their ability to innovate and grow.

4.3.2.1.7 Tools used by LCNZ in Environmental Scanning and Analysis

The study also sought to determine the tools used by LCNZ in environmental scanning and strategic planning in general. These findings are presented in Figure 4.3.

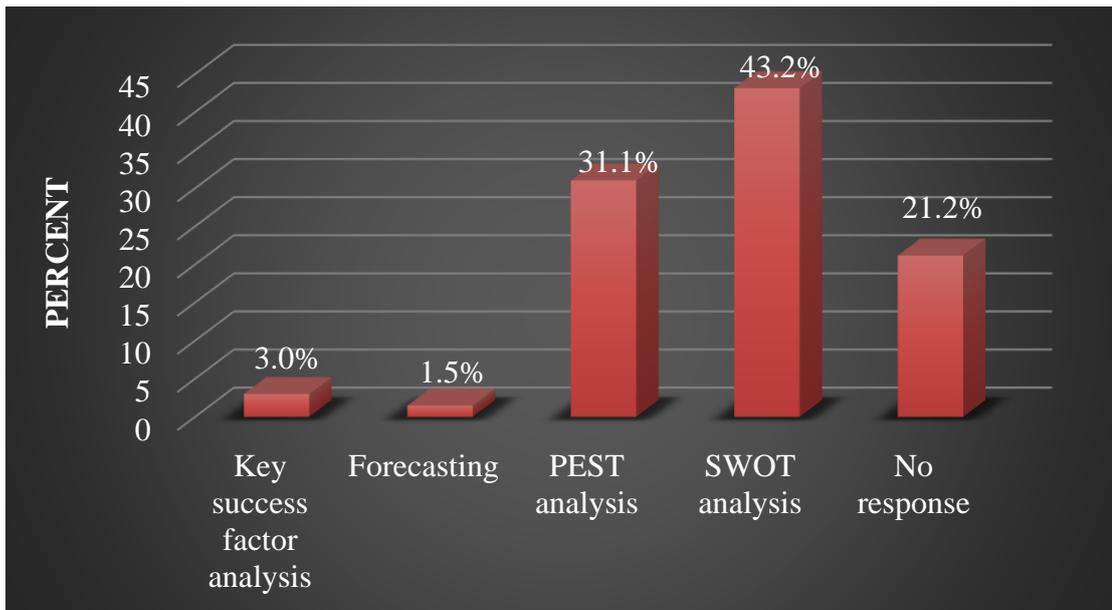


Figure 4.30 Tools used by LCNZ in Environmental Scanning and Analysis

Basing on the findings in Figure 4.3, several tools for strategy development were identified. Of these, the most popular tool used by LCNZ is SWOT analysis, as indicated by 114 (43.2%) of the respondents. PEST analysis was ranked second by 82 (31.1%) of the respondents. The less popular were key success factor analysis and forecasting, as alluded to by 8 (3%) and 4 (1.5%) of the respondents respectively. However, 56 (21.2%) of the respondents did not respond since they had previously indicated that their local churches do not conduct environmental scanning.

4.3.2.2 Strategy Formulation among LCNZ

The study further assessed strategy formulation among LCNZ. This was assessed based on aspects of strategic planning such as vision; mission, objectives, and a written strategic plan. The study established that a majority of churches surveyed have generally made some efforts to embrace strategic planning. The findings are discussed below.

4.3.2.2.1 Availability of Vision and Mission Statements among LCNZ

The researcher sought to find out if LCNZ had a vision and a mission statement. Respondents were asked to respond with a “yes” or “no” to the questions. The findings are indicated in Table 4.13.

Table 4.13 Aspects of Strategic Planning among LCNZ

Question	Yes		No	
Does your church have a vision?	264	100.0%	0	0.0%
Does the church have a mission statement?	264	100.0%	0	0.0%

All (100%) of the respondents stated that their local churches have clearly articulated vision and mission statements.

4.3.2.2.2 How the Vision and Mission Statements are communicated to All Stakeholders among LCNZ

The study sought to establish how vision and missions are communicated to stakeholders among LCNZ. The findings are summarised in Table 4.14.

Table 4.14 How Vision and Mission Statements are Communicated among LCNZ

If yes, how is the vision statement communicated to all stakeholders in the church?	Written	263	99.6%
	Implied	1	0.4%
How is the mission statement communicated to all stakeholders in the church?	Written	255	96.6%
	Implied	9	3.4%

The feedback indicated that 99.6% of respondents stated that their churches have written down their vision, while only 0.4% stated that the vision is implied. Moreover, The study established that 96.6% of the respondents believe that their churches have written down their mission statements, against a lowly 3.4% of who stated that it is implied.

4.3.2.2.3 Revision of Mission Statements among LCNZ

The study also sought to find out the respondents' perception on whether the mission statements of LCNZ are revised over time. These results are as shown in Figure 4.4.

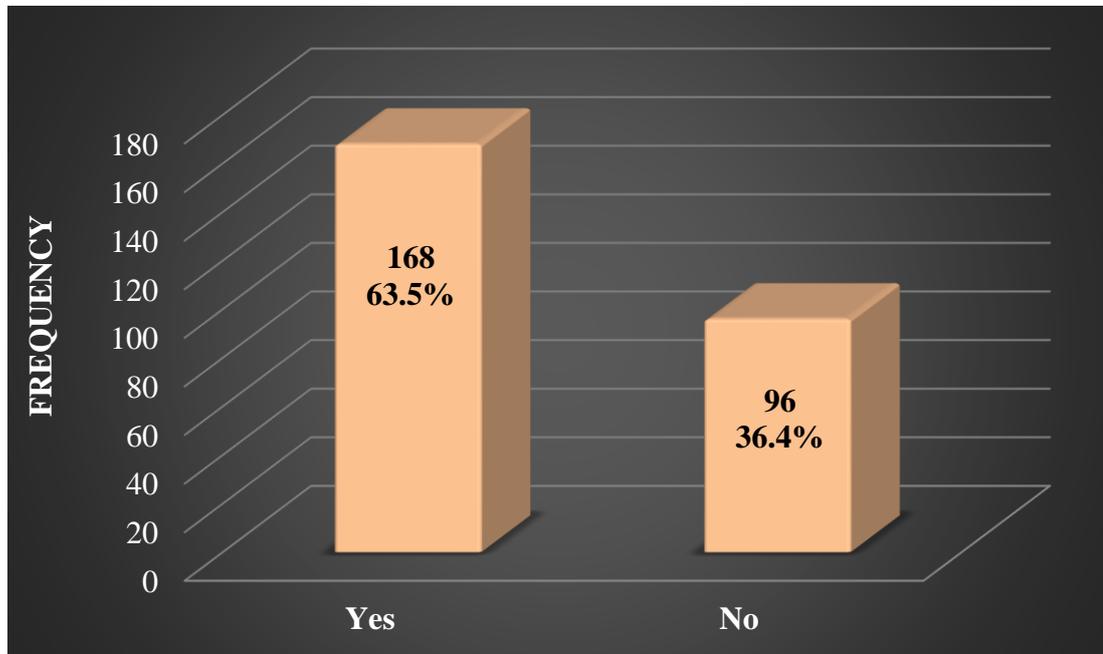


Figure 4.4 Revisions of Mission Statements among LCNZ

The study established that 168 (63.6%) of respondents noted that the mission statements of their local churches have been revised over time, with the revision happening at least once every year. Adversely, 96 (36.4%) of respondents noted that the mission statements have remained static with churches never having reviewed them.

In the majority of cases where the mission statements were revised, the most important reasons for the revision included: the desire to incorporate the changes in line with the strategic plan (25.4%) and the desire to reflect the changing community the church operates in (17%). The respondents also considered the desire to make mission statements more applicable to the changing environment, changes arising from changes in the church structure, and the need to respond to emerging trends and challenges, as

responsible for the change in the mission statement. However, some of the respondents (36.7%) did not respond to the question. These findings are summarised in Figure 4.5.

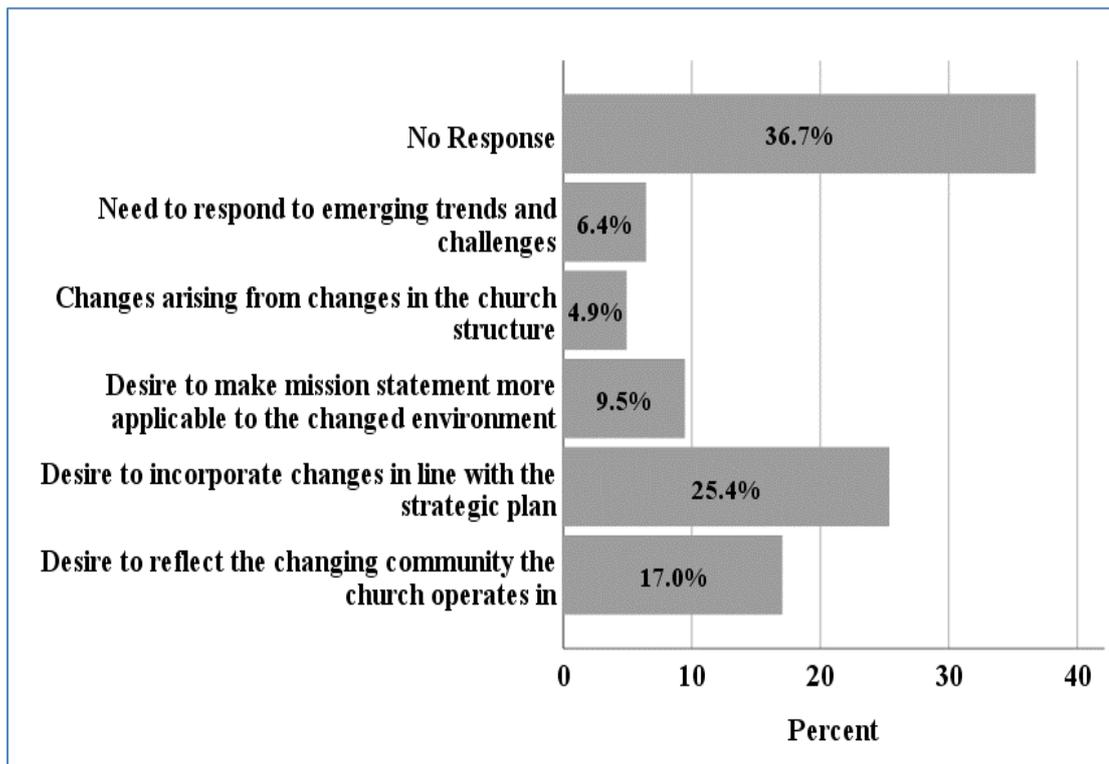


Figure 4.5 Reasons for The Revision of Mission Statements among LCNZ

4.3.2.2.4 Setting of Objectives among LCNZ

The researcher also sought responses on whether the LCNZ had some set objectives, the level of the local church at which those objectives were set, how the set objectives are communicated, and how often those objectives were revised. The findings are depicted in Table 4.15.

Table 4.15 Setting of Objectives among LCNZ

Question		Frequency	Percentage
Does your church set objectives?	Yes	231	87.5
	No	33	12.5
	Total	264	100.0

As shown in Table 4.15, a majority of respondents, 87.5% stated that their local churches set objectives, against 12.5% that stated that their churches that do not set

objectives. The interview with pastors established that LCNZ had strategic objectives to be pursued in various auxiliary ministries such as children, youth, women and men ministries, among many others. A majority of the respondents opined that the main purpose of setting objectives was to convert the strategic vision into specific performance targets.

4.3.2.2.5 Local Church Level objectives set among LCNZ

The study also sought to understand the level of the local church in which objectives are set. The results are as is depicted in Figure 4.6.

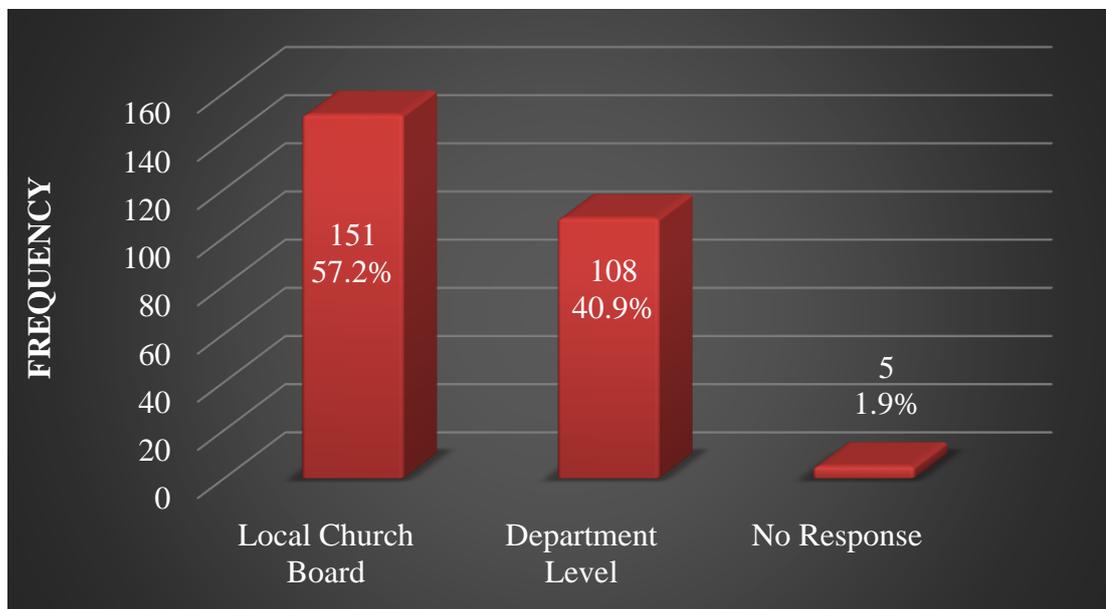


Figure 4.6 Level of Local Church Where Objectives are Set among LCNZ

The study ascertained that among LCNZ, objectives are mostly set at the local church board level 151 (57.2%), and at the local church departmental level 108 (40.9%), while five (1.9%) of the respondents did not respond.

4.3.2.2.6 How Objectives Communicated among LCNZ

The study further sought to understand how objectives are communicated among LCNZ. The findings are as shown in Table 4.16.

Table 4.16 Communication of Objectives among LCNZ

How are the objectives communicated within the church?	Frequency	Percent
Written	121	45.8
Meetings	138	52.3
No Response	5	1.9
Total	264	100.0

As shown in Table 4.16, 52.3% of the respondents stated that objectives are communicated to the church mostly through meetings, while 45.8% stated that they are written down.

The study further sought to ascertain how often the objectives are revised among LCNZ. These findings are reflected in Table 4.17.

Table 4.17 Revision of Objectives among LCNZ

How often are the objectives revised?	Frequency	Percent
Monthly	1	.4
Semi-annually	109	41.3
Annually	149	56.4
No response	5	1.9
Total	264	100.0

The feedback from a majority of the respondents (56.4%) indicated that these objectives are mostly revised annually, while 41.3% of the respondents indicated they are revised semi-annually. This implies that the majority of LCNZ ensure they are objectives are in line with the changes happening in their operational environment.

4.3.2.2.7 Availability of a Written Strategic Plan among LCNZ

The study further sought to ascertain if LCNZ have a written strategic plan. The findings are shown in Table 4.18.

*Table 4.18 Age of Local Church * Does Your Church Have a Written Strategic Plan? Crosstabulation*

Age of Local Church	Does your church have a written strategic plan?		Total
	Yes	No	
3	8	10	18
9	9	0	9
11	5	0	5
12	5	2	7
22	1	5	6
23	1	2	3
24	15	0	15
32	9	0	9
34	15	3	18
35	1	0	1
36	0	5	5
37	21	2	23
38	21	0	21
44	86	29	115
58	1	8	9
Total	198 or 75%	66 or 25%	264

The study established that a majority of the respondents (198, 75%) were in agreement that their churches have a written strategic plan, while 66 (25%) of the respondents said their local churches do not have written down strategic plans. The findings imply that a significant number of LCNZ employ some form of strategic planning practice and they have written strategic plans.

A cross-tabulation between the age of the local church and the availability of a written strategic plan revealed that while younger churches between the ages of 3-23 have strategic plans, it is mostly the older, more mature churches (between the ages of 24-44) that show more appreciation of strategic planning.

Furthermore, a chi-square analysis was done between the age (maturity) of the church and the availability of a written strategic plan among LCNZ. The results are as shown in Table 4.19.

Table 4.19 Chi-Square Analysis Between the Age of the Local Church and the Availability of a Written Strategic Plan among LCNZ

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	81.200 ^a	14	.000
Likelihood Ratio	88.608	14	.000
Linear-by-Linear Association	.013	1	.911
N of Valid Cases	264		

The analysis shows that the P-value is <0.05 at 14 degrees of freedom, implying that a significant relationship exists between the age of the church and strategic planning. This implies that there is a significant relationship between the age of churches and the availability of formal written strategy among LCNZ.

A chi-square analysis between the availability of a written strategic plan and the biblical teachings on strategic planning was done. The results of the analysis are as shown in Table 4.20.

Table 4.20 Chi-Square Analysis Between Biblical Teachings and Strategic Planning among LCNZ

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	20.340 ^a	3	.000
Likelihood Ratio	21.098	3	.000
Linear-by-Linear Association	17.284	1	.000
N of Valid Cases	264		

Table 4.20 shows that there is a significant relationship between the local church's teachings on strategic planning and the availability of a written strategic plan among LCNZ. This is ascertained by the fact that the P-value is less than 0.05, the alpha value (chi-square =20.230, df = 3, $p < 0.05$). These findings imply that teachings on the importance of strategic planning significantly influence the availability of a written strategic plan among LCNZ.

Furthermore, a chi-square analysis was conducted to test the relationship between the availability of a written strategic plan and the discipleship attendance and participation among LCNZ. The findings are depicted in Table 4.21.

Table 4.21 Chi-square Analysis Between Discipleship Class Attendance and Participation and the Availability of a Strategic Plan among LCNZ

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	96.078 ^a	4	.000
Likelihood Ratio	98.590	4	.000
Linear-by-Linear Association	87.157	1	.000
N of Valid Cases	264		

The analysis reveals that the P-value is <0.05 of alpha value (chi-square= 96.078, degree of freedom= 4 and probability value= 0.000), thus there is strong evidence of a relationship between the availability of a written strategic plan and discipleship class attendance and participation among LCNZ. The results imply that the availability of a written strategic plan significantly influences growth in discipleship class attendance and participation among LCNZ.

4.3.2.2.8 Period Strategic Plans Cover among LCNZ

The researcher also sought to find out the period covered by the strategic plans among churches that indicated that they have a written strategic plan. The findings are as depicted in Figure 4.7.

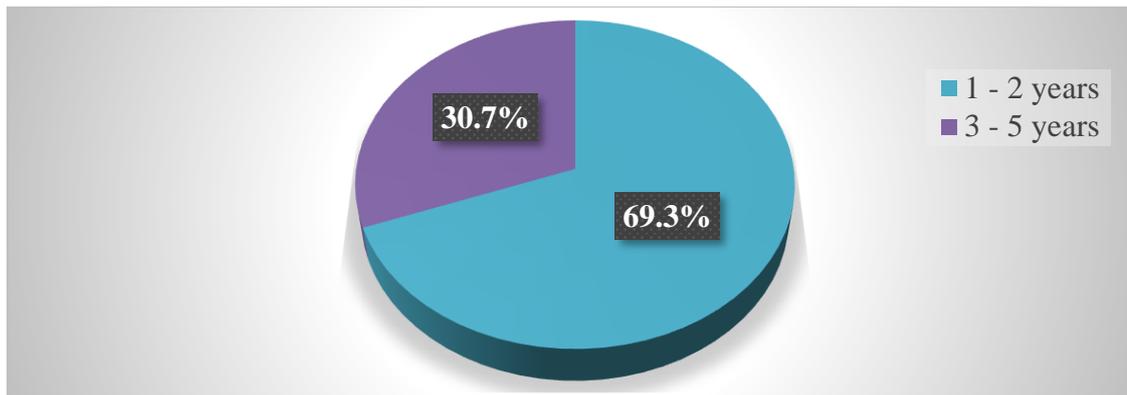


Figure 4.7 Length of Strategic Plans among LCNZ

The majority of respondents (69.3%) indicated that their local churches have strategic plans covering a period of one to two years. Some respondents (30.7%) indicated that their churches have strategic plans covering a period of three to five years. However, none of the churches under study has a truly long-range plan covering six to ten years. Eighteen of the sampled churches that indicated they had written strategic plans were able to furnish the researcher with their strategic plans.

4.3.2.2.9 Importance of having a Written Strategic Plan among LCNZ

When asked if it is important for a church to have a written strategic plan, all the interviewed pastors agreed that it is very important to have a strategic plan to achieve set objectives. Some of the responses were as follows:

Respondent 2 stated:

A strategic plan helps one to know the direction of the church i.e. it guides operations, to identify challenges and to work out solutions to solve the problems.

Respondent 30 further stated:

A strategic plan gives information to all concerned stakeholders of what is to be achieved and how it is to be done, in other words, it enhances church performance and it helps in decision-making.

Another pastor, Respondent 28 remarked:

The strategic plan helps to monitor and contain setbacks and it helps to measure time lines for set plans or goals.

Respondent 1 stated:

The Strategic Plan seeks to address these realities by helping the leadership identify its challenges, address them with strategies that are consistent with our biblical values, and outline guidelines for implementing these strategies.

Respondent 13 stated:

The plan seeks to provide guidance for the church for the next three to five years. The overall goal is to enable the church to work together to steward its blessings and resources to advance the cause of Christ according to the principles and priorities of his Word.

Respondent 15 remarked:

The Strategic plan helps our church to closely align the church's resources to the external environment.

Respondent 24 noted:

The Strategic plan helps our leaders to effectively consider the future consequences of present decisions.

The researcher observes that while all the interviewed pastors claimed written strategic plans are important, only 75% of the churches confirmed having a written strategic plan. This implies that the other 25% of the respondents' desire to have written strategic plans but do not have any.

4.3.2.2.10 Level of formality in Strategic Planning among LCNZ

The study further sought to find out the level of formality in the formulation of strategic plans among LCNZ. These findings are summarised in Figure 4.8.

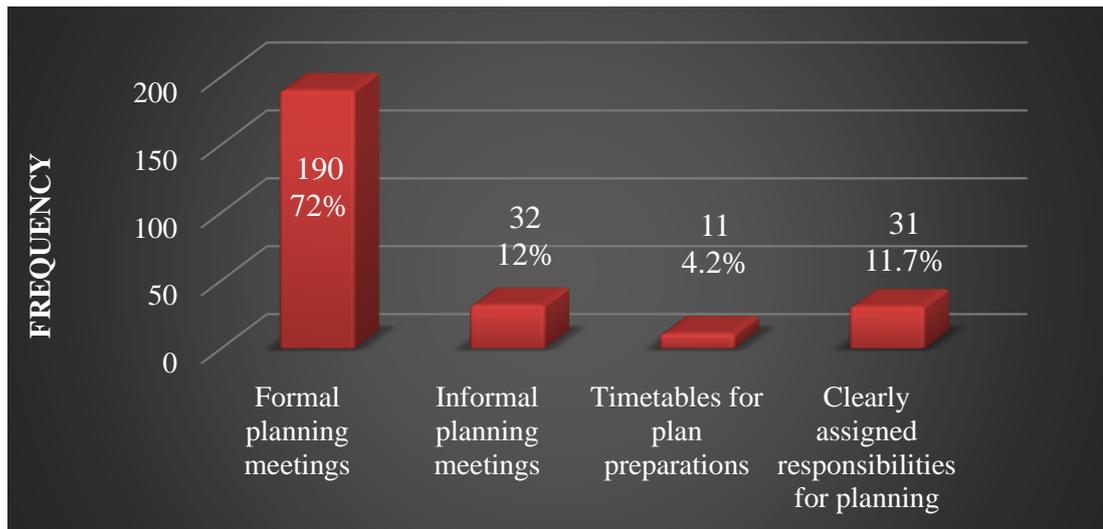


Figure 4.8 Level of Formality in Strategy Formulation among LCNZ

The study established that strategic planning generally takes a structured approach where formal meetings are set up to develop strategies for the church, as indicated by 72% of the respondents. Moreover, 12% of the respondents indicated that strategic planning in other churches takes an unstructured informal approach. Other respondents (4.2%) indicated that their local churches had timetables for plan preparations, while 11.7% of the respondents stated that their local churches have assigned responsibilities for strategic planning. This implies that there is some level of formality in the strategic planning processes of LCNZ.

4.3.2.3 Strategy Implementation among LCNZ

Strategy implementation is dependent on the availability of administrative infrastructures (leadership, organisational structures, policies, systems and procedures, and communication channels, among many others) to make strategy implementation possible.¹⁸⁰ The study sought to assess strategy implementation among LCNZ. The study, therefore, ascertained how leadership style, policy support, and other variables influence strategy implementation among LCNZ.

¹⁸⁰ Tracy, *Business Strategy (the Brian Tracy Success Library)*, 43.

4.3.2.3.1 Types of leadership among LCNZ

Leadership styles used by churches can promote or impede strategy implementation, thus the researcher assessed the type of leadership that LCNZ have, and how that kind of leadership influences strategy implementation. The findings are depicted in Table 4.22.

Table 4.22 Leadership Styles among LCNZ

Question	Type of leadership	Frequency	Percent
What kind of leadership does your church have?	Participative (democratic)	181	68.6
	Transformational	16	6.1
	Servant	67	25.4
	Total	264	100.0

As shown in Table 4.22, over two-thirds (68.6%) of the respondents stated that their local churches have a participative (democratic) leadership style, while 25.4% said they have a servant leadership style. Moreover, 6.1% of the respondents noted that their churches have a transformational leadership style. The dictatorial leadership and laissez-faire leadership styles were very unpopular with the respondents.

4.3.2.3.2 How the Kind of Leadership Influences Strategy Implementation among LCNZ

Respondents were further asked to ascertain if their local church preferred leadership style influenced strategy implementation in their local church. The results are shown in Table 4.23.

Table 4.23 Influence of Leadership Style on Strategy Implementation among LCNZ

This kind of leadership has positively influenced the implementation of strategy in my local church	Frequency	Percentage	Mean	Std. Dev.
Strongly Agree	136	51.5	4.30	.912
Agree	94	35.6		
Neutral	10	3.8		
Disagree	24	9.1		
Total	264	100.0		

A cumulative 87.1% of the respondents, with a mean of 4.30 and a standard deviation of .912 in various degrees opined that the kind of leadership in their local churches positively influenced strategy implementation. The mean of 4.30 shows that a large number of respondents were in agreement with the statement and the low standard deviation portrays that the responses were highly concentrated around the mean. A spearman's correlation analysis corroborated these findings as shown in Table 4.24.

Table 4.24 Spearman's Correlation Between Leadership Style and Strategy Implementation among LCNZ

Spearman's Correlations				
Spearman's rho	What kind of leadership does your church have?	Correlation Coefficient	1.000	.580**
		Sig. (2-tailed)	.	.000
		N	264	264
	This kind of leadership has positively influenced the implementation of strategy in my local church	Correlation Coefficient	.580**	1.000
		Sig. (2-tailed)	.000	.
		N	264	264

** . Correlation is significant at the 0.01 level (2-tailed).

The Spearman Correlation established that there is a significant relationship between the type of leadership ascribed to and strategy implementation among LCNZ.

4.3.2.3.3 Policy Support for Strategy Implementation among LCNZ

Moreover, because of the importance of policies in providing guidance, consistency, accountability, efficiency, and clarity in strategy implementation, the study sought to ascertain if LCNZ had policies, other than the Church of the Nazarene manual, which guided them in the implementation of strategic plans and their day-to-day operations. The findings are depicted in Table 4.25.

Table 4.25 Policy Support for Strategy Implementation among LCNZ

Question	Yes		No		Not Sure	
	Count	Percentage	Count	Percentage	Count	Percentage
Does your church maintain a policy manual?	84	31.8%	180	68.2%	0	0.0%
Our policy manuals updated on a regular basis	84	31.8%	180	68.2%	0	0.0%

Table 4.25 shows that only 31.8% of the respondents stated that their churches have developed their local church specific policy manuals, which they update regularly. On the contrary, 68.2% of the respondents stated that their churches neither maintain nor update any policy manuals, other than the Church of the Nazarene Manual. This implied that most LCNZ depend on the CON manual as their policy manual, rather than developing their own contextualised policy manual that addresses local church management and administrative issues.

The responses from the interviewed pastors established several themes concerning the importance of policy support for strategy implementation. The following themes were identified: Clarity, Guidance, Consistency, Accountability, and Efficiency.

Pertaining clarity interviewee 14 intimated:

Policies and procedures ensure that everyone is clear about what needs to be done, how it needs to be done and who's responsible for doing it, leading to smooth local church operations.

Regarding guidance, Interviewee 21 stated:

Established policies and procedures help new pastors, board members, and lay members get up to speed quickly on how the local church operates and what's expected of them as a member of the local church.

In reference to consistency, Interviewee 7 opined:

Established policies and procedures ensure the local church's processes do not deviate or deteriorate over time, even the pastor, key board members, or lay members leave.

Regarding accountability, Interviewee 19 averred:

Policies and procedures set standards for every stakeholder of the local church. This provides guidance to the stakeholders on how they are to conduct themselves and the standards they will be held to. It also provides transparency in the local church.

With reference to efficiency, Interviewee 9 stated:

Established policies and procedures improve the overall local church's performance and efficiency by keeping everyone 'on the same page' on processes, expectations.

The feedback from both the interviews and questionnaires data show that a large portion of LCNZ consider it important for them to have policies that guide them in their daily activities.

4.3.2.3.4 Organisational Factors for Strategy Implementation among

LCNZ

The respondents were further asked a series of questions on organisational factors affecting strategy implementation in their churches to which they were to respond on a scale on 1-5 where 1 is strongly disagree, 2 disagree, 3 neutral, 4 Agree, and 5 Strongly agree. Table 4.26 depicts these findings.

Table 4.26 Organisational Factors Affecting Strategy Implementation among LCNZ

Statement	SA	A	N	DA	SD	Mean	Std. Dev.
The church's organisation structure has changed to embrace strategic issues	0.0%	17.4%	3.4%	58.0%	21.2%	3.83	.958
There are systems and procedures to support implementation of strategies	0.0%	40.2%	1.9%	58.0%	0.0%	2.82	.976
Reference is always made to the master plan when implementing strategies	4.9%	63.3%	3.0%	28.8%	0.0%	3.44	.962
Communication of results is continually being undertaken	0.0%	22.7%	3.0%	74.2%	0.0%	2.92	1.075

The findings from Table 4.26 show that the majority of respondents (79.2%) stated that LCNZ have a rigid and inflexible organisational structure that is not supportive of strategy implementation. Only 17.4% of the respondents opined that LCNZ have an adaptive organisational structure that reflects changing times and fosters strategy implementation. Furthermore, 58% of the respondents reported that their local churches lacked systems and procedures to support the implementation of strategies.

Table 4.26 further highlights that slightly over 68.2% of the respondents said that reference is always made to the master plan when implementing strategies. About 74.2% of the respondents reported a lack of continual communication of strategy to various local church stakeholders. This implied that church members were kept in the dark with the progress of strategy implementation.

4.3.2.4 Strategy Control and Evaluation

The study also sought to assess the practice of strategy control and evaluation among LCNZ. This was deemed important because strategy evaluation ensures that an organisation's vision, objectives, and ongoing strategy are interfacing with the environment to produce the desired outcomes. The results are as shown in Table 4.27.

Table 4.27 Strategy Control and Evaluation among LCNZ

Statement	SA	A	N	DA	SA	Mean	Std. Dev.
The church has developed a set of key performance indicators to track the success of strategic initiatives	0.8%	43.9%	0.0%	52.7%	2.7%	2.88	1.044
There is an on-going assessment of strategy development and formulation process	0.0%	38.3%	3.8%	58.0%	0.0%	2.80	.963
Communication of results is continually being undertaken	0.0%	41.7%	3.0%	55.3%	0.0%	2.86	.977
Corrective measures are undertaken as and when needed	3.4%	40.2%	0.0%	56.4%	0.0%	2.91	1.048
Results are compared with initial target	1.1%	36.7%	0.8%	61.4%	0.0%	2.78	.990
Good performance is recognised	18.6%	30.3%	0.0%	51.1%	0.0%	3.16	1.239

Table 4.27 depicts that a considerable number of LCNZ have not made very good progress in the evaluation of ongoing strategy. A majority of respondents with a percentage of 52.7%, a mean score of 2.88, and standard deviation of 1.044, indicated that LCNZ have not developed key performance indicators (KPIs), against 44.7% of

respondents who opined that their local churches have developed KPIs. The standard deviation of 1.044 shows that there is high concentration of the data set around the mean which indicates a low variation from the mean of the respondents' feedback, that means a larger number of respondents generally concur on this issue.

The findings also show strong indications that there are inadequacies in communication (55.3%) and comparison of results with targeted performance (61.4%). Furthermore, 51.1% of the respondents indicated that their local churches did not have a strong criterion of recognizing and rewarding good performance. This implies that there is relatively less ongoing assessment of strategy among LCNZ.

4.3.2.4.1 Tools used by LCNZ in Strategy Monitoring and Control

The study also sought to assess the tools used by LCNZ to evaluate and control strategy. Figure 4.9 depicts these findings.

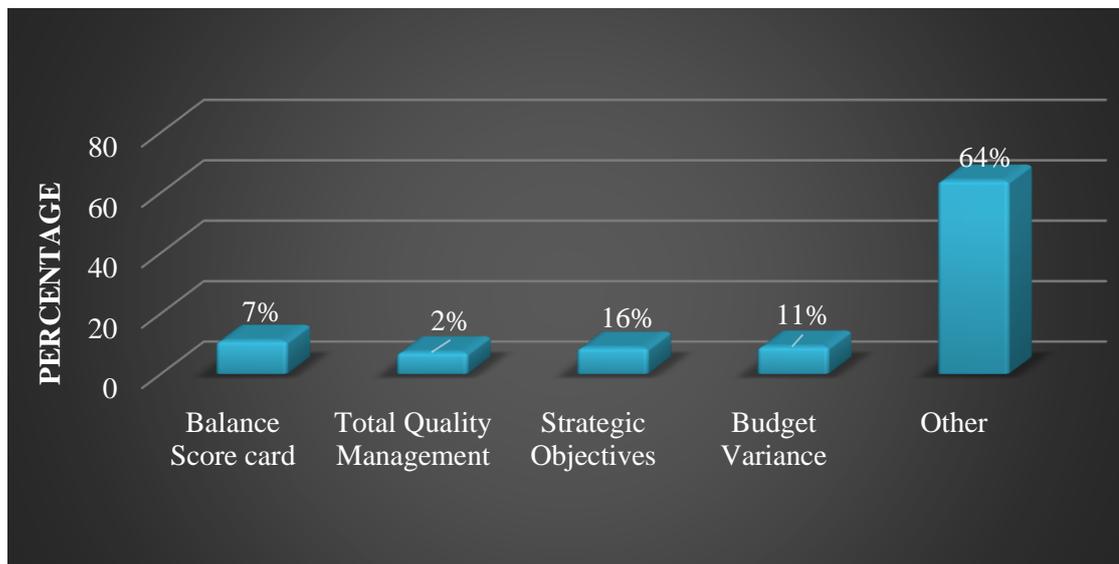


Figure 4.9 Tools used by LCNZ in Strategy Control and Evaluation

Figure 4.9 depicts that most churches (64%) use annual, end of year reports as a way for evaluating and controlling strategy. The reports, according to the majority of the interviewed pastors, report on programs that were successfully implemented in that particular church year. More complex tools like the balanced scorecard and the total quality management are minimally used with only 7% adopting the balanced scorecard

and 2% adopting the total quality management. The less technical tools, strategic objectives and budget variance were used by 16% and 11% of the respondents, respectively. All the churches that evaluate and control their strategies indicated that their sole purpose is to evaluate progress.

The findings imply that most churches have an idea that a strategy needs to be monitored, controlled and evaluated. However, this is not always done and even if it is done, it is not always done the right way.

4.3.3 Examination of Stakeholder Involvement in Strategic Planning

Local church stakeholders play crucial roles in the development of strategic plans for effective Church ministry. Therefore, the third objective of this study was to examine the level of stakeholder involvement in the strategic planning processes of LCNZ. The study evaluated how various local church stakeholders (pastors, lay members, and the church board) are involved in environmental scanning and analysis, strategy formulation, strategy implementation, and strategy monitoring and evaluation.

4.3.3.1 Stakeholder Involvement in Environmental Scanning and Analysis

The level of support provided by various local church stakeholders among LCNZ, by ranking is summarised in Figure 4.10.

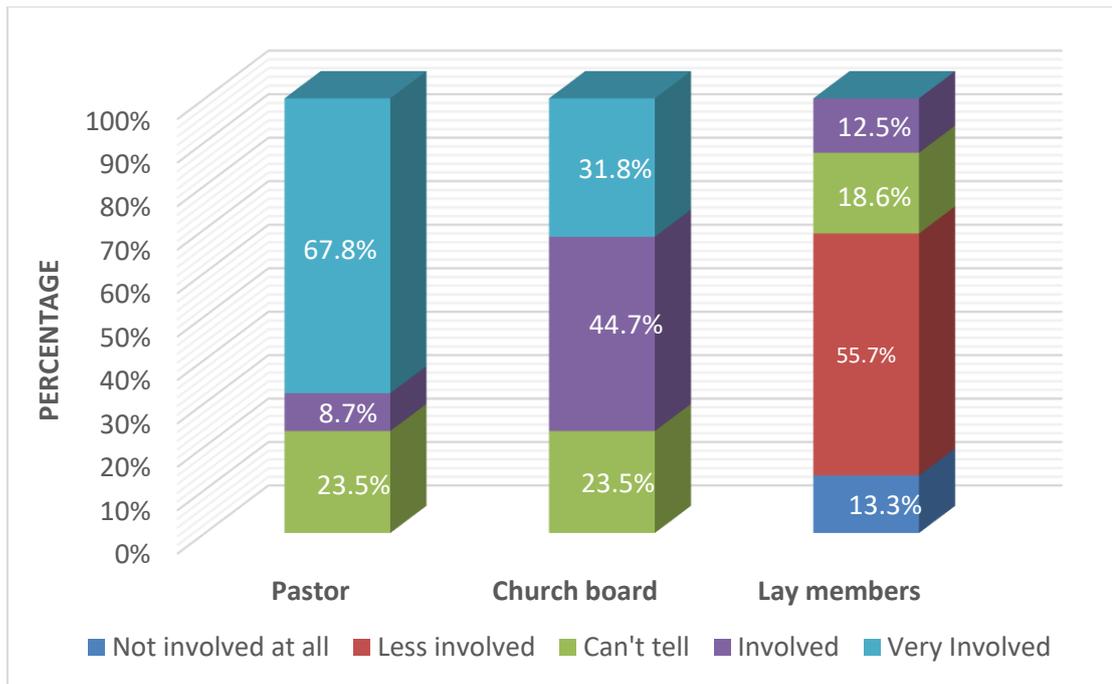


Figure 4.10 Stakeholders' Involvement in Environmental Scanning among LCNZ

Figure 4.10 depicts that the majority of respondents (67.8%) opined that pastors were very involved in providing the most support in environmental scanning and analysis. The church board was rated as the second most involved group by 44.7% and 31.8% of the respondents who said the church board was very involved and involved respectively.

The figure further shows that the majority of the respondents opined that lay church members provided relatively less support to environmental scanning and analysis in their local churches; with 55.7% responding saying they are less involved, while 13.2% said the lay members are not involved at all. These findings were supported by one of the interviewed pastors who observed:

The role of the pastor and the church board is to contribute strongly to the planning process through developing and analysing data to inform the plan, participating in each of the project deliverables, considering progress reports, and providing feedback. The role of lay members is to articulate the needs, gaps and issues for each group or area of ministry through planning sessions to the Strategy Group.

This implies that church leaders (pastors and church board members) are the ones at the forefront of championing environmental scanning and analysis at the expense of lay church members.

4.3.3.2 Stakeholders' Involvement in Strategy Formulation

In terms of stakeholder involvement in strategy formulation, the study found that most of the strategy formulation takes place at the local church board level (100%) and is generally driven by Pastors (99.2%). The lay members are ranked at the bottom of the strategy formulation process of their churches, with 75.8% of respondents saying church members are less involved, while 6.8% of the respondents said lay members are not involved at all. One of the interviewed pastors highlighted that responsibility for strategic planning is at times removed from lay church members yet these are the people who are expected to implement the same strategies. The findings are shown in Figure 4.11.

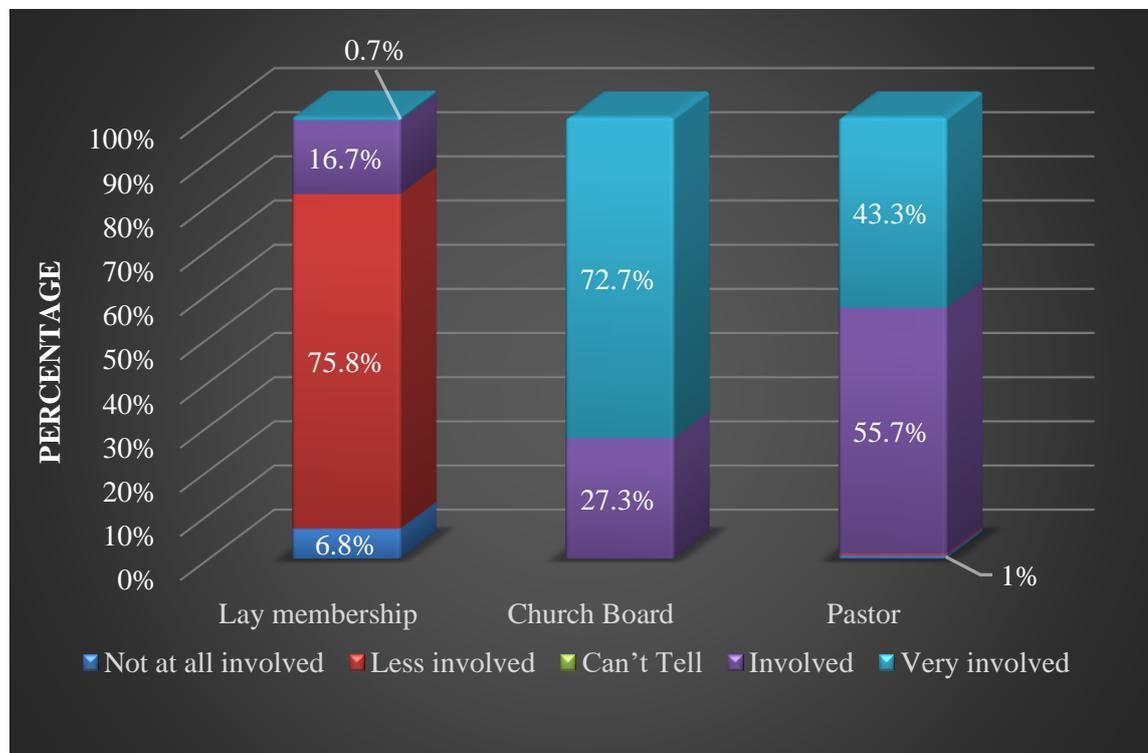


Figure 4.11 Stakeholders' Involvement in Strategy Formulation among LCNZ

The findings depicted in Figure 4.11 imply that most of the strategy formulation is concentrated in the hands of the pastors and the church board. The responses from the interviewed pastors show similar findings to those of church secretaries and lay church members. The pastors had the following to say on the involvement of local church stakeholders in the strategic planning at their local church:

The role of the pastor is to coordinate the planning process including the Strategy Group and to resource the planning process through provision of information and assistance in problem solving. The pastor is also responsible for exercising leadership of the church through the planning process (Interviewee 11).

The role of the pastor is to oversee the planning process by monitoring progress of the strategic planning process, (Interviewee 2).

The role of the church board is to provide spiritual guidance to the strategic planning process and leadership to the congregation through the process. The church board is also responsible, with members of the Strategy Group, for co-leading planning sessions with church activity groups, (Interviewee 23).

All members of the local church have a role in participating in the planning process, contributing to the plan and reviewing draft-planning documents including the draft strategic plan. Opportunities will include attending local church planning exercises through church activity groups. All members are also responsible for keeping informed about the planning process and participating in general planning activities, (Interviewee 26).

It can be seen from the findings above that strategy formulation involvement among LCNZ declines to the extent that a lay member does not hold any specified position of responsibility.

4.3.3.3 Stakeholder Involvement in Strategy Implementation

In terms of strategy implementation, the study established that various stakeholders have a role to play in strategy implementation within the church as shown in Figure 4.12.

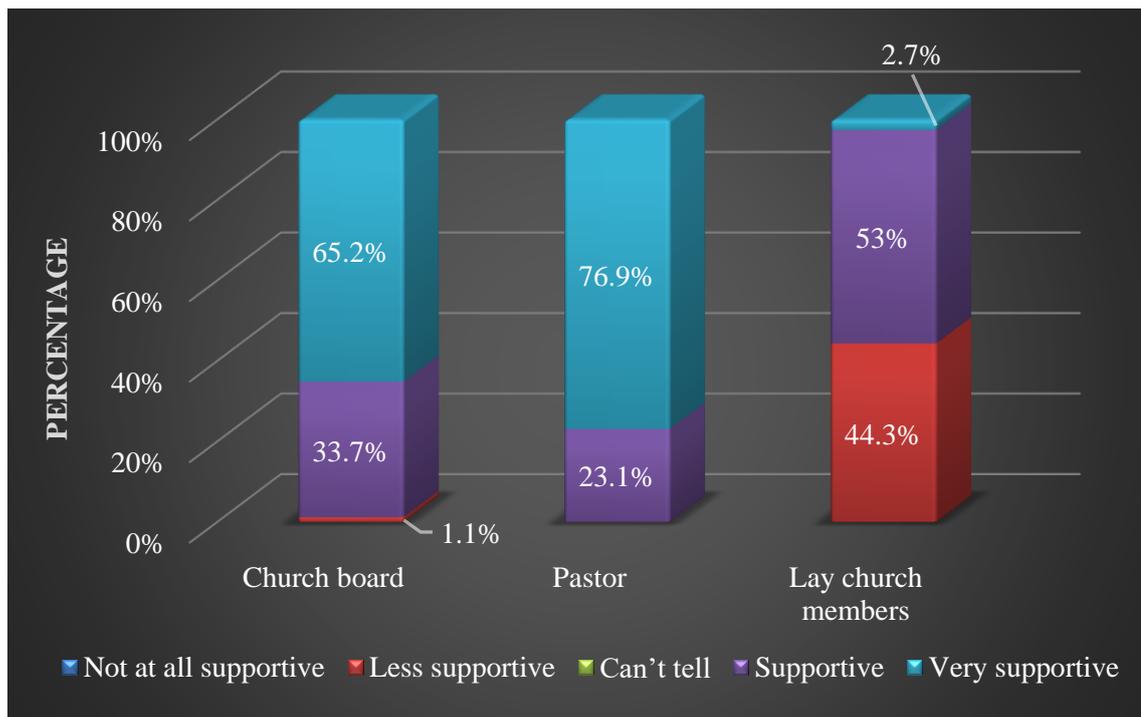


Figure 4.12 Stakeholders' Involvement in Strategy Implementation among LCNZ

As shown in Figure 4.12, 76.9% of the respondents stated that pastors provided the most support to strategy implementation. The church board was rated supportive by 65.2% of the respondents and a further 33.7% of the respondents thought the church board was supportive. Although the data in Figure 4.15 attests to a slight increase in lay member involvement in strategic implementation (53%), 43.3% of the respondents remarked that lay church members are less supportive. This could have ensued from the observation that lay members had little involvement in the strategy formulation stage, such that they could not be much involved in its implementation.

4.3.3.4 Stakeholder involvement in Strategy Monitoring and Evaluation

On strategy monitoring and control, the respondents ranked pastors as the most involved group, with respondents answering with “very involved” (80.7%) and “involved” (18.2%) as summarized in Figure 4.13.

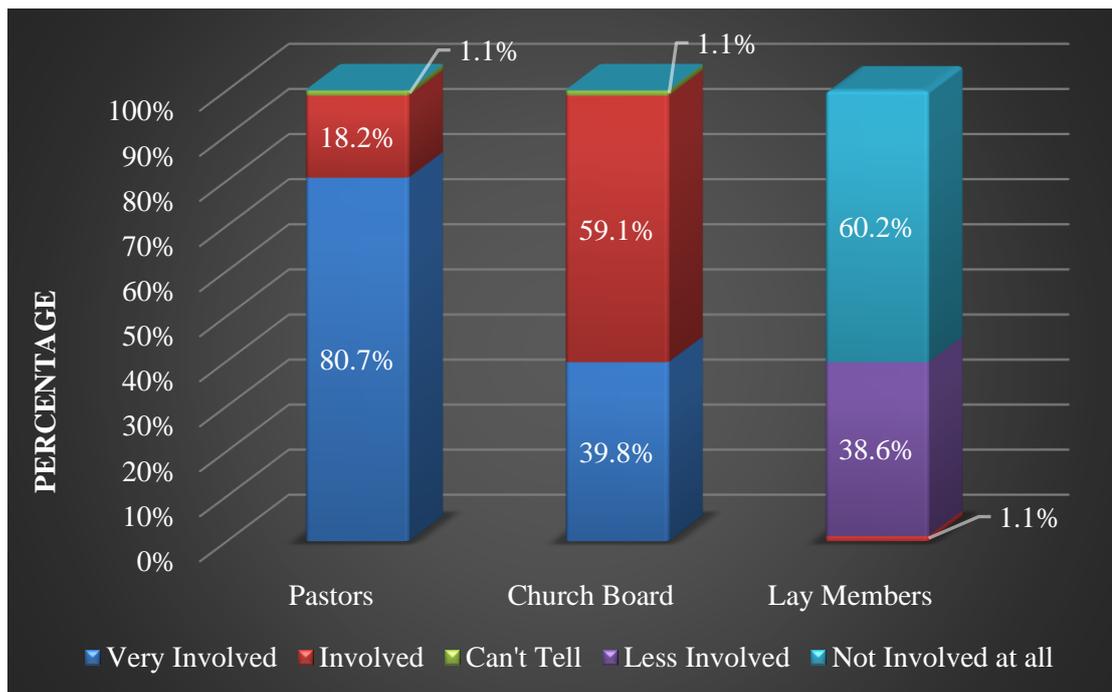


Figure 4.13 Stakeholders' Involvement in Strategy Control and Evaluation among LCNZ

The church board ranked as the second most involved group with 39.8% and 59.1% of respondents answering with “very involved” and “involved” respectively. However, lay church members were ranked the least involved by 100% of the respondents in terms of their role in strategy monitoring and evaluation. This may follow from the observation that while pastors and the church board play a leading role in strategy formulation and implementation, lay members have the least responsibility. Accordingly, they would naturally not be at the forefront of evaluating strategy, as they may not comprehend what it entails.

4.3.4 Identification of Challenges Faced by LCNZ in Strategic Planning

The fourth objective of the study was to find out the challenges faced by LCNZ in their strategic planning processes. This was important because challenges may hinder successful strategic planning. As such, finding solutions to those challenges ensure effective ministry among LCNZ. These findings are depicted in Table 4.28.

Table 4.28 Challenges Faced by LCNZ in Strategic Planning

Challenges Faced by LCNZ in Strategic Planning	Not a challenge at all	Minor Challenge	Average Challenge	Significant Challenge	Greatest Challenge
Poor leadership	0.0%	0.8%	12.1%	61.4%	25.8%
Poor follow up of strategies	0.0%	0.0%	0.0%	66.3%	33.7%
Unsupportive organisational culture	0.0%	0.4%	2.7%	64.4%	32.6%
Lack of strategy evaluation tools	0.0%	0.0%	0.0%	47.7%	52.3%
External influence from stakeholders	57.2%	24.2%	0.0%	3.0%	15.5%
Other competing activities given more attention	0.4%	53.4%	2.3%	19.3%	24.6%
Disconnect between formulators and evaluators of strategy	0.0%	0.0%	0.0%	50.0%	50.0%
Lack of adequate training and skills	0.0%	0.0%	6.8%	66.7%	26.5%
Poor coordination of the strategic planning exercise	0.0%	0.0%	0.0%	49.2%	50.8%

The top five challenges faced by LCNZ and rated average, significant or greatest challenges, per their significance are as presented in Table 4.28. These include lack of strategy evaluation tools (100%), poor coordination of the strategic planning exercise (100%), disconnect between formulators and evaluators of strategy (100%), poor follow up of strategies (100%), unsupportive organisational culture (99.6%), and poor leadership (99.2%). External influence from stakeholders and other competing activities were ranked as minor challenges by 81.4% and 53.8% of the respondents respectively. This implies that LCNZ are well aware of the challenges affecting their strategic planning process.

Table 4.28 further shows that the most common challenge cited by 26 of the interviewed pastors was the lack of adequate training and skills. Most of the pastors mentioned that even though they did a course on church administration, strategic planning was not a major component of their studies. Other challenges include lack of motivation and lack of investment in ICT to support the planning process. More challenges are discussed in Chapter Five.

4.3.5 Possible Solutions to Challenges Faced by LCNZ in Strategic Planning

The respondents were then asked to indicate and suggest possible solutions to the identified challenges faced in strategic planning among LCNZ. The findings are summarised in Table 4.29.

Table 4.29 Possible Solutions to Challenges Faced by LCNZ in Strategic Planning

Possible Solutions to Challenges Faced by LCNZ in Strategic Planning	SA	A	N	DA	SA
Training and development	47.3%	51.9%	0.0%	0.8%	0.0%
Hiring Church Management Consultants (CMCs)	0.0%	0.4%	0.0%	38.3%	61.4%
Implementation of Management Information Systems	0.0%	0.0%	0.0%	38.0%	62.0%
Better stakeholder expectation management	0.0%	68.9%	0.0%	20.5%	10.6%
Change in leadership	48.5%	51.5%	0.0%	0.0%	0.0%
Change management	3.4%	71.2%	0.0%	23.9%	1.5%
Clearly documented policies	0.0%	11.7%	0.0%	72.0%	16.3%

As highlighted in Table 4.29, the first category of respondents (92%) suggested training and development; the second category (100%) advocated for change in

leadership; the third category (74.6%) proposed change management as a possible solution to the challenges faced by LCNZ in strategic planning.

However, it was noted that strategies such as documented policies, better stakeholder expectation management, implementation of management information systems, hiring Church management consultants, were less popular among LCNZ even though the interviewed pastors thought these could be a solution to their challenges. More solutions are discussed in Chapter Five.

CHAPTER FIVE

DISCUSSIONS, CONCLUSIONS, AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the discussions, summary, and conclusions derived from the key findings of the study on Strategic Planning for Effective Church Ministry: A Study of LCNZ, as per the research objectives. The chapter closes with the recommendations of areas for further study.

5.2 Discussion

This section of the study discusses the findings on the assessment of strategic planning among LCNZ, in light of previous studies in the same area of study. The first section discusses findings relating to the biblical basis for strategic planning, followed by the assessment of the strategic planning process (environmental scanning and analysis, strategy formulation, strategy implementation, and strategy control and evaluation) among LCNZ. Findings relating to stakeholder involvement in strategic planning are discussed before the fourth section, which focuses on challenges to strategic planning among LCNZ.

5.2.1 Biblical Basis for Strategic Planning

The first objective of the study was to establish the biblical basis for strategic planning among LCNZ. The study established that the Bible is clear about strategic planning in the church that all the respondents (100%) believe that strategic planning is biblical (see Table 4.9).

The findings of the study are contrary to a previous study by Lindgren that found that traditionally, strategic planning has been largely neglected or purposely avoided by

churches on the belief it is unscriptural and indicates a lack of faith.¹⁸¹ However, the findings of the present study are in tandem with Malphurs, Campbel and Reierison assertions that strategic planning is biblical, and references to and examples of it are generously scattered through the Old and New Testament.¹⁸²

The respondents substantiated their claim that strategic planning is biblical by identifying several scriptures, from both the Old and New Testaments they believed taught on some element of strategic planning. The most common scriptures identified were Proverbs 15:22 “*Where there is no vision, the people will perish...*”, which emphasized the importance of setting a vision. Proverbs 29:18 “*without counsel, plans go awry, but in the multitude of counsellors, they are established*”, which emphasized the participation of stakeholders in the planning process, and Proverbs 19:20 “*Listen to counsel and receive instruction, that you may be wise in your latter days*”, which emphasized the importance of seeking various opinions in strategic planning. These findings relate to Campbel and Reierison’s arguments that the book of Proverbs shows the need for planning and the involvement of others in the process.¹⁸³

Moreover, the interviewed pastors noted that by principle and by example, God's Word establishes strategic planning as one of the ways He works in and through His people. They identified several leaders in Scripture who thought and acted strategically. For instance, in Genesis 39 Joseph acted strategically as the administrator in the household of the Pharaoh. Habecker cited this same scripture as alluding to strategic planning.¹⁸⁴ Citing Genesis 41:41, Oosthuizen and Lategan further highlighted

¹⁸¹ Alvin Lindgren, *Foundations for Purposeful Church Administration* (New York: Abingdon Press, 1965), 226.

¹⁸² Malphurs, *Advanced Strategic Planning*; Campbel and Reierison, *The Gift of Administration: Theological Bases for Ministry*, 110.

¹⁸³ Campbel and Reierison, *The Gift of Administration: Theological Bases for Ministry*, 110.

¹⁸⁴ Eugene B. Habecker, *Rediscovering the Soul of Leadership: Inner Disciplines for the Effective Leader* (Upland, IN: Taylor University, 2006), 96.

that Joseph's administrative role was increased when he was placed in charge of Egypt and had the responsibility of looking after and distributing the resources available in the Pharaoh's kingdom.¹⁸⁵ Through strategic thinking and the strategic allocation of resources, Joseph was able to save the nation of Egypt and the neighbouring nations from the effects of drought.

Another case of strategic planning identified by the pastors is in Exodus when Moses led the children of Israel out of Egypt. Moses had the responsibility for the management of resources, the distribution of food, the organizing of the people, and the management of relationships, among many others, which are all part of the strategic planning process. Malphurs' insight into the case is that when Moses was struggling to manage the people, Moses's father-in-law, Jethro, challenged him to think and act strategically in his counselling of individual Israelites by appointing elders to help him discharge some of his duties (Exodus 18). This lessened the burden on him while empowering others towards the fulfilment of the mission God had given him.

The study further established that a majority of the respondents (62.5%) indicated that most of the churches studied teach on the importance of strategic planning in the church (see Table 4.9). These findings are supported by a study by Oosthuizen and Lategan who proposed that the teaching of strategic planning could be taught from the context of the biblical view of the church as the "household of God". They posit that in its structure and organisation, the church is often described as the household of God.¹⁸⁶ As such, it needs administrative structures. Therefore, each member of God's household is responsible for its administration to accomplish the common goal, based

¹⁸⁵ Johannes Andre' Oosthuizen and Laetus O. K. Lategan, "Managing the Household of God: The Contribution from Management Sciences to the Sustainability of the Church as an Organization," *Stellenbosch Theological Journal* Vol 1, no. 2 (2015): 44.

¹⁸⁶ *Ibid.*, 95.

on the gifts the different members received. Part of managing the household is the practical service and administrative functions that need to be performed.

Senior, a noted biblical scholar, notes that Paul the apostle taught that administration (which embodies strategic planning) is one of the gifts Christ gives to his Church (1 Cor. 12:28). It is therefore important that LCNZ teach those involved in ministry to realise that serving as a church administrator is an authentic expression of the Church's mission in the world and that strategic planning and its defining tasks all have a strong base in the Scriptures.

Daniel Smith postulates that the church must understand that strategic planning is a genuine expression of the call to discipleship.¹⁸⁷ He further states that discipleship is a relationship between those who aspire to lead and those who choose to follow.¹⁸⁸ By understanding this discipleship element in the strategic planning process, the leader can begin to follow a strategic plan of action for the church and call his members to follow for the goals to be achieved. Moreover, the strategic planning of a church includes a leadership team and as such, a pastor needs to build his/her discipleship practices by including a strategic plan that involves the entire church.¹⁸⁹ The process of teamwork in the development and implementation of the strategic plan is the key to discipleship. It leads to a commitment towards the same mission and ultimately, growth.¹⁹⁰

In a nutshell, the results of this study and the extant literature establish that strategic planning is biblical, has a scriptural basis and examples and cases of it are

¹⁸⁷ Daniel Smith, "A Pastor's Approach to Discipleship and Its Effect on the Local Church: A Three-Step Approach to Biblical Discipleship" (Unpublished Doctor of Ministry Dissertation, Liberty University Baptist Theological Seminary, 2014), 75.

¹⁸⁸ *Ibid.*, 79.

¹⁸⁹ Jim Herrington, Mike Bonem, and James H. Furr, *Leading Congregational Change: A Practical Guide for the Transformational Journey*, Paperback edition. (Jossey-Bass, 2000), 97.

¹⁹⁰ Kenneth O. Gangel, *Team Leadership in Christian Ministry: Using Multiple Gifts to Build a Unified Vision*, New edition. (Chicago: Moody Publishers, 1997), 276.

found in both the New and Old Testaments. Moreover, by identifying the biblical basis for strategic planning, the findings are in line with the theoretical framework that states that Christian strategic planning calls for a process of integrating Scripture and theology into what administrators do.

Much of the literature reviewed has been theoretical but this study has bridged that gap by establishing consensus between ordinary church members' views on the biblical basis for strategic planning in the church and the reviewed literature. Moreover, the study has established that the attitude of the local church leaders towards the biblical basis for strategic planning determines their engagement or lack thereof, in strategic planning.

5.2.2 Assessment of the Strategic Planning Process among LCNZ

As per the second objective of the study, the researcher assessed the strategic planning process among LCNZ. The study assessed environmental scanning, strategy formulation, strategy implementation, and strategy control and evaluation among LCNZ. These aspects of strategic planning among LCNZ were evaluated against generally accepted standard practice in strategic planning. The findings are discussed below.

5.2.2.1 Environmental Scanning and Analysis among LCNZ

The study sought to establish if LCNZ carried out both external and internal environmental scanning and analysis, and how various environmental factors affected the churches. The study established that the majority of LCNZ engage in environmental scanning, as confirmed by 69.7% of the respondents. However, a significant population of the churches do not gather information from the environment as stated by over a quarter (25.8%) of the respondents (see Figure 4.1). These findings are consistent with a study by Murage that established that even though it is an established activity with

well-defined elements, some churches shun environmental scanning and analysis. These churches hold on to a view that the future is predictable, thus they make plans without analysing the environment, yet they lack a deeper understanding of the external and internal factors that affect their church.¹⁹¹ The major divergence with the current study is that Murage observed that a majority of churches do not engage in environmental analysis while this study found that a majority of LCNZ engage in environmental scanning and analysis. Moreover, Murage's study was conducted in the Kenyan context while the present study was conducted in the Zimbabwean context, thus the present study brings a new perspective on the subject from a different context.

Furthermore, a majority of the respondents (69%) stated that information obtained from scanning the environment positively contributes to the planning and strategy formulation processes of their local churches (see Figure 4.2). These findings corroborate with a study by Jorosi, which established that scanning the environment aids organisations to make informed decisions in strategic planning.¹⁹² There was also consensus between a study by Bird and the results from the interviewed Pastors. Bird highlighted that environmental scanning fulfils two functions: informing strategy formulation, and monitoring for adjustments because of environmental changes.¹⁹³ The interviewed pastors also revealed that environmental scanning enables the leadership of LCNZ to draw up planning assumptions, while the anticipation of a relevant change in the environment gives the churches the chance to adapt before being adversely affected by the change. Just like Sababu who stated that environmental scanning is an

¹⁹¹ Alice A M Murage, "Management Practices and Implementation of Strategic Plan in Anglican Church of Kenya Head Office in Nairobi City County, Kenya" (Master's Thesis, Kenyatta University, 2018), 64.

¹⁹² Jorosi, "Environmental Scanning in Botswana's SMEs," 23.

¹⁹³ Dennis Robert Bird, "Strategic Plan with the Journey Church" (Unpublished Master's Thesis, Adler Graduate School of Minnesota, 2017), 52.

important practice necessary for the development of an efficient strategic plan,¹⁹⁴ the interviewed pastors highlighted that the objective of environmental scanning and analysis is to identify strategic opportunities and threats in the organisation's operating environment.

In terms of the external environment, the study established that political, legal, social, demographic, economic and technological trends were found to impact greatly on the local churches' strategic planning processes, while the activities of other churches were considered relatively less important (see Table 4.10). The findings were consistent with a study by Kakui that established that in their environmental scanning and analysis, the most important environmental factors CITAM considers and include political factors, economic trends, and socio-political dimensions, technological, ecological and legal changes.¹⁹⁵

In terms of internal environmental analysis, financial resources, appropriate technology, core competencies in key areas, and physical resources were ranked as the most important internal environmental considerations in the strategic planning process of LCNZ by a majority of respondents, while market position was ranked the least important (see Table 4.11).

Furthermore, a significant proportion of respondents consider their local churches as leaders in the church sector (51.9%), while 31.8% consider their churches as adaptable to the current church needs. A lowly, 16.3% of the respondents stated that their churches tend to be avoiding premature commitment (see Table 4.13). Moreover, most of the respondents considered their churches as setting standards, seizing opportunities or avoiding premature commitments. Probed on what sets the

¹⁹⁴ Sababu, *Strategic Management: The Analytical Approach*, 53.

¹⁹⁵ Kakui, "Strategic Planning in Christ Is the Answer Ministries," 46.

transformative agenda of their local churches, all respondents (100%) considered their churches as distinctive and far-sighted rather than conventional and reactive. When asked about the chief strength of their local churches, 64.4% of the respondents opined that it is operational efficiency, while 35.6% stated that it is their ability to innovate and grow. Bryson contends that it is important that organisations have a very clear idea of their philosophy, core values, distinctive competencies, and culture, a crucial set of inputs for both ensuring stability and managing change.¹⁹⁶ The internal analysis pinpoints the strengths and weakness of the organisation, such issues as identifying the quantity and quality of resources available to the organisation.

It is a positive development that a majority of LCNZ assess the impact and the influence of environmental factors, to make the right strategic decisions for the churches' direction and strategy accordingly. However, the few churches that do not engage in environmental scanning need to take a closer look at the external and internal factors that are facing the church in the current age. This will allow for a more effective synthesis of the key points of contrast between church structures and programs and contemporary environmental forces.

Turning to environmental scanning and analysis tools used by the LCNZ, the study noted that there is a generally low awareness and utilisation of environmental scanning and analysis tools in the churches. The study found that the most popular tools used by LCNZ are the SWOT analysis, as indicated by 114 (43.2%) of the respondents and the PEST analysis which was ranked second by 82 (31.1%) of the respondents (see Figure 4.3). This finding is consistent with Aldehayyat who found traditional strategic planning tools like SWOT Analysis and PEST to have higher application in

¹⁹⁶ John M. Bryson, *Strategic Planning for Public and Nonprofit Organizations: A Guide to Strengthening and Sustaining Organizational Achievement* (Newark, United States: John Wiley & Sons, Incorporated, 2018), 69, accessed February 26, 2021, <http://ebookcentral.proquest.com/lib/aunke-ebooks/detail.action?docID=5215307>.

organisations compared to the modern, more complicated techniques.¹⁹⁷ These findings are also in harmony with a study by Bacher and Cooper that established that the SWOT and PEST analyses are historically popular techniques among churches, through which they can create a quick overview of the church situation.¹⁹⁸ Moreover, Thompson, Peteraf, and Gamble, state that these tools are based on the assumption that an effective strategy derives from a sound “fit” between the church’s internal resources (strengths and weaknesses) and its external situation (opportunities and threats). They also help in identifying the anticipated changes and trends among the external elements with the key objective of analysing the organisation’s general environment.¹⁹⁹

Of interest to the researcher was the low ranking of the more complex environmental scanning and analysis tools (key success factor analysis and forecasting) among LCNZ (see Figure 4.3). This finding is consistent with a study by Mkandla who noted minimal usage of the more complex environmental scanning and analysis techniques among microfinance institutions in Zimbabwe.²⁰⁰ The findings show a similarity with the open systems theory. Environmental scanning and analysis provide the input that churches need to formulate strategies in line with the environment around them.

5.2.2.2 Strategy Formulation among LCNZ

The study established that LCNZ were making a good effort in strategy formulation. The study shows that the most important aspects of strategy formulation undertaken by LCNZ are the development of vision, mission and setting objectives. For

¹⁹⁷ Jehad S. Aldehayyat, “Environmental Scanning in Business Organisations: Empirical Evidence from a Middle Eastern Country Context,” *Management Research Review* 38, no. 5 (2015): 369.

¹⁹⁸ Bacher and Cooper-White, *Church Administration*, 51.

¹⁹⁹ Arthur Thompson et al., *Crafting and Executing Strategy: The Quest for Competitive Advantage: Concepts and Cases*, 20th edition. (New York, NY: McGraw-Hill Education, 2015), 256.

²⁰⁰ Muzikayise Mkandla, “Impact of Strategic Planning on Organisational Performance of Microfinance Institutions in Zimbabwe,” *International Journal on Recent Trends in Business and Tourism (IJRTBT)* 3, no. 2 (April 2, 2019): 50.

instance, all respondents (100%) stated that their local churches have a vision and mission statement (see Table 4.13). This may be a pointer to the level of turbulence in the environment, as more churches are recognising the need to swiftly respond and adapt to the turbulent operating environment.

These findings correspond to a study by Muthini that established that a majority of faith-based organisations in Kenya have clear mission and vision statements, which are mostly developed by the top leadership.²⁰¹ The importance of developing a vision and mission statement is well articulated by Malphurs who reckons that the development of an effective, biblical mission statement should be the important goal of the church because Jesus Christ Himself believed it to be important. After his resurrection and before his ascension, Jesus gave the church its mission, as recorded in Matt. 28:19-20, Mark 16:15, Luke 24:45-49, and Acts 1:8.²⁰²

From the foregoing discussions, one can deduce that most LCNZ have made great strides in strategy formulation, particularly in vision and mission setting, a step which Amason and Amason consider important in the strategic planning process.²⁰³

The study further established that in the majority of cases, LCNZ write down these aspects of strategic planning (vision and mission) and communicate them through posters and wall hangings. For instance, 99.6% of respondents stated that their churches have written down their vision statements, against 0.4% who responded otherwise; 96.6% stated that their mission statements are written while 3.4% said they are implied (see Table 4.14). This is in tandem with findings by Kakui that Christ is the Answer Ministries has well-documented vision and mission statements that are well

²⁰¹ Getrude Muthini, "A Survey of Strategic Management Practices among Faith Based Organisations in Kenya" (MBA, Thesis, University of Nairobi, 2013), 53.

²⁰² Malphurs, *Advanced Strategic Planning*, 119.

²⁰³ Amason and Amason, *Strategic Management*, 41.

communicated to all the stakeholders of the ministry.²⁰⁴ This is therefore a positive development among LCNZ since Nyambura suggests that it is important that all local churches communicate and educate all stakeholders about the ministry so they can be aware of the vision and mission of their local church.²⁰⁵

The data also shows that a high percentage (63.6%) of the respondents revise their church's vision and mission statements each year; which means they are more concerned with the church's advancement as opposed to the 36.4% who have established vision and mission statements but have not revised them since then (see Figure 4.4). The interviews with pastors however established that despite the annual reviews, there had not been any significant change in the mission and vision statements of LCNZ. Thompson et al recommend that good strategic plans must not be rigid: they must be flexible and ought to be periodically reviewed and adjusted to reflect emerging realities.²⁰⁶

In the majority of cases where the mission statement was revised, the most important reasons for the revision included: the desire to incorporate the changes in line with the strategic plan (25.4%) and the desire to reflect the changing community the church operates in (17%). The respondents also considered the desire to make mission statements more applicable to the changing environment, changes arising from changes in the church structure, and the need to respond to emerging trends and challenges, as responsible for the change in the mission statement (see figure 4.5). These findings are in tandem with assertions by Bhebhe that the changing and complex operating

²⁰⁴ Kakui, "Strategic Planning in Christ Is the Answer Ministries."

²⁰⁵ Kimani Sylvia Nyambura, "Factors Influencing Strategy Formulation and Implementation of Biblica Africa in Kenya" (Unpublished Masters Thesis, University of Nairobi, 2017), 39.

²⁰⁶ Thompson et al., *Crafting & Executing Strategy*, 122.

environment has an impact on the strategic planning of organisations in Zimbabwe, hence the need for frequently rethink their mission.²⁰⁷

Another important element in the strategy formulation process is determining the short and long-term objectives which the churches desire to achieve. Surprisingly, although all (100%) respondents stated that their local churches have developed vision and mission statements, only 87.5% stated that their local churches set objectives (see Table 4.15). These objectives are set by the top leadership of the church (see Figure 4.6)), and are communicated to the various local church stakeholders' mostly through meetings and at times they are written down and are mostly revised annually (see Tables 4.16 and 4.17). The findings are in tandem to the study by Kakui that established that Christ is the Answer Ministries sets strategic objectives to be pursued in various auxiliary ministries such as children, youth, women and men ministries, among many others.²⁰⁸ Pearce and Robinson posit that setting objectives is important because objectives translate the strategic plan's aspirations into the year's targets for action. If well developed, these objectives provide clarity, which is a motivator for strategy implementation.²⁰⁹ Pearce and Robinson further postulate that objectives may assist strategy implementation by identifying measurable outcomes of action plans, which can be used to make feedback, correction, and evaluation more relevant and acceptable.²¹⁰

It is therefore a cause for concern that although all LCNZ have vision and mission statements, some of them (12.5%) have not set objectives. Establishing vision and mission statements with no short and long-term objectives with which to achieve and measure them is not a valid option.

²⁰⁷ Major Bhebhe, "Strategic Management and Leadership Key to Organisational Performance: Findings from Zimbabwe," *International Journal of Advanced Research and Publications* 1, no. 4 (2017): 33.

²⁰⁸ Kakui, "Strategic Planning in Christ Is the Answer Ministries," 114.

²⁰⁹ Pearce and Robinson, *Strategic Management*, 290.

²¹⁰ *Ibid.*, 293.

The study also sought to ascertain if LCNZ have written down strategic plans. It emerged from the findings of this study that the majority of respondents, 264 (75%) agreed that their local churches have a form of a written plan in place. Contrariwise, the study noted that not every local church of the Nazarene in Zimbabwe has a written down strategic plan since 25% of the respondents indicated that their churches do not have a written down strategic plan (see Table 4.18).

These findings are a reflection of a study by Kerubo, which established that though many organisations write down their strategic plans, smaller organisations seldom have written documentation of strategic plans, but this does not mean that these organisations do not follow any strategy; rather they might have an informal, verbally communicated strategy.²¹¹ Several interviewed pastors shared similar thoughts with Kerubo; they noted that even though their churches might not have a written down strategic plan, the whole church is aware of the strategic direction the church is taking.

In regards to the period covered by the strategic plans; a majority of the respondents (69.3%) stated that their churches have a written strategic plan covering a period of one to two years (see Figure 4.7). This is consistent with findings by Gibson and Cassar, which indicated that planning in small organisations is mostly short-term oriented, having planning horizons of up to 1 year.²¹² A majority of strategic planning literature shows that strategic plans typically cover periods from 5 years and beyond, but this study found that strategic planning among LCNZ typically covers a period of one to two years. The shortening of the planning horizons could be in response to the turbulence in the environment.

²¹¹ Atandi Beatrice Kerubo, "Strategic Plan Implementation at the Higher Education Loans Board of Kenya" (Unpublished MBA Thesis, University of Nairobi, 2015), 16.

²¹² Brian Gibson and Gavin Cassar, "Longitudinal Analysis of Relationships Between Planning and Performance in Small Firms," *Small Business Economics* 25, no. 3 (October 1, 2015): 217.

These results are consistent with studies by Mohutsiwa in South Africa and Nhamo in Zimbabwe whose studies found that SMEs placed less emphasis on long-range planning, but preferred short-term plans in response to the pressures in the environment.²¹³ The studies established that a majority of the SMEs had an adaptive planning horizon of 1-2 years, with most planning for one year. This was because these firms were suspicious of long-range planning efforts, leading to either desertion of the entire planning process or sticking to no more than three years, short-time plans. Winston, Stevens, and Loudon consider plans covering one to two years as short-term, tactical, or operational plans rather than strategic plans.²¹⁴ This suggests that most LCNZ have tactical or operational plans that simply specify plans specify what the churches have to do in a given year to move towards their short-term objectives.

The same findings also show that a significant number of respondents (30.7%) stated that their local churches have strategic plans covering a period of up to five years (see Figure 4.7). These findings compare with a study by Chirima who found that 43% of Zimbabwean manufacturing firms' strategic plans stretch up to 5 years.²¹⁵ In the South African context, Boya found planning horizons to be 5.4 years on average among the South African football association soccer clubs.²¹⁶ Most scholars argue that strategic plans should reasonably cover a period of five years. Stevens, Robert, and Loudon refer to such plans as medium-range plans rather than long range strategic plans.²¹⁷ The

²¹³ Edmore Nhamo, "The Efficacy of Strategic Management Processes: An Empirical Study of Small to Medium Enterprises of Zimbabwe.," *IOSR Journal of Business and Management* 11, no. 6 (2013): 28; Moshe Mohutsiwa, "Strategic Planning and Performance of Small and Medium Enterprises in South Africa" (Masters Thesis, University of the Witwatersrand, 2012), 67.

²¹⁴ William Winston, Robert E. Stevens, and David L. Loudon, *Church and Ministry Strategic Planning: From Concept to Success*, ed. R. Henry Migliore, Kindle. (New York: Routledge, 2012).

²¹⁵ Darlington Tinashe Chirima, "Strategic Planning Practices in Manufacturing Firms Operating in Zimbabwe" (Ph.D. Dissertation, University of Kwazulu-Natal, 2020), 103.

²¹⁶ Kgaugelo Sammy Boya, "Strategic Planning Processes Employed by Gauteng South African Football Association (SAFA) Soccer Clubs" (Master of Commerce Thesis, University of South Africa, 2015), 97.

²¹⁷ Winston, Stevens, and Loudon, *Church and Ministry Strategic Planning*.

distinction being that medium-range plans are based on the assumption that present knowledge about the future environmental conditions affecting an organisation is adequately reliable to guarantee the implementation of the plan during its life span. On the contrary, Miller postulates that long-range strategic plans are based on the assumption that the business environment is always changing and will continue to change, and are mostly formulated for six or more years.²¹⁸ Based on these distinctions, the study established that none of the LCNZ has a truly long-range, strategic plan covering six to ten years. Rather a majority of them have short-term plans, while some have medium-range plans as distinctly defined by Stevens, Robert, Loudon, and Miller.

An analysis of the plans that were availed to the researcher by the interviewed pastors, confirmed these findings. The strategic planning literature over the years shows that strategic plans typically cover periods from 5 years and beyond, but this study found the planning horizons among LCNZ to be on an annual basis. The findings of this study, in line with the empirical literature, denotes that a majority of LCNZ are characterised by flexible strategic planning processes critical for adapting to rapid changes in the environment.

Further analysis of the findings established a significant relationship between the availability of a written strategic plan and discipleship class attendance and participation (see Table 4.8). Churches with a strategic plan reported a slight growth in discipleship attendance and participation in the five years under study (2015-2020). These findings corroborated with an exploratory study by Shah, David, and Surawski, which sought to establish the benefit of strategic planning to churches.²¹⁹ Among the 37 surveyed churches in the Florence, South Carolina area, a significantly higher

²¹⁸ Miller, *Building the Church: A Comprehensive Manual for Church Administration*, 2:67.

²¹⁹ Amit J. Shah, Fred R. David, and Zigmont J. Surawski, "Does Strategic Planning Help Churches? An Exploratory Study," *The Coastal Business Journal* 2, no. 1 (2003): 32.

percentage of churches that engaged in strategic planning perceived their membership “improving greatly” compared to churches that did not use strategic planning.²²⁰ However, the present study went beyond mere growth in membership to discipleship class attendance and participation as that relates to the mission of the CON. The study therefore concluded that strategic planning was associated with improved discipleship class attendance and participation.

The study further established that strategic planning in the majority of LCNZ generally takes a structured approach where formal meetings are set up to develop strategies for the church (72%). A further 11.7% of the respondents stated that their local churches have assigned responsibilities for strategic planning; while (4.2%) had timetables for plan preparations (see Figure 4.11). Malphurs supports the idea of a formal approach to strategy formulation and argues that if the strategy is important, and if a church is concerned about its long-term ministry effectiveness, its strategy formulation should be managed and not left to chance.²²¹ Consequently, it is plausible that the majority of LCNZ use formalised, analytical processes for formulating strategies.

The study established that strategic planning in other churches (12%) takes an unstructured informal approach. These findings compare to a study by Shah, David, and Surawsk, which established that in smaller churches, strategic planning is a less formal, almost continuous process.²²² On the contrary, the present study shows that it is not only smaller churches that take an informal approach to strategic planning, but even some larger, more established LCNZ. The pastor and the church board need no

²²⁰ Ibid., 33.

²²¹ Malphurs, *Advanced Strategic Planning*, 196.

²²² Shah, David, and Surawski, “Does Strategic Planning Help Churches?” 22.

elaborate, formalized planning systems but get together frequently to resolve strategic issues and outline their next steps.

5.2.2.3 Strategy Implementation among LCNZ

The study assessed strategy implementation among LCNZ. To achieve this, the researcher first assessed the type of leadership that LCNZ have, and how that kind of leadership influences strategy implementation. The study established that most of the LCNZ employed a participative (democratic) leadership style (68.6%), a servant leadership style (25.4%), and a transformational leadership style (6.1%), as shown in Table 4.22. Because the autocratic leadership style is considered less inclusive and leaders possess total authority and impose their will on subordinates,²²³ it was very unpopular with the respondents, together with the laissez-faire leadership style that implies the lack of leadership or hands-off approach to influence and includes abdication of responsibilities to avoid making decisions.²²⁴

Though the present study was conducted within the Church context, the findings are in tandem with a study by Atito which established that a majority of selected Stima SACCOs in Kenya employ the democratic leadership style, and stakeholders are involved in decision making, which encourages teamwork, open communication, constant feedback, thus enhancing the implementation of strategic plans.²²⁵ The present study therefore gives insight into leadership preferences of churches. Moreover, the CON has a representative form of governance or leadership, and thus clergy and lay members are involved in making decisions at all levels of the church. As such, LCNZ

²²³ Nzisi, "Leadership in Small Christian Communities and Its Effect on Parish Strategy: A Case of St Francis Catholic Church in Kasarani, Nairobi County," 76.

²²⁴ Jerica Karuma Ikiara, "Effect of Leadership Styles on Strategy Implementation at the National Treasury of Kenya," *Strategic Journal of Business & Change Management* 5, no. 4 (November 1, 2018): 51, accessed February 25, 2021, <https://strategicjournals.com/index.php/journal/article/view/962>.

²²⁵ Josephat Okoth Atito, "Leadership Styles and Strategy Implementation in Selected Stima Saccos in Kenya" (MBA Thesis, Kenyatta University, 2017), 58.

preferred participative (democratic), servant leadership, and transformational leadership styles, which Avolio and Bass opine enhances the rallying of stakeholders and communicating the implicit and explicit meanings of the strategic plan, and trust in the people.²²⁶ These findings are further substantiated by a study by Kagumu, which concluded that participative leadership is more effective in motivating church members to increase dedication to strategy implementation at the Anglican Church of Kenya.²²⁷

A study by Scholl, which explored the relationship between Church effectiveness and pastoral leadership behaviour, indicated a significant correlation between effective ministry and pastors who have been trained in and have applied management and good leadership styles.²²⁸ True to Scholl's findings, a Spearman correlation analysis established that there is a significant relationship between the type of leadership ascribed to and strategy implementation among LCNZ (see Table 4.24). This implies that effective leadership styles facilitate the implementation of strategic plans in the LCNZ.

The study also sought to ascertain if LCNZ had policies, other than the Church of the Nazarene manual that guided them in the implementation of strategic plans and their day-to-day operations. The study established that a majority of the churches have not developed their own contextualised policy manuals that address local management and administrative issues but rather depend on the Church of the Nazarene manual only. Contrariwise, the study revealed that only a few churches have developed their local church specific policy manuals, which they update regularly (see Table 4.25).

²²⁶ Bruce J. Avolio and Bernard M. Bass, eds., *Developing Potential Across a Full Range of Leadership TM: Cases on Transactional and Transformational Leadership*, 1st ed. (Hove, East Sussex: Psychology Press Ltd, 2015), 301.

²²⁷ Kagumu, "Organizational Factors Influencing Strategy Implementation in the Anglican Church of Kenya: The Case of Kirinyaga Diocese, Kenya," 76.

²²⁸ Matthew L Scholl, "The Relationship between Church Effectiveness and Pastoral Management Behavior" (Doctor of Ministry Dissertation, Asbury Theological Seminary, 2009), 49.

Such results are consistent with a study by Mutandwa that established that a majority of local government authorities in Zimbabwe do not have policy manuals, which is a cause of confusion.²²⁹ Similarly, Malphurs and Mancini found lack of policies and procedures as the major barrier to strategy implementation in churches as they offer a broad form of guidance established to aid stakeholders in implementing the strategic plan.²³⁰ It is not surprising to find such a result in the Zimbabwean context, especially when considering the high level of turbulence in the business operating environment. These findings are a cause for concern since Tumblin emphasizes that it is important that churches develop policies that guide and pre-authorise the thinking, decisions, and actions of local church activities in implementing the local church strategy. They are also essential for establishing and controlling the ongoing operating processes of the Church in a manner that is consistent with local churches' strategic objectives.²³¹

It is, however, noteworthy that few churches have taken steps in the right direction and have developed policies and procedures to guide the implementation of their strategic plans. Their policies help them limit independent behaviour and channel individual and group efforts along a path in tune with the strategy that has been decided upon.²³² They also help promote the creation of a work climate that facilitates good strategy implementation. However, Bryson is quick to warn that policies must not be rigidly observed but can be revised when conditions show that it is desirable to do so.²³³

²²⁹ Tawanda Mutandwa, "Strategy Implementation in Local Authorities in Mashonaland West, Zimbabwe" (Ph.D. Thesis, University of Free State, 2020), 83.

²³⁰ Malphurs and Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church*, 202.

²³¹ Tumblin, *(AD)Ministry*, 94.

²³² Bird, "Strategic Plan with the Journey Church," 58.

²³³ Bryson, *Strategic Planning for Public and Nonprofit Organizations*, 179.

It is therefore commendable that the few LCNZ that have policies update them regularly.

Thirdly, the study sought to assess the LCNZ organisational structure relative to strategy implementation. While the CON has a well-defined management and governance structure that promotes sound stewardship and accountability, the study revealed that a majority of LCNZ have a rigid and inflexible organisational structure that is not supportive of strategy implementation (see Table 4.26). This was contrary to the assertions of Ketchen and Short who postulated that a flexible organisational structure is a critical component for successful strategy implementation.²³⁴ Nganga and Ombui also recognised rigid organisational structures as the major contributing factors to the challenges in the implementation of strategic plans in public secondary schools in Lari District, Kenya.²³⁵

The study also established that only a few LCNZ have an adaptive organisational structure that reflects changing times and fosters strategy implementation (see Table 4.26). These findings relate to a study by Kung'u who researched the challenges of implementing strategy in mainstream churches in Kenya. She concluded that the greatest challenge of strategy implementation in mainstream churches in Kenya was in a flexible organisational structure and culture that was supportive of strategy implementation.²³⁶ According to Donna, a rigid structure is counterproductive. Rather, effective strategy implementation requires the existence of a structure and culture in which constant change is regarded as necessary rather than

²³⁴ Ketchen and Short, *Strategic Management: Evaluation and Execution*, 87.

²³⁵ Wanjiku Joseph Nganga and Kepha Ombui, "Factors Influencing Implementation of Strategic Plans in Public Secondary Schools in Lari District, Kiambu County," *International Journal of Science and Research (IJSR)* 2, no. 11 (2018): 95.

²³⁶ Kung'u Dorcas Wangui, "Strategy Implementation Challenges in Main Stream Churches in Kenya," 107.

being an exception.²³⁷ Mbithi also argues that a match between strategy and structure is crucial for the successful implementation of strategy in the organisation.²³⁸ Thompson et al also posit that a match between strategy and structure provides a way for information to flow efficiently from the people and the department who generate it to those who need it.²³⁹

The study also sought to establish if LCNZ have systems and procedures to support the implementation of strategies. The study revealed that the majority of LCNZ lack systems and procedures to support the implementation of strategies (see Table 4.26). Malphurs posits that unclear systems and procedures are the reason many organisations fail to implement strategies.²⁴⁰ A study by Belyh revealed that nine out of ten organisations are unable to implement properly their strategic plan, often resulting to complete business failure because of a lack of systems and procedures that support the implementation of strategies.²⁴¹ For effective strategy implementation, an organisation is required to have well-stated policies that will offer direction in the implementation process. Without all these, the implementation of that strategy may not be successful. Notwithstanding, it is important and needful that LCNZ develop clear systems and procedures that guide how the main activities or operations of the church are carried out.

The study also sought to ascertain if LCNZ refer to their strategic plan in implementing their strategies in their daily activities. The study indicated that 68.2% of the respondents stated that their churches refer to their strategic plan in their daily

²³⁷ Onserio Kerubo Donna, "Strategy Implementation and Organizational Performance among Institutions of Higher Learning in Kiambu County" (MAR Thesis, Kenyatta University, 2018), 45.

²³⁸ Muendo Bonface Mbithi, "Influence Of Strategy Implementation on Performance of Kenya Bureau of Standards" (MBA Thesis, University of Nairobi, 2016), 26.

²³⁹ Thompson et al., *Crafting & Executing Strategy*, 68.

²⁴⁰ Malphurs, *Advanced Strategic Planning*, 123.

²⁴¹ Anastasia Belyh, "Essential Steps to a Successful Strategy Implementation Process," *Cleverism*, February 24, 2017, 11, accessed March 7, 2021, <https://www.cleverism.com/strategy-implementation-process/>.

activities. These findings confirm the findings by Akinyele and Idunnu that during periods of increased turbulence, organisations rely more on their strategic plans to remain on course and to constantly get inspiration and focus.²⁴²

A surprising 28.8 % of the sampled churches do not incorporate their plan in their daily activities (see Table 4.26). These findings corroborate with some empirical evidence from a study by Mohutsiwa that noted a growing strategic planning informality among some SMEs in South Africa to the extent that some organisations just prepared plans as and when needed as a formality or norm, without meaningful usage in their day-to-day activities.²⁴³ Moreover, Grobman argues that having a strategy and not following through with it means that little value is attached to the strategy. Grobman further states that church leaders, who believe in running the church reactively on a day-to-day basis using intuition and experience, may see no point in following a plan.²⁴⁴ Thus, the findings of this study may be an indication that some LCNZ do not value strategic planning to some extent.

The findings of the study also suggest that much is still to be done in the area of communicating strategies. The respondents reported that a majority of churches lack a continual communication of strategy to various local church stakeholders, which inhibits successful strategy implementation (see Table 4.26). The interview with the pastors revealed that how strategy implementation is communicated in some LCNZ did not give the implementers a clear picture of the strategies and the implementation process.

²⁴² Samuel Taiwo Akinyele and Fasogbon Olufunke Idunnu, "Impact of Strategic Planning on Organizational Performance and Survival," *Research Journal of Business Management* 1, no. 1 (62-71): 49, accessed October 6, 2021, <https://scialert.net/fulltext/?doi=rjbm.2007.62.71>.

²⁴³ Mohutsiwa, "Strategic Planning and Performance of Small and Medium Enterprises in South Africa," 86.

²⁴⁴ Grobman, *An Introduction to Church Administration: A Practical Approach for the 21st Century*, 200.

Consistent to these findings were the results from a study by Wangui, which identified similar communication challenges among mainstream churches in Kenya.²⁴⁵ In the study, Wangui established that in most mainstream churches in Kenya, strategies were not communicated early and clear enough between the top leadership and lay members; such that lay members did not know the role, they ought to play in strategy implementation. This means lay church members were kept in the dark with the progress of strategy implementation, a similar fate that that was found among LCNZ. Payne and Terry suggest that strategic communication should be a reciprocal, ongoing activity throughout the implementation process, to offer information to improve understanding and responsibility among stakeholders.²⁴⁶

An analysis of the strategic plans availed to the researcher by the interviewed Pastors further revealed critical flaws in the strategy implementation matrices used by LCNZ. Bryson, Pearce and Robinson, agree that a standard strategy implementation matrix has the following elements: strategic objectives, activities, key performance indicators, expected outputs, time frame, and responsibility.²⁴⁷ However, the plans availed to the researcher by pastors from 18 of the LCNZ understudy only reflected activities to be done, the time frame within which they will be done and the department responsible, thus, they lacked some essential elements of a strategic plan.

5.2.2.4 *Strategy Control and Evaluation*

The study also sought to assess the practice of strategy control and evaluation among LCNZ. There is relatively less ongoing assessment of strategy among LCNZ. For instance, the majority of respondents (55.4%) indicated that LCNZ do not have

²⁴⁵ Kung'u Dorcas Wangui, "Strategy Implementation Challenges in Main Stream Churches in Kenya," 69.

²⁴⁶ Payne and Terry, *Developing a Strategy for Missions (Encountering Mission)*, 112.

²⁴⁷ Bryson, *Strategic Planning for Public and Non-profit Organizations*, 235; Pearce and Robinson, *Strategic Management*.

clearly defined and measurable performance standards in the form of key performance indicators (KPIs), against 44.7% of respondents who stated that their local churches have developed KPIs (see Table 4.27). These findings are in tandem with those by Otieno who established that a few churches in Nairobi have rudimentary ways of evaluating and controlling their strategies while a number do not evaluate their strategies at all.²⁴⁸ Paul and Wollny postulate that the setting of key performance indicators is an important aspect of the strategic planning process and plays a major role in the measurement of the progress of the organisation towards the attainment of its planned goals.²⁴⁹

The respondents also highlighted inadequacies in the comparison of results with targeted performance (61.4%). This follows from the finding that LCNZ have no KPIs that serve as the standard performance benchmark with which the actual performance is to be compared. If appropriate means are available for measuring the performance and if the standards are set in the right manner, strategy evaluation becomes easier. Malphurs suggests that Church leaders have to be at the forefront in mobilizing organisational energy towards ensuring that results are consistent with targeted performance.²⁵⁰ Salter posits that part of the church leaders' mandate would entail nurturing a results-oriented culture in their churches. A culture where there is pressure to achieve good results is a valuable contributor to good strategy and effective ministry.²⁵¹

Furthermore, 51.1% of respondents indicated that their local churches do not have a strong criterion of recognizing and rewarding good performance. Oosthuizen

²⁴⁸ Otieno, "Strategy Evaluation and Control in Churches in Nairobi."

²⁴⁹ Herbert Paul and Volrad Wollny, *Strategic Management Tools: Basic Principles and Application* (Berlin/München/Boston, United States: Walter de Gruyter GmbH, 2014), 47, accessed January 22, 2020, <http://ebookcentral.proquest.com/lib/aunke-ebooks/detail.action?docID=1634346>.

²⁵⁰ Malphurs, *Advanced Strategic Planning*, 98.

²⁵¹ Salter, "Foundations of Administration: The Book of Acts as a Case Study," 121.

and Lategan posit that a focus on continuous improvement and recognition as a reward system will assist the church as an organisation to evaluate continuously its efforts and ensure future enthusiasm and participation in its mission.²⁵²

The study also sought to ascertain the tools used by LCNZ in strategy control and evaluation. Most churches (64%) indicated that they use annual, end of year reports as a way for evaluating strategy (see Figure 4.9). As the interviewed pastors indicated, this is because LCNZ meet once, mostly at the beginning of the year to set strategies for the year ahead, then another meeting is convened at the end of the year to assess how much of the strategy selected early in the year was achieved. This means that if anything goes wrong in the year, it is only discovered at the end of the year.

Moreover, an analysis of the strategic plans availed to the researcher revealed that LCNZ's plans lack tools for strategy control and evaluation. Bryson, Pearce and Robinson, agree that a standard strategic plan must have strategy control and strategy evaluation tools.²⁵³ However, the researcher could not locate such tools in the strategic plans availed by the pastors.

5.2.3 Examination of Stakeholder Involvement in Strategic Planning

The third objective of this study was to examine the level of stakeholder involvement in the strategic planning processes of LCNZ. The study established that Pastors, together with the church board, are the most involved in providing support in all the stages of strategic planning among LCNZ. Pastors and the church board were the most involved in environmental scanning (see Figure 4.10), in strategy formulation (see Figure 4.11), in strategy implementation (see Figure 4.12), as well as in strategy control and evaluation (see Figure 4.13). This finding is consistent with those an earlier

²⁵² Oosthuizen and Lategan, "Managing the Household of God: The Contribution from Management Sciences to the Sustainability of the Church as an Organization," 4.

²⁵³ Pearce and Robinson, *Strategic Management*, 232.

study by Elbanna which found a high level of involvement of the group of CEOs in the strategic planning processes Egyptian firms.²⁵⁴ Moreover, Malphurs and Quinn concur that the role that Pastors play in strategic planning is indispensable. The pastor, as the leader of a church, is the most logical choice to lead the strategic planning process.²⁵⁵ That is, the pastor creates the vision, and the mission, and explicitly communicates it to the people, while the church board has oversight of the direction of the church and approve some major strategic decisions. However, Klopp warns that when the dominance of the pastor approaches autocracy, the effectiveness of the church's strategic planning process is likely to be diminished.²⁵⁶

The current study also noted that the church board has the second greatest level of involvement in the strategic planning process of LCNZ. According to Moyo, the high involvement of the church board in strategic planning is consistent with good corporate governance practices.²⁵⁷ The Church board must have oversight of the direction of the church and also approve some major strategic decisions. These findings are consistent with a study by Bailey which noted that the church board's involvement in strategic planning coincides with strategy implementation success since they are the integral strategy implementers who must be carried along from strategy formulation through to strategy monitoring and control.²⁵⁸

It is noteworthy from these findings that as one moves down the hierarchy of LCNZ, the level of involvement in strategic planning is also decreasing. It can be seen that strategic planning involvement in LCNZ declines to an extent that a lay member

²⁵⁴ Said Elbanna and John Child, "The Influence of Decision, Environmental and Firm Characteristics on the Rationality of Strategic Decision-Making," *Journal of Management Studies* 44, no. 4 (June 1, 2007): 582.

²⁵⁵ Malphurs and Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church*, 35.

²⁵⁶ Klopp, *The Ministry Playbook*, 107.

²⁵⁷ Dambisa Moyo, *How Boards Work: And How They Can Work Better in a Chaotic World* (Lusaka: Basic Books, 2021), 66.

²⁵⁸ Bailey, "Implementation of Strategic Planning in Church Ministry," 91.

does not hold any position of responsibility (see Figures 4.10, 4.11, 4.12, and 4.13). Thus, responsibility for strategic planning is removed from lay church members yet these are the people who are expected to implement the same strategies. The study also shows that lay church members were kept out of touch with the unfolding strategy, and necessarily, therefore, their implementation support was quite limited.

These findings imply that leaders in the LCNZ do not utilize the skills and gifts of lay members as valuable resources in the strategic planning process. The findings are consistent with a study by Otieno, which established that key stakeholders (the doers of the work), in this case, the lay church members, were left out of the strategic planning processes of most churches in Kenya.²⁵⁹ This was shown to lead, understandably so, to a lack of commitment and energy on the part of the excluded members. As a result, these churches did not experience the benefits of their strategic planning efforts.

5.2.4 Identification of Challenges Faced by LCNZ in Strategic Planning

The fourth objective of the study was to identify the challenges faced by LCNZ in their strategic planning processes. The most significant challenges faced by churches in strategic planning include lack of strategy evaluation tools, poor coordination of the strategic planning exercise, disconnect between formulators, implementers and evaluators of strategy, poor follow up of strategies, unsupportive organisational structure and culture, and poor leadership. External influence from stakeholders and other competing activities were ranked as minor challenges (see Table 4.28).

These findings are consistent with studies by Onyango and Kirui, which revealed a number of challenges in strategic planning at the All Saints Cathedral Church in Nairobi and among secondary schools on Kericho District, Kenya.²⁶⁰ These included

²⁵⁹ Otieno, "Strategy Evaluation and Control in Churches in Nairobi," 19.

²⁶⁰ Caleb Cheruiyot Kirui, "Assessment of the Effects of Strategic Planning in Effective Management of Secondary Schools in Kericho District, Kenya," 2012, 46, accessed February 25, 2020, <https://ir-library.ku.ac.ke/handle/123456789/5995>.

weak management roles in implementation, a lack of communication, a lacking commitment to the strategy, unawareness or misunderstanding of the strategy, unaligned organizational systems and resources, poor coordination and sharing of responsibilities, inadequate capabilities, competing activities, and uncontrollable environmental factors.²⁶¹ It is not surprising to find such a result in the Zimbabwean context, especially when considering the high level of turbulence in the business-operating environment.

5.3 Summary of Main Findings

This section of the study presents a summary of the main findings as per the objectives of the study. It summarises the results on the biblical basis for strategic planning among LCNZ, the assessment of the strategic planning process among LCNZ, stakeholder involvement in strategic planning among LCNZ, and the challenges and possible solutions to the challenges faced by LCNZ in strategic planning.

5.3.1 Summary of Findings Related to Biblical Basis for Strategic Planning

The findings on the biblical basis for strategic planning among LCNZ indicated that all respondents (100%) believe that strategic planning is biblical, has a scriptural basis and cases and examples of it are found in both the Old and New Testaments (82.2%). The study also established that a majority of LCNZ teach on the importance of strategic planning in the Church. The study also established that there is a significant relationship between the attitude of the respondents towards the biblical basis for strategic planning and the availability of written down strategic plans among LCNZ. The study thus revealed that churches that believe strategic planning is biblical and

²⁶¹ Awando Francis Onyango, "The Challenges of Strategic Plan Implementation at All Saints Cathedral Church Nairobi" (Unpublished Masters Thesis, University of Nairobi, 2017), 36.

teach on importance of strategic planning are more likely to have written down strategic plans.

5.3.2 Summary of Findings Related to Assessment of Current Strategic Planning Practices Employed by LCNZ

5.3.2.1 Environmental Scanning and Analysis

The study established that a majority of LCNZ conducted both internal and external environmental scanning and analysis (69.7%), though there is a lack of formal continuous environmental scanning by a significant number of churches (8%). The study also revealed that environmental scanning and analysis has a positive contribution to strategic planning among LCNZ. The study further revealed that the main reason LCNZ conduct environmental scanning and analysis is because they want to achieve a strategic fit with changes in their environment.

The study has also shown several factors that affect LCNZ and these are of particular interest in their strategic planning. These include the following external environmental factors: political and legal factors, social and demographic trends, general economic trends, as well as technological developments. Furthermore, the study has established that LCNZ also conduct of internal analysis. A majority of the churches consider themselves as leaders in the church sector, setting standards. They also consider themselves as distinctive and far-sighted. They also believe that their chief strength is operational efficiency. Because most leaders lack training in strategic management, the study established that the SWOT and PESTEL are the most common tools used by LCNZ in environmental scanning and analysis since they are not knowledgeable on tools that are more complex.

5.3.2.2 *Strategy Formulation among LCNZ*

Concerning strategy formulation, the study established that LCNZ are excelling in the development of vision and mission statements, which are written down and revised annually. However, there has not been any significant change to the statements over time. The main reason for the revision of the vision and mission statements is the desire to incorporate the changes in the environment in line with the strategic plan.

The study also found that a majority of LCNZ set objectives and the main reason for setting those objectives is to convert the strategic vision and mission into specific performance targets. The objectives are set mostly at the church board level and at the departmental level. The objectives are mostly revised annually.

The study also established that a majority (75%) of LCNZ have some form of a written down strategic plan, which the majority of churches formulate through a structured approach where formal meetings for planning are set up. A majority of those churches (69.3%) have 1–2-year short term plans, while 30.7% of the churches have long-range plans covering 3-5 years. However, as the discussions have shown, none of the LCNZ has truly long-range strategic plans.

5.2.2.3 *Strategy Implementation*

The study established that the majority of LCNZ (68.6%) have a participative leadership style, of which 87.1% of the respondents indicated has a positive influence on strategy implementation. Moreover, the study, through a spearman correlation, established a significant relationship between the style of leadership and strategy implementation among LCNZ.

However, the study established that LCNZ lack the requisite infrastructure for strategy implementation. A majority of LCNZ (68.2%) do not have policy manuals that guide their local church management and administrative issues. In addition, the

majority of LCNZ (79.2%) have rigid organisational structures that do not embrace strategic issues nor enhance strategy implementation. The majority of LCNZ (58%) also lack systems and procedures that support strategy implementation. The respondents (74.2%) also indicated that LCNZ lack continual communication of strategy to various stakeholders. Nonetheless, slightly over half of the churches (51.5%) engage in continual assessments to identify shortcomings in strategy implementation, and they refer to the master plan when implementing strategies.

5.2.2.4 Strategy Control and Evaluation

The study established most LCNZ do not have procedures to evaluate and control their strategies. A majority of respondents (55.4%) indicated that their churches do not have key performance indicators with which to measure the success of the implementation of the strategy. Moreover, 55.3% of the respondents indicated that there is no ongoing communication of results of the implementation of strategic plans, neither is there a comparison of the results with the targeted performance.

The respondents (51.1%) indicated that their churches do not have a good criterion for recognising and rewarding good performance. Churches measure their performance mainly using the annual end of year reports (64%) based on simple objectives agreed upon at the beginning of the church year. Furthermore, churches shy away from the balanced scorecard and total quality management, techniques that are more complex. This was because of a lack of training in the use of these more complex but comprehensive tools.

5.3.3 Summary of Findings Related to Examination of Stakeholder Involvement in Strategic Planning

The study found that pastors and the respective church boards are the most involved in strategic planning, its formulation, implementation, control and evaluation.

Lay church members are the least involved in most of the stages of strategic planning, with the exception that they are slightly more involved in strategy implementation than they are in the development, control and evaluation of strategic plans.

5.3.4 Summary of Findings Related to Challenges Faced by LCNZ in Strategic Planning

The respondents identified several challenges faced by LCNZ in strategic planning. The major challenges included lack of strategy evaluation tools, poor coordination of the strategic planning exercise, disconnect between strategy formulators and evaluators, poor follow-up of strategies, unsupportive organisational culture and structure, and poor leadership. Other minor challenges included stakeholder influence and competing activities that divert the church's attention and resources from strategic planning. All the pastors indicated inadequate training and skills in strategic planning as their major challenge.

The LCNZ had some possible solutions to overcome their challenges even though these workarounds may not be effective. The majority of the respondents (92%) suggested training and development, as well as the hiring of church management consultants, as possible solutions to the challenge of inadequate training. Others indicated a change of leadership as a possible solution to the challenge of poor leadership in the strategic planning process. Other respondents (74.6%) suggested that change management could be the solution to the challenge of unsupportive church culture and structures.

Moreover, the respondents suggested that churches need to develop clear policies and procedures to deal with issues of disconnect between strategy formulators and implementers, as well as the challenges of poor follow up of strategies. Other

possible solutions, though less popular among LCNZ included the implementation of management information systems as well as better stakeholder management.

5.4 Conclusion

The first objective of the study was to establish the biblical basis for strategic planning among LCNZ. The study established that LCNZ believe that strategic planning is biblical; examples and cases of it are in Scripture, in both the Old and New Testaments. As such, a majority of LCNZ teach on the importance of strategic planning in the Church. There is also evidence of a significant relationship between the LCNZ's attitude towards the biblical basis for strategic planning and the availability of a written strategic plan among LCNZ.

The second objective of the study was to assess the strategic planning among LCNZ. First, the study assessed the environmental scanning practice of LCNZ. The study measured environmental scanning and analysis by ascertaining if LCNZ conduct internal and external environmental scanning if they understand environmental factors that affect them, and if they have tools, they use for environmental scanning. The study established that environmental scanning and analysis among LCNZ is rudimentary, the churches conduct both external and internal analysis, and are aware of the environmental factors affecting them.

However, the study established that in as much as LCNZ use the SWOT and PEST analyses to scan the environment, it can be concluded there is generally a lack of awareness and utilisation of the more complex environmental scanning tools.

Secondly, the study assessed strategy formulation among LCNZ. The study established that all the elements of strategy formulation are significantly developed among LCNZ. Almost all LCNZ have clearly laid down mission and vision statements that are mostly revised annually. While a majority of churches have established

objectives, a significant number have not set any objectives to work towards the accomplishment of their stated vision and mission. Moreover, all churches have a form of strategy in place, a few very comprehensive while the majority very basic. None of the LCNZ has developed long-range strategic plans; rather the majority of churches have short-range plans ranging between 1-2 years, while a few have long-range plans between 3-5 years. However, most of these strategies are poorly implemented.

In terms of strategy implementation, the majority of LCNZ have leadership styles that encourage strategy implementation; however, they lack the infrastructure for strategy implementation. For instance, the churches have a rigid organisational structure, they do not have policy manuals, lack systems and procedures that support strategy implementation, and lack effective communication channels, which in turn hamper effective strategy implementation.

Evaluation and control of the selected strategies is not conducted at all in some churches while in the churches where it is carried out, most of the times it is not adequately done. The study revealed that most church leaders do not have sufficient training and skills on the subject of strategy evaluation hence monitoring of strategy is not carried out by most churches as part of strategy evaluation and control. For instance, a majority of the churches do not have procedures to evaluate and control their strategies, they do not have key performance indicators with which to measure the success of the implementation of strategy, and there is no ongoing communication of results of the implementation of strategic plans. The study also established that LCNZ do not comprehensively measure the results with the targeted performance.

The third objective of the study was to assess stakeholder involvement in strategic planning among LCNZ. The study established that the pastors and the church board are the most involved in all aspects of strategic planning of their churches, with

the pastor having the highest involvement and the church board following suit, while church members are the least involved. However, the study shows that lay church member involvement slightly increases in strategy implementation.

The fourth objective of the study was to ascertain the challenges faced by LCNZ in strategic planning. The study established that strategic planning in a majority of churches is greatly hampered by lack of strategy evaluation tools, poor coordination of the strategic planning exercise, disconnect between formulators, implementers and evaluators of strategy, poor follow up of strategies, unsupportive organisational structure and culture, poor leadership, external influence from stakeholders and other competing activities.

5.5 Recommendations

5.5.1 Recommendations Related to Biblical Basis for Strategic Planning

There is a lack of theological, philosophical, and biblical literature on the basis for strategic planning in the Church. Therefore, the study recommends that theologians need to invest more research on the link between biblical theology and management sciences. In particular, there is a need for more in-depth research on the biblical basis for strategic planning in the Church. Pastors also need to educate their members on the importance of strategic planning in the church.

5.5.2 Recommendations Related to Assessment of Current Strategic Planning

Practices Employed by LCNZ

5.5.2.1 Environmental Scanning and Analysis

Firstly, churches need to invest more in training their decision-makers in the field of strategic management/planning. Both the external and the internal environments must be scanned regularly in order to identify the trends, patterns and changes in the operating environment. Scanning must be continuous among LCNZ, and must inform

strategy formulation, implementation and evaluation and control on a continuous basis. More resources need to be availed to put in place structures for environmental scanning and analysis. Besides their use of the SWOT and PESTEL tools, LCNZ must incorporate other more technical and comprehensive tools to counter the weaknesses of the tools they are already using.

5.5.2.2 Strategy Formulation

LCNZ must set strategic objectives. The churches must also set long-term strategic plans from which the church and other church departments can draw their short-term annual plans. The church must set plans consistent with its vision and mission. There is a need therefore to raise awareness of the strategic planning process among the stakeholders of the LCNZ. Particularly, lay members must be involved in the strategy formulation process.

5.5.2.3 Strategy Implementation

The success of a strategy depends upon the efficacy of implementation, which requires the organisation to ensure a fit between the chosen strategy and its leadership, structure, policies, systems and procedures, culture, among other factors. However, from the discussions in this study, LCNZ have not developed structures that ensure efficacy in strategy implementation. Thus, the study recommends that the church leadership should be visionary and create enabling environments for the smooth implementation of strategies.

The study recommends that LCNZ devise a responsive internal organisational structure, build and nurture the skills and competencies of stakeholders, develop systems and procedures to support the implementation of strategies, and create clear communication channels for the continual communication of results. Churches need to have clear policies, which have strategic planning embedded therein. In addition, the

structures should allow for efficient coordination of activities leading to effective strategy implementation. Additionally, the study recommends that the churches create and uphold a culture that supports the effective delivery of ministry strategy, which leads to increased ministry effectiveness.

The study identified flaws in the strategy implementation matrices used by LCNZ. The study, therefore, recommends that LCNZ develop or adopt a strategy implementation matrix that details the activities as derived from the key strategic objectives of the local church to foster successful strategy implementation.

5.5.2.4 Strategy Control and Evaluation

The study established that the majority of LCNZ do not proactively ensure that performance is in line with set targets. The study recommends that that LCNZ must develop to be institutions that value results and expect them from all stakeholders. Therefore, LCNZ need to set up expected performance results through the setting of key performance indicators for every strategic objective or goal they pursue. This will ensure that results are in line with targeted performance.

Moreover, the study established that LCNZ do not have tools for strategy control and evaluation. The researcher, therefore, recommends that LCNZ engage in and develop or adopt the standard practices and tools of monitoring and evaluation to determine whether the mission and objectives of the church have been achieved.

In addition, pastors need to develop the skills to lead and manage strategic processes in their churches, to ensure that they are in a position to ensure that their churches are results-based churches. More resources need to be availed to put in place structures for monitoring, control and evaluation of strategy.

5.5.3 Recommendations Related to Examination of Stakeholder Involvement in Strategic Planning

The study established that pastors and church boards are the most involved in all the strategic planning processes. This kind of situation does not favour strategic planning and the implementation of programs since lay members may feel alienated since they would not have participated in the whole process. The study, therefore, recommends that Pastors must be people-oriented, involving all church stakeholders, especially lay church members in every stage of the strategic planning process.

5.5.4 Recommendations Related to Challenges Faced by LCNZ in Strategic Planning

Local churches of the Nazarene in Zimbabwe will be in a better position to succeed in strategic planning if they are committed to addressing the challenges highlighted by this study. There is need for training and development of pastors and lay leaders on strategic planning. The Researcher therefore recommends that theological schools and Bible colleges need to be more deliberate in equipping church leaders by offering them strategic management courses to the level that they can not only engage in strategic planning effectively but are also able to train other church workers the basics of strategic planning.

Churches also need to hire Church management consultants who are better equipped to assist and advise them in their strategic planning processes. Churches also need to make use of management information systems to ensure that strategic planning information is well stored and communicated throughout the church. LCNZ also need to employ better stakeholder expectation management so as to ensure that all stakeholders are significantly involved in the planning activities of the church. It is also

paramount that LCNZ develop clearly documented policies that would ensure a smooth running of the church.

LCNZ also need to ensure that their church structure aligns with strategy. They must adapt their structures to make them compatible with the environment and be consistent with the processes that must be undertaken to realise strategic objectives.

5.6 Areas of Further Research

To shed more light on strategic planning in the Church and build on the findings of this research, the study recommends four areas needing further research.

1. There is a need for more in-depth research on the biblical and theological basis for strategic planning in the Church. Most importantly, there is a need for a well-developed theology of strategic planning or management in the Church.
2. More studies need to be conducted in the context of churches of the Nazarene in Zimbabwe since strategic planning, as a discipline is still a budding concept in this context. Studies such as comparative studies pitting churches that have embraced strategic planning against those that have not, need to be done to bring out the benefits of strategic planning to the Church. This research and the current literature on strategic planning in churches do not shed light on this. More interest to invest in strategic planning would result if such a link was established.
3. Monitoring and evaluation, especially as a discipline for the Church, is a new area. It is important to establish by research how this discipline can be incorporated and integrated effectively into the Church terms of reference. Monitoring and evaluation, in general, is another area in which many churches have not invested. Therefore, it would be worthwhile to find out the reasons behind this failure and how they can be dealt with.

4. The other area needing more research is how to build the capacity of the pastors and church boards to play their leadership role in strategic planning more effectively. The pastors and the church boards are the custodians of the church; they have ultimate responsibility for the strategic planning process. The study has established that pastors and the church boards are weak in discharging their strategic planning leadership roles. It would be important through research to establish the causes for this failure and how they can be dealt with to improve the pastors and boards' strategic leadership roles.

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APPENDICES

Appendix I: Introductory Letter

Dear Sir/Madam,

I am a full-time student at Africa Nazarene University (ANU) Kenya. As a requirement for the completion of my Master of Arts in Religion degree, I am conducting a study by the title “**Strategic Planning for Church Ministry: A Study of Local Churches of the Nazarene in Zimbabwe.**” The main objective of this study is to document and assess strategic planning practices employed by local churches of the Nazarene in Zimbabwe in their quest for ministry effectiveness. I have been authorised by ANU and the Research Council of Zimbabwe as well as the District Advisory Board to collect data.

I request you to spare a few minutes of your time to fill in the attached questionnaire and to provide the information required on the above-stated area of study to the best of your knowledge. The questionnaire is intended to obtain your opinions, views, feelings or beliefs that will assist me to come up with recommendations that will help local churches improve their strategic planning practices.

Your participation is entirely voluntary, and you will be free to withdraw at any point should you not feel comfortable participating in the study. The information you will provide will be treated with the utmost confidence and will be used only for academic purposes. You will not be required to write your name on the questionnaire. The findings will be presented to Africa Nazarene University as part of the completed thesis. The questionnaire requires approximately fifteen (15) minutes to complete.

If you have any further questions, you can contact me on +254 704141907.

Your participation is highly appreciated.

Sincerely,

Khulani Ndlovu

khulanindlovu@hotmail.com

Appendix II: Informed Consent Form

Africa Nazarene University

P.O Box 53067-00200

Nairobi, Kenya

Cell: +254704141907

Email: khulanindlovu@hotmail.com

Dear Sir/Madam,

I, Khulani Ndlovu, a Master of Arts in Religion student at Africa Nazarene University is conducting research on **“Strategic Planning for Church Ministry: A Study of Local Churches of the Nazarene in Zimbabwe.”** The purpose of your participation in this research is to help the researcher with data on strategic planning in your local church. You were selected as a possible participant in this study because you are a full member and you are deemed knowledgeable of strategic planning in your local church.

The records from this study will be kept as confidential as possible. No individual identities will be used in any reports or publications resulting from the study. All questionnaires and interview transcripts will be given codes and stored separately from any names or other direct identification of participants. Only research personnel will have access to the files. After the study is completed on the 30th of July 2021, all collected data will be destroyed.

Your decision whether or not to participate in this study is voluntary and will not affect your relationship with the Church of the Nazarene. If you choose to participate in this study, you can withdraw your consent and discontinue participation at any time without prejudice.

If you agree to participate in this study, please sign on the space below:

Signature of Participant: _____ Date: _____

Principal Investigator: Khulani Ndlovu Date: _____

Appendix III: Questionnaire for Local Church Secretaries and Lay Members

You are kindly requested to complete all sections of this questionnaire to the best of your abilities, as all the questions are very important to the research being undertaken.

SECTION A: CHURCH AND RESPONDENT'S PROFILE

a: Personal Information

1	Gender (Tick appropriate)	Male <input type="checkbox"/>	Female <input type="checkbox"/>	Other <input type="checkbox"/>
2	Age (Tick appropriate)	less than 20yrs <input type="checkbox"/>	21 – 35 <input type="checkbox"/>	36 – 45 <input type="checkbox"/>
		46 – 55 <input type="checkbox"/>	56 & above <input type="checkbox"/>	
3	Length of Service in the Church (in years)	less than 5 years <input type="checkbox"/>	5-10 <input type="checkbox"/>	11-15 <input type="checkbox"/>
		16-20 <input type="checkbox"/>	21-25 <input type="checkbox"/>	26-30 <input type="checkbox"/>
				above 30 <input type="checkbox"/>
4	Designation in the Local Church	Lay member <input type="checkbox"/>	Local Church Secretary <input type="checkbox"/>	
5	Are you actively involved in a local church ministry?	Yes <input type="checkbox"/>	No <input type="checkbox"/>	

6: Level of Education of Respondents (Tick one)

a	High School	
b	Certificate/Diploma	
c	College/University Degree	
d	Postgraduate qualification	
e	Other (Please explain)	

7. General Local Church Information

a	Name of Local Church	
b	District	
c	Year the church was established	
d	Size of Local Church in terms of membership	

8. How would you describe the overall change in the numbers of people attending and participating your local church discipleship class in the last five years? (Please tick the one, which fits your description).

- a) Increasing greatly d) Decreasing somewhat
 b) Increasing somewhat e) Decreasing greatly
 c) About the same

SECTION B: BIBLICAL TEACHING ON STRATEGIC PLANNING

(Please tick the one which fits your description)

1= strongly agree, 2=agree, 3=Not Sure, 4=disagree, 5=strongly disagree

		1	2	3	4	5
1	The Bible is clear about strategic planning in the Church					
2	Biblical teachings on the importance of strategic planning are taught in my church					
3	Strategic planning is biblical					

5. Identify any three scriptures that teach on aspects of strategic planning.

5. Suggest any three cases in which strategic planning was used in the Bible.

SECTION C: ASSESSMENT OF STRATEGIC PLANNING

ENVIRONMENTAL SCANNING

(Please tick the one which fits your description).

1. a) Does your church perform environmental scanning and analysis in strategic planning?

- i) Yes ii) No

2. a) Does the information obtained from environmental scanning and analysis affect planning and strategy formulation in your church?

- i) Yes ii) No

3. Indicate the extent to which the following factors are considered important in the strategic planning process of your church. (Use the following key: 1= Very important, 2- Important; 3= Can't tell; 4= Less important; 5= Not important at all)

		1	2	3	4	5
a.	Political and legal developments	<input type="checkbox"/>				
b.	General economic trends	<input type="checkbox"/>				
c.	Technological trends	<input type="checkbox"/>				
d.	Social and Demographic trends	<input type="checkbox"/>				
e.	Activities of other churches	<input type="checkbox"/>				

Internal Analysis

4. Indicate the extent to which the following internal environment factors are considered important in the strategic planning process of your church. (Use the following key: 1= Very important, 2- Important; 3= Can't tell; 4= Less important; 5= Not important at all)

		1	2	3	4	5
a.	Financial resources	<input type="checkbox"/>				
b.	Appropriate technology	<input type="checkbox"/>				
c.	Core competencies in key areas	<input type="checkbox"/>				
d.	Market position	<input type="checkbox"/>				
e.	Physical resources	<input type="checkbox"/>				

5. You consider your church to be:

- a) A Leader in the church sector? (Setting standards)
- b) Adapting to the current church needs? (Seizing opportunities)
- c) Avoiding pre-mature commitments?

6. What has set your transformation agenda?

- a) Other churches
- b) Our foresight

7. What do you consider to be the strength of your church?

- a) Operational efficiency
- b) Innovation and growth

8. What tools do you use in developing strategies? (Tick appropriate ones)

- a) Key success factor analysis b) Forecasting c) PEST analysis
- d) Computer planning models e) SWOT analysis
- f) Others (Please specify) _____

STRATEGY FORMULATION

(Please tick the option that best describes the Strategic planning practices as undertaken by your church.)

9. Does your church have a vision?

a) Yes

b) No

10. If Yes, the vision is

a) Written

b) Implied

11. Does the church have a mission statement?

a) Yes

b) No

c. If Yes, what is the mission statement of your local church?

12. How is the mission statement communicated to all stakeholders in the church?

a) Written

b) Symbols

c) Implied

d) Others (please specify) _____

13. Has the mission statement ever been reviewed or changed at any time?

a) Yes

b) No

14. If yes, why was it changed? _____

15. Does your church set objectives?

a) Yes

b) No

16. At what level are the objectives set?

a) Church Headquarters

b) Local Church Board

c) Department Level

d) Others (please specify) _____

17. How are the objectives communicated within the church?

a) Written

b) Symbols

c) Meetings

d) A combination of the above

c) Others (Specify) _____

18. How often are the objectives revised?

a) Monthly

b) Semi-annually

c) Annually

d) Others (specify) _____

19. Does your church have a written strategic plan?

a) Yes

b) No

20. If your church has a strategic plan, what period does the plan cover? *(Please tick the one that apply).*

a) 1 - 2 years

b) 3 - 5 years

c) 5-10 years

e) More than 10 years

21. In your opinion, is it important for a church to have a written strategic plan?

22. Indicate which of the following features characterize the planning process in your church.

- a) Formal planning meetings b) Informal planning meetings
 c) A strategic planning department c) Timetables for plan preparations
 f) Clearly assigned responsibilities for planning
 e) Others (Please specify) _____

STRATEGY IMPLEMENTATION

Please select the response that best fits your situation from the questions below:

23. What kind of leadership does your church have?

- a) Autocratic (dictatorial) []
 b) Participative (democratic) []
 c) Laisscz faire (free) []
 d) Transformational []
 e) Others _____

24. How has this kind of leadership influenced the implementation of strategy in your church? _____

25. Policy Support

i. Does your church maintain a policy manual?

- a) Yes [] No []

ii. Are manuals updated regularly?

- a) Yes [] No []

26. Please indicate the extent to which you agree with the following statements as relates to strategy implementation within your church. Use the following key; (1= strongly agree; 2= Agree; 3 can't tell, 4= Disagree, 5=strongly disagree)

	1	2	3	4	5
The church's organisational structure has changed to embrace strategic issues	<input type="checkbox"/>				
There are systems and procedures to support the implementation of strategies	<input type="checkbox"/>				
Reference is always made to the Master Plan when implementing strategies	<input type="checkbox"/>				
Continuous monitoring and evaluation to identify shortcomings in strategy implementation is always undertaken	<input type="checkbox"/>				

STRATEGY CONTROL AND EVALUATION

27. Please indicate the extent to which you agree with the following statements as relates to strategy evaluation within your church. Use the following key: (1= strongly agree; 2= Agree; 3= can't tell, 4= Disagree, 5= strongly disagree)

	1	2	3	4	5
The church has developed a set of key performance indicators to track the success of strategic initiatives	<input type="checkbox"/>				
There is an on-going assessment of strategy development and formulation process	<input type="checkbox"/>				
Communication of results is continually being undertaken	<input type="checkbox"/>				
Corrective measures are undertaken as and when needed	<input type="checkbox"/>				
Results are compared with initial targets	<input type="checkbox"/>				
Good performance is recognised	<input type="checkbox"/>				

28. Which tools do you use to evaluate and control the strategy (Select the ones you use)

1	Balance Scorecard	
2	Total quality management	
3	Strategic Objectives	
4	Budget Variance	
5	Other (specify)	
6	Good performance is recognised	

SECTION D: STAKEHOLDER INVOLVEMENT IN STRATEGIC PLANNING

1. How would you rate participation in environmental scanning and analysis by following stakeholders? (Please use the following key: 1= Very involved; 2= Involved; 3= Can't Tell; 4= Less involved; 5= Not at all involved)

		1	2	3	4	5
i.	Lay membership	[]	[]	[]	[]	[]
ii.	Pastor	[]	[]	[]	[]	[]
iii.	Church Board	[]	[]	[]	[]	[]

2. How would you rate participation in strategy formulation by following stakeholders? (Please use the following key: 1= Very involved; 2= Involved; 3= Can't Tell; 4= Less involved; 5= Not at all involved)

		1	2	3	4	5
i.	Lay membership	[]	[]	[]	[]	[]
ii.	Pastor	[]	[]	[]	[]	[]
iii.	Church Board	[]	[]	[]	[]	[]

3. Rate the support to strategy implementation given by the following stakeholders: (Use the key: 1= Very supportive; 2= Supportive; 3= can't tell; 4=Less supportive; 5= Not at all supportive)

		1	2	3	4	5
i.	Lay membership	[]	[]	[]	[]	[]
ii.	Pastor	[]	[]	[]	[]	[]
iii.	Church board	[]	[]	[]	[]	[]

4. How would you rate participation in strategy control and evaluation by the following stakeholders? (Please use the following key: 1= Very involved; 2= Involved; 3= Can't Tell; 4= Less involved; 5= Not at all involved)

		1	2	3	4	5
i.	Lay membership	[]	[]	[]	[]	[]
ii.	Pastor	[]	[]	[]	[]	[]
iii.	Church Board	[]	[]	[]	[]	[]

SECTION E: CHALLENGES TO STRATEGIC PLANNING

1. To what extent do you find the following a challenge in your strategic planning process?

1=Not a challenge at all, 2= Minor Challenge, 3=Average Challenge, 4=Significant Challenge, 5= Greatest Challenge

	1	2	3	4	5
Poor leadership	<input type="checkbox"/>				
Poor follow up of strategies	<input type="checkbox"/>				
Unsupportive organisational culture	<input type="checkbox"/>				
Lack of strategy evaluation tools	<input type="checkbox"/>				
External influence from stakeholders	<input type="checkbox"/>				
Other competing activities are given more attention	<input type="checkbox"/>				
A disconnect between formulators and evaluators of strategy	<input type="checkbox"/>				
Lack of adequate training and skills	<input type="checkbox"/>				
Poor coordination of the strategic planning exercise	<input type="checkbox"/>				
Others (specify)					

SECTION F: POSSIBLE SOLUTIONS TO THE CHALLENGES TO STRATEGIC PLANNING

1. Please indicate the efforts your church is making, if any, to address the challenges listed above

1=Not a challenge at all, 2= minor Challenge, 3=Average Challenge, 4=Significant Challenge, 5= Greatest Challenge

	1	2	3	4	5
Training and development	<input type="checkbox"/>				
Hiring Church Management Consultants (CMCs)	<input type="checkbox"/>				
Implementation of Management Information Systems	<input type="checkbox"/>				
Better stakeholder expectation management	<input type="checkbox"/>				
Change in leadership	<input type="checkbox"/>				
Change management	<input type="checkbox"/>				
Clearly documented policies	<input type="checkbox"/>				
Others (specify)					

Thank you for your help in answering this questionnaire!

Appendix IV: Interview Schedule for Pastors

Demographic Information

Name of Church _____

District _____

Age _____

Duration of Employment _____

Years Ministry _____

Education Level _____

SECTION A. Biblical Teaching on Strategic planning

1. Does the Bible teach about strategic planning?
2. Mention scriptures that you think teach about strategic planning.

SECTION B: Environmental Analysis

4. How do the following affect your ministry, Economic, Political, Technological and Socio-cultural factors?

SECTION C: Vision and Mission.

7. How are the vision and the mission communicated across the ministry?
8. Who was involved in the formulation of the mission and vision?
9. a) Did you have to change the mission of the ministry in any way?
 - b) If Yes, what reasons brought about the changes?

SECTION D: Objectives

10. a) Do you have any set objectives for the ministry?
 - b) If Yes, what level are these objectives set?
11. Is everyone in the ministry aware of the objectives?
12. How often are the objectives revised?
13. a) Has there been any significant changes in your objectives?
 - b) If Yes, what reasons brought about the changes?
14. Has the ministry been successful in attaining its objectives?

SECTION E: Strategic Planning Practices

15. How long have you had the strategic plan?
16. a) What type of plans has been developed: Long-term range 5 -10 years, medium-term range 3-5 years or short-term range 0-2 years?
 - b) Are these plans written or documented once they are developed?
 - c) Are the plans reviewed and updated periodically.

d) How often is the process reviewed?

17. What role do the following play in the development of your strategic plan? Pastor, church board, lay members.

18. How is the plan monitored and evaluated?

19. What challenges do you encounter in the strategic planning process?

20. What do you think are the possible solutions to these challenges?

**Appendix V: Ten Year Growth Trends among Church of the Nazarene Districts
in Zimbabwe**

Year	ZIM – EAST Organized 1957		ZIM – WEST Organized 1986		MIDLANDS Organized 2017	
	Full Membership	Worship Attendance	Full Membership	Worship Attendance	Full Membership	Worship Attendance
2020	6738	2,821	3869	1,536	1455	1, 384
2019	7441	3,150	4180	1,559	651	686
2018	8129	3,212	4011	1,504	651	686
2017	7968	2,851	4528	2,364	N/A	N/A
2016	7564	2,960	4448	2,142	N/A	N/A
2015	7039	2,489	4259	2,163	N/A	N/A
2014	7,144	2,552	4,061	2,051	N/A	N/A
2013	7,059	2,578	4,061	2,051	N/A	N/A
2012	7,204	2,429	4,061	2,051	N/A	N/A
2011	7,207	2,310	3,824	2,365	N/A	N/A

Appendix VI: Sampled Local Churches of the Nazarene in Zimbabwe

Midlands District 5 churches

Local Church	Year organized	Age	Full Membership	Sample Size
Mkoba Church of the Nazarene	1982	38	568	26
Masvingo Church of the Nazarene	1984	36	80	4
Ascot Church of the Nazarene	2017	3	58	3
Gamepark Church of the Nazarene	2017	3	73	4
Riverdale Church of the Nazarene	2017	3	96	4
Total			875	41

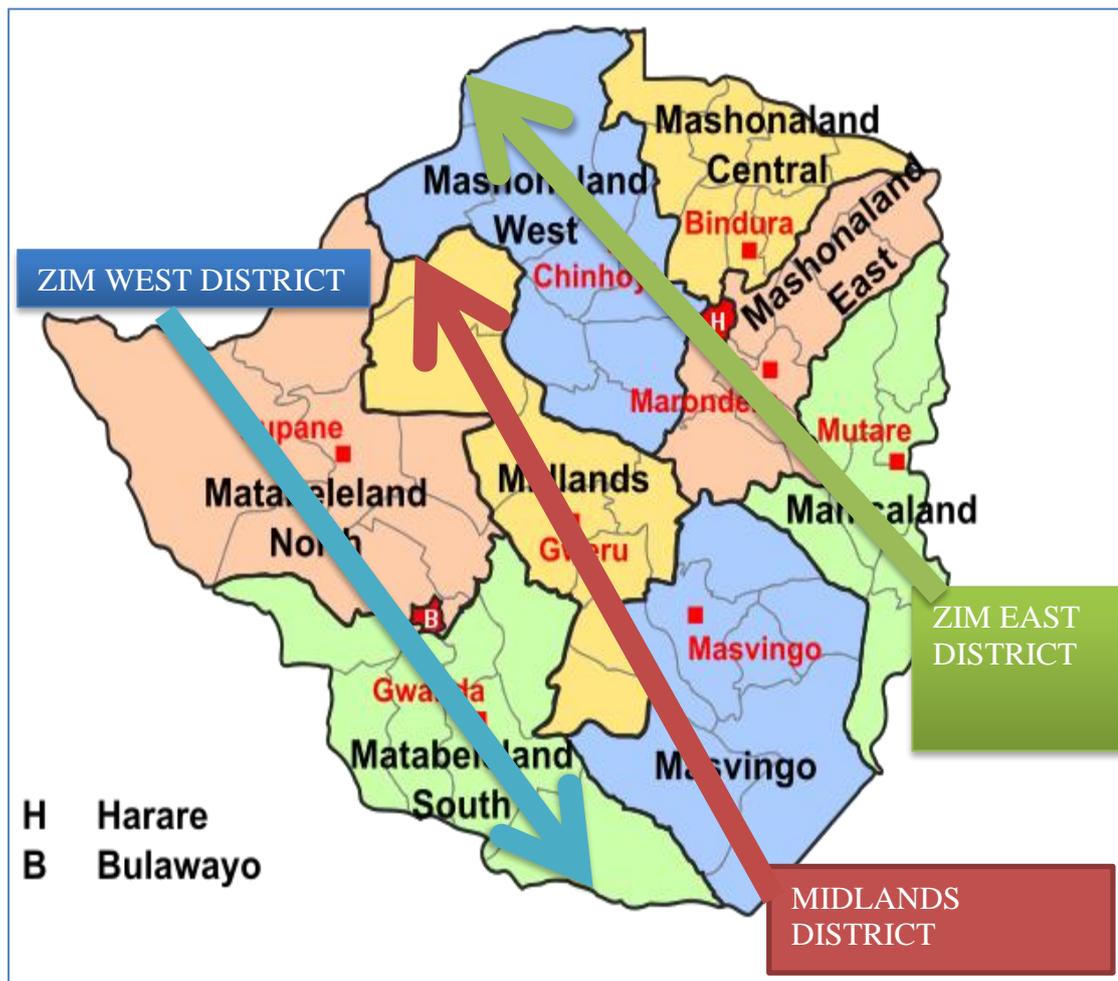
Zimbabwe West 8 churches

Local Church	Year organized	Age	Full Membership	Sample Size
Mpopoma Church of the Nazarene	1976	44	707	32
Luveve Church of the Nazarene	1983	37	96	4
Mzilikazi Church of the Nazarene	2009	11	95	4
EMganwini Church of the Nazarene	2017	3	102	5
Magwegwe Church of the Nazarene	1976	44	280	12
Nketa Church of the Nazarene	2008	12	142	7
Morning Side Church of the Nazarene	1962	58	176	8
Nkulumane Church of the Nazarene	1996	24	210	10
Total			1808	82

Zimbabwe East 17 churches

Local Church	Year Organized	Age	Full Membership	Sample Size
Avondale Church of the Nazarene	1976	44	68	4
Glenorah Church of the Nazarene	1976	44	106	5
Epworth Church of the Nazarene	1996	24	200	9
House of Prayer Church of the Nazarene	1986	34	301	14
Dzvivarasekwa church of the Nazarene	1983	37	362	17
Mufakose Church of the Nazarene	1976	44	159	7
Kuwadzana Church of the Nazarene	1988	32	207	9
Mbare church of the Nazarene	1983	37	176	8
Seke Church of the Nazarene	2011	9	264	12
Mabvuku Church of the Nazarene	1976	44	246	11
Hatfield Church of the Nazarene	1997	23	54	3
Tafara Church of the Nazarene	1976	44	409	18
High Fields Church of the Nazarene	1976	44	756	33
Dangamvura Church of the Nazarene	1998	22	118	5
Glenview Church of the Nazarene	1987	33	578	26
Kambuzuma Church of the Nazarene	1976	44	270	12
South Suburbs Church of the Nazarene	1986	34	45	2
Total			4319	196

Appendix VIII: Research Site



Source: Google Maps

Appendix IX: ANU Research Authorisation Letter

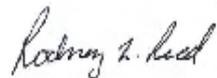


13th August, 2020

RE: TO WHOM IT MAY CONCERN

Khulani Ndlovu (16J01CMAR005) is a bonafide student at Africa Nazarene University. He has finished his course work and has defended his thesis proposal entitled: - *“Strategic Planning for Effective Church Ministry: A Study of Local Churches of the Nazarene Zimbabwe”*.

Any assistance accorded to him to facilitate data collection and finish his thesis is highly welcomed.



Prof. Rodney Reed.

DVC, Academic & Student Affairs

