

**UNIVERSITY OF PRETORIA
FACULTY OF THEOLOGY**

DISSERTATION TITLE

**LEADERSHIP IN GROWING CHURCHES: A QUALITATIVE
STUDY OF 35 GROWING CHURCHES IN ZIMBABWE**

BY

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DECLARATION

I, Remember Masamba, declare that this dissertation is on,

Leadership in Growing Churches: A Qualitative Study of 35 Growing Churches in Zimbabwe

which, I submit for the degree on Practical Theology at the University of Pretoria is my own work and that all sources that I have used and quoted have been indicated and duly acknowledged by means of complete references.

Signed_____

Date_____

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Professor Malan Nel

ABSTRACT

The aim of this thesis is to show how the church can use leadership in building up the local church as a model of Pastoral theology and as a method to address the weak or even wrong leadership that has caused a negative effect on the growth of churches. The research methodology used is grounded theory within qualitative methods to collect and analyze data to develop a model of ministry for the present-day society. Fifty eight interviews were conducted including laity and clergy of Harare churches. Grounded theory analysis yielded patterns of leadership and ministry in of building up local churches.

The process was intended not only to evaluate the previous effectiveness of the leaders, but also to provide validated suggestions for future leadership improvement based on the research findings. Furthermore, it was anticipated that the research would provide findings that could be of significant value to other churches that intend to create and implement their own internship programs for leaders. The descriptive method of the empirical research was used with a questionnaire and an interview as the most important instrument utilized to gather the needed data.

The researcher found out that the leadership in the local churches are weak or even wrong and that has negative effects in growing churches. Many leaders would agree that leadership development is a very important area in the building up of the local church. However, the shortage of time and ministry demands on church leaders and the challenges involved in this attempt often result in the neglect of this very important area of the church. It is also significant that these growing churches also have the laity involved in relational evangelism teaching, training and discipleship.

Recommendations were given to map the way forward with some areas where the researcher has found that they should be a further research on issues that were not covered but came out during the interviews.

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LIST OF ABBREVIATIONS

ACCZ	Apostolic Christian Council of Zimbabwe
AOG	Assembly of God
CBC	Calvary Baptist Church
CBC	Catholic Bishop Conference
CBC	Central Baptist Church
CN	Church of Nazarene
CPCA	Anglican Church of the province of central Africa
EFZ	Evangelical Fellowship of Zimbabwe
ELCZ	Evangelical Lutheran Church of Zimbabwe
GT	Glad Tidings
LLCI	Liberty life Church International
MCZ	Methodist Church of Zimbabwe
MDC	Movement for Democratic Change
MRC	Revival Methodist Church
OWI	One Way International
SA	Salvation Army
UCCZ	United Church of Christ in Zimbabwe
UMC	United Methodist Church
UP	Upper-room Ministries
ZAAC	Zimbabwe African Apostles Church
ZANU PF	Zimbabwe Africa National Union of the Patriotic Front
ZAOGA	Zimbabwe Assemblies of God Africa
ZCC	Zimbabwe Christian Care
ZCC	Zimbabwe Council of Churches
ZNP	Zimbabwe National Pastors Conference

GLOSSARY

Charismatic

- Believing in a special gift from or given by the Holy Spirit or the spirit of God.
- This can be the power to heal, perform miracles or speaking in tongues.
- Characterized by Charisma, or being a type of Christianity that emphasized personal religious experience and divinely inspired powers, as of healing, prophecy and the gift of tongue.

Community

- A group of people living in the same locality and under the same government. People living in one place, belonging to a certain group or having some common interests.

Congregation

- Can be a local church of a church denomination.
- A body of assembled people, or gathering, a group of people gathered for religious worship.

Denomination

- A name that is given to all the different sections of a specific church family.
- A large group of religious congregations united under a common faith and name and organized under a single administration and legal hierarchy.

Doctrine

- The teachings of a church.
- A principal or body of principles presented for acceptance or belief, as by a religious, political or group.

Empower

- To give somebody power or authority to act.
- To invest with power especially legal power or official authority.

Evaluate

- To form an idea(s) of the value or quality of something.
- To examine and judge, carefully, appraise.

Initiate

- To start something that one wants to do, not something that one has been asked to do.
- To set going by taking the first step.

Leadership

- The act of influencing others or the ability to obtain followers.

Moral

- Regarding principles of what is right and wrong.
- Conforming to standards of what is right or just in behaviour, virtuous.

Religion

- Belief in, worship of and on attitude of dependence on supernatural beings a belief in the existence of an invisible world.
- A life or condition of a person in a religious order.
- A set of beliefs, values, and practices based on the teachings of a spiritual leader.

Rituals

- A ceremony often performed with dignity and seriousness that is intended to help people relate to the supernatural.
- The body of ceremonies or rites used in a place of worship.

Spiritual

- The spirit or soul of religion, not of material things.

CHAPTER 1. Leadership Challenges in Growing Churches

1.1. Introduction

Zimbabwe has a number of established churches, and these are grouped into member organizations, the most popular and visible being ZCC, EFZ, CBC, ZNPC, ZAAC, etc. The membership of is ZCC about 27 churches/denominations with 3 para-church affiliates. EFZ has over 200 churches/denominations and has many Para-church affiliates. The CBC has Catholics only. ZNPC has 15 member churches and it is a new organization which is Christian but politically linked to ZANU PF. ZAAC is more comprised of apostles who do not build churches and who wear white garments and these are uncountable because each day there is one sect being formed. Over the last 20 years, we have seen a proliferation of new churches across the divide. These new churches that are sprouting, seem to have a common thread running through them, that of weak leadership or having wrong leadership in place. This has prompted the need to look at this element in view of what the Bible expects from church leadership.

1.2. Background

The leadership in growing churches is weak or even wrong and this has a negative effect on such growing churches.

The researcher wants to explore and investigate how these negative effects have affected and weakened the building of the local church Leadership is the key to the successful building of the local church. This involves the desire of the leaders to map the visionary way forward in order for the local church to grow. The leaders play a pivotal role to guide, lead, and motive, manage

and give direction on how to plan, implement and evaluate the whole process of building the church. To change the direction of the organization, it takes leadership with vision to see before anyone else sees anything. Leaders influence the decisions of the organization; hence they have to be focused in making the right decisions. The true measure of a leader is to influence people. For the local churches to experience development and growth there should be a leader to influence people. The leader should be passionate about the local church for it to grow. Building the local church is God's idea not man's idea and man should listen to God for advice on how to build His Church, hence this empirical research.

1.3. Phenomena being studied

The researcher intends to explore and investigate the matter and see why this problem exists and what is going on, why it is going on, what ought to be going on and how might we respond in these churches. This problem is seen in the process of congregational development in both new and old churches. There is a noticeable difference between those churches that are growing with a well-focused leadership and those without. By looking at and investigating what is going on and what ought to be done, the researcher will try to present or put forth a few proposals for considerations and for change.

1.4. Problem statement

As new churches come up, and as old churches grow, leadership has become either an impediment to the growth of the church of Christ or has enabled phenomenal growth of these churches. A church being led by visionary leaders tends to grow in its congregations and those led with leaders without vision, guidance, and formal training has some form of problems. The researcher is doing this empirical research to explore a methodology for Practical Theological reflections that gives congregations vital leadership in a highly polarized church by weak or even wrong leadership. Building the local church helps to find ways of resolving the leadership crisis

that has overtaken the local church. The questions the researcher is submitting are to find out how the empirical research of Practical Theology is understood by leaders of the local church. Can leaders of the local church describe and interpret the activities of the local church leaders? Can the congregations use Practical Theology practice to achieve the intended goals of building the local church? The researcher might be wondering and questioning whether there has been something wrong with the church leadership today. These questions will help the researcher deal with the question: *The problem of leadership in growing churches is that, they are weak and even wrong, hence the experience of negative effect on building local churches.*

The premise behind practical theology programs is that future Christian leaders need to be equipped not only with theological knowledge but also with the necessary professional skills to minister effectively in the modern world. This practical theology discipline helps leaders to move beyond by applying those doctrines in everyday Christian life so that they contribute to the world to become what God intends it to be.

1.5. Proposition

The problem of leadership in growing churches is that, they are weak and even wrong, hence the experience of negative effect on building local churches.

1.6. Importance of the Study

My experience in the ministry and the training I got from the University has helped me to develop a deep passion for building the local church and doing the Missional work. I need to learn more about building congregations and witness the growing local churches and how God is being worshiped. I have experienced something I call weak and wrong leadership for all these

years, whereby the church is growing but there is lack of some basic training, facts, knowledge and understanding about developing and building of the local church.

The church in Zimbabwe has a history of being aligned with those in power. Zimbabwe has two main political parties and many minority parties: Z.A.N.U. P.F. and MDC-T. These are the ones that formulated the G.N.U with MDC-N and the church is found wanting when it comes to compromising its ethics, values and beliefs. So far, some for no apparent reason have aligned to the political parties in order to gain favour. Therefore this study will help those leaders to measure it worthy to compromise and lose value for their calling to missional work. The Roman Catholic Church has a major voice to the church about having a relationship with political parties in this day and age and this is commendable because many church leaders got lost along the way.

Pastoring for many years in the United Methodist Church, and the experience gained, the researcher feels that this research can provide some form of solution to the building of the local church or the development of the congregation. Having attended a program of, ‘Art of Congregational Leadership’ at the Pretoria University this has given the desire to conduct the research. The researcher wants to give a word of counsel that gives solutions to all leadership needs cannot be addressed all in this dissertation but the reader can learn some inevitable ideas on building the local church.

1.7. Aims of the Research

1. To help churches understand that church leadership can be used of God to build the local church.
2. To come up with a clear methodology of equipping the researcher and leaders of the local church to come up with vital leadership within the congregation that is educated, competent and sanctioned by the local leaders.
3. The research will go against the general assumption that all leaders have weaknesses and are all wrong and this has brought about a negative effect on the building of the local church. However, it is the aim of this research to come up with a methodology to equip leaders with Practical Theological practices.
4. To help leadership with skills, knowledge, wisdom, forms of ideas and divine guidance on how to continuously lead the church and seeking God for assistance and to bring awareness to future leaders to lead their congregations with appreciative and integrity.

1.8. Research gap

The research is looking into an area that has not been addressed yet by researchers on any scale in Zimbabwe. The closest study was undertaken with one denomination looking at the historical establishment of their denomination and the challenges they face. There is no study to the researcher's knowledge which has focused on wrong and on weak leadership affecting the growth of churches or growing churches.

1.9. Methodology of the Research Study

The theory and model of this empirical research shall be based on Osmer's Practical Theology model. Osmer (2008) uses the Practical Theology delivery and exposing how practical theology can be used in congregations for the betterment and building of the local church. The primary purpose is to equip congregational leaders to engage in practical theological interpretation of episodes, situations and contexts that confront them in ministry. The secondary purpose is to equip theological educators to train students in the skills of practical theological reflections. This is the concept the researcher is exploring and analysing to show how this can be used and applied by practitioners of theological leaders. The research method, empirical method that is descriptive, interpretive, normative and pragmatic shall be used (Osmer 2008:10-11).

The premise behind practical theology programs is that future Christian leaders need to be equipped not only with theological knowledge but also with the necessary professional skills to minister effectively in the modern world. Often these programs use preaching, teaching, caring, Christian education, counseling, and experiential and clinical programs to provide opportunities to equip and prepare future Christian leaders. This research will be using the empirical method of research because the method investigates the why and how of decision making, not just what, where and when. The empirical method produces information only on the particular cases studied, and any more general conclusions are only propositions (informed assertions). This method can be used to seek empirical support for such research hypotheses. (N. K. Denzin & Y. S. Lincoln Eds. Handbook of Qualitative Research (3rd ed.1974:33.)

The empirical research method is very important to use because it will help with the data collection, participation and interview that are necessary for the research. This will help by focusing on certain samples, situations, contexts or people. Unstructured interviewing involves

direct interaction between the researcher and a respondent or group maybe used too. Although the researcher may have some initial guiding questions or core concepts to ask about, there is no formal structured instrument or protocol which shall be used in the methodology (Morton 1960:57-64).

1.10. Scope of study

This study covers all churches whose head offices are located in Harare, and a sample is drawn from these denominations. The researcher hopes to be able to apply the findings of this study to a national level, hence the need to have a sample big enough to justify the conclusions.

1.11. Structure of the dissertation

Chapter one looks at the empirical research of Practical theology. Chapter 2 looks at the empirical research on why is this going on? Chapter 3 is about what ought to be going on, which is an academic and theological theory on information. Chapter 4 is about the lessons that we have learned and chapter 5 is about the conclusion, recommendations and appendixes.

1.12. Conclusion

This research, as was been indicated earlier, unlocks what is going on in the churches which is inhibiting church growth or what ought to be going on and why? The research uses qualitative research methods to investigate this area, and seeks to validate the proposition that the problem of leadership in growing churches is that, they are weak and even wrong, hence the experience of negative effect on building local churches.

CHAPTER 2. Research Findings

2.1. Leadership in building up local churches

Church leaders are aware that the leadership in growing churches is weak or even wrong and how this has brought about negative effects on such growing churches. Churches in Zimbabwe, both established and growing are suffering from a lack of leadership renewal, leadership development and leadership empowerment. There are various reasons contributing to this situation. Not many leaders are skilled in discerning and cultivating the next generation of leaders. The potential leaders are too comfortable being led and are not prepared to take over leadership in the local churches. Even if an effort to develop leaders is in place and the emerging leaders are willing to be committed, no process of leadership development to facilitate such a renewal has been implemented. As such, the need to have an intentional strategy for leadership development in the local church is great (Osmer 2008:136-138 cf Nel 2005:94,302-303). In this chapter the researcher intends to communicate the methods used for collecting and analysing data in the empirical research.

The leaders who participated were 58 individuals from 35 churches in Harare. These were selected from the Protestants and Pentecostals at random because the researcher wants to get raw material of information which is authentic to the study. The researcher visited the churches and requested the leaders' consent to participate in the research interview. The process involved giving the selected churches an introductory letter and a research questionnaire with the interview questions. In other instances the researcher had to approach church head offices to request consent of the church leaders to participate. In some isolated cases the Bishops were busy and they had to assign other senior church leaders to participate on their behalf. Once consent was received, appointments were set with the church leaders both the laity and clergy.

35 churches agreed to fully participate in the interviews. From the 58 consultations done, 66% actually participated in the interviews, and they were both clergy and laity. Each respondent had their own interview time, venue and questionnaire allocated to them in time. At every church an average of 1 to 3 interviews were held. The gender was respected too and their ages vary from 22 to 69 years of age.

2.2. Perspective of the Empirical research

The researcher trusted on or derived facts from observations, interviews, questions, data or experiments: empirical results that are supported by the hypothesis of interpretation of episodes, situations and contexts that confront them in ministry (Osmer 2008:61-64). Empirical research can be verified by means of observation questions and data collection. The research is guided by practical experience and not theories (The American Heritage Dictionary of the English Language, 3rd Edition 1996 cf Cartledge, 2003:13-6). Qualitative research is a methodology in which the data obtained is in the form of words and observations, rather than numbers, (Johnson and Harris, 2002; Miles and Huberman, 1994). According to Auerbach research directly investigates subjective experience and the best way to learn about people's experiences is to ask them and listen to their stories (2003:22-28 see Saunders 1997). Semi structured interview enables the researcher to ask both open ended and closed questions using a questionnaire (Osmer 2008:63). Saunders said that questionnaires used in survey research should be very clear and well presented (1997). Questions were numbered and clearly grouped by subject; this was done and there was 1 up to 10 questions. The study is based on direct observation, use of statistical records, interviews, questioning methods, of actual practices (Taylor 1997:4-7 cf Swinton 2006).

The strength of this research design is that it enables one to understand what church leaders expect when they lead and attend church. Empirical research is a way of gaining knowledge by means of direct and indirect observation or experience (Taylor 1997:4-7). Empirical evidence

(the record of one's direct observations or experiences) can be analysed quantitatively or qualitatively (Swinton 2006). Through quantifying the evidence or making sense of it in qualitative form, a researcher can answer empirical questions, which should be clearly defined and answerable with the evidence collected (usually called data). Research design varies by field and by the question being investigated. Many researchers combine qualitative and quantitative forms of analysis to better answer questions which cannot be studied in laboratory settings, particularly in the social sciences and in the education fields (Heitink, 1999: 233.)

These methods are subject to criticism from supporters of quantitative methods for their lack of objectivity (Stokes 2008:3 cf Taylor 1997:24). The strength of this method has allowed the researcher to gain first-hand knowledge of the present leadership skills in growing churches. It will also involve explicit interpretation of the meanings and functions of growing churches that are weak or even wrong and which have a negative effect on such growing churches (Taylor 1997:32 cf Denzin and Lincoln 1994:2).

The interviews with the respondents gave the opportunity to probe further the responses that were not clear and in the process listened and observed the silent language and speech. The process also gave a sense of their caring and leadership responsibilities in ministry and in building up the local church (Taylor 1997:88-90). The method requires that researcher acknowledges their own subjectivity and values (Auerbach 2003:22-28).

2.3. Covering letter

According to Saunders, all the research participants (the interviewees) should be given a covering letter containing information such as the organization behind the study, including the contact name and address of the researcher, details of how and why the respondent was selected and the aims of the study (1997). In this research, the covering letter enabled to secure the permission to carry out interviews. The covering letter presented from the University of Pretoria,

signed by Professor Nel Malan was used in the research for nominee's candidates to sign. The covering letter was on a letterhead and signed by both the researcher and authorized by the supervisor. In every congregation this was the letter submitted and consent was requested before the interview. The researcher took the responsibility to collect these letters but some kept the letters for their own reference.

2.4. Sample

A sample is a subset of the population that would be used for the study. Sampling saves time, costs and improves overall research accuracy (Saunders, 1997). The study focused on Harare based church leaders who are in service of their churches (congregations) and purposefully selected churches that are liberal and conservative in doctrine and practice in order to achieve a balanced view of church leadership of this group of churches (Protestants, Pentecostals and Charismatics). The research was limited to Harare based churches using a random sampling biased towards the three groups mentioned above.

2.5. Interviews

The semi structured questionnaire was used in face-to-face interviews with church leaders. All interviews were at each respective church's offices and their homes. In each interview the process started off with the interviewer introducing himself with honesty to the candidates.

The interviewer then assured the interviewee of confidentiality and anonymity of the research participants and that the information provided would be strictly used for the research only. The researcher would ask questions one by one to the interviewee directly. This process was carefully recorded (writing or taping), only the responses of the respondent without any interpretation. (Denzin and Lincoln 1994:364). The structured questionnaire enabled the

interviewer to ask everyone the same questions and in the same order. Additional questions for clarity on the information provided by the respondent were required if possible where the response was not clear. During the interviews the researcher sought to listen and observe experiences very carefully. People usually enjoy talking about their experiences in a story form and sharing their experiences in Christianity, especially in the contemporary society (Taylor 1997:112 cf Swinton 2006).

At the end of the interview appreciation was given to the interviewees for their time and information provided. Reassurance was given to the interviewees that their individual responses will be kept as confidential, their identities would not be revealed, and the researcher was the only person analysing the responses and that these responses would be kept safely in a secure place. After every interview papers were filed in a safe and secure place.

2.6. Data Analysis and Research Findings

2.6.1. Detailed results of interviews and data collected.

The leaders of these congregations are people known for their visionary leadership, consistence and servant leadership attitude by the majority of the people surveyed. The laity also, according to the researcher's observation, stated that the communication and organization skills of the present leadership are good resulting in the congregation's viability. The next major step in collecting data was interviews, participation and observation among key leaders. The main question was how the leadership in growing churches is weak or even wrong and how this has brought about a negative effect on such growing churches. The charts below show the responses for the total samples, the statistical data and the variance of the research to church leaders who responded (A. Latif & L. Maunganidze, 2004:21-26).

2.6.2. Research Question #1

1. How would you describe your leadership in your ministry?



Figure 1: Description of leadership in ministry

This empirical research shows that about 80% of leadership view their role as leaders negatively while in office, which is very wrong for the church administrators. This shows that the building up of the local church would not be possible with the number of leaders who are negatively affected. In this group of leaders you would find that 20% are very sure of their calling. The 20% of leaders who are very sure and are convinced about their calling are the ones doing the work of God in building up the local church. These are leaders who are advocating for a democratic movement in the church today. This is happening because most leaders do not appreciate change and they even said, if change is initiated they resist, because they want to remain in authority and change is from top to bottom not bottom to top. Dr. M. Munroe put it

very clearly that, some of our leaders have developed a culture of cheating and they have risen to top position through, “lying, cheating and stealing your way to the top” (2005:21). It can be argued that the followers voted them after seeing that they qualify to hold the top positions. But we cannot dismiss this statement that we have leadership that is in authority today who came through the back door. These offices are open to abuse by egotistic and irrational leaders. 33% of leadership agreed that their leaders have lost the vision of doing things. They said that the leaders of their congregations today have poor vision, they cannot see where God is taking the local church to and they are blind to see and seek God for help in a time of building a missional church. Unusual competence in discernment or perception; intelligent foresight is needed for a leader of vision. The manner in which one sees or conceives of something is through a vision. A vision is a mental image produced by the imagination. The vision is a mystical experience of seeing as if with the eyes of the supernatural or a supernatural being (Anthony A. D’Souza 2005:92 cf Myles Munroe 2005:269-270). This is what they see in leadership with a vision. From the inception of the congregation one would witness the different direction in which the congregation is heading.

23% of the respondents said they have posts of leadership in their particular congregations but they are so isolated that they do not even know what is happening and they are not informed or consulted. This is a condition of loneliness, seclusion and separateness of leaders in the same congregation by the top brass of leaders. Leaders are leading but they are very lonely. How then can the mission of God be fulfilled with these leaders? This becomes another weakness of leadership that is weak or even wrong and has negative effects on the growing of the local church. The other group said, ‘one of the frustrations of people who do not have any theological training or formal training but have been given leadership positions to lead the church through prophetic appoint or selection’, is that they do not know when they will get formal training. These are about 17% according to the research. This group is largely in the Pentecostal churches and Charismatic churches. Dr. A. D’Souza suggests that, “probably day-to-day problems and other distractions draw your attention from the desired goal and you

become a weak leader. Pressures of work are there but the leader has to be focused and remain focused, have your personal vision” (2005:247). 17% are mainly those without skills or are semi-skilled, and are therefore nervous and afraid to face the reality of their calling. The problem with this group when talking and interviewing them, they said, ‘we are like people who depend so much on others to lead, to lead and to guide them in the ministry’. There is a lot of blame shifting in the offices today, blaming others, excesses, tension and conflicts from leaders holding high offices, they do not want to take personal responsibility for results and mistakes (D’Souza 2005:283). This big percentage of leaders has lost their servant-hood humility (Osmer 2008:193 see Shawchuck and Heuser 1993:105-107, Munroe 2005:99). The question is why are they not skilled and why are they are not getting opportunities to get the necessary skills? The ministry requires manpower with relevant skills, but these leaders lost opportunities to be trained for ministry. As servants of the Lord, there is need to portray servant leadership in the ultimate form of true leadership and protect the individual from the traps that entangle the power-hungry, insecure, unqualified “shadows” who parade as leaders in many of our communities (Nel 2005:57 see D’Souza 2005:158, Munroe 2005:98).

7% are leaders who are bound by fear and who feel that some of their leaders torment them with stress. They scare them to the extent that they are afraid to initiate anything in the presence of their leaders. In the interviews some said, ‘we have been asked to see you on behalf of the leadership not because I want but they want me to attend interviews’. This extent of fear in the subordinates is very dangerous to the building of the local church because it disheartens them.

About 20% of respondents are leaders who are democratic in nature but they have their own reservation on this quality because it leaves little room for individuals to exercise their own values. These fears cripple a number of good leaders to be bad leaders of the church. It is a risky area to operate. Some of the Pentecostal respondents were comfortable with being autocratic in leadership. They said this will help them not to fight with anyone because as the person in charge you need to take authority over issues of the local church. But it is a sign of

positiveness in the building up of the local church. The Protestants think differently because they feel leadership is democratic, each and every body should exercise his or her right to lead and support the leadership and the ministry.

2.6.3. Research Question #2

2. What do you think are the strengths of your leadership in your ministry/church?

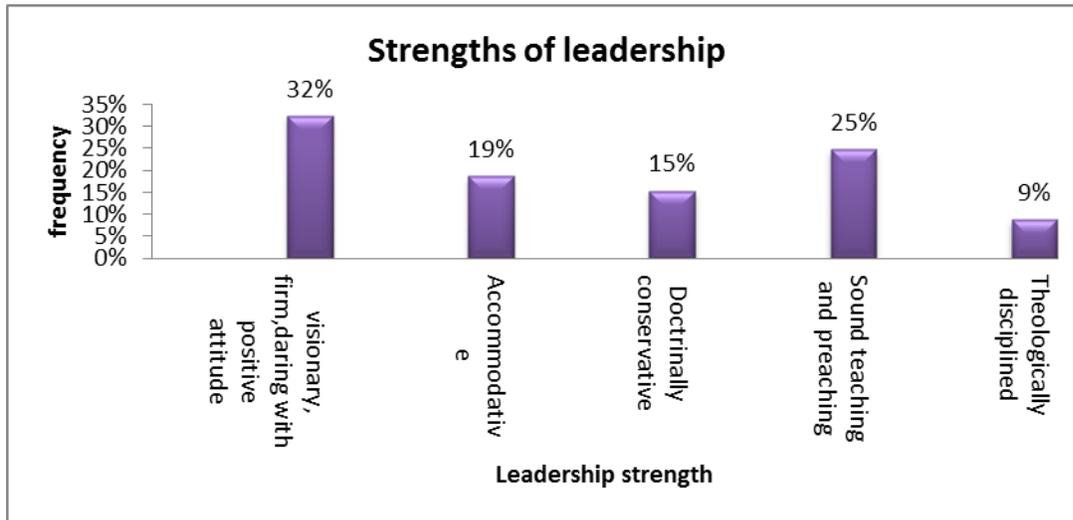


Figure 2: Strengths of individual leadership

In this part of the research many leaders as reflected by this chart showed that the strength of leadership is in one being capacitated to do great things by standing for your conviction. Some 10% suggested that theological education do help one to be a good and effective church leader. This is where some of the church problems emanate from. They said, ‘theological training is not bad but it helps church leadership to interpret the process of church activities and to see how God works in the Church for the church’. This again is not a means in itself but a process. Some leaders said that, ‘it is not really necessary because we are in the church age where the Spirit is revealing itself to God’s people through revelations, inspired word and prophetic

messages'. Probably this is because most Pentecostals believe in the anointing of leaders rather than training. Theological education or training has no significance to some leaders. Gangel, shows that there are a number of qualities for the leaders to be effective (1981:81). Since each of the leaders said what they felt like, it is important to note that some of these leaders need to be equipped, encouraged to be trained and to increase on the level of building up the local church with leadership skills.

Leaders need to be strategic thinkers, planners and influencers of ideas that help build the local church (Nel 2005:57). Heitink asserts that, "empirical strategic helps people to change their behaviour, which is the way of thinking, how information is disseminated and to provide knowledge and to win others for participation" (1999:210).

In the building of the local church, 23% of leaders agreed that the strengths of leadership is based on the vision of the leader, the firmness in decision making and the positive attitudes toward the ministry. It is true that if the leader has no foresight the congregation suffers the most. The other group mentions the act of accommodativeness of the leader, one who appreciates and accepts others as people of God in the ministry. 19% said, 'it is good to be recognized and respected, if this is done the leader will increase in value and confidence'. The others talked about the value of doctrine in the church. Doctrinal issues have divided the body of Christ especially in the Charismatics, Apostolic sects and Pentecostals. This group constitutes about 15%, it showed that every denomination has a trend or set of rules they follow which are formulated from the Bible by the leaders for the followers to take and use. A doctrine is a principle or body of principles presented for acceptance or belief, as by a religious, political, or scientific organization (Munroe 2005). A doctrine is a rule or principle of law, especially when established by precedent. It is something taught. 25% of people interviewed postulated that, 'sound teaching and preaching is a cornerstone for building up a local church'. This suggestion they said it shows that a lot of our young people are happy to listen to charismatic teaching and preaching. They said, they enjoy the set up and the structure of services which

includes their participation and involvement. One leader said, ‘our people need to have confidence, commitment and take control of their destiny without prejudice’. Osmer asserts that, ‘the leadership that is needed in mainline churches is transforming leadership’. Such leadership is costly and risky. This will encounter resistance and conflict, failure and disappointments (2008:196). His justification of this is that you will find your way by getting lost and leaders who give themselves to this sort of leadership will come closest to the sort of servant leadership found in Jesus (Nel 2005:57-95).

Some leaders said they agreed that one gains power by empowering others (D’Souza 2005:289). This is a fact in that every leader should be able to raise a leader in making who resembles him or her. Leaders who know their strengths are servants, but those who do not know are masters of their own. The gifts and qualities of leadership are not for display but for the operations which are vital for building up the local church as ministry (Nel 2005:57). These strengths of leadership were really visible and expressed in some mainline church leaders to a larger extent. The empirical research found that most of the leadership qualities which are mentioned in the research are a sign that the capacity is there in the leadership to lead the organizations (Osmer 2008:201-202). The only problem is that these leaders have fewer qualities and qualifications to lead and guide the growth of the local church they administer.

2.6.4. Research Question #3

3. What do you think are the weaknesses of the leadership in your/ministry?

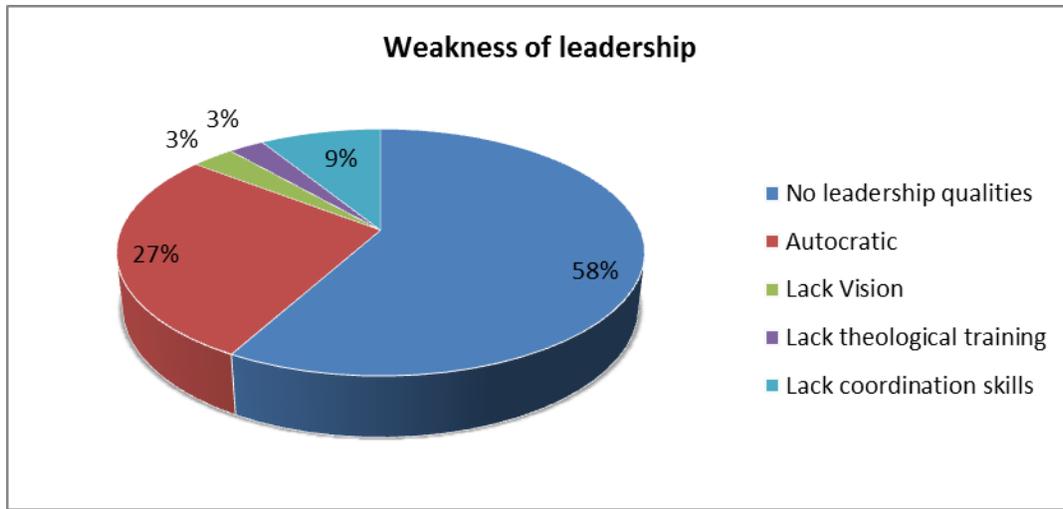


Figure 3: Weaknesses of leadership

This question was requiring a reflection on the weaknesses or even the wrong leadership that has negatively affected the building of the local church. These weaknesses on this chart are the very common weaknesses most leaders have. When people hold higher offices it is known that there are some of the traits that follow them. Munroe asserts that the question of moral integrity, moral uprightness, honour, values, role models, and respectable standards are the things one considers while in office of leadership (Munroe 2005:19). This shows a sign of lack of ability in leadership, if the weaknesses are to overtake the strengths, then the local church is weakened.

The researcher heard from some leaders who have been in the office for some time, weaknesses are not a major problem because the subordinations will never question any of those weaknesses

as things that are affecting the local church. This autocratic way of doing things has brought about the bureaucratic way of doing things (Nel 2005:20). He asserts that, “the autocratic way of leadership has great authority over his/her followers and more often than not he rules from above – often in an autocratic way” (2005:82). Furthermore, he goes on to put it as follows, “A bureaucratic church or congregation that wants to organize and programme everything precisely, that centralizes authority and wants to control members with a strict set of rules, has the ability to hinder the true life given by the Spirit” (Nel 2005:269). From the point of view of this research it is very true if all these weaknesses are put together.

Some leaders argued that these weaknesses have kept some leaders in office because they do not listen to anyone even to God the owner of the Church. The reason why they are in leadership is because they do not want to share authority with anyone and they are not comfortable to be asked or questioned on any credible issues. They are not accountable to anyone. Through these they are left with no choice but to be unproductive, rude, rough, autocratic, rigid, and arrogant. That is the reason why there is the 58% of respondents who feel that the leaders have no qualities at all and the local church is weak more than before and in order for it to recover it needs a radical change.

The leaders who mentioned these things were pointing or were accusing others and exonerating themselves. Is it too late to change? (Maxwell 2001:74). Change is inevitable to leaders of the church (D’Souza 2005:245). The leaders should aspire to change. 58% is a very large figure pointing at negatives regarding leadership. Some leaders pointed out that all these weaknesses show that there is no hope in our leaders. The researcher however noted that the interviewed leaders were guilty themselves of not taking initiatives to change because of fear. The 58% were concerned with the high ranking officials whom they were accusing of abuse of office and power. They shared that this is inevitable and visible in most of the leaders of the church of God.

27% viewed the leadership as autocratic, selfish, repressive, dictatorial, oppressive, domineering and self-centred in nature. They argued that these leaders cannot share with other leaders their visions and the life-hood of the church, the leader is limited, not secure and has no guiding values (D'Souza 2005:289). The empirical research has shown that these leaders are a danger to the congregation and these dangers and temptations will render the congregation weak, incompetent, unskilled, ineffectual, and hopeless and the spirit of self-deception will take over (Shawchuck and Heuser 1993:95-97). Since these are weaknesses in the life of a leader they can develop a pattern, practice, behaviour and performance that tend always to become habitual. (Shawchuck and Heuser 1993:96). This was confirmed by the leaders.

Weaknesses as listed are not in their order of their priority but are as they were given. These were given by the interviewees and they are within the 58%. Revenge: the leader that succeeds for the long term must be forgiving and knows that "getting even" only comes back to harm them and the organization they serve. Favouritism: leaders do not have favourites on the team. They reward for results not partiality and the leaders value people, knowing they cannot attain success without others. They said leaders remain humbled by the position of authority entrusted to them. Good leaders welcome new ideas, realizing that most everything can be improved. They respond to concerns and questions. They collaborate more than control. Leaders who close themselves off from those they lead will limit the places where others will follow. Dishonesty, they said, is a cancerous element in character of leaders; a good leader must be above reproach. When a leader fails, he or she must admit their mistakes and work towards to restore the required qualities (Munroe 2005:280-5).

About 35% of the respondents allude to the fact that leaders lack vision. This is very important; the dream of the leader should be interpreted in order to vitalize the life of the congregation. These are his or her ideas, the imaginations and the revelations of the leader that persuades the followers to come. 3% pointed to the lack of theological training as a weakness. They said in an area, some of the leaders have totally ignored the influence of other religious doctrines and

religious fraternal in the community. They devalue education and if one is educated, the Spirit cannot fully operate or manifest in its fullness because you are using reason and tradition more than the Spirit. This is very dangerous for the church because many of the newly formed churches have these beliefs that one needs to listen to the Spirit and nothing else.

9% argued that the lack of coordination of church activities by the leader is a weakness. The probability would be that the more the congregation grows, the more the leader fails to institute control measures to coordinate the local church well.

A leader may struggle with one or more of these, but the goal should be to lead “killer-free”. Anthony D’Souza and Myles Munroe concurred with each other on the above weaknesses when they said; ‘this will destroy the leader secretly’ (Shawchuck and Heuser 1993: 262-3 cf Munroe 2005:163 see Maxwell 2001:150-4). The source of all these is not God and these are negative effects to the building of the local church (Munroe 2005:153, Gal 5:19-20).

2.6.5. Research Question #4

4. Looking at the strengths of leadership in your ministry/church, what could be contributing to these strengths? For example, strong personality of leader; grounded teaching etc.

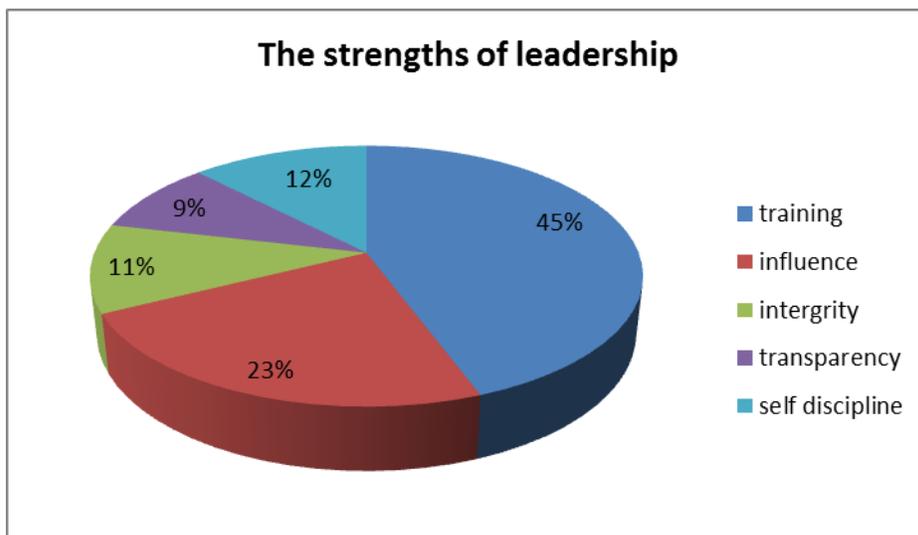


Figure 4: Strengths of leadership in church

The empirical research has shown in the above chart that the key to success in leadership is training, administration, management, good leadership and positive attitude (Getz 1984:185). These have been seen as key to the strength in leadership of the local church. In addition to the above, leaders said that influence is also a very important strength. If leaders cannot influence and empower others, then, they are ignorant and failures. This chart shows that leaders can do more considering the high percentages shown on the strength that are contributing to the growth of the local church (D'Souza 2005:351-4). It is amazing that most leaders who are in a position of influence have something positive about their leadership. The attitude was very positive. The picture here is that leaders are powerful, full of talents, gifts, abilities, untapped capacity,

creativity, ingenuity, gifts of grace and productivity, they said. What is needed is for the leaders to rise above the plane of their mental conditioning.

Leaders were agreeing that these are the major five qualities a leader should desire to have. These are other areas of practical theological disciplines. (Nel 2005) talks about training as the centre to the functions of the one who leads the building up of the local church. Members who are trained, who grow in knowledge, insight and experience will become aware of the gifts of grace that God grants them for the sake of service in and by the congregation. Nel calls training the art of cultivating awareness and understanding all these leadership disciplines are important, not one above the other it all depend on the approach and strategy one is using (2005:31-5). More Protestant churches have mature leaders than Pentecostal, Apostles and Charismatics who have young, immature leaders due to lack of formal training, development and building structured leaders. Leaders assert that the qualities and characteristics of leadership mentioned above are important for the building of the local church.

12% of leaders responded by saying self-discipline of a leader is very important. Leaders who are mature know the importance of self-discipline and self-control while one is in office. Others talked about integrity, 11% of the interviewees agreed to this area. Integrity is steadfast adherence to a strict moral or ethical code. Integrity is the state of being unimpaired; soundness, uprightness, truthfulness and reliableness while in office. It is the quality or condition of being whole or undivided; of completeness. In building up the local church, this is a very important quality to have, the leaders said.

The other characteristic mentioned in the research is accountability; self-discipline and transparency as noted by 9% of the respondents, are major and significant problems in the African leadership. This is because most leaders are caught on the wrong side and people in leadership were not trained in administering and managing organizational funds. Both Protestants and Pentecostals have weaknesses in this area. But the interviews showed that they

were having problems in churches to address this problem because their leaders are the ones whom they are accusing of being weak or even wrong. The researcher tried to develop with them in reasoning why this is happening in our leaders, most of them agreed that the spirit of poverty could be a contributing factor. Thus lack of means of providing or having material needs or comforts. So, one uses the office to enrich him/herself quickly before he/she leaves office.

2.6.6. Research Question #5

5. Looking at the weaknesses of leadership in your church/ministry. What could be contributing to those weaknesses? For example, autocratic nature of leader etc.

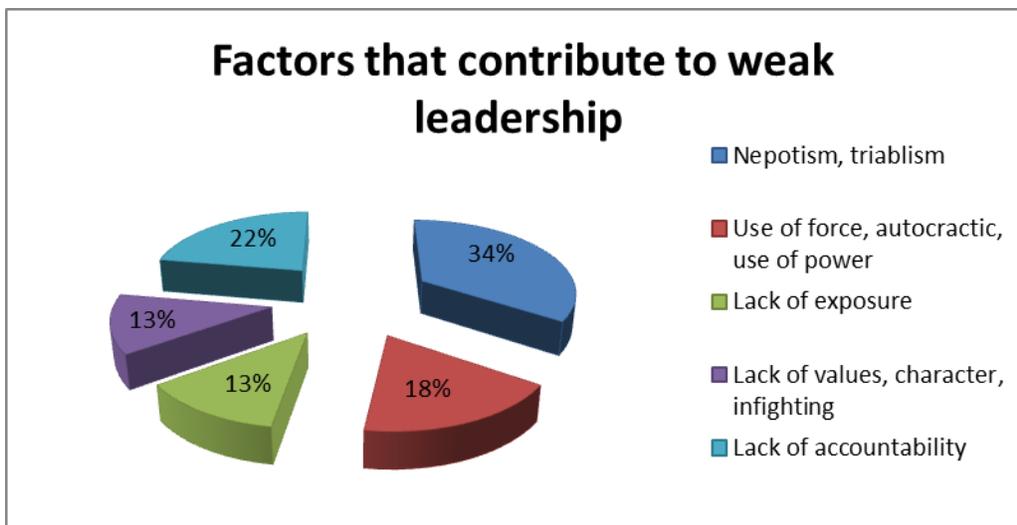


Figure 5: Factors contributing to weak leadership

The leaders mentioned some of weaknesses that have contributed negatively to the building of the local church. Nepotism and tribalism are sicknesses and are contagious in the church today. The researcher was presented with facts by the interviewees that these weaknesses are present. The two are important in the African church because nepotism is discriminatory, one-sidedness,

favouritism or patronage granted to relatives, as in business. These weaknesses create serious problems in the building of the local church. They are a threat to the existence of the congregation. It is unfortunate that these are the people at the wheel, what is it that needs to be done now by God to rectify all this? To build His local church God will use the Practical Theological disciplines (Nel 2005: 11, 53). As one of the interviewees said, ‘these are some of the evils and sins haunting the church today.’ Tribalism is the organization, culture, or beliefs of a tribe. It is a strong feeling of identity with and loyalty to one's tribe or group. This is the reason why you see leaders of one family leading the church or congregation.

The doors of leadership are closed; no one will ever attempt to come in unless you are from the royal family, there are no breakthroughs or it is a no-go area of leadership. Nepotism and tribalism have 34% share more than any other weaknesses mentioned, and these has something to do with Africa beliefs, traditions and culture (Oduro 2008:44). In the African context, these are real and they take a place in the lives of the leadership. This is followed by the lack of accountability answerability of leaders; this is another cancerous evil in the building of the local church with 22% of the respondents alluding to it.

18% interviewees reflected the leadership that uses force and power while in office. This is a sign of no compromise by leaders in office. The leaders interviewed were open to share some experiences of the weakness portrayed by leaders while in office. One said, ‘I will park you there and drive you when I feel like it’. The leaders in office use power and force to control their followers and that was inevitably expressed and exposed. These two weaknesses complement the other two in a special way; the person in office will be comfortable without any pressure and either he/she practice one of the two sets of weaknesses. Lack of exposure is 13% and lack of values, character and conflicts are 13% too. This was justified, because leadership training in the country is limited. The exposure and the experience the leaders have in guidance, development and training for the office is limited which they suggested was a major problem. They said, they do not have the ability to make known and to make visible the knowledge, and

understanding of leadership. Since all these leaders interviewed hold positions of influence, the only way out was to hold in-service training as suggested by Nel in his book, ‘WHO ARE WE’ (2005:105). That is if the church is going to eliminate these weaknesses and begin to build the local church for the kingdom of God using the right tools for the work needed by God.

2.6.7. Research Question #6

6. Where is the strength of your church/ organization and why?



Figure 6: Strength of your organization

The researcher has shown through this chart, that the strength of any organization is based on the leadership capacity. If the leadership is able to deliver then the organization is strong (Osmer 2008:201). Results will be great and the spirits of people will be excited. It is inevitable that the

strength of organizations is based on if the leaders are full equipped. What the researcher is trying to show is the distribution of the qualities of the strength of the organization. Discipline and the moral values have about 29% of leaders who said, 'if the organizations have these qualities it will be sustained'. Most leaders from the Protestant churches proposed discipline and those from Pentecostals proposed prayer and study of the Word as key to their leadership skills in the organization. It has to be known that there are many qualities of leadership that can help lead to the success of the organization (Osmer 2008:201).

Discipline and moral value is important and 29% of the respondents agreed. They said this is important because any organization needs these important elements for the organization to grow, especially the church. Discipline has to do with correction, self-control, chastisement and self-restraint. They said growing and the building of the church need these as part of the strength of the organization. The pastor demographics has about 15%, this was suggested mainly by those denominations who prescribe to the idea that the church should be governed/administrated by trained pastors. The interviews showed that trained pastors were more vested in the church affairs than those without formal training. The argument was what is the difference if God has called them all? God has given each and everybody a different ministry to do. We are all priests for God in God's field (Eph 4:11-13), a few leaders of the Charismatics and Pentecostals said. But the same God wants the local church to be managed in an orderly manner, because He is not the author of confusion (1Cor 14:33). 25% of the respondents established that the soundness of the teaching, scripture delivery and prayer is the strength of an organization. They said if sound teaching is there, the people are equipped and grounded in faith.

21% of the respondents alluded to the existence of properly institutionalised or follow traditions as strengths of an organization. This is where they said, strength based on the traditions of the institution is better than strength without a backbone. It is very important for us to know that a local church as an institution has a background with traditions to be followed from its apostolic succession. If the practice is followed using the church's traditional disciplines then the

organization is sustained, they said. Some local churches do not have this kind of background but most churches do have and hence the stability. 10% was commended by leaders as ministry of all believers. They said, this has to do with establishing the members of the local church in the body of Christ in various areas of ministry and respecting their gifts of grace (Eph 4:11-13). This is very important for a growing local church, just to make sure people's gifts and talents have been recognized, nurtured and developed, they said. D'Souza affirms that leadership can be defined as 'one's ability to get others to follow willingly' (2005:184-6). They said leaders can be found and nurtured if you look for the following character traits in people. They said a leader with a vision has a vivid picture of where to go, as well as a firm grasp on what success looks like and how to achieve it and he calls that 'the climate for organizational excellence'. "Good business leaders create a vision, articulate the vision, passionately own the vision and relentlessly drive it to completion." (Munroe 2005:55, 58).

Some on the leaders assert that, a leader must be able to communicate his or her vision in terms that cause followers to buy into it. This must be communicated clearly and passionately. They said a good leader must have the discipline to work toward his or her vision single-mindedly, as well as to direct his or her actions and those of the team toward the goal. A leader must have a positive influence over others.

2.6.8. Research Question #7

7. How do you view/see leadership in the church?

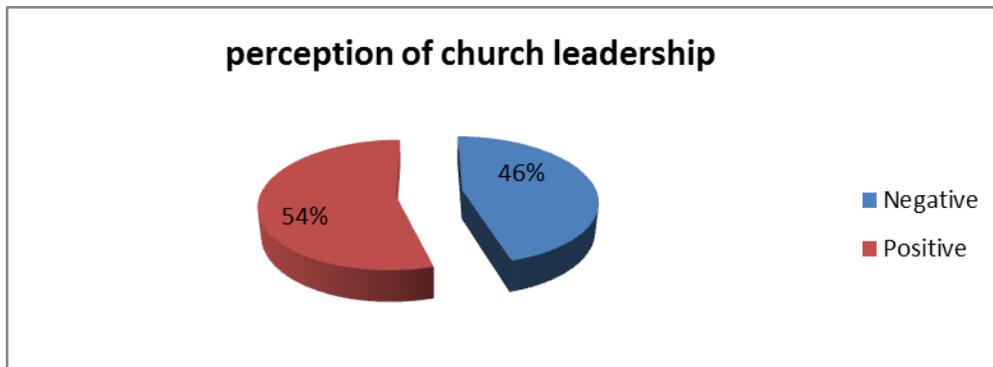


Figure 7: Perception of church leadership

Figure 7 above shows the two sides of leadership, one which is negative and the other positive. The researcher discovered that most of the leaders who desired office had not been exposed to these challenging offices. They come in and they begin to see the other side of what the leaders do while in office. What happens here is that the leaders noted there is a negative attitude concerning the building of the local church. This was totally focused on the top leadership of the local churches. Why was this? It was because the leadership has closed its ears to the cries of the followers. About 40% of the leaders who confirmed this were from the Protestant churches and the 6% were from the Pentecostal churches. The reason was because the virtue of transformation was not taking place in a rapid way in the Protestant churches. They have maintained their traditions (culture) and their way of doing things. There was very little room for innovation from the leadership. These negatives include defensiveness, inflexibility, being critical in issues, traditions, African beliefs, tribalism, lack of transparency, lack of good governance and no respect of others. This was a reflection of

the weak and wrong leadership that has negatively affected the local church (Oduro 2008:75).

The positive side is about 54% which shows that the church is healthy with the leaders who are positive. This does not mean that the organization has no challenges, but they have ways to harness the challenges and move forward. The church cannot do without these leaders, they are the motivators, maneuverers and they have a responsibility to influence others to join the good acts of leadership without compromise. Viewing your own organization and critically looking for weakness and opportunities to do ministry could be very difficult but these leaders were fair enough to share what they felt and how they viewed the organization and ministry. Those who saw the leadership in a negative sense suggested that the leadership is critical, inflexible, defensive, tribal, and that there is a lack of emotional control, no respect of others and poor governance. They said all these will not benefit the local church growth. This will cause weak leadership and healing will not be necessary to such leadership. “Learning to heal is a powerful force for transformation and integration in the church” (D’Souza 2005:29-31). Osmer asserts that, ‘Jesus acts with passion towards the sick’, (Osmer 2008:136-138).

The research thus shows that the leadership is sick and needs Christ to heal and relief it. The respondents said this brings about discontentment which results in negative comments on leadership. They said spiritual leaders are men with discerning spirits, to see the difference between truth and error; justice and injustice; theory and practice, and negative and positive. They argued that leaders are not sensitive to the needs of the people, community and the local church. To reach a logical and sound objective, one should have intellectual discernment and decisiveness. The respondents asserted that a lot has to be done in order to bring sanity in the church. The 54% of leaders interviewed who said they view their leadership positively are mainly those from the Pentecostal churches. This was surprising, because there have been a lot of breakaway churches from the same churches/denominations.

They said, because of the very few leaders on top, most of them operate independently from the others. But this is not healthy because there will come a time when they will have a structure and they will have to do something about this.

The approach of viewing the leadership is a normative task of practical theological interpretation focused on good practice, according to Osmer. Good practice provides normative guidance in two ways: (1) it offers a model of good practice from the past or the present with which to reform a congregation's present actions; (2) it can generate new understandings of God, the Christian life, and social values beyond those provided by the received tradition (2008:152). This is very important because the model of doing this good practice helps in imagining how the leaders might do things better or differently. This will give a good reputation to the organization. Some churches are known for being good in the youth ministry, mission, and small groups and teaching and other Practical Theological disciplines. This is good practice which offers guidance to all.

2.6.9. Research Question #8

8. What role do you think leadership plays in the growth of a church?



Figure 8: Leadership role in the growth of the church

This dissertation is not intended to do all definations on leadership and to deal with their characristics. The intention is to communicate the role of leadership in the growth of the church showing their relationship to leadership and ministry and to understand the spontaneous role of leadership growth in a contemporary society as given by the church leaders interviewed. The

data shows that there are practices of leaders in the ministry that lead to growth in a contemporary society where Christianity is not growing as a total movement. The role leadership plays in building up the local church is that they can do what was suggested by leaders here. The leadership suggested that a person with vision, who is therefore visionary, can perform a better role in building the growing church. 30% of leaders affirmed that one needs to be focused, faithful, dedicated, motivated and embrace opportunities as they come and you also needs strong structures that support you if you wish to build a growing local church. They said a leader should have a vision to see and to be surrounded with strong structures of leadership to help the local church to grow. Some of the leaders suggested there could be a problem in recruitment of manpower as a limitation to the successful growth of the local church.

11% of the interviewed leaders in growing churches said their role is to be exemplary, teachable, and faithful. Furthermore, they should use sound doctrine and encouragement and these are the things the followers desire to see in their leaders. 28% focused on the individuals who are trying to get the maximum opportunities and who are serious about church business. They said the leader should be business minded and should be able to delegate duties. They however noted that most leaders treat the church as their home business or private entity rather than the business of God.

It was therefore affirmed that the role of leadership was to equip, energize, orient, train and organize leadership in the local church. Why is this function so crucial? It is because the leaders are to be visible, lead and guide the building up of the local church. The interview focused on the role played by ministers in the church. What is it that enables the leadership to be more effective? This was made possible by developing leaders and learning to be passionate about the church and the ministry of God, one of the leaders said. The chart shows that 11% of the leaders believe that being exemplary, courageous and to teach sound doctrine to members will bring better results than focusing on the roles of leadership. The leaders commented on this, saying that, it is a very effective tool to be used, and that is why people are looking for role models.

10% suggested that the leaderships' role was to be faithful and available. They said most leaders have weak areas and elements in leadership of not being faithful and available to their church. They said it is a problematic area for leaders in growing churches to show their capacity for being leaders who execute the desired leadership role. 21% depicted the importance of leadership in influencing others, motivating them, growing them into maturity as a leader, and being well developed. They commented that the church was the body of Christ. These elements must be seen, respected and developed and be put in use. Leaders must always be interacting with people they lead, inspiring them and developing them. In the interview they suggested the other role was to guide and that leaders should be able to give guidance all the way. They proposed areas which leaders should check and improve on in order for the leader to be productive; to build, to train, to equip and to create products for leadership that will last and to create an environment for appreciation. To train and to equip leaders that follow your model is a very difficult task and critical for a leader, they said. They argued that leaders should focus on the goals. They said this is a process that can take long but a leader should be persistent until results are realized.

The research has found that the leader is the key to any success of the organization. These are performance roles which one does while in office. The leadership that does have priorities helps in the building up of a local church. Nel gave an equation that a "pastor=leader + equipper". Most people interviewed were leaders with high profiles in their churches, and this helped to get the precise answers (Nel 2005:84). Roles and priorities help the leaders not to waste energy doing nothing in the house of God, one author of leadership wrote (Maxwell 2001:19-34). Too many priorities and roles kill the moral, the appetite for work and paralyse the role to be performed.

The leaders talked about the roles of leaders with a vision. They said no vision for ministry is as much a barrier as no role and priority for growing or building the local church. The vision of the leader helps to transform dreams into reality. The role of the leader is to possess a clear vision

for the growth or building of the local church. Vision helps a leader to take great strides and make great sacrifices for the building of the local church. The leader brings in knowledge to the growth of the local church, they said. Working harder is not the secret to effective ministry, they said, even though it is important for one to work hard in the ministry. The secret is working smarter with knowledge and knowing the expected roles to be performed. Lack of knowledge and understanding on the side of a leader brings disasters in the local church (Hos 4:6). The respondents argued that this type of knowledge will inspire, motivate, encourage and teach people to mature enough to take authority in the building of the local church.

The leaders anticipated that the role should bring in powerful teachings and training materials that are needed to establish and build the local church. This type of knowledge they are talking about here is the type that would help the congregation to grow with spiritual gifts of grace (Nel 2005:5-6.62, 66).

2.6.10. Research Question #9

9. Is it right for a leader to invite and take the member of other groups/church?



Figure 9: Invitations of members

This was not a simple question, but it was a question to assess the understanding of leaders who are already in the field. How are they responding to issues pertaining to members who are invited to other churches? How do they treat the issues, is it sensitive or not? How has it affected other colleagues in the ministry? This dissertation cannot respond to all the pertinent questions discussed, but it can show how the leaders feel about this issue, and if they view it in a positive or negative way.

Looking closely at figure 9 above, one sees that leaders have no problems with members who are invited to, or moved from, other churches. What the leaders said and agreed upon in most of the

interviews was, that there is need for the utilization of expertise from those members and permission should be secured or a letter of concern provided from the other church. This was a recommended idea to bring diversity into the local church. There is progress and productiveness with specific results when the individual is gifted in specific areas that need to be covered or completed in another local church. Some leaders suggested that this has to be treated as an exchange program. People will learn new things, saints are equipped and a sense of confidence in your leadership created. One leader said, it is good to invite if the intention is right but what you do afterwards with the individual is what counts, meaning do not impress on the person that you are a better organized group than where the person came from. He said some even shower that person with gifts in order to lure him or her in. Looking at figure 9 above, this dissertation is not trying to discourage those who are in the practice of inviting people with a genuine heart and not to steal the sheep (Oduro 2008:213). 98% agree that this is important, and one should not complain and discourage or dishearten people from being part of the progressive program. Still the 2% has to be considered seriously because they expressed the dark side and the dangerous side that some leaders would not even see. The leaders said it was important to note that people have different agendas and causes why they do things, some hide from this idea of inviting while trying to steal skilled members.

It would seem the 2% have experienced something different that they have been deprived in their churches. The other leaders said, “We are regretting that we lost our strong, remarkable prominent members and their families due to these fresh ideas of alluring people.” It is very clear that in some churches, it is the norm to forever invite and lure persons as advocated by one leader. They have a clear project and they are busy building a type of leadership through that. There is the use of money and materials so that one wins the greatest gifted preachers from other churches, they alleged. So instead of worrying about 98%, we need to be worried about the 2%. Why that figure, who does it represent? Jesus said, “I leave the ninety nine and go for the one that is lost” (Matt 15:4-6). How many are complaining about this issue? They said we presents the silent majority who has no say in the building up of the local church and people

should be limited in going out every month to preach and teach outside their congregations or churches. The researcher double checked with those who supported the idea, asking them why they think the above statement supports them and for how long? It was surprises that the mainline church leaders are the ones that were comfortable to invite and to let people (church members) move indiscriminately or at random to other churches. Their members like so much to go and feed in pastures of the Charismatics and Pentecostals. One leader said it is believed that when they are there, they sacrifice a lot of resources to the preachers. Again, the researcher is not discouraging them to do so, but the position is that they need to be members of a particular denomination and then go out for fellowship and come back home, and home is the best.

2.6.11. Research Question #10

10. What important role do leaderships play in building up a local church?



Figure 10: Leadership role in growing the local church

On the issue of the building up of the local church by the leadership, respondents argued that this has nothing to do with structures even though it is important to see how the growth is experienced against the membership received. The researcher wanted to see what the leadership was doing to build up the local church. From the interviews, it showed that the leadership have

an important role to play beside the Practical Theology activities. They are the leaders, and the followers have their own needs, aspirations and expectations. These are shepherds, stewards and servants of God in the ministry (D'Souza 2005:52-6). They are to provide and feed the sheep. The leaders gave all the roles as positive and all four parts in the above pie chart show and contribute effectively and efficiently to the role of leadership in building the local church. They need to develop talents, skills, capacity and to develop the followers to be the stewards of the Gospel of God is very great because this is the area where the church in Zimbabwe is failing, they said. It was found that most leaders do not delegate duties, they want to do all administrative duties alone. Very few leaders consult with others (Oduro 2008:198). One of the leaders said, they do not want to share the glory with anyone.

The leadership should be able to build up teamwork, said one of the leaders. About 72% of leaders said they need to equip, develop, transform, be held accountable, discipline, develop teamwork, and integrate integrity in leadership and delegation. All these suggest that there is need for working together within the leadership of churches (congregations) in order to accomplish greater things for the Kingdom of God. A leader is always a team player, said one of the leaders. The interpretation of doctrine was just about 3% which is not a significant percentage, but to the Protestants it is more meaningful because doctrine is what makes them who they are. True leaders are always cognizant that no great accomplishment has ever been achieved by one individual (Munro 2005:249). As said by one of the leaders: "teamwork gives opportunity for participation, provides the environment for people's talents and gifts to be released and gives value to each part and member". One leader suggested that teamwork empowers individuals and helps one another in building the local church. They recognize interdependence and realize that goals are better achieved with mutual support.

The building of the local church needs leaders who are initiators; aggressive and ambitious in starting things. During the interviews the leaders mentioned some of the areas they feel are important for a leader who is serious in the work of building the local church and these are:

productivity, equipping the saints, developing integrity, building character, identifying talents and skills, being initiative, setting goals, accountability, discipline, teamwork, delegation, transformation, consultation, empowerment and creating an enabling learning environment.

The leaders established that their work had both positive impacts and negative impacts on their churches, because role performance was different and in some cases they had problems beyond their control as leaders. The 42% asserted that equipping, developing, character and transforming talents are very important roles for leaders in building up a local church. The individuals agreed that these are elements needed to sustain the church in its growth. 30% of leaders agreed that accountability, discipline, teamwork and delegation are some of the important roles that leaders can focus on to build the local church. The research shows that the Protestants are the majority in this assessment and have maintained their rules and regulations and church discipline.

They said this is because the mainline churches have a track record of activities and roles are well defined, and in some cases it is taught to and explained to followers. The 23% said that innovativeness, productivity and the setting goals for the organization is important roles to be fulfilled by leaders. They said each church needs leaders who can guide, lead and control using ethical standards. The 5% said in the interview that interpretation of their doctrine to members and others is a very important role for leaders for theological application in the local church. A significant minority made a direct link between tackling core issues and increased levels of giving, understanding, respect and growing numbers of worshippers within the local church and forgetting to perform their roles as leaders. The researcher's assessment is that the majority of church leaders believe that tackling the immediate issues of leadership helps to locally contribute to a more outward looking local church, a deeper understanding of God's purpose, and improved relations with other local organizations.

2.7. Concepts or issues that were raised in the interviews:

During the interviews the leaders mentioned some of the critical areas and elements which they felt are significant, and important to be developed continuously for a leader.

Leadership development: the leaders said refresher courses would help in some cases to overcome their shortcomings in leadership.

Strategic leadership: the leaders asserted that this is a new area to be developed and it needs to be continuously taught in churches and organizations.

Servant leadership: the leaders from especially the Pentecostals churches are the ones who seem to be more in need of this. They said it is growing in some countries and should be adapted to our churches here in Zimbabwe (D'Souza 2005:158, cf Munrose 2005:98).

Mentorship: some leaders who knew very well about this said it is very important for our churches to have people who play the role of mentors (Barna, Fish 2002 cf Steinbron 2007:189-90).

Ownership: Bishop, President Apostles, Prophets, Evangelists, Founders and female leadership: these are grey areas in churches. Leaders felt that this needs to be addressed in main churches, be it mainline or Charismatics. Leaders are claiming ownership of these churches which is not good and this hinders or impedes the growth of the local church and creates divisions in the Body of Christ.

The instruction is consistent with what the researcher examined in the Scripture that the owner of the Church is God. Paul instructed Timothy to find reliable men to whom he could pass the work of the gospel (2 Tim. 2:22-25). Obviously, these men and women could not be novices in the faith (1 Tim. 3:6). Historically, Wesley continued to make sure that his assistants and helpers, the leaders of his day would be men and women who were tested and proven in their character (Davies 1979:9 Wright, Walter C. 2004:78-9). The respondents said this area needs to be developed further.

The research was limited by fear of leaders to negatively critique their leaders (in 1Chron 16:22 is written: “touch not the anointed one”) and as such might have affected the reliability (faithful consistency) and validity (truthfulness) of information provided during interviews. The researcher realizes that this material will not be the same in every case.

2.8. Summary

An empirical research method was used in establishing what is going on, why it is going on, what ought to be going on and how do we respond or which lessons are learned in the churches of Zimbabwe. A survey approach was used in 35 churches and 58 different church leaders in Harare were selected of which 38 agreed to participate in the survey. A semi-structured questionnaire was administered in face-to-face interviews and responses were recorded in writing and some were taped. Results were collated and analysed. This whole chapter focused on the empirical research in order to establish what the church leaders, clergy and laity are thinking and have to offer for the church of God. In building the local church the church needs leadership that is focused, and that seeks God of the church to be present in all aspects of the church.

Zimbabwe has some genuine ministers of the gospel deeply involved in the ministry of building up the local church, who share the gospel with their communities and they are passionate for the

work of God, even in difficult economic environment. What these pastors, teachers and evangelists need is additional empowerment of biblical training, leadership training and a holistic approach to the gospel. But on the other hand we have been fooled with media with another gospel of prosperity that has affected most churches here. With national ministries and international ministries, leaders need to develop partnerships or networks to establish training centres and bring expertise with skills and development so that Christians could use their talents and skills and empower communities and leaders.

Every moment a Pastor is teaching, he or she is striving for excellence, building effective relationships, and developing and proclaiming God's word to the people. A Pastor invests. He or she does this because that is the blueprint God has put in his or her heart. He or she does it because that is the DNA of the One who did it for the world. Most pastors are not natural-born leaders. They lack either the gift or the talent of leadership. Pastors are like most people, since the majority of the population lacks the gift or the talent for leadership. Pastors or leaders and laity leadership, however, whether they desire it or not, are in a position of leadership. Of all the professions, pastors are probably the least trained to be competent for the tasks of leadership for which they are responsible. This is not their fault, since seminaries or Bible colleges are not doing it and the researcher believes that seminaries cannot do it nor be expected to do it. However, it is the pastors' problem.

CHAPTER 3. What is building up a missional church?

3.1. Introduction

Historically, Zimbabwe is known to be a Christian country. The focus in this chapter is on why this is going on, the problem of weak or wrong leadership. The purpose is to understand why this is going on within the context of the Harare churches. The definitions provided will give the reader and the researcher the impression that it may be limited in terms of the meaning of why this is going on. However, definitions will help to express and expound other words that are relevant to this subject of building the local church. Within the biblical traditions we have learnt that the building of the local church has its roots in God, “I will build my Church” (Matt 16:18ff). When people look for a church, they look for the church that can provide them with comfort, consolation, life, spiritual growth, discipline, encouragement, motivation, faith and hope with a future. So the church becomes a place where all hope is raised and healing takes place.

In a number of researches done, it is clear that people call upon the pastors or leaders (clergy or Laity) for help in times of crisis (Smith 2000). Pastors are often in a long-term relationship with individuals and their families giving them on going contact by which the pastors or leaders can observe, challenge and evaluate behaviour changes that assist in helping the community and congregation to live for God. It should not be overemphasized that leaders as God’s medium, occupies a unique position of trust and always remain available, faithful, teachable and visible leaders who can communicate prophetically with a language of faith and hope in communities and congregations (1Cor 13:13).

3.2. Missional Church

In the 10 provinces of Zimbabwe, there are many different types of denominations, congregations and sects. In Harare alone, there are more than forty denomination (churches) congregations affiliated to registered religious associations (Z.C.C., C.C., Z.S.C.Z., E.F.Z., etc) with their affiliates. The few that are known are Protestants and Pentecostals, while the Apostolic sect groups (breakaways from Pentecostals or Charismatic churches which are now sects) have no missional track record. The Protestants are not growing (developing) in figures, they have an established membership and have buildings, structures of leadership and some do practice foreign styles of worship (Oduro 2008:205-211). They use bibles and hymn books with rituals for singing, baptism and confirmation. They have well-structured ways of doing things. Some have books of discipline and constitutions to follow when charting the order of their church (The United Methodist Church Book of Discipline 2008: 1-99)

Roxburgh defines missional as a community of God's people who live into the imagination that they are, by their very nature, God's missionary people living as a demonstration of what God plans to do in and for all of creation in Jesus Christ (2006: xv-5). This suggests that there is a need for a new approach from leaders who lead the church or congregation. The existing leadership models currently shaping the church are inadequate to forming a missional church. The experience is that there are changes taking place in the world which the leadership never anticipated. The change is disruptive and unanticipated; it creates situation that challenges our assumptions (Roxburgh 2006:6). The missional leadership creates an environment that releases and nourishes the missional imagination of all people through diverse ministries and missional teams that affect their various communities, the city, nation, and world with the gospel of Jesus Christ (Roxburgh 2006:13). This is the emerging leadership paradigm they want to innovate in the congregation. This is a congregation where Christians learn to function as missionaries rather than be a gathering place where people come to receive religious goods and services. The local church needs the Jesus of the Church too, He should be always in the midst (John 20).

3.3. Protestant, Pentecostal and Charismatic development

In terms of trying to define these three in the current operational structure of the local church in Zimbabwe, there is a lot of things that are now in common on how they are approaching ministry. The Protestants are defined as “a member of a Western Christian church whose faith and practice are founded on the principles of the Protestant Reformation, especially in the acceptance of the Bible as the sole source of revelation, in justification by faith alone, and in the universal priesthood of all the believers”. Then the Pentecostals are defined as “of, relating to, or being any of various Christian religious congregations whose members seek to be filled with the Holy Spirit, in emulation of the Apostles at Pentecost”. The Charismatics are defined as “relating to, or characterized by charisma: ‘the warmth of a naturally charismatic leader’,(Oates 2000) or being a type of Christianity that emphasizes personal religious experience and divinely inspired powers, as of healing, prophecy, and the gift of tongues (The American Heritage Dictionary 3rd Ed 1996).

These are the groups that this dissertation is focusing on. The Pentecostals and the Charismatics are growing in forms of numbers and structures, and they have different types of approaches to their worship services. They do a lot of praise and worship using musical instruments; teach a lot of giving, some practice tithing and the prophetic, miracles and healing ministries during their services and the gift of tongues. These practices differ from place to place or church to church (denomination) depending on the leadership. Developing leadership for growing churches or for developing local churches is very vital because the local church has to show that it belongs to God, not to people (men) (Nel 2005:38; cf Wilson 1979:112). There is a lot of exchange of ideas and theology of worship within the churches nowadays, this was evident in all the churches interviewed. Thus, Wilson comments that the weak and even wrong attitudes currently being perceived are a result of unfortunate leadership in the local church. The leadership is characterized by lack of formal training and is not fully equipped to lead the church (1976:191-

192). Wilson also further says that, these leaders need the gifts of grace to interpret theology and understand how these gifts operate in the body of Christ (1976:191-192).

The practice of why this is going on is that the leadership is developed within the congregation, because leaders are cultured by their congregations within the structures and the systems that bind them (Munroe 2005:41-48). The manifestations of the gifts of grace that the people see in the leaders tend to qualify and influence people to choose one into the office of leadership are treated differently. Some say they want those with prophesy, or inspired power, or preaching and teaching ministry. Osmer said, 'there has been a link between the life of the mind and the spiritual life in the Christian tradition' (2008:81). He asserts that, 'many pastors after seminary will be very busy and they read a little' (2008:81-2). From the research it is clear that many leaders who are leaders of the congregation are not well conversed, vested and regionalized in the administration, leadership and management of the local congregation. It has been established in the research that some leaders from the Protestant churches are now imitating or offering a reproduction of an original; a duplicate of how other churches are worshipping (copy and paste ministries). They are pushing their congregations to follow a model or pattern; replicate, copy and compromise (give and take) their theology to suit the current styles of worship being done within the areas they are operating from.

3.4. Leadership probabilities

What is happening in Zimbabwe, and specifically in Harare, is that the population is growing but the economy is growing too slowly or is on a sliding scale, and politically there is no stability or assurance of peace. The church needs to initiate and develop leaders, prophecy and bring hope and light to the nation. The leaders must be aware and be alert, the congregation must be aware of all the intricate and difficulties on the ground. Hendriks asserts that "the unitary structure of life has been broken and relatively autonomous sectors, not growing" (2004:118). The forms of entertainment are limited and the church is one place where people come for socialization,

especially in the urban areas where people are attracted with socialization and entertainment in groups. Beside all these factors from this background the church has continued to raise its membership activities in the local churches and communities. People are now looking for places of worship and socialization.

Osmer asserts that the forms of leadership which are found in the church are to explain how they function in order for the church to experience and meet the needs of its community or population (2008:176-179). So the practice and the changes being initiated are helpful to the congregation for survival. This whole process is called “renewal and change” (Nel 2005:139-140). But the same leaders in these structures are weak. The question is, why? This can be explained in that the depressed leader and organization that are worn out, lack initiative and confidence. There is little understanding, motivation, congregation analysis, evaluation of activities and development (Nel 2005:143-145). The researcher found out that there are a lot of stressors, depressors and other frustrations in leadership. This is what has triggered the current state of the church and the weak leadership. With all this the church is failing in driving positive objectives for the congregation to survive and have vital leadership. Such leaders are extremely passive with a capacity for mediocrity, averageness and they even fail. Above everything else, the researcher has observed compulsive leaders who desire to control everything and everyone in their lives. The assumption of the compulsive leader is that the more control he or she has over an organization, the more likely problems will be solved. The experience and understanding is that new leaders are rising every day in the church, leaders who are splitting churches calling themselves leaders, prophets, healers, apostles, evangelists, teachers, preachers, pastors and bishops (Oduro 2008:132).

Some are gifted, charismatic preachers. Some have gifts of grace to perform miracles and they draw large crowds of people around them. Some of the leadership has succeeded; some have failed along the way and this in the researcher’s view is not normal. The church is at stake now until such a time when its leadership will make a decisive decision of coming back to God for

renewal. There is a lot of abuse of money and power. The leaders said there is a spirit of greediness and a high appetite for material things within its leadership. There are churches that are progressing and some are stagnated. The experience and the result of all this has brought about negative effects on the building of the local church (Oduro 2004:129-134). To develop the congregations is to train the leader and there are ways to train the leader, such as: training by discipleship, training at a theological institutions and training by theological education by extension (Oduro 2004:133-134). This is very common in Zimbabwe, but there are very few leaders of the church today who have gone through these forms of training. So the practice and the changing aspects of the congregation are viewed negatively because of the leaders who lack the right perspective. This is a very sad and bad scenario in the congregation.

3.5. Practical theology in the local churches in Harare

The understanding of practical theology in the local church today is looking at what is normal in the local church or congregation. Yes, the elements or activities of practical theology in the local church are seen: they are teaching, preaching, giving of elements of sacraments (Holy Communion and baptism) counselling and administration. The pastor as a leader, as described by Osmer, should lead the congregations and that he or she should continue to desire to grow intellectually (2008:81 see Edgell 1999:126). This is what he terms “a spirituality of sagely wisdom”, which is thoughtfulness, theoretical interpretation and wise judgment. Leaders are using this opportunity to establish themselves and to maximize on resources available for their own means (2008:81). They become materialistic and power-grabbing leaders, this runs contra to the values of leadership for the sake of power and position (cf Shawchuck & Heuser 1993:35).

This is a weakness in the building of a missional church and is happening in the church today. The first reason why this is going on is because of lack of some practical theological understand of the building of the local church. Some of the leaders in Harare have failed to give reflection on what the local church should be and what it should not be. The local church has lost its

saltiness through the ignorance of some leaders. Some areas of practical theology have been neglected: sound teaching, spiritual guidance, individual devotional experience, personal bible study and systematic giving and worship.

The second reason why this is going on is for Africans, worship is a way of life. Africans love to worship; either you are worshipping God or other gods. So the understanding of worships is very important in practical theology. The churches in Harare are full of people who come to worship God but then go back home and worship other gods within their communities. There is therefore a problem in mixing who are being worshipped. Osmer's primary purpose was to equip congregational leaders to engage in practical theological understanding of episodes, situations, and contexts that confront them in ministry (2008:82). From the reflections leaders are unable to detect where the congregation is going with the way worship is being handled. The congregations whose members are deeply grounded in scripture, church administrations and theological understanding and who are willing to grapple with the questions raised by contemporary science and public life, are communities supporting thinking faith, and are dramatically growing and increasing in membership (Osmer 2008:83). This can be argued with the nature of the area one is coming from. For African church leaders, in the African context, some have libraries, some do not have. Thus, the idea of grounding their congregations in scripture is very important but it is limited within what the leader has acquired and can offer to the followers in terms of the church doctrine. Because the leader is not well invested and equipped with resources, the researcher found that most leaders are found wanting in the area (Oduro 2008:29).

Other congregations which were visited which are led by the leaders of breakaway churches have no traditional background, no sound doctrine and no historical record. The background of these particular churches has limitations in theological understanding and has little information of what the church is and should do when faced with questions of existence and how to solve problems and conflicts. Yes, there could be a lot of singing, praying, teachings and preaching and all the

other Practical Theological subjects but all these need to be well coordinated for the sake of building up the local church. This has been confirmed by the congregational leaders who were asked why this is going on.

Heitink (1999) model of pastoral leadership names the pastor as interpretive guide. The primary objective is to equip leaders to be effective interpretive guides for their congregations by teaching them how to engage in practical theological understanding of episodes, situations, and contexts. This could be very different in the churches in Harare, because the practices of different traditions shape the character and wise judgment of their members. What is needed are the leaders with these virtues; hard work, self-control, integrity, courage and humility. The foolish leaders are portrayed as lazy, lacking self-control, and holding destructive attitudes towards others such as envy, dishonesty, and cruelty (Osmer 2008:90ff).

Thoughtfulness is the quality of a leader who is committed to reflecting deeply about the questions that life throws at him or her, especially when experiences of being brought up short challenge his or her congregation's understandings. Theoretical understanding denotes the ability 'to draw on theories of the arts and sciences to understand and respond to particular episodes, situations, and contexts' (Osmer 2008:83). Osmer emphasizes the fact that all theoretical knowledge is fallible and is grounded in a particular perspective, and must be used with a full understanding of these limitations.

Wise judgment is 'the capacity to interpret episodes, situations, and contexts in three interrelated ways: (1) recognition of the relevant particulars of specific events and circumstances; (2) discernment of the moral ends at stake; (3) determination of the most effective means to achieve these ends in light of the constraints and possibilities of a particular time and place' (Osmer 2008:84). 'It involves discerning the right course of action in particular through understanding the circumstances rightly, the moral ends of action, and the effective means to achieve these ends' (2008:84). What is on the ground is that leaders are failing to show what has caused all the

problems in the local church today. It is also common that the churches like Protestants are busy maintaining, preaching and teaching against other local churches in order to avoid them from stealing their memberships; they are doing this like they are empowering their members. Why is this going on in the congregation in Harare? It is because the leadership has failed to read the signs of the times in this church age. The researcher has witnessed vibrant worship in congregations which is practically doing what the local church is called to do in its community.

The third thing is while the church continues to learn in the wisdom way, reflecting on the meaning of the discernible, visible and observable patterns of life of worship, it places such knowledge and understanding in a new and different theological context: the redemptive wisdom of Christ. 'This wisdom has strong elements of reversal, difficulties and subversion, pointing to the counter order of God's royal rule' (Nel 2005:89-100). The researcher has witnessed at the congregations visited that the pastors are the worship leaders in their congregations which is normal to most Pentecostal churches. To Protestants it is different because they have worship leaders elected and appointed to do that.

Good practice plays two very different roles in Osmer's model of prophetic discernment. Firstly, the interpretive guide and draw on models of good practice, whether past or present, to 'reform a congregation's present actions' (2008:153). Secondly, analysis of present examples of good practice 'can generate new understandings of God, the Christian life, and social values beyond those provided by the received tradition' (2008:153). These models of good practices offer congregations help in imagining how they might want to do things better and differently.

The researcher agrees with this theory by Osmer in which the congregation's leaders practice reformation. As Osmer rightly puts it, 'other models are found in other congregations. By reputation, for example, some churches are known to be resilient and exceptionally strong in youth ministry, spiritual direction, mission, small groups, or some other ministry' (2008:152). In short, Osmer asserts that good practice from the present or past can serve as a normative model

offering guidance to contemporary congregations (2008:153). This has been seen in congregations that the understanding of God and the receiving of traditions is present in some churches. From the Pentecostal's and Charismatic's point of view, they are very strong in the youth ministries and small group formations. The Protestants are strong in teaching of doctrine, mission (schools, hospital and orphans projects) and grounding people spiritually. Local churches in Harare have an understanding of the 'living human web'; they are working together sharing some forms of doing things, which is very healthy for the congregations. This has resulted in them having main religious organization that they are affiliated to.

3.6. African Leadership in building up a local church

'The leaders are using ethical principles, rules, or guidelines to guide action towards moral ends to the local church' (Osmer 2008:161). Since present practices are filled with values and norms and those values and norms are often in conflict, interpretive guides must 'develop ethical principles, guidelines, and rules' to channel behaviour in episodes, situations, and contexts towards moral ends. The leaders are drawing on the communities' own traditions for principles to guide their conduct (Osmer2008:149; cf. Armour and Browning 2000).

Transforming practices used in the growing local churches is different from what is being practiced in other congregations, because the social structures shape human actors in powerful ways; human beings possess agency in the ways they engage these structures. Osmer (2008) affirms the place of choice, doubt, and resistance in response to the current network of practices (Osmer 2008:157). These congregations are seeing what is right, suitable and applicable in every situation and use it as appreciated. The leadership is bringing a wealth of ideas and norms to the congregation in order for it to be viable in society. Their work is mammoth and voluminous but they are striving to achieve results for the sake of God.

For Protestants it was very true from what was obtainable that the church is established and settled through the help of these leaders who are playing an important role in the local church. It was also true for these established denominations whose membership is not static but stable with leaders who preach and teach sound doctrine. How is this pastoral authority applied across the board? How does the hierarchical stand within the structures of the local church? This could be one of the many causes why we have splits, divisions, factions and breakaway of congregations. It is because the leadership has lost the respect of their church structures and the listening ear from its membership and its community (Osmer 2008:82 Nel 2005:258-264). The traditional or the mainline churches say, this is the way we always do our things, we are not interested in new insight, reflections or revelations. This is an experience from Logos but it can be the same in Africa. This requires leaders who interact with others in order for them to have wise judgment on issues affecting the local church (Hendriks 2004:132; cf Oduro 2008:125-136 cf Osmer 2008:16-17).

Leaders of the African Instituted Churches (apostles) administer these churches in a traditional way, for example, they have an heir (a person who inherits or is entitled by law or by the terms of a will to inherit the estate of another). An heir is a person who succeeds or is in line to succeed to a hereditary rank, title, or office. One who receives or is expected to receive a heritage, as of ideas, from a predecessor (Dictionary). This is what is normal to these churches, but this can be disastrous to others who is not in the system and who do not understand and believe in this system of operations. The leadership maintains this secret of hereditarianism as a way of life of their congregations (Oduro 2008 125-126 cf Armour & Browning 2000:58-61).

The heir-ship is a system that is in the church today, where very powerful individuals are scheming, controlling and superintendents of the church. In some cases all key posts are given to close relatives to safeguard the positions, status and the legacy. This is not a thoughtful decision; hence, the local church is negatively viewed and affected in some areas of ministry and missional. Oduro asserts that, “thoughtful leaders make for thoughtful congregations”

(Oduro 2008:126 cf Osmer 2008:83). The question is, is it true that the way the African leaders run the heir-ship is weak and even wrong? How do we qualify their ability to be leaders and to lead as Africans? It can be argued that it is not true even though we have other leaders who are weak and even wrong in these setups. To some, it is a matter of education, exposure and experience. To others it is a matter of being hungry for leadership and something else, be it recognition, compassion, love or understanding (Maxwell 2001:115-118). To some it is the way we view their operations from outside and knowing that there are no double checks on the life of the leadership and no questions asked to the leaders as to why they are in office using the same ancient, deep-rooted, primeval and established systems of understanding of managing the local church. These are the reasons why things are going this way.

The thoughtful leaders are therefore those who are receptive to new ideas, new forms of knowledge of doing things than others (Osmer 2008:89). Osmer typifies the church as a living organ, he says, ‘a living system takes in, transforms, and creates output in its interactions with other systems, renewing its own pattern and structures as it does so’ (2008:89-90). The church needs to be in web of life as suggested by Osmer (2008:118-119). The negative effect of leadership on why this is happening today can be interpreted on the application or activities of the services on the ground performed by leaders in relation to what they are achieving as results. Most African leaders are happy to see things as they are; they do not need or visualize change as an important virtue for the congregation.

When the congregation meets for worship, how do they behave as a congregation or a growing local church? Nearly all churches or congregations have different approaches to issues of worship. Leaders have their way of doing things, targeting the captive audience of which some have no say as to why something is happening, or when. Leaders usual take advantage of these situations, contests and episodes; they then become situational leaders (Munroe 2004:43). Some follows or uses rituals, some adopts different styles of worship, some just sings, dances, praises and (worships) preaches the message and prays for the sick and then goes. Some congregations

have hymnals; some uses song books and bible verses (Hendriks 2004:39-44). The hotels, open spaces and office spaces (in the city and industrial areas) are now used as places of worship (lunchtime prayer meetings, midweek and Sunday services) mainly for those churches that believe and exercise prosperity gospel, healing, miracles (inspired power) and prophecy. The three main approaches to worship have attracted a lot of young people and some poor community people and some disgraced people from other Protestant congregations. The Protestants believe in the form, pattern, structures, organization, method and traditional and these have affected the church negatively in their societies (Hendriks 2004:49-50). That means there are things that cannot be changed in terms of the history and culture of building the local church (congregation), but are still the same; we cannot use the weaknesses of a leader to accomplish the God-given task of building up the local church. Change is necessary and inevitable to this generation and the building up of the local church, but some Africans do not see things this way. To be in position to an African means to stay and die there. The other important roles of leadership are in teaching and training congregates on practical theology and this is being done differently, but some of the African leaders are faithfully committed to executing their duties.

In some congregations people are grouped in classes and ages and on different times, they have both adult Christian education and junior schools. People come to church but they listen to the preacher and participate in rituals and hymns (Hendriks 2004:137). This is not a resistance to change, if the structure of the organization, the method and the tradition, the way they had done or have been doing things require that they change, they should do so, and this is what is going on in some churches. Some African structures provide a sense of stability, security, avoidance of disorder and confusion, and for identifying purposes. This is seen in the names given to churches around town, they are names of African saints. Values attached to the doctrines are viewed as important, but the idea of resistance to change or acceptance of new forms of worship is proof of insecurity and fear that leads to rationalization of worship and this was a common feature in many apostolic churches. After all, what better way to rationalize than to think we are standing for the truth of scripture? (Heitink 1999:41-43).

For Pentecostals and Charismatics, change is inevitable, because they are applying new doctrines, teachings and training to their membership. If they function well, change will begin to take place from within and this is attracting a new crop of worshippers. Dr. Munroe said; ‘we need leaders for such a time’ like Nelson Mandela and others” (2005:64-68). To some Protestants nowadays, there is no fixed form of worship and individual participation is encouraged because it is refreshing and renewing to do it like that. They are emphasizing on the scripture (doctrine), worship (praise and singing), giving (in forms of donations, tithe and offering) and they believe in adult baptism after conversion (repentance). For wise and enlightened leaders these facts are very important to apply and adopt in the ministry.

3.7. Interconnectedness of the local churches

In terms of a working definition which is suitable for this study, interconnectedness is to be connected with each other and to connect reciprocally. The churches in Harare are using this opportunity and advantage that is at their disposal. They are working together through their religious organizations. These organizations have helped them to keep a distance from each other in some instances and they have come together in other instances. For example, Zimbabwe went through an election period and the churches have managed to come together to pray for the country. They also had a pulpit exchange program. There were some matches and TV projects collectively done by churches. This was viewed as interconnectedness of the churches in Harare. The leaderships’ beliefs and values are different in order to reach the intended target group, hence the interconnectedness of the churches. Members are free to be connected to churches they feel comfortable with.

The question is, why is this going on? Why does the local church exist and what are the reasons for these current activities in the congregation? What is its ultimate purpose? Why has God left the church on earth, and to do what in the world? What has been witnessed is what God is intending to see the church doing on earth. All these questions can be answered if the local

church or the congregation is doing what it is called to do and when there is a connection with the body of Christ.

Trying to draw up theories of arts and sciences to better understand and explain why this is going on can be difficult, but it has to be noted that the church is of God. God is building up His local church using people here on earth by connecting them to each other. There are a lot of barriers and differences in terms of doctrines and beliefs. The church is to make disciples for Jesus Christ for the transformation of the world (Nel 2005:101-104 cf Matt 28:19-20). This is the mandate, which is the mission and absolute goal for the church (Nel 2005:34-39). The church is there to reach out for disciples or to make them disciples for Jesus Christ for the transformation of the world. This is the main reason why the churches have leaders to lead, to manage, to oversee and to guide so that this becomes achievable. Osmer talks about the ‘web of life’ which is the interconnectedness of ministry (2008:15).

This is where the ‘new synthesis’ of the life sciences in which living systems share three characteristics comes in: pattern of organization, structures that embody this pattern, and processes by which a living system takes in, transforms and creates output in its interactions with other systems, renewing its own pattern and structures as it does so. The concept of the web of life is for people to come, be connected and to work together. The researcher is thinking in terms of interconnections, relationships, and systems (Osmer 2008:15-17). The unity of the church should be seen as complementing one another instead of competing, challenging and opposing each other for the sake of winning. The body is so fragmented it is very difficult to mend it. Some leaders said, “If we are to kill the spirit of selfishness, greed, power hunger and know-it-all, the church will win all battles”. But it has to be noted that this interconnectedness is possible through the leaders who has the power to influence for it to succeed.

3.8. Influence of leadership in the local church

The reason why this is going on in the congregations is leaders are comfortable maintaining the membership they have without going out and connecting themselves with the societies they are ministering in. The researcher found that the leaders have the maximum power, energy, resources and influence to put things in motion for the local church to function. The Protestants are maintaining and influencing the elderly and the middle aged membership while the Pentecostals are winning and influencing the youth and the economic working class into their membership. This shows where the future of the church is going and why this is going on in the congregations. If the building of the local church loses its youth then the future looks bleak. The Protestants are not increasing very much in terms of membership and infrastructure, they are stagnating (Oduro 2008:210-212).

The Pentecostals, African Initiated Churches and the Charismatics are increasing in membership and busy acquiring prestigious buildings in towns, industrial areas (urban areas), and open spaces and their leadership is living a luxuriant life and has managed to penetrate the political arena. The researcher has seen that the Politicians have now been influenced to join the local church which is a positive move by the church. The Pentecostals and Charismatics have managed to influence musicians too to be worshippers and to let them come and participate and express themselves through their music. Because of this, the experience on the ground is that, there are movements formed, and more splits and divisions within the Pentecostals than the Protestants, they have created competition with each other especially on the leadership side and the type of life lived (Oduro 2008:212-214).

New congregations and ministries (local churches) with different names and new styles of worship are mushrooming around Harare. Leaders are claiming that “God has called them to start new missional work”. The membership is drawn from the existing local churches (Protestant churches or mainline churches) so there is a lot of movement and migrations by the

believers (worshippers) in local churches. This could be right but the church is fighting its influence of being in the world, because the Bible says, “you are the salt and the light of the world” (Matt 5:13-14).

3.9. The relationship of Evangelical Movements

The leaders of Pentecostal churches differ from Protestants in terms of approaches to ministry, teaching (doctrinal issues), preaching and the practical theological disciplines, according to Oduro (2008:212). Their approach to contextualization of the gospel and the ways of getting the Gospel to the poor is different. The Protestants contextualized their churches to fit with the patterns and values of the traditional African way of worship, the Pentecostals contextualized theirs to fit with modern African ways mixed with the Western ways of worship. For example, the platform, the music, the preacher’s clothing, cars and lifestyles will all be so Westernized that a member of a Western Pentecostal church could easily feel at home and comfortable in that church (Oduro 2008:212).

These two groups have religious bodies they are associated with and they are operating or working with N.G.Os which support their cause. So why are churches affiliated or connected to other N.G.Os which is church related organizations, for material support, projects and advice? The Protestant are aligned to Zimbabwe Council of Churches, Christian Care, Catholic Council of Bishops and others like Care International. The Pentecostals are affiliated to the Evangelical Fellowship of Zimbabwe while the white garment sects are affiliated to the Apostolic Churches of Zimbabwe and others. The N.G.Os again is the mouthpiece of these churches on issues pertaining to the relations lived within the communities they operate in.

Older members of the social establishment tend to go to Mission initiated churches. Younger, up-and-coming members of the establishment lean towards Pentecostals. People outside this establishment feel most at home with African initiated churches (Oduro 2008:213). Oduro

brings up yet another challenge these church leaders face, that of “sheep-stealing” (2008:213). The question could be that the sheep are not being stolen but they are looking for better grass than what their own shepherds had found for them? Where are the greener pastures? And who is there? It is easy for old generation to see nothing in the new formations and Charismatics but evil in the modern Western world of worship and to condemn it all. The complete condemnation does not satisfy the youth, who believe that there is something good in their leaders who introduce them to this modern culture of worship. Can the older generation help them sift out the good from the bad? This is a huge challenge for all church leaders. The weak leaders take advantage of the ignorance of these followers. There is need for leaders to use wisdom to deal with these types of issues (Osmer 2008:93-99, cf Oduro 2008: 212-213).

Oduro says; “The mission of the church is to bring faith in Jesus Christ as saviour, where there is no faith in him” (2008: 57). Is the church today still concerned with missional work? Is it to make the un-churched to be churched or changed? Is the purpose to make disciples for Jesus Christ still genuine in the hearts of the leaders of the local church today? This can be answered in some way through evangelization of the world (Oduro 2008: 57-65, Acts1:8. 4:1-2, 4, 31. Acts 5:12-14, 19-25). Trying to answer all these questions one can safely say that if the relationship is sound and strong then there is no problem in the local church. The body of Christ is one and it is not that fragmented and it has its norms for worship (Nel 2005:94, 97,265).

Nel says; ‘a church is to serve, because Christ continues His work through the ecclesia (the congregation)’ (2005:41). The body is divided; it cannot come together for a common purpose. Why is this happening? It could be that these elements of greediness, power-hunger, selfishness, materialistic attitude and self-centeredness in the leaders substitute the element of being servants. The question is common: “Where do you go to church?” or “Where do you attend church?” What is being conveyed in these questions? (1) Where is the location that you meet on those occasions that you assemble to worship? (2) What is the name of the particular congregation that you join for worship? Leaders are happy to do their own activities without the involvement of

the body of Christ. All service in and by the congregation is rooted in the service of Christ (Nel 2005:41,265-283). Heitink speaks of the four core functions of the church: identity, integration, policy making, and management. “Identity has to do with the conviction, vision, and mission of the church” (1993:276). Integration points to cohesiveness, uniformity, and pluriformity in the church. Policy making refers to the development of programs and projects. Management, lastly, is concerned with personnel, finances, and other resources to the church” (Heitink 1999, 79). But can this justify why this is going on in the building of the local church? The authors tend to agree that the church is there to serve in different capacities (Nel 2008:41).

The researcher found that the number and kinds of gifts varied significantly from church to church in the New Testament world. Is it the same now? Some give a great emphasis on gifts of tongues, healing, seeding, gospel, prophecy and some dwell on the teaching, preaching and administration, but little is said on the manifestation of these gifts in relation to the body of Christ. Paul wrote about the gifts most extensively to correct the improper use of spiritual gifts in the church. This has to be the same approval in the church today (I Cor 12:15-25). Some churches are trying their best to put into practice the interconnectedness as a way of life but it is done on a small scale. It was a problem to the Corinthians, who were giving attention to the lesser gifts while neglecting the “greater gifts” (I Cor 12:28-31).

The congregations (local churches) are not searching for and desiring the gifts that edify the body of Christ; rather, they are misusing the gifts that were so obviously given to them. When local church leaders were to be appointed, Paul did not instruct Timothy and Titus to look for spiritual gifts, rather, he instructed them to look for spiritual qualifications and maturity in the leadership of the local church (I Tim 5:17). It is the opposite in the local church (Getz 1976:141-151). This is where there is a bone of contention between the two and they have been fighting a losing battle because there is no end to this battle. The researcher was reliably informed that some local churches are trying to merge, to form an alliance like the unifying churches in Singapore and other countries.

3.9. Identity and titles of leaders

Titles are important for identity, recognition and status. The leaders have abused these titles for their own gains (Eph 4:11, I Cor 12:28-ff). In the New Testament church, the titles were given to specify the ministry one is in, for example, the apostle was one who had an eye-witness of Jesus Christ, or one who is sent (Gene 1984: 124). These people were known as apostles of Jesus Christ. While others were known at that time, simply as the apostles of the church and were satisfied doing that for the glorification of God (Gene 1984: 124, Eph 4:11; I Cor 12:29). These apostles were not just ordinary preachers or teachers. Rather they had access to information by means of divine inspiration; they were able to communicate information related to future events (Gene 1984:126. I Cor 12:1ff, Eph 4:11). The leaders have now theologized these concepts to fit in their requirements for ministry today. This has brought about confusion and disorder in the building of the local church and there is now no leader who wants to move around without a title.

The term Pastor means shepherd and includes the concept of teaching. It would be impossible to be a good Shepherd without “feeding the flock of God”. In summary, all these are being misused in the congregation, by awarding or appointing one to be what he or she is not, the researcher was informed. It seems like local church leaders are identified in scripture with two basic titles: the two Bishops (episcopos) and the elder (presbuteros). These terms were used interchangeably, particularly by Paul (Compare Acts 20:17, Tit 1:5-7, I Tim 3: 1-2.). The word Bishop actually means, “An overseer”. According to the Apostle Paul in the Scripture referred to above the “elders” appear as an integral part of the governing body of the country. It is a known fact that over every Jewish synagogue a council of “elders presided” (Gene 1984: 137ff). The leader’s role was to manage the affairs of and shepherd God’s people. They were to maintain and to demonstrate a relationship in Paul’s thinking between a “family unit” and the local church. They were to be remunerated for their ministry, (I Tim 5:17-18). But what is said and happening today is beyond remuneration, other leaders put forth demands and they are more or less political presidents in the local church. Some require or take a big share from tithes and

offerings (with special collections towards the leader's welfare). The church (congregational) leadership has little say in areas of finances because the founder is the owner of the congregation. This is a sad scenario in the church today. They move around in big luxurious cars with body guards. All their calls are based on the scriptures. They claim to be hearing messages from God from time to time. These messages are said to be prophetically inspired. People receive them with gladness because of the mentioning of God's name in them.

These New Testament leaders were to delegate responsibility to other qualified men and women to care for the cultural needs of the church (Gene 1984: 144, I Tim 3:1-7, Acts 7-8). These leaders are those self-styled leaders, and all these titles have been miscued (Oduro 2008:57). The approaches used by these leaders are very simply, according to Oduro (2008:208), in that they train evangelist in a very short time and send them out to start a congregation (local church). They ordain a minister, whether they have any formal training or not (2008:208). They get every member of the church to talk to friends and neighbours about their congregation and their leaders, not Jesus Christ.

They attract attention through ministry of healing, miracles, seeding, or prophecy, and explain the Gospel to those who have seen God's healing or power at work in them and credit is given to them. For example, someone would ask for a testimony from healed people and tell them to say that so-and-so have healed me, with no mention of Jesus. The preaching of the Gospel is to the rich and to make people rich (to be poor is a curse). They believe that the Good News is preached to the poor in their meetings, but their good news is that you need not to be poor any more (Oduro 2008:212-213).

3.10. Covenant ministry

A covenant is a binding agreement; a compact, a formal sealed agreement or contract and in the Bible, God's promise to the human race. According to Prof Nel, “The congregation does not function on its own, but functions because of the acts of salvation by the triune God. By functioning, that means doing the activities believers are required to by God. The reason is, it is God who builds his church (2005: 6–7). There is a covenant that was made by God and his people concerning the congregation (Jer 31:31-34 NIV). This covenant was an agreement or a partnership made by blood which was done between God (Jehovah) and man. This is the reason why the local church should and must covenant with others. The researcher puts across the covenant of local churches or congregations that would come together and work together for the common good of the Gospel of Christ.

3.11. Managing the local church

D’Souza says a lot about the leaders and organizational vision and mission statement are about the purpose of why the local church exists (2005:108-110). He starts by asking these questions: “Why does your organization exist? and “Why are you doing what you are doing?” This helps to respond to the question as to why this is going on and the purpose of the congregational existence. It is intended to serve as a clear guide for choosing current and future courses of action. Understanding the mission of building the local church is about the grasping of the church’s purpose and more specifically the purpose of this congregation, both as part of the body of Christ on earth and as part of a specific denomination (Nel 2005:173).

Some of the things going on in the building of the local church are mostly seen in the congregation’s behaviour, traditions, interpretation of scriptures and rites” (D’Sonza 2001:19-32). These are supposed to have brought the church together and to help it work together in

order to perpetuate the Gospel which brings joy, excitement, and fellowship in the body of Christ.

A tragedy is that leaders were appointed by man and some by themselves because of the opportunities available or created by the vacuum of events in the church. Heitink says, “The local congregation that has no identity, pictures the local congregation as a ‘corporate victim of our time’” (1999:323). The typical congregation has no ‘backbone’ or ‘advance party’. Many congregations are not free and are yearning for liberation. They have developed a culture of silence, as in the ‘inability to speak’. They have plenty of words, but these words leave certain things unsaid. This is a problem with weak and wrong leadership and this has a negative effect on such growing churches. Oduro stresses the theological weakness of churches whose identity decisions serve only the interests of their institutions. Such churches are concerned for their own survival and are not service-oriented (2008:60). This is largely contributed by leaders who are weak and wrong in their approaches to congregational issues of building a local church.

The questions remain, what is going on in the purpose or role of leadership in building a local church? What could be the motive for existence? Why are we different from the other churches in this city? What’s so unique about us and Christ? All these questions are seeking our searching for understanding of identity in the building of the local church. Then the purpose of building the local church can be fulfilled because of identity crises, as Nel says, “Building up of the local church is primarily about purposefully guiding the congregation towards understanding its own identity” (Nel 2005:24-27, cf Heitink 1999: 323). The researcher tends to agree with this assertion about the area of guidance. This was found lacking in many leaders of these congregations interviewed.

The existing local churches have their own identities. Some use specific attire like clerical, uniforms insignias like pails as form of identities. They have names they use for their denominations. These names differentiate them from others. Buildings are used again for this

purpose, even the elements inside and ornaments would show how different the one local church is from the other. The leaders use other forms of leading in order for them to identify and separate themselves from other denominations or congregations. Others use language (preaching in English with a translator), dancing styles, uniforms, art of preaching and teaching and other forms like miracles, healing (signs and wonders) and prophecy (that is the utterance or the predictions of the future of its members) (Oduro 2008:60-65). The researcher has found through the research that the local church is in a crisis. We cannot build the local church by applying all that has been discussed above. The intentions of the founders were not to divide or to separate the church, but to help the local church to see and worship God in a better way.

Gangel says administration is important in the building of a local church. Administration is getting things done through people. Dynamics of building a local church are very important since they focus on the activities that are and that draw the attention of members (1981:243-246). Practical theology requires these other disciplines to be used, such as administration, teaching, preaching, and caring for members, pastoral care, discipleship and membership, which is communicating acts in the service of the Gospel (Nel 2005:97-103). But this is not what is happening in the leadership of the church, leaders are doing what they were not called to do. This again helps to keep the membership enthusiastic for more from its leadership. For the leadership to be more effective in motivating and encouraging members and bringing them around its vision is mammoth task. The leaders are now subjected to a lot of pressure for them to be dynamic in this twenty-first century. The building of a local church is the idea of God right from the beginning (Matt 16:18). The local church is a sign of God to point to the believers that God is somewhere. It is the vehicle used by God to lead and direct, to comfort His people in times of sorrow and it is the government of God and it is very precious to Him (Eph 5:25). The local church can be viewed as a family of God, believers adopted into the family by faith (Nel 2005:22-23, Rom 8:15; II Cor 6:18; Gal 4:6).

3.12. Dynamism in the church

Dynamism is characterized by continuous changes, challenges, activity, or progress: a dynamic congregation, marked by intensity and vigour; forceful (The American heritage Dictionary 3rd Ed.1996). The social, intellectual, or moral forces that produce activity and change in a given sphere: especially of forces that do not originate within the system itself (Nel 2005: 345, cf Winseman 2009:141-148). The preachers of this day are characterized with a big voice, running around the pulpit, challenging followers to do something in terms of commitment and that alone is dynamism to the followers.

The founder of the local Church purchased it with his blood, a sacrificial act in order to redeem it, that's why the local church is unique and peculiar in this world (Acts 20:28). By being unique and peculiar it becomes dynamic in all spheres. So the building of it does not require humans to work for it, but to be members of the body, no one can claim right of it, except Jesus (Eph 2:8-9). It was purchased by his blood, He purchased it and claims rights to it. The people of God can gather and worship, and do all other activities of practical theology, but the fact remains that the building of the local church is God's activity. He is building and uses man to do that for him (Nel 2005:15). The congregation exists and functions in a given place at a given time. To a greater or lesser extent this congregation does not look and act as God intended (Nel 2005:14). In a given place and given time there can be a greater gap between the defined and qualitative subject (Nel 2005:154). But for weak and wrong leaders this change is not inevitable if it is for the negative or for their own benefit, not for the benefit of the church of God (Roxburgh 2006:23-27,cf Winseman 2009:141-148).

Most leaders are copying and pasting the ideas and activities from other churches, they lack dynamism, creativity and innovation in them. This then means that the church is dynamic if the leadership is hungry to be dynamic. Nel says, it is 'a process with phases' (2005:144-147) and he contributes or suggests some of the phases that can help bring dynamism in the process.

There is little doubt that the process of transformation practices and renewal or change takes place in phases, but for the leaders of these congregations, renewal has not taken effect (Osmer 2008:154ff).

Building up the local church, like all of practical theology, is about God coming to meet people in his Word by means of pastoral ministry (Nel 2005:29). Dynamism is seen again in the way the people respond to the activities of the Holy Spirit within the local church. The presence or the manifestation is witnessed on the impartation of gifts by God to his people. It can be said that the Father, the Son and the Holy Spirit bring the congregation to life (dynamism) and maintain that life, through the power of the Holy Spirit (Nel 2005: 269-272). It was witnessed that some of the leaders use a powerful voice as to prove their ability to do things and some use money, wealth or riches and assets as proof of their dynamism or being spirit-filled leaders. This is wrong and portrays a negative effect on the building of the church.

The researcher has seen leaders who are providing dynamic processes that help the church to grow more effective and serve the community effectively. Even though it is important to note that these congregations are different and the art of grasping information and transmitting it is very difficult and different in the way people apply it to their daily lives. This is because the community is supposed to be affected by the lives of believers in their community, not by someone from somewhere. This becomes the role of leaders who are not weak or even wrong in the building of the church and bring dynamism in the church (Oduro 2008:61-63 cf Osmer 2008:101-103).

3.13 Conclusion

The more the churches are growing and getting increased membership, the more problems there is for the weak and wrong leadership the church have and this has instigated a negative effect on such growing churches. This can be witnessed by how they name their churches and how they

are conducting their church business. There is very little, if any, that shows the future of the church from these experiences on the ground. The influence of the leader is measured in a negative sense, because of what they want see done which has nothing to do with the building of the local church (Munroe 2004:166-174).

Local churches respond to changes in their communities in different ways. They all claim to have heard or listened to the Holy Spirit before and after the establishment of the local church. This has been noticed in many leaders and these congregations' responses to the activities that they feel are initiated by their leadership in support of the building and development of the local church. The primary mission of the congregation is to meet the needs of local communities and the new members who have responded to the missionary work. The local churches' hope is in the new souls who have come to join in the worship service. The style of worship and its activities attract the new members or bring in the members from the old (mainline) churches (Nel 2005:269).

The worship experience is created for new members, not only at the place of worship but also in homes and work places. For example, a congregation may desire a different kind of music, teaching, and preaching of the word than what the existing churches are offering. These could be alternative vital services for growing local churches. What the people are looking for is heart, welcoming congregations, caring, healing, bible studies with a meaning and praying and local church members who have made their decisions to be members. The parishners or congregants want to be identified with the church of their own choice. They have no desire to destroy the old religion or faith, but rather to have a growing local church that can grow them in their faith. There are different activities in their worship, the way they give, the care for new members and the assurance and morale with the congregants will be very high. This includes Bible study groups, church school classes of all ages, musical groups such as choirs and praise bands that use instruments and dancing. These churches become their extended family ministry, and this is what is happening in the building of the local churches in Harare.

The old and new congregations sometimes go to war over issues and the battles are, for the most part, leadership wrangles, members moving from one place to the other and the use of resources.

It is very important for the church leaders to listen carefully to the theological insights of others and to the reasons why other congregational leaders have found it useful. Leaving may not be the best option and staying without resolving issues is not the best option of all either. Learning to adjust and respect is a better way to move forward with others in the community.

CHAPTER 4. Lessons Learnt and How Might We Respond

4.1. Introduction

In this chapter the researcher draws possible lessons learnt and how the church might respond to what is going on. The research findings showed leadership qualities and styles that are being used to make a difference in the ministry of building up God's kingdom. The open-ended type of questions, especially in the interviews, allowed the respondents to do their own thinking when asked to answer in their own responses and making an appreciation of their leadership (Stokes 2003:143).

4.2 Lessons learned

In his book, Osmer proposed the three forms of leadership which are very important in this research in order to arrive at the question, "What have we learnt in this empirical research?" It seeks to answer the question, "How might we respond?" Osmer discovered various aspects of leadership (for example, task competence, transactional leadership, and transformational leadership), but frames the overall task as servant leadership (2008:178). These three forms of leadership are needed in the congregational leadership and will help to show the way forward in the building of the local church in Zimbabwe. The task competency leadership is very important for the leadership; it helps the pastor/leader to be innovative and creative in the ministry.

This type of leadership is the ability to offer competent pastoral care to members of the congregation and help to solve problems as they come. The researcher has learned that competence helps to understand the crisis facing the congregations and make strategies to initiate change. Osmer asserts the distinction between task competence, transactional leadership and transforming leadership provides us with a first language to think about leading change. This can be argued in that these forms of leadership were visible in some congregations and in some there was nothing prevailing. It is believed to be caused by the approaches these leaders in congregations use. Some leaders delegate the duties of worship leaders to laity while others, in most Pentecostal churches, use pastors to lead the worship.

4.3. Significant responses: Leadership Development

4.3.1 Training

Significant current patterns of leadership have shown that leaders are causing spontaneous weak or even wrong leadership in the growth of the local church. The results of the surveys done with church leaders have shown the greatest impact on the congregational results. This can only be done through reflecting on the ideas the leadership gave that was analysed, evaluated and explored in the dissertation.

Many of the congregations in this study had a systematic process of identifying, recruiting, training, and empowering their leaders to serve and lead (Malphurs and Mancini 2004:31-32). The researcher learned that clergy and laity, full-time and part-time workers can work, complement and link very well without problems. Some have established colleges and some of these colleges are affiliates to other universities outside the country.

In the interviews some of these leaders shared how they got trained before and how some of these congregations consider training of leaders (in-service training). The question was also how were they encouraging others to go for training and were they willing to release the leaders to serve and lead, notwithstanding their experience? Despite the greater risk of failure, most leaders are comfortable to allow their leaders to try with various colleges. Most congregations had a systematic process of identifying, recruiting, training, and empowering their leaders.

For Protestants they have the United Theological College where they send students and they also utilize various methods of development including formal and structured training programs, personal mentoring and coaching, and on-the-job ministry exposures for both men and women in leadership. The Pentecostals, Charismatics and the African Initiated Apostolic churches have many different colleges, Bible Schools and unregistered universities which have some affiliations outside the country. From this background the strength of the church is compromised greatly because the leadership is not adequately trained. The lessons drawn from this study is that people should be equipped and have all the basics of what they want for the church and for themselves.

4.3.2 Character

These churches had a set of criteria and a code of conduct by which they identify and select leaders, even though they might not be articulated. These criteria included character traits, attitudes, and aptitudes. Interestingly, while skills and competency did feature in the interviews, most of these leaders did not score them very high priority. Character qualities stood out the most when identifying and selecting leaders. These qualities included values such as faithfulness, commitment, integrity, humility and a personal sense of brokenness, and even a keen self-awareness.

The other factors that influenced positively and negatively on the leadership and development process are: First, in the leadership development as a process influenced positively and negatively. Careful selection of the leaders was critical, mainly in the mainline churches. For Pentecostals, the qualities expected of an effective leader were validated by vibrant Word and prayer life, being self-aware, of unimpeachable character, availability, commitment, humility, teach-ability and a willingness to soil his or her hands in serving others and the community voluntarily. No matter how good the candidates are, when it comes to leadership ability, their character traits were most important, without which they would not be selected. Osmer proposes three types of leadership; one is the task of competence, transactional leadership, and transformational leadership, but frames the overall task as servant leadership (2008:176).

The ability to excel in performing the task of the leadership role in an organization is what he asserts in most congregations, for example, leaders carry out tasks like teaching, preaching, running committees, leading worship, and visiting the sick and this is what has been happening in most congregations. Carrying these tasks with competence is an important part of leadership (Osmer 2008:176). The second is the transactional leadership, that is the ability to influence others through a process of trade-offs. That is meeting the needs of the organization. This can be argued that it is not really happening because most of the leaders are not meeting the needs of the congregations. The researcher has witnessed other leaders who were trying to meet the needs of their congregations but at a limited scale, this was because of their missional background and this is most common in the Protestant churches.

The third is the transforming of leadership; this involves “deep change”. It is leading an organization through a process in which its identity, mission, culture, and operating procedures are fundamentally altered (Osmer 2008:176-8).

To respond, if these are practiced in the building of a local church, then we can proceed with strength and power and the local church will experience growth. The deep change has been seen

in most churches. The need for this is caused by the limited social activities, economic instability, and change of cultural values.

4.3.3 Experience

Previous leadership opportunities and experiences of leaders played a significant part in their leadership development. As is clear from the data collected from the interviews, most of the seasoned and newly emerging leaders were exposed to other ministry opportunities and were involved in different leadership capacities. In addition to having formal and structured training, leadership development needed to be viewed from a lifelong perspective. Leaders were developed over time, through different exposures, experiences, and opportunities for learning and growth; this has brought about vast experiences in leadership in some local churches, especially the Protestant churches. This was witnessed through the structures and organizations' ability to manage things. These must not disable leaders to do things on their own (Osmer 2008:198)

Leadership development in building the local church could either be strongly facilitated or seriously undermined by a weak or wrong leadership in the local church and a leadership culture which is weak or even wrong, respectively. When a healthy church and leadership culture existed, leadership development would succeed. This is what Osmer says about transforming leadership which is costly and risky (2008:196). Weak or even wrong indicators, though not exhaustive, include aspects like an underlying strong focus on discipleship, discipleship following within a pastoral mode (Nel 2005:97-8), a high level of support by church leaders to one another, a deep intimacy and accountability among the leadership community, and a high level of excellence that inspires leadership (Nel 2005:97-8). It is very encouraging for the local church to have foresighted leaders.

However, negative factors contributed to the congregational church leadership, such as a perception of leaders and their possible hidden agendas, a high level of organizational policymaking amongst the members and leaders, overly challenging ministry demands, a restraining theology of women or spiritual gifts, and a perceived control struggle amongst the leaders, especially by proponents who refused to relinquish control (Oduro 2008:140-7). Some of these aspects are not needed or necessary in the mainline churches, but they are being practiced mostly in the Pentecostal churches (Osmer 2008:196).

Based on the surveys and interviews of this empirical research, it is clear that both the seasoned and servant leadership in each of the churches, the major findings relating to how the leaders are going to respond, was by using, applying, exercising and evaluating the principles and practices of leadership development: Churches utilized formal and structured training programs, in varying extent, to develop the emerging leaders in their midst, this was evident in most churches. This process was reciprocated by the new leaders who mostly found formal training sessions effectual in their leadership development (Osmer 2008:56).

Besides the formal or event-based training, leadership development needed to be understood and viewed as a lifelong process, whereby life experiences and previous leadership opportunities of new leaders played a significant role. This area was evident in some churches (Osmer 2008:183).

4.3.4. Mentorship

Churches encouraged servant leadership to the mentors and coaches who spend time with those who want to be trained in servant leadership to develop them. Servant leadership appreciated the presence of role models and mentors in their lives and found this aspect of training to be highly valuable, provided the partnering was a good match and this was appreciated by leaders (Spears, Larry C., and Michele Lawrence, eds. 2002). Remarkably, this is happening in some local churches but not all.

Active leadership by a senior leader together with a supportive leadership team greatly and positively influenced the leadership development process.

The first principle the empirical research revealed was that, in order to have a leadership development strategy, a systematic process was needed. Leadership development does not happen by chance or accident; the process was planned, implemented and evaluated. This was happening in the Baptist churches in Harare and other Charismatic churches, but not in the African Apostolic Churches.

Churches always empowered their leaders to serve and lead while they were undergoing training, with many encouraged to serve in the next level of leadership. They called this mentoring (Pue, Carson 2005:12-6). This finding was consistent with scriptural teaching in the example of Moses and Joshua. Joshua was deliberately cultivated to learn, grow, and eventually lead (Exod. 33:11; Num. 27:12-13; Deut. 31:1-8). Jesus, too, exemplified this principle when he taught the twelve disciples for three-and-a-half years. He launched them into ministry and leadership (Matt. 28:19) after God sent the Holy Spirit to fill them as their counselor and guide (Acts 1:8). Paul took Timothy with him during his mission trips in order to train and expose him to the work of the gospel (1 Tim 1:2, 2 Tim 2:2). This is what was learned and found in some congregations in Harare.

Congregational leaders were able to ascertain the quality of the leadership, especially with regard to their character traits, attitudes, and competency. They could also assess the strengths and weaknesses of the candidates, including how they worked in a team at setting goals, but whether this was done effectively and efficiently, no one knows, it might be another research topic.

4.3.5. On the job training

What have been learned is that churches cultivated servant leaders by giving them on-the-job ministry exposure and training. Most new leaders learned valuable leadership lessons through such leadership opportunities. This is happening in most of the local churches visited.

4.3.6. Leadership selection

Careful selection of leadership based on internal organizational criteria was critical to ensure a strong foundation for any leadership development process. These criteria tended to place character attributes above competence and transformation even though the latter should not be neglected (Osmer 2008:192-4). This was witnessed in the empirical research and it was found that leaders learn few approaches that suit communities through this process.

4.4. Lifelong Process of Development

Learning is a life process full of activities. In terms of definitions, learning is to gain knowledge, comprehension, or mastery through experience or study and to acquire knowledge; teach to give information (The American Dictionary). God uses persons, not all, but some, who are in the ministry whom He so wishes to use. This is a process of development within the confinements of the growing local church. The literature research paralleled this observation (Osmer 2008:64). This is because God can do what feels good for the church and the people He called by His name.

Clinton made a convincing case that God uses providential episodes, people and situations to develop a leader in six developmental phases. In short, ‘every aspect of the leader — family, education, environment, and even historical events — is used by God to sharpen the person for his use (44-45)’. Moses was put through the crucible of fire when he had to flee from Egypt to Midian after he was found to have killed an Egyptian (Exod. 2:11-22). Even though he rose to leadership only after forty years in the desert, those trying years were used by God very well to shape and mould him for the purpose of leading the people of God out of Egypt through the desert. Further, his first forty years in the Pharaoh’s court, where he received formal training, also put him in good stead in his final forty years leading the Israelites. The researcher has learned and saw that some of the Pentecostal churches are using this approach even though it is costly and risky (Osmer 2008:196).

4.5. Implications of the responses

This empirical research interviews suggested that to be complete and comprehensive in leadership development, all the methods should be used, to different extents with different groups of church leaders (Osmer 2008:176). Dependent on personal knowledge, the level of spiritual maturity and experiences of the developing leaders, the suitable leadership development methods and stages should be selected and utilized. Clinton’s work highlighted that fact, as described by Pue who shared the idea. This research highlighted the need to connect one’s lifelong journey in the leadership development process within the building of the local church. Leadership development needs to be understood as both event-based through formal and structured training, as well as a lifelong process through on-the-job ministry opportunities, and mentoring and coaching (Clinton 2005:48). Very few churches are practicing this according to the research. The Pentecostals are doing it, but at a small scale.

Leadership development in growing churches is such a crucial part of church renewal, and because the senior pastor's (Bishops, Apostles, Prophets, Founders and Presidents) role was so instrumental in leadership development, they said church leaders must understand and ensure that senior leaders invest time and resources into this area of life long development of church leaders.

Most leaders are overwhelmed with various demands on their time, and hence neglect the area of development of leaders. They suggested that leadership development should be encompassed in the appointment contract. By working through the past and present experiences and the life-shaping events of the individual, the interviews suggested that the primary spiritual gifts, learning styles, personality profile, and present ability will shed light onto the way God has intended and equipped the person to fulfil his or her calling and roles. The researcher has learned that many local churches that use an appointive system have limited room to do the training; the person will be dependent on the local church and will lack development to think for themselves. The Protestants churches are affected by this the most.

4.6. Limitations of the Study

This research was able to shed light on the principles and practices of leadership development as experienced by the thirty-five church leaders, which had a 66% response. Limitations to this interview existed, due to the broad scope of leadership and leadership development in the building up of the local church, not everything could be considered methodically and systematically. The interview focused on the leader's principles and practices that are weak or even wrong and various aspects were not considered due to numerous constraints. These were: places of interviews, time management, cancellation of appointments, ignorance of how to answers questions to the point, diversion or deviation of agendas and conflicts of understanding of the churches and the negativity that they have over their leaders concerning working relations.

While the interviews were very helpful in this research, more demographic details should have been requested so as to determine interviewee profiles. The interviews could also include questions that investigated the specific life and learning styles of each interviewee and the preferred way of training and development.

According to Osmer (2008), if the congregation is to undergo a process of deep change, then these questions are to be considered:

- How might we sense the urgency about the need to change?
- What sort of vision is desired for the future?
- Where the potential sources of members are and what does that church have to offer these members?
- What strategies might be used to influence the congregation's vision?

These questions are unique and very important to be answered by all leaders and potential leaders before making a major decision to recruit, train, expose and match them for leadership (Osmer 2008:178,183).

Another limitation was the lack of consistency in the profile of the interviewed leaders selected. The lists of interviewees were randomly provided, either by the respective senior church leaders, or they were volunteers. This should be avoided in order to get the best candidates for the research. As it turned out, for each interviewed leader, the church provided leaders who were of varying levels of maturity and seniority to be interviewed; hence I had two or more interviews at one congregation. The evaluations were that the responds were all different from these leaders even though they were from the same congregation. That show how healthy the congregation is to have all these independent minds.

The other limitation was how the church leadership responds to these findings and how they were going to use them for the benefit of their congregation. The gap between the interviewers and the leadership, for example, Bishops, Prophets, founder and other leaders is wide because some said they will never be in a position to report to them; they have on no account time for that.

4.7. Empowering the Laity for ministry

The empirical research has shown that the contemporary society is not looking for the traditional church which is formed by Christian habit. The traditional church is deliberately being abandoned; clearing the way for the new, contemporary forms of worship and belonging to the community of believers are now being introduced. This phenomenon should not be misunderstood as a proponent of the past or the future, but what is biblical fits the needs of the contemporary society.

This helps to prevent any artificial division between "clergy" and "laity." This supported the practice of every adult member being part of the exercise and development of the church and undergoing continuing training for ministry and being accountable for practicing what he or she had learned. Another advantage of this type of leadership is that since leaders do not require advanced theological degrees (laity), the preparation of leaders does not form a bottleneck in the local church building process.

Roxburgh said the leaders (laity) should have a missional understanding of the church that emphasises an incarnation, servant approach and sees church not as a once a week gathering but as a community to which one belongs that relates to the whole of life. It is a community in which each person makes an active contribution, during gathered worship as well as dispersed service. This includes and involves the laity to do their part as members of the church in the community in building up the local church for God. These churches' laity should emphasise hospitality,

caring and missional activities that are committed to maintaining their values of community, accountability, and service for the humanity (Roxburgh and Romanuk 2006: xiii).

Pastors and preachers are leaders of the laity beginning in the worship service of the saints. These leaders have the opportunity to lead in the singing, praying, teaching and sharing the (sacraments) Lord's Table, and the preaching of the word in the worship assembly (2 Tim. 4:1). The power of their lives as well as the laity is in prayer, communing with Christ, and in the study of God's word to equip the saints in practical service. The laity desires a leadership they can follow in ministry. Leaders are always in front of the laity in practice of the mission of God. This is what is going on and the researcher has learned that the laity in the congregations and the growing churches are actively involved in the mission of the building up the local church in Zimbabwe.

The interview data is strongest in this aspect of building up the local church stating that ministry is being used in congregational development, meaning serving the community after the apostolic example, all believers readily using their spiritual gifts, equipping the laity for ministry; and the general ministry of believers as servants of Jesus is exercised in teaching, evangelism, mission, preaching, and daily administration of things such as food, clothing and shelter to those in need (Eph 4:11-13)

In this research the clergy and the laity and the ministry of Christ through the apostles and the first Christians was not about re-establishing the kingdom of Israel, but the building of the kingdom of God in Christ (Ac. 1:6-8; 2:32). The Bible says that, "The kingdom of God is in your midst or within you," (Lk. 17:21). You find the kingdom where you find the King. Thus today on earth where the King is and where his rule is acknowledged, is, first, in the heart of the individual believer and then in the churches of God. In this dissertation in the leadership perspective of these Church leaders and the laity which are involved in research are not doing everything appropriately. There is a spirit of neglecting or ignoring the role of the laity in the

building of the local church. In missiological terms this presents a challenge to the growing or the building of the local church (Roxburgh & Romanuk 2006:199-2).

In this research the proposition is that the effectiveness of leaders is measured by the consistency of their spiritual practice and words by walking the talk. Hence, this was questioned by many leaders interviewed that their leaders are not truthful, faithful and are not even transparent. Leaders need to show up, pay attention, teach, and participate directly in the process of getting extraordinary things done in the building of the local church using the lay people to do their part in the ministry. They show others how to get things done by an example of true commitment carried out in real life situations. The church is not corporate and must not be organized, governed and operated like one (11 Pet 2:9).

The reason for all these goals is to equip the saints (laity) for ministry (Eph 4:11-12). This will create an atmosphere of trust, confidence and belief among the laity and the leadership. Thus, the laity is empowered to do ministry. Paul outlines seven categories of ministries exercised by spiritual gifts in the Rom. 12:6-8: these can be treated as practical theological disciplines.

These are very important for the congregation leadership disciplines for those who want to identify their spiritual gifts and their potentiality as laity. They are practical theological disciplines that help leadership to see the impact and impression of the local Church on its community. Examinations are best based on experience in ministry (Clinton and Clinton 1998:87-9). I recommend this assessment and evaluation be administered by leaders of the local church with the laity, these man and woman should be serious in their leadership desire to build up the local church, not the hired staff.

4.8. Caring Leaders

The laity is loved by leaders who are involved in caring, compassionate and counselling the people of the spiritual community (Ac. 3:1-10). Some of the leaders deeply care about what hurts and afflict their people. They are like Jesus who went about healing the oppression of the needy (Ac. 10:38). They are not being tied up totally in busyness that they fail to reach out the care that is needed to deliver people from this community's pain and trouble. If they fail to do so, they will be rejected, shunned and avoided by the public community and the church will fail to grow spiritually and numerically. The leaders are the ones to do the work for Christ here on earth. The leader who counsels, cares and have compassion with the congregation is one who has seen that visiting the people is an idea that is noble to do. Only then can he care for people in time of sickness and death (Osmer 2008:180-181).

Leaders are teachers of the word of God in a personal one-on-one setting and in classrooms to instruct the laity in ministry. Preachers are some of the chief teachers within the congregation after the example of Christ (Mk. 6:1-6). We live in a culture where people are experiencing in a practical way the teachings of God. The minister can do this effectively by verbally teaching with vision and sound, and by the example of his life. One can learn from the apostles, the urgency and necessity of ministering the word versus ministering benevolence (Ac. 6:1-6). Osmer said, "if change cannot take place in a congregation then there can be no doubt that mainline denominations are on the road to slow death" (2008:182).

4.9. Leaders are Pastors, Teachers, Evangelists and Missionaries

It is significant that leaders demonstrate the need for the training of the laity to be involved in the mission of God, especially the minister of the Word. This was indeed Paul's calling (Ac. 9:1-18; 22). He taught Timothy to "do the work of an evangelist" (2 Tim.4:5). He is a messenger of God. Then he leads them to seek and save the lost in gospel destitute and needy areas. In this

work he makes a clear distinctiveness of the function of the church. He proclaims from the pulpit and from house to house the glad tidings or the good news of the gospel (Ac. 5:42; 20:20, 27). Preachers and teachers of the gospel are essentially missionaries who minister daily to the needs of the lost and the laity; this is what is going on in the ministry and this was found in this empirical research. Many congregations have different types of approaches to ministry of reaching out to non-believers.

4.10. Leading with a Positive Message

The Gospel is a positive message, according to one Pentecostal leader; it is the good news about Christ. This is the message of hope for the lost world and it has to be given to people who earnestly need it. This data shows the significance of preachers, teachers and pastors delivering a positive message to instruct, drill and educate the laity in doctrine, worship and daily ministry. Jesus with his positive instruction used to make disciples who are excited about world evangelism (Mt. 13:38). A positive message excites the laity about the kingdom work that Jesus gave his life to maintain in a world that resisted change. I witnessed and learned that the Pentecostal are doing a lot of outreaches, open air meetings, crusades and door-to-door evangelism, just to change their communities. The churches have results in these activities in Harare where the local churches are taking the leading role in ministering to the needy and giving them the positive messages of hope. This is what Osmer is saying: servant leadership that answers and fulfils the mission of Christ here on earth (2008:183-184).

4.11. Summary:

The empirical research showed that having a strong leader was a key factor with healthy local churches that were successfully serving their followers. Most respondents felt that they were strong on all of the characteristics mentioned. In general, those doing most to alleviate crimes committed, felt that they were stronger leaders, particularly those who were in churches not

addressing significant needs of maladministration and poor management (Johnson 2005:46-50). The biggest differences are seen with ‘encouraging decision making and action taking’ and ‘building and maintaining a future vision with others’. Nel (2005:180) asserts that, ‘where there is no data base it requires hard work to develop the congregation’. It can be argued that some African congregations that are being managed by African leaders have no structures and if they have the structures they have no accountability (13 of 38 interviewed churches are like that).

Statistic is very important for the leader to know and to have. Data collection and processing is very difficult in these congregations. This can be associated with ignorance and lack of capacity and skills to do the work as a leader. The persons responsible are not answerable to anybody (Oduro 2008:69). That’s the reason why the congregations are struggling to grow, develop and to grow their own membership. Maxwell puts it very clearly, that ‘a leader is great, not because of his or her power, but because of his or her ability to empower others’ (Maxwell 2001:8 see D’Souza 2005:311). He went on to say, “Success without a successor is a failure”, (Maxwell 2001:8) and this is very true in local churches were they have no meaningful structures and the leadership they have currently do not respect structures and those structures are not accountable to anyone.

4.12. CONCLUSIONS

According to Nel (2005: 67-68), building up of the local church as a ministry is conducted under the leadership and training of the leaders. By the ministry of the “joints” (Eph 4:12, 16), the body builds itself. Hence the service leaders have a ministry in building up the local church (Nel 2005:67-68). This is essential in that the training of leaders, if taken seriously, will change the outlook of things in the building of the local church. Leadership is understood in terms of servanthood. The identity of a Christian leader is that of a servant. Ministry means service (Nel 2005:71). This type of training is a process; you cannot do it over night or within a short space of time. Training for service is inevitable for the building up of the local church. Building up

the local church, like any other research in practical theology, usually starts with an awareness of a practical problem (Nel 2005:146).

Every church admittedly has a leader; either he or she is motivated to do the job or is unmotivated. A leader needs to be motivated towards the renewal of building up the local church (Nel 2005:149). Building the local church does not happen until God makes it happen. Motivation is essentially about leading people towards recognizing their identity.

Eight out of ten church leaders describe at least leadership characters and behaviours as one cause of the problem as major or significant in their parish or congregation. Most churches in the survey are already engaged in systematized or informal activities to address related needs in their communities, especially leadership crisis, churches in conflict, breakaways and the defecting of membership to other churches, which has been sighted as the problem of weak or even wrong leadership, can be corrected if the leaders themselves desire to take a step toward this. The Protestants have a higher percentage than the Pentecostals. Eleven church leaders of the thirty-five are aware of at least one significant problem, related problem in their parish that they are doing little or nothing about to help to equip and empower their membership in the area of leadership, especially the laity. Three in four leaders agreed their church could be doing more to tackle this leadership problem in their local churches.

The main barriers for doing more are seen to be a lack of resourceful persons in the church, leaders and funding, although the churches that are doing the most are often not particularly large or wealthy. Among churches that are currently doing little or nothing to meet significant local needs, “lack of passion within the church” and “not knowing where to start” are cited as barriers by a large majority.

4.13. Recommendations

1. In order to fulfil the servant leadership the researcher submits the following proposals as recommendations for the way forward to be considered in any other studies in servant leadership of the building of the local churches as discussed before:

These principles included (1) a systematic process, (2) training through formal and structured programs, (3) training through mentoring and coaching, (4) training through on-the-job ministry, (5) careful selection of emerging leaders, (6) lifelong process of development, (7) senior leadership involvement, and (8) church and leadership culture.

2. I recommend that churches focus on their capacities and resources, surroundings and environment they are in, because each studied church is different, each has their own strengths, weaknesses, and main concern.
3. Leaders should plan, implement and evaluate the congregation and leadership culture and begin to work on making changes that will facilitate leadership development that includes the laity in the church. These changes could be small ones in order to facilitate momentum. They should not be pushed with hidden agendas.

As I look back, I am humbled by what God has done, especially in using these principles and practices of leadership in my life and in the lives of the leaders I interviewed. A good leader leads, while a great leader develops others who lead. Instead of leaving it unintended, I am committed to develop other leaders intentionally (D'Souza 2005:311). Naturally, one of the main challenges is the lack of resources. Having completed the research, I am committed to set

aside time in my regular schedule to develop leaders. No matter how busy ministry gets, leadership development has to be included as part of the usual ministry.

5. APPENDIX

5.1. INTERVIEW QUESTIONS

Question 1

How would you describe your leadership in your ministry?

Question 2

What do you think are the strengths of your leadership in your ministry/church?

Question 3

What do you think are the weaknesses of the leadership in your ministry/church?

Question 4

Looking at the strengths of leadership in your church/ministry, what could be contributing to these strengths? For example, strong personality of leader, grounded teaching, etc.

Question 5

Looking at the weaknesses of leadership in your church/ministry, what could be contributing to these weaknesses? For example, autocratic nature of leader, etc.

Question 6

Where is the strength of your church/organization and why?

Question 7

How do you view/see leadership in a church?

Question 8

What role do you think leadership play in the growth of a church?

Question 9

Is it right for a leader to invite and take the members of other groups/churches?

Question 10

What important role does leadership play in building up a local church?

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