

# Pastoral leadership among African-led Pentecostal churches in the context of British society

**E Adu**  
**22656243**

Thesis submitted for the degree *Doctor of Philosophy* in  
Pastoral Studies at the Potchefstroom Campus of the North-  
West University

Promoter: Prof BR Talbot

Co-Promoter: Prof GA Lotter

May 2015



## ABSTRACT

The Pentecostal movement is experiencing phenomenal growth within global Christendom. Notwithstanding the exponential growth of Pentecostalism, there are contextual pastoral leadership challenges within the African-led Pentecostal tradition in British society. The first challenge observed is that the pastoral leadership practices of the African-led Pentecostal churches in British society are situated in their socio-cultural and theological orientations; this situation poses contextual challenges for pastors in carrying out their ecclesiastical duties. The second problem concerns leadership. There are often, for example, allegations about some pastors within this tradition mismanaging church finances, practising sexual immorality, taking money for prophetic utterances and abusing their power. These very troubling allegations have led to some Christians leaving this church tradition to join other churches, especially white-led British Pentecostal/charismatic churches, and some have stopped going to church altogether. Moreover, a review of literature suggests there has not been an attempt to undertake an in-depth study of the pastoral leadership praxis of the African-led Pentecostal church community in British society. Thus, there is a gap to be filled in Pentecostal pastoral leadership scholarship. The present research investigates these contextual challenges and formulates markers for exemplary pastoral leadership among African-led Pentecostal churches in British society.

To address these problems, the four tasks of Richard Osmer's practical theological interpretation were used. Pastors from the African-led church community were interviewed. The study investigated the impact of North American Pentecostal pastoral leadership on their African counterparts, recent scholarship on pastoral leadership, the five practices of exemplary leadership by James Kouzes and Barry Posner, the socio-cultural and theological distinctives of African-led neo-Pentecostal churches in the context of British society, and New Testament perspectives on pastoral leadership.

The findings of this study affirmed that there are challenges facing African-led Pentecostal pastoral leaders in the context of British society and that these can be addressed from a practical theological perspective by formulating markers

for a model of exemplary pastoral leadership. The study contributes to original research in the burgeoning field of practical theology in the area of Pentecostal pastoral leadership.

**Key Words:** Pastoral Leadership, African-led Pentecostalism, Pentecostalism, Reverse Mission, Leadership, Pentecostalism in British Society, Practical Theology

## ACKNOWLEDGEMENTS

The successful completion of this work has been made possible by the assistance and co-operation of many people, too numerous to mention each by name. I am really indebted to all who contributed to my work. Special thanks go to my supervisors, Profs Brian Talbot and George Lotter. This thesis has benefited from their critiques, suggestions of books and articles, and their moral support. Their feedback helped to bring this work to fruition. I express my gratitude and thanks to Dr Stuart Rochester who painstakingly read through the entire thesis and offered invaluable suggestions, modifications, and comments to make the thesis what it is. I thank Peggy Evans and her GST team in the UK and at the North-West University in South Africa. Their understanding during a difficult period of the work really gave me the strength to continue. I also thank Hester Lombard of NWU Library for her quick response to requests for articles or any relevant information needed for this work.

I would like to thank the library staff at All Nations Christian College, England, who gave me access to their library and even allowed me to borrow books beyond the normal quota that students are entitled to. This helped me tremendously, especially during the latter stages of my work.

I appreciate the support I received from all the pastoral leaders and other church members, especially those from the African-led Pentecostal tradition in Britain who gave me the opportunity to interview them for this work. Their differing views helped me to gain a wider perspective on the pastoral leadership practices of African-led Pentecostal churches in British society. I acknowledge the support and love my family and I received while embarking on this research from Dr Shadrach Ofoosuware, the Apostle and inspirational leader of Freedom Centre International (FCI) churches.

Friends and family have been of more importance than they would know, and I am appreciative and grateful for all the moral and practical support I have received during this study. I thank my parents, Rev. and Mrs E. K. Adu, who are in Ghana, for the initial love and support they gave me, which allowed me to

pursue my education at a very young age. I know I inherited my knack for academic work from their genes.

Finally, I thank my wife Sophia and children Cynric, Princess Phoebe, and Katelyn Joy for their time and support during this research for the past three years. They have been absolutely brilliant when I had to stay away from certain family outings, church programmes, and other social activities solely to concentrate on my work. I really appreciate their care and support; without them, this work would not have been feasible.

## TABLE OF CONTENTS

<b>ABSTRACT</b>	ii
<b>ACKNOWLEDGEMENTS</b>	iv
<b>1.0 CHAPTER ONE: INTRODUCTION</b>	<b>1</b>
1.1 Literature Review	2
1.2 Research Question	8
1.3 Research Objectives	8
1.4 Central Theoretical Argument	9
1.5 Research Methodology	
1.6 Limitations	11
<b>2.0 CHAPTER TWO: THE IMPACT OF NORTH AMERICAN PENTECOSTAL PASTORAL LEADERSHIP ON AFRICAN-LED PENTECOSTAL PASTORAL LEADERS IN BRITISH SOCIETY</b>	<b>12</b>
2.1 Introduction	12
2.2 Research Design	14
2.2.1 Qualitative Research	14
2.2.2 Advantages and Disadvantages of Face-to-face interviews	15
2.2.3 Advantages and Disadvantages of Telephone Interviews	17
2.2.4 Disadvantages of Telephone Interviewing	18
2.2.5 Data Gathering: The Choice of Participants and Interview Criteria Use	19
2.3 The Prosperity Theology	22
2.3.1 What is the Prosperity Theology?	22
2.3.2 The North American Prosperity Theology Impact on African Pastoral Leadership	22
2.3.3 Critique of the Prosperity Theology	28
2.3.4 The Prosperity Theology and Poverty	35
2.3.5 The Prosperity Theology and Suffering	40
2.3.6 Lavish Lifestyle	43

## TABLE OF CONTENTS, continued

<b>2.4</b>	<b>The Impact of Media on African-led Pentecostal Pastoral Leaders</b>	<b>48</b>
2.4.1	A Historical Overview of the Use of Media among Pentecostals in the West and Africa	50
2.4.2	Justification for the Appropriation of Media	52
<b>2.5</b>	<b>The Implications of Media Appropriation</b>	<b>55</b>
2.5.1	Ecumenical Implication	56
2.5.2	Ecclesiastical and Ecclesiological Issues	56
2.5.3	Commodification	58
<b>2.6</b>	<b>Summary</b>	<b>59</b>
<b>3.0</b>	<b>CHAPTER THREE: RECENT SCHOLARSHIP ON PASTORAL LEADERSHIP</b>	<b>61</b>
<b>3.1</b>	<b>Introduction</b>	<b>61</b>
<b>3.2</b>	<b>Recent Theories on Leadership</b>	<b>64</b>
3.2.1	The Meaning of Leadership and Leadership Styles	64
3.2.2	Leadership Styles	66
3.2.3	Transactional Leadership	68
3.2.4	Transformational/Charismatic Leadership	71
<b>3.3</b>	<b>Current Scholarship on Pastoral Leadership</b>	<b>77</b>
3.3.1	The Evolving Nature of Pastoral Leadership	80
3.3.2	The Evolving Nature of the Pastor as a Shepherd to CEO	80
<b>3.4</b>	<b>The Shepherding Role of the Pastor</b>	<b>83</b>
3.4.1	Preaching and Prayer of the Shepherding Leader	85
3.4.2	The Mission of the Worldwide Church: Delivering Lambs	88
3.4.3	The Centrality of Growing Mature Disciples	89
3.4.4	Courageous and Protective Leadership	91
3.4.5	Development of Christ-like Character in the Shepherding Leader	92
<b>3.5</b>	<b>The Pastor as CEO</b>	<b>93</b>

## TABLE OF CONTENTS, continued

<b>3.6</b>	<b>Summary</b>	<b>95</b>
<b>4.0</b>	<b>CHAPTER FOUR: THE FIVE PRACTICES OF EXEMPLARY LEADERSHIP IN THE LIGHT OF AFRICAN-LED PENTECOSTAL PASTORAL LEADERSHIP</b>	<b>96</b>
<b>4.1</b>	<b>Introduction</b>	<b>96</b>
<b>4.2</b>	<b>Model the Way</b>	<b>98</b>
4.2.1	Clarify Values/ Find Your Voice	100
4.2.2	Set the Example	102
<b>4.3</b>	<b>Inspire Shared Vision</b>	<b>109</b>
4.3.1	Envision the Future	111
4.3.2	Imagine the Possibilities	113
4.3.3	Enlist Others	117
4.3.4	Appeal to Common Ideals	118
4.3.5	Animate the Vision	120
<b>4.4</b>	<b>Challenge the Process</b>	<b>123</b>
4.4.1	Search for Opportunities	125
4.4.2	Experiment and Take Risks	129
<b>4.5</b>	<b>Leaders Enable Others to Act</b>	<b>131</b>
4.5.1	Foster Collaboration	132
4.5.2	Strengthen Others	134
<b>4.6</b>	<b>Leaders Encourage the Heart</b>	<b>137</b>
4.6.1	Recognise Contributions	138
4.6.2	Celebrate Values and Victories	141
<b>4.7</b>	<b>Summary</b>	<b>143</b>

## TABLE OF CONTENTS, continued

<b>5.0</b>	<b>CHAPTER FIVE: THE SOCIO-CULTURAL AND THEOLOGICAL DISTINCTIVES OF AFRICAN-LED PENTECOSTAL PASTORAL LEADERSHIP IN THE CONTEXT OF BRITISH SOCIETY</b>	<b>145</b>
<b>5.1</b>	<b>Introduction</b>	<b>145</b>
<b>5.2</b>	<b>Reverse Mission and the British Culture</b>	<b>148</b>
5.2.1	The Concept of Culture	148
5.2.2	The British Context: Reverse Mission and Pastoral Leadership	153
5.2.3	Cultural Challenges Inherent in Reverse Mission	157
<b>5.3</b>	<b>Socio-Cultural and Theological Distinctives</b>	<b>161</b>
5.3.1	Continuity or Discontinuity of African Traditional Religion (ATR): Continuity	161
5.3.2	Discontinuity	163
<b>5.4</b>	<b>The Pastor in the African-led Pentecostal Churches in British Society</b>	<b>166</b>
5.4.1	The Pastor's Call	167
5.4.2	The Place of the Pastor	168
<b>5.5</b>	<b>High View of the Bible</b>	<b>173</b>
5.5.1	African-led Pentecostal Pastoral Leadership Reading of the Bible	173
5.5.2	Inspiration of Scripture	176
5.5.3	Addresses Existential Issues	177
<b>5.6</b>	<b>Healing and Deliverance</b>	<b>178</b>
5.6.1	Biblical Basis for Healing and Deliverance	183
5.6.2	Critique of Healing and Deliverance Discourse in the West and Africa	186
<b>5.7</b>	<b>Summary</b>	<b>189</b>

## TABLE OF CONTENTS, continued

<b>6.0</b>	<b>CHAPTER SIX: NEW TESTAMENT PERSPECTIVES ON PASTORAL LEADERSHIP</b>	<b>191</b>
<b>6.1</b>	<b>Introduction</b>	<b>191</b>
<b>6.2</b>	<b>New Testament Pattern of Leadership</b>	<b>191</b>
<b>6.3</b>	<b>The Leadership of Jesus Christ</b>	<b>193</b>
<b>6.3.1</b>	Jesus as a Servant Leader	194
<b>6.3.2</b>	Who is a Servant Leader?	196
<b>6.3.3</b>	Jesus Christ and Status	200
<b>6.4</b>	<b>Jesus and Empowering Leadership</b>	<b>202</b>
<b>6.5</b>	<b>Jesus' Method of Training Followers</b>	<b>204</b>
<b>6.5.1</b>	Teaching Precepts	
<b>6.5.2</b>	Teaching by Example	206
<b>6.5.3</b>	Demonstrate by Results	209
<b>6.5.4</b>	Point to the Witness of Others	210
<b>6.6</b>	<b>Paul's Leadership Pattern</b>	<b>211</b>
<b>6.6.1</b>	Paul as Church Planter and Founding Father	212
<b>6.6.2</b>	Paul and the Concept of Followership - Imitate Me	217
<b>6.7</b>	<b>Leadership in Acts</b>	<b>221</b>
<b>6.7.1</b>	Leadership Principles in the Book of Acts with Special Reference to Acts 20:17-38	222
<b>6.7.2</b>	Paul's Charge to the Ephesian Elders at Miletus (Acts 20:17-38)	222
<b>6.8</b>	<b>The List of Qualities for Church Leadership: 1Timothy 3:1-7, 5:17-22, and Titus 1:5-9</b>	<b>227</b>
<b>6.8.1</b>	Pastoral Leadership Qualities: 1Tim. 3:1-7, 5:17-22; Titus 1:5-9	228
<b>6.8.2</b>	The Pastoral Leader must be above Reproach: 1Tim. 3:2; Titus 1:6-7	229
<b>6.8.3</b>	Pastoral Leader's Fidelity in Marriage: 1 Tim. 3:2; Titus 1:6	230
<b>6.8.4</b>	Pastoral Leader's Self-Mastery: 1 Tim. 3:2; Titus 1:8	231

<b>6.8.5</b>	The Pastor and Hospitality: 1Tim. 3:2; Titus 1:8	231
<b>TABLE OF CONTENTS, continued</b>		
<b>6.8.6</b>	The Pastor and His Teaching Ability: 1Tim. 3:2, 5:17; Titus 1:9	232
<b>6.8.7</b>	Pastoral Leaders and their Drinking Habits: 1Tim. 3:3; Titus 1:7	234
<b>6.8.8</b>	The Pastoral Leader's Temper and Temperament: 1Tim. 3:3; Tit. 1:7	235
<b>6.8.9</b>	Pastoral Leaders and their Attitude to Money: 1Tim. 3:3, 5:17-18; Tit.1:7	236
<b>6.8.10</b>	The Pastoral Leader and His Domestic Discipline: 1 Tim. 3:4-5; Tit1:6	237
<b>6.8.11</b>	Pastoral Leaders and Spiritual Maturity: 1 Tim. 3:6	238
<b>6.8.12</b>	Pastoral Leaders and their Outside Reputation: 1 Tim. 3:7	239
<b>6.9</b>	<b>Peter's Understanding of Leadership in the Church: 1 Peter 5:14</b>	241
<b>6.9.1</b>	Peter Himself: The Principle of Security in Ministry	241
<b>6.9.2</b>	Elders and the Flock: 1 Peter 5:1-4	243
<b>6.10</b>	<b>Summary</b>	246
<b>7.0</b>	<b>CHAPTER SEVEN: MARKERS FOR A MODEL OF EXEMPLARY PASTORAL LEADERSHIP</b>	248
<b>7.1</b>	<b>The use of Osmer's Model: The Strategic Task</b>	248
<b>7.2</b>	<b>The Impact of North American Pastoral Leadership on African-led Pentecostal Pastoral Leadership in British Society</b>	251
<b>7.3</b>	<b>Recent Scholarship on Pastoral Leadership</b>	256
<b>7.4</b>	<b>The Five Practices of Exemplary Leadership in the Light of African-led Pentecostal Pastoral Leadership</b>	260
<b>7.5</b>	<b>The Socio-Cultural and Theological Distinctives of African-led Pentecostal Pastoral Leadership in the Context of British Society</b>	263
<b>7.6</b>	<b>New Testament Perspectives on Pastoral Leadership</b>	266
<b>7.7</b>	<b>Summary</b>	271
<b>7.8</b>	<b>Concluding Remarks</b>	272
<b>7.9</b>	<b>Suggestions for Further Related Research</b>	272
	<b>BIBLIOGRAPHY</b>	274

<b>APPENDICES</b>	323
<b>Appendix A</b>	323
<b>Appendix B</b>	325



## **CHAPTER 1**

### **INTRODUCTION**

The Pentecostal movement is experiencing phenomenal growth within global Christendom. It has been acknowledged that, “By all accounts Pentecostalism and related Charismatic movements represent one of the fastest growing segments of global Christianity.” The Pentecostal movement represent, “at least a quarter of the world’s two billion Christians” who are considered, “to be members of these lively, highly personal faiths, which emphasise such spiritually renewing ‘gifts of the Holy Spirit’ as speaking in tongues, divine healing and prophesying” (Pew Forum, 2006b; Anderson, 2004:11). A recent survey on global Christianity puts Pentecostals and Charismatics at 584,080,000 in number, (Pew Forum, 2011). According to Anderson (2004:1), “Pentecostal, Charismatic and associated movements have become the largest numerical force in world Christianity after the Roman Catholic Church and represent a quarter of all Christians.”

When it comes to the definition of Pentecostalism, even among scholars there is no definitive way of defining the phenomenon. It is noted that Pentecostalism is seen as basically an “ends of the earth, missionary, polycentric transnational religion,” and that “a definition of Pentecostalism cannot be prescribed; it can only be described. Therefore, “a theological definition cannot be sufficient” (Anderson, 2013:1; de la Cruz, 2009). Anderson (2004:13, 14; cf. Johnson, n.d) prefers an all-embracing definition of Pentecostalism that includes “all churches and movements that emphasise the working of the gifts of the Holy Spirit, both on phenomenological and on theological grounds, although not without qualification.” Anderson (2004:10) argues that due to “the great diversity within Pentecostalism and Charismatic movements, it is very difficult to find common unifying features or distinctives by which they might be defined”. He adds that definition is therefore an “extremely precarious task.” According to Anderson (2004:10) most Pentecostals no longer hold the view that those who have a post-conversion experience will speak in strange tongues as “initial physical evidence”. This view includes the doctrines of “subsequence” and “initial evidence” as postulated “in the USA at the beginning of the twentieth century and refers to the experience of the baptism with (or in) the Holy Spirit.”

Anderson (2004:10) asserts, "Although this reflects the doctrinal position of most 'classical' Pentecostals (but by no means all), this way of defining Pentecostalism narrows to include only what we call 'classical' Pentecostals of the North American type, or those who speak in tongues." Though there are diverse voices within Pentecostalism, John C. Thomas (1998:3) a former president of the Society for Pentecostal Studies, suggests encouraging the disparate voices from all parts of the world that make up the Pentecostal community not only "to find a voice", but also "to speak their own theological language, making their own contributions to the larger Pentecostal family." It is therefore difficult to put all Pentecostals within one theological and traditional framework and to try to define them.

Despite differences in style, organisation and doctrine in Pentecostalism, the experiential dimension of the movement remains constant. It is its essential "conviction that modern Christians can be infused with the power of the Holy Spirit in a similar way to what happened to the disciples in the New Testament that makes Pentecostalism distinctive" (Walker, 1993:428). But I could not agree more with Asamoah-Gyadu's (2006:1) definition of Pentecostalism as "That stream of Christianity which emphasises personal salvation in Christ as transformative experience wrought by the Holy Spirit." He goes on to assert that, "Subsequent to that initial experience, such pneumatic phenomena as speaking in tongues, prophecies, visions, healing, miracles, and signs and wonders have come to be accepted, valued and encouraged among members as evidence of the active presence of God's Spirit."

Notwithstanding the burgeoning growth of Pentecostalism globally and particularly in British society within the African-led Pentecostal tradition, there are contextual challenges. Recognition of this problem is the motivation for this study.

## **1.1 Literature Review**

The concept of pastoral leadership is one of importance to the continuity of the church. A report by the Fellowship of Independent Evangelical Churches (FIEC, a UK denomination) found that although churches grow whether they have a pastor or not, a greater percentage of churches report growth when they have a

pastor (sixty-eight per cent) than when they do not (thirty-seven per cent) (see Brierley, 2006:1). Pastoral leadership plays an important role in the growth of any church. As Kay (2009b) asserts on the growth of the Pentecostal movement during an interview conducted by King's Evangelical Divinity School, "My discovery is that in the early days, when a church is small, it is the pastor who helps the church to grow. But when a church gets above about two hundred members, it is the congregation which is really the driving force." This suggests that the church relies heavily on its leaders to help in facilitating its growth especially in its nascent stage; this is true without exception in the African-led Pentecostal churches in Britain who depend heavily on the quality of its pastoral leadership. But there have been challenges facing most pastors in trying to carry out their pastoral assignment. The church today is enmeshed in a debilitating "identity crisis," and pastors are not left out. "History offers the church no guidance because such cataclysmic changes have never occurred before" (London Jr. & Wiseman, 1994:12). Thus, Hull (1988, 1999) calls for a disciple-making pastor as the key to building healthy Christians in today's church. Ogereau (2009:210-230), using the Johannine epistle, argues for a pastoral leadership model that is Christ-like in character and theologically trained—a leadership that is a "humble servant who is not seduced by the glitter of charismatic personality or resorts to power and politics to advance his own ambitions, but one who delves into the servant-nature of Jesus that he may effectively serve his community."

To deal with challenges facing Black Pentecostal churches in Britain in the 21st century, the New Testament Church of God has been organising annual leadership lectures since 2008. So far they have dealt with Black Pentecostal leadership in the 21st century (Aldred, 2008), missions (Bedford, 2009), Pentecostal hermeneutics (Bradshaw, 2010), women in leadership (Storkey, 2011) and youth culture (Anderson, 2012). These lectures have thrown light on certain relevant and pertinent issues facing Black Pentecostal Church leadership in Britain. Some of the views are relevant to this study but more work needs to be done on the leadership praxis of the African-led Pentecostal church community in Britain, which is one of the largest wings of Black Pentecostalism in Britain, hence the importance of this study. Brierley (2006:2), examining the future trends concerning ministers in the UK, sees a possible decline especially

among “institutional churches” but this cannot be said among the black-led Pentecostal churches in Britain.

Research carried out on Pentecostalism globally and specifically in the UK has been concentrated on the historical, sociological, missiological and theological dimensions of the movement without an extensive account of the pastoral leadership praxis of the phenomenon (see Aldred, 2006; Anderson, 2004, 2007, 2013; Brierley, 2006; Kay, 2000, 2007; Sturge, 2005). However, Anderson (2013), looking at Pentecostalism globally, gives consideration to the importance of leading women pioneers like Ramabia of Mukti Revival in India, Minnie Abrams, Aimee Semple McPherson and Carrie Judd Montgomery and issues faced by ordinary women participants in Pentecostalism. I find Anderson’s consideration of women in leadership commendable because often in Pentecostal scholarly work women in leadership is a topic not given the necessary place it deserves, even though the majority of Pentecostals are women-by most estimates the proportion is three to two, and in some countries it is probably higher (Anderson, 2013:93). His work does throw light on Pentecostalism and provides a background to this research. Nevertheless, in his attempt to cover Pentecostalism from a global perspective, Anderson does not give much consideration to the pastoral leadership praxis among the African church community in the context of British society.

Other scholars who are now researching Black Pentecostal churches in Britain are Adedibu (2010), Afe Adogame (2005, 2008, 2009, 2010), Richard Burgess (2008b, 2009) and Asamoah-Gyadu (2004, 2006a, 2012). Hunt (2000) researched one of the fastest growing African-led Pentecostal churches in Britain, Jesus House, a parish of the Redeemed Christian Church of God (RCCG). His research disclosed that a large proportion of RCCG’s membership in Britain is of Yoruba descent. Hunt’s research provided the platform for his own later study of the role of RCCG congregations in a contemporary western context (see Adedibu, 2010:6; cf. Hunt and Lightly, 2001; Hunt, 2002:147-169).

Adedibu (2010) critiques Sturge’s (2005) work for its failure to consider the contribution of Black churches to Christianity in Britain. This failure is due to Sturge’s lack of familiarity with the writings of Black theologians in Britain. Kay

(2008) reviews the works of James Robinson (2005) and Gavin Wakefield (2007) on Pentecostalism in the British Isles concentrating on men and women who, against the odds, formed churches and denominations that survive to this day. Wakefield takes much interest in Alexander Boddy and his contribution to British Pentecostalism. Kay (2000, 2007) respectively examines *Pentecostals in Britain* and *Apostolic Networks in Britain*. These works are very useful to the understanding of British Pentecostalism, but they fall short when it comes to looking at pastoral leadership in the light of the burgeoning growth of African-led churches in Britain.

A cursory reading of the writings of most scholars and theologians on Pentecostalism in Britain gives an impression that there is no satisfactory attempt made to examine critically the pastoral leadership practices of the African-led churches within British society from a theological, socio-cultural and biblical perspective. African-led Pentecostal Church leadership praxis is rooted in their socio-cultural and theological backgrounds. Hence most practices emanating from such communities have legitimate cultural and theological underpinnings which make them acceptable in that setting (see Jehu-Appiah, 1995). References have been made in certain quarters about the “insular and global outposts” nature of many of the local congregations of the Black-led churches in Britain (see Hanciles, 2003; Hunt, 2000; Burgess, 2009), without thorough research to understand the cultural antecedents and theological roots of these pastors which play a vital role in the continuity of these church communities. Therefore, research into pastoral leadership practices among African-led churches must be weighed through the lenses of Scripture, together with the socio-cultural and theological orientations of these churches and leaders. Without understanding where pastoral leaders from the African church community within the British context come from, one would be just speculating on their practices without foundation.

Secondly, even though the Pentecostal movement is experiencing exponential growth globally, the movement is also fraught with leadership challenges, especially within the independent Pentecostal tradition or the neo-Pentecostal type globally and in this particular study Britain (see Channel 4, 2010, Britain’s Witch Children; Grady, 2010). There are often allegations about some pastors

within this tradition mismanaging church finances, displaying sexual immorality, taking money for prophetic utterances, exploiting vulnerable members and abusing power; these are very troubling allegations. Of course some of the allegations are media and critics' witch hunts, which aim to cast doubts on the work of pastors and therefore undermine their influence (cf. MacArthur, 2013: 155-176; Kalu, 2008:145). Although there are unfounded and unverified allegations, some of the allegations and stories have been justifiable. As Asamoah-Gyadu (2008) asserts, "there are many rough edges as far as churches in the diaspora are concerned. Several leaders have been accused of using the enterprise for personal and material gain." He adds, "Others clearly abuse their position by playing on and exploiting the fears and insecurities of people whose lives are full of uncertainties."

Coming from such a background, one can attest to the unethical and immoral practices of some pastors. Therefore these pastoral scandals, if not looked at, will eventually lead to mistrust of the leadership, to the gradual decline in membership and influence of the movement contextually, to the honour of God being affected, and to the gospel being ineffective. It is because of this growing concern that I have decided to embark on a study of the pastoral leadership practices within the African-led Pentecostal church community in Britain in the light of exemplary leadership.

It is observed that "human history gives lengthy endorsement to the fact that no generation can rise above the level of its leadership." This fact is applicable also to "businesses, organisations, churches, families and individuals." The truth is that "when leadership falters, followers are hurt, scattered and become easy prey for predators" (Damazio, 1988: III). The role played by the pastors or church planters of the African-led Pentecostal Churches in Britain is of paramount importance to their sustenance and continuity. One of the causes of the growth of the Pentecostal community in Britain is its charismatic leadership.

Despite the significant work being done by these pastors and their churches in Britain, their work is sometimes undermined by unethical and immoral practices of some pastors. It has become an acute problem in Britain, particularly in London, to find some disgruntled church members who feel exploited, abused,

and manipulated by their church leaders; hence, some of them have become disillusioned about the church, have stopped attending church altogether or have moved on to other churches where they can trust the leaders or the way things are run in a much more structured way (see Aldred, 2006:5; Cuthbert, 1994:161-169). Thus it is not surprising to find former members of these churches moving to different churches, especially churches led by white or indigenous leadership, simply because they think they are safer under such leadership, although they may not fully grasp and resonate with the liturgy because of theological and cultural differences. It is observed that there is an increasing awareness of churches all over Britain and North America, as well as in Continental Europe that have been destroyed because of immorality in their leadership (Cuthbert, 1994:161; Grady, 2010). It is common to hear an African immigrant Christian saying, "I do not want to attend a church led by an African leader." Followers want to believe in and trust their leaders. It is therefore necessary for the Pentecostal movement, especially the African-led community, to look at modelling a leadership that is exemplary. As Workman (2010) points out, "In ministry, it is important for the minister to practice what he [or she] preaches." It is noted "Pastoral leadership is taught in the Bible, and yet it is a topic of frequent, if not fervent, discussion and debate in pastors' meetings, as well as in church parking lots" (Domokos, 2003). Possibly the most important need in the "Christian community today is biblical leadership." As "throughout the world," churches are faced with challenges because there is a dearth of "relevant and effective leadership based on biblical principles. A good leader possesses godly character, sound doctrine and biblical priorities" (Stott, 2004). Hybels (2002:27) notes that, "the local church is the hope of the world and its future rests primarily in the hands of its leaders." He adds, "I realised that from a human perspective the outcome of the redemptive drama being played out on the planet Earth will be determined by how well church leaders lead." Church leaders are admonished "to be above reproach" and also lead exemplary lives to those within and outside (1 Tim. 3:1-8; cf. Matt. 20:26; Tit. 1:6-9; Heb. 13:17; 1 Pet. 5:2). It is of significant importance that pastoral leaders within the body of Christ epitomise a leadership ideal that is devoid of practices that bring the proclamation of the gospel into disrepute, and this does include the African-led Pentecostal church community within British society.

## **1.2 RESEARCH QUESTION**

**1.2.1** The overarching research question of this study, therefore, is: What are the challenges facing African-led Pentecostal pastoral leadership in the context of British society and how can these be addressed from a practical theological perspective?

The questions arising from this problem are:

What are the impacts of North-American pastoral leadership on African-led Pentecostal pastoral leaders in Britain?

What are the contextual, socio-cultural and theological distinctives of African-led Pentecostal pastoral leadership in British society?

How should the contextual, socio-cultural and theological challenges facing African-led Pentecostal pastoral leadership in British society be dealt with in a scriptural and normative way?

What kind of leadership model can be developed for the African-led Pentecostal churches?

## **1.3 RESEARCH OBJECTIVES**

### **1.3.1 Aim**

The aim of this research is to look at the pastoral leadership challenges facing African-led Pentecostal Churches in Britain and to formulate an exemplary Pastoral Leadership model for African-led Pentecostal churches in the context of British society.

### **1.3.2 Objectives**

The objectives of this research must be seen in their relationship to the aim. Hence I will approach the study in the following way:

- i) To research the impact of North-American Pentecostal pastoral leadership on African-led Pentecostal pastoral leadership in Britain
- ii) To research the socio-cultural and theological distinctives of African-led Pentecostal pastoral leadership in British society
- iii) To research the current scholarship on pastoral leadership
- iv) To research the five practices of exemplary leadership
- v) To research New Testament perspectives on pastoral leadership

- vi) To formulate markers for a model of exemplary pastoral leadership as a way forward for the African-led Pentecostal church community in Britain

#### **1.4 CENTRAL THEORETICAL ARGUMENT**

The Central Theoretical Argument of this research is that there are challenges facing African-led Pentecostal pastoral leadership in the context of British society and that these can be addressed from a practical theological perspective by formulating markers for a model of exemplary pastoral leadership.

#### **1.5 RESEARCH METHODOLOGY**

In this study the methodology of Osmer (2008:4) is employed. Osmer's primary purpose is to equip congregational leaders to engage in practical theological interpretation of episodes, situations, and contexts that confront them in ministry (Smith, 2008:1).

Osmer proposes a model of practical theological interpretation with four tasks:

1. The descriptive-empirical task asks, "What is going on?"
2. The interpretive task asks, "Why is it going on?"
3. The normative task asks, "what ought to be going on?"
4. The pragmatic task asks, "How might we respond?"

Osmer's method offers these four tasks for practical theology (see Figure 1) that can be used to interpret episodes (single incidents), situations (broader pattern events in which episodes occur) and the context (the social and natural systems in which a situation unfolds).

<b>Task</b>	Descriptive	Interpretive	Normative	Strategic
<b>Question</b>	What is going on?	Why is it going on?	What ought to be going on?	How might we respond?
<b>Function</b>	Priestly listening	Sagely wisdom	Prophetic discernment	Servant leadership

Figure 1: The four tasks of practical theology (Osmer, 2008)

Since this research is undertaken as an empirical, practical theological study within Pentecostalism (see Cartledge, 2003, 2006, 2010; Knowles, 2005), attention is given to a qualitative method of data collection. I interviewed seventeen African-led Pentecostal pastoral leaders and two pastors; one of whom is from an indigenous white-led Charismatic church, and the other a Church of England vicar from Congo heading a predominantly white church. I also interviewed (informally and formally) fifteen church members across several churches of the African-led community. I examined liturgical practices, preaching styles, common ethos and generally accepted doctrinal statements frequently associated with major segments of African-led Pentecostal churches in Britain, mostly through primary and secondary sources and as a participant observer. This strategy facilitated very good understanding of the theologies and doctrinal persuasion of African-led Pentecostal churches, which are based more on “doing” than on creeds. I also drew on my experience of having been part of two white-led but culturally mixed Pentecostal/charismatic churches in Kent to inform my perspective on churches outside the African-led Pentecostal church community. Apart from the semi-structured interviews conducted, I had several informal conversations with pastoral leaders and church members from the African-led Pentecostal church community and the indigenous British Pentecostal church community. I also consulted literature written by experts in the area of pastoral leadership, leadership, Pentecostalism, missiology and sociology; I also consulted journals, commentaries and websites. The socio-cultural and theological backgrounds of African-led Pentecostal churches were investigated. I also assessed critically the five practices of exemplary leadership described by James Kouzes and Barry Posner (2004, 2007, 2014) in the light of African-led pastoral leadership in the context of British society. Relevant scriptural and normative materials were also explored as part of the “prophetic discernment” indicated by Osmer (2008:4).

## **1.6 LIMITATIONS**

This study is not without its limitations, as the African-led Pentecostal church community is part of the burgeoning 4,000 Black Majority Churches in Britain which cannot be investigated as a whole because of the paucity of data and research limitations of manpower, finances and time frame (cf. Adedibu, 2010:4). Moreover, as a practical theological study, a narrowing of focus does help for an in-depth study of such a qualitative research.

## **CHAPTER 2**

# **THE IMPACT OF NORTH AMERICAN PENTECOSTAL PASTORAL LEADERSHIP ON AFRICAN-LED PENTECOSTAL PASTORAL LEADERS IN BRITISH SOCIETY**

### **2.1 Introduction**

This chapter utilises the descriptive-empirical task of Osmer's method of practical theological interpretation. This has to do with "gathering information that helps us distinguish patterns and dynamics in particular episodes, situations, or contexts" (Osmer, 2008:4). Thus "the descriptive-empirical task of practical theological interpretation is grounded in a spirituality of presence. It is a matter of attending to what is going on in the lives of individuals, families and communities," and in this study the practices of the African-led Pentecostal pastoral leadership in the British context, in the light of the impact from North America, particularly by American neo-Pentecostal preachers. This impact "poses certain challenges that congregational leaders must face up to" (Osmer, 2008:34). For pastoral leaders within the African-led Pentecostal church community to make much impact there is the need to "attend to the culture of their congregations, as well as the diverse groups in these communities;" if not, there is the likelihood they might be preaching "abstract sermons to a generic humanity or people that do not address the real-life situations of their congregations and hearers" (Osmer, 2008:37). Thus understanding the influence of their North American counterparts will help them to evaluate their pastoral leadership praxis. In gathering the necessary empirical information on the practices of African-led Pentecostal pastoral leadership in the context of British society, informal, semiformal, and formal interviews were used, as well as other literary sources, in order to get the right picture of their practices (cf. Osmer, 2008:37).

Pentecostalism is experiencing phenomenal growth especially in the global South, but the global North is also experiencing exponential growth and influence particularly within the African-led neo-Pentecostal tradition. The neo-Pentecostals are "founder-led independent churches that share phenomenological similarities with North America's new paradigm churches."

The neo-Pentecostals, besides their “general Pentecostal orientation, also preach a gospel of success, positives and prosperity, with a very international orientation” (Asamoah-Gyadu, 2005:9-10; Burgess, 2012:29). Among this group is a growing number of Christians from West Africa, to be specific Ghana and Nigeria, who are championing a brand of Christianity in Britain with much emphasis on experiencing the power of the Holy Spirit in their meetings and lives (Adedibu, 2010:55-56; Asamoah-Gyadu, 2012:25; see Adedibu, 2010, for an in-depth study of the Black Majority churches in Britain which includes the African-led Pentecostal tradition). These churches mostly worship in English but sustain a cultural and ecclesiastical identity from their place of origin though with a strong North American influence. There are several distinctive “cultural and theological markers for Black churches in the African Diaspora” which the African-led Pentecostal community in Britain is part of (Adedibu, 2010:56; Reddie, 2008:1). However, their beliefs and practices have been impacted to some extent by their African cultural and theological backgrounds and that of North American neo-Pentecostal pastoral leadership praxis (see Gifford 2007; Adedibu, 2010:55). Even though there are several influences from North American Pentecostal pastoral leadership on their African counterparts, such as the style of worship (mostly black American gospel music), leadership structure and preaching styles, this chapter solely considers the impact from North American neo-Pentecostal pastoral leadership on the African-led counterparts in British society in terms of the prosperity theology, with accompanying lavish lifestyle, and in terms of the media, while Chapter 5 will investigate the socio-cultural and theological distinctives which fall under the interpretive aspect of the Osmer’s core tasks of practical theological interpretation. To ascertain the impact of the North American Pentecostal pastoral leadership on their African colleagues in British context a qualitative research was carried out in the form of semi-structured interviews. Besides the semi-structured interviews, literature sources were also consulted. Therefore this chapter is a correlation between analyses of interviews and literary sources.

## **2.2 RESEARCH DESIGN**

### **2.2.1 Qualitative Research**

Kvale (1983; cf. Newton, 2010) defines the qualitative research interview as “an interview, whose purpose is to gather descriptions of the life world of the interviewee with respect to interpretation of meaning of the described phenomenon.” A qualitative research interview is “seen as seeking to describe the meaning of the central themes in the life world of the subjects” (Kvale, 1996). The main task of interviewing is to understand the meaning of what the interviewees say. Osmer (2008:54) describes interviews as “the gathering of verbal data by asking questions to which the interviewee responds.”

Interviews take a number of forms depending upon how structured they are. They could be structured, semi-structured, and unstructured (Fox, 2006:4-5). Fox (2006:5) postulates that structured interviews allow the “interviewer to ask each interviewee the same questions in the same way.” A closely organised schedule of questions is employed and this is often helpful in a quantitative mode of gathering data. Interviews in a more structured way allow the interviewer to probe the interviewees’ answers so that they can, if necessary, be clarified. By contrast, an unstructured interview lets conversation flow easily, unless the interviewer wants a clarification on an area the respondents failed to cover (Fox 2006: 5; cf. Haralambos & Horbon, 1995).

Semi-structured interviews are the same as structured interviews in that the topics or questions covered are prepared beforehand; however, open-ended questions are used in place of closed questions (Fox, 2006:5). Fox (2006:6) notes that “with semi-structured interviewing, the open-ended nature of the question defines the topic under investigation, but also provides opportunities for the interviewer and interviewee to discuss some topics in more detail.”

An unstructured interview method takes the form of a conversation where the interviewer has no scheduled questions. This interviewing method has little organisation at all. Its essence is to talk about a prescribed number of topics, occasionally “as few as one or two” (Fox 2006:7). Most interviews fall between the structured and unstructured method (see Haralambos & Horbon, 1995:839; Fox, 2006:1-39). Nevertheless, the method of research used is determined in

part by the strategy of inquiry a researcher has chosen for a study, and interviewing is one of them (Osmer, 2008).

Haralambos and Horbon (1995:841) believe that interviews elicit information that questionnaires may not. However, interviews may be as “unreliable as questionnaires,” and “are not likely to produce valid data as participant observation. Others see interviews having a more personal effect than questionnaires (Valenzuela & Shrivastava, n.d.), but there are advantages that give credence to the use of face-to-face and telephone interviewing techniques. I think that as much as interviews may be unreliable as questionnaires in certain circumstances, they do help to gather the vital information questionnaires may not.

Looking at the concept behind face-to-face and other interviewing techniques, Opdenakker (2006) states that the “face-to-face” interviewing technique is a “synchronous communication in time and place,” whereas telephone interviewing is “characterised by synchronous communication in time but asynchronous communication in place.” The face-to-face interview “is the most frequently used technique, and enables attention to be paid to non-verbal behaviour and establishes a rapport over an extended period of time” (Fox, 2006:9).

### **2.2.2 Advantages and Disadvantages of Face-to-face Interviews**

One of the advantages of the face-to-face interview method is the benefit of “social cues, such as voice, intonation, body language, etc.,” which allow the interviewer to gain a lot of “extra information that could be added to the verbal answer of the interviewee on a question” (see Sturges & Hanrahan, 2004; Opdenakker, 2006; Fox 2006), though Emans (2004) suggests “social cues are beneficial when the interviewee is seen as a subject, and as an irreplaceable person” from whom the interviewer wants to know more. However, they are less helpful when interviewing “an expert” who has no experience of the things or people concerning which they have been interviewed.

In a face-to-face interview there is no vital time delay between question and answer; the interviewer and interviewee can without delay respond to what the

other says or does. This is because “the answer of the interviewee is more spontaneous” without much thinking. This method requires that the interviewer must focus much more on the “questions to be asked and answers given” (Opdenakker, 2006). Wengraf (2001:194) speaks of “double attention”, meaning:

You must be both listening to the informant's responses to understand what he or she is trying to get at and, at the same time, you must be bearing in mind your needs to ensure that all your questions are liable to get answered within the fixed time at the level of depth and detail that you need.

In a face-to-face interview a tape recorder can be used, “of course with the permission of the interviewee.” The advantage of using a tape recorder is that it permits a more precise recounting of the interview without writing down notes. But note-taking is significant to the interview “even if the interview is being tape recorded” (Opdenakker, 2006). Although tape recording is advantageous to the interviewer, it can be time consuming when transcribing the interview (Osmer, 2008:56). Bryman (2001) suggests one hour of tape recording involves five to six hours to transcribe. Because of its “synchronous communication of time and space,” the face-to-face interview has many prospects to create a good interview atmosphere (Opdenakker, 2006), although it could be expensive and time consuming in terms of travelling long distances to carry out interviews. The face-to-face method of interviewing is easy to end in comparison with other interviewing approaches (Opdenakker, 2006). Thanking the interviewee, asking for further comments, even the stopping of the tape recorder or the body language of the interviewee, are ways to is how that it is time to bring the interview successfully to an end.

I think the face-to-face interviews do elicit the necessary information needed for a study. My interviews with pastoral leaders did reveal very interesting information which was not part of the interviewing questions. The semi-structured face-to-face nature of the interviewing led to pastoral leaders opening up to share very personal views on their practices and duties hitherto unknown to me.

### 2.2.3 Advantages and Disadvantages of Telephone Interviews

Telephone interviewing can be used where a face-to-face interview is not possible, and may be suitable “where the topic is not sensitive and where non-verbal behaviour is less important” (Fox, 2006). Methodological texts have traditionally considered that telephone method is not suitable to the task of qualitative interviewing (Legard *et al.*, 2003; Rubin & Rubin, 2004; Gillham, 2005). However, “comprehensive phone interviews are being increasingly used in multi-stage research studies” (see Burke & Miller, 2001; Mitchel & Zmud, 1999). It is argued that in telephone interviewing, there is a “lack of rapport and naturalness that face-to-face interviewing provides” (Shuy, 2003). However, telephone interviewing has the “potential advantage in time saving, travel costs and greater anonymity regarding sensitive topics” (Sturges & Hanrahan, 2004; Tausig & Freeman, 1988). It is therefore widespread to find qualitative studies in different disciplines using telephone interviewing in all or some situations (Irvine *et al.*, 2013).

Because of the synchronous communication, one of the advantages of telephone interviewing is the “extended access” to interviewees, compared with face-to-face interviews. Mann and Stewarts (2001) highlighted the following advantages of using telephone interviews:

- (a) Hard-to-reach populations could be easily accessed.
- (b) Telephone interviews are able to access closed sites like hospitals, religious communities, prisons, military and cults.
- (c) One is able to talk about personal issues which are sensitive to participants and cannot be shared in a face-to-face interview. For topics that are “sensitive” because they are uncomfortable, interviewing by telephone may increase data quality (see Sturges & Hanrahan, 2004). However, Sturges and Hanrahan (2004) note that such sensitive topics that are “emotionally painful” may well benefit from face-to-face interviewing. This is because the interviewer in an in-person context might have the chance to console an interviewee who becomes emotional during the interviewing process, whereas in telephone interviewing, interviewers are restricted in their skill to anticipate such reactions because of lack of visual cues.
- (d) Telephone interviews may give access to dangerous or politically sensitive sites. The telephone can be used to interview “people in war zones, or sites

where diseases are rife.” It can also be used where dangers are involved with collecting information “in risky environments such as working with drug dealers and vulnerable people” (Bahn & Weatherill, 2012).

(e) Telephone interviewing increases the interviewer’s regulation of their “social space,” which allows a far greater amount of regulation for interviewers than face-to-face would allow. For example, if an interviewer calls an interviewee for a scheduled interview but something comes up, then the interviewer could arrange for a much more appropriate or convenient time for the interview to take place, but this could save both the interviewer and interviewee the embarrassment or difficulty in re-arranging for a new appointment in a face-to-face interviewing situation (Stephens, 2007; Holt, 2010).

#### **2.2.4 Disadvantages of Telephone Interviewing**

In telephone interviewing, although the interviewer has access to people, one of the disadvantages is “loss of social or visual cues.” Because the interviewer cannot see the interviewee, body language and other social cues that might elicit “extra information” are minimised (see Opdenakker, 2006; Miller, 1995). Telephone interviewing divests the researcher of seeing the interviewee’s “informal and nonverbal communication,” but it is fitting when the interviewer does not have access to the interviewee (Sturges and Hanrahan, 2004).

Another disadvantage of telephone interview is that the interviewer has no sight of the interviewee’s situation. Due to this, “the interviewer has fewer possibilities to create a good interview ambience” (Opdenakker, 2006).

Telephone interviewing creates an opportunity for the both the interviewer and interviewee to instantly respond to each other, which leads to a more spontaneous answer. But this calls for the interviewer to focus more on the whole interviewing process (Opdenakker, 2006). This could be quite distracting to the interviewing process.

In telephone interviewing, the interview can be tape-recorded depending on the use of device. A speaker phone is considered (Opdenakker, 2006; Burke & Miller, 2001). But this can be time-consuming compared to face-to face

interaction, because the recording has to be transcribed (Opdenakker, 2006; cf. Osmer, 2008:56).

One of the challenges of telephone interviewing is that people often dislike the intrusion of a call to their home (Sturges & Hanrahan, 2004). However, Walkerdine (1990:195) asserts that telephone interviewing minimises the ardency of the “surveillant other” by not chiming in on the interviewee’s home, by that refraining from replicating “gazing” practices. Asking a participant the type of enquiry suitable for him or her (face-to-face or telephone) might forestall this problem.

I think in my study, the telephone interviews were beneficial. However, it was sometimes difficult to arrange interviews with pastors because of the busy nature of their work. Thus the advantages of telephone interviews far outweigh the disadvantages discussed above.

#### **2.2.5 Data Gathering: The Choice of Participants and Interview Criteria Used**

Looking at the advantages and disadvantages of the type of interviewing approaches emphasised, one can say there is not one data collection method without its challenges. There are several ways of collecting data. One of the ways is face-to-face interview, which is most common. The others are telephone conversation, and also computer mediated tools (CMT) like email and chat boxes or MSN messages (Opdenakker, 2006; Brampton & Cowton, 2002; Fox 2006).

The qualitative technique of the semi-structured interview was used to collect and analyse the information. I employed semi-structured interview techniques of face-to-face or one-on-one, and telephone interviews. Since the interviewer may ask personal or sensitive questions, it is often argued that “non-directive” interviewing is the most effective type of interviewing (Haralambos & Horbon, 1995:840). However, in contrast, Becker (1974) suggests a more “active and aggressive approach” to elicit the necessary and “fuller data” (cited in Haralambos & Horbon, 1995:840). However, I think tact and care must be taken in using an aggressive and directive interviewing technique without alienating

and antagonising interviewees. In a semi-structured interview, questions may not follow on exactly in the way outlined on the schedule. Questions are seen as a guide and give the interviewee leeway in answering the questions. It also makes the interview quite flexible. Questions not included in the guide may be asked as they pick upon things said by interviewers. But, by and large, all of the questions will be asked and a similar wording will be used from interviewee to interviewee (cf. Newton, 2010).

I interviewed seventeen African-led Pentecostal pastoral leaders, predominantly Ghanaians and a couple of Nigerians. Pastors from both communities form a huge chunk of the African-led Pentecostal church community in Britain. They are also familiar with some of the issues I am looking at in this study, hence they are ready to assist to make the research successful. It became obvious that some pastors who were not familiar with the researcher were busy and reluctant to offer any interviews. Some pastors who agreed to participate earlier in my communication with them through phone and writing were difficult to reach when contacted. However other pastors were more than willing to offer their support in terms of participation.

I interviewed an indigenous British pastor from the Pentecostal/Charismatic community to get a different perspective on the views postulated by the pastors within the African Pentecostal community. I also communicated with a Congolese priest trained theologically in Belgium and England, now serving in the Anglican Church in England; his views were beneficial to the study. Besides interviewing pastors within the African Pentecostal community in Britain, I also interviewed a Ghanaian Pentecostal pastor based in the US who has had experiences in pastoring in London, and now in Virginia. His views gave a broader perspective on what I am looking at. I interviewed fifteen lay members within the African Pentecostal church community and also had informal communication with some of the members from such a church community. I had the opportunity to interview one member of a culturally mixed Pentecostal church with a white-led pastoral leadership. Interviewees signed an approved letter of consent according to the requirements of the ethics guidelines of North-West University. I was positioned as the primary instrument by which the information was collected, analysed and interpreted, so that I had the

advantage of listening, observing, and analysing that which was taking place in reality.

As already indicated, a qualitative semi-structured research interview method was adopted, which elicited information that questionnaires might not bring out. According to Osmer (2008:38), qualitative research methods are consistent with “priestly listening.” Interviews were conducted face-to-face, by telephone and by Skype. I found that the Skype video calling was helpful because of the busy nature of the pastors and also the distance. In using the Skype video call, I was able to speak with the interviewees while picking up social or visual cues although they might not be as accurate as face-to-face interviewing. Interviewees whom I could not reach physically were easily interviewed by telephone. This helped to gather the needed information for this study

The reliability of qualitative research is dependent on the consistency and neutrality of the researcher’s approach. I tried to maintain a neutral and unconditional attitude throughout the interviews in order not to influence the responses from the participants. However, my association with the African-led Pentecostals did in some instances influence the interview however neutral I tried to maintain throughout the interviews. I took detailed notes alongside tape-recording during the interviews to ensure that the data collection would be reliable over time. The detailed notes and tape recording from which the summaries of the research data have been made are in my safekeeping.

The valid and ethical methodology in research is driven by concerns and conflicts regarding the scientific way of doing research. These ethical parameters help define the “guidelines towards valid research procedures” (Neuman, 2006:129). The ethical viewpoints used in this study are those of the North-West University, Potchefstroom Campus.

The concept of prosperity gospel and the use of the media are discussed thoroughly below.

## 2.3 The Prosperity Theology

### 2.3.1 What is the Prosperity Theology?

The concept of prosperity is somehow understood and practised differently by differing strands of Pentecostalism and even enjoys wider support than one might imagine (see Burgess 2008a; Eskridge 2013; MacArthur, 2013:15; Maxwell, 2006:6,11). The “prosperity gospel,” also known as the “prosperity message,” “Faith and Word movement,” “health and wealth,” “Name it and Claim it,” or even “blab it and grab it,” is strongly associated with global neo-Pentecostalism (Anderson, 2000; Burgess, 2008a; Chilenje, 2014:5-7; Cox, 1995:272; Hellstern, 1989; Sarles, 1986:329-330; Ukah, 2007; MacArthur, 2013:9, 15;268-269; Mombi, 2009:41; Walker, 2007:252,347). The proponents of the prosperity gospel argue that, “Just as God by His faith spoke the universe into existence so also Christians can speak things into existence or conceive of things in their mind and speak them into reality” (Olagunju, 2009:149-150). This theology is built on the teaching of E. W. Kenyon, arguably the first advocate of the prosperity gospel (McConnell, 1988:13; Olagunju, 2009:150-152; cf. Walker, 2007:100). Kenyon’s mission was to see in the church its “Supermen and women who will stand their ground on the word of God and claim the inheritance in Christ and deal with demons, disease and poverty” (Olagunju, 2009:150; cf. Togarasei, 2011:339). But the common assertion by teachers of the prosperity gospel is that God wants his people (believers) to be prosperous financially, materially, and in every aspect of their lives (Gifford, 2009:112 115; 128; Maxwell, 2006:7,13; Ukah, 2008:152; MacArthur, 2013:8-9; Warrington, 2008:238-239). The prosperity gospel teaches that “faith, positive confession, and donations to Christian ministries increase one’s material wealth” (Chilenje, 2014:7; Hood, 2004:57-65).

The Lausanne Theology Working Group (2009:99) defines prosperity gospel as “The teaching that believers have a right to the blessings of health and wealth and that they can obtain these blessings through positive confessions of faith and the ‘sowing of seeds’ through the faithful payments of tithes and offerings”. Hellstern (1989:78; cf. MacArthur, 2013:9) sees the prosperity or faith teaching as the notion that a Christian “*should* and *can* live in divine perpetual health and material abundance and that one should learn to exercise his or her faith to

appropriate those blessings.” Gifford (2007:20; cf. Warrington, 2008:238-239; Ukah, 2008:329), sharing his views on the prosperity gospel in African Pentecostalism, asserts that the “theme of success” cuts across the preaching of a prosperity gospel which sees God meeting “*all* the needs of human beings in the suffering and death of Christ, and every Christian should now share in Christ’s victory over sin, sickness and poverty—blessings which can be obtained by a confession of faith.” This teaching is consistently linked with concepts of “seed faith” or with the biblical image of sowing and reaping.” Thus tithes and offerings become channels of success; as pastor Dorothy Boafo remarks, “If God instructs you through your man of God, if I were you, I will obey” (Boafo, 2013). In other words, your obedience to God through the instruction of the man of God that is your pastor or religious leader, guarantees doing well in life. Gifford (2007:20; cf. Ukah, 2007:12) remarks that “success and prosperity” come by the “anointing” of the “Man of God.” The pastor (now frequently called prophet or apostle) “can change the lives of their followers.” The teaching of prosperity is aptly depicted by the Nigerian singer, Uche, in a song which has come to be popularly known as “Double, double” (Togarasei, 2011: 339). According to Franklin (2007; cf. Phiri & Maxwell, 2007:22-29) the prosperity gospel is a “cultural ideology that suggests that the accumulation of material possessions, wealth and prosperity are morally neutral goods that are necessary for human happiness.” Franklin (2007) deems the prosperity gospel as an ideology because it “functions like a powerful, unconscious force that does not revise its position in the face of counter evidence.” In other words, “Advocates would not admit that possessing material goods in excess may actually induce unhappiness.” But rather its “believers insist upon its correctness, deny the legitimacy of other perspectives, and pursue wealth without concern for long-term consequences” (Franklin 2007).

To the researcher, Franklin’s (2007) view may not wholly reflect what pastors and adherents of the African-led Pentecostal community hold. Some Pentecostal pastoral leaders interviewed see the term “prosperity gospel” as a misnomer. Kapofu (2014, personal interview) notes that he doubts if there is anything like the prosperity gospel. He is of the view that the prosperity gospel is the media coinage. He argues that it is God’s will that the believer is “well supplied” and well taken care of financially, making reference to the selling of

properties and bringing the proceeds to the apostles as a sign of the wealth in the early church (cf. Acts 2:42-47; 5:1-2). He therefore sees nothing wrong in presenting a gospel which gives people the ability to be financially whole. As Martins Okonkwo (2006:20) in his book *Hidden Keys to Divine Prosperity*, writes,

Prosperity, truly speaking, involves the totality of God's supernatural abundance or goodness, which includes divine health, protection, provisions, direction, salvation, and deliverance of your soul from all the works of Satan. It means absolute fulfilment in whatever you set your hands to do.

As I participated and the same time observed on a Sunday service at Freedom Centre International (FCI) at Welling, Kent, England, Shadrach Ofosuware (2013) an influential pastoral leader within the African-led Pentecostal church community in London, England asserted, "I am a believer in the *full gospel*; I believe in being blessed spiritually, financially, walking in integrity, being in good health, and blessed in every facet of one's life." To him, real prosperity should reflect in every sphere of one's life not only financially; that is a holistic view of prosperity. Opoku-Amoako (2014, personal interview), speaking from America, states that if he is able to serve God, live for God, and work with God, then God should be able to meet his physical, material, and financial needs. He references a section in the Lord's Prayer in Matthew 5:11, "Give us today our daily bread" to establish the idea that God wants to supply our daily needs. This sums up the African neo-Pentecostal position on the concept of prosperity. Pastor Tom Griffiths, an indigenous British Pentecostal pastor with a culturally diverse church in Gravesend, Kent, holds dearly to the view of believers experiencing well-being in their financial lives. He therefore prays Deuteronomy 28 as a blessing to be experienced. But according to him, to experience prosperity one has to work and take care of his or her finances by budgeting; hence in his church they have a programme for those needing economic freedom, especially those in debt, and this is run by professionals.

I am of the view that to an African neo-Pentecostal pastor or believer, prosperity should reflect in every facet one's life. Of course, by experience and observation one might get the idea that there is an over-emphasis on material and financial well-being at the expense of other important other-worldly emphases like the "*Parousia* and the theology of the cross (*theologia crucis*)

and eschatological issues” in the discourse of the African Pentecostal church community (cf. Asamoah-Gyadu: 2012:32; Corten and Marshall-Fratani 2001:6–7; Togarasei, 2014:112). But when it comes to the issue of preaching prosperity or God’s provisional care, most African Pentecostal pastors cannot do without it. As Kuranchi Ankrah (cf. Ruggles, 2010) of Royal House Chapel, Ghana aptly put it, “Preaching prosperity is non-negotiable.” Ankrah’s assertion to some extent reflects the majority view of the African-led Pentecostal pastoral leaders whom I interviewed regarding the concept of prosperity.

### **2.3.2 The Impact of North American Prosperity Theology on African Pastoral Leaders**

There are different views concerning the source of the prosperity gospel taught in African Pentecostalism in Britain. Some theologians argue that the prosperity gospel within African Pentecostalism is influenced by African Traditional religious ideals and North American Pentecostalism (see Chilenje, 2014:5-7; Gifford, 2007; Burgess, 2008a; Larbi, 2001b; Phiri & Maxwell, 2007:24-26). Asamoah-Gyadu (2012:66-7) does not share the view that “contemporary African Pentecostalism is a North American import.” However, he postulates that the “North American impact on the movement is incontrovertible, and one way in which this is seen is precisely in the desire to write books.” Others see the “prosperity gospel” as an American influence on African Pentecostalism in “both theology and organisational structure and practice” (see Ukah, 2007:13; Gifford, 2004). Ruggles (2010) writes, “Our Western prosperity gospel, exported and preached in many Pentecostal African churches, has found fertile soil in the hearts and empty wallets of these impoverished people.” Howbeit, Kalu (2008) points out that the relationship between an African Pentecostal pastor and his or her “western patron” has been eclectic and “dependency mutual.” There is the suggestion that the Western supporter often needs the African pastor to enhance his own international status and enrich his own financial resources (Anderson, 2000).

Ojo (1996:106), writing from the Nigerian context, states that in “Nigeria the prosperity and success narratives were locally developed as a response to the socio-economic changes of the 1880s.” This view is contrary to those who see a

North American influence (Gifford, 1998; Gerloff, 2004:18; Phiri & Maxwell, 2007:24-26).

Gerloff (2004:18) suggests that,

American style evangelical and prosperity religion with the emphasis on deliverance from evil forces have influenced churches in West Africa [in the diaspora as well], and have placed the traditional understanding of the cosmic struggle in the realm of Christian beliefs.

Burgess (2008a:235-36) points out that “though the prosperity ideas resonated with traditional piety and satisfied local religious demands, they were expressed in standard American form.” Gifford (2007:24) acknowledges that the “success theme fits very well with African traditional religious imagination of fertility, abundance, and wholeness. He adds, “Amid poverty and marginalisation, prosperity in Pentecostalism is a thoroughly contextualised Christianity” that clearly deals with existential needs. However its mode of expression to a great extent is impacted by “North Americans like Kenneth Hagin, Kenneth Copeland, John Avanzini, Creflo Dollar, T.D. Jakes, Joel Osteen and Mike Murdock,” among others.

However, Appiah (2014, personal informal interview) suggests that even though there are elements of American influence in the prosperity gospel preached by African Pentecostal pastors, there are strong African religious ideals found in its presentation. He cites the place of “seed faith” which may have an American origin but to him in a traditional African setting whenever one visits the witch doctor or traditional priest or priestess of a shrine they present them with gifts to secure their blessing and favour. In interviewing most African-led Pentecostal pastoral leaders in British society, there is almost a consensus that the prosperity message being taught in their churches has a strong North American neo-Pentecostal influence. Emmanuel Anning (2013, personal interview), one of the budding African-led Pentecostal church pastors, is of the view that there is a strong North American pastoral leadership influence on African-led Pentecostal pastoral leadership in British society. This is seen in the light of young African Pentecostal pastors aspiring to be like their North American mentors. He remarks, “Every young pastor wants to be like T.D. Jakes, Frederick Price, Creflo Dollar among others” (Anning, 2013, personal interview). He goes on to say that the influence is global, which is seen in the light of the Azusa Street Revival in 1906 and the Toronto Blessing

phenomenon. Ofosuware (2013, personal interview) agrees that there is an impact of North American Pentecostal pastoral leadership on its African counterparts in almost every sphere. He claims the impact could be seen in the prosperity theology, the style and the use of instruments in worship, pastoral leadership model in the form of male pastors having their wives as assistants, which to him sometimes causes problems, appreciation of pastors, and the lavish lifestyles of pastors. According to him, “He teaches the prosperity message with a caution.” In other words, he thinks the prosperity gospel preached within the North American setting is encouraged by the *American dream*; hence, there is a desire to grab and to want for more than helping others. He adds that biblical prosperity is to be a “blessing to others,” which he does not see as a prominent emphasis among the North American neo-Pentecostal pastoral leadership.

On the contrary, in a communication from Pastor Emmanuel Kapofu from Zimbabwe, with a growing number of churches predominantly immigrant in membership, he notes that he personally and most of the pastors under him (his associate ministers) listen to African Pentecostal figures like Mensa Otabil, Chris Oyakhilome, Matthew Ashimolowo and Nevers Mumba. He is of the view that he is not being impacted by North American neo-Pentecostal pastors but rather enjoys listening to the African Pentecostal figures; howbeit he listens to North American Pentecostal preachers but reiterates that he is “not influenced by them.” This is quite an interesting exception to most of the African pastors interviewed with a majority coming from Ghana and Nigeria who share the view that they have been impacted by their North American counterparts. Therefore, I posit that the prosperity gospel being taught within African-led Pentecostal churches has both an African and a North American twist to it. It is not uncommon to find African pastoral leaders in Britain exchange their pulpits with those of their Western counterparts to help in their ministry causes and also to bolster their images internationally. The motivation might be to be supportive of each other’s ministries, but by personal observation and also as a pastor within this community, I would admit there is a strong North American influence in the teaching and practice of the prosperity message. It is a system of teaching that has been made popular by a number of television preachers from the North American context, often referred to in a derogatory way as *televangelists* like

Kenneth and Gloria Copeland, Mike Murdock, Kenneth Hagin, T.D. Jakes and Cleflo Dollar, among others (Asamoah-Gyadu, 2009a:40; Olagunju, 2009:150-154; Phiri & Maxwell, 2007:24-28).

The influence of North American Pentecostal leaders on African Pentecostal leaders both in Africa and the diaspora is often acknowledged, as Gifford (2007:24) in reference to Ayedepo, one of the leading African Pentecostal figures who champions the prosperity message, with churches in Africa, North America, and Europe including Britain, claims, “The Lord has told him that Hagin’s “baton has been passed” to him, and that [he] received Copeland’s anointing by sleeping in a bed once slept in by Copeland.” Adeboye, the General Overseer of Redeemed Christian Church of God (RCCG), a Nigerian initiated Pentecostal denomination with branches all over the world, with Britain no exception, was a regular participant in Hagin’s annual conventions beginning in 1979, some years before he re-structured the RCCG (Gifford, 2007:24; cf, Ukah, 2008:154). Gifford (2007:24) claims he once heard in Ghana the Nigerian Matthew Ashimolowo, the Senior Pastor of the largest African-led Pentecostal church in Western Europe with its headquarters now in Chatham, Kent, England, formerly in London (see KICC 2013a, [www.kicc.org.uk](http://www.kicc.org.uk)) tell a congregation that if they had ever heard a sermon on sowing (and thereby reaping), it had probably originated from Mike Murdock. These claims attest to the fact that the prosperity gospel preached by African pastoral leaders both in Africa and in Britain is influenced to an extent by North American Pentecostal pastoral figures even though it is expressed differently and contextually.

### **2.3.3 Critique of the Prosperity Theology**

The prosperity gospel has received its fair share of criticism (Togarasei, 2014:110; Chilenje, 2014:3-18). The question that could be asked from a practical theological perspective using Osmer’s interpretive methodology is, why do African-led Pentecostal pastors teach on prosperity? What are the challenges inherent in this teaching within the British context?

African-led Pentecostal pastors preach the prosperity gospel for various reasons within the British context. The prosperity gospel being preached by the

pastoral leadership in North American and African-led Pentecostal churches is mostly substantiated by favourite popular Scripture verses (see Asamoah-Gyadu, 2009a:40; Olagunju, 2009:149). Jenkins (2006:68), in his assertion of the way Christians from the global South (including African pastoral leaders) use the Bible, writes, "The Southern Bible [that is, the understanding of the scriptures from constituents from the two-thirds world] carries a freshness and authenticity that adds vastly to its credibility as an authoritative source and as a guide for daily living." He adds, "Cultures that readily identify with the biblical worldviews find it easier to read the Bible not just as historical fact but as relevant instruction for daily conduct." Thus the prosperity gospel championed by pastoral leaders from the African Pentecostal community is primarily rooted in their understanding of what the Bible instructs. Biblical passages from the Old and New Testaments are used to affirm this position. I do agree with Jenkins' assertion as most African-led Pentecostal pastoral leaders do take the Bible as it is and do not see why it should not be applied to individual lives. Ofosuware (2013) asserts, "I believe in the Bible. It is the rule of faith and practice." Prosperity preachers often use biblical passages like Deuteronomy 8:18, implying that God is empowering individuals to get wealth (Togarasei, 2011:339). Another common text used is Romans 10:6-8:

But the righteousness that is by faith says: Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down) or 'Who will descend into the deep?' (that is, to bring Christ up from the dead). But what does it say? 'The word is near you; it is in your mouth and your heart,' that is, a message [word] concerning faith that we proclaim.

Olagunju (2009:149) notes that the above scripture serves as the "foundation upon which the doctrines of the faith movement [prosperity gospel] are built." Philip Aryee, one of the pastoral leaders within the African Pentecostal community in London, teaching on faith in relation to experiencing the promises of God in his book *Faith that moves Mountains*, makes reference to Galatians 3: 13-14: "Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: 'Cursed is everyone who is hung on a pole.' He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit." Aryee (2013:13) asserts,

The promise of the Spirit can only be received through faith. Of a necessity this is a principle that all the promises of God can only be received by faith. You can receive healing by faith. You can receive deliverance by faith, protection by faith. For any promise of God all you need is faith.

Asamoah-Gyadu (2009a:40) writes that Galatians 3:14 is used by prosperity preachers to ask the question, "Since the apostle Paul tells us that the blessing of Abraham has come to the Gentiles why shouldn't Christians enjoy similar wealth and influence?" Olajungu (2009:154) intimates, "The health and wealth teachers are quite correct in pointing believers to God and His wonderful promises made in his word in order to get their needs met." However, Olajungu (2009:154) thinks this teaching has not eradicated poverty in society and has also made "some Christians lazy in their jobs" by suggesting that it only takes professing and trusting God's word for the believer to experience prosperity. It is noted that "these statements of faith and confession reflect the models which set forth a theology of the spoken word (*rhematology*) or of thought-actualisation, commonly known as 'positive confession,' which stresses the inherent power of words and thoughts" (Olagunju, 2009:149). In affirming the positive impact of the prosperity gospel, Anning (2013, personal interview) opines, "The good side of the prosperity gospel is that it has changed the perception of poverty among adherents". He thinks it has made people change their minds about poverty and empowered them to be financially better off; it now attracts a certain group of people to the church which hitherto the church was not attracting. I agree with Anning to some extent that the Pentecostal movement, in particular the African-led Pentecostal church tradition, now attracts all kinds of people to their fold who might not have been convinced to join had it not been the wealthy status they now enjoy because of the emphasis on prosperity. However prosperity alone cannot be the only reason why people join a Christian faith. It has to do with one's personal faith with God regardless of whether one is prosperous or not.

Another biblical passage often quoted in the authorised King James version to substantiate the teaching on prosperity is 3 John 2, "Beloved I wish above all things that thou soul mayest prosper and be in health, even as thy soul prospereth." Gloria Copeland (1978:38-41), in reference to the above text, says, "You must realize that it is God's will for you to prosper in every area of your life,

prosperity is available to you, and frankly, it would be stupid of you not to partake of it.” The above text is interpreted to mean that the desire for general well-being is not only that God will give believers their basic needs but also that they will live in comfort and luxury (Asamoah Gyadu, 2009a:40). Abraham being rich in cattle, sheep, and gold in Genesis 13:2 is commonly referenced, and its emphasis on Melchizedek paying tithes a model for “sowing of seed” which is encouraged (Asamoah-Gyadu, 2009a:41). However, Soa (2014, personal interview) is of the view that paying a tithe by using a credit card is wrong because the credit card is not an earned income but rather borrowed. Hence, if a tithe is ten percent of one’s income, then money on a credit card is not an income to pay a tithe from.

The importance of the Bible in affirming the prosperity gospel is summed up in this remark by Pastor Wilfred Lai of Mombasa: "The Bible is God's Word; the Word of God is Covenant. God sealed it with his blood. If God says you are blessed, you are blessed, and there's nothing the devil can do about it" (cited by Gifford, 2007:20). Gifford (2007:20) in his view of the way the Bible is used by the pastor (or apostle, prophet, bishop, *inter alia*) among African Pentecostals, writes,

The words of the Bible have a performative or declarative use: the prophet [pastor] declares the promises given in the Bible to be fulfilled in your life—you have the blessings of Abraham, the power of Joseph, the authority of Moses, the sovereignty of David, the exploits of Elijah, and increasingly the revival and restoration of Israel itself.

Another familiar text often quoted in the Authorised Version which is often used to validate the prosperity teaching is John 10:10, “The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full” (NIV). But Olagunju (2009:153) asserts, “Unfortunately this verse has nothing to do with material abundance.” Fee (cited by Pelle, 2009) opines that the “abundant life” Jesus talked about in John 10:10 is the same as “eternal life” in John’s Gospel and is equal to the “kingdom of God”. Pelle (2009) citing Fee continues:

It literally means the life of the Age to come. It is the life that God has in and of Himself; and it is His gift to believers in the present age.” The Greek word *περρισσον* translated “more abundantly” in the NASB and KJV, simply means that believers are to enjoy this gift of life “to the full” (as translated in the NIV). Material abundance is not implied

either in “life” or “to the full”. Such an idea is totally foreign to the context of John 10:10 as well as to the whole teaching of our Saviour.

It is obvious from the above scriptural passages that the prosperity gospel preached within the African-led Pentecostal prism in British society is substantiated by their understanding of biblical injunctions which inform their position in preaching, as I am aware of different forms of preaching (see Robinson & Larson, 2005; Haslam, 2006). According to Gifford (2007:20) African Pentecostal pastoral leaders’ power to effect changes through the use of the Bible, is a result of seeing the “Bible as a record of covenants, promises, pledges, and commitments between God and the chosen.” He continues, “These are not merely past covenants. The Bible is a contemporary document” serving as “God’s covenant and commitment” to its users personally and now. However, critics see it as a pursuit of “North American levels of materialism” (Asamoah-Gyadu, 2009a:40).

One criticism often levelled against African-led neo-Pentecostal pastors and their North American counterparts is taking the above biblical passages *out of context* in their teaching on prosperity and other pertinent issues (see Asamoah-Gyadu, 2006a; Burgess, 2008b:29-63; Kalu, 2008:266-67). Nonetheless, when it comes to interpreting biblical texts relating to prosperity, most of the pastors from Africa do not approach the text in the way a pastoral leader from other church traditions might interpret it because of differences in theology, orientation, theological training, worldview and existential issues (see Jenkins, 2006; Olofinjana, 2012a). This view is shared by Ofosuware (2013, personal interview; cf. Ehianu, 2014:76) who thinks most of the pastors within the African Pentecostal prism may not exegete the text with much emphasis on the historical and cultural contexts, or what the original language like Hebrew or Greek meant. To him, it is a challenge, and he suggests that ways must be found to help pastoral leaders within the African Pentecostal community in textual exegesis. However, he is of the view that most pastors within the African-led Pentecostal churches in the British context have a genuine call and heart to serve God. Nevertheless, it is observed that African-led Pentecostal pastors interpret scripture in a “pragmatic hermeneutical way which sometimes leads to allegorical readings of biblical narratives” (Burgess, 2008b:33; cf.

Adedibu, 2013:98). Land (1993:100) sees it as the “fusion of both the Spirit and the Word in Pentecostal spirituality. The inspiration of the Word by the Spirit brings it to life in a powerful way today by transforming those who encounter it.” This leads to their “high view of scripture,” which makes an African Pentecostal pastor not critique the Bible in the way many British pastors would who have been taught a much more critical and analytical way of approaching biblical exegesis (Olofinjana, 2012a; cf. Adedibu, 2013:98).

In discussing the way African migrant pastors preach within the British or European context, Adedibu (2013:98) comments that such “preaching paradigms are often flawed when viewed within the framework of a Euro-centric hermeneutical approach and depict the influence of African traditional primal religion in the exegesis” of some of these pastoral leaders. In essence, while a British pastor from a more conservative evangelical tradition will engage in hermeneutics and exegesis to understand the context of the text, most African pastors within British society, as a result of their religious, theological, and cultural backgrounds and their identification with the biblical worldview (see Jenkins, 2006:68; Olofinjana, 2012a), see the need to apply the biblical narratives to current situations.

However, by observation and association with the African-led Pentecostal church community, there are some pastors who, because of their training in Western forms of theological education, do take into consideration relevant exegetical methodology to interpret a text. Kapofu (2014, personal interview) rejects the idea that African Pentecostal pastors do not exegete the text with all its required procedure. He thinks there are African Pentecostal pastors who are widely read and understand the necessary methodology of biblical hermeneutics. Nevertheless, the idea of a “revelation” of a given biblical passage is commonly seen in the preaching and teaching of most African Pentecostal pastoral leaders in the British setting. As Opoku-Ampako (Personal Interview, 2014), one of the pastoral leaders interviewed notes, it is alright to understand the rudiments of biblical interpretation but the preaching of the word of God must not be devoid of its revelatory and transformational power to effect changes in the lives of the hearers. According to Griffiths (2014, personal interview) God sometimes speaks to us out of context and we must be flexible

in the way we respond to a text, although sticking to the necessary rules of engagement with a particular text is important.

Franklin (2007) in his critique of prosperity theology in the North American context writes, “The prosperity gospel may be even more insidious and dangerous because it subverts particular elements of the Jesus story and of classical biblical Christianity in order to instil a new attitude toward capitalism and riches.” MacArthur (2011) sees the prosperity gospel as a “lie, deception, and a pagan pantheistic perspective turned into a spiritual ponzi scheme.”

Kroesbergen (2014:74-75), from a Reformed perspective, criticises the message of the prosperity gospel with its emphasis on this-worldly goods; he considers it to be “completely at odds with Christianity—biblically, historically, and theologically”—as he sees the prosperity theology simply to be not true. I disagree with Kroesbergen’s view that the prosperity gospel is unchristian. I think his position is a narrow view of the teaching. As much as I agree that there are excesses and wrong use of Scripture in certain aspects of the teaching, the prosperity gospel preached in a biblically balanced way has its place in the Christian’s life. It empowers and instils “entrepreneurial spirit” in its adherents. Hence the establishment of businesses, schools, and scholarships for the needy, among other good social ventures (cf. Togarasei, 2014:120-124). However, Anning (2013, personal interview) critiques the prosperity theology by asserting, “It’s a false balance.” He laments that churches are about money and says, “Today if you are invited to preach, you must be careful what your invitee wants. Today is all about raising money, solely to line the pastor’s pocket, it is all about money”. Of course, there is a tradition commonly found among neo-Pentecostal churches globally where invited preachers are sometimes asked to raise funds while preaching and some have become “specialist” in fund-raising (see Trinity Broadcasting Network, 2013, Praise-a-thon; Inspiration Ministries, n.d. Uncommon Seed). However, Ofosoware (2013, personal interview) though condemning the act of taking advantage of one’s congregants, thinks the issue of exploiting church members is a misunderstanding. He is of the view that a lot of these pastors have biblical reasons for their practices, hence the charge of exploitation is an attempt to tarnish the image of the African Pentecostal church community. A typical

scenario is a video in a blog post by Ruggles (2010) shot in Africa which portrayed a visiting Nigerian pastor to a Ghanaian church asking the financially stretched congregants to give in dollars to experience God's prosperity. One could tell from the video that asking relatively impoverished congregants to give in dollars was really exploiting the vulnerable.

The issue of pastors raising money to line their pockets must be looked at in context. By personal experience and observation within the British context, some pastors genuinely raise funds to better their churches, but some pastors also take money to enrich themselves, which leaves a sour taste in the mouth of adherents and critics jump on the back of such practice and generalise that all African Pentecostal pastors take advantage of their members. There is the view that the North American prosperity message is selfish, and that grabbing everything you can poses problems in pastoral ministry (Ofosuware, 2013, personal interview). Ofosuware (2013, personal interview) adds that the North American prosperity gospel is devoid of much spirituality in terms of prayer, fasting, and holy living, which could impact negatively their African pastoral leaders in British society. However, I think that there are other sections of the American prosperity preaching where their care for the needy, prayer, fasting, and holy living is commendable. Therefore we cannot describe all pastoral leaders preaching the prosperity gospel as self-centred and greedy because there are others who do great work for God in his kingdom.

#### **2.3.4 The Prosperity Theology and Poverty**

One very important personal observation regarding the continual emphasis on prosperity among African-led Pentecostal pastoral leaders within British society is that their members face challenges in the areas of poverty, immigration (with issues like visa refusals for asylum or settlement), unemployment, not getting the right job for one's qualification or training, and other existential challenges. As Gifford (2007:24; cf. Kalu, 2008:255-262) asserts, "Amid poverty and marginalisation, prosperity Pentecostalism is a thoroughly contextualised Christianity that directly addresses pressing needs."

Folarin (2007:71; Togarasei, 2011:336-350) in his assessment of how the prosperity gospel gained roots in Africa remarks, “Arguably, African Pentecostals did not know how to handle the problem of poverty that is endemic in the church. The solution of hard work that orthodox churches proffered was limited in its success.” He adds, “The fear that evil men could inhibit and even prevent success in spite of hard work was frightening.” And this, I would say, has been one of the reasons pastoral leaders in the diaspora including Britain have decided to embark on addressing the issue of poverty and financial challenges facing their adherents. It is observed that “the poverty that is endemic in Africa and the wish of many for a better life make the people vulnerable” and open to “the gospel of wealth” (Folarin, 2007:71; Togarasei, 2011:336). This has been the story of most immigrants who patronise African-led Pentecostal churches in Britain hoping to make their lives better in a foreign land and to help families and friends back home. However, Kizito (2012), writing from Uganda, argues that the prosperity gospel preached within Uganda is “anti-poor, and many poor have started to question it.” He continues, “We must preach sound doctrine and the gospel of repentance. We must love and respect the poor just like our Lord Jesus Christ. We must stop exploiting the poor and supporting the exploiters of the poor” (Kizito, 2012). Thus Folarin (2007:80) notes that prosperity gospel preachers “apply the Scriptures to the problems of their time and society.” He adds, “If Christian theology neglects the needs of society, it risks irrelevance.” Folarin (2007:81) goes on to suggest that poverty is one of the general problems prosperity preachers grapple with, and he questions whether the “all-loving, all-powerful, and all-good God has any solution to the material poverty, sickness, and demon oppression of Africans.” The answer to this question is in the affirmative.

Folarin (2007:81) asserts that prosperity gospel preachers propose a three-fold answer to the problem of poverty: poverty is not the perfect will of God for His children, God is willing to deliver the human from material poverty, and the Christian should prayerfully work hard on a legitimate job. However, sin is the major cause of poverty and suffering (see Williams, 2001; Horvath, 2003). As Williams (2001:7) writes, “The Son did more than just die and rise, but taught, and gave. He was not only concerned about the ultimate problem, but about its manifestation in hunger, in disease, and in other forms of suffering.” Williams

adds that “poverty may be accepted as a choice in order to shun the evils of materialism, as seen in some Eastern religions and to some extent embraced by others in the West who are tired of the pressures of life and embark on a simpler lifestyle as an ideal” (see Williams, 2001:6). However, “poverty, whether on a personal or collective level, is wrong” (Williams, 2001:7). This is affirmed by Mooneyham (1975:38), who sees poverty as breaking marriages. Horvath (2003; cf. Turnbull, 2013) suggests poverty does not exist by chance but as the result of the fall and will always exist (Deut. 15:11; Matt. 26:11). Hence Horvath (2013) contends the issue of poverty must be dealt with from a Christian perspective rather than allowing the world to lead the way which gives glory to governments through their welfare system. However, Olagunju (2009:159) suggests the need for the church to work in line with other bodies to deal with poverty. He writes, “The church has a duty to fight poverty but the battle cannot be fought by the church alone; it has to be fought collectively with other agencies that are involved in poverty eradication.” He continues that “when the church herself is poverty-ridden how can she help? Poverty is endemic and must be fought.” Therefore, every Christian leader is enjoined to get involved until poverty is reduced to the barest minimum. However, Turnbull (2013) suggests that the welfare system is “creating dependencies and enslaving the poor to a life of food stamps, welfare checks, and no hope for personal fulfilment.” He continues, “The poorest among us are trapped in a lifelong cycle of despair because we are not embracing the biblical narrative of work and its value for personal fulfilment, honouring Christ, and creating value through service to others.”

However, I think that in creating a balance there may be a place for government to provide a safety net so that people might not starve or health needs go unaddressed (see Turnbull, 2013). There is definitely a place for the government to help the needy in the society, but this should not lead to a dependency culture by able-bodied individuals who can work. Nonetheless, when it comes to the positives and negatives of the welfare system there are varying views (see Baumberg, 2012; Oorschot *et al.*, 2012). Horvath (2003) notes that it is God’s will that we prosper if we walk in obedience; he insists he is not advocating for a “prosperity gospel that suggests that success is always a sign of God’s favour.” He acknowledges that such a view “is a grave error, since

wicked people may prosper, and it ignores Jesus' words, 'seek first His kingdom and His righteousness, and all these things will be added to you' (Matthew 6:33)." Most African-led Pentecostal pastors interviewed are of the view that poverty is not good, hence it must be eradicated by the preaching of the word of God and other empowering schemes (Anning, 2013; Appiah, 2014; Aryee, 2014a; Ofosuware, 2013; Opoku-Amoako, 2014). This view is shared by Griffiths (2014, personal interview), an indigenous British Pentecostal pastor, who also thinks poverty is not good for God's people and must be done away with by teaching the necessary biblical principles to stay financially viable.

Togarasei (2014:110-125), examining the prosperity gospel from an African perspective, points out that those who criticise the doctrine of prosperity do so from a New Testament stand point, especially Jesus' exposition on material acquisitions and bearing our cross. He notes that, "It is often argued that Jesus (and Paul after him)" stressed "a theology of the cross (*theologia crucis*) as opposed to a theology of glory (*theologia gloria*)." The question frequently asked is whether "Jesus, the early Jerusalem community, Paul and the entire New Testament community taught and practised" such a teaching of prosperity? How did they respond to wealth? And how did they respond to poverty? Togarasei (2014:112) analyses Matthew 5:3 and Luke 6:2. The Revised Standard Version of Luke 6:2 reads, "Blessed are you poor, for yours is the kingdom of God"; Matthew's version in Matthew 5:3 is slightly different, "the poor in spirit." He argues that the "poor are both spiritually and materially poor, "which suggests "Jesus did not teach the prosperity gospel." He argues that, "as our analysis of other passages shows below, it would appear, from face value that Jesus was against the accumulation of earthly possessions." Thus he points out that, "This is the reading and interpretation given by those who find the prosperity gospel to be unchristian (Togarasei, 2014:113). Togarasei (2014:114) thoroughly investigates other New Testament sayings and teachings of Jesus regarding material wealth (cf. Mt. 6:20, 19-21; 19:21; Luke 12:33-34; 16:13). He therefore surmises that Jesus "treated the earthly possessions as a hindrance to the attainment of eternal life." Thus one cannot conclude from the analysis that the prosperity gospel is inconsistent with the teaching of Jesus Christ. However, he asserts that "there are other sayings of Jesus that are worth investigating before drawing a final conclusion." He notes that "the evangelists show that Jesus had

rich followers, and all the gospels occasionally reveal that some of Jesus' followers had houses of their own (cf. Mk. 1:29 and the parallel passages). Levi (Mk. 2:15 and parallel passages) and Mary and Martha (Luke 10:38) serve as examples, as do the women who ministered to him out of their resources (Luke 8:31) and Joseph of Arimathea (Mark 15:43 and parallel passages; cf. Luke 19:1-10).

Consequently Togarasei (2014:116) remarks that "our reading of Jesus' attitude from the sum total of his teachings and practice is that he did not reject the rich or riches, but rather he challenged the rich in radical ways to use their riches justifiably for the good of humanity" (cf. Mark 10:28-29; Luke 16:9-11; 19:1-10; Mat 6:25-34; Mark 4:10, 19). Thus "the right use of earthly possessions for Jesus, therefore, is charity" (Togorasei, 2012:119). Togarasei (2014:119) contends that the prosperity gospel in an African context alleviates poverty because critics of prosperity do not understand the relative poverty in Africa, where, for example, prospering in Africa is having "food on the table and affording the basic needs of sending children to school, buying clothes, having a car that takes you from one point to another or even affording the cost of public transport." So he acknowledges that the meeting of fundamental needs is what African Pentecostals deemed as an indication of God's benedictions. However, on the basis of my observation and experience I contend that current teachings on prosperity in Africa go beyond basic needs to greater acquisitions of material wealth in order to be a blessing to others. On the contrary Togarasei (2014:119-120), in considering Pentecostal teaching on prosperity in light of Jesus' attitude toward earthly possessions, observes that "the claim that all Pentecostals should have cars and houses finds no trace in Jesus' teaching and practice. Rather Jesus being the son of God was worse off than foxes and birds which have holes and nests respectively;" as Jesus Christ "had nowhere to lay his head (Matt. 8:20; Luke 9:58)." He continues that "though some of Jesus' disciples had houses as considered above, Jesus never taught that that was a sign of God's blessing." Rather "he taught that, for the sake of discipleship, sometimes property was a hindrance." However, Kalu (2008:262) observes that "Pentecostal theology does not encourage people to fold their arms and wait for manna to drop from the skies; rather poverty-alleviation strategies in indigenous communities are far more nuanced."

I am of the view that the fact that Jesus had nowhere to lay his head does not mean his followers cannot own houses, cars, and other necessary amenities that go to make life less stressful. However, such material acquisitions and wealth should not control us in our service to God; rather they should be used to serve him.

#### **2.4.5 The Prosperity Theology and Suffering**

One other criticism of the prosperity message is lightness on the concept of suffering and the cross (Asamoah-Gyadu, 2009a:41; McKnight, 2009). An authority on the New Testament, Scott McKnight (2009; cf. Togarasei, 2014: 110), argues strongly against the prosperity gospel, saying “it makes God a vending machine into which believers put in faith, and get out blessings—money, home, cars, beautiful spouses, clever kids, good neighbours, big churches, and plush vacations.” He continues, “The prosperity gospel is half-truth, perhaps less.” Asamoah-Gyadu (2009a:41) postulates that, “God’s purpose on difficult situations is not always to take us out of them but to take us through them.” McKnight (2009; cf. Togarasei, 2014:110), arguing against the prosperity gospel using biblical characters like Abraham to Paul contends that “the Bible does not permit a prosperity gospel reading.” Hence, advises Christians to be true to themselves when reading the Bible. He contends that, “Abraham waited and waited for the son of promise. Joseph experienced being sold into slavery by his God-elected brothers. Moses’ call to ransom captive Israel led to years of privation and testing. Israel only crossed the Jordan River after 40 years in the wilderness (and Moses never crossed the Jordan).” He adds that David was the archetype of the “Messiah-King” but endured “years of waiting, family struggles, and a son who fell away from faithfulness.” He continues with the struggles and waiting of other Biblical characters like Jeremiah and Daniel. McKnight (2009; cf. Togarasei, 2014:110), remarks that the Christian life is marked by carrying the cross as Jesus taught, with God’s expectation of the believers being that they need to trust and be faithful to him in blessings or in suffering. However, Ofosuware (2013, personal interview) is of the view that suffering in the Bible does not mean poverty but that it has to do with persecutions Christians face for serving him and other challenging circumstances.

In his preaching on *Encountering Christ: He Can Open Your Eyes*, Michael Youssef (2014), dealing with the subject of suffering and using the narrative of John 9 in reference to the man born blind, asserts, “God has eternal purpose even in your suffering.” In other words, suffering is part of God’s objective for our lives regardless of how challenging they are. Suffering might not be as a result of personal sin or parents’ sin as in the case of the man born blind. Griffith (2010), in his criticism of the prosperity gospel in the light of suffering, notes, “They proclaim that the faithful will not experience hardship on this earth. Jesus proclaims to a church that is in the midst of persecution (not prosperity) that they are being faithful by enduring hardship (Heb. 2:10).” He continues to argue against the prosperity gospel in reference to the sufferings and teachings of Paul (Acts 9:16; Acts 14:19-20; Acts 16:22-44; Phil. 1:12, 29-30; 3:10-11; Rom. 8:18), Stephen (Acts 9), James (James 1:2-4), and Peter (1Pet. 1:3-9). Griffith writes:

While it is true that sometimes our suffering is a consequence of our own sin and foolishness, it is not always this way. Sometimes we suffer simply because we live in a fallen world. But know this: those who endure suffering are not second class Christians, but beloved Saints. And anyone who says differently is telling you lies – and we know where lies come from (Griffith, 2010).

Griffith adds, “Clearly there would be no room for Jesus in the Prosperity Gospel movement.” Tucker (2013) writes that some are of the view that suffering and pain comes from the devil or our own foolishness and sins or the randomness that comes from living in a fallen world, and therefore shun the idea that God is an agent of suffering. But Rittgers (cited in Tucker, 2013) argues that “the God who has no causal relationship to suffering is no God at all, certainly not the God of the Bible ... who is both suffering and sovereign. Both beliefs were (and are) essential to the traditional Christian assertion that suffering ultimately has some meaning.”

Chandler (2006), in criticising the prosperity gospel in a sermon, says that following Jesus does not make you wealthy; following Jesus does not guarantee that you are going to be healthy. The message of Scripture and the gospel of Christ do not guarantee that in following Jesus Christ everything will be alright but that he is enough no matter what happens. “That is the message of the

gospel, not everything is going to be okay.” In essence Chandler (2006) is of the view that the prosperity gospel is not “Christian but heresy.” Washer (2013), in his observation of youth groups in America and individual congregations, notes that in most large churches in America carnal means are being used to attract unconverted carnal people. To him this has led to a larger unconverted group within such congregations, to the detriment of a small group of converted Christians who want nothing but Christ and to live in purity. But because the typical American pastor wants to keep the “carnal” group, this small converted group living for Christ is starved spiritually. To him that is the false gospel presented in American churches. I think this view, might be an overgeneralisation of big churches in America particularly those of the neo-Pentecostal tradition. As Appiah (2014, personal informal interview) expressed that the criticisms levelled against prosperity theology preachers from the evangelical wing are not fair. Appiah (2014, personal informal interview) argues that most evangelical organisations raise money to help the needy in Africa, so what is wrong with preaching a message that empowers the people to do well in their lives? The problem he has about certain aspects of the prosperity gospel is the appropriation of funds by certain pastoral leaders in terms of extravagant lifestyles and possibly mismanagement. But to him, the prosperity message has its place in the African Pentecostal experience within the British context. I see the need for a gospel of providence where God provides for his children. Therefore preaching a gospel that proclaims God’s provision is not wrong (see Zulu, 2014:22; cf. Mt. 6:5-15; Phil. 3:19). However, preaching a problem-free gospel is problematic, because there have been faithful and committed Christians who have experienced and do experience some challenges in their lives even though it might not be money but other aspects of their lives. Hence, I think the prosperity gospel must be balanced in its proclamation. Suffering is far more complicated than it seems. Suffering in the light of financial prosperity could be rectified when the right principles are adhered to.

I think that suffering is part of the Christian life. However, suffering is relative. For one person money and wealth may not be an issue, but rather the issue may be their health, or a child on drugs, or an unbelieving husband or wife or other daily practical challenges. Hence, I argue that the issue of prosperity involves the needs of society and humanity. I also hold that suffering is just as

much part of the Christian journey as God's prospering of an individual (cf. 1 Tim 6:17). However, God's blessings in the form of wealth should be used to advance God's kingdom by helping the needy, poor, and the disadvantaged in society and also used to spread the gospel in any form feasible (Mt 28:18-20).

#### **2.4.6 Lavish Lifestyle**

There was a period when being Pentecostal meant avoiding the physical blessings of the world by opting for a life of austerity (Lee, 2007:227). Carly Moody, a long-time bishop in the Church of God in Christ, USA, recalls the days where when Pentecostal and poor were synonymous; he remarks,

See, in the early times fifty years ago, much of the folk who were in the Pentecostal church were poor. They heard the Word of God gladly because it gave them hope for a better way, for a better day, and they were looking forward to meeting Jesus (cited in Lee, 2007:227).

But times have changed and Pentecostalism, especially neo-Pentecostalism, has shifted its theological stance when it comes to poverty (see Togarasei, 2011: 336-350). However, the question is, does the prosperity gospel thrive in a very deprived environment, especially a village in Africa where the people cannot afford to meet basic daily needs as opposed to a much more affluent urban middle-class setting where its occupants can meet all the necessary daily demands? Asamoah-Gyadu (2009a) argues that the prosperity gospel thrives more in the urban setting of Africa where poverty is relatively less felt than in the impoverished villages or countryside. He writes,

But precisely because of its emphasis on material wealth, charismatic Christianity in Africa has largely remained an urban phenomenon. Its message has little to offer the many young people who peddle gum, candies, bananas, peanuts, and fried pastries to eke out a living. For Africans, viable religion has always meant that which leads to power, strength, vitality, and abundance.

Lee (2007:227) intimates that in the early and middle twentieth century Pentecostal pastors "rarely flaunted or swanked behind their pulpit" their prosperity which was "beyond the socio-economic echelons of their congregants." But Lee (2007:227) indicates that this would change because of the "contemporary influx of young, upwardly mobile, middle-class neo-Pentecostals." This could be said in the African context and, to be specific,

within African-led Pentecostal churches in British society, where pastors live quite a lavish lifestyle (see BBC, 2006). Anning (2013, personal interview) suggests that one positive impact of the prosperity gospel from North America on the African Pentecostal community is that it has shaped the way the church is seen. Hitherto, Christian ministry has been seen as the work for the poor and struggling pastor, but this has changed. To Anning, Pentecostal churches are now able to attract people they would not have attracted had they lived in the poverty mentality era. Ofosuware (2013, personal interview) admits that he was reluctant to respond to the call of God to full-time pastoral ministry because, coming from a relatively financially sound family, he found it challenging to come into the pastorate when at the time it was not as “glamorous as it is today.” The idea that spirituality equates to humility has been debunked by the prosperity teaching, as Asamoah-Gyadu (2005:24-5) asserts:

Through the gospel of prosperity, success and possibilities, Charismatic Christianity has redefined this worldview, virtually opposing the historic mission and classical Pentecostal Church views that equate spirituality with modesty and humility.

One common criticism levelled against North American neo-Pentecostal pastors/preachers who preach the prosperity gospel, including Africans, is living a lavish lifestyle (Gifford, 2004; Asamoah-Gyadu, 2005:9-28; Cloud, 2009). Cloud (2009) catalogues some of the scandals of North American neo-Pentecostal or “faith preachers” like Oral Roberts, Jim Bakker, Jimmy Swaggart, Robert Tilton, Earl Paulk, Clarence McClendon, Paul Crouch and Todd Bentley. Nonetheless, Anning (2013, personal interview) notes that there is a positive impact of North American Pentecostal pastoral leadership on their African counterparts in the British context, and that this is reflected in leadership and affluence which is seen in the way African Pentecostal pastors carry themselves. He intimates that the flaunting of material wealth is a sign that God has blessed you. He notes that most African Pentecostal pastoral leaders share the view that “If God has blessed you, what is the evidence? the cars, the big churches, premises, etc.” However, he sees a negative impact in the form of what he calls “an enforced living system” where one has to get what he or she wants now. To him, the prosperity gospel has “broken marriages” because of the desire to get it now and not been able to meet those demands.

In his article on wealthy Nigerians, Nsehe (2011) writes that the Nigerian cleric David Oyedepo, who has churches globally including Britain, is “generally believed to be the wealthiest gospel preacher in Africa”, and has “acquired a Gulfstream V Jet for US\$30 million.” Besides the jet, Oyedepo previously owned two Gulfstream planes and a Bombardier Challenger Aircraft. He is also reportedly creating a private hanger to accommodate his “flying toys” (Nsehe, 2011). Besides David Oyedepo, Pastor Enoch Adeboye, the respected General Overseer (G.O.) of Redeemed Christian Church of God, Nigeria’s largest Pentecostal congregation with churches across the world with Britain no exception, is also reported to be the proud owner of a Gulfstream jet, purchased in March, 2009, for \$30million amidst widespread criticism (Nsehe, 2011).

Within the British context, Matthew Ashimolowo, the Senior Pastor of Kingsway International Christian Centre, KICC, is alleged to have received on one occasion £120,000 during his birthday, of which £80,000 was used to buy a Mercedes. He also bought a timeshare apartment in Florida for £13,000 (see Petre, 2005; Booth, 2009). Ashimolowo is reported to be earning an annual salary of \$200,000 with an estimated worth of \$6million to \$10million (Nsehe, 2011). Booth (2009) reports Ashimolowo earns a salary of £100,000 annually. In his view of the wealth of Nigerian pastors, Nsehe (2011) asserts,

Many other Nigerian pastors are similarly building multi-million dollar empires from their churches. Today, pastors fly around in private jets, drive fancy cars like Daimlers, Porsches and BMWs, don Rolexes and Patek Philipe’s, and own breathtaking mansions all over the world.

The likes of Duncan-Williams of Christian Action Faith Ministries (CAFM), Ghana, with churches worldwide including Britain, are said to have “homes in the West and arrange for their children to be born in Western hospitals to secure dual citizenship” (Asamoah-Gyadu, 2009a:41).

In looking at the changing face of Christianity in light of the burgeoning growth of African Pentecostal churches globally, critics say the movement is based on shaky theology and enriches pastors through their so-called prosperity gospel which encourages followers to pay tithes they cannot afford (BBC News, 2006). But in his response to such criticism, Weah (2006), of Liberian descent, writing from the US, comments:

African Pastors do not come nowhere near to the corruption based on "Transactional Theology" called Prosperity Gospel in churches in especially, the U.S. and the U.K. This is not to say that some African church leaders are not driven by prosperity Gospel to gain wealth too. Rather, charging them with corruption and neglecting their hard work in the communities is equally so unfair. For me, if it had not been for the church in Liberia, I am not sure where I would be by now. The African church has brought many of us closer to God and has prepared us to be respectable and decent men and women today.

However, in his diatribe on African pastors' wealth and lavish lifestyle, Nsehe (2011) writes:

Paradoxically, the same people who complain about the extravagant lifestyles of their spiritual leaders are the same ones who finance it. Every Sunday, swarms of worshippers rush to the church to give away their hard-earned money to the pastors' coffers in the form of tithes, offerings and special gifts with the deluded hope of multiplied financial blessings in return. For many this is but a pipe dream. Deep down the pastors smile; they've got just the perfect suckers.

The above criticism is not representative of what goes on in most of the African-led Pentecostal churches in British society. It is the typical stereotyped and generalised assertions people make without fully understanding the Pentecostal movement. Opoku-Amoako (2014, personal interview), speaking from the US as an African neo-Pentecostal pastoral leader, is of the view that what we call a lavish lifestyle is relative. To him driving a Mercedes or BMW might seem lavish in an African Pentecostal church community or in the British context but in America within certain communities it is nothing. He therefore argues that the preaching of the prosperity gospel with its accompanying benefit of living quite a lavish lifestyle in American black neo-Pentecostalism or even among the whites is part and parcel of their religious experience.

The lavish lifestyle of neo-Pentecostal preachers, and in this study African-led neo-Pentecostal pastors in British society, finds support in biblical references like Matthew 27:31 and John 19:23-4, which refer to the seamless garment of Jesus, woven in one piece from top to bottom. The preacher Duncan-Williams uses the above texts to substantiate living lavishly as he asserts that "Jesus wore designer robes—since the Bible says his robe was seamless and that the soldiers at the foot of the cross gambled for it" (Asamoah-Gyadu, 2009a:41). The above view is shared by Ofosuware (2014) in a sermon where

he remarks that Jesus' robe was expensive, and that is why the soldiers gambled for it. The donkey that Jesus rode (Mt. 21:7; Jn. 12:14) has been used in sermons as the Cadillac or Mercedes Benz of that period (Asamoah-Gyadu, 2009a:41). But Asamoah-Gyadu (2009a:41) contends that such use of biblical passages to confirm such prosperity or lavish lifestyle is to "read into Scripture what is simply not there." He also comments, "This is simply teachers sacralising greed and covetousness" (Asamoah-Gaydu, 2009a:41).

It is not uncommon to find a disgruntled believer among the African immigrant community in Britain who has lost faith in some pastoral leaders and as a result stopped patronising such churches. Accusations of financial misappropriation, divorce, sexual immorality, and abuse of power are some of the allegations levelled against some pastoral leaders within this church community (see Christian Today, 2006; Holehouse, 2011; Palmer, 2013). However, this picture does not truly reflect what is going on within this church community. There are equally honest, transparent and hardworking pastors who will do everything to feed, care, and protect their flock. In support, Beecham (2013), one of the lay leaders of a white-led Pentecostal/charismatic church, sees the criticisms levelled against the church in terms of prosperity and lavish lifestyle as an excuse. He sees nothing wrong with the church being financially worthy and pastors living comfortably. As he opines, "People will not frown upon things done in the world, but criticise the church. Churches need the money." He sees prosperity as being in a wealthy place (Ps 66:11). He notes, "A pastor must reflect the wealth of his congregation." Nonetheless, Anning (2013, personal interview) argues that one of the reasons why some African-led Pentecostal pastors would take money from their congregants is to meet the lavish lifestyles they have created. He suggests that unless a pastor in a typical African neo-Pentecostal church has the membership and means to meet their demands, the pastor should be involved in other vocations before going full-time, because full-time pastoral ministry puts too much drain on churches' coffers. Conversely, Ofosuware (2013, personal interview), in reference to Acts 6:1-7, thinks full-time ministry is biblical and helps pastors to focus on their work and not get caught up in other mundane jobs. In my interviews with most African-led Pentecostal pastoral leaders, several views were strongly expressed regarding lavish lifestyle and exploitation. Others see it as lack of understanding of the culture

and management in this church community (Ofosuware, 2013; Appiah 2014; Aryee, 2014). Aryee (2014) postulates that some Pentecostal preachers like Matthew Ashimolowo, Bill Winston and T.D. Jakes engage in other businesses such as real estate, writing books, preaching appointments and marketing preaching materials like CDs and DVDs. Hence, their wealth is not solely coming from the members but through their own entrepreneurial endeavours.

I therefore see the argument of lavish lifestyle in terms of context. In other words, each context is different; what we call lavish may not be lavish in another context. However, pastoral leaders are accountable to God, hence, should be cautious how they go about their duties which have consequences (see 1 Tim. 3:1-7, 6:1-10; Titus 1:1-10; Heb. 13:17).

## **2.5 The Impact of Media on African-led Pentecostal Pastoral Leaders**

The savvy use of “media by Afro-Pentecostal evangelists and performers has popularised historic changes in Pentecostal belief, theology, and practice” (Butler, 2011:271). Even though there is a plethora of information on “religion and media in the United States of America and other Western countries” there is still the need to look at its impact on the pastoral leadership practices of African-led Pentecostal churches in British society (Adedibu, 2013:107-8; Togarasei, 2012:257). In my interviews with the African-led Pentecostal pastoral leaders, it is clear that the use of media technologies (including radio, television, the internet, e-mail, mobile phones, and various print media—seen predominantly in Western neo-Pentecostalism, particularly North America) has had a huge impact on them (cf. Adedibu, 2013:107-8; Togarasei, 2012:257). According to Togarasei (2012:257), a cursory examination of literature shows that, inasmuch as some writers welcome media technology for disseminating the gospel, “others are pessimistic about this role.” He asserts that “the pessimistic view has a long history, even outside Africa.” Muggeridge (1977:60), whose serial publication of articles on media, particularly “on radio and television, sees the media—television in particular—as having created a world of fantasy which many take to be the real world.” He laments that “Christians are also succumbing to this fantasy world.” Muggeridge adds (1977:60; cf. Togarasei, 2012:257):

Thus the effect of the media at all levels is to draw people away from reality, which means away from Christ, and into fantasy, whether it be at the lowest possible level, in appeals to our cupidity, our vanity, our carnality, in overtly pornographic publications and spectacles, or, in more sophisticated terms, by displaying in words or in pictures, in one context or another, the degeneracy and depravity, the divorcement from any concept of good and evil, the leaning towards the perversion and violence and sheer chaos of a society that has lost its bearings, and so is materially, morally and spiritually, adrift.

It is noted that Muggeridge's dislike for television was so intense that "he ended up disposing of it, believing that Christians had no need to watch it" (Togarasei, 2012:257). Others like Meyer (2006:300; cf. Togarasei, 2012:257-8) view "the spread of religion (in this case Pentecostalism) into the public sphere through the media as costly: it distracts from genuine religious experience." Discussing the impact of video, she remarks how it eventually beclouds "the image of Jesus in an attempt to reflect Christ." Some, particularly "evangelical Christians, consider media which do not evangelise or teach Christian values as un-Christian" (see, e.g., Schultze and Woods, 2008:19-32; Togarasei, 2012:258). However there are those from the Western world who believe that media are important for religion. Solomon (2002:152; cf. Asamoah-Gyadu, 2007a:225), for instance, considers "the arts, entertainment, and all other forms of media as useful for the propagation of the gospel." His view of television is that, "because we are called to glorify God in all that we do, it appears that we should not leave watching television out of this mandate. Let us commit ourselves to the redemption of television." Thus Solomon's perspective on the media is representative of "the general view of those who use media in religion in Africa" and the diaspora (Togarasei, 2012:258). It is seen as "an opportunity to praise God and to spread his gospel far, wide, and fast." As Asamoah-Gyadu (2009b:25) observes, "the words, texts, and images of the anointed of God, when reduced to print or captured on audio-visual storage systems, are believed to possess the same powers that inspired their initial oral delivery." It is also noted that Pentecostal/charismatic churches cherish the media for several reasons. This involves the notion that "they are led by charismatic leaders, and charisma, as we know," generally leans "towards increased following, visibility, exposure, influence and public presence" (Asamoah-Gyadu, 2007a:226).

### 2.5.1 A Historical Overview of the Use of Media among Pentecostals in the West and Africa

According to Kalu, (2008:105), “electronic media technology became available to both the American Pentecostals and their African networks around the same time.” He adds, “This elicited much enthusiasm as a new instrument for shaping transnational relationships, mass outreach, direct encounter, potential promotional attraction, and world evangelism.” Pentecostals saw a channel which had the capacity to reinforce their “message and vision.” Hence I am looking at both contexts—the external American source and the African local context—which impact the use of the media in the British context (see Kalu, 2008:105; for an overview of the history of secular and Christian media in US and UK, see Kay, 2009a: 245-254).

The successful use of “media technology in reshaping the character of Pentecostalism was energised by its combined power and its novelty” (Kalu, 2008:105). As Kay (2009a:247) writes, referring to the growth of the media in the US during the 1920s and 1930s, “Nowhere else in the world did Pentecostal churches command such financial muscle or assimilate such technical expertise.” According to Kalu (2008:105-6; cf. Asamoah-Gyadu, 2005:12), in 1950 only 5 percent of Americans were owners of television, even though the number increased in the decade that followed. He notes that undoubtedly Evangelicals found it hard to broadcast radio up through the 1940s, and were slowly not allowed to broadcast on the television during the 1970s when “technological, religious, and cultural changes, and relaxed state regulations that required ‘sustaining time,’ or free air time, for religious organisations were changed to all for ‘paid time’ that allowed the emergence of elaborate television access.” Kalu (2008:105-6) observes that the likes of Billy Graham, Rex Humbard, and Oral Roberts tried out television from the 1950s, and Pat Robertson of CBN with the 700 Club became part of “the airwaves in the 1960s.” Both Graham and Robertson’s 700 Club seemed to be successful. The first Christian talk show was Pat Robertson’s 700 Club and he was the first to rent “satellite time to distribute his product to cable television systems.” It was then followed in the 1970s by Jim Bakker’s Praise the Lord Club (PTL) which carried on between 1974 and 1987. It impacted many African Pentecostal movements, particularly in Nigeria where Bakker spread out his influence

through the ministry of Benson Idahosa. In the meantime, others became part of the “ranks of television broadcasters in the 1980s and thereafter,” for example, Jimmy Swaggart.

According to Kay (2009a: 247-252; cf. Cox, 1995:278-280; Kalu, 2008:106; Rogness, 1994:14), “no account of Pentecostal broadcasting would be complete without reference to the Bakker scandal of 1987 and the Swaggart debacle a year later.” This really affected the impact of Pentecostal evangelists in their quest to “reviving the church and challenging the secular power of modern society”. Clearly, “these two scandals hit the whole bandwagon of Pentecostal broadcasting, especially as Bakker had previously worked with Trinity Broadcasting Network (TBN).” Today we have TBN, Daystar, Inspiration TV from America and God TV, Faith World, Believe TV, KICC TV among others, all in the UK. Asamaoh-Gyadu (2005:12), also admits that the powerful existence “of the evangelical movement in Ghana in the 1950s through the 1970s,” and the openness to the “media ministries of such American televangelists as Oral Roberts, T.L. Osborn, Benny Hinn, Morris Cerullo, Kenneth Hagin and Kenneth Copeland, within the same period,” also had a strong impact on the activities of neo-Pentecostals, particularly in Africa and the diaspora.

It has been observed that “oral and print cultures were both verbal. For centuries, whether spoken or written, words were the primary medium of communication” in the West. However, “today’s new technology” has significantly extended “the possibilities of communication” to what is called the “TV audience” (Rogness, 1994:12, 14). Thus to make any inroads in today’s TV audience or technologically inclined society, there is the need for churches and pastoral leaders to learn how to communicate the timeless truth of God’s word to a changing culture. As Rogness (1994:12) rightly put it, “if we preach to them the same way we preached to previous generations, we shall fail to communicate.” He adds, “If we preachers do not understand the TV audience, we will be as effective as a movie theatre which tries to draw crowds with a jerky old black-and-white silent movies in this age of wide-screen, brilliant colours, Dolby sound and computer-produced graphics.” Therefore the implication of the media on the Pentecostal pastoral leaders is considered.

### 2.5.2 Justification for the Appropriation of Media

It has been observed that, “what is new about African Pentecostalism” and the diasporic churches, “is its recent growth, enormous vitality and its appropriation of the electronic media to the point that this has become part of Pentecostal self-definition” (Asamoah-Gyadu, 2005:9; cf. Kalu, 2007:4). So the question is: why do African-led Pentecostal churches in British society invest a lot of money in modern media technology? According to Togarasei (2012:268), “the need for an answer becomes more urgent when one realises that some of these churches have state-of-the-art technologies that could rival those of secular and private institutions.” Considering that the “cornerstone of Pentecostal self-understanding is the Bible” (Larbi, 2001a: 423; cf. Anderson & Otwang, 1993:34; Asamoah-Gyadu, 2005:10-11), it is of interest to ascertain “whether the cornerstone justifies the use of modern media technologies” (Togarasei, 2012:268). Thus, what theological explanation do the African-led Pentecostal churches give to justify the huge investment in modern media technology?

Undoubtedly, the appropriation of modern technology makes communication faster and easier. As some of the pastors I interviewed acknowledged, that modern technology helps them disseminate the gospel at a much faster pace. This is one of the theological justifications that African-led Pentecostal pastoral leaders give for the use of modern technology. Most of the churches of the African Pentecostal church community attract large numbers of people to their services, and it would be very difficult, if not impossible, to preach to such numbers without public address systems. Without screens, people would miss services when the church halls are filled to capacity, especially huge churches like KICC, New Wine Church, and others (cf. Kay, 2009a:253; Togarasei, 2012:267).

The use of radio, television and the internet has enabled African-led Pentecostal churches to reach all the corners of the UK and the world in fulfilment of the words of Jesus in Acts 1:8: “But you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” For example, satellite television and the internet make it possible for Shadrach Ofosuware of Freedom Centre International in London to reach out to the members of his church and

non-members throughout the UK, America, Africa, and other parts of the world when he conducts his Wednesday evening and Sunday morning services (see FreedomTV, <http://www.freedomcentreinternational.org/freedom-tv.php>). This could be said of other pastoral leaders in the Pentecostal community who use these media outlets. Thus for modern Pentecostals, modern media do not only save time and money, but also souls. They open up mission fields which missionaries fail to reach (Asamoah-Gyadu, 2007a:226; Kay, 2009a:245; Togarasei, 2012:267).

Besides broadcasting “the Word of God faster and more effectively, modern media technologies also enable the Word’s invasion of both private and public spaces” (Togarasei, 2012:267). It is noted that, “Through media, the gospel is preached while the evangelists are silent. Car stickers and roadside billboards do this very effectively” (Togarasei, 2012:267). For example, I observe that members of KICC and other Pentecostal churches in British society display car stickers, wear T-shirts and wrist bands, and use mugs and pens with churches information on them, among other related church souvenirs which are all used as evangelistic tools. Consequently, African-led Pentecostals have “reshaped the religious landscape by dissolving the boundary between the private and sacred church and the public” (Asamoah-Gyadu, 2005:9-28; 2007a: 227; Hackett, 1998:267; Kay, 2009a:245).

According to Togarasei (2012:267-8), observing the use of the media by Pentecostals in Botswana and Zimbabwe, “contemporary Pentecostals find the use of letters by St Paul and other apostles enough to justify the modern churches’ use of modern media technologies.” Togarasei points out that St Paul did not allow his imprisonment to stop him from “broadcasting the Word of God.” Rather Paul “appropriated media (in the form of the letter) for spreading the gospel.” Pentecostals believe that the spoken or written word is anointed when it comes from those commissioned by God and can thus work miracles in people’s lives. This leads us to the ritualistic function of modern media technologies among neo-Pentecostals. Another justification for the use of the media is that modern Pentecostals believe that the “recorded Word—whether on tape, CD or DVD—has curative powers,” especially in times of illness (Togarasei, 2012: 268; cf. Asamoah-Gyadu, 2005:11). It is expressed that “the

images of televised neo-Pentecostal Christianity are therefore designed to reflect success and authenticate the impression by pastors that they are purveyors or mediators of a special power that is cast as “the anointing” (Asamoah-Gyadu, 2005:11-12). By observation or experience, it is not uncommon to find pastoral leaders within the African-led Pentecostal tradition asking people watching the live telecast or internet streaming to place their hand on the medium of communication (TV, internet, radio) or place their hands on where they feel ill and prayer is made. There are testimonies of healing after such an experience.

Another theological justification that African-led Pentecostals cite for the use of modern media technologies “is the need to defeat the devil by employing his own weapons.” Modern media technologies have often been blamed for promoting immorality, especially among the youth. Hence, the need to have a platform to provide a counter culture through the use of Christian media genres in terms of preaching, music, films, and other relevant entertainment programmes (cf. Togarasei, 2012:269). It is argued that the use of media ensures that religious views can now be broadcasted without restriction. Therefore “Pentecostal/charismatic churches have taken advantage and have re-enchanted the world through their innovative appropriation of modern media resources” (Asamoah-Gyadu, 2007a:235). The words of Martin-Barbero (1997: 109) although spoken in reference to Latin America, are also applicable to the use of media by African Pastors in British society:

It is not simply that some churches have used the media to project their sermons to a larger audience or have used a variety of media and genres to reach many new sectors of the public. Rather, in my opinion, the significance is that some churches have been able to transform radio and television into a new, fundamental 'mediation' for the religious experience. That is, the medium is not simply a physical amplification of the voice, but rather adds quite a new dimension to religious contact, religious celebration, and personal religious experience.

I agree with the above assertion that the use of the media by the African-led Pentecostal church tradition provides a forum where their religious ideals are made available to the public, hence it serves as a platform to build a new kind of culture contrary to what the secular world provides.

Lastly, Pentecostals use modern media technology because “they believe it comes from God.” It is noted that as the world becomes interconnected through globalisation, Pentecostals believe they must not fall behind in using modern modes of communication. Since “Jesus could miraculously feed thousands with five loaves and two fish (Mark 6:39), Pentecostals feed the Word of God to millions through the miracles of modern media technologies” (Togarasei, 2012:269).

It is clear to me through interviews and observation that the use of media is something Pentecostals are good at appropriating to propagate the gospel in a culturally changing world. Whether the methodology and theology used is sound or not, they are really reaching their generation and society with the gospel of Jesus Christ through the effective media of TV, internet, radio, CDs and DVDs. However, I contend that the use of the media should not be an alternative for the pastoral leader getting involved in one-to-one evangelism (cf. Acts 20:20-22), because there is a temptation for pastoral leaders to hide behind modern technology and avoid physical contact with people, especially the unsaved. The implications of this mode of communication are given consideration below.

## **2.6 The Implications of Media Appropriation**

The use of media technology by African-led Pentecostal churches in British society has both positive and negative implications for Christianity. I shall look at three of these, relating to ecumenism, ecclesiastical and ecclesiological issues, and commodification. As I demonstrated earlier in the brief literature review, the appropriateness of using media technology in religion is a matter of debate. Because the media, particularly in the form of radio and television, are associated with entertainment, there are some Christians who are strongly against these forms of media. Having discussed the different kinds of media used by Pentecostals in British society, how they are used, and the theological justifications for their appropriation, I shall add some reflections on the theological implications of Pentecostal churches appropriating media technology (cf. Kay, 2009a:245-254; Togarasei, 2012:269).

### **2.6.1 Ecumenical Implication**

“Ecumenism (deriving from the Greek *oikumene*)” even though it can be appropriated for the “unity of all faiths, it often refers to the unity of Christians from different denominations. The spirit of ecumenism is to make Christianity one house (or *oikos* in Greek)” (Togarasei, 2012:269-270). But Christians in Britain, as in many countries, belong to many different denominations. Denominational divides often mean that Christians have fellowship only with members of their own denomination. The use of modern media has to a large extent transformed this in Britain, where one finds members from mainline denominations or other Pentecostal denominations listening to the preaching of pastors from denominations different from theirs. One could say this ecumenism is more on an individual level than on church leadership level (cf. Togarasei, 2012:270). To affirm this view of ecumenism, it has been observed that through charismatic and Pentecostal churches purchasing “airtime and broadcasting their services on TV, a specific form of worshipping becomes visually available for anyone, regardless of religious orientation or affiliation” (Asamoah-Gyadu, 2007a:229; De Witte, 2003:197). I think this has helped to bridge the gaps that existed between denominations due to differences. In Britain at major conferences like the one run by KICC, International Gathering of Champions, One finds that the participation of pastors and Christians from different countries and denominations is due to the awareness created by the media through TV adverts, internet clips, flyers and radio adverts. Some Christians I interviewed for this study indicated that they joined their new churches when they relocated to a new place by checking church websites on the internet. As Marshall-Fratani (1998:256) observed in Nigeria: “the structure and organization of these new missions and ministries tends to be less denominational ... there is a perpetual movement from one group to another on the part of the converted.” Thus the internet and even social media like Facebook and Twitter become the tools churches use to recruit new believers and to attract old believers to join them.

### **2.6.2 Ecclesiastical and Ecclesiological Issues**

Togarasei (2014:270) notes that, “although ecumenism is a positive implication of the churches’ use of media technology, the latter has also raised ecclesiological questions.” Ecclesiology which has to do with “the doctrine of the

church, focuses on the meaning and function of the church as an institution.” “From the Greek word *ekklesia*, ecclesiology relates to the notions of assembly, congregation, gathering or legislative body. Thus a church is about relations between believers.” According to Togarasei (2012:270), to be Christian, one has to be part of a church, a gathering where one becomes a member.” He argues that although most pastoral leaders on TV (televangelists) will “encourage their tele-converts to find a church to be part of, the idea that one can be saved “by listening to the radio or watching television raises ecclesiological questions.” He contends that it raises further ecclesiological questions if one gets saved through the media and “continues to have fellowship by listening to the radio or watching television Christian programmes” without being part of a church. I believe that people can go through a conversion process by listening to a radio or watching television as long as they are encouraged to belong to a church where they can mature. I have come across people who have been transformed by the preaching of a Pentecostal pastor simply by listening to the radio or watching TV. However, I agree that the conversion process cannot be completed if converts just keep on listening or watching radio and TV programmes without being part of a church. I came across pastors who raised concerns about the way some pastors use the media to bait the members to join their churches. The use of programmes by some pastors to win already established Christians in the British context is rife. This is what is called “sheep stealing”—that is, pastors going after Christians belonging to other churches. However, some pastoral leaders interviewed asked the question: why should some pastors be scared of others’ activities as long as they are feeding their flock?

It has been noted by Togarasei (2012:271; cf. Kay, 2009:247-8) that “modern media technology also makes it possible for people to receive Christian counselling by telephone or mobile phone.” He asks, “Can they be considered Christian?” Togarasei points out that, “Traditionally, Christians have been defined on the basis of their confession of Jesus as the Saviour and membership of a particular assembly. On that basis, a tele-convert would fail to qualify as a Christian.” He asks, “Does the appropriation of media in Christianity therefore call for a re-definition of being Christian?” Togarasei adds that “it is difficult to answer this question.” All he can say is that, “the

appropriation of media technology in Christianity in particular and in religion in general raises questions about belonging, binding, community, and membership.” However, I think Christians who come to Christian through the media could be categorised as saved once the right approach to getting them saved is appropriated. The most important thing to be done in this case is to advise such a tele-convert to join a church where he or she could belong, grow and serve Christ faithfully.

### **2.6.3 Commodification**

According to Togarasei (2012:271), “another negative implication” of African-led Pentecostal churches “appropriating media is the commodification and resultant trivialisation of Christianity.” Togarasei maintains that, “media use has changed religion from an individual, personal experience to a public good.” He writes, “Christianity, like Coca Cola, is advertised in public, even: in streets— on the posts of street lights.” As Meyer (2006:291) noted, “the result is that believers are addressed as audiences and consumers.” According to Ihejirika (2009:55), this is “trivialising religion through market-oriented and advertising praxis.” The appropriation of “media promotes communication, but also raises questions about religiosity and sacrality. Communication is supposed to be a relational activity” (Fortner, 2007:106), however, “when media are involved it is difficult to ensure relationality (Togarasei, 2012:271). Fortner (2007:106) adds that sometimes the appropriation of media for communication does not take into account “the situation of an audience,” which would help the Word in breaking through the deterrence of “unbelief, history, tradition, and superstition.” This is because “what we produce for delivery over any medium of communication is a product of our own sensibilities and is rooted in our symbolic constructs ... [which] are in turn deeply affected by our culture.” The question is asked “whether those who play and dance to Pentecostal music, who follow the Pentecostal videos and dramas, and who attend the entertaining Pentecostal service gain anything beyond being entertained” (Togarasei, 2012:271).

However, from my observation and participation in the Pentecostal community, I can say that what is being produced through the media is not just entertainment. In most of the meetings of African-led Pentecostal churches, there is a real encounter with God in terms of the word of God, worship, and

social interaction. Many people's lives have been transformed through the media either by watching a live church service via TV or internet, listening to a preaching tape, CD or DVD. Even though there are challenges in terms of a certain segment of the Pentecostal movement where preachers use the media to make money for themselves, one can say the media are being appropriated to send the gospel to places hitherto impossible. Though the use of media by African-led Pentecostal churches in British society may be influenced by North America and needs reviewing to appeal to the indigenous British culture, it is still reaching the lost for Christ and travelling distances human beings cannot reach immediately (cf. Asamoah-Gyadu, 2007a:239).

## **2.7 Summary**

This chapter examined the descriptive-empirical element of Osmer's core task of practical theological interpretation. That is, using interviews and literature study to ascertain the impact of North American Pentecostal pastoral leadership on their African counterparts in British society. During the interviews and literature study it became clear there are significant influences from the North American Pentecostal pastoral leadership on those in Britain, for example, musical forms and styles of preaching. However, the impact of prosperity theology and the use of media became the dominant themes that pastoral leaders highlighted as the greatest influences by North American colleagues even though there are some important changes in delivery to meet contextual needs.

On the topic of the prosperity gospel, it was indicated in this chapter that most pastors in African and British society have been impacted by the prosperity gospel from North America. It was deduced from the pastors interviewed and literary sources that they believe that the prosperity gospel is part and parcel of the Pentecostal phenomenon, hence it cannot be ignored, especially in places where poverty and hardship are prevalent. However, some pastors interviewed expressed their displeasure at the way other pastors are using the teaching on prosperity to enrich themselves at the expense of their congregations. Therefore, this finding led to the decision to evaluate the teaching on prosperity.

But almost all the pastors interviewed taught on the notion that God wants to bless his people financially, physically, spiritually and in every aspect of their lives; nevertheless the mode of delivering such a message might be different for each pastor.

The issue of appropriation of the media was examined in this chapter. The impact from North America on pastoral leaders among African-led Pentecostal churches in British society was identified. Some of the pastors acknowledged that they do learn from their North American counterparts in the use of media, particularly the TV ministry, live streaming and the use of the internet. However, they are creating their own distinctive media ministries to meet the people they are addressing. Even though there are some forms of criticism levelled against the use of media by some pastors within this church community, I gleaned from the pastors and literary sources that the use of media is appropriate and helping to spread the gospel. The recent scholarship on pastoral leadership will be considered in the next chapter.

## **CHAPTER 3**

### **RECENT SCHOLARSHIP ON PASTORAL LEADERSHIP**

#### **3.1 Introduction**

This chapter focuses on Osmer's (2008:4) interpretive task of practical theological interpretation by drawing on theories from the social sciences and business management to better understand and explain why pastoral leadership practices within the African-led Pentecostal churches in British society are occurring. These theories will help to understand and explain certain features within the African-led Pentecostal pastoral leadership but will not provide a complete picture of the context (see Osmer, 2008:80). These theories could help to inform leadership practices of African-led Pentecostal churches in British society, but they are also critiqued, since no theory is infallible and any theory is subject to future consideration; furthermore, secular and business perspectives on leadership are inadequate for Christian ministry (Lingenfelter, 2008:16; Osmer, 2008:83).

Consideration is given here to transactional and transformational/charismatic leadership theories to give a picture of the evolving nature of leadership constructs. Current scholarship on pastoral leadership is considered and critiqued in this chapter. The evolving nature of pastoral leadership is covered in this chapter with consideration given to the theories regarding the pastor as a shepherd or a leader/CEO.

#### **3.2 Recent Theories on Leadership**

This part of the study examines current leadership theories and evolving styles of leadership, mostly from a secular point of view and later in the study of church leadership. It is an overview of what is currently receiving attention in leadership literature in terms of research, theory, and practice. This study is not providing a comprehensive historical review of the field of leadership which is better left to the *Handbook of Leadership* (Bass & Bass, 2008). Although there are emerging leadership theories such as authentic leadership, neo-charismatic leadership, strategic leadership, strategic/top executive, upper echelons, public

leadership, self-sacrificing leadership, e-leadership, among other emerging leadership theories (Avolio *et al.*, 2009:421-49; Bonnie, 2012:1-32; Dinh *et al.*, 2014: 36-62), leadership theories such as transactional and transformational/charismatic, which are in part covered by Osmer (2008:181-218), receive attention in this study.

I will first outline the reasons for considering transactional and transformational leadership styles. It is observed that “transactional leadership is the ability to influence others through a process of trade-offs” (Osmer, 2008:176). In the corporate setting “this takes the form of a contract: meeting employees’ financial needs in exchange for their work.” Within “voluntary organisations, legal contracts” may not be part of it, “but reciprocal, contractual exchanges are still made.” As “Leaders gain support for the organisation by responding to the needs that will lead people to participate: the opportunity to give back to society, to make friends, or to become part of a community” with a sense of belonging (Osmer, 2008:177). Therefore, “in congregations, leaders make these kinds of trade-offs” in using diverse means, for example, meeting the “desire of parents to raise good children by offering quality educational programmes and youth ministries.” In return, it is the expectation of leaders that “members will support the congregation by giving money and volunteering their time” (Osmer, 2008:177). Transformational leadership involves “deep change.” Thus leading an organisation through a transformation course “in which its identity, mission, culture and operating procedures are fundamentally altered.” In a congregational setting, this “may involve changes in its worship, fellowship, outreach, and openness to new members who are different.” It entails estimating a blueprint “of what the congregation might become and mobilising followers who are committed to this vision” (Osmer, 2008:177). Thus studying these leadership styles will throw light on how congregational leaders could set into motion the necessary changes their congregation needs in order to be contextual.

Much of the scholarship on management and leadership written in the past half-century originated in North America or Western cultures, with some attempts to extend such work to other cultural contexts (Avolio *et al.*, 2009:422; Waldman *et al.*, 2012:36). But this direction has changed significantly, so that leadership

studies has changed its primary focus on leaders to also include “followers, peers, supervisors, work setting/context, and culture, including a cluster of individuals representing and encompasses a vastly diverse range of public, private and not-for-profit organisations,” and a group of people from diverse “nations of the world” (Avolio *et al.*, 2009:422; see also Dihn *et al.*, 2014:36-62). Leadership is no longer described “simply as an individual characteristic or difference, but rather as part of a complex social dynamic shown in various models as dyadic, shared, relational, strategic and global” (Avolio 2007:25–33; Avolio *et al.*, 2009:422; Yukl, 2006). Furthermore, a growing percentage of academics have “realised that the majority of existing management theories have been developed in the Western context and may not necessarily be applicable to management globally” (Hofstede, 1993:81-92; Tsui, 2006:1-13; Bird *et al.*, 2010:810–828; Bucker & Poutsma 2010:829–844). Thus, a call for better comprehension in the way leadership is portrayed in different societies and “a need to foster trans-cultural and trans-global competencies, which are crucial in order to succeed as a leader, a business, or an organisation.” There is also “a need to understand cultures within countries, as national boundaries no longer define the world of organisations because of their multicultural nature” (Andrade, 2014:39; Connerly & Pedersen, 2005:1-20). It has also been underlined that “confusion, frustration, and costly mistakes are the results of a lack of global and cross-cultural skills mainly due to the ignorance of the impact of cultures on the workplace or organisations” (Andrade, 2014:39; Jones *et al.*, 2014:240-266; Berger, 1996:2-4).

Consequently, leadership research has seen a rapid growth in the last decade, attracting “talented scholars and practitioners from around the world that have dramatically changed the way we comprehend the leadership phenomena” (Bonnie, 2012:4; Boseman, 2008:36; Dinh *et al.*, 2014:36). It has been argued that “historically, leadership study is relatively a new phenomenon which has seen intense academic interest in terms of research, debate, and journalistic commentary” (Avolio *et al.*, 2009:422-3; Buchanan & Huczynski, 2004:716). Heller’s (1997:340) observation that in 1896 there was not one book on the subject of leadership in the United States Library of Congress goes to support the view that the topic of leadership is a new phenomenon. However, this view of leadership being a relatively new phenomenon is argued against by Adair

(2002:4-5), writing from a British perspective, who notes that “the tradition of thinking about leadership is much older than this century, and its root lies outside Britain.” It all started “in ancient Athens, among the group that gathered around the philosopher of practical reason, Socrates.” He adds that in Britain the oldest University in Scotland, St Andrews, “instituted lectures in leadership in 1930; there were twelve lectures in all, spread over a period of some thirty years” (Adair, 2002:4-5). Though leadership may seem to be a new phenomenon in terms of being concretised globally in the form of research, literature, and courses to be studied, it has its roots in the fourth century B.C. when Socrates lived and probably beyond (Adair, 2002:6). Nevertheless Adair (2002:6) observes that “it is especially difficult to determine how much the concept of leadership goes back to Socrates.” Actually, “the concept of leadership has evolved since, therefore global literature on leadership is huge and diverse” (Avolio *et al.*, 2009:422-3; Buchanan & Huczynski, 2004:716; Dinh *et al.*, 2014:36-62). Dinh *et al.* (2014:37) note that there is a growing diversity of leadership theory which has helped “create an academic agenda for leadership research in the new millennium.” However, they maintain that “there are several challenges that go with the burgeoning new theoretical perspectives.”

### **3.2.1 The Meaning of Leadership and Leadership Styles**

Leadership has evolved over the past century and consequently different leadership styles and approaches have been recognised and delineated. It is observed that “there have been over 200 definitions of leadership posited during the 20<sup>th</sup> century.” That number is still rising “as scholars observe, identify, and promote the emergence of new leadership styles and behaviours of the 21<sup>st</sup> century” (Beyer, 2012:4; Gill, 2006:1-6). Thus “leadership is enmeshed in a plethora of interpretations” (Avolio *et al.*, 2009:423; Beck & Yeager, 1994:1-2; Cyert, 2004: 496; Lee *et al.*, 2013:267; Mullins, 1989:420; Silva, 2014:1-4). Leadership could be defined in simple terms as “getting others to follow,” or “getting people to do things willingly,” or in a more specific interpretation, “the use of authority in decision making” (Adair, 2002:52-54; Training, AMA, and i4cp, 2013; Mullins, 1989:420; Maxwell, 2001:1). Although there is “little agreement on the definition of leadership,” Cyert (2004:496; cf. Maxwell, 2001:1-4) from an organisational point of view in a broader sense notes that

leadership is “attempting to have the participants in an organisation behave in the ways that the leader believes are desirable ... desirability determined by the goals of the organisation.” Leadership is described as “mobilising an organisational workforce towards attaining its goals” (McCull-Kennedy & Anderson, 2002:546). Leadership is also suggested as a “group feature that directly impacts on team identification. Effective leaders are especially capable of fostering group cohesiveness and promoting efficacy in goal attainment” (Ruggieri & Abbate, 2013:1171). In most cases, leadership experts point out that an efficacious leader should be able to “articulate vision, instil trust, beliefs, loyalty, and lead employees’ talents directly towards achieving the organisational goals” (Lian & Tui, 2012:159; Waldman *et al.*, 2012:35).

Boseman (2008:36), using Churchill’s definition of leadership, writes that “it is the ability to influence people to set aside their personal concerns and support a larger agenda.” Thus, “effective leaders motivate people to perform above and beyond the call of duty in order to promote success.” He continues by using Churchill’s definition of leadership as the “act of stimulating, engaging, and satisfying the motives of followers that result in the followers taking a course of action toward a mutually shared vision” (Boseman, 2008:36). Leadership is seen as the exertion of “influence” on others which leads to them performing in consensus to fulfilling the objective “which might not have been achieved so willingly had they been left to their own ways” (Buchanan & Huczynski, 2004:717). This reflects the notion of leaders influencing the behaviour of followers in a particular situation with the common purpose of achieving the organisation’s goal (Lian & Tui, 2012:61). Summerfield (2014:251-2) notes that “leadership is not an exclusive domain for those in formal roles such as presidents or chairpersons.” He opines, “When an assigned leader makes things better” then the title “leader” could be granted. This view of leadership is shared by the American Society of Health-System Pharmacists (ASHP) with their definition of leadership as “a professional obligation of all pharmacists not the exclusive responsibility of pharmacists who hold formal leadership roles or titles” (Summerfield, 2014:252). Sharma (2010, 2014; cf. Maxwell, 2001:1-4) takes this view further by advocating for a leadership based on “leading without a title”. He defines leadership as “having less to do with a title and more to do with mind-set, performance, and dedication to making a difference.” In

suggesting a leadership without title, he opines that it “doesn’t mean that titles and positions no longer matter. It simply means that any organisation that really wants to win in a time of dramatic disruption needs to build the leadership capability of every employee, at all levels.” He passionately advises that “any organisation that is serious about winning (or even staying alive) should stop thinking about management and start obsessing about leadership, especially the imperative of every employee leading without a title.” To me, Sharma’s view of leadership does resonate with the crying desire of employees and followers of companies, businesses and organisations for leadership based on empowerment, not on positions and titles. As much as positions and titles play their part when necessary, the core element of leadership is to lead by building the leadership capabilities and potentials of employees or followers.

I agree with the above definitions of leadership, as there is no one way of delineating leadership. However, leadership has to do with modelling a lifestyle that is worthy of emulation and setting exemplary standards for others to follow within a profit or non-profit organisation.

The above definitions embrace three factors: the leader, the follower(s), and the context or setting in which the leader and followers find themselves. But this chapter focuses much more on the leader and his/her leadership styles.

### **3.2.2 Leadership Styles**

In the working setting, it has become more and more clear that leaders cannot continue to depend purely on their place in the organisational makeup as a way of exerting their leadership duties. To get the ultimate outcome from “employees” leaders must see the importance of “high morale, a spirit of involvement and co-operation, and a willingness to work” (Gill, 2006:42; Mullins, 1989:426). However, Summerfield (2014:251) is of the view that “leadership is situational.” The “skills and contribution” required to ensure “success” in one context, might not work in another setup. This calls for appropriating a leadership model applicable to the work in hand. This view is substantiated by management professors from New Mexico State University in their book, *Understanding Behaviours for Effective Leadership*, 2001. They note that

“effective leaders must be able to match their leadership styles to circumstances in which they find themselves” (King, 2001; cf. Adair 2002: 303-334). Thus the general notion associated with leadership is that of “leadership style” (Jones, 2008:29). Leadership style is the mode in which the duties of leadership are enacted, the means in which the “leader typically behaves towards members of the group,” and also the “patterns of behaviour an individual leader or manager uses across the full range of leadership situations” (Cranwell-Ward, 2002:28; Mullins, 1989:426; Jones, 2008:94).

There is the notion that workers or employees are more likely to perform efficiently for leaders who employ a particular “style of leadership” than they would under leaders with different styles, as “different leadership styles evoke different levels of team cohesiveness, job satisfaction, and self-esteem” (Mullins, 1989:426; Ruggieri & Abbate, 2013:1173). Thus the “style of the leader” is vital in “achieving organisational goals” (McColl-Kennedy & Anderson, 2002: 546). Leadership style is also important to help bring out performance among subordinates. However, they note that “leadership style alone cannot be solely responsible for the performance of workers, nor the attainment of organisational goals” (McColl-Kennedy & Anderson, 2002:546). The type of leadership model has “direct rather than indirect effect on task performance” (Lyons & Schneider, 2009:737). Therefore, disparate leadership styles evoke different levels of team cohesiveness, job satisfaction, and self-esteem. Situational theories of leadership propose that the effectiveness of a leader will depend on the situation (Kreitner & Kinicki, 2007). This type of leader can “adapt to different leadership styles for every particular situation, regardless of the effectiveness of any one style in the past” (Gill, 2006:45). Therefore, a different context or situation calls for a specific leadership style to achieve the desired goals. I agree with the assertion that a leadership style should be applied contextually to get the maximum response.

### 3.2.3 Transactional Leadership

Past researchers have studied transactional leadership as the main part of effective behaviour in organisations serving as a prelude to transformational leadership theory, with ongoing research examining the distinction between transactional and transformational leadership (Bass, 1985; Burns, 1978; Hackman & Johnson, 2000; Quinn, 1996; Tyssen *et al.*, 2014:365-375). In leadership theory, transactional leadership and transformational leadership represent two complementary points of view (Tyssen *et al.*, 2014:365; cf. Ruggieri & Abbate, 2013:1172-1173). Transactional leaders emerge and engage with followers, resulting in transactions, exchanges, and trade-offs (Bass, 1985; Dym & Hutson, 2005:135; Osmer, 2008:176). It is observed that “in the transactional leadership model, leaders are negotiating agents who conciliate and sometimes reach a concession to obtain greater decision-making power within the group.” This is realised by enacting “a series of actions that enable them to convince and influence the followers who are capable of providing valuable support” (Ruggieri & Abbate, 2013:1172). The objective of “rewards and punishments is not to transform the followers” but to guarantee that “the expected results are achieved” (Ruggieri & Abbate, 2013:1172).

Transactional leadership has to deal with exchange relationship (Lian & Tui, 2012:61; Osmer, 2008:176). This “dyadic exchange of leadership style has been linked with contingent reward and punishment behaviour, termed “transactional leader behaviour” by Bryman (1992). Bass (1985; Dym & Hutson, 2005:135; Osmer, 2008:177) defines the transactional leader as the one who is aware of what “followers want to get from their work, who tries to see that followers get what they desire if their performance merits it, who exchanges (promises of) rewards for appropriate levels of effort, and who responds to followers’ interests as long as they are getting the job done.” Thus “this process only helps employees to meet the basic work requirements and maintains the organisation’s status quo” (Lian & Tui, 2012:61-2). Bass (1985) and Avolio and Bass (1995; cf. Ruggieri & Abbate, 2013:1172) have noted that, when “transactional style” is employed, subordinates are encouraged to obtain “personal rewards” that only the leader can give, and to replicate lifestyles that have been fruitful, abandoning “unsuccessful ones.”

However, when the “leadership style is transformational, the fostering of the group process goes beyond the exchange of incentives and corrective transactions between leaders and followers.” When it comes to the ideal leadership style there is much research evidence concerning types of leaders and different outcomes to suggest that transformational leadership is more effective than transactional leadership (Bass, 1996, 1997; House & Shamir, 1993; Osmer, 2008:177-8). However, it is noted that transactional leadership focuses on the task-related exchange of actions and rewards between follower and leader. Conversely, transformational leadership emphasises a person-orientation by aligning followers' needs with the organisation's (higher) tasks and goals. Although several leadership approaches can generally be classified as either transactional or transformational, there are some that more explicitly deal with the decision of whether to focus on the tasks to be pursued or on the people to realise these tasks (Tyssen *et al.*, 2014:365).

However, there is the view that “different cultures’ categorisations of leaders affect the way we perceive leadership.” As in “some cultures, one might need to take strong decisive action in order to be seen as a leader, whereas in other cultures consultation and a democratic approach may be a prerequisite” (Den Hartog *et al.*, 1999:225). Thus different cultures perceive leadership differently. For instance, in a culture that affirms an “authoritarian leadership style, leader sensitivity might be interpreted as weak, whereas in cultures endorsing a more nurturing style, the same sensitivity is likely to prove essential for effective leadership” (Den Hartog *et al.*, 1999:225). We might anticipate that “cultures differ on specific leadership qualities given that cultures differ in their conceptions and favourability of the leadership construct itself.” For example, some cultures “romanticise the construct of leadership, as in the case of the US, where leaders are given exceptional privileges, accorded high status and held in great esteem” (Dorfman *et al.*, 2012:508; Jackson, 1995: xi). As another example, “self-protective leadership (i.e., status-consciousness and bureaucratic behaviours) is considered relatively acceptable in China and India.” However, in Germany, Canada, and Sweden, these traits are frowned upon (Waldman *et al.*, 2012:36). In addition, recent research would imply that “humility may be a stronger trait among Chinese managers than among

American managers” (Ou, 2011; Waldman *et al.*, 2012:37). Thus leadership characteristics are displayed differently across cultures.

In African contexts, life as “dynamic existence” is basic to the African notion of authority. It is “hierarchically ordered and determines the source of authority. Though hierarchically ordered, the authority is legitimate because the people choose the leader” (Ande, 2010:6). Hence I believe that within the African setting authority invested in a leader must be used accordingly, revered and honoured. Thus such authority-based leadership may not be relevant to a British culture where leadership may be more democratic (see Berger, 1996:47-48). Therefore pastoral leadership from a predominantly African Pentecostal church community might get away with the use of authority without many questions, whereas that cannot be enacted in an indigenous British community. This poses contextual challenges to African-led Pentecostal pastoral leaders in British society who, in carrying out their leadership practices with an African authority mind-set, may face resistance from a British or an anglicised person. Therefore the right leadership quality must be used in a different cultural context. This calls for pastoral leaders within the African-led Pentecostal community to adapt their leadership styles to suit contextual circumstances in order to achieve organisational objectives. Thus “understanding different cultures brings respect to these cultures, which leads to a willingness to adapt to find common ground or shared assumptions” (Berger, 1996:11; Schein, 2004:5)

Still on the transactional leadership style, but on a rather negative side, Lian and Tui (2012:61-2) suggest that the “transactional leader limits the employees’ effort toward goals, job satisfaction, and effectiveness (see Bass, 1985). Bass (1995) believes that the “transactional leadership model is acceptable as far as it goes, but fundamentally, it is a prescription for organisational mediocrity.” Bass and Steidlmeier (1999:185) even argue that transactional leadership, because of its “emphasis on self-interest, is found wanting by ethicists” in what they call “authentic transformational leadership”, which provides a more “reasonable and realistic concept of self—a self that is connected to friends, family, and community whose welfare may be more important to oneself than one’s own.” I hold the view that transactional leadership, because of its

exchange relationship, may lead to followers being just interested in what is in it for them rather than giving of themselves for the best of the organisation. It may lead to followers or employees being interested only in the rewards they will get rather than going the extra mile to make the organisation better than when they first experienced it. However, rewards are very important to followers' satisfaction. This leads to the transformational/ charismatic leadership style which is commonly distinguished in leadership theories (Burns, 1978; Quinn, 2004).

### **3.2.4 Transformational/Charismatic Leadership**

Transactional leadership and transformational leadership, even though seen as distinct, are interrelated (Bass and Steidlmeier, 1999:184; Tyssen *et al.*, 2014:365). Transformational leadership goes back to Burns' *Transforming Leadership* (1978). According to Burns (1978), transforming leadership, which on occasions is described as transformational (Bass & Steidlmeier, 1999:186), "is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents." Burns (1978; cf. Barbour, 2006:93-94) went on to suggest that transforming leadership "occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality; that is, each brings out the best in the other." This has been widely developed by others like Bass (1985) who sees the transformational leadership model as one where the "leader adapts to the changes and instability of the situation and involves, motivates, and supports followers in a manner consistent with the required transformation" (cited in Ruggieri and Abbate, 2013:1172). The transformational leadership model "describes leader behaviour that transforms and inspires followers to perform beyond expectations while transcending self-interest for the good of the organisation" (Dihn *et al.*, 2009:423; Osmer 2008:177-8).

Bass and Steidlmeier (1999) look at what they term "authentic transformational leadership" from an ethical and moral point of view. They postulate that the "ethics of leadership" hinges upon three pillars: (1) the moral character of the leader; (2) the ethical legitimacy of the convictions embedded in the leader's vision, articulation, and programme which followers either embrace or reject; and (3) the morality of the processes of social ethical choice and action that

leaders and followers engage in and collectively pursue. Such ethical qualities of leadership have been to a great extent highlighted by Greenleaf (1977) and Conger and Kanungo (1998). They note, “transformational leaders set examples to be emulated by their followers ... When leaders are more morally mature, those they lead display higher moral reasoning” (Bass & Steidlmeier, 1999:182). But Bass and Steidlmeier (1999:182) admit that “not all leadership fits the same motif and ethical analysis changes with different leadership modalities”.

Transformational leadership contains four components: charisma or idealised influence (attributed or behavioural), inspirational motivation, intellectual stimulation, and individualised consideration (Bass & Steidlmeier, 1999:184; see also Bass & Avolio, 1993; cf. Antonakis *et al.*, 2011:374-396). Followers identify with the charismatic leaders’ aspirations and want to emulate the leaders (Bass & Steidlmeier, 1999:184; cf. Antonakis *et al.*, 2011:375). Others see the above four components falling under the category of charismatic leadership (Shamir, House and Arthur, 1993; Kanungo & Mendonca, 1996). This is highlighted under the rubric of the transformational/charismatic leadership model where charisma is one characteristic thought of as a dimension that the transformational/charismatic leader possesses. It is observed that transformational leaders are charismatic; transformational leadership behaviours in many ways are linked with charismatic leadership, hence the terms can be used interchangeably (Berson *et al.*, 2001:54; Bonnie, 2012:4; Hobkirk, 2003:30). It is noted that charisma and transformational leadership are related but theoretically distinct (Antonakis *et al.*, 2011:375; see Antonakis, 2012:256–288; Yukl, 1999:285–305). Thus transformational leadership is much broader and includes the means of influence based on the leader having a developmental and empowering focus (e.g., individualised consideration) and on using “rational” means of influence (e.g., intellectual stimulation). However, the key in “neo-charismatic perspectives is that charismatic leadership uses symbolic influence and stems from certain leader actions and attributions that followers make of leaders, which produces the alchemy known as charisma” (Antonakis *et al.*, 2011:375; House, 1999:563-574; Shamir, 1999: 555–562).

Thus Weber (1968; see Rafferty & Griffin, 2004:331-2) stated that charisma involves five components, including an extraordinarily gifted person; a social crisis; a set of ideas providing a radical solution to a problem; a set of followers who are attracted to the exceptional person and believe that the leader is linked to transcendent powers; and the validation of the leader's extraordinary gifts through repeated success. "Charisma enables a leader to transform follower needs and behaviours and to provide a vision, as well as a sense of mission" (Tyssen *et al.*, 2014:369). However, Rafferty and Griffin (2004:331-2) argue that "charisma as discussed in the transformational model does not incorporate all of these components." They observe, "the contribution of the situation surrounding leaders and followers, the personal qualities linked with charisma, and the association that followers make between a charismatic leader and transcendent power are not explored."

In discussions of charisma, a common theme often noted is the importance of articulating vision. Weber (1968; see Rafferty & Griffin, 2004:331-2) identified vision as one of the five elements that contribute to charisma, and charismatic leaders lead groups successfully, irrespective of actual hierarchies, since their personalities and qualities are acknowledged to be extraordinary, and because they serve as role models; charismatic leaders thus advocate change, thereby challenging the status quo (Tyssen *et al.*, 2014:369). Rafferty and Griffin (2004:332) see vision as "the expression of an idealised picture of the future based around organisational values." This leads to the next dimension needed by transformational/charismatic leaders in fulfilling vision, that is, inspirational communication.

Although inspirational communication has been identified as an important part of transformational leadership, this construct has been variously defined (Barbuto, 1997:689-690). Bass (1985) stated that "charismatic leaders use inspirational appeals and emotional talks to arouse follower motivations to transcend self-interest for the good of the team." Inspirational communication is seen as "the expression of positive and encouraging messages about the organisation, and statements that build motivation and confidence. A recurring element within existing definitions of inspirational leadership is the use of oral communication to motivate and arouse followers' emotions" (Lai, 2011:3;

Rafferty & Griffin, 2004:332). Thus, leaders who encourage “inspirational motivation establish team spirit and express higher values that are to be shared in a simple manner” (Tyssen *et al.*, 2014:369). One factor that distinguishes transformational leaders from other leaders is the “inclusion of individualised consideration” (Lai, 2011:3; Rafferty & Griffin, 2004:333). This behaviour “indicates the leaders’ ability to support and consider each follower’s needs.” The leader’s function as “a coach and an advisor” is emphasised in this aspect of transformational leadership (Tyssen *et al.*, 2014:369). Bass (1985) initially stated that individualised consideration occurs when a leader has a developmental orientation towards staff, displays individualised attention to followers and responds appropriately to their personal needs. But more recently, discussions of individualised consideration have focused on one component of this construct, supportive leadership. Supportive leadership is defined as “attitudes, communication, behaviours, and actions by managers and supervisors that enable staff to feel supported and thereby to work effectively, productively, and appropriately” (Muller *et al.*, 2009:69; Rafferty & Griffin, 2004:333). Rafferty and Griffin (2004:333) define supportive leadership as “expressing concern for the followers and taking account of their individual needs.” Supportive leadership has earlier been seen as one of the characteristics that produces a “positive organisational” ambience (Muller *et al.*, 2009:69). This leads to intellectual stimulation.

Intellectual stimulation is one aspect of transformational leadership that is mostly underdeveloped (Lai, 20011:3; Rafferty & Griffin, 2004:333). This leadership trait embraces actions that increase followers’ interest in and the recognition of problems, and the evolution of the skill and proclivity to conceive of problems in new ways (Bass, 1995). Intellectual stimulation “fosters followers’ creative and innovative behaviour by encouraging them to question assumptions, reframe problems, weigh up different approaches and solve problems actively” (Bass & Avolio, 1990; Tyssen *et al.*, 2014:369; Winkler, 2009). Rafferty and Griffin (2004:333), using Bass’ (1985) definition of intellectual stimulation, define it as “enhancing employee’s interest in, and awareness of problems, and increasing the ability to think about problems in new ways.” Another dimension of the transformational leadership model given consideration is personal recognition.

Based on a significant body of research, it has been found that there is a strong link between transactional leadership and the sub-dimensions of transformational leadership (Rafferty & Griffin, 2004:333). Transactional leadership involves “contingent reward and management-by-exception. Contingent reward involves rewarding followers for attaining specified performance levels” (Rafferty & Griffin, 2004:333). Bass (1985) is of the view that “praise for work well done, recommendations for pay increase and promotions and commendations for excellent effort are all examples of contingent reward behaviour.” Empirical data depicts that “contingent reward is highly positively correlated with transformational leadership and displays a similar pattern of relationship to outcomes as the transformational subdimensions” (e.g., Den Hartog, Van Muijen & Koopman, 1997; Tepper & Percy, 1994). Rafferty and Griffin (2004:334) note that personal recognition happens when a leader portrays that he or she “values individuals’ efforts and rewards the achievement of outcomes consistent with the vision through praise and acknowledgement of followers’ efforts.” Therefore, they define personal recognition as “the provision of rewards such as praise and acknowledgement of effort for achievement of specified goals.”

These sub-dimensions are needed by transformational/charismatic leaders to effect the necessary changes in an organisation. According to Bass (1985), the “transformation of followers can be achieved by raising the awareness of the importance and value of desired outcomes, getting followers to transcend their own self-interests, and altering or expanding followers’ needs.” However, not all transformational/charismatic leadership is positive. The “dark side of charisma” is also well noted (see Conger, 1989; Howell, 1988) and is “evidenced by totalitarian, exploitative, and self-aggrandising charismatics such as Hitler, Charles Manson, and David Koresh” (Den Hartog *et al.*, 1999; cf. Adair, 2002:303). Bass and Steidlmeier (1999:186) also note that despite transformational leadership being animated and directed by “an inner ethical core, its ethics have been questioned,” though transformational leadership was seen as leadership which encompasses “moral maturity” (see Kuhnert & Lewis, 1987) and the “moral uplifting of followers” (see Burns, 1978). Critics attribute manipulative, deceptive and other such devious behaviours to so-called transformational leaders. Martin and Sims (1956) and Bailey (1988) hold that to

be successful, all leaders must be manipulative (see the section on Machiavelli in Adair, 2002:169-184). However, Bass and Steidlmeier (1999:186) are of the view that it is rather the “pseudo-transformational” leaders who are deceptive and manipulative. They note, “Authentic transformational leaders may have to be manipulative at times for what they judge to be the common good, but manipulation is a frequent practice of pseudo-transformational leaders and an infrequent practice of authentic transformational leaders” (Bass & Steidlmeier, 1999:186).

Therefore Osmer, (2008:178; cf Tyssen *et al.*, 2014:368) suggests that both transactional and transformational forms of leadership are “needed in congregations.” He adds, “Pastors, committee chairs, and caregivers must be competent in carrying out their respective tasks,” as “congregations need transactional leaders who are responsive to the needs that bring people to congregations and who are willing to enter the political fray of competing agendas to enable different groups to work together.” On the other hand, he suggests that congregations or organisations needing deep change are best suited to transforming leadership (Osmer, 2008:178).

I submit that pastoral leaders within the African-led Pentecostal churches within the British context could benefit from both the transactional and transformational leadership models as they seek to effect necessary and relevant changes within their set-up. As Bass and Steidlmeier (1999:184; cf. Ruggieri and Abbate, 2013: 1172) note, “those whom we label as transformational leaders display much more transactional leadership behaviour.” They continue, “they are more likely to have attitudes, beliefs, and values more consistent with transactional leadership, but they still may be likely to be transformational at times.” I agree with the assertion of Bass and Steidlmeier (1999:191) that “the best of leadership is both transformational and transactional. Transformational leadership augments the effectiveness of transactional leadership; it does not replace transactional leadership.”

The next part of this chapter looks at current scholarship on pastoral leadership.

### 3.3 Current Scholarship on Pastoral Leadership

#### 3.3.1 The Evolving Nature of Pastoral Leadership

It is observed that, “recent decades have brought a flood of church leadership books to pastors’ shelves that have carried an important dialogue with the corporate world and brought more focused intentionality and organisation to Christian ministry” (Coutts, 2008; cf. McCormick and Davenport, 2003:1). The idea of the pastor in different metaphorical functions and other behavioural approaches of pastoral leadership have been given consideration in contemporary times. Among these are the pastor as shepherd (see Barnes, 2013; Earley, 2012; Pearle, 2008; Wagner, 1999; cf. McCormick & Davenport, 2003); the pastor as servant-leader (Lundy, 2002; Shelp & Sunderland, 1988; Wilkes, 1998); leadership as shared by a community of believers (Perkins, 2011); the system theory and congregational leadership (Lamkin, 2005; see also Bowen 1966, 1978; Kerr and Bowen, 1988); reimagining church, looking at church from an organic perspective not institutional (Viola, 2008); and other evolving pastoral leadership theories. However, it is observed that “various books on pastoral ministry seek to get at the root of the pastoral metaphor.” Though some of these books appeared before the “church growth leadership revolution,” an attempt is being made to comprehend the metaphor not through the eyes of “leadership or professional ministry,” but rather through attempting “to discover root biblical metaphors which help give shape to understanding the pastoral role” (Kuhl, 2005:62).

In trying to define the word “pastor” there are many difficulties because of its various meanings. Clemens (2003:15) asserts that,

In the last decades a subtle shift is taking place by the use of the Latin form 'pastor' for all persons doing the fieldwork within or even outside the Church. The care of souls unites them and makes them all shepherds, with and without ordination.

It is also undeniably difficult to translate the words that are actually used for the care of souls by church officials because of the many confessional and culturally determined differences between them (Clemens, 2003:16). Clemens is right that the word “pastor” means different things to people from different occupational and faith backgrounds. But to stick to its meaning within a religious setting it seems appropriate to retreat to the Latin word *pastor* and to define the

core activity of the shepherd as taking care of people in a religious context, based on biblical revelation (Clemens, 2003:16; Naus, 1995:115; Resane, 2014:2). This is my working definition of a pastor in this study.

According to Kuhl (2005:2), “there was a time when the topic of leadership in the life of the church focused on nurturing the different roles and responsibilities of members in various functions on committees and boards.” Kuhl writes, “however, over the past two or so decades, the emphasis of leadership has shifted from enabling members in their various ‘leadership’ roles, to leadership being the primary responsibility of the effective, successful pastor.” As Maxwell (1995:2) notes, “Great leaders—the truly successful ones who are in the top one percent—all have one thing in common. They know that acquiring and keeping people is a leader’s most important task.” This fixation for leadership suggests we are in leadership crisis (Kuhl, 2005: 3). Wagner (1999:10) points out that this concentration to lead, rather than ameliorating the leadership crisis, worsens the crisis in the church because there are a “growing number of ‘dropout Christians’ who have been hurt and abused in churches that seem to see people as objects, and that numbers of pastors [are] being dismissed because they do not fit the corporate model [of ministry] now in use”.

There is now a growing interest in the use of leadership and management concepts in pastoral leadership to alleviate these challenges (Pattison 2000: 283-293). Coutts (2008) notes that, “in this culture, built upon the gospel of self-fulfilment and the latent ideals of consumerism, the tendency is to define churches and pastors by the standards of the business world.” Coutts (2008) continues that, “among other things, servant leadership has been confused with customer service, shepherding the flock has melded with corporate strategizing, stewardship of spiritual gifts has been turned into a pursuit of self-fulfilment, and preaching has become motivational speech.”

Pattison (2000:283; cf. Howell, 2014:42-45) asserts that, “management and organisational leadership have become key practices in the modern world.” He points out that, “most organisations of whatever kind now feel the need for some kind of formal management arrangements.” This has also affected

churches as “church communities and their ministers are beginning to see the importance of management.” Stephen Pattison, an English pastoral theologian, who has researched expansively on management, observes the challenge that management poses to pastoral theology in “theory and practice” (Pattison, 2000:283). However, Pattison (2000:286; cf. Hybels, 2002:139-159; Osmer, 175-218) postulates that in practical terms, it is hard to think of how an organisation of any size, including the church, could operate or prevail in the contemporary world without some version of management functions such as (a) setting objectives; (b) organising; (c) motivating and communicating; (d) measuring and evaluating performance; and (e) developing people. He sees these functions as those of managers, howbeit, “leadership seems to be a more acceptable term in the church, having resonances with the New Testament writings” (Pattison, 2001:286-287; see also Gill & Burke 1996; Higginson, 1996). However, he views leadership in and out of the church as an “ambivalent concept capable of many interpretations and misunderstandings” (Pattison, 2000:287). Pattison (2000:283) states that, “management is probably a necessary, useful, and inevitable part of life for any contemporary organisation, including that of the church.” However, he suggests that, “churches need to be cautious and critical in their adoption and adaptation of management ideas and techniques.” I share such reservations because recent leadership trends have brought good to the church, but they need to be re-evaluated under a holistic biblical model so that the driving purposes are Christ’s.

Perhaps the question posed by Morrison (n.d.) aptly sums up the evolving nature of pastoral leadership: “Is the nature of pastoral leadership changing? Has the church simply given in to secular leadership theories that emphasise mission, vision, and empowerment to the exclusion of the timeless call of God to ‘feed my sheep’ (John 21:17)?” Morrison continues to pose the question, “Or, is the more narrow understanding of leadership—the personal characteristic or behaviour that provides direction—a more accurate description for what the church needs in a pastor?” I do not see anything wrong with using secular concepts that stress mission, vision, and empowerment, but it must not relegate the timeless call of God for pastoral leaders to feed God’s people (John 21:17). In using metaphors like mission and vision, Pattison (2000:290) suggests that “there is a real need for Christians to be critical of management words and

practices, not necessarily with a view to dismissing or discarding them,” but rather using them “judiciously and with full awareness of their implications.” As Pattison (2000:288) argues, because management is becoming a global concept, it would be farcical for Christians who maintain “a concern for the contemporary world not to be interested in learning from, dialoguing with, and critically evaluating, one of the main practices that inform organisation and living today.”

I fully concur with Pattison’s assertion; for pastoral leaders to be relevant in this fast-paced world they need to be abreast of the evolving theories from different disciplines affecting their practice, but they need to view these with critical theological eyes.

### **3.3.2 The Evolving nature of the Pastor as a Shepherd to CEO**

My concentration in this chapter is on how the metaphor of a pastor as a shepherd has evolved into embracing a professional and expert approach to pastoral leadership. There is a long running argument within Christian circles about the nature of Christian leadership. One side emphasises efficacy of the leader, longing for leaders who are shepherds. The other side fears hierarchical domination and emphasises empowerment of the followers rather than the efficacy of the leader (Cormode, 2002:74; Piper, 2002:1-9; Resane, 2014:1-6; Siew, 2013:48-70; Viola, 2008:15-28; 153-165). Thus the biblical model of the pastor as shepherd has been or is being replaced with the model of the pastor as manager in the large churches which have experienced significant numerical growth. This could be seen in some African-led Pentecostal churches in British society where the pastor, especially the senior pastor, is seen as a CEO when the church reaches a certain threshold numerically.<sup>1</sup> There are numerous leadership models in the Bible, including the school of prophets, servant leadership, teacher-learner relationship, disciple-making, coaching and

---

<sup>1</sup> See the pastoral leadership model of Kingsway International Christian Centre, KICC (<http://www.kicc.org.uk/Leadership/tabid/55/Default.aspx>) which uses a senior pastor with a Senior Management Team that includes a CEO. Some African-led Pentecostal churches in British society use a model of the senior pastor supported by other pastoral leaders/ministers. Here the designation CEO is not used, but in practice the pastor resembles a CEO, especially when the church is above 500 in membership, e.g. New Wine Church, UK.

mentoring (Resane, 2014:1). The focus of this study is that of the pastor as shepherd-leader with its evolving CEO status.

Like views of leadership in secular organisations, ministerial leadership has been variously described by the terms “authoritarian” and “democratic” (Nauss, 1995:115-6; Litchfield, 2006:1). In learning from “Christ’s self-proclamation” as ‘the good shepherd’ (John 10:14) and “Peter’s exhortation” to ‘tend the flock of God’ (1 Pet. 5:2), “the minister has traditionally been called by the Latin name ‘pastor’ or shepherd” (Nauss, 1995:115). However, it has been pointed out that, “the general impression of shepherds as gentle people in lush green pastures is inadequate at best and misleading at worst. Shepherds might be gentle, but they are also tough as nails” (McCormick & Davenport, 2003:1). According to Nauss (1995:115), “in recent centuries the minister completed the shepherding tasks primarily by serving as preacher and teacher, conducting the church rites, and caring for the sick and dying.” However, Kinnison (2010:59) questions the use of the word “pastor” in relation to the metaphor of a shepherd by asserting that, “in the contemporary church, we have continued the usage of the word ‘pastor,’ but it does not mean what we think it means.” He notes, “Christian communities, especially local churches, have always faced opportunities and challenges resulting from societal shifts and changes.” However, “in the age of modernity, the dominant default method for responding to these changes has been to defer to and rely upon expert professional leadership” (Kinnison, 2010:60).

In behavioural studies of leadership in secular organisations, two clearly contrasting skills, task-orientation and relationship-orientation, have been specified to “characterise the directive and participative styles” (Nauss, 1995:116; cf. Beck & Yeager, 1994:23-39; Eales-White, 1998:22-26). It was considered in the beginning “that the two leadership styles, directive and participative, and their corresponding skills, were mutually exclusive” (Naus, 1995:116; cf. Hybels, 2002:139-159). Means (1989) believes that the best leadership style uses a high degree of both the task and relationship skills. Howbeit, both Wagner (1984) and Schaller (1987) imply that the enabler role of the minister, delineated as a participative, non-directive style impedes church growth when used as a replacement for the evangelist role. Wagner (1984)

suggests the use of a rancher style, or a rather directive model, as a necessary style for ministers who are trying to break the 200 membership threshold. As he argues that role of a rancher is to direct the helmsmen under him, whereas, a shepherd keeps a personal relationship with each of the sheep. I do not agree fully with the view of Wagner because it is difficult to explain precisely why some congregations grow and others do not. Church growth is complex, and there is no way to reduce that complexity to a simple formula. Besides, in our current democratic world using a rancher's style of leadership would face stiff opposition. The challenge pastoral leaders face in working with these suggested leadership models is to choose which leadership style to embrace and whether to use a secular approach to their leadership commitments or just stay with the ecclesial model of leadership. Roxburgh (1999:194-98) is of the view that contemporary churches—especially in the West—have generally accepted the cultural view of leadership, which depicts the pastor as the skilled or professional leadership of the church. This view is substantiated by Simmons (2003:29) who writes:

Clergy face daunting expectations. They must fill countless roles—spiritual leader, psychologist, counsellor, business manager, human resources specialist, to name a few—and those roles expand so rapidly that a sense of futility sets in as the gap between what they were prepared for in seminary and what they encounter on a daily basis steadily widens. In addition to feeling unprepared, clergy feel alone.

I suggest that when a church is relatively small, then the pastor has to play different roles to ensure smooth running of its operations. However, when it becomes big, in terms of numbers and capacity, there is the need for the pastor to allocate roles hitherto occupied by him. Pastoral leaders cannot take on many functions of the church and expect to play their shepherding role well.

However, Viola (2008:32) asserts that “the New Testament church was ‘organic’”, that is, “it was born from and sustained by spiritual life instead of being constructed by human institutions, controlled by human hierarchy, shaped by lifeless rituals, and held together by religious programmes.” He therefore advocates for an organic church as opposed to an institutional form of church leadership. Viola (2008:154) argues that, “the present-day leadership structure of the church is derived from a *positional mind-set*.” He writes:

This mind-set casts authority in terms of slots to fill, job descriptions to carry out, titles to sport, and ranks to pull... [Thus] terms like pastor, elder, prophet, bishop, and apostle are titles representing ecclesiastical offices... By contrast, the New Testament notion of leadership is rooted in a *functional-mind-set*. It portrays authority in terms of how things work organically. That is, it focuses on the expression of spiritual life.

Thus the New Testament concept of leadership emphasises “unique gifting, spiritual maturity, and sacrificial service of each member.” It underscores “functions, not offices, tasks rather than titles. Its main concern lies in activities like *pastor-ing*, *elder-ing*, *prophesy-ing*, *oversee-ing*, *apostl-ing*” (Viola, 2008:154). It is clear upon a cursory reading of the New Testament that leadership has to do with specific functions individuals are called to exercise (Acts 20:28-37; Eph. 4:7-16; 1 Tim. 3:17; 5:17; Tit. 1:5-9; 1 Pet. 5:1-5). But these leadership roles are placed within an ecclesial office either as an elder, overseer, bishop or pastor-teacher. Therefore I do not agree with Viola that the leadership in the New Testament only underscores functions not offices. Though I do not encourage an overemphasis on titles or offices, we cannot ignore the fact that such individuals had titles or offices attached to their roles; howbeit they were not to lord it over the people they led (Chapter 6 examines the subject of church officials in the New Testament).

### **3.4 The Shepherding Role of the Pastor**

It has been noted that “shepherding is vanishing, and the church remains directionless and under-fed” (Resane, 2014:1). This dire situation is an echoed of the biblical situation described by Weaver (2009:9): “the Jewish leaders of Matthew's narrative are not fulfilling the leadership role to which they have been called as ‘shepherds of Israel’ (cf. Ezk 34:11–16), because he observes them as ‘harassed and helpless, like sheep without a shepherd’ (Ezk 9:36).” In a general sense a shepherd refers to a keeper of sheep, the person who tends, feeds, or guards the flocks. Referring to Psalm 23, Resane (2014:1) writes,

The Hebrew word for shepherding is often translated as ‘feeding’ as it is impressed by the next statement, ‘I shall not want’ or ‘I shall lack nothing’—alluding to the fact that the Psalmist means he will lack neither in this life nor in the next.

The New Testament Greek root *bo* [feed] found in *boter* [a herder] also gives the meaning of feeding or nourishing coming out from the concept of tending or

shepherding (Vine, 1952:417). This is highlighted by the synoptic gospel writers as they relate to the people tending the pigs in the area of Decapolis (Mk. 5:1-20). Shepherding has to do with constant movement of sheep. Holland writes:

Psalm 23 provides a remarkable description of the Lord Himself as the Chief Shepherd—the believer's personal pastor. He moves the sheep to green pastures, to quiet waters, to the path of righteousness, through the valley of the shadow of death, to a prepared table, and ultimately to Himself forever (Holland, 2010:215).

In reference to John 21:15-17, it is described that “pastoring is that part of the ministerial work which equates to shepherding; that is, bringing the flock and the individuals within it closer to God,” as tending the flock is the task of ministers “who are seeking to be faithful to their calling” (Gooding, 2006:60; Litchfield, 2006:1). Watson and Watson, (1997, 2007: ii) note that “Pastoral ministry is the care of those whom God has saved and baptised into his church. One of the great pictures of this ministry is found in the relationship between the shepherd and his sheep, “The Lord is my shepherd; I shall not want” (Ps. 23:1).” They add, “if anyone cares for those who belong to the Lord,” it “follows” that person must “know” the Lord and that the Lord has appointed such a person to “become a shepherd, responsible to the Chief Shepherd, who will teach him/her daily how to care effectively;” thus “this heart of the shepherd is planted in every true pastor” (cf. Matt. 9:36; cf. Hayford, 1997:20-21; cf. Resane, 2014:1). According to Resane (2014:1) “The Lord is my shepherd” carries a picture of caring, courage, and guidance. Thus Psalm 23 is a catalogue of lessons learned about the task of leadership from guiding the sheep and a reflection of the shepherd’s critical thinking. Hybels (2002:148) remarks that the “shepherding leader is a person who builds a team slowly, loves team members deeply, nurtures them gently, supports them consistently, listens to them patiently, and prays for them diligently.” I believe that the shepherding metaphor of the pastor is important in our understanding of pastoral leadership in our contemporary society. According to Adair (2002:62), it is vital to widen “one’s span of analogy, and a deeply influential metaphor of leadership, close to its core meaning in English, is the shepherd and his flock”. Jack Hayford (1997:21) writes:

Critics may attribute it [the call to the pastorate] as “guilt motivation,” but pastors describe their mission as born of “a love for God and

man”. Sceptics sneer in smirking ignorance, suggesting that the pastoral vocation is only born of a desire to control the vulnerable or manipulate the gullible,.. While a society echoes the barbed commentary of mockers, not a day goes by that society is not reached and rescued in a hundred thousand places by the silent, unyielding, untiring, and unselfish services of its unsung shepherds of souls. The reason: they answered “a call”.

Before looking at the evolving nature of the pastor as a shepherd to that of a CEO, it is important to examine some of the roles and qualities observed as requisite for pastoral or spiritual leaders as they serve as shepherds of God’s flock (Honeysett, 2011:32-34; Gooding, 2006:60-68; Litchfield, 2006:49-55; Resane, 2014:1-6). They are: Preaching and prayer (feeding and caring for the lambs and sheep); the mission of the worldwide church (delivering lambs); the centrality of growing mature disciples; courageous and protective leadership; and the development of Christ-like character in the leader.

#### **3.4.1 Preaching and Prayer of the Shepherding Leader**

According to Litchfield (2006:49) preaching and prayer in the church stems “from the minister’s discernment of the spiritual and pastoral needs of the local church community and its individual members;” thus “preaching and prayer in public worship bring great responsibility” in the life of the pastor. Referring to John 21:15-17 and Jesus’ words “I am the good shepherd; the good shepherd lays down his life for the sheep” (John 10:11), Gooding (2006:61) explains that the biblical image—“the shepherd who would take his flock where there was food (green pastures) and would ensure that all sheep safely returned with him to the fold at night”—is symbolic of the word of God that provides nourishment, peace, and safety. Therefore the objective of pastoral leaders is to see believers nourished in the word of God, “so that they can grow and develop, and to guide people into practices, lifestyles, relationships and priorities which bring them into close relationship to the Lord and make them more usable in his service.” In reference to John 21:15-17, Resane (2014:3) comments in “emulating the foundational apostles such as Peter, leadership is charged to feed the lambs. Lambs need milk [to make them grow]. They need the basics of the Gospel and simple biblical precepts to grow. Shepherd-leaders are then to ‘take care of my sheep.’” He adds, “Shepherd-leadership is finally charged to ‘feed my sheep’. These are the sheep of the Lord, not the church leaders’

sheep [cf. Acts 20:28]. Shepherd-leaders are the *oikonomos* (caretakers), tasked to manage and to administer the welfare of the sheep that belong to the Master.” Resane (2014:3) points out that “shepherd-leaders are to move beyond feeding the lambs *gala* (milk) to feeding the sheep *broma* (solid food) [cf. Heb. 5:12-14; 6:1-3; 1 Pet. 2:1-2]. Solid food is training in righteousness so that the sheep can be fully equipped, able to stand in the day of testing.”

Quicke (2006:28-31; cf. Malphurs, 1996, 2004:104) raises concerns about the lack of emphasis on preaching in relation to Christian leadership in most Christian leadership literature and among preachers. He notes, “Strangely, even gifted preacher/leaders seem to emphasise other aspects of leadership rather than the role of preaching itself.” He continues that “preaching should not only concentrate on personal spiritual issues but must include social issues, community issues, political issues, and other relevant issues.” Thus these issues, “when not given the needed attention severs preaching from its leadership role and plays straight into the private club mentality of many churches.”

Thus I submit that preaching should encompass all societal issues that confront the church, and not just address individual spiritual and physical needs, leaving the church and preaching insular. Nevertheless, it is very important that pastoral leaders take it upon themselves to feed the flock through the preaching of the word of God and through other approaches used to grow the congregation. Constantly teaching the flock the basics of the faith will eventually lead to growth, which then leads to feeding them solid food-teachings in order to usher them into leadership. Gooding (2006:62; cf. Warren, 1995:307) adds that whilst it is important to listen to clear and challenging preaching, “people on the fringes also need one-to-one discussion, explanations, application of messages, questions answered, and prayer, if they are to move into the central core of the church.” Consequently Gooding (2006:62) notes that “the power of the Holy Spirit is manifested through the centrality of the message about the cross of Jesus Christ.” He continues, “in a similar verse Paul says that his words did not come with human wisdom ‘lest the cross of Christ be emptied of its power’” (1 Cor. 1:17) Thus I reckon that the preaching of the word of God when

accompanied by the power of the Holy Spirit is made powerful and brings transformation in the lives of the flock.

In terms of prayer, Litchfield (2006:49) advises that “prayer with an individual can be a vital part of pastoral care but it should be offered, never imposed, as it requires sensitivity to the individual’s personality and faith tradition.” She adds, “The question is asked, Will this person be disturbed or helped by extempore, silent or more traditional forms of prayer?” Litchfield (2006:50) suggests that where a pastoral leader meets a person for the first time in a counselling situation, “and deeply personal issues are shared, extempore prayer could be particularly powerful, especially if the person has no previous experience of this way of praying.” On the basis of my experience and observation, I think the idea of praying extemporaneously for persons seeking pastoral care within the African-led Pentecostal church tradition is not an issue, since that form of prayer is the norm. However, as Litchfield (2006:50) rightly comments, “praying together can actuate very deep emotions, including tears, and can be a profound spiritual experience.” Because of “these very reasons, care needs to be taken never to misapply it to manipulate or coerce the individual towards the minister’s point of view.” Pastoral leaders are enjoined to pray as Piper (2002:53; cf. White, 1998:81) succinctly puts it, “Prayer is the coupling of primary and secondary causes. It is the splicing of our limp wire to the lightning bolt of heaven.” He adds, “A pastor who feels competent in himself to produce eternal fruit—which is the only kind that matters—knows neither God nor himself [or herself].” He continues, “A cry for help from the heart of a childlike pastor is sweet praise in the ears of God. Nothing exalts Him more than the collapse of self-reliance which issues in passionate prayer for help” (Ps. 50:15). White (1998:81), commenting on the need for prayer by all Christians, laments,

Theologically and biblically it should be a heavy emphasis in Christian work and ministerial training, and therefore also in books on theology and ministry; yet it is astonishingly absent from them. At least a minimal framework of theoretical underpinning therefore seems essential.

White is right that prayer should form the basis of ministerial training and also in books on theology and ministry. It is not uncommon to come across people who are sceptical about ministerial and theological training and who think of it as all about the books and learning and no spiritual fervour. Hence the need to

emphasise prayer as part of the ministers' training. Pastors ought also to add the tasks of prayer to their daily lives, as the people they are dealing with are situated in a society bombarded with evil and challenging circumstances.

### **3.4.2 The Mission of the Worldwide Church: Delivering Lambs**

Honeysett (2011:33) maintains that pastoral leaders are deemed to "have a clear understanding that the purpose of a church is to go and make disciples by declaring the greatness and wonder of God to the world." He adds, if this is the church's mission, "then it is also the purpose of leaders: to make and shape the community of disciples to make even more disciples." The Great Commission (Mt. 28:18-20) enjoins all believers to go out to the nations to make disciples for Christ; pastoral leaders are included in that call as well. It is therefore an imperative for shepherding leaders to mobilise disciples to carry out the mandate of the gospel (cf. White, 1998:120). It is expressed by Resane (2014:3-4) that a task of shepherd leaders is to deliver the lambs. He continues,

Leadership proclaims the Gospel; the Holy Spirit then convicts the sinner, who eventually becomes a Christian. The leader is in partnership with the Holy Spirit to bring about a new birth. Divine and human instrumentalities cooperate to give new life to the potential follower of Christ. Only the Lord Jesus Christ can save and cause a person to be born again. But when a lamb is newly born, the shepherd-leader still has responsibilities. When lambs are born, they come out naive. They are weak and vulnerable. They are to be guided in beginning the eschatological journey of Christian life. This is called discipleship -the eschatological journey towards maturity. Then, when the lamb is relatively mature, it is freed to grow to maturity and live its faith out in action.

Piper (2002:188-189) observes that "from time to time in the life of the church it becomes crucial that pastors rehearse the essential truths about missions that feed a passion for God's supremacy among the nations." He adds that purpose of kindling the desires for "missions in the hearts of God's people by the pastor is that many Christians are oblivious of the most glorious story in world history, the spread of Christianity through the blood and tears and joy of world missions" (Piper, 2002:189). Therefore Piper (2002:196) sounds the alarm to pastoral leaders to "call them [congregation] to a wartime lifestyle and a world missions orientation."

I acknowledge the need for pastoral leaders in the 21<sup>st</sup> century to motivate their flock to make disciples by declaring the wonderful love of God, and the desire to see the lost brought into the family of God (cf. John 3:16; Eph. 2:1-10). This view is shared by Stott (2007:51,52) who writes,

Every Christian congregation is called by God to be a worshipping, witnessing community.... Thus this is fulfilled if we truly worship God, acknowledging and adoring his infinite worth, we find ourselves impelled to make him known to others, in order that they may worship him too.

Wilkes, (2006:110) asserts that, "it is not enough to get people saved into God's family and the church; they must be motivated to share the gospel in this perverted world." However, "sharing the faith must be based on love. In speaking evangelistically without love, I say nothing; behaving evangelistically without love, I achieve nothing; being evangelistically equipped on a personal level without love, I am nothing" (1 Cor. 13; cf. Wilkes, 2006:110). It is very true that the gospel cannot be shared without a deep sense of the love of God emanating from the one proclaiming it. Since the love of God favours no persons, cultures, backgrounds, status or race above others, it is vital that the gospel message is delivered in the spirit of love, not out of compulsion or duty.

### **3.4.3 The Centrality of Growing Mature Disciples**

It hinges on the shepherding leader or pastor positively to practice the idea of knowingly releasing others to use their spiritual gifts to the maximum for the benefit of the congregation (Summerton, 2006:29; cf. Hybels, 2002:121-138; White, 1998:120-133). According to Barnard (2006:49) for the local church exemplify "true to biblical principles of operation, it is important that it should seek not only to affirm but to practise the priesthood, gifting, and service of all believers, as Christian ministry should not be restricted to any caste or group, certainly not to the 'minister' of the church." I am of the view that training members into becoming mature disciples for the work of service tends to free the pastoral leader or church leadership to attend to other vital issues relating to their work (cf. Acts 6:1-7; Stott, 2007:74-75). However, in reference to Acts 6:1-7, Stott (2007:76-77) points out that "it is obviously deliberate that the work of the Twelve and the work of the Seven are both called *diakonia* ("ministry")." He adds, "the twelve were called to the *diakonia* of the word (verse 4) or to pastoral

ministry, while the Seven were called to the *diakonia* of tables (verse 2) or to social ministry.” He continues that “neither ministry is inferior to the other. Both need Spirit-filled people to exercise them. And both can be full-time ministry. The only difference between them is that they are different.” I believe Stott is right to explicitly express that both ministries of the twelve and the seven are important and not inferior, as the ministry of the word—pastoral ministry— is as important as the ministry of tables—social ministry. Therefore there is an urgent call for pastoral leaders/shepherds to equip mature disciples to play significant roles in their congregations. It is also pointed out that “pastoral leaders need to nurture young leaders who may leave to take opportunities of leadership elsewhere or stay to take the reins of leadership” (Cuthbert, 2006:124). It is observed that there are two ways “young leaders grow.” They do so by looking up to “someone they resonate with (often of similar gifting).” And also, when assigned a leadership role “with some level of accountability.” The principal is that “responsibility comes with empowerment to do the job and the liberty to get it done” (Cuthbert, 2006:124). I think it is very necessary for pastoral leaders to train up-and-coming leaders in the church who intend to take up the reins of leadership. If this is not encouraged, young leaders lose interest in the church and ministry and become apathetic towards the work of God.

According to Barnard, (2006:52) there is “no one Christian leader would claim to have every desirable gift, but conversely, none of us like to have our competence questioned! Thus every local church needs the role of leadership, but too often we are content to flog a willing, if not a dead horse!” He adds, “The consequence is that many leaders, whether salaried, supported or voluntary, find themselves burdened with functions which are not within their gifting, and their leadership becomes a rank instead of a role.” I urge pastoral leaders with the African-led Pentecostal church community to make it a priority to train disciples into maturity, to carry out the work of the ministry. This alleviates the burden that normally besets churches where only a few people are involved in the work of service and a majority “sit on the fence”; it also alleviates the situation where there is overreliance on the pastor(s) (cf. Clarkson, 2002:27-36; O’Connor, 2006:237-316). This is summed up beautifully by Barnard (2006:52): “We should not be looking for a pastor to be over the church but for one who will empower others; as if there is no constant emphasis on growth and ministry

among us, we shall breed pew-sitters (1 Pet. 5:1-3).” I therefore think that shepherds of God’s flock must continue to raise maturing disciples to help them develop their call to pastoral leadership.

#### **3.4.4 Courageous and Protective Leadership**

Shepherd leaders are enjoined to be courageous in the midst of challenges facing the flock (John 10:2-18). The true shepherd leader lays down his life for the flock and does not run in the midst of attacks from false and deceiving teachings. Of course the ultimate shepherd is Jesus Christ; however, pastoral leaders or under-shepherds are to stand in the gap and be bold and courageous amid false teachings and deceiving preachers, whose aim is to mislead and exploit the people of God (cf. 2 Cor. 11:1-15). The shepherd-leader “would lie down in the gate physically to protect the sheep from wolves coming into the sheepfold. He literally put his life on the line for the sheep” (Resane, 2014:4; Simpson, 2005). Thus pastoral leaders are not to stand aloof while their congregation is misinformed and vulnerable. They must clarify any teaching circulating that is not consistent with Scripture. Courage is one of the very important “leadership qualities that every shepherd-leader is expected to have” (Resane, 2014:4). Therefore Resane (2014:5) remarks that a “courageous shepherd-leader is reputable for the following: **Courage to serve:** which means to fulfil a purpose, role, or function, to do duty or hold office; or to perform a specific function;” **Courage to challenge:** “This is boldness to face the demanding or the stimulating situation. The shepherd-leader is not afraid to take exception to issues (popular opposition) that may threaten the security or the courage of the sheep;” **Courage to participate in a changing environment:** “The shepherd-leader takes a proactive stance to change. This type of leader is on the cutting edges of the changing context and the risky environment of the sheep.” According to Franklin (2009:412) “leaders in God’s mission must lead in a rapidly changing world in social, cultural, economic, political and religious environments at local, national, and global levels.” Resane, (2014:5) observes that, “the shepherd-leader participates in an eschatological journey with the sheep, as he is also a human being still under construction.” I believe that pastoral leaders shepherding God’s flock must see these qualities as necessary to keep the flock of God in a good state, well fed, and protected from the wolves

in society and the challenging context in which they find themselves (Acts 20:29).

**3.4.5** Development of Christ-like Character in the Shepherding Leader  
Effective pastoral leaders are those who want to grow in Christ-like character. As “many of the epistles teach that the character of Christ is essential to spiritual leaders; personal prayer and worship life, for example, are very important” (Honeysett, 2011:34; Cuthbert, 2006:29-35). The Bible is quite emphatic on leaders’ attitude being more significant than their activities. “The most important thing of all is the display of God’s glory in their characters” (Honeysett, 2011:34). Challies (2014) rightly writes:

When the Bible lays out qualifications to ministry, it is character that rules every time. The Bible says little about skill and less still about results... Numerical growth and shared theology are wonderful, but insufficient. It is character that qualifies a man to ministry. God’s Word could hardly be clearer in this regard.

Warren (2014) writes, “Character is never built in a classroom. Character is built in the circumstances of life. The classroom Bible study is simply the place to identify character qualities and teach how character is developed.” He continues that our understanding of how God uses situations to build character, puts us in a position to react positively when “God places us in character-building opportunities” (cf. Gal. 5:22-23). I therefore think pastoral leaders should not see the challenges, difficulties, and sometimes delays they face in their lives as reasons to give up in their ministry or become despondent, as God uses these challenges to sharpen the qualities needed to become fruitful shepherds (2 Cor. 4:7-18).

Some of the duties of the pastor are to give personal instruction as to how to live the Christian life, how to deal with sin, and how to live free from the world. In other words, show how to be like the Lord Jesus Christ. Therefore all ministries will spring from a relationship with the Lord, as it is through him that “we receive every good gift” (James 1:17) (Watson & Watson, 1997, 2004:14). The building of a sound relationship with the Lord will develop a Christ-like character in pastoral leaders so they become an example for their congregation and community to uphold and learn from (Mt. 6:13-16). Resane (2014:4)

therefore notes that “Shepherd leaders are therefore leaders who teach the sheep to be vigilant regarding pseudonymous leaders who deceive by leadership expressed through the lack of *kyberneseis* [qualities of government] that Paul refers to in 1 Corinthians 12:28-30.” He adds, “This is vital to the caring function, for the capacity to lead is authenticated by the capacity to care. The leadership and the care of the flock (church) cooperate synergistically.”

These shepherding roles or principles of the pastor are among other qualities observed in Chapters 4 and 6, which when put into effect will make pastoral leaders effective and bring the necessary changes to propel their ministry where God wants them to be. However, the demands of the modern church and society are gradually pushing these qualities to the background as observed. Hence an examination of the evolving nature of the pastor as a shepherd into a CEO follows.

### **3.5 The Pastor as CEO**

Many observers have recently expressed concern that the biblical model of the pastor as shepherd has been replaced with the model of the pastor as manager (Gordon, 2000; Pearle, 2008; Wagner, 1999). However, pastors evolving from a “small or mid-size congregation to a large church often believe their work will be much the same, only on a larger scale. Nothing could be further from the truth, according to those who have taken such a giant step” (McCollum, 2005:27; cf. Senske, 2004:3-6). McCollum, (2005:27) acknowledges that gone are the days where pastors spent a chunk of their “time personally tending one’s flock, using board meetings as brainstorming sessions to work out new ideas, and working alongside a handful of long-term staff members and a well-known cadre of volunteers, which are all part of the shepherding model of leadership.” This mode of doing ministry is evolving with the “introduction of the CEO approach to pastoral leadership, where the pastor spends more time with his or her staff than with congregants” and other administrative demands (McCollum, 2005:28; Senske, 2004:4). However, Senske (2004:4) acknowledges that pastoral leaders because of their position are the “CEOs of their organisations.” Comparable to their “business-orientated parishioners, they feel the tensions of leadership: serving God versus balancing the books, family versus payroll

obligations. Often because of these tensions, timely decisions are not made, conflict occurs, and opportunities are missed” Therefore Piper (2002: 1, 3) laments that pastors are being influenced negatively by the professionalising of the pastoral ministry. “Professionalism has nothing to do with the essence and heart of Christian ministry.” The more professional we desire to be, the more spiritual death we will leave in our wake.” He adds, “The professionalism of ministry is a constant threat to the offence of the gospel. It is a threat to the profoundly spiritual nature of our work.” However, Lee (2014, see also Shellnut & Lee, 2014), writing on the resignation of Mark Driscoll as Senior Pastor of Mars Hill Church in Seattle, USA, refers to the comment made by Scott Thumma, a megachurch researcher at Hartford Seminary: “In some sense, megachurches wouldn’t exist if they didn’t adopt business practices,” he said. Pastors of large institutions “want somebody who has more experience [helping] discern a way to go,” and such leaders are in short supply in any given congregation.”

I believe that professionalism or the use of business practices, if carried to the extreme where Christ is put at the background of pastoral ministry, endangers the sanctity of the call to pastoral leadership; however, in the 21<sup>st</sup> century, pastors cannot afford to run their churches without imbibing practices from the corporate world that are not at variance with Scripture. The pastoral leader has the duty to oversee other aspects of the growing ministries within the church, which involves administration and other relevant aspects of the church. Today’s clergy face seemingly impossible challenges. But pastoral leaders should learn to work with others within their jurisdiction in order to alleviate the tasks they face, though the task of pastoral leadership has not been fully understood by the congregation and the society. As Kinnison (2010:61) notes, “the modern agenda has not always been helpful in understanding pastoral leadership, especially during times of intense congregational and social change”.

I would argue that the shepherding practices like preaching and praying, caring for the flock, equipping the members for the work of service, and building a Christ-like character, among other very necessary roles and practices, do enhance the ministry of pastoral leaders. However, pastoral leaders cannot afford to underestimate the necessary demands of modern day pastoral ministry

which involves a host of complex issues. The shepherding role must go with the overseeing of a growing congregation which could be regarded as a CEO role. Nevertheless, such an evolving role should not be sacrificed for the daily walk with God through his word, prayer, worship, and serving the congregation he or she has been called to.

### **3.6 Summary**

This chapter examined Osmer's (2008:4) interpretive task of practical theological interpretation by drawing on theories from the social sciences and business management to better understand and explain *why* pastoral leadership practices within the African-led Pentecostal churches in British society are occurring. In this chapter the evolving theories found in leadership constructs have been briefly considered with much emphasis placed on transactional and transformational/charismatic models of leadership. The transactional and the transformational/charismatic leadership models are relevant in running any organisation in terms of hiring, firing, giving rewards for work done, praising employees and followers when necessary, and helping followers go to a place they normally would not like to. These leadership models could be used within the African-led Pentecostal churches in British society, howbeit scrutinised through the lenses of Scripture.

The evolving nature of pastoral leadership from the shepherding model into a CEO leadership type is discussed. The role and principles pastoral leaders could practise were briefly examined before looking at the evolving nature of the pastor as a shepherd. I contend that both the shepherding role coupled with the demanding CEO role as churches grow and extend their influence are both needed in the 21<sup>st</sup> century. However, as churches grow pastoral leaders must learn to delegate responsibilities so they can still concentrate on feeding and caring for the flock.

The next chapter looks at the five practices of exemplary leadership proposed by Kouzes and Posner, in light of African-led Pentecostal pastoral leadership, which still falls under practical theological interpretive task (Osmer, 2008:4).

## CHAPTER 4

### THE FIVE PRACTICES OF EXEMPLARY LEADERSHIP IN THE LIGHT OF AFRICAN-LED PENTECOSTAL PASTORAL LEADERSHIP

#### 4.1 Introduction

This chapter discusses the five practices of exemplary leadership proposed by Kouzes and Posner in the light of African-led Pentecostal pastoral leadership. The chapter employs Osmer's (2008:4) interpretive task of practical theological interpretation, drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics occur. This kind of theory will help congregational leaders better understand and explain the patterns and dynamics they have begun to discover, which are the key questions of the interpretative task of practical theological interpretation (Osmer, 2008:6). These theories help leaders to understand and explain certain features of an episode, situation, or context, but never provide a complete picture of the "territory". Osmer writes that "wise interpretative guides, thus, retain a sense of the difference between a theory and the reality it is mapping. They remain open to the complexity and particularity of the people and events and refuse to force them to fit the theory" (Osmer, 2008:80).

In their study, Jim Kouzes and Barry Posner (Kouzes & Posner, 2004a, 2007, 2009a, 2014) set out to discover the kind of leaders who are able to effect changes and set the example for others to follow. Their aim was to find what it took to become one of these leaders. They wanted to know the common practices of ordinary men and women when they were modelling exemplary leadership skills—when they were able to take people to places they had never been before. They analysed thousands of cases and surveys, involving men and women of all ages, races, and religions, people across industries, functions, disciplines, and levels. They also looked at people from different geographic regions and from all over the globe. All this issued in *The Five Practices of Exemplary Leadership*. The five practices of exemplary leadership are: Model the Way; Inspire a Shared Vision; Challenge the Process; Enable Others to Act; and Encourage the Heart. The five practices are not the exclusive reserve of the people Kouzes and Posner studied or "the personal domain of a few select,

shining stars” (Kouzes and Posner, 2004a:2). Their research challenges the myth that leadership is something embedded in the DNA or is found only at the highest levels of the organisation, whether it is the executive suite or the pulpit. Their research also debunks the notion that “there are only a few men and women who can lead us to greatness” (Kouzes and Posner, 2004a:2). They note, “Leadership is a process ordinary people use when they are bringing forth the best from themselves and others. *Leadership is everyone’s business*” (Kouzes and Posner, 2004a:2; see also Ford, 1991:25; Harrison, 2011). Kouzes and Posner are right to posit that leadership is for everyone and not the exclusive right of a few bright, talented, gifted, and born-to-be-a-leader type of people. Anyone can climb the leadership ladder once they are ready to learn as they go through the leadership trajectory.

Therefore, I have appraised these five practices in the light of pastoral leadership among African-led Pentecostal churches in British society. The reason for choosing this leadership theory is the extensive and well represented nature of the research. Kouzes and Posner (2007:xiii) for the past two to three decades have been embarking on a research project to ascertain what people did when they were at their “personal best” in leading others. The leadership challenge was written to help leaders in challenging situations to know how to turn such challenging opportunities into remarkable successes (Kouzes and Posner, 2007: xi). It is evidenced-based; everything written was based on solid research—theirs and others (Kouzes and Posner, 2007:xiii). Baxter (2011:iii) maintains that secular models of leadership training, though informative and supplementary, should never usurp scriptural principles and values. I do agree with Baxter that as much as secular leadership theories provide information for church leadership, they have to be complementary to biblical leadership ideals. Secular leadership theories must always be seen in the light of scriptural leadership principles. Drury (2003:4) writes, “a research-based understanding of leadership and its multiple dimensions are a more certain approach to knowing what is true than a collection of folk wisdom and experiential insights.” Therefore, choosing these secular leadership theories with an accompanying Christian reflection will help in carving out sound leadership practices among African-led Pentecostal pastoral leadership. The leaders of the African-led Pentecostal churches are running their churches in British society with varying

contextual challenges. These five practices of exemplary leadership are researched to help pastoral leaders in this church community adopt a leadership model that will help their ministries; though these practices may have borrowed some concepts from corporate business models, there are reflections from a Christian perspective from five distinguished and respected leadership experts in the persons of John Maxwell, David McAllister-Wilson, Patrick Lencioni, Nancy Ortberg, and Ken Blanchard. These experts offer a balanced assessment of the five practices from a Christian perspective. Steele (2010) rightly expresses the relevance of these five practices to the church leadership by asserting, “While the material is written from a secular perspective, many of the principles are transferable to the local church context. The book is highly readable, practical and encouraging. The broad research base that is utilized in the book adds to its credibility.” These five practices are not normative leadership concepts that give a cure-all approach to pastoral leadership among the African-led Pentecostal church community. It is clear that different leaders behave in different ways, that there is no one style of leadership, that leadership is dependent on circumstances, and that what works in one situation may not work in another (Ford, 1991:25). However, these leadership concepts may serve as guiding principles to pastoral leaders among African-led Pentecostal churches in British society in terms of their leadership trajectory.

## **4.2 Model the Way**

There are challenges facing every organisation and specifically in this study African-led Pentecostal pastoral leadership in British society. In the corporate business world, there are increasingly discerning customers, conflicting stakeholders needs, a relentless demand for faster responses while doing more with less, and diminishing global boundaries; these are all challenges which face organisations and their leaders in the UK (Kouzes and Posner, 2014:1). There are countless challenges for leaders of organisations to succeed through connections rather than in isolation; this places enormous “pressure on today’s leaders to engage in productive collaborative ventures, joint partnerships, co-creation, co-production built on a foundation of trusting and respectful relationships” (Kouzes and Posner, 2014:1). In the church, pastors are also

under “pressure” to do well in ministry, which leads to all kinds of practices and teachings enacted to achieve such a goal: pastors taking short cuts, shortcuts which hardly work, most of the time ending up starting all over again, and some pursuing a culturally-defined idea of success rather than a God-defined objective for their lives (Abare, 2007; Bubna, 2014; Hull, 1999:23; London and Wiseman, 1994:225-246). But the question Kouzes and Posner (2014:1) pose is, “Can we clearly define the leadership qualities needed to perform at the highest level right now and in the years ahead?”

Kouzes and Posner (2014:1) suggest that for those desiring to take up the challenge and make a difference, there is no shortage of opportunities to learn, live, and share what it means to be an effective leader. Thus the need to look at what Kouzes and Posner (2007, 2014) consider as the five practices of leaders of global and UK organisations when they are at their leadership best, be it secular or religious. The five practices of exemplary leadership have been tested by over two hundred scholars in a variety of settings, including several studies of leadership in religious organisations. These scholars have found that whether the setting is secular or religious, the practices are closely correlated with leadership effectiveness and member satisfaction and commitment (Kouzes and Posner, 2004a:8; see also online articles and stories by those impacted by the Five Practices (The Leadership Challenge, n.d.). More than 250,000 leaders and nearly one million observers have completed the Leadership Practices Inventory (LPI), a quantitative instrument measuring the leadership practices uncovered by Kouzes and Posner. This is a 360-degree questionnaire for assessing leadership behaviour, which is one of the most widely used leadership assessment instruments in the world. Since it was first used in 1985, more than 100,000 respondent surveys have been analysed to determine the relationship between the Five Practices and a variety of measurable outcomes. In addition, more than 250 doctoral dissertations and master's theses have used the LPI in their research. Ongoing analysis and refinements of the instrument continue (see Kouzes and Posner, 2007; Meridian Leadership Institute, n.d.).

Exemplary leaders are said to “find their voice by clarifying their personal values and expressing those values in their own style.” Then they “set the example by

aligning their personal actions with shared values” (Kouzes and Posner, 2004a: 10).

#### 4.2.1 Clarify Values / Find Your Voice

The first of the five practices suggests that to model effectively the behaviour they expect from others, “exemplary leaders must first be clear about their own guiding principles” (Kouzes and Posner, 2014:4). This can come about if exemplary leaders can find their voice by clarifying *personal values* and then expressing them in their own style (Kouzes and Posner, 2004a:11). Values are seen as a paramount part of any ministry’s set up; they are the very strings that make up its organisational structure (Malphurs, 2004:13). In research carried out by Kouzes and Posner (2004a:10), they are of the view that “exemplary leaders are people with strong beliefs about matters of principle.” Leaders are said to comprehend the primacy of being clear about the “values and motivations” that motivates them; however it takes some time to discover them (Kouzes and Posner, 2004a:11). This is affirmed by Youssef (2013:55-6) discussing Jesus’ bold and courageous stance in his encounter with Nicodemus in John 3. Youssef states, “Jesus would not water down his message. He stated his message boldly and forcefully, without compromise, whether he was speaking to the lowest outcast of the society or a member of the Pharisee elite.” He continues, “When we take a courageous stand, we are Christ-like in character, integrity, and values. We must take a bold stand for our moral principles.” If leaders declare what they stand for, their values do attract people to follow them to accomplish any given task.

A research project was carried out to find one historical figure the participants greatly admire—a well-known leader from the distant or recent past whom they could imagine following willingly. This led to thousands of people taking part, and historical figures like Abraham Lincoln and Martin Luther King Jr. received the majority of nominations in the United States. In other parts of the world historical figures that made the list include Aung San Suu Kyi, Susan B. Anthony, Benazir Bhutto, Winston Churchill, Mahatma Gandhi, Mikhail Gorbachev, Miguel Hidalgo, Nelson Mandela, Golda Meir, His Holiness the Dalai Lama, J. Robert Oppenheimer, Mother Theresa, Margaret Thatcher, and

Archbishop Desmond Tutu (Kouzes and Posner, 2007:45-6). According to Kouzes and Posner (2007:46) what these historical and influential leaders had in common in a compelling manner was “strong beliefs about matters of principle.” “They also have, or had, unwavering commitment to a clear set of values. They all are, or were, passionate about their causes.” Therefore Kouzes and Posner (2007:47) posit that for a leader to “earn and sustain personal credibility,” he or she “must first be able to clearly articulate deeply held beliefs.”

One of the essential things a leader must do in clarifying values is to find his or her voice (Kouzes and Posner, 2007:47). In finding your voice, Kouzes and Posner (2004a:11) point out the need for leaders to be “clear about the values and motivations that drive them,” as “values serve as leaders’ guides.” They posit that the, “clearer” the leaders are, the “easier” it is to focus on the trajectory they are on. This view is affirmed by Maxwell (2004:39) who writes, “Exemplary leaders stand for something, believe in something, and care about something. They find their voice by clarifying their personal values and then expressing those values in their own unique and authentic style.” Values provide leaders with the “moral compass by which to navigate the course” of their daily lives. “This kind of guidance is especially needed in challenging and uncertain times. When there are daily challenges that can throw [leaders] off course, it is crucial that [leaders] have some signposts that tell [them] where they are” (Kouzes and Posner, 2004a:11). Kouzes and Posner (2004a:11) assert that it is also important that leaders are able to delineate their values in a way that is “genuinely and authentically” them. Leaders must “authentically communicate their beliefs” in a way that solely mirrors who they are. As Kouzes and Posner (2004a:11) continue to affirm, “You must interpret the lyrics and the shape them into your own singular presentation so that others recognise that you’re the one who’s singing the song and not someone else.”

Pastoral leaders among African-led Pentecostal churches in British society need to find their own voice in terms of their teachings, values and ministry emphasis. As considered in Chapter 5, because of the transnational nature of Pentecostalism, there is the temptation for pastoral leaders to embrace teachings and ministry emphasis from North America without much scrutiny which in some cases have contextual challenges. Therefore, I would advise

pastoral leadership from the African-led Pentecostal church community to carve a ministry that is unique to their calling, philosophy of ministry and contextual to the British society. Of course pastoral leaders within the African-led Pentecostal church community could learn from their North American counterparts and vice versa, nevertheless, finding their own voice in terms of ministry is very important.

#### **4.2.2 Set the Example**

Beyond giving eloquent speeches about shared values, exemplary leaders are said to go first by “setting the example” through daily actions that demonstrate they are deeply committed to their beliefs. Leaders’ actions are far more significant than what they say (Kouzes and Posner, 2009a:3; cf. Stanford-Blair & Dickmann, 2006:104). Efficient leaders transmit their message through their “behaviours and actions, not just through their words” (Maxwell, 2004:48). Kouzes and Posner note that “exemplary leaders know that it is their behaviour that earns real respect. That is, they practice what they preach” (Kouzes and Posner, 2014:4). “Personal character is at the heart of leadership—that is, seeing things with your own eyes and setting an example” (Quicke, 2006:126). Thus Maxwell (2004:42), reflecting on leaders modelling the way from a Christian perspective, suggests that before leaders can effect changes and try to lead others they must first lead themselves. Maxwell (2004:42-44) argues that, “if leaders do not take it on themselves to travel that inner journey to develop themselves as people, two things are likely to happen: either they become shallow as leaders or they peter out in a very short time.” As Maxwell (2004:43) observes, “As a leader, it’s imperative that you lead yourself before you lead others.” This is further shared by Blandino (2013) in reference to Nehemiah 5:14-19; observes that “even though it was legal and politically tolerable, Nehemiah refused to place economic strain on the people he was leading. Instead, he paid for food and expenses out of his own pocket. He modelled the way.” Why? he asks; because Nehemiah feared God, as seen in verse 15. Blandino (2013) continues, “Culture-shaping leaders model the way by pursuing integrity over incentives and responsibility over rights.”

Maxwell is absolutely right in this sense because leaders, especially those from the African-led Pentecostal church community in British society, cannot tell

others to follow them as leaders when they have not taken the time to work on themselves. If leadership is not grounded in deeply held convictions, eventually followers will see through the insecurity and shallowness of the leadership on display. Paul clearly articulated this concept in Philippians 3:17, “Join together in following my example, brothers and sisters, and just as you have us as a model, keep your eyes on those who live as we do.” Paul could not tell the Philippian church to follow his example if he was not living it. Thus Meyer (2001:223) succinctly put it that, “character is important because it determines the image that is presented to others.” As Christian leaders yearning to be used by God in fields of leadership, our objective is to mirror Christlikeness (Meyer, 2001:224). Kouzes and Posner (2014:4) further assert, “The truth is that you either lead by example or you don’t lead at all. Eloquent speeches about common values may inspire for the moment, but are not enough to build and sustain credibility.” They further write, “People follow first the person, then the plan” (Kouzes and Posner, 2009a:3). Maxwell (2002:779), in reference to Proverbs 29:2-18, notes that “people reflect their leader. We cannot expect followers to grow beyond their leader. We cannot expect followers to turn out fundamentally different from their leader. People feel attracted to leaders like them; they also reflect those who lead them.” Maxwell’s observation is so true that followers are often a true reflection of their leader. Therefore, it is imperative for pastoral leaders to lead bearing in mind that their actions are going to be emulated.

In considering African-led Pentecostal pastoral leadership in British society, it is clear that for them to continue to make an impact on their members, community, and the society as a whole, there is the need to lead exemplary lifestyles both in private and in public in such a way as to draw many into the faith. Pastors cannot say one thing and do otherwise. As considered in Chapter Five, some pastors within the African-led Pentecostal movement in British society have been criticised for the way they live their lives. We hear of mismanagement of church funds, some level of sexual and immoral lifestyles, abuse of power, and other vices that are not fitting for pastoral ministry and are also discrediting the gospel in the eyes of the society (see Eph. 5:3-7). As Kouzes and Posner (2014:4) write, “an exemplary lifestyle is the foundation of leadership and the most important personal quality we look for and admire in a leader.” It is

suggested that leaders “owe it to the Lord, their followers, and the organisations they serve to always be leaders of integrity” (Youssef, 2013:80).

“In simple daily acts, effective leaders set the example for the stories they tell, the way they allocate their time and the language they use to the recognitions, rewards, and measurement tools they choose” (Kouzes and Pasner, 2014:5). From my personal observation and association, I find that one thing most African-led Pentecostal pastoral leaders in British society must improve is their use of time in their church meetings/services and other social interactions. It is often said that Africans do not respect time, because of their relaxed view of time as opposed to the Western and in this context the British strict view of time. I have observed that most church meetings of African-led Pentecostal churches in British society could run into several hours; however, a typical British church service is usually of a much shorter duration. There is also a relaxed view of time which is normally termed *African Time*. This is explored by Jenkins (2003) who points out that in examining the African notion of time, we must observe that there are diverse cultures in Africa. “Some African peoples’ concepts will be more like those of the West than some others.” Therefore, he argues that it is advisable to qualify this by the phrases “in the traditional view of time” and “for many African cultures”. Jenkins is right in acknowledging that in discussing the concept of time from the African perspective, it is appropriate to see it from the traditional view of time and in many African cultures. It is clear that some Africans have been influenced by the Western view of time which according to Jenkins (2003) sees “an event as a component of time.” He posits, “As time moves, you must use it or lose it. If you do not use it, it is gone.” However, when it comes to the African view of time, “one might say that time flows backwards. It flows toward you from the future, and the more or faster the activity, the faster time flows.” He adds, “Time is created in a sense. Time is not something in itself. Life is made up of events, defined by relationships. Time is a component of the event.” Thus, Jenkins (2003) suggests that within the African view of time “the faster you work, the more time you use, because more activity is occurring, more energy is being used. If you are sitting and resting, you are conserving time. Time is not actually passing; it is simply waiting for you.”

It is obvious that the traditional view of time in many African cultures is at variance with the European or Western view of time. Therefore, for pastoral leaders to work effectively within the British context in terms of church growth and development, they need to adapt considerably. I have been to several weddings and other social gatherings where the times to commence and end the programmes were not adhered to. This has left some people complaining and it does not reflect well on either the leadership or the wider African community in British society. As Sanders (1967, 2007:93) notes the “quality of a person’s leadership will be in part measured by time: its use and its passage.” However, pastoral leaders must be careful not to be caught up in the strictness of their use of time so that they do not have time for others. Christ showed a perfect example of the strategic use of time by the way he responded to those who approached him for help. Sanders (1967, 2007:96) succinctly remarks that, “The secret of Jesus’ serenity lay in His assurance that He was working according to the Father’s plan for His life—a plan that embraced every hour and made provision for every need.”

Listening to people during my interviews and also from voices in the media in British society and other media outlets globally, it is apparent that there is a lot of cynicism towards the church as a whole, especially about leadership; that is, how some church leaders carry out their work; people mention: sexual immorality, financial impropriety, drug scandal, and abuse of power in certain churches (see Lamb, 2002:19; Robbins, 1997; Treanor, 2013). These sceptical observations are also directed towards the African-led Pentecostal church community in British society (see Chapter 2). It is not surprising to come across people who do not trust some pastoral leaders within the African-led Pentecostal churches. If these moral failings go unchecked, they promote moral gangrene which affects the witness of the church in the society. Therefore, the question is, How do pastoral leaders deal with such cynicism in the wider community?

In writing on how today’s leaders can counter the growing tide of cynicism and define and exhibit a positive, credible leadership style, Kouzes and Posner (2004b:1) see cynicism as the “tendency to be close-minded and disillusioned. It differs from scepticism, which is also the tendency to disbelieve; however

sceptics are willing to be convinced if they are presented with persuasive information.” Cynics, who are much less likely to be influenced, believe that “human conduct is motivated solely by self-interest, and they have a sneering disbelief in the integrity of others” (Kouzes and Posner, 2004b:1). In one recent survey, Kouzes and Posner (2004b:2) indicated that “more than two-thirds of cynics do not express confidence in management integrity, nor do they feel much loyalty or commitment to their organisation.” The question is, What does this mean for today’s pastoral leaders within the African-led Pentecostal church community in British society? I believe that we have in Britain both cynicism and scepticism towards the church and specifically African-led Pentecostal pastoral leaders. There are those cynics who place no value whatsoever on the leadership practices of the African-led Pentecostal churches in British society (see Booth, 2009). No matter what facts are available, they have a “closed-mind,” as noted by Kouzes and Posner above. However, there are the sceptics who could be convinced about the integrity of pastoral leaders within the African-led Pentecostal churches in British society. Some of these people have had bad experiences in some of these churches; they do not trust pastors in any shape or form. They think most pastors are in the ministry for selfish interest, to exploit the members, and to abuse power, among other allegations.

I think that it is important for the pastoral leaders within the African Pentecostal community to model a leadership that will exude trust and honesty. If people see pastoral leaders being transparent with church funds, and living a life of integrity both in private and public, then trust could be built. However, in my interaction with some pastoral leaders within the African-led Pentecostal church community, there are those who think the credibility problem they experience is a result of the devil’s attack on the leadership of the church. Regardless of such claims concerning the source of spiritual attacks on church leadership, pastoral leaders cannot afford to live ill-disciplined lives that will inevitably attract legitimate criticism. Scripture enjoins believers to “Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give account” (Heb. 13:17, see v.7). Leaders will give an account of their lives; therefore they must watch the way they live. In their research Kouzes and Posner (2004b:3) found that, “above all else, people want

leaders who are credible.” Furthermore, Kouzes and Posner (2004b:2) observe that:

In virtually every survey we conducted, honesty was selected more often than any other leadership characteristic. Honesty is absolutely essential to leadership. If people are going to follow someone willingly, whether it is into battle or into the boardroom, they first want to assure themselves that the person is worthy of their trust. They want to know that the would-be leader is truthful, ethical and principled.

It is clear that the pastoral leaders within the African-led Pentecostal community must ensure their leadership ideals are rooted in honesty, integrity, and transparency in order to win over sceptics, cynics, and the continued support of their members. In reference to 1 Timothy 3:2, 3, where pastoral leaders are instructed to live exemplary lives, London and Wiseman (1994:225-6) state that “in theory, all pastors would measure up to these standards that Paul set for Timothy.” They assert that, “in practice, pastors are under siege, doing battle with a number of temptations that not only test their credibility, but also can dilute, even destroy, their ministry.” I share such a view, since most pastors are buffeted with all kinds of temptations which may cause them to alter their strongly held convictions which have sustained them in the ministry. Therefore, pastoral leaders must put in place hedges that will forestall any temptation that has the potential to dent their credibility. London and Wiseman (1994:226) correctly put it that despite the temptations pastors face, they “should build high hedges in their day-to-day ministry to help stop the moral haemorrhaging that saps the lifeblood from Christ’s redemptive work.” This principle was also pointed out by Maxwell (2004:43) as he noted, “Many times as leaders we want to change people. But in the area of modelling the way, this principle is crucial: Don’t try to change someone else until you change yourself.”

However, Kouzes and Posner (2004a:7) ask the question, “Does building the foundation warrant the effort? Don’t we hear almost daily about business, political, labour and religious leaders who have become successful, yet who lack credibility? ... And if you lack credibility but get results, then so what? What difference does it make anyway?” But Kouzes and Posner (2004a:7) answer by saying, “it matters a great deal. Credibility has a significantly positive outcome on individual and organisational performance.” I agree with Kouzes and Posner

that it does matter in maintaining credibility in leadership practices. There is the temptation for some pastoral leaders, including African-led Pentecostal churches in British society—though in the minority—to continue with their work even though there are question marks surrounding their reputation which eventually catches up with them (see Palmer, 2013).

Kouzes and Posner (2004b:7) rightly assert, “Rebuilding lost leadership credibility will require daily attention.” There is the need for leaders to foster their relationships with constituents. Time must be taken to act consciously and consistently. “Their actions must speak louder than their words. Leadership, after all, is only in the eyes of the beholder.”

It is important that pastoral leaders within the African-led Pentecostal churches in British society carve a leadership model others could follow. And this task calls for character. Meyer (2001:230-1) rightly contends that sometimes people in pastoral leadership fail to do the things that got them to the place of prominence. She continues, “We must remember that what goes up can come down. God lifts up, and God brings down. So if we are to be leaders in His kingdom, we must have and keep character in our spiritual life.” Nurturing a personal code of integrity starts when you commit yourself to self-imposed guidelines that provide you with a sense of moral control of your life. This eventually leads to settling in your will how you will respond in the face of temptations (London & Wiseman, 1994:227-8). Maxwell (1995:20) suggests that part of creating a conducive climate within an organisation is “modelling leadership because people emulate what they see modelled.” He writes, “What leaders do, potential leaders around them do.”

However, London and Wiseman (1994:228) suggest that,

Such guidelines are not so much to protect your public persona, to reassure your spouse, to impress your children, or to convince your church, although they may succeed in accomplishing all of this, but rather it is a commitment to yourself and to God that you will be what you say you are.

Therefore there is an urgent call for pastoral leaders to model the way for their constituents to emulate. Apart from modelling the way for constituents to follow, leaders are also encouraged to inspire shared vision.

### 4.3 Inspire Shared Vision

“Inspiring a shared vision is the practice that sets leaders apart from other credible people. This is because without willing followers, there can be no leaders” (Kouzes and Posner, 2014:7 cf. Adair, 1996, 2009:106-112). “Inspiration means literally to breathe into, from the Latin *spiritus*, breath, breathing, air. The old or primitive idea is that breath is life; hence “respiration.” This is depicted in the literal sense in the Genesis creation story—God breathing into the nostrils of man the breath of life, *ruach*” (Adair, 1996, 2009:107). Thus leaders “inspire their followers after informing and convincing them about what needs to be done and persuading them that none of it is impossible, thereby being able to renew their vision” (Adair, 1996, 2009:111). Munroe (1993:150) defines inspiration as “the capacity to mobilise, activate, motivate, stimulate and cause others by your own character and zeal for a passionate vision, to participate in a change of their own priorities.”

In his Christian reflection on the practice of inspiring a shared vision, McAllister-Wilson (2004:56) asserts that, “of all the practices we should be able to teach, maybe the most important one is the one Jim Kouzes and Barry Posner call Inspire a Shared Vision”. McAllister-Wilson (2004:56) continues by writing, “vision isn’t everything, but it’s the beginning of everything.” According to Proverbs 29, “without vision the people perish.” “Christianity (and Judaism before it) is a vision about both the present and the future, and the vision is the kingdom of God.” McAllister-Wilson is right to see vision as “the beginning of everything”, because without vision our endeavours may come to nothing. Vision implies “the power of seeing, and suggests the ability to see further ahead and to see a wider field than others. It is, basically, foresight, together with an unusual discernment of the right way forward” (Adair, 2002:110). Sniechowski (2013) points out that “The foremost talent of a leader is vision: the ability to see what others can’t, explain what he/she has ‘seen’ with clarity and precision, convince others of the value of the new enterprise, and lay out the roadmap for others to follow. No vision no movement.” Southerland (1999:20) sees “vision not just as a destination but a journey; vision is not just a product, but rather a process. Vision is not just the finish line; it is the whole race.” The way “Christian leadership inspires a shared vision of the Kingdom is a model for the way leaders who are Christian can develop their own leadership”

(McAllister-Wilson, 2004:56). It is rightly noted by Munroe (1993:44) that “leadership depends on the ability to make people want to follow voluntarily.” He continues, “A leader is one who deploys himself and by so doing inspires others to do the same” (Munroe, 1993:45). Malphurs (1992:94-5) writes, “Communicating the news of a profound, significant vision for the future of a ministry involves a sender, a message, and a receiver.” He continues, “these are the basic to any communication process and vital to the ultimate realisation of any goal or vision” (Malphurs, 1992:95). Therefore it is vital for the “leadership of a ministry organisation” to cogitate on these three aforementioned “areas of conveying their unique vision before they actually begin the process” (Malphurs, 1992:95).

Inspiring shared vision is seen as leaders “engaging others in tying their personal dreams to the aspirations of the group to create a shared vision” (Kouzes and Posner, 2014:17). According to Hybels (2002:31), “vision is the fuel that leaders run on. It is the energy that creates action. It is the fire that ignites the passion of followers.” McAllister-Wilson (2004:56-7) sees inspiration and vision emerging from suffering. McAllister-Wilson (2004:57) notes that Martin Luther King Jr., “in seeing the promised land,” was giving us a “hyperlink to the story of Moses, who leads the people out of slavery, into the wilderness, finally to the banks of the river Jordan, ready to cross into the land promised to Abraham and his descendants.” Even though “Moses did not live long enough to cross into the Promised Land, he was able to look over and see it from the top of the mountain” (McAllister, 2004:57). Vision is “seeing tomorrow so powerfully that it shapes today” (Wright, 2000:66). It is my view that, out of the vicissitudes of life, when God’s people look over the horizon, a vision of a better tomorrow could be embraced, as exemplary leaders are said to be spurred on by a clear “image of what the organisation can become. They are leaders who inspire a shared vision” (Kouzes and Posner, 2009a:20). Kouzes and Posner look at two leadership tasks under “inspiring a shared vision”: Envision the Future and Enlist Others. (Kouzes and Posner, 2009a:20) maintain that, “being forward-looking means envisioning exciting possibilities and enlisting others in a shared view of the future, and that is the attribute that most distinguishes leaders from non-leaders.”

#### 4.3.1 Envision the Future

In looking at some of the organisations in the UK for their research, Kouzes and Posner (2014:15), referring to the words of Lance Burn, Managing Director of International Greeting, UK, with its headquarters in Wales, employing more than 2,000 staff worldwide, assert that “Vision is seen as a road map which people want to follow; they want to know where they are and where they are heading and broadly, they want to know that they are going to get there.” They express that, “vision is seen as being able to imagine a positive future. We could call it purpose, mission, legacy, dream, aspiration, calling or personal agenda, the point is the same (Kouzes and Posner, 2008:105). Southerland (1999:22) from a Christian perspective defines vision as “a picture of what God wants to do” especially if we get out of God’s way and allow God to do it. Myles Munroe (2003:32), a leading Pentecostal pastoral leader based in Nassau, Bahamas, who writes extensively on leadership both for the corporate world and the church, sees vision as the “internal motivation that drives us to fulfil whatever God has called us to do. It is the primary motivator of human action, and therefore, everything we do should be because of the vision God has placed in our hearts.” This is substantiated by Maxwell (2002:73) who observes that, “even though leaders could learn from each other, when it comes to fulfilling vision, leaders need a personal encounter with God and a personal vision that matches who we are.” Munroe (2003:32) writes, “No matter how much money you may have, if you don’t have a clear vision for your life, you are truly poor.” I fully agree with Myles Munroe because a life, business, church, or any organisation without a clear vision is devoid of all the necessary aspirations and drives to be fulfilling and relevant. McAllister-Wilson (2004:57-8) writes, “Ask anyone who has accomplished something great, and they will tell you that first came the vision.” For this study, I define vision generally as an ideal picture of what a person or an organisation wants to achieve. In Christian theological language, it is our God-given assignment to fulfil here on earth.

For leaders to be “catalytic in life they have to imagine a positive future.” When leaders “envision the future for themselves and others, and there is a passion about the legacy that leaders want to leave, then they are much more likely to take that first step forward” (Kouzes and Posner, 2007:105). Kouzes and Posner (2007:105) hold the view that without the faintest idea about leaders’

hopes, dreams, and aspirations, “then the chance for leaders to take the lead is nil. In fact leaders become oblivious to the opportunity right in front of them.” Therefore exemplary leaders are said to be “forward looking.” They are seen as being “able to envision the future, to gaze across the horizon of time and imagine the greater opportunities to come.” They are able to “develop an ideal and unique image of the future for the common good” (Kouzes and Posner, 2007:105).

However, Kouzes and Posner (2007:105) contend that, “a vision should not be only the leader’s vision but rather a shared vision.” They further posit that “regardless of the idea of having a vision, dreams, and aspirations, leaders are enjoined to make sure that what they see is also something others see” (Kouzes and Posner, 2007:105). Yet visions observed only by leaders “are insufficient to create an organized movement or major change. A person with no constituents is not a leader, and people will not follow until they accept a vision as their own” (Kouzes and Posner, 2009a:3). Malphurs (1992:96; see also Maxwell, 2007:127-140; Youssef, 2013:180-186) agrees by suggesting that, the point person (pastor) in a ministry is the vision caster; however, this cannot be done in isolation. Therefore, “it is imperative that the pastor ignites others with the same vision so that they, in turn, achieve ownership and become vision casters as well.” It is rightly put, “When vision is shared they attract more people, sustain higher levels of motivation, and withstand more challenges than those that are singular” (Kouzes and Posner, 2007:105). Munroe (2003:56) succinctly puts it, “No great work was ever done by just one person. Many people are needed to fulfil vision.” McAllister-Wilson (2004:59) from a Christian perspective correctly records that the leader’s ability to “articulate a bold vision is only half of what it takes to practice a leadership that inspires a shared vision.” The church is seen as “a plural noun,” hence, “Christian leadership is like fishing with a net, or being a shepherd of a flock; it is about gathering people together and enlisting them in a movement toward a shared vision.” Upon reflecting on the nature of African-led Pentecostal pastoral leadership in British society, one can postulate that when leadership is seen as shared and not just the purview of a singular charismatic leader, then others may get drawn to it. Maxwell (2007:127) veraciously puts it:

When we see any incredibly gifted person, it's always tempting to believe that talent alone made him successful. To think that is to buy into a lie. Nobody does anything great alone. Leaders do not succeed alone. A leader's potential is determined by those closest to him.

However, McAllister-Wilson (2004:59) argues that articulating this shared vision is not about preaching, although preaching is important, but “preaching alone is ineffective and can be dangerous to the soul.” He continues by observing, “preachers can often spend their whole ministry in the pulpit, casting their thoughts in front of them like a golfer hitting into a fog bank, having no idea whether their ideas are on-target, which sometimes come across as a one-way, top-down harangue, referred to as ‘preaching’.” I do agree with McAllister-Wilson in stating that preaching alone is not enough in sharing a vision, but it does play a very significant role in casting a church's mission. There are different ways people catch vision; in fact, to get your vision across to as many people as possible, leaders must share it in as many ways as possible (Southerland, 1999:88). A well delivered sermon carries words of life and direction. Hence, it will go a long way in instilling the vision of the church or organisation into its constituents. Southerland (1999:88) clearly puts it, “Never underestimate the power of the pulpit when it comes to vision.”

According to Kouzes and Posner, (2007:101-156) two essential abilities are mastered by leaders who develop the capacity to envision the future: imagine the possibilities and find a common purpose.

#### 4.3.2 Imagine the Possibilities

Kouzes and Posner (2007:106) note that leaders are visionaries, idealists, and romanticists. Therefore, turning “possibility thinking” into an inspiring vision that is shared is the leader's challenge. Sanders (1967, 2007:55) observes that, “those who have most powerfully and permanently influenced their generation have been ‘seers’—people who have seen more and farther than others—persons of faith, for faith is a vision.” Kouzes and Posner (2007:106-7) write that clarifying one's vision is the leader's challenge, but “there's often no logic to it”. It is a feeling of something strong, an intuition that must be explored. A vision of the future is like a “literary or musical theme. It's the broad message that you want to convey, it's the primary melody that you want people to remember, and

whenever it is repeated it reminds the audience of the entire work” (Kouzes and Posner, 2007:106-7). Hence they suggest every leader needs “a theme, something on which the leader can structure the rest of his or her performance.” Therefore leaders are asked the questions, “What’s your central message? What’s your theme?” (Kouzes and Posner, 2007:107).

Kouzes and Posner (2007:107-8) encourage leaders to reflect on the past to find the recurring theme of their lives in order to “envision the possibilities in the distant future”. They argue that when leaders reflect on the past, leaders are likely to find that a central theme did not just occur to them overnight. It has been there for a long time. Hence leaders are to search their past to find the recurring theme in their life (Kouzes and Posner, 2007:108). Munroe (1993:135) encourages people facing problems fulfilling vision to look at the past challenges they experienced, and stir themselves with the conviction that such challenges would go away. This, in his estimation, would help people to continue to fulfil their vision. Thus there is a need to look back to draw strength to envision the future. However, Kouzes and Posner caution that to look back is not to say, “The past is your future. Adopting this extremely dangerous perspective would be like trying to drive to the future while looking only in the mirror”; this view is likely to lead leaders and the organisation to “drive themselves right off a cliff” (Kouzes and Posner (2007:109). Looking back to draw strength tells leaders it is difficult, if not impossible, to imagine going to a place you have never experienced either actually or vicariously (Kouzes and Posner, 2007:108).

As much as I share the idea of looking back in order to map out one’s future and that of the organisation, leaders must be careful not to dwell on the past, and therefore deprive themselves and organisations of the new things ahead of them (see Isaiah 43:16-19; Phil. 3:10-14). Times change, but the past should serve as a guiding principle to help us navigate the trajectory of the future.

Apart from looking back, Kouzes and Posner (2007:109) talk about the need to understand the daily occurrences that leaders go through in order to have a vision for the future—they call it “attending to the present.” They write, “The future can be right in front of us and yet we might not even see it” (Kouzes and

Posner, 2007:109). Niasbitt (2006:20), the futurist best known for his book *Megatrends*, writes, “In the stream of time, the future is always with us. The directions and turns the world will take are embedded in the past and in the present. We often recognise them retrospectively, but our purpose is to anticipate what lies ahead.”

Leaders peek behind the curtain to see what is hiding there. They see the future as a picture puzzle and figure out how all the pieces fit together. They rummage through the bits and bytes of data that accumulate daily and notice how they relate to each other. Envisioning the future is not about gazing into the fortune-teller’s crystal ball, it is about paying attention to the little things that are going on all around them and being able to recognise patterns that point to the future (Kouzes and Posner, 2007:110).

Kouzes and Posner (2007:110) also talk about prospecting the future that is, being forward-looking. They assert that even as leaders “stop, look, and listen to the messages being sent to them in the present, [leaders] also need to raise their heads and gaze out toward the horizon”. Leaders are encouraged to “be on the lookout for emerging developments in technology, demographics, economics, politics, arts, and aspects of life inside and outside the organisation”; leaders are to “anticipate what might be coming just over the hill and around the corner” (Kouzes and Posner, 2007:110).

Though the above advice speaks much more to leaders in corporate businesses, pastoral leaders within the African-led Pentecostal church community can take a cue by envisioning the future through paying particular attention to what is ahead in terms of the changing socio-cultural trends around them. They have to anticipate the future changes that affect every aspect of their church, constituents, and community. Kouzes and Posner (2007:113) note that because visions are “future-orientated and are made real over different spans of time, leaders must spend time thinking about the future and become better able to project themselves ahead of time.” There is also the talk of leaders having passion before others can be attracted to their vision. As passion and attention go hand in hand, people are said to not see the possibilities when they do not feel the passion (Kouzes and Posner, 2007:113). “After reflecting on the past, attending to the present, and prospecting in the future, a leader is advised to step back and ask him/herself, What is my burning

passion?” In the end, “what leaders envision for the future is really all about expressing their passion” (Kouzes and Posner, 2007:113). The concept of leaders’ passion is also stressed by Munroe (1993:109) who comments that for “fulfilling vision leaders will never be successful without passion.” I believe that passion fuels every vision to thrive, and for people to follow every leader’s God-given vision they must see it in the leaders’ eyes. Within the African-led Pentecostal church community, pastoral leaders will do well to continually be passionate about the vision given to them by God, in order to be successful contextually.

Kouzes and Posner (2007:118-119) go on to talk about the need for leaders to listen deeply to their constituents in order to know what is important to others. They assert that by knowing their people, by listening to them, and by taking their advice, leaders are able to “give voice to constituents feelings. They are able to stand before others and say with assurance, ‘Here’s what I heard you say that you want for yourselves. Here’s how your own needs and interests will be served by enlisting in a common cause’” (Kouzes and Posner, 2007:118). Sanders (1967, 2007:73) also wrote that for leaders to get at the root of problems, they must “develop into a skilful listener”, an insight with which I fully agree. Thus, one cannot lead God’s people when he or she is not ready to listen to his or her followers. McAllister-Wilson (2004:62) in reflecting on listening deeply to your constituents when inspiring a shared vision, suggests that “part of the art of leadership is putting shared vision into words” which leads to the test of the vision, that is, “Does the vision ring true?” As Weems (1993:58) reminds us, “Our best leaders tell us what we are thinking; our best leaders tell us what we are feeling.” This is experienced in many African-American congregations, and also in African-led Pentecostal churches where there is what is called “call and response.” During the sermon, you find most African-American and African-led Pentecostal congregations “talking back,” affirming, encouraging, or without affirmation by their spontaneous spoken response to the message. In this situation, “the preacher is in a symbiotic relationship with the priesthood of all believers, even in the middle of the sermon” (McAllister-Wilson, 2004:63).

However, there is one challenging aspect of pastoral leadership, especially among African-led Pentecostal churches in British society. I am of the view that because of the individual-led nature of most Pentecostal churches there could be the situation where leaders find it difficult to listen deeply to what their church members are saying, especially in a context where the leader has clearly heard God's instruction on a given issue. Nonetheless, it would be advisable if pastoral leaders develop the culture of listening deeply to the needs of their followers before taking a major step. This will lead to crafting a vision that all can call their own. However, each need or desire must be in line with the overall vision of the church. Warren (1995:88), one of the leading evangelical pastoral leaders in America, asserts in reference to the need to be wary of different suggestions coming from several members regarding the vision of a church:

Many of these suggestions are noble activities, but that is not the real issue. The filter must always be: Does this activity fulfil one of the purposes for which God established this church? If the activity meets that criterion, you must consider it. If it doesn't pass the test, you must not let it distract you from God's agenda for the church.

I fully agree with Rick Warren on this because, if pastoral leaders are not careful to listen deeply to the desires of its members, they could fall into the trap of attempting to meet every need which might be outside the jurisdiction of its overall purpose. Each church has been called to meet a specific kingdom agenda; hence, not called to meet all the needs of society. It is very important that pastoral leaders know what God has called them to do and stick with it.

Kouzes and Posner (2007:130-156) talk about other very helpful leadership approaches which will enable leaders to achieve a shared vision. One of these is enlisting others to the vision.

#### **4.3.3 Enlist Others**

In running any form of organisation, it is the leader's job to create an ambience where people are "passionate" about their work and proud of what they are doing. The aftermath of this leadership characteristic will always be "performance" (Kouzes and Posner, 2007: 130). Another quality Kouzes and Posner (2007:132) learned from their research is that constituents expect their leaders to possess inspiration. A shared vision for the future is necessary, however, it is not enough to achieve extraordinary results. There is the need for

“vast reserves of energy and excitement to sustain a commitment to a distant dream, and leaders are expected to be a major source of that energy.” They assert that constituents are not going to follow someone who is only “mildly enthusiastic about something.” They have to be “wildly enthusiastic” for constituents to give it their all (Kouzes and Posner, 2007:132). Maxwell (1995:2) notes that “Great leaders—the truly successful ones who are in the top one percent—all have one thing in common. They know that acquiring and keeping good people [enlisting others] is a leader’s most important task.” This is further considered by Clarkson (2002:28) who, writing from the British context, observes that some churches are good at recognising potential leaders but others are not. He advises the way to identify potential leaders is to “observe a group of people working together and note whose opinions are valued, whose suggestions are taken up, whose leadership is followed.” Using such a fundamental approach, very soon it will be obvious that there are many in the church showing signs of their leadership abilities (Clarkson, 2002:28).

However, I think such a process might ignore the quiet and introvert individuals in a group who may not instantly show many leadership qualities but who may eventually possess an abundance of leadership skills. Therefore, care must be taken in identifying potential leaders in a church setting. As Clarkson (2002:28) remarks, “There is a danger, however, of equating leadership qualities with a strong extrovert personality. Some quieter people possess a depth of conviction and, if encouraged, can grow into effective and reliable leaders.”

Whether leaders are able to mobilise a crowd in a big way or one person in the office, to *enlist others* leaders must improve their abilities to act on two essentials: appeal to common ideals; and animate the vision.

#### **4.3.4 Appeal to Common Ideals**

In every personal best situation, leaders discussed ideals. In expressing their desire to make dramatic changes in the business-as-usual environment leaders are thought to “reach for something grand, something majestic, something magnificent, something that had never been done before” (Kouzes and Posner, 2007:133). Sanders (1967, 2007:57) notes, “Vision leads to venture, and history is on the side of venturesome faith. The person of vision takes steps of faith

across gullies and chasms, 'not playing safe' but neither taking foolish risks." And visions are about ideals—hopes, dreams, and aspirations. They are about our strong desire to achieve something great. As Kouzes and Posner (2007:133) write, "Can you imagine a leader enlisting others in a cause by saying, 'I'd like you to join me in doing the ordinary better'? Not likely. Visions necessarily stretch us to imagine exciting possibilities, breakthrough technologies, or revolutionary social change."

I do agree with the above assertion when it comes to enlisting others to follow a vision. In my association with the African-led Pentecostal churches in British society, pastoral leaders who have been successful in getting people to be part of their vision are the ones with very ambitious projects and aspirations. I have observed that these leaders have been able to enlist followers to be enchanted about their dreams. Typical examples are churches like Kingsway International Christian Centre (KICC), Freedom Centre International (FCI), Victorious Pentecostal Church (VPA), and other thriving churches that have been able to buy huge properties in London and Kent, England, for their churches in order to fulfil their visions. It would have taken an ambitious project to get their members involved. As Kouzes and Posner (2007:134) rightly put it, "When leaders communicate visions they should be talking to people about how they are going to make a difference in the world, how they are going to have an impact."

It also said that in communicating a shared vision to constituents, "such a vision has to be meaningful." Exemplary leaders are to remember not to force their visions of the future on others—"rather they liberate the vision that is already in their constituents" (Kouzes and Posner, 2007:134). Exemplary leaders "awaken dreams, breathe life into them, and arouse the belief that we can achieve something grand." Thus what "truly pulls people forward, especially in more difficult times, is the exciting possibility" that what they are involved in "can make a profound difference to the future of their families, friends, colleagues, communities, and the kingdom of God. They want to know that what they do matters" (Kouzes and Posner, 2007:134). However, Maxwell (1995:2) observes that for leaders to be successful, they must train other leaders around them [enlist others]. He enjoins leaders to establish a team. He asserts, "You must find a way to get your vision seen, implemented, and contributed by others."

The leader is said to “see the big picture, but he needs other leaders to help make his mental picture a reality” (Maxwell, 1995:2). Youssef (2013:188), considering the leadership approach of Jesus in enlisting the twelve disciples to follow him, comments, “Ultimately, they all (with the exception of Judas Iscariot) learned their leadership lesson well, and they went on to spend the rest of their lives in service to the Lord. They became the first official members of a church that would eventually encompass the globe.”

Exemplary leaders also “communicate what makes us, our work group, our organisation, our product or service singular and unequalled. Compelling visions set us apart from everyone else” (Kouzes and Posner, 2007:136). According to Kouzes and Posner (2007:136) visions must differentiate us from others if we are to attract and keep those who work for us and use our services. I consider that this is true in the British context for pastoral leaders in the African-led church fraternity. Since there are so many churches trying to reach out in a culture marked by religious pluralism in Britain, it takes leaders with a distinctive and unique vision to attract people to follow them.

Kouzes and Posner also talk of leaders aligning their dreams with the people’s dream. In other words, “learning how to appeal to people’s ideals, move their souls, and uplift their spirits.” Kouzes and Posner (2007:137-140) make reference to Martin Luther King Jr’s “I Have a Dream” speech as a typical example of leaders aligning their dreams with those of their constituents. They assert that King “certainly did offer people a brilliant beacon of light that cut through the fog of his troubled times to offer guidance to a more promising future” (Kouzes and Posner, 2007:137-8). In enlisting others to a vision, leaders are encouraged to “bring the vision to life. Leaders have to animate the vision and make manifest the purpose so that others can see it, hear it, touch it, feel it. In making the intangible vision tangible, leaders ignite constituents’ flames of passion” (Kouzes and Posner, 2007:141).

#### 4.3.5 Animate the Vision

According to Kouzes and Posner (2007:141) leaders have to stimulate others to join in a cause and to want to “move decisively and boldly forward.” Clarkson (2002:27) opines that in light of the challenges pastoral leaders face in a more democratic, secularised and scrutinising society, it is “all the more essential” for leaders to “train new leaders so that they can share the burden and also find fulfilment in the exercise of their God-given gift.” Part of arousing others to join a vision, as already examined in this chapter, is appealing to their ideals. Another part, as seen in Dr. King’s “I have a Dream” speech, is “animating the vision, breathing life into it” (Kouzes and Posner, 2007:141).

To enlist others to join a vision, leaders have to help them “see and feel how their own interests and aspirations are aligned with the vision.” It is imperative to “paint a compelling picture of the future, one that enables constituents to experience viscerally what it would be like to actually live and work in an exciting and uplifting future”; this is “the only way they will become internally motivated to commit their energies to its realization” (Kouzes and Posner, 2007: 141-2). London and Wiseman (1994:82) write, “Every pastor needs dreams [visions] that are passionately focused on the gospel and its supernatural effect on people who make up the congregations he [or she] serves.” London and Wiseman (1994:82), write, “Perhaps a wise old preacher was right when he told two young newly qualified pastors as they walked together outside his retirement home, ‘A pastor never achieves more than his dreams.’” The above consideration of visions or dreams shows that exemplary leaders cannot successfully carry out their God-given assignments unless they show some level of passion and also enlist others to be part of it. This is lucidly put by Sniechowski (2013), who acknowledges that it is the leader’s mandate to “organise the ambition—the emotional drive—of those who follow, thereby creating a culture and a team.” Maxwell (2007:109) contends that, “it takes people of high energy to attract others with similar attributes to follow them.” He continues, “The people you attract will have leadership ability similar to your own.”

However, Kouzes and Posner (2007:143) observe that it does not necessarily take a “famous, charismatic person to inspire a shared vision” as this might

inhibit others who may find themselves not as inspirational. This is further shared by Sanders (1967, 2007:72) who declares, “The power of inspiring others to service and sacrifice will mark God’s leader. Such a leader is like a light for others around.” However, Kouzes and Posner (2007:143), write that:

It is necessary to develop the skills to transmit that belief. A deeply felt belief, along with commitment and enthusiasm for it—genuinely displayed—brings the vision to life for all of us. If you are going to lead, you have to recognise that your enthusiasm and expressiveness are among your strongest allies in your efforts to generate commitment in your constituents.

This is further shared by Sniechowski (2013), who indicates that the leader “animates and vitalises the group by providing a coherent explanation of the new objectives, thus setting the direction. He/she inspires an enthusiasm and determination to accomplish the new directives and follow the trajectory being established.”

On the basis of association and personal observation with the Pentecostal movement, I think that being enthusiastic and expressive about ministry’s vision has been the hallmark of most Pentecostal pastoral leaders, including the African-led ones. If a pastoral leader cannot viscerally express their God-given vision to their followers then getting them to commit to it becomes an arduous task. Thus, Kouzes and Posner (2007:143) remark that “by using symbolic language, creating word images of the future, practicing a positive communication style, tapping into verbal and nonverbal expressiveness, and speaking from the heart, you breathe life (the literal definition of the word *inspire*) into a vision.” However, apart from the above qualities talked about as needed to inspire a shared vision, there is the suggestion that above all, leaders must show conviction of the value of the shared vision and share that genuine belief with others. They must have faith in what they assert. “Authenticity is the true test of conviction, and constituents will only follow willingly if they sense that the vision is genuine” (Kouzes and Posner, 2007:152).

As much as I believe that being convinced of a vision and sharing it with much genuineness will get people to commit to it, I also think that there are those who get attracted primarily to successful ventures. Therefore, a leader might be

sharing a genuine and passionate vision but because we have many sceptical people out there, it becomes difficult for pastoral leaders within the African-led Pentecostal church community, especially in small-sized churches, to get people to commit. This is because the attraction to a numerically larger church's vision becomes difficult to ignore. Nevertheless, you will always get some people to commit to a sincere and authentic vision however small it might be.

The next practice Kouzes and Posner stress as necessary for exemplary leaders is challenging the process.

#### **4.4 Challenge the Process**

In referring to changes made by Betty Stanley Beene, who was president and CEO of United Way of America, a non-profit organisation which was “reeling from the mismanagement and excesses of one of her predecessors, William Aramony, who had been convicted of fraud in connection with his misuse of the charity's funds,” Kouzes and Posner (2004a:22) observe that Beene's story “demonstrates very clearly that the work of leaders is *change*. Leaders don't have to change history, but they do have to change ‘business as usual.’” To leaders, “the *status quo* is unacceptable.” Leaders “challenge the process” in any organisation. “They search for opportunities, and experiment and take risks. Exemplary leaders also know that they have to be willing to make some personal sacrifices in service of a higher purpose.” Kouzes and Posner (2009b:3) posit, “All leaders challenge the process. Leaders venture out. They don't sit idly by waiting for fate to smile upon them. ‘Luck’ or ‘being in the right place at the right time’ may play a role, but those who lead others to greatness seek and accept challenge.” Sanders (1967, 2007:60) argues that, in order to challenge the process, “leaders require courage of the highest order—always moral courage and physical courage as well.” Courage is seen as that “quality of mind that enables people to encounter danger or difficulty firmly, without fear or discouragement.”

However, reflecting on challenging the process from a Christian perspective, Lencioni (2004:71) contends that “although courage, intelligence, charisma, and

even creativity are what people look for in leaders who can change the world, he thinks that, “humility and pain tolerance are high up the list above the often sought- after qualities. Humility is seen as a “hallmark of the spiritual leader.” It is when the “spiritual leader chooses the hidden path of sacrificial service and approval of the Lord over the flamboyant self-advertising of the world” (Sanders, 1967, 2007:62). Lencioni (2004:71) states, “In fact, in my work with leaders, I have found many courageous, intelligent, charismatic, and creative people. But few of them possessed the two qualities that I’m thinking of: humility and pain tolerance.” In other words, Lencioni (2004:72) suggests that before leaders set out on a quest to challenge the process and change the world, Christian leaders should probably ask themselves two questions: “Whom am I really serving?” and “Am I ready to suffer?” This is because Lencioni (2004:72) admits that after his postgraduate education the zeal to change the world was fuelled by “being recognised for having changed the world than anything else.” He therefore writes, “You see, making a difference was not really about the world after all. It was about me.” Perhaps this quote by Lao Tzu (quoted by Kruse, 2012) best suits leadership that is more interested in serving people not oneself: “A leader is best when people barely know he exists, when his work is done, his aim fulfilled, they will say: we did it ourselves.”

Thus, pastoral leaders, especially those within the African-led Pentecostal church community in British society, could be caught up in the trap of being recognised while influencing their world more than serving Christ and others. As Lencioni (2004:72) states, “Ironically, most people see leaders who change the world as needing to be brazen and audacious. But the only way to make a real difference is to do so humbly, without regard for recognition, ego, pride, even self-preservation.” According to King (2009), “Leadership can be done with great humility ... it requires humility to truly be a great leader. You don’t have to give up any bit of your personality to be a leader; you can be a leader in your own way. The problem is, it’s easy to lose your humility in achievement.” However, I believe that humility should not be seen as being timid. I have observed that it is not uncommon within the African community, especially the Ghanaian fraternity, to find a person who is confident and bold, to be categorised as proud. Hence, you find some people being victims of such misconception. Therefore, care must be taken not to equate humility with

timidity. One can be confident and humble at the same time and great things could be done to affect the world and God's Kingdom.

In reference to the humility of Christ, who never served himself, Lencioni (2004:73) argues that Christ would have answered the question "Who am I serving?" with two unequivocal answers: "My Father and His people." I believe that the issue of serving self and being recognised is a huge challenge among African-led Pentecostal pastoral leadership where the pastor is respected and often put on a pedestal. As much as pastoral leaders should be respected and obeyed, the temptation of being seen and known in the community and the world could be a serious trap leading pastoral leaders away from their ultimate mission in serving. I think that the desire for recognition and titles among certain pastoral leaders within global Pentecostalism and in the British context have led to some pastoral leaders drifting away from their calling to involving themselves in all kinds of vices.

Kouzes and Posner (2004a:22-26; 2007:161-216; 2009b:3-4; 2014:20) go on to talk about two very important things leaders have to do to challenge the process: search for opportunities and experiment and take risks.

#### **4.4.1 Search for Opportunities**

In challenging the process exemplary leaders search for opportunities to innovate, grow and improve (Kouzes and Posner, 2004a:22; 2007:164; 2009b:3). Exemplary leaders are said to be on the "lookout for anything that lulls a group into a false sense of security, and they constantly invite and create new initiatives that can make a difference" (Kouzes and Posner, 2004a:22). They note that the attention of a leader is "less on the routine operations and much more on the untested and untried." "Leaders are always asking, 'What's new? What's next? What's better?'" indicating where the future is (Kouzes and Posner, 2004a:22).

According to Kouzes and Posner (2004a:22) people who become leaders do not always go looking for challenges to face. Rather, challenges sometimes seek them. Sanders (2007:116), in talking about self-sacrifice as a form of the cost that spiritual leaders must pay daily, asserts, "No cross, no leadership."

However, Kouzes and Posner (2004a:22) argue that it is not so important whether leaders find challenges or challenges find leaders. It is the choices leaders make that are crucial. Hence, leaders are encouraged to “seize the initiative.” Seizing the initiative has nothing to do with position, however—it is about attitude and action (Kouzes and Posner, 2004a:23). The view of seizing the initiative without position in mind is substantiated by Lencioni (2004a:74) when he remarks, “For a Christian leader, this subjugation of self to mission is paramount, because the only reason to challenge a process is to serve Christ.” Making ourselves more important than what we are trying to do diminishes the “focus on our mission and, ultimately on Christ. “

In consideration of pastoral leadership among African-led Pentecostal churches in British society, seizing the initiative to bring changes to the church and community must not be about position but about serving Christ. As Scripture instructs us in Colossians 3:17, “And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.” Maxwell (1995:24) comments that a person standing on his or her position will “never have influence beyond his or her job description.” Pastoral leaders’ motivation for service should be about Christ, not about position or recognition, even though it may come at a cost in terms of challenges. In reference to Paul’s leadership style, Lamb (2002:20) notes that, “Despite accusations to the contrary, the apostle Paul was not interested in building his own empire or promoting a personality cult. He was committed to serving God and serving God’s people, not securing a more powerful platform for advancing his own interests.” Paul’s leadership ideal should be an example for pastoral leaders within the African-led Pentecostal church community to exemplify a leadership model that seeks to serve God and his people despite the contextual challenges and the misrepresentations they face. This is noted by Kouzes and Posner (2007:164) who declare that leadership is the “study of people who triumph against overwhelming odds, who take initiative when there is inertia, who confront the established order, who mobilise people and institutions in the face of strong resistance.” Meyer (2001:176) argues that, “the test of a leader comes in hard times, not in good times, because not everything God asks us to do is going to be easy.” Thus leadership, challenge, and seizing the initiative are said to be “inextricably linked” (Kouzes and Posner, 2007:164).

In their survey of leaders globally, Kouzes and Posner (2007:165) acknowledge that, “evident in almost all the personal-best stories is that leaders are people who seize the initiative with enthusiasm, determination, and a desire to make something happen.” Innovation and excellence are the result of people at all levels making things happen (Kouzes and Posner, 2004a:23). As London and Wiseman (1994:98) correctly write, “Modern and ancient dreamers all agree that significant achievement for the Kingdom starts with a bigger-than-life dream of what God wants done and then doing it.” Thus pastoral leaders among African-led Pentecostal churches in the British context are enjoined to make a significant impact by seizing the initiative with the desire and determination to make things happen despite the contextual challenges they face with Christ as the source of their strength (see Phil. 4:13).

However, it is not just the creation of innovative and inquisitive environment in an organisation that is laudable, but rather leaders “providing opportunities for people to exceed their previous levels of performance. [Leaders] regularly set the bar higher. And the best leaders understand the importance of setting the bar at a level at which people feel they can succeed” (Kouzes and Posner, 2004a:23). As Maxwell (1995:25) states, “leaders must encourage those around them to view their current location as a starting point to wherever they want to go in the world. For leaders, creating an environment for personal growth is critical.”

According to Kouzes and Posner (2004a:23), apart from leaders appreciating the fact that “improvements and innovations can come from just about anywhere”—more than likely the best ideas for leaders improving their local churches come from members of the congregation. They observe that, “often, the leader’s contributions to innovation are in the creation of a climate for experimentation, the recognition of good ideas, the support of those ideas, and the willingness to challenge the system to get new products, processes, services, and systems adopted.” Leaders are the “early patrons and adopters of innovation” (Kouzes and Posner, 2009b:3). Therefore, Kouzes and Posner (2004a:23) suggest that “leaders must be actively looking at and listening to what is going on around them for even the fuzziest sign or weakest signal that

there is something new on the horizon. This calls for leaders needing to use their *oversight*.” That is, leaders must stay sensitive to the external realities.

They contend that what really drives leaders and their followers to look for new and ingenious modes of doing things “is not the worn-out cliché in business that says, What gets rewarded gets done, especially in terms of huge salaries, big bonuses, stock options, and lavish perks that motivate people to perform” (Kouzes and Posner, 2004a:24). According to Kouzes and Posner (2004a:24), it is just not true that people do extraordinary things because there is a tangible prize at the end. They argue that “extrinsic motivation certainly cannot explain why any of the Christian leaders they interviewed do what they do.” They note that “people don’t care for the poor and needy because they get paid huge sums of money for doing so. People don’t volunteer to build homes for low-income families or seek to heal the sick because they’re offered stock options.” They write, “You can’t pay people to care. It’s not what gets rewarded but what is rewarding that gets done well!” (Kouzes and Posner, 2004a:24). They further posit that people get through all the challenges of life, for example, delivering another sermon, teaching another class, attending prayer meeting, or holding another board meeting, because of a strong sense of meaning and purpose (Kouzes and Posner, 2004a:24).

I think that although we may have people in the pastoral ministry because of the extrinsic motivations of money, cars, recognition, or houses, the most significant motivating factor which gets pastoral leaders going is the sense of call and purpose on their lives. London and Wiseman (1995:136) put it in this way:

Although pastors receive some of the same fringe benefits, their richest perks can never be enjoyed by those who work in corporate board rooms, hospital critical care units, courtrooms, or over-the-road diesel trucks. Like spring flowers, beautiful, unique perks surround pastors in rich profusion all along the ministry trail.

This should be the motivation factor for African-led Pentecostal pastoral leaders in British society—the fulfilling call and joy of the ministry far outweighs all the temporal benefits they get. As Kouzes and Posner (2004a:24) correctly remark, “The motivation to deal with the challenges and uncertainties of life comes from the inside. It comes from finding the work itself rewarding. It comes when it feels like a calling and not a job.”

#### 4.4.2 Experiment and Take Risks

Innovations are seen to be risky, as new programmes and projects are initially regarded as hypotheses and exploration; they are not certainties (Kouzes and Posner, 2004a:24). Exemplary leaders are said to “experiment, take risks, and learn from their accompanying mistakes.” They encourage others to step out on an adventure into the unknown rather than play it safe (Kouzes and Posner, 2004a:24). Idziaszczyk (2008) defines risk as “undertaking a task involving a challenge for achievement or a desirable goal in which there is a lack of certainty or a fear of failure.” Therefore, “having the capability to take risks effectively could be the key to success for many leaders.” It is suggested that leadership requires some level of risk taking, as risks are seen to make necessary changes happen, and there will always be both personal risks and risks to followers as well as to the organisation or group involved (King, 2009; see also Adubato, 2003; Jensen, 2009; Reardon, 2007:64). However, King (2009) cautions that, “if there is a way to reduce the risk, avoid the risk or make the challenge less with the same outcome, this could be the right path to lead people down.” I do agree with King on the need to take risks, but they must be calculated. Taking risks as a leader for the sake of it could jeopardise the life of the leader, the followers and the organisation. Therefore, taking initiative and risks must be carefully considered. However, leaders cannot afford to stay within a comfort zone doing nothing. Sanders (1967, 2007:128) encourages leaders to initiate. He opines, “Some leaders are more gifted at conserving gains than starting new ventures, for maintaining order than generating ardour. The true leader must be venturesome as well as visionary.”

Kouzes and Posner (2004a:25) are of the view that it “may seem ironic, but the overall quality of work improves when people have a chance to fail. Whatever the endeavour, the ‘learning curve’ is not a straight line.” They comment, “Uncertainty, risk, and mistakes are part of the price we pay for innovation, major improvements, and, ultimately, learning” (Kouzes and Posner, 2004a:25; see also Adubato, 2003; Jensen, 2009). Writing from a business perspective, Reardon (2007:60) observes, “In business, courageous action is really a special kind of calculated risk taking.” She continues, “People who become good leaders have a greater than average willingness to make bold moves, but they strengthen their chances of success and avoid career suicide—through careful

deliberation and preparation.” Sanders (1967, 2007:128), writing on spiritual leaders taking initiative, says:

More failure comes from the excess of caution than from bold experience with new ideas... A leader cannot afford to ignore the counsel of cautious people, who can save a mission from mistakes and loss. But caution should not curb vision, especially when the leader knows God is in control.

The question is posed, “How do leaders handle the inevitability of failures which are part of innovation?” Kouzes and Posner (2004a:25) suggest that “the most productive and supportive thing leaders can do is to create a learning climate.” That kind of environment is “sustained when leaders do not punish failure, fix blame for mistakes or add a bunch of rules to control everything.” Instead they ask, “What can be learned from the experience?” (Kouzes and Posner, 2004a:25). They admit that though changes could be stressful, exemplary leaders seem to enjoy them. They remark, “How can something be both stressful and enjoyable? The answer is, because it isn’t the stress that makes us ill; it’s how we respond to stressful events” (Kouzes and Posner, 2004a:25). Therefore, exemplary leaders encourage a hardy attitude among its constituents when they encounter challenging situations. When leaders encounter stressful events, whether positive or negative, they are seen as engaging; exemplary leaders “feel they can influence the outcome” and see it as an “opportunity for development” (Kouzes and Posner, 2004a:25). The toughness of leaders effecting a change will show how fast they can go. “The problem is that many churches are led by insecure leaders who are more concerned about what people think than they need to do.” The suggestion is that “if you are not tough enough to take the heat, do not start the fire of leading a church through change” (Southerland, 1999:108; see also Maxwell, 1995:30; Sanders, 1967, 2007:60-62).

In trying to effect changes in British society, pastoral leaders within the African-led Pentecostal church community face difficulties, stresses, rejections, and all kinds of ministry setbacks. They must not give in to such challenges, but make bold and wise decisions to realise their God-given visions to bring the gospel to a culture and society that is becoming much more secularised.

There is another paradox in challenging the process: “the dream must be grand, but the process of fulfilling the dream must be a series of small acts” (Kouzes and Posner, 2004a:25). There is the knowledge that we can get to the mountaintop. However, we also know we cannot get there in one big step (Kouzes and Posner, 2004a:25). This is also shared by Southerland (1999:106) who notes that leaders “must go slow[ly] when implementing any changes related to vision. Most churches try to do too many things. They end up being a mile wide and an inch deep.” I do agree with Southerland to some extent in being slow when making changes or taking initiatives. However, depending on the situation, leaders must know how slow or fast they must act in order to keep the vision alive. Nevertheless, taking ages to act does not help a leader’s cause. Kouzes and Posner (2004a:25) note that, “many of today’s challenges can be overwhelming and beyond our ability. They seem so impossible that they discourage us from even trying.” However, exemplary leaders are in the habit of breaking down the “journey into measurable goals and milestones, demonstrating how progress can be made incrementally.” As Kouzes and Posner (2004a:26) rightly express, “Recovery, renewal, and transformation come in small improvements, not in tectonic shifts. We get there one step at a time.”

Another practice Kouzes and Posner consider in the leadership challenge is *enabling others to act*.

#### **4.5 Leaders Enable Others to Act**

Grand dreams are not accomplished through the deeds of a single individual. Exemplary leaders *enable others to act*. They foster collaboration and strengthen individuals (Kouzes and Posner, 2004a:28). Maxwell (2007:145) notes that, “if leaders want to be successful, they have to be willing to empower others. He continues that, “to lead others well, leaders must help them to reach their potential.” That means, “being on their side, encouraging them, giving them power, and helping them succeed” (Maxwell, 2007:145). Ortberg (2004:87), reflecting on enabling others to act from a Christian perspective, states, “A leader has no choice but to enable others to act, for it is only when people feel trusted, feel part of something, and feel strong and capable that they

can get extraordinary things done.” Enabling others to act, according to Ortberg (2004:88), is not some new leadership fad. Rather it is based firmly in the biblical concept of the priesthood of all believers. Ortberg (2004:88), states that after Jesus’ death and resurrection, each of us now has access to God through Jesus Christ. In the same way, “each of us has a part to play in fulfilling God’s purposes on earth.” Therefore, since the resurrection, each of us is part of “the priesthood of all believers.” This priesthood empowers every faithful follower of Christ to do the work of the Lord on earth. Webber (1999), in considering the leadership challenge in light of enabling others to act, states, “Nothing truly great occurs without the active involvement and support of many people. Fulfilling the purpose of God for our organizations must be everyone’s responsibility, and good leaders promote teamwork rather than competition as the road to success.” It is very true that for leaders to succeed in their endeavours, they must empower and enable those around them to act.

#### **4.5.1 Foster Collaboration**

In enabling others to act for the good of an organisation, a leader has to realise that “the myth of a hero leader is just that—pure myth.” Collaboration is the “master skill that enables teams, partnerships, and other alliances to function effectively, so leaders foster collaboration by promoting collaborative goals and building trust” (Kouzes and Posner, 2004a:28). Ortberg (2004:87) sees the concept of fostering collaboration through the eyes of Jesus as a servant. She notes, “Jesus is the embodiment of the ultimate example of someone who encouraged collaboration and strengthened individuals.” Even though a lot of people talk about Jesus as if he were a soloist, “they seem to forget that a large part of his ministry had to do with working with others.”

At the core of cooperation is trust. Leaders help create a trusting atmosphere “by the example they set and active listening” (Kouzes and Posner, 2004a:28; Maxwell, 2007:61). Kouzes and Posner (2004a:28), comment, “Trusting leaders gives people the freedom to innovate and take risks. They nurture openness, involvement, personal satisfaction, and high levels of commitment to excellence.” In reviewing the book *The Speed of Trust: The One Thing That Changes Everything*, by Covey, Gandy (2007:1) writes that, “Covey concludes that trust is the one thing that can build or destroy every human relationship.

The lack of trust will bring down the most powerful countries, bankrupt the most profitable companies, and destroy the happiest of marriages.” Maxwell (2007:61) considers trust to be “the foundation of leadership. It is the glue that holds an organisation together.” However, trust is the least studied and least understood element of business success and even in the religious sphere. It is noted that “if there is one defining characteristic of leaders who are effective over long periods of time, it is that they behave in ways that cause people to see them as credible. That means that they are believed, and trusted, both in the specifics of what they say, and generally, as people” (Bacal, n.d., “Importance”).

The issue of trust is further elaborated by Kouzes and Posner (2007:223) when they declare that, “Leaders understand that to create a climate of collaboration they need to determine what the group needs in order to do their work and to build the team around common purpose and mutual respect.” This calls for leaders putting “trust and team relationships on the agenda; they are not left to chance.” Trust is built when leaders learn to work with a team. Leadership is not a solo act, it is a team effort. Throughout their years of research on leadership Kouzes and Posner (2007:223) state that “Leaders from all professions, from all economic sectors, and from around the globe have continued to tell us, ‘You can’t do it alone.’” Teamwork and collaboration can only occur when people trust each other. Ortberg (2004:88) succinctly put it, “As leaders, we have no trouble trusting ourselves. We have to learn to put the same trust in other people that we put in ourselves and then release them to do the work.”

I believe there is the temptation for pastoral leaders to think they can do most of the ministry work themselves. This leads to mistrust and frustration among members who think they can contribute. Of course when a church is that small, it is not wrong for the leading pastor to take on quite a large part of the work available, but as the church grows, there is the need for the pastor to relinquish certain responsibilities to the members. This fosters an atmosphere of collaboration and trust that keeps the church on a firm footing. Trust is seen as the “foundational element of any good leader and it has to be earned.” Leaders “have to lay a foundation of trust before people can individually do their best”

(Ortberg, 2004:89). In order for trust to be built, leaders are enjoined to learn to be vulnerable to other people whose subsequent behaviour we cannot control. However, trust is not about “making yourself vulnerable to safe people.” The type of “trust a leader needs to spread throughout an organisation is a trust that says, ‘I carry my safety within my heart because I trust in God, and He is the only one who will never let me down’” (Ortberg, 2004:89). Ortberg (2004:89) continues, “With that kind of trust in God, you know you’re safe, regardless of the trustworthiness of those around you. That is the courage of a leader.”

I agree fully with Ortberg because unless pastoral leaders, and in this study African-led Pentecostal churches in British society, come to the place of being vulnerable to the safety net created around them, they will always have issues trusting people to work in their organisation. It is obvious that Jesus knew Judas Iscariot would betray him, but he trusted him to be in his leadership team and even put him in charge of the finances (John 13:29). Of course pastoral leaders must be discerning when it comes to the kind of people they allow in their leadership team, but pastoral leaders cannot fully tell the outcome of the choices of those they work with. There is the need for a level of vulnerability and coming to terms with the fact that it is only God who can keep one fulfilling successfully their leadership assignment here on earth.

#### **4.5.2 Strengthen Others**

Exemplary leaders are said to enable others to act not by “hoarding power but by giving it away. They strengthen everyone’s capacity to deliver on the promises they make” (Kouzes and Posner, 2009b:4; Eales-White, 1998:88-89; Pytches, 2004:133-141). Leaders give strength to others by “sharing power and discretion.” Creating an atmosphere in which people get involved and feel that what they are doing is important is at the core of strengthening others (Kouzes and Posner, 2004a:28). In his acknowledgment of the need for leaders to empower others, Gangel (2003) expresses that “though current secular leadership literature talks a good bit about empowering others, traditionally worldly leadership centres on grasping, retaining, and using power. Such concepts run counter to the New Testament.” Gangel is absolutely right that even though there is a plethora of leadership literature talking about the necessity for leaders to share power by empowering followers, there are

leaders who still hold on to power, and one sometimes finds it in the church. Maxwell (1995:17; 1995, 2006:61) professes that “leaders must create an environment in which potential leaders will thrive.” This leads to essentially turning constituents into leaders themselves, so that people are given the capacity to act on their own volition (Kouzes and Posner, 2004a:29). Exemplary leaders are seen as those who think that they must use their own power in serving others, so they are willing to “give power away instead of hoarding it for themselves” (Kouzes and Posner, 2004a:29). Maxwell (2007:148) maintains, “Strange as it sounds, great leaders gain authority by giving it away. If you aspire to be a great leader, you must live by the Law of Empowerment.” Maxwell (1995:11) says that leaders “create and inspire new leaders by instilling faith in their leadership ability and helping them develop and hone leadership skills they don’t know they possess” (Maxwell, 1995:11). Sanders (1967, 2007:116) editorialises that, “Those who lead the church are marked by a willingness to give up personal preferences, to surrender legitimate and natural desires for the sake of God... That is the kind of service the Christian seeks to give.” Thus, Christian leaders must be willing to serve their followers by giving power away, and in so doing they empower them.

However, one of the leaders who brought significant changes to her organisation by sharing power, Monte Campbell, (cited in Kouzes and Posner, 2004a:29) admittedly said, “Power sharing is dangerous.” Campbell explains:

The minute you share power, you run the risk that the group may not see it the way you see it. And you have to be agreeable to live with that eventuality. So for me as a leader, it was not without trepidation that I embarked on this course... because the time might come when they don’t agree with me and the direction that we need to go.... And I will admit to you my vulnerability in that circumstance.

Kouzes and Posner (2004a:29) profess that the above comment by Campbell was one of the most touching and sincere comments they have heard a leader make about sharing power with others. I think that sharing of power at times leads to trepidation and prolonged disagreement which could have been resolved by a decisive action by a leader. However, in working in a team and strengthening others in the long term, there is the need to share power, which leaves leaders quite vulnerable, as mentioned above; nevertheless this leads to an effective working environment and leaders expending more energy in other

areas, enhancing their own domain of influence and bringing additional resources back to the organisation to be distributed among the group members (see also Kouzes and Posner, 2007:270).

Bacal (n.d., "Leadership") notes,

If you are in a place of formal authority, you need to be extremely careful in how you go about trying to develop informal leaders. Give control over any development process to the informal leader. Be aware that doing too much may sacrifice the informal leaders' ability to lead informally. Remain aware that your own behaviour as a leader is magnified, since informal leaders will learn what is (and is not) effective leadership by watching you carefully, and making their own decision.

Kouzes and Posner (2004a:30) proffer that, "When leaders help others to grow and develop, that help is reciprocated. People who feel capable of influencing their leaders are more strongly attached to those leaders and more committed to effectively carrying out their responsibilities." It is concisely expressed that "One of the competencies that leaders need to focus on is to build more leaders. Successfully steering the organisation to a certain height is only one part of the story. Leaders who do not build more leaders cannot build great organisations" (Santhanam, 2014:61).

As much as strengthening others might lead to a reciprocal effect, there are situations where leaders have poured their heart into subordinates and constituents only for them to turn their backs on their leaders. In the context of African-led Pentecostal churches in British society, I have observed cases where leaders have shared power and strengthened others only to be rewarded badly. This has left a bad taste in the mouths of some pastoral leaders in terms of sharing power with subordinates and being wary of strengthening others. However, a bad experience should not deter pastoral leaders to continue to *genuinely* share power and strengthen their constituents. It will go a long way to add to their leadership credibility. On the other hand, in strengthening others, it should be done without any ulterior motives of control and manipulation. As Ortberg (2004:98) urges, "No matter where you serve as a leader, serve in such a way that when people leave your presence, they stand a little taller and smile a bit longer and say to themselves, 'There's something different about that place.'"

## 4.6 Leaders Encourage the Heart

“The climb to the top is arduous and steep. People become exhausted, frustrated, and disenchanting. The vision may be noble, and the cause may be just, but the work seems to never end. People are tempted to give up. Leaders encourage the heart of each constituent to carry on” (Kouzes and Posner, 2004a:34). This is what encouraging the heart of constituents of exemplary leaders is about: recognising contributions and celebrating values and victories. Blanchard (2004:101), reflecting on leaders *encouraging the heart* from a Christian perspective, comments that over the years the “most important concept he has ever taught is to accentuate the positive and catch people doing things right”. He thinks this is what the idea of encouraging the heart is all about. However, when it comes to talking about encouraging the heart from a Christian perspective, his concentration is on Jesus’ view of leadership as expressed in Matthew 20:25-28:

Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Blanchard (2004:101), in reference to the above passage of Scripture, reiterates Jesus’ emphasis on leadership as serving others as he writes, “Jesus sent a clear message to all those who would follow him, that leadership has to be first and foremost an act of service. No plan B was implied or offered in his words...For a follower of Jesus servant leadership isn’t just an option; it’s a mandate.” Henry (2010), commenting on the servant leadership of Jesus and the above Scripture, writes, “Jesus is simply asserting the value of servant leadership; the very model he applied. Jesus never coerced people to follow him. He never manipulated. He simply stated facts. He said he was here to serve (v 28) and so anyone willing to truly lead must truly serve.”

Blanchard (2004:105) advocates that “if leaders are to be exemplary, they must encourage the heart.” And that begins with the heart question, “Am I a servant leader or a self-serving leader?” Servant leaders are said to be “concerned with the needs of their followers, and they desire to be socially identified as someone

who comes from a place of service” (Sun, 2013: 547). In discussing the servant nature of Jesus’ leadership with particular reference to John 13:1-16, Gatty (n.d.) opines, “A servant leader shows empathy toward his/her subordinates, loves them, cares for them, wants the best for and from them and assists their performance. Observe the way the Lord loved, cared for and taught his disciples.” Blanchard (2004:105) asserts that one of the differences between servant leaders and self-serving leaders is the way they react to feedback. He notes that, “self-serving leaders see feedback as a threat to their position, as igniting their worst fears. Hence, they dismiss the messenger of the feedback together with their feedback.” However, servant leaders regard feedback as a gift. Blanchard (2004:105) writes, “Servant leaders love feedback because the only reason they are leading is to serve. If you can help them serve better, everybody wins.”

Blanchard (2004:101-116) explores what it means to lead like Jesus when it comes to encouraging the heart. He examines “two internal domains: the *heart*-motivation or intent- and the *head*- beliefs and leadership point of view.” He also examines “two external domains: the *hands* -behaviour and action- and the *habits* -discipline and commitment.” Blanchard (2004:103) states, “We may be able to keep our motivations and beliefs (*heart* and *head*) inside, but our behaviour and commitments (*hands* and *habits*) will affect others and determine how they follow.” It is obvious from the above views on servant leadership that leaders desiring to lead must learn to encourage the heart. This comes first by serving the followers—a leadership ideal that is not negotiable. However, the concept of servant leadership is not given much attention in this chapter as it is covered in Chapter 6.

#### **4.6.1 Recognise Contributions**

In keeping hope and determination alive, exemplary leaders recognise contributions by acknowledging individual brilliance (Kouzes and Posner, 2004a:34; cf. Beck & Yeaker, 1994:30). “Recognition is about acknowledging good results and reinforcing positive performance. It is about shaping an environment in which everyone’s contributions are noticed and appreciated” (Kouzes and Posner, 2007: 281). Stagich (n.d.) acknowledges that real leaders acknowledge the special contributions of every individual and bring out the best

in others. “Recognition is another factor that influences the way you are perceived as a leader. Recognition refers to a variety of ways that you might let followers know that they are doing what you want them to do;” it sometimes means “giving people tangible rewards like a raise, bonus, promotion, good performance review, interesting assignments, or even pleasant working conditions” (Beck & Yeaker, 1994:30). This is exemplified by Adam Hamilton, a pastor of the United Methodist Church of Resurrection in America, when interviewed by Kouzes and Posner (2004a:34) as to why his church grew from scratch in 1990 to about 12,000 people in attendance. Pastor Hamilton asserts that it was due to “thank-you notes, smiles, awards, and public praise to demonstrate their appreciation to visitors and members.” Thus exemplary leaders are said to “love to tell stories about the achievements of others”. They make others feel like winners (Kouzes and Posner, 2004a:34).

However, Kouzes and Posner (2004a:34) note that recognising contributors should not be seen as the “glad-handing, pat-on-the back kind of behaviour that is often mistaken for encouragement. And recognition is definitely not the ‘soft stuff’ that cynical managers often use as an excuse for never saying thanks to anyone.” However, “effective recognition is always done in the setting of high expectations and clear standards—standards meaning both goals and values (or principles).” Kouzes and Posner (2004a:34) continue to affirm that “they both [values and goals] have to do with what’s expected of us, and they are both essential to creating the conditions for positive recognition.”

Successful leaders are thought of as having “high expectations both of themselves and their constituents.” These expectations are powerful because they are the “frames into which people fit reality” (Kouzes and Posner, 2004a:34; 2007:282). According to Kouzes and Posner (2004a:34; 2007:283) in their research, there is evidence that people act in ways that are consistent with our expectations of them. In other words, if we expect others to fail, they probably will. If we expect them to succeed, they probably will. They continue to establish that clear expectations also give people a goal to aim at and give leaders something against which to measure performance (Kouzes and Posner, 2004a:34). Stagich (n.d.) notes that, “one of the most important components of leadership is to assist people to comprehend their roles and special value in an

organisation. Accomplished leaders build teams by communicating this value effectively.” However, Beerman (2008) contends that “recognition is inherent in all activity and not simply an act that follows the end of a project or moment of success.” She writes that, “if one anticipates thanking a person one day for doing something, then there is the likelihood that person will fulfil the expectation which earns recognition and which in turn compels them to perform again.” In that sense, “the cycle of performance and recognition continues infinitely, sustaining progress and success.” Research shows that people are most often anxious or nervous when they are on the verge of going out and delivering their personal best. However, “spurred by their leader’s high expectations and encouragement, they develop the self-confidence, courage, and volition to live up to their leader’s expectations. They take the initiative and do more than their leader’s expect of them” (Kouzes and Posner, 2007:286).

Kouzes and Posner (2004a:35) suggest that, “in order to be able to give a genuine and meaningful recognition, leaders are encouraged to be out and about all the time.” It does not matter the context. They assert, “leaders should be looking for people doing the right things and people doing things right.” In referring to Jesus as a leader who wandered around as he ministered to people, Blanchard (2004:111) reflects, “He [Jesus] wandered from one little town to another little town. If he caught people doing something right, he was willing to praise and to heal them. If they got off base, he was willing to redirect them and get them back on course.” However, leaders are cautioned to keep in mind that “a one-size-fits-all approach to recognition feels ingenuous, forced, and thoughtless.” That is why it is very important for leaders to “pay attention to likes and dislikes of each and every individual” (Kouzes and Posner, 2004a:35; 2007:292). Blanchard (2004:112) acknowledges “a one-size-fits-all approach to recognition feels contrived, and people can see right through it, which over time can backfire, increase cynicism and actually damaging credibility.”

Leaders are also advised that to make recognition personally meaningful, they have to get to their constituents. By “personalising recognition, leaders send the message that they have taken the time to notice the achievement, seek out the responsible individuals, and personally deliver praise in a timely manner” (Kouzes and Posner, 2004a:35; see also, 2007:294 ). Kouzes and Posner

(2007:294) opine, “Paying attention, personalising recognition, and creatively and actively appreciating others increases their trust in you.” Hence, praising without specifics according to Blanchard (2004a:113) does not mean much. In affirming people, there has to be purpose behind it. That way the praise is thought to be “related to what people are trying to accomplish, either personally or organisationally.” Personalised recognition, according to Kouzes and Posner (2004a:35) “taps into the unique drives of each person. After all, leaders are said to “get the best from others, not by building fires under people but by building the fire within them.”

Regarding pastoral leadership among African-led Pentecostal churches in the context of British society, acknowledging individual members and their contributions in the church will bode well for the church and the leadership. Especially in a big church, there is the tendency for people to get lost and feel unrecognised. There should be a system in churches whether small or big that allows members to be recognised for their contributions to the growth and sustainability of the church. This action will encourage new believers and others to be more committed to the vision of the ministry.

#### **4.6.2 Celebrate Values and Victories**

There is the acknowledgement that All over the world, people celebrate and honour people and observe special events (Kouzes and Posner, 2004a:36; 2007:310). Celebrations are seen as being “part of the most significant ways to show our respect and gratitude, to renew our sense of community, and to remind us of the values and history that bind us together” (Kouzes and Posner, 2004a:36). Celebrating values and victories bolster the fact that extraordinary performance is the result of many people’s efforts. It also builds and sustains team spirit (Kouzes and Posner, 2004a:36). “By bringing people together, sharing the lessons from success, and getting personally involved, leaders reinforce in others the courage required to get extraordinary things done” (Kouzes and Posner, 2007:309).

According to Kouzes and Posner (2004a:36) “ceremonies and celebrations are opportunities to establish healthier groups.” They motivate members of “an organisation to know and care about each other.” And

“supportive relationships at work, at home, at church, at school, and in the community” are extremely important to “maintaining personal and organisational” vibrancy. Pastoral leaders within the African-led Pentecostal church community are advised to celebrate the contributions of their members both privately and publicly. This gives motivation and a sense of accomplishments among members and builds a strong sense of belonging. I know that there are some African-led Pentecostal churches who take time to celebrate their members who through hard work and commitment to God’s work have been exemplary.

Kouzes and Posner (2004a:37) talk about the need for leaders to build strong connections with people to produce outstanding results, as studies they conducted confirm that “extraordinary accomplishments are achieved when leader and constituents alike get personally involved with the task and with other people.” However, there is the suggestion that celebration of accomplishments should be public. As they assert, “Although individual recognition increases the recipient’s sense of worth, and improves performance, public celebrations have this effect and more: they add other significant and lasting contributions to the welfare of individuals and the organisation” (Kouzes and Posner, 2007:313). Kouzes and Posner (2004a:37) reaffirm the importance of human connections by asserting that leadership is based on relationship; therefore, “people are more likely to enlist in initiatives led by those with whom they feel a personal affiliation.”

To an extent I agree that public appreciation of hard-working constituents or church members is laudable. But care must be taken that the motive behind such recognition does not become the reason why people work. As Scripture advises Christians in Colossians 4:23-4, “Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, since you know that you will receive an inheritance from the Lord, as a reward. It is the Lord Christ you are serving.” There is the likelihood that appreciating the works of very committed members of a church could be undermined by human recognition at the expense of the ultimate source of recognition that is Christ. However, recognising people in their service to God, if done well, encourages others to be more committed and loyal to the vision of the ministry.

These five practices of exemplary leaders, considered as *Model*, *Inspire*, *Challenge*, *Enable*, and *Encourage*, are ways that leaders mobilise others to want to get extraordinary things done in organisations, regardless of the kind of industry. They are “practices leaders use to transform values into actions, visions into relationships, obstacles into innovations, separateness into solidarity, and risks into rewards.” They are what leaders do to build the environment in which people turn “challenging opportunities into remarkable successful” (Kouzes and Posner, 2004a:37).

I argue in this study that if these practices are employed by pastoral leadership among African-led Pentecostal churches in British society, bearing in mind the contextual challenges, then remarkable achievements could be realised in their quest to build relevant and thriving churches.

#### **4.7 Summary**

The chapter employs Osmer’s (2008:4) interpretive task of practical theological interpretation, drawing on theories of the arts and sciences to better understand and explain why pastoral leadership practices, patterns and dynamics within the African-led Pentecostal churches in British society are occurring. This chapter considered the five practices of exemplary leadership in the light of African-led Pentecostal pastoral leadership. The first of the practices, *model the way*, is that by which leaders exemplify what they preach and model what they stand for. The two sub-themes of clarifying values and setting examples were considered. Leaders are advised to clarify what they represent; finding their unique voice which leads to a distinctive leadership model. Also, leaders are enjoined to set an example through daily actions that demonstrate they are deeply committed to their beliefs.

The second practice, of *inspiring shared vision*, sets exemplary leaders apart from other credible people by envisioning the future, by imagining possibilities, enlisting others, appealing to common ideals, and animating vision. Therefore,

exemplary leaders are urged to inspire a shared vision of the organisation (and in this context the church) with its members.

The third practice considered is *challenging the process*, by which exemplary leaders change the business-as-usual culture within an organisation—in this study the African-led Pentecostal church community. Challenging the process involves leaders in searching for opportunities, innovating, growing, improving, experimenting and taking risks.

*Enabling others to act* is the fourth practice exemplary leaders are encouraged to engage in. Leaders are said to enable others to act by fostering collaboration and strengthening others, that is, by giving power away and turning constituents into leaders.

The final practice is *encouraging the heart* through recognising constituents' contributions to the organisation, and in this context, pastoral leaders in the African-led Pentecostal church community in British society. Leaders are especially encouraged to celebrate values and victories of constituents publicly, which promotes a sense of worth, performance, and welfare of individuals and the organisation.

I contend in this study that when these five practices are adhered to by pastoral leaders within the African-led Pentecostal church community in British society, then there will be churches that are much more inclusive, empowering, relevant, and thriving. Even though there are contextual challenges facing pastoral leaders in the African-led Pentecostal church fraternity, pastoral leaders can set an example to their members by putting these practices into play. When these practices are enacted, pastors will find their work less burdensome because they will be sharing the work with their members in a collaborative manner.

The next chapter examines the socio-cultural and theological distinctives of African-led pastoral leadership in the context of British society.

## **CHAPTER 5**

# **THE SOCIO-CULTURAL AND THEOLOGICAL DISTINCTIVES OF AFRICAN-LED PENTECOSTAL PASTORAL LEADERSHIP IN THE CONTEXT OF BRITISH SOCIETY**

### **5.1 Introduction**

In this chapter I examine the socio-cultural and theological distinctives of African-led Pentecostal pastoral leadership in British society, drawing on Osmer's interpretive task of practical theological interpretation and theories of the arts and sciences to better understand and explain why particular episodes, situations, patterns and dynamics are occurring (Osmer, 2008:4,113). The practical theological perspective of Osmer's interpretive methodology highlights the socio-cultural and theological distinctives in terms of the role of the pastor among African-led Pentecostal churches, their high of view of Scripture, and the practices of deliverance and healing. The concept of reverse mission and culture are examined in this chapter as a backdrop to the socio-cultural and theological distinctives of African-led Pentecostal churches' pastoral leadership.

The Pentecostal church tradition in the UK, especially among the black-led majority denominations, is experiencing significant growth. The term "black" within the context of this research refers to those of "African and Caribbean heritages and descent" within the Pentecostal tradition, although some Asians consider themselves part of this definition too (see Adedibu, 2010:8; Aldred & Ogbo, 2010:216). Dixon (2006, cf. 2014), observing black Christians in Britain, asserts: "For a start, as well as is known, there is a sizeable black Christian contingent." Current estimates put membership of Black Christian Churches in Britain in excess of five hundred thousand (see Aldred, 2007). Dixon (2006, cf. 2014), continues, "Large numbers of black people attend what has come to be known as the black Pentecostal Church movement." It was established by "black West Indians who immigrated en masse to Britain in the fifties and sixties in response to advertisements placed by a British government in need of workers to keep labour-starved industries moving." She adds, "Anywhere that there is a sizeable black population you will find a black Pentecostal Church. It has been estimated that at least 3000 of them are dotted throughout the British

Isles.” The largest welcomes a membership of “more than 7,000; the smallest consists of between five and ten worshippers. The bulk of them can be found in the inner centres of Britain’s major towns and cities.”

Dixon’s assertion that the black Pentecostal church movement was started by West Indians who migrated in great numbers to Britain in the fifties and sixties is not wholly true. According to a publication by Sureway International Christian Ministries dated 2006, the first black church was started by Bro. Thomas Kwow Brem Wilson, a Ghanaian, and Bro. Newlands in 1906 (see Adedibu, 2010:30-34). However, the *Windrush* era (the migration of West Indians to the UK in 1948) served as the springboard for the migration of Caribbeans, Africans and Asians, which increased the re-surfacing, evolution, and rise of Black Churches in Britain over time (cf. Adedibu, 2010:46-57). Within this Black Pentecostal community in Britain is a growing number of African-led neo-Pentecostal churches. They form a sizable percentage of the Christian landscape in Britain with its membership overwhelmingly of African descent. They are led mainly by African immigrant pastors who came to Britain as students or migrant workers, or who were sent by their denominations back home in Africa. Apart from the fact that the early African migrants who visited Great Britain did not feel welcomed in the established churches and also felt spiritual deprivation in their quest to experience the supernatural power of God, most immigrants also faced socio-cultural needs. They felt lost in a foreign land and missed the kind of worship services they were used to back home (Adedibu, 2010:46-58; Olofinjana, 2010; Timothy, 1990). Hence there was a strong desire to start churches resembling what they experienced back home. As Hanciles (2008) notes in his observation of migrant churches in Europe, “Largely confined to major metropolitan centres, these migrant congregations display extraordinary spiritual vigour and dynamism in startling contrast to much older home-grown churches.” To the Caribbeans and Africans in the diaspora, “the Black Churches were holistic and fostered a sense of community and support, in contrast to British historic churches” (Adedibu, 2010:67). Ukah (2007:12) asserts that these newer Pentecostal churches in Africa, were started “by individuals in the 1970s and 1980s; they consolidated in the turbulent 1990s and are now experiencing a runaway expansion as they are opening branches in many different countries of the world.”

Thus, because of the “missionary ambitions and migratory habits of its members” African Pentecostalism has proliferated “around the world and is especially strong in Britain and North America” (Burgess, 2008b:32). It is therefore not surprising to find many churches in Britain founded by pastoral leaders from Ghana, Nigeria, and other African countries. However, some Pentecostal churches do not have direct link to any denomination in Africa. Some of these churches were pioneered in Britain and, therefore, do not have accountability back in Africa. This study therefore investigates churches with membership predominantly from Ghana and Nigeria; these form one of the largest church groups among African-led Pentecostal churches in Britain and also have a strong influence on Pentecostalism in Africa (see Burgess 2008b:29-63; Ukah, 2007:1-18). Anderson (2004:160) succinctly notes, “West Africa, and in particular Nigeria and Ghana, has been the scene of an explosion of a new form of Pentecostalism since the mid-1970s, to such an extent that it may become the future shape of African Christianity, which turns increasingly Charismatic.”

Although there are a growing number of African-led neo-Pentecostal churches in Britain, the leadership practices of these churches are rooted in their socio-cultural and theological orientations. This makes their preaching, liturgy, and pastoral practices quite in contrast to that of the host culture; but the practices make sense to the adherents because they identify with them culturally and theologically. Burgess (2008b:34) notes that although the aim of “Nigerian Pentecostals is to be biblical, their theology is also shaped by local concerns and contexts.” This is in line with Hollenweger’s (1986:29) assertion that “all theology is culturally conditioned.”

Consequently, this chapter discusses the concept of reverse mission in the light of the desire among African-led Pentecostal churches pastoral leadership to bring back the gospel to a secularised West, particularly Britain. The concepts of continuity or discontinuity of African Traditional Religion in the teachings and practices of African-led neo-Pentecostal pastoral leaders in the British society is also examined. In this chapter consideration is also given to the role of the pastor in African-led neo-Pentecostal churches in British society, their high view of Scripture, and the practices of healing and deliverance.

## 5.2 Reverse Mission and the British Culture

### 5.2.1 The Concept of Culture

In studying the pastoral leadership among African-led Pentecostal churches in British society, the concept of culture cannot be ignored. As Taber (1991:1) remarks, “All humans live in culture as fish live in water.” There is a need for a “formal concept of culture,” as people tend to take their own culture for granted and not to reflect critically on it;” also it is significant to understand the culture one is working in (Taber 1991:1; cf. Hougard, 2012:119). Varying definitions and meanings of culture have been postulated in different academic disciplines, especially among anthropologists, sociologists, and missiologists (Corrie, 2014: 291-302; Hougard, 2012:11-124; Hesselgrave, 1991:95-130, 188; Lingenfelter, 2008:59-60, 71-72, 94-95; Plueddemann; 2009:22, 66, 170, 203-4; Anderson, 2004:34, 98, 106, *et al.*). Anthropologist Clyde Kluckhohn (1949:60; cf. Connerly & Pedersen, 2005:39-40; Hesselgrave, 1991:99) defines culture as “the total way of a people, the social legacy the individual acquires from his group.” Fiske (2002:85) also defines culture as:

The source of ties that bind members of societies through an elusive socially constructed constellation consisting of such things as practices, competences, ideas, schemas, symbols, values, norms, institutions, goals, constitutive rules, artefacts, and modifications of the physical environment.

Thus “these internalised rules create traditions that often go deeper than reason” (Connerly & Pedersen, 2005:40; cf. Stuart, 2004:3-9). Hiebert (1985:30) sees culture as “the more or less integrated systems of ideas, feelings, and values and their associated patterns of behaviour and products shared by a group of people who mobilise and regulate what they think, feel and do.” These definitions see culture as a body of ideas, customs, languages, and values which make a people a strong unit. There is suggestion that, “cultural knowledge is more than the categories we use to sort out reality,” but also “includes assumptions and beliefs we make about reality, the nature of the world, and how it works.” However, since “our culture forms the basic fundamental ingredients of our thoughts,” it becomes difficult to unlock ourselves from from its grip. Therefore, the culture that we are enculturated in

inescapably affects our worldview (Hiebert, 1985:31; Connerly & Pedersen, 2005:40). This is why others have suggested that one has to approach a different culture in a way that is culturally relative rather than ethnocentric (see Grulan & Mayers, 1991:26). Ethnocentrism is “the practice of interpreting and evaluating behaviour and objects by reference to the standards of one’s own culture rather than by those of the culture to which they belong” (Himes 1968:485; Plueddemann; 2009:66). Ethnocentrism “assumes that one’s culture is the best and that other cultures are inferior” (Plueddemann; 2009:66). Ethnocentrism is seen as “a deep-seated psychological inclination that divides the world into in-groups and out-groups—into ‘us’ and ‘them.’” Thus, “symbols, values, and practices become objects of attachment and pride when they belong to the in-group, and they become objects of condescension, contempt, and in extreme cases, hatred when they are seen to belong to out-groups” (Kam & Kinder, 2012: 326). Consequently, “ethnocentrism is commonly expressed through stereotypes. Stereotypes capture, or rather *seem* to capture, the characteristics that define a group and that set it apart from others” (Kam & Kinder, 2012:327). Hiebert (2009:197) notes that to avoid being judgmental of other cultures through our own eyes, we must initially go through the “shattering of our monocultural perspectives of truth and righteousness.”

On the other hand, cultural relativism is “the practice of interpreting and evaluating behaviour and objects by reference to normative and value standards of the culture to which the behaviour of objects belong” (Himes, 1962:484; Plueddemann: 2009:66). Cultural relativism presumes that each culture is intrinsically lofty (Plueddemann, 2009:66). Kraft (1979:48) writes, “Cultures are therefore both as good as each other and as bad as each other in shaping the way of life.” According to Hesselgrave (1991:122-3) “discerning anthropologists,” however, see cultural relativism differently. Cultural relativism connotes “validity of a custom in terms of its functional value within a culture and does not stipulate that culture is the sole determinant of what is right and wrong.” Therefore it is acknowledged that one has to recognise his or her ethnocentric inclinations and opt for a culturally relative position when entering another culture (Grulan & Mayers, 1991:26). Wagner (1971:94) gives the following advice to those entering a new culture: “Make a conscious effort to detach yourself from the old culture. In order to do this, you must realise that all

cultures are relative and that in no sense is your old culture any more right than the new. Accept it as different but not better.” Thus it is argued that the “doctrine of cultural relativity is not only defensible, it is also practical, because there is an almost universal tendency to judge other cultures on the basis of one’s own culturally determined predispositions” (Hesselgrave, 1991:122). However, it is observed that both ethnocentrism and cultural relativism “overlook sinfulness rampant in every culture. Hence both are deemed inadequate” (Plueddemann, 2009:66). I agree with the above notion, as pastoral leaders preaching the gospel in a different context should endeavour to see individuals in such culture transformed and conformed to the image and likeness of Christ (Rom. 8:29; 12:1-3; 2 Cor. 3:18; 1 John 3:3). Therefore I suggest that missionaries or Christian leaders should attempt to make the host culture more open to Christian values and behaviour (see Hesselgrave, 1991:122-115-129).

Consequently, in communicating the gospel cross-culturally we need an understanding of ourselves and of the people we serve in different historical and cultural contexts. Without a meaningful understanding of such cultural contexts, “we are in danger of proclaiming a meaningless and irrelevant message” (Anderson, 2004:137-146; Hesselgrave, 1991:142-3; Hiebert, 1985:14; 2009:12). However, to reach the place of educating oneself on other cultures and developing cross-cultural relations, one has to be a *reconciler* (Anderson, 2004:98; cf. Hiebert, 1985:14). According to Anderson (2004:98), a *reconciler* is one who “understands that God has called him or her to be an ambassador of reconciliation” in a racial reconciliation continuum. Thus such an individual “is a reproducer, a teacher who finds innovative ways to build bridges for others to walk across.” Writing from a pastoral theological perspective, Beek (2010:473) notes that, “cross-cultural pastoral thinking is only going to be effective if the organisations that do pastoral work and that educate for it are willing to step outside of their cultures and cross over.” Grulan and Mayers (1979:28; cf. Lingenfelter, 2008:14-5) writing about the imperative nature of presenting the gospel to all people, remark, “It is only as we separate our culture from the gospel and put it in terms of the other culture that we are able to communicate the gospel.” It has been observed that “All Christian leaders, regardless of their cultural background, carry personal histories and cultural biases with them wherever they serve” (Lingenfelter, 2008:15).

It is recommended that Christian leaders should be able to present the gospel contextually with the help of cultural anthropology, which is a functional way of “separating our culture from the gospel and putting it in terms of the new culture” (Gulan & Mayers, 1979:28; see Anderson, 2004:137-152). But Plueddemann (2009:65-6) points out that cross-cultural leaders face “a theological paradox” because both “God” and “Satan” are operating in all cultures. Hence instances of “both good and bad leadership are found in every culture.” Plueddemann adds, “The theological paradox reminds us that neither ethnocentrism nor cultural relativism is an adequate answer. Both are dismally inadequate.” However, Nida says, “Of course, a study of cultural anthropology will not guarantee that a message communicated to any group of people will be accepted. Far from it! Cultural anthropology only helps to guarantee that when the message is communicated, the people are more likely to understand” (quoted by Smalley, 1967:310-11). But Gulan and Mayers (1979:28-9; cf. Plueddemann, 2009:65) suggest that when the gospel is propagated in ways that it is understandable to the people in a different culture, they can be saved through the work of the Holy Spirit as indicated by the Apostle Paul: “How, then, can they call on the one they have not believed? And how can they believe in the one of whom they have not heard?” (Rom. 10:14).

There are others who suggest an intercultural approach to ministry in a different context (Corrie, 2014:291-302; Fernet-Betancourt, 2008: 210–224; Hiebert, 2009:188). According to Corrie (2014:293) Intercultural mission:

Begins from a presumption of cultural and relational equality and mutuality, and from the very outset of the relationship it invites us to put to one side our own cultural predilections, preferences and prejudices, emptying ourselves kenotically of all power intentions, more willing to receive than to give, open to where the Spirit is leading, and as open to our own spiritual and cultural transformation as to that of others

However, after reflecting on the views of proponents of the intercultural approach to mission, I think it is a slight modification of cross-cultural mission. As Corrie (2014:292) writes that, “in many applications ‘intercultural’ seems like just another word for ‘cross-cultural.’” Hence only a little attention will be given to such a position in this study. But many in missions fear the invasion by anthropology in their work. Anthropology is seen as “a social science with its

foundations in secular revelation rather than in Scripture.” Therefore to introduce it to missions, “they say, undermines the very foundations of missions by building them on sand” (Hiebert, 1994:10). I think that this critical concern is reasonable, as Hiebert (1994:10) postulates that in one way “the uncritical acceptance of anthropological teachings in missions may lead to the replacing of biblical foundations with the secular ones.” But on the other hand the work of missions could be negatively affected if we disregard the “contributions anthropology” brings to “missions.” Hiebert (1994:14) succinctly puts it this way: “In missions we must study the Scriptures *and also* the sociocultural context of the people we serve, so that we can communicate the gospel to them in a way they understand.” This study embraces this approach in sharing the gospel in any cultural contexts.

A story is told of an American missionary couple who had gone to British Columbia to serve among the Kwakiutl Indians. The work was not bearing fruit as quickly as they had expected, coupled with the village chief not being supportive. When the missionaries had their first child, an adorable boy, and christened him after the chief, thinking it would endear them to the chief and receive his support. But to their consternation, when they introduced the name of the baby, the Indians described them as “thieves,” and compelled them to leave the village. The couple did not understand why, until later they learned that the Kwakiutl Indians deem a person’s name “private property.” It is one of their most treasured properties. One cannot take another’s name unless given to them (Gulan & Mayers, 1979:21). The missionary couple was accused of stealing in the Kwakiutl culture because although naming a person after another is perfectly acceptable in American culture, it is considered stealing amongst the Kwakiutl Indians. This story concretised the notion that knowing your host culture is vital in reaching out to them, which is where an understanding of cultural anthropology comes in. As Mayers and Gulan (1979:32; c.f. Hiebert, 2009:12) assert,

Cultural anthropology can enable a missionary to understand his [or her] prospective new culture, to enter the culture with minimum culture shock and maximum adjustment, to insure that his [or her] message is being understood, and to implant a biblical indigenous church and not transplant the church of his [or her] own culture.

If African-led Pentecostal pastoral leaders in their quest to bringing the gospel back to British society will take it on themselves to proclaim the absolute nature of the Scriptures, and at the same time make an effort to understand the people and their sociocultural context, then it will bode well for their missionary effort. Thus Hiebert (1994:14; cf. Adedibu, 2013:101) remarks, “Past missionaries often understood the Scriptures well, but not the people they served.” He adds, “Consequently, their message was often not understood by the people; the churches they planted were often alien and as a result remained dependent on outside support for their existence.” This leads to the issue of reverse mission within the British context and its cultural challenges.

### **5.2.2 The British Context: Reverse Mission and Pastoral Leadership**

According to the Pew Forum (2006a), “Pentecostalism has emerged as one of the fastest-growing Christian movements in the world.” There is not a place more obvious than the ‘global South’, which involves “the nations of Africa, Central and Latin America and most of Asia, where Pentecostalism is reshaping the religious, political and economic landscapes.” It is observed that a “massive growth in Christian presence in the southern continents meant that by the middle of the twentieth century, the Christian faith had developed into a non-Western religion” (Asamoah-Gyadu, 2008:1). Thus reverse mission in simple terms means nations traditionally known as the heartlands of Western missionary activities are now sending their own people to evangelise a secularising Europe and North America (see Adedibu, 2010: BBC, 2013). Reverse mission is different from the affirmation expressed in the 1974 Lausanne Covenant (a “Vatican II” of evangelical Christianity) that “missionaries should flow ever more freely from and to all six continents” (quoted in R. Cato, 2008:50). Instead of this “from-everywhere-to-everywhere movement, reverse mission envisages an inversion of the from-to world of the late fifteenth to late twentieth centuries” (Freston, 2010:155). The inpouring of “Christian leaders from the global south to the global north” is delineated by “the concept of reverse flow or mission” (Kalu, 2008:271).

It has been noted that the number of missionaries coming from two-third worlds (countries from Africa, Asia and Latin America) has risen greatly in recent years.

Christian missionaries no longer come primarily from the West. The sum total of missionaries from the non-Western countries now outweighs the number coming from Europe and America (Greenway 1999:7; Adedibu, 2010:232-237 cf. Olofinjana, 2012b; Onyinah, 2004:216-241). Adogame (2010), presenting a paper on *Reverse mission: Europe – a Prodigal Continent?* postulates that “reverse mission” or “reverse flow of mission” is rapidly becoming a “buzz phrase in academia, mission circles, and among Christians from the two-thirds world.” He writes that the “unconscious missionary strategy by churches in Africa, Asia and Latin America of (re-)evangelizing the ‘West’ is a relatively recent one.” The whole idea was aimed at the “re-Christianising of Europe and North America in particular, the former heartlands of Christianity and vanguards of missionary movements from the sixteenth to the twentieth century.” Thus the reason for “reverse mission” is often situated in “claims to a divine commission to spread the gospel due to the perceived secularisation of the West, the abysmal fall in church attendance and dwindling membership, desecralization of church buildings, liberalization, and on issues related to moral decadence.”

Wahrish-Oblau (2009:208), analysing interviews she had with five expatriate African Pentecostal pastors in Germany, says that the “five accounts we have analysed in this section, even though they differ widely in style and length, do show a number of commonalities: all the narrators had a clear call to be ministers in Germany before they travelled here.” In conversation with pastors, missionaries and church leaders from Africa, I get the impression that these church leaders have been called to the West to bring the gospel back to those lands and people who first brought the gospel to them. Adogame (2010), looking at reverse mission as “rhetoric” or “an evolving process”, says, “Reverse mission is of crucial religious, social, political, economic and missiological import for the ‘West’ and the global church, as the non-western world were hitherto at the receiving end of missions till the late twentieth century.” He intimated that “the emergence of the ‘global South’ as the new centre of gravity of Christianity provides the watershed for the reversal and/or multi-directionality of missions.”

Ross (2005:1), writing from a Scottish perspective, observes “growing evidence that Christian mission is proceeding in the opposite direction, i.e., non-Western

Christians are attempting to be the agents of a re-evangelisation of the West.” He asserts that “the major contributory factor is the migratory movement of the people from the non-Western world to Western countries.” As Walls (2002:10) observes, “The great new fact of our time—and it has momentous consequences for mission—is that the great migration has gone into reverse. There has been a massive movement, which all indications suggest will continue, from the non-Western to the Western world.” According to Ross (2005:3), “Whether as students, business people or asylum seekers, Christian immigrants arriving in Scotland from [outside] the UK are more numerous today than ever before.” Hanciles (2003:146) suggests, “Migration movement was—and remains—a prime factor in the global spread of world religions, notably Islam and Christianity.” Ojo (2007:380) sees reverse missions as “sending of missionaries to Europe and North America by churches and Christians from the non-Western world, particularly Africa, Asia and Latin America.” However, Freston (2010:155) sees reverse mission as more than a geographical reversal of position rather it is also *from below*, as he asserts, “Along with the changed direction of arrows on the map go inverted social positions, resembling the expansion of Christianity in its first centuries.” The main modern notion of reverse mission is seen in two main elements: “reversing the direction of missionary sending and reversing the direction of colonization, with the two often overlapping but not always” (Freston, 2010:155-6). Freston argues that reverse mission seen in the eyes of former colonisers or former evangelisers is imprecise because if reverse mission is seen from “black-to-white” that would exclude “Asians and Latin Americans.” He contends that there must be “a consciousness of an inverted order, a world turned upside down for there to be reverse mission.” Thus Freston (2010:156) asks very pertinent questions regarding the concept of reverse mission, which needs rethinking. He contends that what is included in the inverted order determines the extent of reverse mission, as he asks:

But what is included in this “inverted order”? Is it relative poverty, or colonial history, or skin colour? Would white Argentines doing mission in Spain be ruled out whereas mestizo Peruvians would be ruled in? And if one adopts the title of Catto's thesis on reverse mission, “from the rest to the West, ” is Adelaja [A Nigerian Pentecostal pastor in Ukraine] to be excluded, not because the Ukraine did not colonize or evangelize Nigeria but because the Ukraine is not part of “the West”?

Freston (2010:160) argues that real reverse mission, in terms of the global South bringing the gospel to their former evangelisers or colonisers, may not work, as he refers to a comment made by Pastor Matthew Ashimolowo, who runs the largest African-led Pentecostal church in Britain; Ashimolowo admits that, “We are seen as a black thing and not a God thing.” The term “reverse mission” is being recognised more and more as problematic by students of Pentecostalism but it remains “seductive as a sense of historical justice (Knibbe, 2010). I think the rhetoric of reverse mission must be evaluated in terms of the contextual challenges facing church leaders and missionaries coming from the two-thirds world to the West. Even though there is an affirmation that “recent migration movements provide a vital outlet for missionary expansion” (see Hanciles, 2003:146-53), Freston (2010:161) aptly remarks, “Few African immigrant pastors have the capacity to minister interracially or interculturally,” and anyway their missionary endeavours are shaped (perhaps constrained) by the struggles and needs of the immigrant communities.”

Thus amid a strong sense of call to bring the gospel to the West, and in this particular study the UK, I would argue that the concept of reverse mission is fraught with challenges because of the socio-cultural and theological orientations and backgrounds of the pastors, missionaries, and church planters from the two-thirds world, especially Africa, and critics see it more as rhetoric than reality (cf. Adedibu, 2013:101).

### **5.2.3 Cultural Challenges Inherent in Reverse Mission**

The call of missionaries and pastoral leaders from the two-thirds world to the West, particularly Europe and North America, is gathering momentum. It is not uncommon to see pastoral leaders from the church in the global South, especially Africa, expressing a strong call to bring the gospel back to the former heartlands of world Christianity (see Adogame, 2010; Ross, 2005). Tar Haar (1998:92) on African pastoral leaders’ view of their mission to Europe writes:

Just as European missionaries once believed in their divine task of evangelizing what they called the *Dark Continent*, African church leaders in Europe today are convinced of Africa's mission to bring the gospel back to those who originally provided it. Thus, many African Christians who have recently migrated to Europe, generally to find work, consider that God has given them a unique opportunity to spread the good news among those who have gone astray.

The neo-Pentecostal wing of the Pentecostal movement in Africa and the diaspora is among a growing number of church traditions championing the phenomenon of Pentecostalism. In British society, there are an increasing number of Pentecostal churches from Africa with a massive following and influence. Some of the churches have their base in Africa, what Wahrish Oblau, (2009:47-62, 133-223) calls within the German context, *Reverse Mission/ Denominational Congregation*; others were started in Britain as independent congregations but now have branch churches in Africa and other parts of the world. Churches like Kingsway International Christian Centre (KICC) which was first started in London, England, and now has its headquarters in Chatham, Kent, have branch churches in England and beyond (see [www.kicc.org.uk](http://www.kicc.org.uk)). New Wine Church in London, which recently lost its founder Dr Tayo Adeyemi (1964-2013), was first established in London but also has branches in certain parts of the world (see [www.newwine.co.uk](http://www.newwine.co.uk)). Redeemed Christian Church of God (RCCG) was founded in Nigeria in 1952 but has churches all over the world including the UK (see [www.rccg.org](http://www.rccg.org)). International Central Gospel Church (ICGC), initially birthed in Ghana in 1984, has grown beyond its birth place, having churches in cities in Europe, including Britain, and North America (see [www.centralgospel.com](http://www.centralgospel.com)). These churches are among transnational processes taking place within the Pentecostal movement shaping the discourse on reverse mission in Christendom. Some of these churches mentioned earlier are among so-called “mega-churches” within Pentecostalism. Of course there are other smaller churches still struggling to find their feet in British society.

In their quest to bringing the gospel back to British society, African-led Pentecostal pastoral leaders face cultural hurdles in making the gospel relevant. Pastor Oyugi, originally from Kenya and one time pastor of a church in London for seven years but now working for African Inland Mission, UK, commented that missionaries to the UK “wrestle with the feeling of being a foreigner and

experience misunderstandings in communication and in adapting to the culture” (see Christian Today, 2013). African-led Pentecostal churches are often accused of being foreign to the indigenous British culture and only serving their own people (see Freston, 2010). However, the story of Dr Ram Gidoomal and many others involved in cross-cultural mission challenges such a notion (Olofinjana, 2013).

Nonetheless, Tennakon, a Sinhalese minister leading a predominantly Sinhalese-speaking church in London, in his affirmation of immigrant-led churches in British society, asks this poignant question: “Can British indigenous people really meet the spiritual, economic, political, and social needs of all the different nationals and cultures who have migrated to the UK?” (Cited in Olofinjana, 2013). This question shows the contextual challenges most ethnic minority and immigrant communities face in Britain. Hence, we find a lot of African-led Pentecostal churches dotted all over Britain, especially in the cities and towns, meeting the needs of the immigrant community. Adedibu (2010:56) notes the emergence of these churches in the late eighties and nineties in the United Kingdom because of the increase in immigrant population (mostly economic migrants and students, who desired their “home” kind of Christianity. Statistics have shown that the fastest growing churches in London, England, are the Black Majority and Ethnic groups (see Currin, 2007). The “global market- place of religion and belief presents churches with huge challenges across vastly differing neighbourhoods in Britain” (Tearfund, 2007:1). Knibbe (2010) asserts that “Nigerian Pentecostals are planting churches at an amazing rate in Europe but they are hardly reaching the natives of Europe.” He continues, “most of these churches are filled with transnational migrants from the African churches and occasionally other continents, with the exception of Sunday Adelaje in Kiev” (see Wanner, 2004:732-755; Asamoah-Gyadu, 2005). But the reality of the contextual challenges immigrant pastoral leaders face in ministry within British society is accentuated by the first black pastor in modern Britain, Kwow Brem Wilson; even though he had an “inclusive and ecumical” stand in his ministry he did not have at the outset of his ministry any “organised church planting strategy, as it was perceived to be an exception for a black man to pastor a church in England in 1906” (Adedibu, 2010:63). However, the Sumner Chapel, the first Black Pentecostal Church in modern Britain, under the

leadership of Ghanaian Kwow Brem Wilson, “provided a dynamic model in Black/White partnership in an era that was preceded by ethnocentric propaganda, racial intolerance and distinctive class culture” (Adedibu, 2010:63). Knibbe (2010) therefore observes that the concept of reverse mission, which is seen as a matter of “historical justice,” becomes problematic because the same mistake committed by the western missionaries to Africa has been committed by the African churches in Europe. The remark of this Dutch person in a Nigerian-initiated Pentecostal church in the Netherlands substantiates this point:

I always tell them, they are making the same mistake as we did. We used to go to Africa, and preach a European gospel to them. We insisted on wearing a three piece suit while going into the interior. And now they are coming here, also wearing a three piece suit and we are not wearing that kind of thing anymore! (Knibbe, 2010, interview with anonymous Dutch member of a Nigerian Pentecostal church).

But Knibbe (2010) postulates that the similarities (between mission done in the 19<sup>th</sup> and early 20<sup>th</sup> centuries and mission as it is done now) stops here, because mission was done then in the “form of three C’s (Christianity, Commerce, Colonialism) and now (following a suggestion by Birgit Meyer) it may be seen as Christianity, conversion, capitalism.” But to see the concept of reverse mission through the lenses of the current immigrant church community is to be narrow and parochial. One has to look back at the historical antecedents of the black-led churches in Britain which date back to the early part of the 20<sup>th</sup> century (Brem Wilson’s pioneering pastoral work in London in 1906, and John Ekarte’s in Liverpool in 1931), then the *Windrush era* of 1948 to the present phase of immigrant church community in the British society (see Adedibu, 2010). As Adedibu (2010:64-65) asserts, “Pastor Brem Wilson and Daniel Ekarte’s antecedents in church planting heralded the reverse mission approach, the potential of which is now being explored by Black Majority Churches in Britain.” The African-led Pentecostal churches planted churches within British society to meet the existential needs of the people. Adedibu (2010:90) writes that “the strategy of the era of denominationalism heralded by the Black churches was not to engage in reverse mission but to create a homogenous church to meet the sociological and spiritual needs of the community.” One reason for the growth of the Black or African-led Pentecostal churches is the establishing of congregations in places with high immigrant concentration (Adedibu, 2010:90). However, one could argue that the “apparent alienation, pain, segregation and

misconceptions in the 50s and 60s became the leverage for the Black churches in the 80s and 90s,” as in the words of Joseph (Gen. 50:20a), “You meant it for evil but God meant it for good” (Adedibu, 2010:89). But the denominational approach of West Indian churches, which means championing the ideals of the churches back home, was a departure from the inclusive approach of some missionaries. As Mohabir (1988:111-112) laments, it was a “sad departure from the Spirit, and from the love which we [Mohabir and colleagues] started; our initial idea was not to have denominational barriers, island barriers, or colour barriers erected.” Mohabir adds, “we felt we were in the forefront to create a new thing—a church that was alive, integrated, multi-racial, multi-cultural, diverse but yet united; a church that would not reflect a peculiar brand of doctrine.”

This charge of denominationalism could be levelled against some sections of African-led Pentecostal churches where there is a strong sense to reach former members of their churches from their home countries now living in Britain, without doing much to reach the indigenous people who may be in need of the gospel. As Aldred (2010:233), looking at the future of the Black Pentecostal churches in Britain, suggests, a phase of these churches’ development is to be “mainstreaming themselves so that they can minister to, and draw following from non-Black, non-African, and non-Caribbean heritage communities.” Thus, the socio-cultural and theological distinctives is discussed in light of the notion of reverse mission and the contextual challenges this poses.

### **5.3 Socio-Cultural and Theological Distinctives**

#### **5.3.1 Continuity or Discontinuity of African Traditional Religion (ATR): Continuity**

It is very difficult to categorise all Africans in this study because “Africa does not exist as a single entity but contains over 3000 ethnic groups and several thousand more sub-cultures, worldviews and religious practices” (Jehu-Appiah, 1995). Hence this study looks at African pastoral leaders within the neo-Pentecostal wing of Pentecostalism with much emphasis on Ghanaian and

Nigerian church communities, although other African church communities are given cursory consideration.

The socio-cultural and theological backgrounds of African pastors in Britain do influence the way they administrate their churches. Whether people realise it or not, the culture in which they were socialised or embedded influences their concept of leadership, be it negative or positive (Kessler, 2013). Anderson (2004:235) points out that the spread of the “Pentecostal ‘full gospel’ all over the world can be partially attributed to the cultural factors, and the relevance of the encounter between the gospel and the different cultural contexts cannot be minimized”.

There are different schools of thought as to whether most African pastors in Britain are influenced by the beliefs and practices of African Traditional Religion (hereafter referred to as ATR) especially the place of the pastor, witchcraft, prayers, healing and deliverance, etc. (Anderson 2004; Jehu-Appiah, 1995; Olofojono; 2013) even though most African pastoral leaders demonise ATR practices (Anderson, 2000). One cannot understand African pastoral leaders’ beliefs and practices unless there is an understanding of their cultural and theological backgrounds. Anderson (2000) looking at evangelism and the growth of Pentecostalism in Africa, asserts, “But their sympathetic approach to local culture and the retention of certain cultural practices are undoubtedly major reasons for their attraction.” Hiebert (1994:19) remarks, “Christians seek to root their theologies in the revelation by God of himself in history, particularly as this is recorded in the Bible. But this does not preclude the fact that they are deeply influenced by the cultures in which we live.” This view does not exempt African pastoral leadership in the British society, as Gerloff (1995:85) observes:

These non-white or rather black and African derived movements are in content and structure closer to the New Testament, and the pattern of thought within the Bible as a whole, than many European interpretations of doing theology after Christopher Columbus. On the one hand, they arose from the spiritual, cultural, and social contexts of the people from the two-thirds world.

There are those African theologians (Kwame Bediako, J.S. Mbiti, E.B. Idowu, Vincent Mulago, Harry Sawyerr; C.G. Baeta among others) who advocate for the continuity of ATR with the gospel (see Howard 2013; Olofinjana, 2012a).

This view postulates salvation in ATR; hence deems its practices legitimate and to be taken seriously. Olofinjana (2012a) sees ATR as a *preparatio evangelica* (preparation for the Gospel); just as Judaism prepared the way for the gospel to be received, so ATR prepared Africans for the reception of the gospel. Gehman (2011) asserts: “By *continuity* we mean that the belief that all religions contain divine revelation and are a means of salvation, though Christianity may be recognised as ‘final’ and ‘superior.’” He writes, “the relationship between ATR and Christianity is that of imperfect-perfect, ordinary-extraordinary, preparation-fulfilment.” But Gehman (2011) points out that the supposed continuity of ATR with Christianity as a way of salvation is a liberal position, which was highlighted during the higher critical view of Scriptures and the evolutionary development of religion of the 19th and 20<sup>th</sup> centuries. This development led to the abandonment of the teaching of the uniqueness of Christ by liberal theologians. Idowu (1962:31), an ordained Methodist clergyman and university professor, suggests all religions are a result of God’s loving activities. He asserts that “surely, God is one, not many, and that to the one God belongs the earth and all its fullness.” He adds that “it is this God, therefore, who reveals Himself to every people on earth and whom they have apprehended according to the degree of their spiritual perception....”

Mbiti on the other hand advocates for an evaluative approach to ATR, emphasizing *continuity*. He notes that the gospel has come to fulfil and complete African religiosity. He observes African religions as a “preparation for the gospel” (cited in Molyneux, 1993:76). However, Van Gorder (2008) notes most African Pentecostals are more interested in finding their way through the realms of spirits, demons, witches, and angels that float through this world rather than deal with issues of social justice. Van Gorder (2008) postulates that most African Pentecostals are not understood by non-African observers, who often dismiss adherents as believing in a “magical world view” when in fact their cosmology is more about “seeking empowerment through the Holy Spirit.” But Larbi (2001b) remarks, “the reason for the booming rise of Pentecostalism in Ghana is that Pentecostalism has a fertile ground in the all-pervasive primal religious traditions, especially in its cosmology, in its concept of salvation.” Larbi (2001b) again claims that the success of the Pentecostals, therefore, lies in their ability to place the traditional understanding of the cosmic struggle in the

realm of Christian belief. To him, Pentecostals have an “uncompromising attitude towards traditional religion, which they depict as diabolical, yet the traditional concept of salvation appears to have been a *praeparatio evangelica* to the Pentecostal conception of salvation.” Kalu (2009) opines that “Pentecostalism is a religion for the total person and the whole of society and has a three dimensional conception of the human person (*soma, psyche, and pneuma*).” He adds, “its hermeneutics and homiletics are best understood from the background of African oral tradition. Though it has scrambled old missionary models of ministerial formation, it is gradually creating a new model of inheriting Elijah's mantle.”

### 5.3.2 Discontinuity

In African theology there is strong advocacy for *continuity*. However, Byang Kato (1936-1975), unlike other African theologians who advocated for *continuity*, argued that the primary concern was to insist on the radical discontinuity between the gospel and African traditional religions or other non-Christian religions (see Bowers, 1980; Fernando, 2004, 2007; Olofinjana, 2012a). Gehman (2011) notes, “By *discontinuity* we refer to the belief that a near total disconnect prevails between ATR and Christianity; that salvation cannot be found in ATR but only through Jesus Christ.” Kato believed that the Bible was the unique word of God, the ultimate source and authority for all legitimate theological expression, including African. He also believed that a biblical understanding of the gospel entailed an exclusivist approach to other religions (cited in Ferdinand, 2004). Kato comments that the Apostle Paul clearly points out that the worship of pagan gods is a distortion of God's revelation in nature (Romans 1:18-23). Therefore whatever rationalisation we may try to make, the worship of gods in Africa is idolatry. He continues, “This is not a denial of the universality of general revelation. God truly has not left Himself without a witness. His goodness to people irrespective of whether they are good or evil is evidence of His witness to all people (Acts 14:17).” He adds that His marvellous work of creation is a further pointer to His supreme power (Psalm 19). But the “revelation has been distorted through the disobedience of the very first commandment. Man has not adhered to the one true God and to Him alone, as he was commanded to do (Exodus 20:3; Deuteronomy 6:4); rather he has set up his own gods.”

The discontinuity position espoused by Kato received sharp criticisms from the likes of Bediako and other African theologians, who saw Kato's view of discontinuity as a continuation of the neo-colonial imposition of Western theology (cf. Ferdinando, 2004). The continuity and discontinuity discourse is a problem that both the inclusivist and exclusivist positions in the theological prism will continue to debate. In studying Pentecostalism in Africa, or in the diaspora, these theological debates must be considered in order to understand the context the adherents are coming from. Anderson (1995) asks what symbols are borrowed from folk religion and culture, and why these symbols are retained whilst others are discarded. For example, he asks, "Why is the traditional divination mostly rejected, and why has the prophet [in African neo-Pentecostalism] so effectively replaced the diviner [in ATR]?" He continues, "These questions raise further questions concerning the problem of continuity and discontinuity, the intercultural communication of the Christian gospel and the encounter between Christians and another living religion." Pratt (1995:207) has suggested that African theology throughout the continent finds common ground in three basic elements: the Bible and Christian tradition, African culture and religion, and the contemporary socio-political context. However, Gifford (1998:33) argues that "Africa's new Pentecostal churches largely ignore Christian tradition, demonise African religion and culture, and dismiss the contemporary socio-political situation as theologically irrelevant." But Burgess (2008b:31) argues that African Pentecostalism makes "sense to popular religious sensibilities precisely *because*" it is consonant with the "pragmatic and power-oriented nature of African indigenous spirituality, while at the same time allowing individuals to break free from the religious and social ties of the past and construct new identities for themselves."

Gehman (2011) points out that *continuity* with ATR shows "God's way of showing love in preparing the way for the gospel," whereas *discontinuity* "demonstrates the extraordinary grace of God in redeeming a people out of spiritual darkness." Bediako (cited in Gehman, 2011) succinctly writes:

[O]ur true human identity as men and women made in the image of God is not to be understood primarily in terms of racial, cultural, national or lineage categories, but in Jesus Christ himself. The true children of Abraham are those who put their faith in Jesus Christ in the same way that Abraham trusted God. Consequently, we have not

merely our natural past, for through our faith in Jesus, we have also an 'adoptive' past, the past of God, reaching into biblical history itself. This also – aptly described as the 'Abrahamic link' – is our past.

On the basis of the interviews I conducted among African-led Pentecostal churches pastoral leaders in Britain, I consider that most of these pastors, acculturated in Africa, do run their churches based on their cultural and theological orientations, even though most African-led neo-Pentecostal pastoral leaders vehemently demonise ATR. In this study I subscribe to the position that there is no salvation in ATR but African pastoral leaders do portray a strong affinity to their cultural background, hence their teaching unconsciously resonates with the concept of salvation in ATR, which underscores spiritual and financial well-being, even though salvation in ATR differs radically from the Christian gospel. Salvation in ATR is a “restoration of human relationships and social favour, while salvation in Christianity is redemption from the bondage of sin and restoration to a right relationship with God” (Gehman, 2011). The incredible religiosity of Blacks is traceable to their African ancestry, as articulated by John Mbiti (1980:15; cf. Adedibu 2010:63), who posits that “Africans are notoriously religious. To be without religion amounts to a self-excommunication from the entire life of society, and Africans ... do not know how to exist without religion.” Larbi (2001b; cf. Kalu, 2008:261) opines that the “traditional African understanding of salvation and the biblical motif about God’s desire to intervene to redeem people in desperation has continued to form much of the background to the way Pentecostals in particular and African Christians in general” perceive, appropriate, and experience the notion of salvation. He remarks that, “as the history of the church in Ghana has well illustrated, the need for healing, security, and economic well-being continue to occupy the minds of African Christians. For them this is part and parcel of what they consider as salvation.” Newbigin (1989:142,152-3) suggests that “every conveyance of the gospel is already culturally conditioned;” however, he draws our attention to the fact that the “gospel is not an empty form into which everyone is free to pour his or her own content”, but its content is “Jesus Christ in the fullness of his ministry, death, and resurrection.”

The African-led Pentecostal church community in British society does reflect the position of Larbi (2001b) where most adherents are striving to make ends meet, trusting God to streamline their immigration status, praying for better jobs,

trusting God for a baby or marital partner, among other existential realities. Salvation is seen in the sense of embracing every facet of life (cf. Kalu, 2008:261). It is in this light that the socio-cultural and theological practices, teachings or distinctives are investigated in this study. The call and authority of the pastor, their high view of Scripture, and the practices of deliverance and healing are given consideration in this chapter.

#### **5.4 The Pastor in the African-led Pentecostal Churches in the British society**

The call and the authority of the pastor run concurrently. Without the call of the pastor, there is no authority. But the question is, how do pastoral leaders understand the call into pastoral ministry and the authority that comes with it? The call to pastoral leadership plays an important role among African-led neo-Pentecostal churches in the British context. The place of the pastor among African churches in British society is one where they are held in high esteem, unlike in certain sections of the church in Britain who do not give the same recognition to their pastoral leaders. In most African neo-Pentecostal churches the pastor is seen as a man or woman of God or God's spokesperson. Hence, his/her teachings are regarded as God's exact words. The call and authority of pastoral leaders among African-led Pentecostal churches is quite distinctive in comparison to the way other indigenous British Pentecostal churches go about their pastoral leadership practices. This has strong biblical, African cultural and North American Pentecostal influences. In this chapter, these pastoral leadership concepts are looked at.

##### **5.4.1 The Pastor's call**

The call to pastoral ministry among African-led Pentecostal pastoral leadership is vested in divine call. This is noted by Adedibu (2010:247-8) who posits that "the basis of ministerial functionalities [within global Pentecostalism] is 'divine call', and the ability to effectively function is given by the Holy Spirit." Anderson (2004:224) writes that, "to qualify for Pentecostal and Charismatic leadership, the accent usually has been on the spirituality and call of the leader rather than intellectual abilities or ministry skills." However, I think such a position is

changing: ministerial training part of the preparation toward pastoral leadership, but the call is paramount. Most pastors interviewed admitted to the place of the divine call to ministry as the reason they are in pastoral leadership. Being an observer who is part of the community, I am of the view that most pastors in African-led neo-Pentecostal churches in British society wield much influence in terms of decision-making, counselling, praying for the adherents, preaching and teaching, and overseeing administrative matters, among pertinent issues affecting the church. Thus a call to pastoral ministry is another special way God calls to a specific ministry assignment.

Looking at the independent nature of most African-led neo-Pentecostal churches in Britain, one wonders how a call to ministry plays a part in shaping pastoral leadership in this community. The need for preparation into pastoral leadership after heeding the divine call is one that cannot be ignored if one wants to be successful. But how the preparation is undertaken is open to interpretation, depending on one's theological and denominational orientation (cf. Adedibu, 2010:247).

There are those who advocate for first understanding the universal call of the believer to ministry, which in a way combats the acculturated idea of ministry for only a selected few (Pace, 2012). Pace (2012) goes on to say, "This understanding of a call to ministry allows one to realise that his [or her] identity is found in Christ and thus he [or she] is a minister whether employed by a local church or not." Understanding the universal call to ministry for all who confess Christ as saviour also helps us distinguish the call to pastoral leadership (Pace, 2012). In an age where the idea of self-fulfilment is being championed in any sphere of life, Pace (2012) suggests that serving real people not ourselves should be the motive for pastoral leadership. He notes, "our call first is God's calling from death to life (Rom. 8:30; Eph. 2:1-10). It is a call to God himself." Secondly, "it is a call to the ministry of reconciliation (2 Cor. 5:14-21)." Pace (2012) asserts, "Our first call is to the Lord, our second (not sequentially but simultaneously) is our call to ministry, and for some a third call remains." However, the universal call of the believer to ministry does not negate the fact that some believers are specifically called into pastoral leadership (see Eph. 4:11-16; 1 Tim. 3:1-13; Titus 1:5-9; 1 Pet. 5:1-40). Thus, Harvey (2005) notes

that to comprehend fully a call to ministry, we must first engage ourselves with the one who calls and the essence of his calls. Grudem (1999) notes, “Effective calling is an act of God the Father, speaking through the human proclamation of the gospel, in which he summons people to himself in such a way that they respond in saving faith.” Pace (2012) therefore defines pastoral leadership as:

A specific call placed upon those men [and women] who have been effectually chosen by God, demonstrate the character of Christ, and have been given the necessary gifts for the purpose of building, equipping, overseeing, and serving the local church. Pastoral leadership begins with a call to Christ and thus to ministry, and by God’s grace, a man [or woman] is given the character and gifts necessary to lead the church.

Leading his faculty in research on pastoral leadership, Morrison (2012) writes that the underlying assumption in his research was that pastoral leadership is best defined as “servant leadership.” Servant leaders are called “both to care and share generously in the life of the people of God in a specific time and place, and to teach, exhibit, and equip the people of God for their ministries in the church and in the world” (Morrison, 2012). The call to pastoral leadership is of paramount importance to the sustenance of one’s ministry. But that call must first be seen in the light of God’s call to himself and to the ministry of reconciliation.

#### **5.4.2 The Place of the Pastor**

The role and the function of the pastor in African-led Pentecostal churches in British society are very significant and paramount (cf. Gifford, 2009:185-192; Währisch-Oblau, 2009:61-131). As indicated in Chapter One, it is suggested that in the earlier years of a church beginning, its growth depends largely on the vital contribution of the pastor. But when the church gets above about two hundred members, the congregation’s contribution is very significant for its continued growth (Kay, 2009b). This assertion does not mean that in the earlier stages of a church, its congregation is not important for its growth, but it suggests that the place of the pastor in the embryonic stage of any church is very crucial. In his polemic on the growth and popularity of neo-Pentecostal churches in Africa, Mbewe (2013), a Baptist pastor in Kabwata, Zambia, sees the role of the pastors as similar to that of the witch doctor in African primal religion. He comments that in the African Charismatic circles, the “man of God has replaced the witchdoctor because he is seen as one who carries mysterious

power.” Therefore, “when blessings are not flowing our way despite our prayers, we make a straight course to his quarters or his church for help.” He asserts that, “the crowds are not looking for someone to explain to them the way to find pardon with God. No! They want the ‘man of God’ to pray for them.” He continues, “This also explains the stranglehold that ‘men of God’ have on the minds of their devotees in these circles” (Mbewe, 2013).

In his response to this categorisation of neo-Pentecostal pastors’ practices in Africa, Brown (2013) points out, “Although somewhat overstated, this is a real problem, and so when the people are not experiencing divine blessing, they run to the ‘man of God’ to pray for them, giving these leaders a stranglehold over the people.” He remarks that “it is the man of God who can bring the breakthrough.” Währisch-Oblau (2009:62-3; for an extensive study on the role of migrant pastors in Europe consult Währisch-Oblau’s book, *The Missionary Self-Understanding of Pentecostal/charismatic Church Leaders from the Global South in Europe: Bringing Back the Gospel*) in her interview of 20 male and two female Pentecostal/charismatic migrant pastors from three continents including Europe, intimates that the “interlocutors described their role as mediators between God and the congregation, a position attained by divine calling, and which gave them great authority.” She adds, “in some of the interviews, this self-concept came across clearly, while in others it was stated more subtly.” I see similarities between the pastors interviewed by Währisch-Oblau and the pastors I interviewed, with most of them from West Africa. Most of the pastors interviewed see themselves as God’s spokespersons to their congregations. This pastoral leadership structure does not bode well for African-led Pentecostal churches in British society, as Adedibu (2010:242) comments that a common feature of most Black Majority Churches (Africa-led Pentecostal churches inclusive) in Britain, “despite the complexities due to the heterogeneous nature of these churches, is the hierarchical or pyramidal model of leadership.” He continues, “The prevalence of this model of leadership is a reflection of the inherent predominance of this model in African and Caribbean countries, but it seems to be a major constraint to the empowerment of the laity and missions.” Thus, “the pyramidal model is the traditional model of leadership used by most Black Majority Churches, and it is prevalent in Africa.” Adedibu’s observation reflects the way a pastor is seen among African-led Pentecostal churches; the

pastor is seen as a mediator of divine authority who passes on to the congregation what God wants to tell them (cf. Waurisch-Oblau, 2009:66). I see nothing wrong with pastors serving as conduits of God's message to the congregation. However, this should not replace the task of equipping the believers and teaching them to hear God for themselves and not to over-rely on their pastors (cf. Eph. 4:7-16; Heb. 5:11-14; 6:1-3).

However, Brown (2013), citing the views of another minister involved in Bible school training in several African nations, laments, "The preachers started to live like kings while the people that attend the churches live in abject poverty." Thus, "Being a preacher became an occupation, not a divine calling. And now some even have private jets whilst their people are burying their dead because they couldn't afford a doctor." This observation may be applicable to certain parts of Africa, but this cannot be said of the pastors interviewed within the African-led Pentecostal community in Britain, who see themselves as called by God and equipped to carry out his assignment here on earth. Of course the idea of having a private jet is left to individual pastors to deal with. But none of the pastors I interviewed has their own private jet. Nevertheless, according to Gifford (2009:185), preachers within the African Pentecostal tradition are deemed to be the "contemporary equivalent of Old Testament prophets." Hence this understanding elevates the preacher or pastor to an entirely new level.

In his observation of the growth of neo-Pentecostal churches in Ghana, Africa, and globally, Asamoah-Gyadu (2006a) notes that Pentecostalism is a "response to a form of cerebral Christianity and wherever it has appeared the movement has defined itself in terms of the recovery of the experiential aspects of the faith by demonstrating the power of the Spirit to infuse life, and the ability of the living presence of Jesus Christ to save from sin and evil." He continues, "The ministries of healing and deliverance have thus become some of the most important expressions of Christianity in African Pentecostalism." This is an observation made within an African context, but, as indicated in this chapter, African-led neo-Pentecostal practices in the British context have influences from Africa. Therefore, most of the pastoral functions and practices in the British context have similar features to that of Africa.

From personal experience and observation, I note that the pastor within the African-led Pentecostal church community plays the role of a counsellor, preacher, teacher, and exorcist amongst his range of responsibilities. This places the pastor in a very important place in the church for its continuity and sustenance. And within this church community, the pastor is respected and listened to; his or her utterances are seen as God's exact words. Hence members respond in a positive way in order to get the blessings of God. In the annual camp meeting programme of one of the African-led neo-Pentecostal churches (Freedom Centre International, FCI) annual camp meeting programme in Welling, Kent, England, the visiting guest preacher, apostle Vivian Duncan (2013) from Trinidad and Tobago, encouraged the church audience to learn to consult their pastor whenever they are embarking on a very important life project, for example, starting a new business. To him, their blessings (church members) are linked to the "apostle", that is, the pastor of the church, hence the need to seek his/her prophetic guidance before embarking on such an adventure. This shows that, in African-led neo-Pentecostal pastoral leadership praxis, the place of the "Man of God" in one's life in terms of success is pivotal. This view is further examined by Gifford (2009:185) who surmises that a church can come to revolve around its leader's "prophetic declaration or prophetic word." He suggests that, "the roots of this phenomenon possibly lie in Ezekiel 37; 4-5, where the Lord commands the prophet to 'prophecy to these dry bones ... and they shall live.'" Gifford (2009:186) notes that "according to this performative usage, Scripture is not self-authenticating of self-actualising. It is the anointed prophet of God or pastor who must actualise the biblical promise in one's life." I agree that the prophetic utterances or declarations of the pastor carry much weight in the lives of the members of this church community. The words are seen as God's words being declared through the pastor or "Man of God," hence they must be obeyed to experience God's blessings. However, I have noticed that pastoral leaders within such church communities do not replace the word of God (Scripture) with these declarations. The Scriptures are seen as God's authentic and inspired word that must be obeyed if a person wants to be prosperous in their Christian journey.

Yandian (2013) asserts, "The source of authority in the local church is the pastor, who is under the authority of Jesus Christ and the body of Christ is under His authority at all times." He notes that such authority should not be forced, for authority works only when someone submits; "Authority cannot exist when there is no one to receive it." Rebellion in the midst of authority brings frustration and anxiety. A pastor in a typical African-led Pentecostal church carries much authority and influence. His or her views are seen as vital and significant to the direction of the church. They are seen as "power brokers" (Burgess, 2008b:33). This view of the authoritative nature of the pastor is found by Wäurisch-Oblau (2009:65) among her interlocutors, who assert that because of their "calling as pastors and their close relationship with God, they receive divine guidance and revelation." This implies that in their "relationship to the congregation, they speak with absolute authority and expect obedience. They are seen as shepherds; the members are only sheep." Burgess (2008b:33), discussing the intolerant attitude which Nigerian Pentecostals have to alternative readings of scripture by those outside their constituencies, says,

In Bible studies I have attended in Nigeria and Britain, while there is scope for dialogue and disagreement between members over interpretation and application of biblical texts, the opinion of the General Overseer or local pastor is rarely challenged publicly, presumably in recognition of their status and their role as power brokers.

However, Anderson (2009), citing Ephesians 4:11-12, points out that the essence of ministry "is not to DO the ministry or BE the ministry. It's to EQUIP for ministry." The view of Strong (1997:908) speaks to this issue:

That minister is most successful who gets the whole body to move, and who renders the church independent of himself. The test of his work is not while he is with them, but after he leaves them. Then it can be seen whether he has taught them to follow him, or to follow Christ; whether he has led them to the formation of habits of independent Christian activity, or whether he has made them passively dependent upon himself.

I find that the pastor in the neo-Pentecostal church tradition in British society is seen as a very significant individual who helps members of the congregation to grow in their faith, experiencing God's divine blessings by praying for them and teaching them God's word. Hence, the pastor is revered and respected. This might be quite challenging for indigenous British charismatic churches with

whom I have had association and fellowship may not accord their pastors such a high level of respect as that seen in the African-led Pentecostal tradition. As Gifford (2009:186) states, the pastor in these churches is perhaps best understood as 'Effector of Scripture,' consequently "presenting himself (and often his wife) as the exemplar of scriptural blessing, and what others need if they are to realise the scriptural promises in a similar way."

Consideration will now be given to the way pastoral leaders view the Scriptures in African-led Pentecostal churches.

### **5.5 High View of the Bible**

During interviews with most pastoral leaders among African-led Pentecostal churches in British society, they admitted to the significant role the Bible plays in their pastoral praxis. They see the Bible as God's word which is the bedrock of their life, family and ministry. Thus, in terms of biblical interpretation, African Pentecostal practitioners hold a very high view of the Bible as the Word of God (Lowenberg, 2012:22; cf. Gifford, 2009:173-182). According to Anderson (2004:225), to really comprehend Pentecostal theology, one has to comprehend "how Pentecostals and Charismatics read the Bible, which they admit "universally as the source of their theology. He writes, "For most Pentecostals and Charismatics, theology is inseparable from the Bible in which they find their central message." I agree with Anderson's assertion as Pentecostals globally see their theology and the Bible inextricably linked.

The story is told of a Bible study between two bishops, one an African Anglican, the other a US Episcopalian. As the study continued, tempers flared up as the African expressed his view with aplomb in the exact words of Scripture, as opposed to the American emphasis on the need to interpret the Bible in terms of "contemporary scholarship." Ultimately, in aggravation, the African bishop asked, "If you don't believe in the Scripture, why did you bring it to us in the first place?" (Jenkins, 2006:67). This incident clearly epitomises the differences in the interpretation and view of Scripture that exist between African pastoral leaders (and lay Christians as well) and that of pastoral leaders from the global North (the West). This is even accentuated by Kenyan Archbishop Benjamin

Nzimbi in reference to the differences in biblical hermeneutics between the Anglican Communion in Africa and that of the West, by proclaiming, "Our understanding of the Bible is different from theirs. We are two different churches" (Jenkins, 2006:67). Jenkins (2006:68), referring to the way African and Asian Christians see the Bible, says,

they often include a much greater respect for the Scripture especially in matters of morality; a willingness to accept the Bible as an inspired text; a tendency to literalism; a special interest in supernatural elements of Scripture, such as miracles, visions, and healings; a belief in the continuing power of prophecy; and a veneration for the Old Testament, which is treated as equally authoritative as the New.

However, Burgess (2008b:33) points out that the "pragmatic hermeneutical" method occasionally leads to "allegorical readings of biblical narratives." Asamoah-Gyadu (2007b:457), in his observation of how African independent indigenous Pentecostal/charismatic movements interpret Scripture to deal with childlessness, notes that, "carefully selected biblical passages have been developed into hermeneutical tools in order to problematize childlessness and deal with it in a Christianised environment." Thus Gifford (2009:174) asserts that "African Pentecostals have shifted to a new development, which is the performative and declarative use of the Bible." To him this approach resembles the use of appropriate authoritative words to effect changes. This view is shared by Anderson (2004:237), who sees "experience and practice" as much more significant than the "preciseness of dogma" among Pentecostals in the majority world. Olofinjana (2012a) a Nigerian, pastoring a multi-cultural church in London with a white majority membership, opines:

Due to the religious background of Africans as opposed to the so-called "enlightenment worldview" of Europeans, Africans love and respect the Bible. African Pentecostal pastors are not as critical of the Bible as many British pastors who have been brought up on enlightenment critical analysis would be. This is not to say that African Pentecostal pastors do not think, it only means that their religious upbringing aids them to see their journey as a continuation of the biblical narrative.

I believe that the above observation indicates the way most pastoral leaders view the Bible. It is God's answer to the challenges people go through, hence it must be used to solve such problems. Burgess (2008b:32; cf. 2008a) suggests that, like liberation theologians, Nigerian Pentecostals look to comprehend "local contexts and culture in the light of Scripture," but this is done in order to

keep a “literalist approach to biblical hermeneutics”. They look for commonalities involving “their own life situations and the Bible,” in anticipation that Scripture will have “practical relevance and problem-solving potential.” The approach the Nigerian Pentecostals use in biblical hermeneutics is not different from the other African Pentecostal communities. This approach is reflected in the way African neo-Pentecostals interpret biblical texts to support, for example, the concept of prosperity and other pertinent issues. Thus Kalu (2008) notes that, “it is the claim of Pentecostal faith and the warrant of Pentecostal ministry to insist that the Bible provides the materials out of which an alternately construed world can be properly imagined. He writes, “Pentecostalism is, therefore, a child of the demise of modernism, a product of a great shift in interpretative practice which asserts that in the post-Cartesian situation, knowing consists not in settled certitudes but in the actual work of imagination.” Therefore, I do agree with Burgess (2008b:33) view of African Pentecostals reading of the Bible as he posit that African Pentecostals (including those in Britain), in their reading of the Bible do find several levels of meaning in the biblical text, which meet their desire for a “practical and experiential form of Christianity.”

#### **5.5.1 African-led Pentecostal Pastoral Leadership Reading of the Bible**

There are several factors influencing the way African-led Pentecostal pastors read the Bible the way they do. The Bible is seen as God’s inspired word and is used to address existential needs.

#### **5.5.2 Inspiration of Scripture**

The Bible is seen as God's inspired word (1 Tim 3:16) and as a result must be obeyed without questioning. Olofinjana (2012a) points out, "In essence, while a British pastor will engage in hermeneutics and exegesis to understand the context of the text, an African pastor as a result of his/her religious background already understands the narrative and only needs to apply it to current situations." African pastoral leaders (most African pastoral leaders in Britain as well) interpret the Bible allegorically—meaning taking things out of context—and spiritualise them, relying on ideas "triggered by coincidences and remote associations" (Lowenberg, 2012:8). This view to an extent does not reflect on all

African-led Pastoral leaders in Britain. From personal observation and knowledge, there are some African-led neo-Pentecostal pastoral leaders who have been theologically trained, hence use the tools of biblical interpretations to make a text of scripture relevant to their audience. This is noted by Lowenberg (2012:9) in what is known as “Evangelical hermeneutics” which is common among African Pentecostal and Evangelical pastoral leaders who have received Bible school and seminary training. Evangelical hermeneutics has to do with the actual meaning of the biblical text in the way the original author intended, taking into consideration the use of historical-grammatical method, seeking to understand the plain and normal meaning of the words, respecting rules of grammar, and guidelines for interpreting figures of speech (Lowenberg, 2012:9)

African pastoral leaders’ understanding of the Bible is that it is inspired. Therefore it must be interpreted in this light, and this understanding is non-negotiable “Precision or exactness is not a characteristic so highly valued in Africa or sought from the Bible” as it is among some Western scholars (Lowenberg, 2012:28). Pinnock (2006:218-19), cautioning in relation to rational, scientific approaches to the text, asserts, “Our modern exegesis is so scientific that it is impoverished.... The idea that a text has only one meaning is a modern, scientific prejudice that does not correspond either to the Bible’s own view of itself or to the Christian experience of using Scripture.” Among African pastoral leaders in Britain, the tendency to make the Bible relevant and contextual to its people is what is adhered to. Lowenberg (2012:27-8) comments:

The goal in interpretation is not creativity or ingenuity, but being faithful to God, to His written Word, and to His people. Meaning is not as tightly packaged, nor can it be as neatly minimized, as the contemporary Evangelical and Pentecostal scholar might prefer. The Spirit who moves beyond the limits of rational thinking and preference can take the Word and occasionally blow into new domains of meaning to accomplish His purposes. One needs to make allowance for and appreciate the illumined mind that blends Spirit and text, and acknowledges revelations that are subjective and objective, past and present, to serve as God’s prophetic voice for today’s audience.

Jenkins (2006:68) in his observation of the way Christians from the global South (including African pastoral leaders in the British context) read the Bible, writes, “The Southern Bible [the way those from the two-thirds world envisage the

Bible] carries a freshness and authenticity that adds vastly to its credibility as an authoritative source and as a guide for daily living.” Pastoral leaders within African-led Pentecostal churches in Britain wield much influence when it comes to biblical interpretation. This is substantiated by Burgess (2008b:33) in his observation of Nigerian Pentecostals and the way they accord their pastors a special place when it comes to their view of scripture. This is even seen in the declarations they make in their use of Scripture while preaching, and in the “choruses of amens and hallelujahs” accompanying the declarations from the pulpit. Such declarations are seen as carrying life-changing power, hence adherents’ affirmative response would bring changes in their lives.

### **5.5.3 Addresses Existential Issues**

The Bible speaks to their everyday real-world issues of poverty and debt, famine and urban crisis, racial and gender oppression, and state brutality and persecution (Jenkins, 2006:68). African-led pastoral leaders within British society find stories, narratives and situations in the Bible that speak to the needs of its people, hence seeing the Bible as a book that speaks to their felt needs. Anderson (2004:225), in discussing the way Pentecostals in general read the Bible, points out that though Pentecostals do identify to a great extent with the “evangelical” position on biblical authority, most Pentecostals are not bothered with the controversial issues like the unity and inspiration of the Bible and other theological particularities. Anderson is right to some extent, as my observations attest to the fact that the majority of pastoral leaders within this church tradition are much more interested in the Bible speaking to an individual’s life than in theological nit-picking. Jenkins (2006:69), writing about the reading of the Bible by Christians from the global South (applicable in this study to African Christians in British society), clearly notes that, “For many such readers, the Bible is congenial because the world it describes is marked by such familiar pressing problems as famine and plague, poverty and exile, clientelism and corruption.” He points out that, “a largely poor readership can readily connect with the New Testament society of peasants and small craftspeople dominated by powerful landlords and imperial forces, by networks of debt and credit.” He continues that in this kind of setting, “the excruciating poverty of a Lazarus eating the crumbs beneath the rich man’s table is not just

an archaeological curiosity but a modern reality both for modern dwellers in villages or small towns and for urban populations, who are often not far removed from their rural roots.”

As already mentioned, most adherents to the churches run by African-led neo-Pentecostal churches in Britain still maintain a strong link back to their home culture; therefore, the teaching and preaching of the Bible do have a strong African twist to them. Even though speaking about African Christianity, this observation by Jenkins resonates with Africans in the diaspora who still have strong ties with their families back in Africa. Some of their family members are living in relative poverty compared with the “standards of the white worlds of North America and Western Europe” (Jenkins, 2006:69).

I therefore contend in this section of the study that the pastoral leaders of African-led Pentecostal churches have a high view of Scripture, which does inform the way they interpret the Bible to address every issue facing their members.

## **5.6 Healing and Deliverance**

According to Kalu (2008:263) “Healing is the heartbeat of liturgy and the entire religious life. It brings a community of suffering together; it ushers supernatural power into the gathered community and enables all to bask together in its warmth.” One distinctive feature of the African-led Pentecostal churches in Britain is the teaching and practice of healing and deliverance. Healing has to do with prayer for the recovery of the sick, and involves the use of anointing oil. Deliverance entails driving out evil spirits considered to be behind crises (Asamoah-Gyadu, 2004:393, cf. Gifford, 1998:97-109). When healing and deliverance take place, one experiences “abundant life in Christ and success in the material world” which are to follow the believer (Asamoah-Gyadu, 2004:393). I borrow Asamoah-Gyadu’s (2004:394) use of the conjoined expression “healing and deliverance” as a hendiadys to refer to:

The deployment of divine resources, that is, power and authority in the name or blood of Jesus - perceived in pneumatological terms as the intervention of the Holy Spirit to provide release for demon-possessed, oppressed, broken, disturbed, and troubled persons and

communities, in order that victims may be restored to proper functioning order.

The question is why are healing and deliverance common practices of pastoral leaders in this church community? It is not uncommon for adherents to the African Pentecostal church community in British society to solicit prayers from their pastors for either a sickness or a demonic oppression.

When it comes to the issue of demonic possession or oppression among Christians there are different voices (see Horrobin, 1991, 2003; Grudem, 1994:412-435; Prince 1998; *et al.*). "Demonic possession" is where evil powers or foreign spirits are perceived to have taken over the minds of victims "through dissociation" in order to afflict them, for example, the Gerasene demoniac of Mark 5. Whereas, in situations of "demonic oppression", "evil powers are perceived as "simply influencing the lives of victims in negative ways" (Asamoah-Gyadu, 2004:395). People may experience demonic oppression as they are influenced by demons through "demonic doorways" that gives demons the "legal right" to torment its victims (see Gyekye, 1995:80, 88). Grudem (1994:423) repudiates the idea that a Christian can be demon-possessed, as he sees the English phrase "demon possession" as an unsuitable translation because it is not reflected in the Greek text. He asserts that the Greek New Testament can speak of people who "have a demon" (Matt. 11:18; Luke 7:33; 8:27; John 7:20; 8:48, 49, 52; 10:20), or it can "speak of people who are suffering from demonic influence" (Gk. *Daimonizomai*), but it never uses language that suggests that a demon actually "possesses" someone (Grudem, 1994:423). He therefore suggests not using the phrase "demon possessed" at all, for the reasons given above (Grudem, 1994:424). During my interviews with most pastors from the African-led church community, almost all of them were of the view that a Christian cannot be demon-possessed but can be oppressed. However, Prince (1998:159-160) suggests that those involved with "drugs, alcohol, sexual immorality or the occult" need to be delivered when they become Christians, if they still experience demonic oppression due to such exposure. He writes, "If, when they become Christians, they are still held in bondage by some of the evil forces to which they exposed themselves previously, the explanation is simple: they need to be delivered from the demons that cause the bondage." Others like Horrobin (1991:20) believe that

demons cannot possibly affect Christians, and therefore deliverance ministry is quite irrelevant to the modern church. He asserts that if he were brought up in India or Africa his perception about demons would have been radically different because of the acknowledgement of the spirit realm being part of the culture, whereas in the “rationalistic Western culture” education and civilization do seem to explain away the existence of demons through logical scientific explanations (Horrobin, 1991:20-21).

Anderson (2004:198-9) refers to John Wimber’s observation that the contemporary Western worldview is influenced by secularism. As a result the West presumes that “life goes on in a universe closed off from divine intervention, in which truth is arrived at through empirical means and rational thought.” He continues, “Materialism warps our thinking, softening convictions about the supernatural world,” and that Westerners exist as if “material cause-and-effect explains all of what happens to us.” But it is obvious that within the African setting (to an extent the British context) “testimonies of healing from sickness and deliverance from supernatural evil tend to be major theological themes that draw people into Pentecostal Christianity” (Asamoah-Gyadu, 2004:390; Anderson, 2004:198). Anderson (2001:35) notes, “Healing and protection from evil are the most prominent practices in the liturgy of many African independent churches and are probably the most important elements in their evangelism and church recruitment.”

In the healing ministry of Pentecostalism, the aftermath of suffering, whether due to natural or supernatural causalities, can be resolved by “the power of the Holy Spirit” usually mediated through individuals purposely anointed by God, often known as pastor, prophetess, apostle, man or woman of God, among others (see Asamoah-Gyadu, 2004:390). Sackey (2002:150), writing from a Ghanaian context, says that people visit charismatic churches and other religious movements mainly looking for healing because the “state health delivery facilities” have become not only inefficient, but also pricey. To fully understand why African-led Pentecostal pastors practise healing and deliverance, one needs to understand the religious orientation of this community. Sanneh (1983:180) notes that African Christian movements “advertise their Christian intentions without undervaluing the African

credentials,” therefore it must be recognised as a “process that enhanced the importance of traditional religions for the deepening of Christian spirituality.” Common features in this church community are “healing of all sorts of diseases and affliction, prophesying, interpreting dreams and alleviating socio-economic problems;” all these are achieved “through prayer, fasting, and deliverance from demonic and other forms of spiritual oppression” (Sackey, 2002:151).

Harris (2011), writing from his experience in the context of African spirituality, acknowledges that the approach to deliverance from a more politically correct Western context might strip it of its power in comparison to what Africans are used to. He asserts, “A Western approach to deliverance may not be appropriate for lively and noisy East Africa [Africa as a whole] with its perception of numerous witches and spirits.” These witches or malevolent spirits could be seen as the cause of people’s woes, problems, sicknesses, setbacks, etc., within the African cosmology (see Harris, 2011; Asamoah-Gyadu, 2007b:437-460). Jenkins (2002:123) sees major differences between Northern (the West) and Southern Christians (those from the two-thirds world) in relation to spiritual powers and their impact on the existential world. Asamoah-Gyadu (2007b:438) documents this prayer:

We prophesy over this marriage. We curse every evil eye and persons who do not want this marriage to succeed. O Lord, release your glory in childbirth. May your Spirit deal with all the negative powers around this marriage that ... this union will stand as a testimony to the power of your holy name, which is above every name; in the name of Jesus Christ our Lord, Amen.

The above prayer by a family member of a newlywed couple in Ghana attests to the fact that Ghanaians, and in most cases African Christians, place the causes of evil in people’s lives to these evil spirits, hence the need to pray and drive them out. There is the acknowledgement that Pentecostal/charismatic churches, because of their “experiential and interventionist theologies, take seriously the presence of spiritual forces as causal explanations for misfortune” (Asamoah-Gyadu, 2007b:440).

It is not uncommon to find prayers made by pastoral leaders within the African Pentecostal prism in British society for those sick of any kind of disease, be it cancer, HIV or any form of oppression (see Strangways-Booth, 2013). Even the “Event Advert” by Kingsway International Christian Centre (KICC), the

largest Pentecostal church in Western Europe which is African initiated, emphasises Healing, Deliverance, Breakthrough among other existential needs (KICCb, 2013).

A typical African-led Pentecostal church experiencing exponential growth in London, England, with much emphasis on healing and deliverance, is Victorious Pentecostal Church (VPA). In one testimony a woman member testified that God answered her prayer for a job application by calling her for an interview in which she was successful. In her joy she said, "What is happening here at VPA does not happen in any church. If you want your papers (immigration) solved, come to VPA, if you want marriage, come to VPA, and if you want a job, come to VPA" (Believe TV, Sky Channel 593, November 14, 2013). Normally members of VPA who have challenging problems are asked to go through deliverance for weeks for their problems to be solved (see Testimonies by members during the testimonies programme on Believe TV, Sky 593). This prayer by Pastor Alex Omokudu highlights the concept of healing and deliverance in most African-led Pentecostal religious understanding: "When God arises, whoever is your enemy will be scattered. Any strong man or woman that is sitting on your case, God will arise and scatter them. Whoever, or whatsoever, that is set to frustrate your life, shall be frustrated in the name of Jesus (Enough is Enough, 2013, Believe TV, Sky Channel 593).

One other common belief in the African-led Pentecostal churches discourse on healing and deliverance is the idea of suffering and poverty being caused by curses (see Asamoah-Gyadu, 2007b:437-460). Curses are seen as "a major demonic doorway." Curses, it is "believed, become operative when a person lives in disobedience to God's word (Deuteronomy 27 and 28) or it could be self-imposed through repetitive negative words like 'I am poor,' or 'I wish I were dead'" (Asamoah-Gyadu, 2004:397). He asserts, "Those who speak positive things about life will attract the positive; those who are fond of negative utterances and wishes are also believed to attract what they speak or desire even when those desires are spoken in jest" (Asamoah-Gyadu, 2004:397). A common teaching according to African Pentecostal hermeneutics is that God's people place themselves under "a curse" by not fulfilling their tithing obligations (Malachi 3:8-12). One of the familiar questions that most adherents of African

Pentecostalism are asked by their pastors when going through prolonged hardship or financial difficulty is whether they have been faithful in tithing. But there are varying views among those church members interviewed for this study regarding the effects of tithing. Some confirmed their lives have changed significantly in terms of prosperity since they have been faithful in tithing. Others think nothing has really changed in their lives even though they are faithful in tithing. From a pastoral perspective I think tithing and giving in general are good Christian practices which show a believer's utmost trust in God regarding his or her finances according to Malachi 3:8-12. However, tithing and giving alone do not guarantee financial well-being if not accompanied with a disciplined work ethic and the application of the right biblical principles to life. Also, one could be faithful in tithing and giving and still face challenges in life, which is part of the Christian journey. Nevertheless, God still blesses those faithful in their giving (2 Cor. 8:1-15; Gal. 6: 7-10; Phil. 4:10-19).

#### **5.6.1 Biblical Basis for Healing and Deliverance**

The concept of healing and deliverance practised in African-led Pentecostal churches has a strong biblical foundation (Anderson, 2004:225; Kalu, 2008: 263). Cauchi (2012) buttresses this point by saying, "Speaking with other tongues, prophetic utterances, physical healings, and demonic deliverances were seen to be part of the Christian Gospel, or further, an authentication of its truth, Mark 16:17-18." Old Testament and New Testament scriptures are referenced to support the practice of healing and deliverance among Pentecostals. Cauchi (2011) asserts:

Healing is part of the great plethora of divine activities recorded between Genesis and Malachi. Each of Israel's historical eras is peppered with angelic visitations, divine revelations, anthropomorphic appearances, acts of judgement, supernatural manifestations and miraculous deliverances which are purposefully recorded as evidence of God's interaction with mankind, but especially his people, Israel.

Lugwanya (2000:25) notes that the idea of healing and protection are the attraction for most Africans. However, Harding (2008) writes that the divine reason in "working miracles has been shown in the statements of Scripture. If miracles done by God's power occur in our day, they must have the same objective as those that occurred in the Bible times, as it is firmly believed that God works miracles today."

There are several scriptural references to healing in the Old Testament (see Gen. 12:17; Gen. 19:11; Num. 12:10; Num. 14:11-12; 1 Sam. 5:6 – 6:12; 1 Kings 14:10-14; also see Cauchi, 2011). In reference to Deuteronomy 32:39, “See now that I myself am he! There is no god besides me. I put to death and bring to life, I have wounded and I will heal, and no one can deliver out of my hand,” Cauchi (2011) is of the view that throughout the Old Testament health and wealth are seen as recompense from God, whereas sickness, misery, misfortune, and even death are seen as his chastisement. One of the popular Old Testament texts often quoted in African Pentecostal churches within the British context is Psalm. 103. In this passage verse 3 (“Who forgives all your sins and heals all your diseases”) is emphasised to support the idea that God wants to heal his people from all kinds of diseases. Another often-quoted text during healing services among African Pentecostals in the British setting is Isaiah 53:5, “But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.” This text is often supported with 1 Peter 2:24, “He himself bore our sins in his body on the cross, so that we might die to sins and live for righteousness; by his wounds you have been healed”; this text supports the view that God wants his people healed.

The above passages attest to a strong use of biblical texts to support the concept of healing and deliverance among African-led Pentecostal churches. Their pastoral leaders within British society would argue that their emphasis on healing and deliverance is biblically based. It is not uncommon to find pastoral leaders among the African-led Pentecostal churches organising healing and deliverance services on a Sunday or weekday to pray for the sick among them. Examples of such programmes are the monthly Prayer, Healing, and Deliverance services by KICC ([www.kicc.org.uk](http://www.kicc.org.uk)); Deliverance Outreach Ministries (DOM) organises a deliverance and prayer service on each Friday of the week (see weekly schedule at [www.domlive.org](http://www.domlive.org)); “Freedom Time” (Freedom Centre International, Welling and Peckham, England, [www.freedomcentreinternational.org](http://www.freedomcentreinternational.org)); and “Enough is Enough,” (VPA, [www.vpachurch.org](http://www.vpachurch.org)). These are among the growing number of deliverance and prayer meetings organised by African-led Pentecostal churches within the

British context to minister healing and deliverance to its members and guests. During the time of writing this thesis, Freedom Centre International were organising “12 hours Super Prayer Fest,” on the 30<sup>th</sup> of November, 2013, for protection, the prophetic, and direction for Christmas and New Year festivities. The information for this programme, which is found on the Church News section on their website, goes like this: “This prayer fest is aimed to prepare individuals ahead of the month of December, Christmas festivities and into the new year, seeking God’s protection and guidance (Freedom Centre International, 2013). On the basis of my observation, interviews, and experience, I would say that when it comes to administering deliverance and healing to its adherents the approach and mode of operation are varied within the African Pentecostal church community.

However, healing and deliverance is not restricted only to the African-led Pentecostal church community, but is practised by the British Charismatic churches as well, though the methods and liturgy are starkly different. A typical example is the way some African pastors in Britain drive out demons and witchcraft spirits from people, including children; in some cases these methods have led to these pastors being arrested (see Metro, 2009; Tatchell, 2009; Sweeney Tod, 2013). However, on the other side of the Pentecostal movement in Britain, City Praise Centre (CPC), a white-led Pentecostal/charismatic church with a sizeable proportion of the immigrant community in Gravesend, Kent, England, organises prayer meetings for its members and prays for the community, nation and other existential needs when necessary (<https://www.facebook.com/CityPraiseCentre>). Kings Church Medway, based in Chatham, Kent, England, organises weekly “pastoral prayer meetings” to pray for members’ requests, and also holds once-a-month prayer meetings (<http://www.kingschurchmedway.org.uk/worship/prayer-intercession/index.html>). Another typical British Charismatic church which emphasises healing is North Kent Community Church, based in Northfleet, Kent. They have a healing centre with testimonies of a 40 year-old lady healed of a hearing problem, an 18 year-old boy able to walk for the first time, and a 3 year-old girl healed of a heart condition (<http://www.nkcc.org.uk/ministries/healingcentre>).

By observation and experience, one can say that the African understanding of the spiritual world, which is in stark contrast with the West (British in this context), underpins the kind of healing and deliverance programmes the churches organise for their members. Harris (2011) aptly put it, “Westerners do not always realise the ways in which the presence of spirits and ways of dealing with them are tied in with people’s [Africans] traditions and customs.” Clarke (2013) succinctly put it in his Facebook post about African Christian spirituality:

Worship in Africa is more than a weekly religious act. Worship is life. It is through worship that connection to the Supreme God is established and empowerment to overcome life’s vices and challenges can be realized. It is through worship that ordinary people rise above the daily threat of death and all anti-life forces to embrace eternal life.

#### **5.6.2 Critique of Healing and Deliverance Discourse in the West and Africa**

Asamoah-Gyadu (2004:399) notes that, “In healing and deliverance discourses, most problems are ‘spiritualised’,” and so when Africans experience such challenges in their lives and families, there is propensity to look for clarifications and help in the “religious and theological realms.” Therefore this poses contextual challenges for African Pentecostal pastoral leaders in a much more rationalised British society. As Folarin (2007:91) put it, “The strength of exorcism to attract an audience in Africa is its liability outside Africa as emphasis on demons and supernatural explanations to human predicaments hinders Westerners from joining the churches.” Such socio-cultural, contextual, and theological challenges within the British context are aired in a comment by Adeboye (2006:151) regarding the transnational challenges of African and Latin American Pentecostal churches in the diaspora. He notes that the problem could be found in the situation where these Pentecostal churches have not been able to acclimatise to cultures who do not agree with their perspective on the works of “witches, demons, and other spiritual agents.” He adds, there is, therefore not much interaction between these Pentecostals and their host nations. I agree with Adeboye’s observation because of the socio-cultural and theological differences between the African-led Pentecostal church community and that of their host culture, thus presenting the gospel in such a context is challenging and sometimes demotivating. However, Anderson (2004:199)

expresses concern that the “rationalist culture in the West poses a real danger to Christianity; therefore, the problem is that Christianity, if not disentangled from this rationalist theology of the West, will become largely irrelevant for most of the world.” Badcock (1997:137) noted that the propensity of the “Western institutional churches toward a more rationally definable ecclesial life ordered through ministerial office, the Word, and the sacraments tends to be regarded as culturally alien and religiously undesirable” in many other contexts. MacArthur (2013:155-176), who heavily criticises the Pentecostal/Charismatic movement, decries the fake healings of Benny Hinn, Oral Roberts, Kenneth Hagin, Kathryn Kuhlman and others like them. He writes that “the miracle-working ministries of Christ and the apostles were unique. “ These miracles were “predicated on the faith of the recipient, they were not performed for the sake of money or popularity, and they were not pre-planned or choreographed in any way.” He continues, “Such biblical-quality healing miracles are not being performed today (MacArthur, 2013:175; for an in-depth polemic on the Pentecostal/Charismatic movement see John MacArthur’s *Strange Fire*). I contend that John MacArthur’s position on healings and other Pentecostal/charismatic distinctive features is a sure sign of the cessationist and Western rationalistic perspective on the supernatural work of God in our day and age. Womack (2014:391; cf. Grudem, 2014:225-260) observes that “Healing by the power of God met a critical human need and at the same time offered supernatural proof for the gospel.” Grudem (2014:259, 225-260), in analysing the biblical reasons for miracles, wrote:

All of these texts indicate that *spiritual gifts may vary in strength*. If we think of any gift, whether teaching, or evangelism on the one hand, or prophecy or healing on the other, we should realise that within any congregation there will likely be people who are quite strong in the use of that gift, perhaps through long use and experience, others who are moderately strong in that gift, and others who probably have the gift but are just beginning to use it or have simply been given less effectiveness in its use through the sovereign distribution of the Holy Spirit.

Grudem’s position clearly shows the significance of miracles and the supernatural work of God in our day and age. However, I would advise pastoral leaders to use such gifts in humility and not as a means to exploit people. (For a thorough rebuttal of cessationism and of MacArthur’s *Strange*

*Fire* book and conference see *Strangers to Fire: When Tradition Trumps Scripture*, edited by Robert Graves.)

I therefore think the approach to deliverance and healing among African-led Pentecostal churches must be consistent with Scripture and must take into consideration the cultural context of Britain. For example, the African concept of witchcraft is totally at variance with the perspective of the British society where witchcraft is glamorised on TV and during Halloween celebrations in October. I have observed that most African Pentecostal churches in British society do not observe Halloween, in line with many indigenous Evangelical congregations. However, it has been noted that even though African Pentecostal churches may not be attracting indigenous British people in droves, according to Asamoah-Gyadu (2008) there is the notion of “witness of presence” in missiological construct. As he remarks,

Although African churches in Western Europe do not attract many Europeans, there is such a thing as the “witness of presence” in mission studies. The very presence of African-led churches in Europe is a testimony to the dynamic quality and significance of the African evangelical witness.

In my personal observation and experience, the African-led Pentecostal church community’s approach to healing and deliverance do pose contextual challenges due to their cosmological orientation. Thus, their approach to deliverance and healing must be reviewed within the British context to forge a balanced biblical and theological approach to such real issues facing people. Most of the pastors interviewed, from both the African-led Pentecostal church community and a couple of pastors from the indigenous British church community, agreed that there is the need to learn from each other to foster cohesion and trust in their pastoral relationship. However, as has been noted by Asamoah-Gyadu that even though African Pentecostal churches within British society may not be attracting indigenous British people in significant numbers, their presence has helped shaped the Christian and religious landscape in Britain.

## 5.7 Summary

This chapter examined Osmer's interpretive aspect of the four core tasks of practical theological interpretation, that is, drawing on theories that allow us to understand the socio-cultural and theological distinctives of African-led Pentecostal churches in British society with its contextual challenges. Thus by identifying their socio-cultural and theological distinctives, one would be better placed to understand the issues at hand and how to deal with them contextually. The concepts of culture and reverse mission were considered in this chapter to give a better understanding of African-led Pentecostal pastoral leadership's missionary and pastoral practices in British society. Consideration was given to the call and the place of the pastor among African-led Pentecostal church communities in British society. It is clear that the divine call to pastoral leadership does play a significant role in African-led Pentecostal pastoral leaders' perspective. The role of the pastor in the lives of the adherents was also examined. It became obvious that pastors in such church communities are revered and respected. Hence, they are given a special place in the lives of their members.

The Bible's place in the life and ministry of pastors from the African-led Pentecostal church community is very crucial. Pastoral leaders view the Bible from a literalist perspective; they interpret the Bible to address practical and spiritual needs. They may not be as critical as Western interpreters, and they may avoid theological and dogmatic particularities for the sake of the existential needs of their adherents.

This chapter also discussed the concept of healing and deliverance among African-led Pentecostal pastoral leadership. It was observed that healing and deliverance are hallmarks of this church tradition. Consequently, pastors spend time to pray for healing for members and drive out demons when necessary. Even though healing and deliverance are practised by a segment of the indigenous British charismatic church tradition, the emphasis and modes of operation are different from their African counterparts, and this poses contextual difficulties. The biblical basis of healing and deliverance was briefly examined and the critique of healing and deliverance in Western culture was discussed.

The next chapter gives consideration to New Testament perspectives on pastoral leadership.

## **CHAPTER 6**

### **NEW TESTAMENT PERSPECTIVES ON PASTORAL LEADERSHIP**

#### **6.1 Introduction**

This chapter examines the normative task of practical theological interpretation, utilizing theological concepts to interpret particular episodes, situations or contexts, constructing ethical norms to guide our replications, and learning from “good practice” (Osmer, 2008:4). Answering the question “What ought to be going on?” is fixating on the normative task of practical theological interpretation by congregational leaders and in this study and context African-led Pentecostal pastoral leadership in British society. This normative perspective would not tell congregational leaders how to accomplish contextual challenges or goals (the pragmatic task), however, it will show how pastoral leaders within the African Pentecostal community in the British context determine what they ought to try to accomplish, with the use of ethical norms to reflect on and guide practice (Osmer, 2008:131-2).

This chapter discusses New Testament perspectives on pastoral leadership and aims to determine a normative pattern of leadership for the African-led Pentecostal churches to emulate. The concept of servant leadership taught by Jesus Christ is discussed. Paul’s leadership pattern is examined, then there is a brief discussion on the eldership model of leadership with particular focus on Acts 20:17-38. The Pastoral letters with the qualities for leadership and 1 Peter 5:1-4 are also given consideration in this chapter.

#### **6.2 New Testament Pattern of Leadership**

A cursory survey of church history shows that different circumstances and cultural situations gave rise to a variety of leadership models within the church, all of which claim to be predicated on the New Testament (Guenther and Heidebrecht, 1999:155; Sumney, 2002:27). The New Testament has a great deal to verbalize about the nature of leadership within the Christian community. Like all new forms of movements, it had to develop understandings of leadership and governance that reflected its core notions (Sumney, 2002:27).

An investigation of these models provides the substratum for identifying leadership perspectives that might be efficacious within our particular cultural context.

The discussions that appear in biblical texts about ministry and leadership show that there was some dispute about what types of leadership were congruous in the Christian Church, with some models being repudiated as incompatible with that faith. Most of the explicit discussions about modes of leadership appear in Paul's letters, but the matter is also addressed in the Gospels through both verbalisations and actions of Jesus, though with each model comes some impuissances as well as strengths (Bennett, 1993:11-6; Grudem, 1994:904; Pashapa, 2008:1; Stricker, 2011:39; Sumney, 2002:27; Tidball, 2008:13-17; 2012:31-5).

The questions that remain include, How should a church be governed? Which leadership perspective is biblical and depicts New Testament leadership ideals? However, Guenther and Heideberecht (1999:153; see Barlett, 1993:18-9; Cohick, 2012:74-5) suggest that the question to ask regarding a leadership model for the church is not "What is the biblical leadership structure but rather what leadership structure will both be consistent with New Testament leadership principles and be most effective in a specific situation?" I agree with the above assertion as leadership is dynamic and works differently within each context. Hence, the New Testament leadership principles would be best adhered to and situated within a context, not taken as normative for all contexts but rather interpreted to fit each church leadership situation while still maintaining faithfulness to biblical requirements. Guenther and Heidebrecht (1999:154) ask the questions, "Is one method of leadership more biblical than the other? What exactly does it mean to be biblical? Is there a specific method of church leadership and organisation prescribed by the New Testament? Is there a New Testament pattern for church government?" (Grudem, 1994:904).

These questions lead to an examination of the various leadership perspectives as found in the New Testament, particularly the leadership of Jesus, Paul, the Acts of the Apostles, and the leadership principles found in the Pastoral Epistles, and that of Peter. These perspectives will help pastoral leaders within

the African-led Pentecostal church community in British society to evaluate their leadership ideals. For the purpose of this study prior consideration is given to the leadership model of Jesus who is the leader *par excellence*.

### **6.3 The Leadership of Jesus Christ**

In reference to Matthew 20:25-27, there is an observation that the way in which Jesus branded the Roman and secular leaders of his day may have been a stereotype, but it was proximate enough to the truth for no one decided on disproving him. Leadership was masculine, puissant and concerned with status. It was dedicated to accomplishing the task, no matter what the cost to mundane people. But Christ introduced an incipient way of leading which was to be imperative on all his adherents, that of leading by serving, even sacrificial serving, thus being an servant (Cooper, 2005:49; Elmer, 2006:21-22; Tidball, 2012:31). However, when Jesus utilized the term servant, it was a synonym for greatness, and that was a revolutionary conception. Dale Roach (n.d.) opines that the “leadership style of Jesus is one that is obviously unique to any other leadership style known to man.” It is conspicuous that “the way in which Jesus led his disciples was a plan for the future of His church.” Walton (1997:379) notes that the portrait of Christian leadership as envisaged in Luke’s writings emerges as a portrait seen first in the life and teaching of Jesus, and then reflected in the ministry of Paul. He observes that,

Key features of this portrait include: the heart of Christian leadership being the imitation of Jesus, following in the path of servanthood which he walked; facing suffering as an inevitable concomitant of leadership, suffering which ultimately leads to glory; and expressing faithful following in handling money and work (Walton, 1997:379).

Piovanelli (2005:395) writes, “In contemporary historical Jesus studies, some scholars apply to the religious leader from Nazareth the features of the charismatic ideal-type originally elaborated by Max Weber”, though other specialists seem to categorise him from a reputational perspective. Piovanelli continues:

As for the charismatic leader, sociologists emphasise more and more his or her ability to communicate the vision and to empower the followers. It is indisputable that Jesus’ authority has many points in common with these newly proposed definitions of charismatic

leadership. The existence of such parallels confirms the validity of the charismatic heuristic model for the study of the historical Jesus” (Piovanelli, 2005:395).

Baxter (2011:1), in examining the leadership principles Jesus used in training his disciples as a manual for the 21<sup>st</sup> church leader, comments that:

Christians in every generation are called to serve and lead in every area of life. Imitating Jesus Christ is the goal of each believer. The methods that Jesus used to train and equip His followers two thousand years ago are still the ones that are effective for the twenty-first century Christian Church.

It is lucid that there are several angles one could look at when examining leadership ideals of Jesus Christ in the New Testament. However, for the sake of this study, I have narrowed my focus to considering the servant leadership model of Jesus which could be emulated by pastoral leaders within the African-led Pentecostal church community in the British context.

### **6.3.1 Jesus as a Servant Leader**

Jesus epitomises the best ideal of a person who encouraged partnership and built up people. This is depicted in a sizably voluminous part of his ministry through working with others, and by connecting with humans by being a servant (Elmer, 2006:21; Ortberg, 2004:87). According to Ortberg (2004:87), “Jesus has been called the greatest leader of all time because he demonstrated servant leadership and made his disciples in team players.” This is first shown in his calling of the twelve disciples where he prayed throughout the night before he called them (Luke 6:12-16). And by doing that he demonstrated to us this principle. Jesus made it clear to his disciples that their practice of leadership was to be at variance with “the self-seeking, self-serving, and domineering style of leadership often found in the world: ‘Whoever would be first among you must be servant of all’ (Mark 10:42-44; Mt 20:25-28) (Trinity Western University, 2000). McWilliams (2003:1), in referring to the leadership principles of Jesus and method of training his disciples, observes that God has a plan for reaching and changing an unsaved world. “Jesus came with the purpose of reclaiming the world with the Gospel.” He maintains that his method was straightforward and remarkable: “take twelve ordinary men, give them three years of training through association with Him, observing and obeying and send them out equipped with the Word, prayer and the Holy Spirit to reproduce disciples, That

is the Lord's program, and it is reaching the world." It is obvious that Jesus genuinely concerned himself with the equipping of the twelve in order to carry out the Kingdom assignment. This was done from a servant-leadership perspective (Mark 10:42-44). Referring to Mark 10:42-44, Manz (1999:119) writes that "the passage is clearly one of the more striking passages from Jesus' teachings related to leadership. He adds, "It turns leadership upside down. The lesson seems to be that to become a great leader you should act as a servant, not a commander or even as a charismatic source of inspiration." Manz observes that "Jesus challenges us to rethink what it means to be a leader;" he challenges from the standpoint of "resisting the temptation to act out a leadership role of being superior to others and behaving as though we know it all" (Manz, 1999:119-120).

There is the observation that there are several conceptions about leadership that we are in a state of disorientation to know where, as Christians, we ought to put our feet down when it comes to practising a form of leadership that is consistent with the fundamental model Jesus left us (Grahm, 2011; McCormick and Davenport, 2003:1-2; Lundy, 2002:ix). There is the notion that servant leadership cannot be "characterised by worldly top-down thinking, situational ethics, and 'how-to' reductionism" (Longenecker, 1995:18; Lundy, 2002:viii). Therefore, Grahm (2011; see Lundy, 2002: ix) suggests that the servant leadership which was exemplified by Jesus as he trained the disciples into the leaders of his church should be a model that should have importance in Kingdom service. However, Finney (1989:45; see also Cooper, 2005:49-50) contends that it is too facile for our theological thinking to be "overpowered by one very insistent image or epigrammatic saying." Finney argues in reference to Mark 10:43-45 that while it is a great truth, it is consequential to recognise that there are more frequent references in the New Testament to the leader as a servant of God than there are to him or her as a servant of people. There is the need for a more balanced approach to the concept of servant leadership than "a mere totting up of texts which is not definitive," (Finney, 1989:45; Elmer, 2006:22). Finney (1989:45; see Brady, 1999:52; Elmer, 2006:22) admits that if balance is not kept, the minister could be at the beck and call of everyone's demands, endeavouring to fulfil the anticipations of all. He adds, "That way lies a subjugation of leadership to the democratic wishes of the people, or the

tyranny of every manipulator in the congregation; Christ's primary task was to 'do his Father's work'; only secondarily was he a servant of the people."

I do agree that the concept of servant leadership must be balanced in order not to make leaders at the beck and call of congregants. As much as pastoral leaders are to serve their congregation, their primary call is to serve God's assignment in their lives; and this might be in stark contrast to some demands of the congregation. Hence, care must be taken not to make pastoral leaders unduly subservient to their congregants.

However, pastoral leaders are called to serve God by serving their people (Col. 3:17, 23-24). This is affirmed by Youssef (2013:33; see also Elmer, 2006:21-26; McCormick & Davenport, 2003:5) in reference to John 10:14-15, "He [Jesus] was saying that he loves his sheep, serves his sheep, and sacrifices his own interests for the sake of his sheep. That is what a good shepherd does. That is how a shepherd leader leads."

### **6.3.2 Who is a Servant-Leader?**

A concept of leadership that is often regarded as biblical is servant leadership (Cooper, 2005:49). It is acknowledged that Christian leadership is thought to be different from other forms of leadership because Christian leaders are called to be servants; this was lucidly designated in Matthew 20:25-27 (Cooper, 2005:49; Tidball, 2012:31). Thus, the conceptions behind coadjutant leadership are ancient; however, the phrase "servant leader" was coined by Robert K. Greenleaf, who introduced the concept to the modern world after retiring from a 40 year vocation in the field of management research, development, and education at AT&T (Cooper, 2005:49; Greenleaf, 1977:2-3; McCormick & Davenport, 20003:4; Schmidt, 2013:40). In his original essay in 1970, "The servant as Leader," Greenleaf commented:

The servant leader is a servant first... It begins with the natural feeling [calling] that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first; perhaps because of the need to assuage an unusual power drive or to acquire material possessions... The leader first and the servant first are two extreme types. Between them there are shadings and blends that are part of

the infinite variety of human nature (Greenleaf, 1977:13; see also Schmidt, 2013:40).

This accent on the development of people and social responsibility is reverberated in what Greenleaf called the best test to quantify or define servant leadership: The true test of a servant-leader is this: Do others around the servant-leader become more sagacious, freer, more autonomous, more salubrious, and better able themselves to become servants? And “What is the effect on the least privileged in society? Will they benefit, or, at least, not be further deprived?” (Greenleaf, 1977:13-14; Manz, 1999: 120; Rayfield, 2014; Schmidt, 2013:40). Thus servant leadership is best defined as serving others or putting others first. Marshall (1991:68), posit only natural leaders (that is those with the innate ability to lead or serve) ought to lead if things are going to get better and thus, we should reluct to be led by anybody who is not a natural servant. The researcher sees servant leadership as not the exclusive right of natural servants. We all can decide to serve with a servant attitude if we make the effort to do so (Mark 10:35-45). It is clear that in v. 43 Jesus said, “Whoever wants to be first must be your servant.” In other words, being a servant is a choice. So the idea that we should refuse to be led by anybody who is not a natural servant is controvertible. Servant leadership is open to all, hence the need for it to be practised by all regardless of their background.

However, (Bradley, 1999:52) argues that leadership that fixates on being a servant can belie the task of leadership. Critiquing Greenleaf’s model of leadership, Bradley comes to two conclusions. The first deals with the perception of leadership. Leadership that is perceived as fixated on being a servant can be thought of as weak or indecisive. Second, “the servant-leader idea underestimates the need for accountability in leadership, the wide variations in human conceptual abilities, and the general aggressiveness of people in the workplace” (Bradley, 1999:52, see Tidball, 2012:31-2). The questions are asked: Can one simultaneously be a leader and a servant? Are not the roles of leader and servant irreconcilable? Do they not call for opposing abilities and characteristics? Are they not more readily in conflict with each other than in harmony? (Tidball, 2012:31). Of course the concept of servant leadership could be seen as incompatible if servants deal with mundane tasks, while leaders supply vision and strategic thinking. However, I think servant

leaders can be enacted successfully with a biblically based perspective in which leaders serve those they have been called to serve. Besides, Jesus' assertion on leadership in Matthew 20:25-28, ("Anyone who wants to be great among people must first be a servant"), goes to cement the idea that true leadership is not to be lord over people but to serve them, as without the heart to serve people, leadership does not really take place. Marshall (1991:58) rightly put it, "the biggest obstacle to change in society is natural servants who have the capacity to lead, but don't." Society suffers when those with the knack to lead with a servant attitude refuse to take the challenge to do so.

However, Mahiaini (2007:36-7), who concurs that servant leadership works, also notes that the fact that servant leadership "works" is not the reason Christians should desire to serve. Mahiaini (2007:37) opines that "if we serve with a worldly mind-set, we will be like the security guards at the World Cup who have their faces to the crowd but do not see what is taking place on the field." Mahiaini (2007:37) continues,

If you employ servant leadership incorrectly, it is like standing in the stadium and being unable to watch the action. It may work for you, and it may improve your bottom line, but you will have missed the entire show unless you understand what God is after.

Therefore, it is not enough that servant leadership works; rather, it is looking at Jesus, because it concerns his agenda (Mahiaini, 2007:37). Of course the practice of servant leadership must be grounded in God's assignment for one in any leadership role. Servant leadership is not just a cliché but an important leadership ideal found in Christ.

Referring to Isaiah 41, especially verses 8-9 and Micah 5:2, Mahiaini (2007:37-8) postulates that, "servanthood is not just a whole catalogue of activities one does to become a servant. It is an identity that wraps one up in the purposes of God." Wright (2000:2-5), examining the theology of servant leadership in reference to the book of Jude, observes that, "the non-leader is more concerned about himself or herself. However, Jude, despite being the younger brother of James and the brother or, if you will," the moiety-brother of Jesus, "saw himself as a servant of Jesus Christ, and alluding to his status only in a secondary relationship to his brother Jesus." Wright (2000:5), referring to Peter Koestenbaum, a secular philosopher of business, in his book *The Heart of Business*, notes that, "effective leaders are centered in their souls. They have

come to peace with the questions of identity, survival and meaning.” Thus, “it is this centeredness that makes others listen to what they have to say, that gives them credibility.” Therefore, “this centeredness has to do with getting one’s life in perspective before God. It is knowing that we are loved, kept and called by God. Out of this identity, security, and meaning comes a person of character” (Wright, 2000:7). I think that without this centeredness which has to do with character, servant leaders may not be able to influence others to follow them and accomplish their desired objectives.

However, Lundy (2002:2; see also Elmer, 2006:12) contends that servant leadership has more to do with how we behave in different settings within which we must enact leadership than it does with fundamental modes of leadership. Thus many different kinds of servant leaders are to be embraced. I firmly share that position, in that servant leadership may take the form of its context to really reflect the leadership ideals needed to serve that community. However, it must develop with biblical principles. This is affirmed by Elmer (2006:12), who asserts that “servanthood is revealed in simple, everyday events. But it is complicated because servanthood is culturally defined—that is, serving must be sensitive to the cultural landscape while remaining true to the Scripture.” As a result, Keller (2012:40) defines contextualisation as follows:

Giving people the Bible’s answers, which they may not all want to hear, to questions about life that people in their particular time and place are asking, in language and forms they can comprehend, and through appeals and arguments with force they can feel, even if they reject them.

Thus serving in the different context does not negate the fidelity of the gospel, but must be made applicable in the context in which one is serving. This is further expressed by Anderson (2004:141) in reference to Paul’s ministry strategy that “had Paul not been willing to conform to different cultures without compromising his convictions, he would have been out of rhythm on the dance floor of multicultural ministry.”

The above observations on servant leadership suggest that it is a leadership ideal exemplified by Jesus Christ. It involves serving from the heart, serving others more than yourself, having a centeredness which carries the notion of character-identity, security, and meaning, and serving in different contexts while

remaining true to Scripture. It is suggested in the above discussion that being sacrificial in love for others is what motivates servant leaders. Thus, the leadership qualities of Jesus Christ which authenticated the concept of servant leadership are considered below.

### **6.3.3 Jesus Christ and Status**

In examining Jesus' leadership, one characteristic introduced by Jesus is "handling power without being seduced or corrupted by it," which has to do with "the sensitive issue of status" (Marshall, 1991:82). Status has to do with one's place in society in cognation to others (Marshall, 1991:82; for in-depth study on status see Haralambos and Holborn, 1995:6; Marr & Thau, 2014:2; Berger, Cohen, & Zelditch, 1972; Weber, 1946).

In contrast to the leadership displayed by the Roman and secular leaders of his day—a leadership which was based on power and status—Christ introduced a new way of leading which was to be incumbent on all his followers, that of leading by serving, even sacrificial service (Tidball, 2012:31). Jesus in John 13:1-17 educated his disciples how to serve people by demonstrating the need for leaders to climb down off the pedestals on which they have been raised and serve their adherents. Why, we might ask, did his disciples not wash one another's feet? It was not because it was a dirty job, but the job of a slave, or the job of the lowliest of servants (Elmer, 2006:21; Marshall, 1991:88; Youssef, 1986:92; 2013:111-2). By washing his disciples' feet, Jesus taught by his words and his example that those who would lead must be servants to their followers (Youssef, 2013:112).

According to John 13:12-15, Jesus taught his disciples not to let status come in the way of service. This is succinctly put by Marshall (1991:88), who writes that "Jesus knew that he was the leader, and he made no bones about it." But he cleansed his disciples' feet. "In so doing he demonstrated this radical principle: Leadership is a special function but it carries no status with it whatsoever." To some extent, status displayed in a negative sense could be detrimental to leadership. However, I think it is not wrong for leaders to depict some level of status in their work, in as much as it does not hinder the effective work of serving others, as Jesus correctly said, "You call me teacher and Lord, and

rightly so, for that is what I am.” Jesus was not apologetic about his status as Lord and teacher; however, he climbed down off that pedestal and served his disciples. This is the servant leadership principle he was getting across to his disciples, which pastoral leaders could learn in their quest to lead congregations.

This is what Youssef (1986:93; see 2013:99-113) refers to as Jesus’ use of “legitimate power: service and submission to others, [of] which Paul said, ‘The commandments ... are summed up in this one command: Love your neighbour as yourself’ (Rom. 13:9).” The leadership displayed by Jesus teaches a reversal of a leadership model based on power. As Youssef (1986:93; see also 2013: 99-113) notes, “inexperienced leaders yearn for power and when they get it they always want for more. However, for Jesus, the way up is down.” Youssef is right that power often gets the better of young leaders, and I would add matured ones as well. But Jesus showed us that leadership is not about power and status; rather it is the way one uses his or her position of leadership positively and effectively. It is put in this way by Youssef (1986:93; 2013:112): “The way to become the master is to be the servant. The way to greatness is self-abnegation. The way to exaltation is to take up the cross daily and follow him (Luke 9:23).” A true servant leader offers to perform tasks no one else will do. Jesus’ way of serving others showed the profound level of love and humility (Amy Miller, n.d.). Youssef (2013:112; see also Elmer, 2006:21-34) comments that “the symbol of the basin and towel is another symbol of Christianity that we rarely see.” He continues, “The basin and the towel are the tools of the Servant-Leader who washed his followers’ feet.” These “symbols are marks of Christian leadership because they stand for the leadership style of Jesus—his humility, his servanthood, his obedience, and his love.”

It is appropriate for pastoral leaders to take the towel and basin and the cross as Christian symbols of service and obedience in leading their congregations and followers. For leadership is not about the perks and privileges that go with it, however important and necessary they are, but rather service to the people we are called to.

## 6.4 Jesus and Empowering Leadership

The motif of empowering is situated at the heart of all authentic leadership. (Ford, 1991:162). And at the core of “Jesus’ leadership was an empowering, transforming leadership” (Ford, 1991:163). Wright (2000:44), in defining leadership, sees it as a “transforming of the followers, empowering them to become what God has gifted them to be.” Ford (1991:163) deems the word “shepherd” is a key biblical term for the leader who empowers others.” He continues that in the Gospels Jesus saw himself as “the Good Shepherd, the one who leads, saves and protects the sheep (Jn. 10:11); who is sent first ‘only to the lost sheep of Israel,’ (Matt. 15:24); who looked upon the harassed crowds as “sheep without a shepherd” (Mt. 9:36). He adds the one, “who goes into the wilderness for his one lost sheep (Lk. 15:4-7). Ford (1991:163) suggests that “when Jesus pictures himself as the gate through which the shepherd may come in and go out, and find pasture, the one who has come ‘that they may have life, and have it to the full’ (Jn. 10:9-10), we see Jesus liberating people to empower them to experience life to the full.” Thus, “shepherding people means to help them grow; it demands thoughtfulness about ‘how to make the other great’ and implies nothing less than the art of true friendship for others; and that mentality marks the shepherd mind-set” (Ford, 1991:163).

However, Ford (1991:163-4) argues that “the corporate mind-set has become progressively assertive that, as a result “we have become so result-orientated that we are driven by the bottom line of getting the job done, we have sacrificed the shepherding mentality.” Piper (2002:1) comments that “pastors are being killed by the professionalising of the pastoral ministry” (2002:1). As we consider the leadership of Jesus, it is clear he was not just getting the job done, but growing people and getting the job done. This is noted by Ford (1991:164), who writes, “One can almost read Jesus’ thoughts running through the three years of his ministry: ‘How am I going to reach all people who see others as I do, who think as I do? I want to leave behind not just a set of principles, but a band of people who will continue to feed my sheep.’” Jesus’ use of his time and influence was both extensive and intensive, as indicated by Ford (1991:164), who notes that:

At a quick count there are fifty-four or fifty-five references to contacts and relations with his disciples, compared to twenty-seven mentions of encounters with his opponents, while instances describing his mingling with crowds or dealing with individuals occur an equal number of times—twenty-one or so each. And these contacts are in addition to his intensive teaching of his twelve disciples, which take up long sections of Matthew's Gospel (Ford, 1991:164-5).

But in the light of servant leadership, Marshall (1991:71) observes that “the servant leaders' paramount satisfaction lies in the growth and development of those they lead.” Marshall (1991:71) proffers that often “the personal growth and maturing of people is hindered because leaders hold back or keep to themselves the insights and principles and keys to successful ministry as though these were the trade secrets that guarantee their leadership position.” However, this cannot be said of Jesus as a servant leader who poured into his disciples, apostles, and followers to make them better leaders (Mt 4:18-22; 10:1-42; 18:1-5; Luke 9:1-7; 10:1-24; John 13:1-17). I argue that it is not enough for pastoral leaders to be concerned about the professional side of ministry and ignore the the maturing of the people under them. As clearly observed that Jesus trained and developed the disciples under him to set as an example for leaders to follow.

Youssef (1986:152; 2013:187), in referring to Jesus' leadership training of his disciples according to John 13-17, says that, “what Jesus said was more than a farewell; it was a summary of their three-year apprentice with him.” He adds, “For a long time he had been telling them gently that they would soon be on their own. Now he promised to send them a helper, the Holy Spirit” (Youssef, 1986:152; 2013:187). Youssef (1986:152; 2013:187) expresses that it must have been difficult for the followers to understand Jesus' words, because much of what he said could only be understood later. Perhaps it was challenging for Jesus too by working with the disciples, teaching them, and living his commitment before them day after day. Soon the reality of the disciples going on without his physical presence dawned. But the disciples went on to succeed. Today we can look at Jesus' leadership style and thank Him for it. He pushed his followers forward without waiting for them to demand responsibility, position or office. However, this style of raising leaders could go sour, if leaders do not allow followers to go out there to explore the leadership skills they have developed under them, of course with a level of accountability (cf. Luke 9:1-

9;10:1-24). The words of Youssef (1986:153; see also 2013:188) aptly describe the leader-disciple relationship: “Leaders disciple others, who become leaders, who disciple others.”

## **6.5 Jesus’ Method of Training Followers**

Youssef (1986:157; 2013:193) identifies at least four methods Jesus used to train his followers to become leaders. These methods can be used to prepare leaders in any field, hence their adoption in this study: teaching precepts; teaching by example; demonstrating by results; and pointing to the witness of others.

### **6.5.1 Teaching Precepts**

Teaching precepts is “instructing followers in leadership principles, imparting wisdom and knowledge, and setting forth rules of moral conduct” (Youssef, 1986:157; 2013:193). A typical example is found in the Old Testament where the prophet and judge Eli taught the boy Samuel as he served in the temple. After coming to the temple as a child, Samuel matured and grew wise under the leadership of Eli (1 Sam. 3:19-21). Eventually, the time came when Samuel took on the responsibility of being high priest to the Jewish nation.

This training is shown in Jesus’ approach to bringing his disciples along to take up leadership after his departure (Acts 1:1-8). Ortberg (2004: 87) observes that “one of the very first instances of Jesus’ leadership was the calling of the twelve disciples. And by doing that, he demonstrated to us this principle: If what I’m called to do is going to last, the first thing I have to do is start with people in whom I can duplicate.” Thus the training of the members of any organisation (and in this study, members of the church) is very vital to the sustenance and growth of such organisation. This is what Maxwell (2007:145) calls the *Law of Empowerment*: “To lead others well, we must help them to reach their potential.” He adds, “that means being on their side, encouraging them, giving them power, and helping them to succeed. That is “identifying leaders, and then turning them loose to achieve.” This could only be achieved through training by

offering the knowledge and the necessary environment for would-be leaders to thrive. However, sometimes such support and training is “undermined by insecure leaders.” This is exemplified in “organisations, societies, and cultures where the concept of empowerment is alien to emerging leaders; therefore instead of helping would-be leaders to emerge and blossom, they are fought and undermined” (Maxwell, 2007:145-6). Maxwell (2007:146) observes that this attitude is a reflection of a scarcity mind-set; especially in “cultures where you have to fight to make something of yourself, the assumption often is that you need to fight others to maintain your leadership.” Marshall (1991:71) expresses that it is often the case that “personal growth and maturity of people are hindered” because leaders tend to withhold or keep to themselves the insights, principles, and keys to successful ministry as though they are the secretive codes to guaranteeing their leadership position.

By observation and being part of such community, I think sometimes the African community does turn to fight its potential leaders instead of helping to bring them along. Therefore there is a tussle between matured and experienced leaders and new ones. And this could be found in the church, where some senior pastors tend to suppress the leadership potential of burgeoning leaders in order to stay in an unchallenged position. Maxwell (2007:146) asserts that leaders who do not want to empower others often create barriers that hinder adherents to prevail. He states, “If the barriers remain long enough, then the people give up and stop trying,” or they go away to other organisations where they can maximise their potential. He continues that “only those who are empowered can reach their potential” (Maxwell, 2007:146). Marshall (1991:73) also writes that “the servant leader is willing to share power with others so that they are empowered, that is, they become freer, more autonomous, more capable and therefore more powerful.” Montaya (1995:301-2) notes that the reason some leaders do not want to delegate is “fear of losing power or control.” He reckons, “these leaders never intend to share the glory with their followers. He adds, “the degree to which a leader is able to delegate work is a measure of his success.” How can followers mature unless they are empowered by their leaders to take up leadership responsibilities? One way to do it is to delegate, howbeit with the supervision of the leader.

Larom writes that “sincere Christians will not be content to remain with the relationship they have in Christ. They should want to grow, and the pastor seeks to help them in their growth into believing committed Christians” (Larom, 1989:9-10; see Stott, 2006:24-26). Larom (1989:10; see Stott, 2006:26) continues, “For most Christians the local church is the primary place where their Christian growth takes place and the pastor is their guide. What a responsibility for those who are called to this ministry.” It is true that most Christians find the local church as their first place of growth and development into matured Christian witness, and the pastor plays a pivotal role in that process. However, as such Christians grow into maturity, their dependence on their pastor must gradually shift into being responsible leaders of the church for other new members to depend on. The author of Hebrews 5:11-12 says of the believers that instead of being teachers, they are still being fed (see also 1 Cor. 3:1-9). Pastoral leaders emulating Jesus as a servant leader who taught his disciples and followers to grow and take up leadership responsibilities are called to do so by teaching and training their congregants to grow into the stature of Christ and become responsible members of the Kingdom of God.

### **6.5.2 Teaching by Example**

The concept of teaching by example involves leaders being role models so followers can pattern their lives after theirs. Youssef (2013:193) indicates that, “followers learn their most important leadership lessons by observing their own leaders” However, Zemek (1995:266-7), in discussing the “micro-theological context of modelling,” writes that the “Old Testament is replete with commands and implicit obligations concerning the holiness of God’s people, but it contains no transparent teaching about following the example of God or His chosen leaders.” However, “the New Testament abounds with this concept. As a matter of fact a whole spectrum of modelling terms surfaces. Of these *typos* (example) and *mimetes* (imitator) are the most important.” Zemek (1995:268) argues that “though data relating to modelling are quite conspicuous, contemporary scholarship is reluctant to attribute to the concept a fully ethical significance.” For example, Zemek (1995:268) notes that “Goppet refuses to allow that a disciple’s life is an example which can be imitated.” There are various arguments for and against modelling one’s life after their leader, but it is very clear, as Zemek (1995:280) acknowledges, that “God’s people should emulate

not only other mature disciples but also the men [and women] whom God has given them as spiritual leaders (Eph. 4:11-13).” I do not agree fully with Zemek that the Old Testament contains no clear teaching about following the example of God or his chosen leaders. I think there are plenty of narratives in the Old Testament which implicitly cover the idea that God’s people could follow the examples of God and his chosen leaders. It is also argued that there are Old and New Testament figures like Abraham, Jacob, Moses, David, Elisha, Jesus, and Paul who acted as mentors to others (Freeks & Lotter 2013; 2014). Thus I would argue that the Old and New Testaments are replete with teachings on following godly leaders’ exemplary lives (see Josh 1:1-10; 1 Kings 19:19-21; Mt 4:18-22; 9:9; 10; Mark 10:35-45; John 13; Phil 2:1-11; 1 Tim 4:12-14; Heb 13:7).

According to Youssef (1986:157; 2013:193), “students pick up at least as much from the characters and lifestyles of their teachers as they do from spoken words.” He adds, “in fact, many educators would say that the personhood of the teacher communicates far more than anything else.” In referring to Philip Brooks’ definition of preaching as “truth through personality,” Youssef (1986:157) contends,

I believe he would agree that truth is truth, no matter who says it. But truth also comes clothed in the personality of the messenger. The individual giving the instruction says as much by their appearance, personality, and attitude as by their communication of the material itself.

Jesus epitomised this notion, as he was “consistent in terms of his character and words.” As “nowhere do the gospel writers” imply that the disciples queried the genuineness or honesty of Jesus, albeit they queried almost everything else. “Consistency is basic to being a model for leaders-to-be” (Youssef, 1986:157). Youssef (2013:194) is right when he admonishes, “Jesus lived a consistent life. He taught the truth and he modelled the truth. He was the perfect role model. Our goal as leaders should be to pattern our example after his and give our followers a role model to look up to.” Kouzes and Posner (2004:12), in reference to the Bible, note,

The words themselves aren’t enough, no matter how noble they are. The most powerful thing a leader can do to mobilise others is to set an example by aligning personal actions with shared values. Leaders are measured by the consistency of their deeds and words—by walking the talk.

Consistency with what leaders say and do are paramount to the credibility that followers are looking for in their leaders. MacArthur (1995:88), in discussing the character of a pastor by referring to Titus 1, writes, “‘Above reproach’ cannot refer to sinless perfection, because no human being could ever qualify for the office in that case, but it is a high and mature standard that speaks of being a consistent example.” It is clear that the call to the pastoral leadership demands an exemplary lifestyle that sets pastoral leaders ‘above reproach’. But as MacArthur asserts, “this is not a demand on pastoral leaders to be perfectly sinless, but rather setting a high standard of life that is consistent with one’s calling.” As Paul in 1 Corinthians 4:1-13, especially in verse 9, writes, “For it seems to me that God has put us apostles on display at the end of the procession, like those condemned to die in the arena. We have been made a spectacle to the universe, to angels as well as to human beings.” This is further expressed by MacArthur (1995:88) who writes, “It is God’s requirement that his steward live in such a holy manner that his preaching would never be in contradiction to his lifestyle, [and] that the pastor’s indiscretions never bring shame on the ministry.” According to Marshall (1991:72),

It is not the natural inclination of leaders to want to be accountable. Their tendency is more in the direction of independence and freedom of action, thus the attitude of leaders towards accountability and answerability is often a good indication as to whether they have the heart of true servanthood.

Marshall is right; the human inclination is to be independent without much accountability. However, a leadership ideal shaped in servanthood would depict pastoral leaders showing an attitude of “accountability and answerability”. As Maxwell (2007:159) clearly put it, “Good leaders are always conscious of the fact that they are setting the example and others are going to do what they do, for better or worse. In general, the better the leaders’ actions, the better their people’s.” It is obvious that followers emulate their leaders. Hence, if leaders are setting worthwhile examples, then they are going to get a better response from their followers. However, a negative example might not get an encouraging response. Hence, pastoral leaders must be conscious and careful in the example they set. In contrast, the Jim Jones incident is a typical example of how followers can follow a leader blindly (see Biography.com, 2014; Youssef, 2013:103-105). The Jim Jones massacre is one of the few rare cases where

followers follow leaders blindly. Kouzes and Posner (2004:42) acknowledge that every godly leader they interviewed for their book, *Christian Reflections on The Leadership Challenge*, “was humbled that his or her life is a mirror, reflecting precepts for constituents to follow.” Leaders are encouraged to be able like Paul, by encouraging their people to follow their example as they follow the example of Christ (1 Cor. 11:1). “Just as Jesus revealed God to his disciples, leaders are to show their people what God is like and what God’s way is like” (Fernando, 2007:61).

### **6.5.3 Demonstrate by Results**

Youssef (2013:194), in discussing this method of Jesus’ leadership training, writes that “Jesus produced results. He did not ask people to take his word for it. He pointed to the results he had produced.” According to John 10:38, Jesus answered his critics by asking them to believe in him. Then he went on to say, “Even though you do not believe me, believe the works, that you may know and understand that the Father is in me, and I in the Father.” In making reference to his works, bearing witness to who he is, Jesus observes, “For the works that the Father has given me to finish—the very works that I am doing—testify that the Father has sent me” (5:36). Youssef (2013:194) opines,

If the works that Jesus did had fallen flat, if his attempted healings had failed, if the loaves and fishes had fed only a few lucky people in the front row, Jesus could not have made the claims he did. But his claims were demonstrated by his results.

Maxwell (2007:105), in looking at leaders attracting people to them, acknowledges that “leaders will help to shape the culture of their organisation based on who they are and what they do.” Many people were attracted to Jesus for what he was and did. However, some followed him just for the loaves and miracles without necessarily identifying with him. A typical example is described in John 6 where after feeding five thousand people (vv.1-16) and walking on water (16-24), he discusses with the disciples the importance of his being the Bread of Life. Hence, unless his disciples eat the flesh of the Son of Man and drink his blood, they have no life in them (v. 52). But these demands from Jesus made some of his disciples desert him. It took those who believed in what he stood for and did to stay with him (vv. 66-68).

As much as the demonstration of results by leaders may ensure a way of training people, it goes beyond that. It is obvious that in the story of John 6 some disciples saw the miracles of feeding the five thousand and walking on water, but when it came to really committing to following Jesus, they turned their back because of the demands. It is not enough to attract and train leaders by demonstrating results. It takes identifying what leadership stands for. However, leaders must lead by the results they show.

#### **6.5.4 Point to the Witness of Others**

According to Youssef, (2013:194) leaders need the approval of their leadership position. Leaders need the recognition of their followers in order to be regarded as leaders—“and a leader without followers is not a leader.” Yousseff (2013:194) in arguing for the need for leaders to have witnesses notes that Jesus referred to John the Baptist as a witness of his ministry. Paul also made reference to the qualifications required of a bishop or overseer, writing, “Moreover, he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil” (1 Tim. 3:7). In referring to the above passage of Scripture, Youssef (2013:195) expresses that, “a leader in the church must be a person with a good reputation—a reputation that is affirmed even by people in the secular community.” The question is, Why do Christian leaders need the testimony of non-Christians to establish their worthiness and credibility as leaders? In answering the above question, Youssef (2013:195) writes,

It’s important to remember that those who are outside the faith watch us most closely. They are looking to see if we are genuine or not. They are attentive to any little hint of hypocrisy or phoniness in our lives. So we need to live in such a way that even outsiders will be able to endorse us and give us the “Good Housekeeping Seal of Approval.”

As much as I agree that leaders should live exemplary lives for the outside world to approve of, care must be taken that leaders do not become overly concerned with the way they are perceived by non-Christians. Seeking the approval of others is a subtle temptation for Christian leaders. It is true that the works of Christian leaders speak volumes about themselves; however, they should not be the driving force. I proffer that leaders honouring God in their

assignment will eventually lead to getting the approval of non-Christians. Jesus, after performing many signs, refused the approval of the people, as Scripture states: “But Jesus would not entrust himself to them, for he knew all people. He did not need any testimony about mankind, for he knew what was in each person” (John 2:24-25). Nevertheless, Christian leaders should not downplay the importance of the witness of others, especially non-Christians. This is affirmed by Sanders (1967; 2007:46) in considering the importance of non-Christians’ view of Christian leaders’ leadership requirements. He comments that, “such leadership ideals are recognised even in secular circles.” He recalled the pagan Onosander’s description of the ideal field commander: “He must be prudently self-controlled, sober, frugal, enduring in toil, intelligent, without love of money, neither young nor old, if possible the father of a family, able to speak competently and of good reputation.” Therefore Sanders (1967: 2007:46) remarks, “If the world demands such standards of its leaders, the church of the living God should select its leaders with even greater care.” I could not agree more with Sanders that the requirement for church leadership is so demanding in terms of setting high standards for the world to follow (Mt 5:13-16).

The leadership model of Jesus as a servant carries much for pastoral leaders to learn from in order to concretise a leadership ideal worthy of emulation. Next is Paul’s leadership model in the New Testament.

## **6.6 Paul’s Leadership Pattern**

Tidball (2008:107) acknowledges that, “It is amazing that the apostle Paul never describes himself as a pastor, and that he uses the word ‘pastor’ (*poimēn*) only once in his writings (Eph. 4:11), since, apart from Jesus Christ, we have more knowledge of this sensitive and skilled pastor than anyone.” Tidball (2008:107) admits that, “It is difficult to categorise Paul. He was a gifted pioneer evangelist and an astute theologian as well as being an accomplished pastor.” Thus, Tidball (2008:107) notes that, “much more attention has been given to Paul’s missionary methods and his formative role as a theologian than his pastoral work, until recently.” The reason might be “the mission interests of an activist

evangelical church on the one hand and the intellectual interests of the academic world on the other” (Tidball, 2008:107-108). However, Paul symbolises an “exemplary pastoral model,” probably an impeccable one; because, “his theology arises out of the questions brought forward by pastoral and everyday situations in the churches, and his writings constantly reveal his pastoral heart, his pastoral aspirations, his pastoral methods, his pastoral counsel, and his pastoral frustrations” (Stroom, 2000; Tidball, 2008:108). Since much of what is apposite occurs in more than one of Paul’s letters, it would be duplicative to consider all of them book by book. Therefore, I examine most of the issues he discussed in his letters which I think are relevant and applicable to the pastoral leadership practices of the African-led Pentecostal church community in the British society.

#### **6.6.1 Paul as Church Planter and Founding Father**

The basic conceptional structure that furnishes us with “an understanding of Paul’s role and the application of his pastoral leadership is that of a family, in which he serves as a father.” This is coherent with Jesus’ “teaching and practice,” as portrayed “in the Gospels” (Tidball, 2008:113; see also Burke, 2012:269-287). Jesus instructed his disciples not to call anyone on earth “father,” “for you have one father, and he is in heaven” (Matt. 23:9). However, “Paul frequently refers to God as Father in his writings, and on two occasions considers himself as being the father of the churches he planted” (Tidball, 2008:113). Burke (2012:270), discussing Paul’s fatherly role in 1 Thessalonians, points out that, “Paul in this letter seems to use a stunning array of family metaphors *vis-à-vis* himself—even more than those used to describe God—for he later appears to invert the parent-child relationship by referring to himself as an ‘infant’” (1 Thess. 2:7) and an “orphan” (1 Thess. 2:17). However, Burke (2012:287) maintains that “whilst Paul may appear to invert his parental responsibilities by describing himself as an ‘infant’ (1 Thess. 2:7) and ‘orphan’ (1 Thess. 2:17), such roles remain contentious and do not have a general consensus of scholarly opinion.” Even if they are “valid roles, they do not deconstruct the fact that Paul writes this letter primarily as an adult parent and not as a child.” According to Tidball (2008:113), Paul is *sui generis* in relation to other “New Testament writers” in portraying himself in this manner. He notes that, in 1 Corinthians 4:14 Paul “makes a direct claim to a special relationship

with the church because he is their founding father” contrary their position in relation to others who were only “guardians.” This view is seen again in 1 Thessalonians 2:11, where he uses a simile, asserting that he dealt with them “as a father deals with his own children.”

The term “father” served to create familial hierarchies in Israel. But in the church, Jesus told his followers, “But you are not to be called ‘Rabbi,’ for you have one Teacher, and you are all brothers.” That is, “Christ is the only teacher, and the great within the fellowship of faith are simply servants” (Matt.23:11) (Richards, 1991:270). Witherington (2006:81) argues that “by portraying himself as fulfilling both leadership roles of mother and father, Paul underscores the elevated position he wishes to adopt in relation to the Thessalonians.” Thus, as regards the latter (the father image), it “makes clear that a hierarchical relationship existed between Paul and his converts.” The mother image, besides, “accords well with this inequitable relationship since “maternal imagery scarcely belongs in the egalitarian pile, for mothers do not treat their children as equals” either (Gaventa, 2007:13). Richards (1991:270) points out that, “Hierarchies and words that foster them are wrong for NT believers.” Tidball (2008:113) asks, “In the light of Jesus’ explicit command not to do so, how can Paul use such language?” However, Tidball (2008:113) answers by arguing that Paul “can legitimately do so because the context is different: Paul is writing to churches in a Gentile setting and he uses a natural reference to the role of a father in the Roman world in the act of procreation and subsequent care of their offspring.” According to Tidball, “it fits with the social structure of the day where the household was the basic unit of society and there the father had a pivotal role to play.”

Tidball (2008:114) indicates that “Paul refers to himself not only as a father but also speaks of being their mother;” in essence, “using a parental language in the normal rather than in an especially religious way.” Tidball asserts that,

This is very different from the way in which Jesus uses the word in the Jewish religious context of Matthew. Paul is in no way putting himself in the place of Abba Father and is not even essentially using it as a status term. Rather, he uses it to capture his part in the generative process that has led to their formation and to the implications that would have been understood to have followed.

Secondly, Paul can legitimately use the father image because he “carefully qualifies the statement.” He gave birth to them “through the gospel” (1 Cor. 4:15). His devotion has been to the “gospel” and not to “himself” (Tidball, 2008:114). This is also expressed in 1 Thessalonians 2 where Paul “equally sets the simile in the context of his service to the gospel (vv. 3-7), and removes it from the context of self-seeking” (Tidball, 2008:114). Burke (2012:273), examining Paul’s role as a parent to his Thessalonian children, writes that “Paul could have decided to relate to the Thessalonians in a number of different ways, for example, by assuming a role on the same level as his converts, referring to himself as a ‘friend’ or a ‘fellow believer’”. However, Paul situates himself above the Thessalonians by describing himself as a parent, first as a “nursing-mother” (1 Thess. 2:7) and second as a “father” (1 Thess. 2:11) to his Thessalonian “children” (1 Thess. 2:7, 11). Burke (2012:273-4) points out that what is “striking—if not in the rest of the *corpus Paulinum* then certainly in this letter and within the space of a few verses—is how Paul exercises both parental roles towards the Thessalonians.” Thus by “assuming both responsibilities Paul’s relationship with these fledgling offspring is one of inequality, which was stereotypical of the parent-child relationship at the time” (Burke, 2012:274). However, Lotter (1995:549-560), in reference to 2 Corinthians 6:6, observes that Paul encountered challenges, but also that God by his Holy Spirit led him through all these challenges. Thus these experiences were not confined to Paul alone but he often involved the other believers and showed by his example how the power of God could be experienced by them as well. So this was done by example and not by Paul presenting himself as an archetype.

Tidball (2008:114) states that, “it is true that the *paterfamilias*, the father of the family, was in a powerful position in the family and exercised authority even over grown-up children.” However, an examination into the function of the father has been “revised from an earlier authoritarian image of the role and presented a much softer image” (Clarke, 2000:86-95). Consequently, “the father’s full authority, which gave him the right to impose severe punishments, was rarely exercised and most would never have experienced it” (Tidball, 2008:114). Tidball (2008:114) remarks:

Although the father might exercise his preference in decision-making, most would have operated on consensus, leading to a real bond of affection and genuine love between fathers and sons, even if the law protected the honour of the father. The picture of the relationship between them has sometimes been clouded by the picture of the relationship between the *paterfamilias* and his slaves.

Again, the nature of the relationship could be excellent, but in this relationship the slave owner was in an authentic position of power, invigorated by the exercise of punishment when assumed indispensable (Tidball, 2008:114).

Tidball, (2008:115; see Furnish, 1984:507-508; Harris, 2005:756-757) underlines this point by writing:

Paul distinguishes this very difference poignantly in Galatians 3:26-4:7, where he urges the Galatians to have full confidence in their being sons of God and no longer slaves. This is clearly seen in the way Paul actually relates to the churches he planted: his fatherly instincts for them are obvious. There is clearly a strong emotional bond between them (2 Cor. 12:14-15; Phil. 1:3-8; 1 Thess. 2:17-20) and one that, when disturbed, caused deep hurt (2 Cor. 7:2-16). Paul was willing to spend himself for his young churches and give himself freely for their well-being in Christ (1 Cor. 4:12; 9:1-18; 1 Thess. 2:9). He mostly did not accept financial support and was prepared to work day and night to give his services to them for free; this became one of the sources of conflict between Paul and the Corinthians (2 Cor. 11:7-11), who wanted to become Paul's patron so they could exercise ownership over him. However, Paul was more trusting of his relationship with Philippi, which led to him receiving a gift from them (Phil. 4:10-19)

The idea of not accepting financial support was not made a requirement for others who, indeed, should be rewarded for their work (1 Cor. 9:7-10). Like any good father, Paul provides for them, not them for him (2 Cor. 12: 14-15) (Tidball, 2008:115). However, the Bible enjoins believers to be a blessing to those who lead and feed them the word (1 Cor. 9:7-16; 1 Tim. 5:17-18).

Tidball (2008:115) observes that "Paul seeks to relate to his 'children' as a good parent relates to their grown up, as distinct from infant, children." In other words, "he treats them as adults, or expresses the desire that they be adults and behave as such" (Macdonald, 1988:53). There is the indication that "he also affirmed their knowledge rather than repudiating it; his strategy clearly was to build on it and guide them further so that they could reach a better conclusion than the one with which they started" (Tidball, 2008:115). 1 Corinthians 11:2-3

provides a clear example of this: “I praise you for remembering me in everything ... but I want you to realise...” Thus, Tidball (2008:116) maintains that “1 Corinthians as a whole provides many examples of this approach,” dealing with “topics like marriage and singleness, food sacrificed to idols, behaviour at the Lord’s Supper, the covering of the head in prayer, spiritual gifts or the resurrection.” Thus, “Paul gives them the freedom to come to their own decisions” and does not exclude them from being responsible. The way he handled the case of incest (1 Cor. 5:1-5) is a typical example (Tidball, 2008:116). Tidball (2008:116) adds, “The gospel is about freedom and Pastor Paul is not going to rob them of it (Gal. 5:1).”

Burke (2012:276-7), from the standpoint of Paul’s fatherly relationship with the Thessalonians, suggests:

Paul’s self-characterization as a father exhorting his children also implies a didactic [teaching] responsibility on his part, which is not surprising given that his young and mostly Gentile converts (1:9-10) would need to be taught the distinctly Christian way of living.

It is obvious that Paul played a special fatherly role in the churches he founded, especially the Corinthian and Thessalonian churches. This role was not a demanding and authoritarian one, but one arrived at as a result of the gospel and also based on treating them as mature believers. Of course when there was the need to rebuke them, he did so (1 Cor. 3:1-23); however, overall, it was a relationship of mutual consent and not a demanding and controlling one. Nonetheless, Tidball (2008:117) points out that “others, read Paul letters suspiciously and detect within them” methods “of manipulation which lead them to conclude that whatever Paul says, he is actually controlling, a unilateral authoritarian and even abusive.” Paul’s critics point out that his emphasis on his “unimportance and weakness (1Cor. 3:5-4:13) is not to be taken seriously, and his apparent empowering of the church to take decisions is really a pretence” (Tidball, 2008: 117; cf. Clarke 2007:104-130). As it is noted that “all leadership does involve the exercise of power” (Tidball, 2008:117). However, Clarke (2007:116) argues that, “but power is a complex set of transactions and too often Paul’s critics have approached the question in simplistic and black-and-white terms.”

In reading through the letters Paul wrote to the churches he founded, especially the Corinthian and Thessalonian churches, there is a sense of a leader who was genuinely concerned about the well-being of his followers. Hence, the idea that he was not sincerely playing the fatherly role as discussed above but rather manipulating them is entirely unsubstantiated. It is clear in Paul's writings, especially in 1 Corinthians 4:14-21, 2 Corinthians 13:1-4 and 1 Thessalonians 1:5-7 and 2:7-12, that he exemplified a father demanding his "children" to be in line, but it was done in good faith. Paul saw himself as a father whose role and authority was directed to building the church up, not tearing the members down (2 Cor. 10:8;13:10). As Clarke (2007:130) asserts, "For Paul, while leadership entails the exercise of power, the task of leadership is not power."

Paul's fatherly role to the churches he founded should serve as a model that could be replicated by pastoral leaders within the African-led Pentecostal church community in British society when dealing with their congregants. In my experience, pastoral leaders within the African-led Pentecostal church community in British society do see themselves as fathers and mothers to their congregations. Hence, care should be taken when enacting such a fatherly/motherly role, so that it is not practised in a controlling and authoritarian manner which could lead to a very repressive and manipulative scenario where members have no freedom to do things on their own unless approved by their pastors. Of course there are situations in a congregant's life where the counsel of their pastor is very important, but this must be done in a consensual way, not a finger-wagging, top-down, one-dimensional demanding leadership approach.

#### **6.6.2 Paul and the Concept of Followership - Imitate Me**

In several of his letters, Paul urges his readers to imitate certain examples. The main examples are himself, Christ and God, but he also guides his readers to the lifestyle of other individuals, and often reminds them of the example of other churches (Clarke, 1998:1). This study will focus on the concept of following him, Paul, as he also follows the example of Christ (1 Cor. 11:1). This throws light on the idea that pastoral leaders are to set examples for their congregants and even outsiders to emulate which builds trust in their leadership ideals.

It would seem that emulating fitting examples and being an example to others are both laudable attributes of the Christian life. However, in recent years questions have been asked regarding the motive behind Paul's use of these injunctions (Clarke, 1998:1; Tidball, 2008:117). Many contemporary leaders, as well as scholars, feel very uncomfortable with the invitation Paul extends more than once for his converts to imitate him (Tidball, 2008:117). This unease crops up for some because of an impression that "Paul is setting himself up in an unwarranted way as a model and betraying some lack of humility in doing so" (Tidball, 2008:118). Others like Castelli (1991:32) argue that "there is clear evidence of an abuse of Paul's power and that he is seeking to impose an illegitimate conformity on his churches and being repressive; this is thought of as a power play." However, Lotter (1995:549-60), in reference to 2 Corinthians 6:6, notes that Paul demonstrated by his example how the power of God could be experienced by other believers in terms of the difficulties they faced. So this was done by example and not by Paul presenting himself as a standard.

Clarke (1998:1) notes that the noun "imitator" ([συμ]μιμητής) and its associated verb "to imitate" (μιμέομαι) appear occasionally in the New Testament, and predominantly in the Pauline corpus (11 times, 8 of which are in the Pauline corpus; 1 Cor. 4:16; 11:1; Eph. 5:1; Phil. 3:17; 1 Thess. 1:6; 2:14; 2 Thess. 3:7,9; Heb. 6:12; 13:7; 3 Jn. 1:11). Clarke writes,

To be an imitator is not an injunction which Jesus is recorded as explicitly enjoining upon his followers. This group of words does not appear at all in the Old Testament, and the verb only appears some four times in the apocryphal writings of the Septuagint (Clarke, 1999:1-2).

However, W.P. de Boer (1962:207; see also Clarke, 1998:3) asserts in his examination of the motif in Paul, that, "he [Paul] is not seeking a copy of himself which will reproduce him in finest detail."

According to Clarke (1998:330),

For Paul, fitting objects of imitation variously include Christ or God, himself, his colleagues, other Christians, and other churches. The believer's "imitation" of relevant examples is clearly important to Paul. It is a practice which he not only commends, but it is one which he clearly praises when it takes place appropriately (1 Thess. 1:6).

Tidball (2008:118) observes that the Corinthians are encouraged twice to imitate Paul (1 Cor. 4:16; 11:1) and Philippians once (Phil. 3:17), while the Thessalonians are both applauded for following him (1 Thess. 1:6) and are urged to do so (2 Thess. 3:7). However, I think that in Philippians the encouragement to imitate Paul is not once but twice as depicted in 4:9, “Whatever you have learned or received or heard from me, or seen in me, put into practice. And the God of peace will be with you.” Tidball suggests that Paul is not only interested in encouraging people to imitate him but uses the language of imitation and modelling quite widely in respect of others (Tidball, 2008:118). Clarke notes that, “proportional to the length of their writings, other New Testament authors refer to the idea more often than Paul, but he is the only one to invite people to imitate him” (Clarke, 2007:173). As Tidball (2008:118) posit that “the frequency of this language should alert us to question further the meaning of Paul’s invitation, since it is obviously more than a personal power play.”

Tidball (2008:18; see also Clarke 1998: 3) observes that Paul encourages only believers in churches he planted to emulate him. He does not summon those in other churches to do likewise. Clarke (1998:331) writes,

It has been noted by a number of scholars that Paul is unique in the New Testament in his exhortation to imitation of himself, and that he unambiguously urges this only when communicating with congregations which he has founded: namely, those in Thessalonica, Corinth, Galatia and Philippi.

Nonetheless, Best (1988:68) observed that with regard to congregations which he has not founded, he does commend imitation of Christ (Rom. 15:2-3). The social context in which Paul operated accepted the idea that a father should be imitated. Hence it was unlikely for Paul to be seen as exacting himself in any unacceptable fashion on those churches. Imitation of esteemed individuals (not only fathers but also teachers, rulers and good men) was the way in which character developed and maturity attained. Their example was seen in principle as positive and worthy of following (Tidball, 2008:118; see also Copan, 2007:40-71, 219-220; Best, 1988:68, 70). Therefore it was honourable for fathers to act as models to their children, and that their children should be proud

in imitating them. To fail as a model would have been to fail in his fatherly relationship with these churches (Tidball, 2008:118).

Tidball (2008:119) points out that we should note more exactly what Paul is calling his converts to imitate. De Boer (1962:207) maintains that “he is not seeking a copy of himself which will reproduce him in finest detail.” However, the call to imitation “always lies in the context of humility, not insisting on one’s right and of self-giving” (Tidball, 2008:119). In 1 Corinthians 4, the invitation is given immediately after Paul has described himself, almost recklessly, as unimportant, and like the “scum of the earth” (1 Cor. 4:13), while 11:1 ends the discussion of freedom and individual rights in which believers are urged to take the lower place and consider the interests of others as more important than their own (Tidball, 2008:119). In an age where the social status of leaders is seen as important, the advice by Paul to the Corinthians to imitate him in terms of not being important and looking for the interest of others, does enjoin pastoral leaders to do likewise. As MacArthur (1995:10) writes, in discussing the importance of leadership in the church, “The requirements are blameless character, spiritual maturity and above all, a willingness to serve humbly.” It takes the ability to consider the interests of others more important than theirs for pastoral leaders willingly to serve them.

In Philippians 3:17, the lifestyle Paul wants them to imitate is one where he knows “the power of his [Christ’s] resurrection and participation in his suffering, becoming more like him in death” (Phil. 3:10). Therefore his call to imitation is none other than a call to be conformed to Christ’s cross (Copan, 2007:222). Consequently, a call to congregants to imitate their pastoral leaders is not necessarily about their personalities and eccentricities, rather it is a call to be conformed to Christ’s cross.

In 2 Thessalonians 3:17, Paul talks about the example of his hard work, which is “at heart a question of serving others freely and humbly rather than expecting to be served by them” (Tidball, 2008:119). However, I think a careful study of Paul’s corpus does not only portray Paul as a leader merely serving others, but he also receives service especially from the Philippian church (Phil. 4:10-20).

Therefore, as much as pastoral leaders are to work hard and humbly serve others, they must be prepared to be served, which also opens the opportunity for those serving to be blessed by the Lord (Phil. 4:19).

Hooker (1996:92) indicates that “for Paul, imitating Christ is what drives his ministry.” The events at the core of the gospel he proclaims are not events he merely declares, but events he personifies as they evolve into the pattern “for his own ministry.”

Tidball (2008:119) succinctly ends this observation of Paul’s instruction to his followers to imitate him by editorialising that:

The social context of our day, is very different and imitation is not prized as much as individuality. Yet children still do naturally imitate their parents, consciously or not, whether they admit it or not, as all parents know when they hear their pet phrases thrown back at them and see their attitudes and actions reproduced by their offspring! Other non-beneficial models abound, particularly in a celebrity-driven culture. In such a culture, pastors can and should still serve as models and strive, if not always successfully, to ‘set an example for the believers in speech, in conduct, in love, in faith and in purity’ (1 Tim. 4:12).

In my experience, the African culture as a whole pays much attention to followers imitating their leaders, and so it is vital for pastoral leaders, as they imitate Christ in the African-led Pentecostal church community in British society, to exemplify leadership qualities for their congregants to emulate. Consideration is given next to leadership in Acts.

## **6.7 Leadership in Acts**

Tidball (2008:86;cf.Croft, 1999:37-41; Marshall, 1980:23-32) points out that that “the Acts of the Apostles was written as a record of the remarkable advancement of the gospel in the ancient world and the growth of the church, and not as an instruction manual for ecclesial leaders or a blueprint for leadership structures.” I acknowledge the debates over the historicity, purpose, sources, theology, mission, date, and authorship of the book of Acts (Allen, 1990: v-vii; Barlett, 1993:115-120; Barrett, 2002: xvii-lxxxv; Hargreaves, 1990:1-

3; Marshall, 1980:17-50; Tidball, 1986:69-77; 2008:86-104); these are not my primary concern in this study. My main objective is to examine some leadership elements found in the book of Acts.

There are marks of an emerging pattern for ministry found in the New Testament involving Acts; though there is no consistent distinctive model throughout the diverse churches which can become an archetype for pastoral leadership in the church for all time, however, distinct conventions can be learned for the church today, for example, with respect to pastoral care, Christian mission, apostles and ministers, and the Holy Spirit (Barlett, 1993:120-149; Barrett, 2002:li-lxxvi; Croft, 1999:38; Marshall, 1980:49-50; Tidball, 2008:86-7; Thompson, 2007:1-3). Tidball (2008:87; see Barrett, 2002:xvii-xx) observes that some parts of the book of Acts may be “unclear and where this is so we can at least learn how the early Christians responded to the challenges they faced as the church not only spread rapidly but did so in unexpected ways.”

#### **6.7.1 Leadership Principles in the Book of Acts with Special Reference to Acts 20:17-38**

A cursory look at the book of Acts shows that elders played pivotal roles in the burgeoning church in the first century. (For an in-depth study on how the church evolved from apostolic leadership to that of elders taking charge of these churches, see Allen, 1990:5-254; Baker, 2013:349-365; Beckwith, 2003; Barlett, 1993; Best, 1988; Barrett, 2002:1-319; Croft, 1999:86-9; Campbell, 1994:159-160; Hargreaves, 1990:1-190; Marshall, 1980:32-3; Tidball, 2008:86-106). But for brevity and relevance of this study, I give much attention to Paul’s farewell speech at Miletus to the elders of the Ephesian church (Acts 20:17-38) to glean the necessary leadership principles to help pastoral leaders in the African-led Pentecostal churches in the British society. This is because Luke offers an observation into the “inner dynamics of Christian leadership in his account of Paul’s speech to the Ephesian elders in Acts 20:17-38, where Paul, coming to the end of his labours among them, is portrayed as an exemplary Christian leader” (Stott, 2007:80; Tidball, 1986:74). Every aspect of the speech is endowed with vital information for the pastor (Tidball, 1986:74; see Stott, 2007:79-89). I do agree that Paul’s speech to the Ephesian elders is replete

with rich pastoral insights which will benefit the pastoral leaders in the African-led Pentecostal church community in British society.

### **6.7.2 Paul's Charge to the Ephesian Elders at Miletus (Acts 20:17-38)**

There is little consensus among scholars as to how the Ephesian valedictory at Miletus is to be evaluated. It defies scrutiny, but it divided into two parts, verses 17-27 and 28-35 (Marshall, 1980:329; Barrett, 2002:312; see Stott, 2007:80-89). I briefly focus on the early part (vv. 17-27) and then concentrate primarily on the second part dealing with the elders and how to handle the flock of God (vv. 28-35).

Tidball (2008:103; see Allen, 1990:181; Barrett, 2002:313) writes that, Paul's speech to the "elders' (*presbyteroi*) or "overseers" (*episkopoi*) in 20:17 and 20:28 (the words seem interchangeable) at Ephesus gives a good insight into the nature and purpose of ministry as he understood it." According to Barrett (2002:313), there is the possibility that "we see here the composition of the church as it was known to Luke: a community led by a group indifferently known as elders and bishops."

In this Ephesian speech to the elders, three segments of ministry are indicated in the address, not as distinct "orders of ministers" but as disparate "strands in the ministry of both Paul" and his listeners (Croft, 1999:89). Croft (1999:89) sees Luke using "three roots of *diakonia*, *presbyteros* and *episcopos*" purposefully and thoughtfully, "knowing the developing patterns of ministry of his own day." The principle underpinning the speech is one of "imitation": "the ministry of elders is to take as its example the ministry of the apostle," and also the conduct Paul embraced—"serving with great humility and tears (Acts 20:18-19, 35)" (Croft, 1999:89; Tidball, 2008:103). Paul stresses that he has taught them fully (vv. 20-21) and that the implementation of what they heard from him depends on them (Allen, 1990:182; Marshall, 1980:329; Tidball, 2008:103). This is in line with "principle of imitation" depicted in the main body of his epistles (see 1 Cor. 4:16; Phil. 1:9; 1 Thess. 1:6). Paul exemplifies a "model of life and ministry" to be emulated "by the elders he is addressing" (Marshall, 1980:331). This "ministry is diaconal," suggesting that the elders' ministry is also to be "one of service" (Croft, 1999:89).

In verses 22-27 Paul shares what is ahead of him as he embarks on a journey to Jerusalem; though he thinks prisons and hardships await him, he counts his life worth nothing to finish the race that is set before him. This shows a man completely sold out to his mission here on earth (Allen, 1990:182; Barrett, 2002: 314-5; Marshall, 1980:332; Tidball 2008:103). Thus, Tidball (2008:103) rightly put it, “Ministry is full of obstacles and it is not for those who will give up easily.” This attitude of Paul should spur on pastoral leaders among the African-led Pentecostal churches in British society to persevere in their calling regardless of the challenges, knowing that the Lord will continue to sustain and strengthen them.

It is clear that in verses 26-27 Paul’s work in Ephesus is complete. He emphasises his faithful work, so that if anybody falls away, he will not be liable. He confidently proclaims that no person’s blood can be put on him. “The language of guilt for causing a person’s death is here applied to the spiritual responsibility of the pastor for faithful presentation of the message that brings life” (Marshall, 1980:333; see Allen, 1990:182; Barrett, 2002:315; Stott, 2007:80; Tidball, 2008:103). This shows a faithful obligation on the part of pastors by presenting the message of the gospel to all amid the difficult situations in which they find themselves.

According to Barrett (2002:316), verse 28 is both the practical and theological centre of the speech—“the practical centre because the speech’s objective is to encourage the Ephesian elders to pursue their calling consciously and effectively,” and the theological centre because it expresses “the significance of the death of Christ” and concurrently “brings out the ground of the church’s ministry in the work of the Holy Spirit.” Croft (1999:90) posit that, “at the central point of the speech, Paul urges the presbyters, ‘Keep watch over yourselves and over all the flock of which the Holy Spirit has made you overseers [*episkopoi*], to shepherd the church of God.’” Croft adds, “the presbyters are to have an episcopal dimension to their ministry: keeping watch over the flock.”

Tidball (1986:75; cf. Allen, 1990:183; Barrett, 2002:316) notes that this section of the speech speaks much about pastoral duties. Pastors have a duty to the word

of God (v. 27) for the flock (v. 28); they can choose neither the message nor the congregation. “Both are given, and pastors must be faithful to their commission.” Similarly, pastoral leaders dare not give excessive attention to some members of the flock—“perhaps those with whom they are most comfortable—at the expense of others who are less responsive or less flattering;” also in verse 28 that the church is the people whom God saved and acquired (one word in Greek). The purchase of the church was done through his own blood. “This expression was found theologically difficult by copyists who made various changes” (see Allen, 1990:183; Barrett, 2002:316-7 for the views on this expression). However, it is worth noting that the church is God’s and not one’s personal acquisition. Hence, pastoral leaders within the African-led Pentecostal tradition in British society should shepherd their congregation with this mentality. In my personal experience and association with the African-led Pentecostal community, I have come across some pastors who behave as if the ministry they have been entrusted with is their personal property. As a result they talk to their members anyhow, handle finances the way they like, run the church on their own terms without much accountability to anybody, amongst other worrying unethical behaviours.

Tidball (1986:75. cf. Barrett, 2002:316-8; Marshall, 1980: 333; Stott, 2007:84-86) notes that the “fulfilment of these pastoral obligations depends on the pastor keeping herself/himself in a continuous state of spiritual fitness (v. 28) and on the related ability to be alert to potential danger (vv. 28-31).” Tidball adds, “The true pastor warns his flock and prepares them for the encroaching danger, even when others are unaware to its existence.” The dangers referred to contextually include “heresy,” nevertheless they are not limited to “false doctrine alone.” “The threats may well come from moral deviation or sociological opposition as much as theological error.” Therefore, the Christian shepherd is thought of as one who is able to guide and also protect against the agencies that mislead and endanger Christians—that is, to be vigilant in caring for the continuing life of the church (Stott, 2007:85)

One dimension worthy of note in Paul’s speech to the Ephesian elders is the “sharing of ministry.” As, “Paul’s evangelistic mission was never satisfied with the conversion of individuals.” Instead its purpose was to found churches and

Paul was particular about ensuring that these “churches had local leadership” before he left (Acts 14:23). He encouraged them when necessary (Acts 18:23), however, “leadership was really delegated into their hands.” With the imminent evolution in Paul’s ministry, he observed upon meeting the “elders from Ephesus that leadership was finally and completely being handed over to them.” It must be noted that it seems everywhere churches were planted, there was “a plurality of leadership, never a one-man ministry, which was exercised in the early church.” And whatever mode of “appointment placed them in a leadership role, they were commissioned to fulfil it by the Holy Spirit (v. 28) just as Paul himself was commissioned by the Lord himself” (Tidball, 1986:76; 2008:93-4; cf. Stott, 2007:80-82).

As observed above, a careful study of the book of Acts underscores a strong case for elders taking responsibility for the churches planted later on in the development of the early church. This leads to the debate over whether church leadership should be run by a single elder pastor or a plurality of elders (see Beckwith, 2003:9-84; Campbell, 1994:159-160; Croft, 1999:86-97; Elliot, 2008: 681-695; Fogle, 2008; Grudem, 1994:904-949; Lynch, 2012:529-540; Marshall, 1980:328-334; MacArthur, 2005; Perman, 2006; Ryrie, 1999:477-484; Stott, 2007:80-82; Strauch, 1995:35-50, 101-120; Tidball, 2008:934; Wallace, 2004). But I reckon that since it is clear in the book of Acts that elders were in place in most churches in the New Testament, I suggest each church must organise its leadership structure in line with biblical norms. Either a single pastor with a supporting eldership or leadership team as found in most Pentecostal churches, or a shared eldership as practised in certain evangelical churches. However, all should be done to reflect biblical principles that sit well with the congregation’s vision and context.

There is another familiar characteristic of Paul’s service: his fidelity with respect to financial integrity. This is expressed in Acts 20:33-35:

I have not coveted anyone’s silver or gold or clothing. You yourselves know that these hands of mine have supplied my own needs and the needs of my companions. In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: “It is more blessed to give than to receive.”

According to Tidball (2008:103; cf. Hargreaves, 1990:189) verse 35, clearly makes a fitting conclusion “for Paul’s reflections on ministry because it speaks, once more, of the self-giving without which ministry cannot be truly Christ-like.” I think that financial integrity in ministry is very crucial to the continual demands on a pastor’s ministry in this age of mistrust and criticism of pastoral leaders.

The valedictory depicts Paul as an example not limited to a leader’s moral integrity but also in realising the tasks he has been committed to, which he now hands over to the elders of Ephesus to carry on (Tidball, 2008:104). However, I intimate that the fulfilment of the responsibility given to the elders could only be accomplished through the help of the Holy Spirit (v. 28). It cannot be undertaken by any human effort.

This part of the study examined Paul’s speech to the Ephesian elders as he came to the end of his ministry among them. The injunctions as to how to shepherd the church of God are worthy of consideration by pastoral leaders among African-led Pentecostal churches in the British context in their quest to fulfil their ministry. A brief reference to the debate on the type of leadership needed for the church was indicated. The leadership principles situated in the Pastoral Epistles are given consideration next.

#### **6.8 The List of Qualities for Church Leadership: 1Timothy 3:1-7, 5:17-22; Titus 1:5-9**

The Pastorals contain several references to people with leading roles in the church. The elders are mentioned three times (1 Tim. 4:12, 5:17ff; Tit. 1:5), someone called the overseer” twice (1 Tim. 3:1-7; Tit. 1:7-9) and other leadership qualities necessary for effective church leaders (Campbell, 1994:19; Croft, 1999:91; Earle, 1978:364; Horrell, 1997:334-335; Mounce, 2000:152; Tidball, 2008:146-161).

Timothy and Titus, being the real recipients of the letters, may hold a separate office, however, Paul’s primary interest is the overseer(s) and/or elders; The Pastorals are meant for the congregation and they are really indirect moral counsel to church leaders rather than an instruction for Timothy and Titus, and

also to handle the problem of heresy and heretical teachers in the church (Barlett, 1993:155-9; Campbell, 1994:179; Ellis, 1993:658; Goodrich, 2013:97; Kelly, 1963:1; Marshall, 1999:12, 472-3; Mounce, 2000:162). The Pastoral Epistles are vital for any consideration of ministry because they show an interest in church administration that is unequalled in other parts of the New Testament (Earle, 1978:364; Tidball, 2008:146). They were given the title “Pastoral” early in the eighteenth century because they are “addressed to chief pastors and are largely concerned about their duties” (Ellis, 1993:658; Kelly, 1963:1).

Three passages are of much importance to this study in the Pastoral Epistles in terms of the leadership qualities required for church leaders: 1Timothy 3:1-7, 5:17-22 and Titus 1:5-9. I acknowledge the various debates on the authenticity of the Pastoral Epistles: their authorship, historical argument, the arguments from language and style; the argument from theology, and the argument of church development or ecclesiastical situation (see Barlett, 1993:152-155; Ellis, 1993:659-666; Klinker-De Klerck, 2008:101-108; Malick, 2014; Marshall, 1996: 117-108, 153-4; 2006:140-143; Mounce, 2000:lxxxiii-cxxxvi; Porter, 1995:105-123; Stott, 1996:21-37; Walker, 2012:4-16). However, the main concern in this study is to examine the leadership qualities outlined in the Pastoral Letters, particularly 1 Timothy 3:1-7, 5:17-22, and Titus 1:5-9, and their implications for the pastoral leadership practices of the African-led Pentecostal churches in British society. (For an extensive discussion on the terms Bishop, Overseer, and Elder found in these passages see Barlett, 1993:167-170; Kelly, 1963:70-2; Marshall, 1999:473-484; Mounce, 2000:186-192; Stott, 1996:89-91; Tidball, 2008:151-156.)

#### **6.8.1 Pastoral Leadership Qualities: 1Timothy 3:1-7, 5:17-22; Titus 1:5-9**

Stott (1996:89) states that “it is the ascended Christ who gave some to his church “to be pastors and teachers” (cf. Eph. 4:11), and it is the Holy Spirit who still assigns overseers to God’s flock” (cf. Acts 20:28). Thus the health of the church depends very largely on the quality, faithfulness and teaching of its ordained ministers (Stott, 1996:89). According to Mounce (2000:155; see also Earle, 1978:362; Kelly, 1963:71) the analogy between “the three lists of qualities

for church leadership in the Pastoral Epistles” are noteworthy. He notes, “there are several qualities repeated in all three lists: above reproach, “one-woman” man, dignified (using different words), not addicted to wine, not greedy for money, and good manager of family.”” However, Mounce (2000:155; see Goodrich, 2013:77) contends that “these positive leadership qualities contrast with the negative counterparts, which characterise the opponents” (for example, a requirement to be clear-minded would rule out someone who is quick-tempered). Goodrich (2013:77) observes that, “not only do these lists of vices and virtues enumerate prerequisites for overseers, but by portraying church leaders as officers entrusted with considerable structural authority they signal an important stage in the institutional development of the early church.” Therefore it is best to examine these leadership qualities as delineated in 1 Timothy 3:1-7, 5:17-22, and Titus 1:5-9; there is some overlap between some discussions of these qualities found in these passages; this official list of qualities is one that must be held to, however, it is not exhaustive and is to be seen as selected specifically to suit the needs and circumstances of the epistles’ original audiences. However, they are still applicable to our context (see Mounce, 2000:184; Goodrich, 2013:84-5).

#### **6.8.2 The Pastoral leader must be above reproach: 1 Timothy 3:2; Titus 1:6-7**

The first and general requirement is that *the overseer must be above reproach* (1 Tim 3:2a). Stott (1996:92) remarks that, “this does not suggest being ‘faultless,’ or no child of Adam would ever qualify to share in the oversight;” however, it implies that “there be no grounds for an accusation of civic or domestic impropriety against him” (Goodrich, 2013: 88). “Above reproach” means rather “of blameless reputation” and “has to do with *anepilēmtos*, ‘irreproachable’ observable conduct;” because “the office of the overseer is such an important position, those who fulfil that role must be of a certain character—above reproach” (Mounce, 2000:169; Stott, 1996:92; Young, 1994:99). Mounce (2000:169; see also Marshall, 1999:477), commenting on this verse, notes that,

The opponents were leaders in the church whose character and lifestyle had been so horrendous that they were dragging down the church into disrepute. Hence, a true overseer must be the type of person whose personal behaviour will counterbalance that of the opponents and help the church regain its credibility.

This suggests that the role of a pastoral leader is so crucial to the enhancement of God's kingdom here on earth that it cannot be handled irresponsibly. Indeed, most of Paul's letters develop from dealing with erroneous conceptions or incorrect doctrines, along with asserting appropriate thoughts or a candid image of God and ourselves, to a depiction of both the right character we should have and the right behaviour we should take (Whitworth, 2012:61). Marshall (1999:477) notes that "irreproachable" (cf. 1 Tim 5:7; 6:14) represents the general fundamental requirement to be fulfilled by the overseer, for which the remaining qualifications in the list will provide concrete definition." He adds that, "the qualifications which follow reveal that this broad requirement is holistic," which calls "for a life that is both outwardly and inwardly beyond reproach due to the opponents and critics of the faith." Thus, pastoral leaders are called to exhibit a life of irreproachable character that influences others to build trust in their leadership.

### **6.8.3 Pastoral Leader's Fidelity in Marriage: 1 Tim. 3:2; Titus 1:6**

There have been several proposals (see Earle, 1978:364; ESV Bible, 2008:2329; Goodrich, 2013; Marshall, 1999:154-7; 477-8; Mounce, 2000:170-3; Stott, 1996:92-4) as to what Paul meant by "a husband of one wife," The NIV now translates it: "faithful to your wife." Stott (1996:94; see Marshall, 1999:156) suggests that "Paul is excluding all those guilty of marital unfaithfulness. Or better, he is making a general and positive stipulation that a candidate for the pastorate must be 'faithful to his wife.'" Stott writes "a man of unquestioned morality, one who is entirely true and faithful to his one and only wife," or "a man who having contracted a monogamous marriage is faithful to his marriage vows." But Mounce (2000:158-9) argues that "the list is not a checklist requiring, for example, that all church leaders be married and have more than one child." Mounce continues, "Paul and Timothy were not married, nor did they have families (as far as is known), so neither of them could be a 'one-woman' man nor manage his household well." Rather this injunction suggests that if an overseer was married, he would have to be a "one-woman" man." Thus, Stott (1996:94) observes, "This explanation seems to fit the context best." He continues, "The accredited overseers of the church, who are called to teach doctrine and exercise discipline, must themselves have an unblemished

reputation in the area of sex and marriage.” It is observed that some scholars take the term in a very general way “as consciously intending to prohibit all forms of sexual immorality, including polygamy, successive divorces and remarriages, and marriage by those of forbidden degrees of kinship” (see Marshall, 1999:156). However, Marshall (1999:157) comments that “since the assumption is that the overseer/elder is married with children (I Tim 3:4; Titus 1:6), a statement regarding a candidate’s behaviour in a marital context is appropriate.” He continues, “The author is here not concerned with legal rules to be observed but with the quality of conduct displayed by the church leader within the marriage relationship” (Marshall, 1999:157).

I lean towards the view that Paul was instructing the overseers to maintain faithfulness in their marriage, which to me encompasses every facet of a leader’s life (physical, financial, social, and relational).

#### **6.8.4 Pastoral Leader’s Self-Mastery: 1 Tim. 3:2; Titus 1:8**

Under the leadership attribute of “self-mastery” three words are important: temperate (*nephalios*) meaning “sober,” that is, not mixed with wine, “self-controlled” (*sōphrōn*) which means “sensible” or “disciplined,” while *kosmios* is translated “respectable” or “honourable” (Earle, 1978:364; Goodrich, 2013:89; Marshall, 1999:478-9; Stott, 1996:94; Young, 1994:100). This is an exterior indication of an inner “self-control.” This “self-mastery” is an inestimable attribute of “Christian leaders” (Stott, 1996:95). Stott adds that leaders are in many cases are left for a long time “unsupervised, so that they have to supervise themselves.” He notes, obviously they are still human, with the same affections and desires as other “human beings.” Nonetheless, “the fruit of the Spirit is self-control” (cf. Gal. 5:22-23) (Stott, 1996:95).

Thus pastoral leaders must learn to be sober-minded, “self-controlled,” and disciplined in their behaviour. “These virtues were typical for the Greek ‘gentleman’—one who was not able to restrain his irrational desires was hardly a good example to others, or fit to lead and guide or have authority over others” (Young, 1994:100).

### **6.8.5 The Pastor and Hospitality: 1 Timothy 3:2; Titus 1:8**

Hospitality comes after self-control characteristically, since “self-mastery makes self-giving possible” (Stott, 1996:95). *Philoxenia* literally a “love for strangers,” is applauded in the New Testament regarding all Christians, but particularly “Christian leaders” (1 Tim. 3:2; Tit. 1:8) (Earle, 1978:364; Stott, 1996:95). Discussing the context in which this instruction was given, Stott (1996:95; see also Earle, 1978:364; Goodrich, 2013:92; Kelly, 1963:76) comments that “in those days there were no hotels in comparison to those we are accustomed to, and roadside inns were scarce, dirty, unsafe and unpleasant.” Therefore, “Christian travellers, especially itinerant Christian preachers, needed to be accommodated by the pastor and his wife (see Phm. 23; 3 Jn. 5-8).” In the “early Christian texts,” being hospitable was loftily commended, given the social interaction of those ancient social groups, with their itinerant “apostles and prophets” (Goodrich, 2013:92; Young, 1994:100).

Thus Stott (1996:95) remarks that even in our time, “there are lots of lonely people, like senior citizens, singles and overseas visitors, to whom Christian leaders can show hospitality, thereby perhaps entertaining angels without knowing” (Heb. 13:2). Consequently, pastoral leaders are encouraged to be hospitable to their congregations and the wider society.

### **6.8.6 The Pastor and His Teaching Ability: 1 Timothy 3:2, 5:17; Titus 1:9**

According to Young (1994:75), “*Didaskalia*, the Greek word for “teaching,” occurs fifteen times in these three pastoral letters, over against six in the whole of the rest of the New Testament.” This shows the importance of the teaching ministry to the health of the church. Thus “the fundamental interest of the Pastorals would appear to be “healthy” or “sound teaching” (Young, 1994:74). Stott (1996:95) observes that “suddenly in the middle of a series of moral qualities a single ‘professional’ qualification is mentioned: *able to teach (didaktikos)*.” Stott adds, “It follows from this that pastors are essentially teachers.” Stott (1996:95) observes that what clearly shows the distinctive characteristic of Christian pastoral ministry is that of the importance of the “Word of God.” Stott maintains that, “the idea that overseers must have a teaching gift shows that the church is not obligated to ordain any whom God

has not called and gifted.” Goodrich (2013:95) acknowledges that, “although stewards normally remained unconcerned with religious education, they were expected to be able to teach whatever practical skills their followers were required to have in order for the estate to function appropriately.” The tasks of the overseer as a teacher are mentioned in Titus 1:9 as involving “(a) loyalty to the apostolic tradition, (b) readiness to instruct the congregation in it, and (c) vigilance in refuting those who pervert it” (Kelly, 1963:76; Mounce, 2000:174; see Marshall, 1999:167-170).

According to Stott (2005:24) “biblical preaching is expounding Scripture to open up the inspired text with such faithfulness and sensitivity that God’s voice is heard and his people obey him.” Therefore, Stott (2005:29) concludes that,

The preacher who has penetrated deeply into his text has isolated and unfolded its dominant theme, and has himself been deeply stirred to the roots of his own being by the text that he has been studying, will hammer it home in his conclusion.

Thus, it is not enough to understand the text, but it is important that it had an impact on the preacher or pastor first before they can transform people with God’s Word. MacArthur (1992: xiv) rightly asserts:

A small amount of skill and ability will never enable a preacher to teach doctrine, expound on the deep things of God, convince the stubborn mind, capture the affections and will, or spread light on the dark realities so as eliminate the shadows of confusion, ignorance, objections, prejudice, temptation, and deceit.

Although there is a contrary view that the “teaching ability” was may be “not part of the formal duty of the *episkopos*, it was a desirable qualification in view of the special circumstances of Ephesus and Crete” (Mounce, 2000:174). However, Marshall (1999:478) notes to some extent the teaching competence is linked with the task of the overseer (1 Tim. 5:17), though clearly not exclusively so (2 Tim. 2:2). Therefore a direct interpretation of the text would imply that all “overseers were supposed to be skilled teachers” (Mounce, 2000:174; see MacArthur, 1992: xiv). Pastoral leaders are to be skilled to teach their congregations against false doctrines and heresies and to empower them to do the work of the ministry (Eph. 4:13) (see Bell, 2006:449). Adams (2005:33) suggests that the ultimate aim of preaching is to please God, and “ministers of the Word have no right to deviate from his instructions.” However, the skilled preacher cannot preach contextually and effectively if he/she is not conversant

with the affairs of the world in order to bring the text of Scripture to bear on the situation. This is pointed out by Richardson (2005:172) who asserts, “People can smell it when you try to speak their language and it is inauthentic, but they appreciate even a faltering effort to build the bridge.” Skilled teachers of the Word cannot just depend alone on the Bible to make meaning to their audience. They need to be skilled in their world and language in order to transform such culture with God’s word (see Richardson, 2005:171-3).

Nonetheless, the skilful teacher or preacher of the Word preaches in such a way that it comes across as God’s Word and not as a human word (1 Thess. 2:13). “The preacher knows that what he is saying is from God; he does not say, ‘I suggest to you’ or ‘it seems to me.’ He says, ‘This is what God says.’ There is a certainty about his message” (Eaton, 2006:103). Therefore Stott (2005:25) writes, “in our day and age, we need pastors and teachers to expound the Word of God, to open it up so that it can be understood. That is why the ascended Jesus Christ, in Ephesians 4:11, continues still to give pastors and teachers to his church.”

#### **6.8.7 Pastoral Leaders and their Drinking Habits: 1 Timothy 3:3; Titus 1:7**

Alcohol is a depressant (see Osmer, 2008:103-122 for discussion on the theories of alcoholism). It obfuscates and beclouds our reasoning. Hence individuals “called to teach should take special warning. It is perhaps not an accident that ‘not given to drunkenness’ should immediately follow ‘an apt teacher’” (Stott, 1996:96). Kelly, (1963:77) notes that “the epithet (Gk. *paroinos*: only here and Tit. 1:7 in the NT) is a strong one; what is condemned is not drinking wine, but drunkenness.” Drunkenness and teaching are incompatible (Stott, 1996:96). In discussing the “several solemn warnings to leaders about the damaging effects of alcohol in the Old Testament” (Lev. 10:1ff; Prov. 31:4ff.; 20:1; 23:19ff, 29ff.; Isa. 5:22-23; 28:7ff.), Stott (1996:96) comments that “against this background, it is hardly surprising that Paul should issue a similar warning to Christian overseers/[pastors].” Mounce (2000:175) comments that ‘not a drunkard’ occurs elsewhere in the NT only in Titus 1:7 as a requirement for elders;” this is repeated for deacons in 1 Timothy 3:8. The repetition of these three lists implies that “it was a serious problem in the Ephesian church; evidently the opponents were well known for their drunkenness, even though

they were ascetics with regard to their food (1 Tim. 4:3).” Mounce adds that there are two other times where a reference to drinking is acknowledged in the Pastoral Epistles: “Timothy is to use a little wine for medicinal purposes (1 Tim. 5:23), and the older women are not to be enslaved to drink (Titus 2:2).” Therefore Mounce (2000:175) infers that it is likely Timothy himself was totally abstaining from alcohol because of its overuse in the Ephesian church.” Mounce argues that, “if this is the case, then Timothy becomes an example of Paul’s counsel to be willing not to exercise one’s liberty (Rom. 14:15, 21; 1 Cor. 8:13).”

Because of the difficult nature of examining the different meanings of the varied terms for drunkenness (see Mounce, 1999:175), I advise believers to drink wine with moderation, bearing in mind one’s liberty not to become a hindrance to others. However, if a Christian decides to abstain from wine, he or she should be free to do so, without becoming judgemental of Christians who take wine. From personal experience I know that the issue of Christians drinking wine and other alcoholic beverages is a matter of huge debate among Pentecostals, especially the African-led ones. There are those who do not believe Christians should drink wine or any form of alcohol at all and there are those who do drink. To the best of my knowledge, the biblical and theological reasons for and against alcoholic consumption are not well argued within the African-led Pentecostal tradition in British society. Therefore, there is the need for a well-balanced biblical and theological explanation on the issue of alcohol consumption, especially among pastoral leaders.

#### **6.8.8 The Pastoral Leader’s Temper and Temperament: 1 Tim. 3:3; Tit. 1:7**

Overseers are not to be self-willed (αυθάδης, Tit. 1:7), quick-tempered (οργίλος, Tit. 1:7), or violent (πλήκτης, Tit. 1:7), but gentle (επιεικής, 1 Tim. 3:3), peaceable (άμαχος, 1 Tim. 3:3), and a lover of good (φιλάγαθος, Tit. 1:8) (Goodrich, 2013:89; Marshall, 1999:161; Mounce, 2000:157). Marshall (1999:161) comments that “αυθάδης ranges in meaning from the narrower ‘self-willed’ and ‘stubborn’ to the broader ‘arrogant.’ Marshall continues, “Οργίλος is ‘inclined to anger,’ ‘quick-tempered,’ perhaps ‘explosive anger,’ which represents a vice that belongs equally to the basest of human characteristics,”

and which was also deemed “as a threat to human relationships”—a characteristic unsuitable in an overseer.

Stott (1996:96) writes:

The next two qualifications in verse 3 are taken together: *not violent but gentle, not quarrelsome* [cf. Tit. 1:7]. Unlike the false teachers who were characterised by conceit, quarrelsomeness, and strife (1 Tim. 6:3ff.), true Christian teachers are above all to be gentle. *Epieikeia* means “gentleness” or “graciousness,” and contains within it an element of yieldingness ... Since gentleness is a fruit of the Spirit, it should characterise all the disciples of Jesus, but particularly Christian leaders who are the servants of the Lord. Once this positive virtue has been cultivated, the two negative correlatives should take care of themselves. A gentle pastor will be neither violent (*plēktēs*), a bully ‘with the tongue or the hand,’ nor quarrelsome.

Hence Young (1994:102) points out that “the *episkopos* is to be *aneklētos*, an alternative word for “irreproachable.” One who is “not to be arrogant, self-willed, or quick-tempered. These virtues challenge pastoral leaders to learn how to use their tongue, to be gentle in matters of handling church affairs, and not to be quick-tempered when dealing with people from all walks of life.

**6.8.9 Pastoral Leaders and their Attitude to Money:** 1 Tim. 3:3, 5:17-18; Tit.1:7 Getting to the latter part of this letter, Paul mentions the love of money “a root of all kinds of evil” (1 Tim. 6:10). Thus, it is comprehensible that “a candidate for the pastorate must be *not a lover of money or not pursuing dishonest gain* (1 Tim. 3:3; Tit. 1:7), which is what the false teachers were (1 Tim. 6:5; 2 Tim. 3:2)” (Barlett, 1993:173; Stott, 1996:97). Therefore Goodrich, (2013:90) notes that, “chief among the ethical concerns in the overseer lists is for Christian leaders to have integrity and to be free of financially-driven motives.” Barlett (1993:173) remarks, “Lovers of money are to be avoided, perhaps because the church leadership involves decisions about funds.” On this theme Stott (1996:97) writes:

Throughout history bad men have tried to make money out of the ministry. In the ancient world there were quacks who made a good living by posing as itinerant teachers ... In the New Testament Peter urged the pastors to be “not greedy for money, but eager to serve (1 Pet. 5:2), while Paul renounced his right to support and earned his own living in order to demonstrate the sincerity of his motives (1 Cor. 9:4ff.). In our day there are still some disreputable evangelists who make themselves wealthy by financial appeals, whereas wise Christian leaders publish audited accounts of their enterprise. As for pastors, although Paul requires them to be paid adequately (1 Tim. 5:

17f.), their salary in most countries is too low, in comparison with other professions, for them to be tempted to seek ordination for financial reasons.

However, on the basis of my observation and experience, I am of the view that salaries of ministers of the gospel have really improved, especially among African-led Pentecostal churches in British society, so that finance is no longer a deterrent to being in the ministry but rather an incentive. Goodrich (2013:90) maintains,

The difference between ambition [φιλότιμος] and greed [φιλοκερδούς] consists in this, that for the sake of praise and honour the ambitious are willing to work properly, to take risks and refrain from dishonest gain [αισχροών κερδών] ... Thus, while honesty and ambition proved advantageous and appropriate for stewards, the desire for dishonest gain was strictly prohibited, even if covetousness was occasionally tolerated.

In my experience, the issue of pastors' attitudes towards money and salary is a huge challenge among Pentecostals, especially the African-led ones. As discussed in Chapter 5, the finances of most Pentecostal preachers, especially those from the African descent in British society, have received much scrutiny. Therefore I think pastoral leaders within such a community must continue to render their financial enterprises for auditing and accountability. This will ensure trust among those disillusioned individuals who see some pastors within the African-led Pentecostal community as charlatans, exploiters of the vulnerable in society, and only interested in lining their pockets when it comes to ministry.

**6.8.10** The Pastoral Leader and His Domestic Discipline: 1 Tim. 3:4-5; Tit. 1:6 Stott (1996:98) observes that Paul uses a comparison between the “pastor’s family and God’s church (1 Tim. 3:4-5).” He does this by employing “the word *oikos* (“household”) of both (vv. 4, 5, 15).” This “qualification is that the overseer direct the affairs of the household well,” with similarity to what Joseph did in Potiphar’s house (1 Tim. 3:12, 13; 5:17f; Gen. 39:1-6) (Goodrich, 2013:92; Marshall, 1999:480). Thus, “the married pastor is called to leadership in two families, his family and God’s, and the former is to be the training-ground for the latter” (Stott, 1996:98; see also Marshall, 1999:479-480; Young, 1994:101). According to Stott, (1996:98; see also Marshall, 1999:480; Mounce, 2000:177; Payne, 2012:1; Young 1994:101) Paul’s argument is that:

If he [the pastor] cannot look after his own family, he cannot be expected to look after God's ... The word *manage* (vv. 4, 5) translates *proïstamenos*, which is a word for "leader," combining the concepts of 'rule' and 'care,' and which Paul uses elsewhere of presbyters (1 Tim. 5:17 cf. Rom.12:8).

Thus (Stott, 1996:98; see Mounce, 2000:177) rightly advises:

Those responsible for selecting candidates for the pastorate must investigate not only their personal qualities, but also their home and family life ... Paul insists, however, that if the candidate is a married man, assurances are needed that he has been 'faithful to his one wife' ... and that his children are both 'submissive and respectful in every way' (4, NRSV) and Christian believers (Tit. 1:6).

"An overseer must be a good manager at home;" particularly, this implies that "his children are submissive" and that he keeps his personal integrity in doing so (Mounce, 2000:177). However, Mounce (2000:179), notes that there is a difference between having children who are submissive and making children submissive, concluding that there is a "fine line between demanding obedience and gaining it."

This is so true in terms of the family requirement of pastors; that pastors should possess the mettle to look after their family, if married, before being given the opportunity to handle the church of God. This ensures that congregational leaders' ministries are not brought into disrepute because of ongoing family problems or unruly children.

#### **6.8.11 Pastoral Leaders and Spiritual Maturity: 1 Tim. 3:6**

Stott (1996:98) writes, "He must not be a recent convert (*neophytos*, 'neophyte,' newly planted in Christ), or he may become conceited and fall under the same judgment as the devil." But, *Neophytos* in this context is applied "metaphorically, as a substantive, for a new convert" (Earle, 1978:365). Stott writes that "candidates for the pastorate must be converted people, who give evidence of the genuineness of their conversion; what they must not be is recent converts". According to Mounce (1999:180), Paul's "second specific area of concern is the spiritual maturity of those being appointed as overseer" is not to be a recent convert. Because the office might cause him to be proud, thus falling under the condemnation of the *diabolos*—generally assumed to be the devil in the Christian text, but the word means "slanderer" (Marshall, 1999:482; Mounce,

2000:180; Young, 1994:10). Thus, Stott (1996:98), observes that “doubtless pastors were first called ‘elders’ because that is what they were, senior in age and mature in faith.” I do not agree totally with Stott when it comes to the issue of age regarding pastors not being recent converts (see 1 Tim. 4:12). Paul clearly admonished Timothy as a young pastor not to let anyone look down on him. Rather his exemplary life is all that mattered. As much as I do think maturity in terms of age does help pastoral leaders in fulfilling their calling, it is not the yardstick to measure a pastor’s suitability to the pastorate. It is one’s maturity in the faith that forestalls a pastor from becoming conceited and falling under the judgment of the devil.

This view is shared by Mounce (2000:181), who commented that “the non-metaphorical sense of the phrase ‘recent convert,’ is ‘newly planted.’” Mounce continues that this fundamental “imagery occurs elsewhere in Paul’s description of his work in the Corinthian church (1 Cor. 3:6-8; cf. Ps. 144:12).” Therefore it cannot “refer to a young person; otherwise Timothy would be disqualified (1 Tim 4:12, although Timothy is not an overseer).” Paul thereby “implies that age is not a *sine qua non* of church leadership, since leaders ought to be, first and foremost, models of Christian living” (Goodrich, 2013:95; see Means, 1989:34). Marshall (1999:482) contends that “the connection of the flaw” of being conceited has to do with “false teachers elsewhere (1 Tim. 6:4; 2 Tim. 3:4),” suggesting an “infatuation and bedazzlement with the authority and power related to the office and perhaps the function of teaching rather than simply foolishness or conceit.” However, Goodrich (2013:96) points out that “while the Pastorals, therefore, provide an allowance for youthful leadership, Timothy, just as much as Quirinus, was probably the exception rather than the rule.”

But I reckon that pastoral leaders regardless of their age are to guard against the temptation of being puffed up or conceited because of the trappings that go with the role and being the public face of the church; as Means (1989:34; cf. Young, 1994:102) asserts that “maturity, of course, is not always related to chronological age. Some people never mature; others mature at a surprisingly young age.”

### 6.8.12 Pastoral Leaders and their Outside Reputation: 1 Tim 3:7

Stott (1996:99) writes,

By outsiders, Paul means ‘the non-Christian public.’ He wants the people of God to recall that the world is watching them, to be wise in their behaviour towards outsiders, and to win their respect ... This is especially true of pastors.

As the qualities discussed already are “concerned with the character and abilities displayed by the overseers, it is very important for overseers also to have a good reputation in the world at large” (Marshall, 1999:483; cf. Stott, 1996:99). According to Stott (1996:97; see also Mounce, 2000:485), Paul clearly “thinks of the pastorate as a public office requiring public esteem. Otherwise they will be victims of public *disgrace* and *fall* ...into the devil’s trap.”

Stott comments that this is a second reference to the devil. However,

Whereas the ‘the devil’s judgment’ (v. 6) was evidently an objective genitive, (judgment falls on the devil), ‘the devil’s trap’ is a subjective genitive (we fall into his trap, which is mentioned in 6:9 and 2 Tim. 2:26). That is, in his malicious eagerness to discredit the gospel, the devil does his best to discredit the ministers of the gospel. It is an old trick with a long history. The devil has used it for centuries; it remains an effective stratagem today (Stott, 1996:99; see Mounce, 2000:485).

Even though the devil is looking for an opportunity to discredit ministers of the gospel, Christians including pastors are enjoined not to allow even a hint of certain vices be among them (Eph. 5:1-14). Any suspicion of carnal behaviour opens the door for the devil to attack.

To conclude the list of qualities required by pastoral leaders as examined above, Stott (1996:99) writes:

Although some commentators [see Goodrich, 2013:79] disparage these ten qualifications for the pastorate as pedestrian, and as suitable for secular leadership, they have far-reaching Christian implications, as we have seen. And if Paul’s standards are regarded by some as comparatively low, we need to reflect that contemporary standards are lower still! For the selecting procedure of many churches today does not include examination of candidates in these ten areas. They constitute a necessary, comprehensive and challenging test.

Therefore Barlett, (1993:174) writes that, “the contemporary church needs to think through these issues if it desires to follow Paul’s instructions.” He adds,

“official church leaders, the Pastorals make a very strong connection between duties (largely didactic) and behaviour (irreproachable and upright).”

This part of the study briefly discussed the qualities overseers were supposed to possess in order to refute opponents of the faith. These leadership qualities could be emulated by pastoral leaders, especially those in the African-led Pentecostal church tradition in British society in their quest to model a leadership that is biblical and contextual. The leadership principle in Peter’s letter, specifically 1 Peter 5:1-4, is examined next.

## **6.9 Peter’s Understanding of Leadership in the Church: 1 Peter 5:1-4**

### **6.9.1 Peter Himself: The Principle of Security in Ministry**

There is the observation that 1 Peter does better as a “pastoral letter” notwithstanding fierce rivalry from other New Testament letters, the debate over its date and authorship, views about quite basic judgments as to the character, theology, and purpose of the letter; and even the description as a “Pauline” text (see Elliott, 1981:271-2; 2000:127-30; 2008:681-2; Hiebert, 1982:330; Horrell, 2002:29-60; Tidball, 1980:135). But the focus of this study is the leadership elements found in 1 Peter 5: 1-4.

Peter’s concept of ministry is clear. Twin views inform his understanding. “First, ministry is the ministry of elders, and Peter sees “himself as an elder among elders” (1 Pet. 5:1); and secondly, ministry is cast in the mould of “shepherding [*poimnate*] that human shepherds undertake in the consciousness of their accountability to the Chief Shepherd, Jesus Christ” (1Pet. 2:25; 5:4; see Heb. 13:20; Rev.7:7 ) (Tidball, 2008: 185; Bennett, 1993:129). Both parts of Peter’s view of ministry have been forged deeply by his personal “experience.” “But equally, both aspects of ministry are appropriate for the needs of the scattered Christian communities living in exile to whom Peter is writing” (Tidball, 2008:185). In 1 Peter 5, there is no particular “duties of the shepherd” delineated; it is may be “assumed that the functions of feeding, leading, nurturing and protecting would be evident for the observation of actual shepherds, or passages like Psalm 23 or Ezekiel 34 that develop the analogy fully” (Bennett, 1993:129).

Tidball (2008:185-186; cf. Feldmeier, 2008:232; Horrell, 2002:44) observes that “Peter introduces himself as an apostle of Jesus Christ at the start of the letter (1:1), but any notion of “authority” implied in that “title” swiftly disappears “into the background as Peter explicitly prefers to see himself as an elder, and presents himself throughout the letter essentially as an elder among elders,” which can also be read as an example of “humility,” which is the goal of the whole exhortation (5:2; 5:5b; cf. 5:6); however, even if the intention is to present Peter as an eminent and unique authority, there is a clear impression that Peter sees himself as one of the presbyters

Tidball (2008:186; cf. Feldmeier, 2008: 232) writes that, “the term ‘fellow-elder’ (*sympresbyteros*, 5:1a),” which depicts the one who was the “chief apostle and key foundation of the mother church in Jerusalem,” is remarkable. It demonstrates “an astonishing humility and deep security in his gifts and calling.” Peter saw it as unnecessary to “assert himself” and he is devoid of “any competitive spirit that drives him to prove himself superior to others” This is very different from the “raw” and unpolished “disciple we meet in the Gospels. He has been seasoned by experience and the Spirit of Jesus.” Thus “he is content to say that he is another older man”—an elder—“called to leadership on the same terms as other older leaders in the church.” The context establishes that “elders” is used in an official sense, but from verse 5 it is clear that the term retains something of its original sense of age, “one older than another” (Luke 15:25). The term does not imply advanced age but merely establishes seniority (Campbell, 1994:65, 76; Elliot, 2008:685; Feldmeier, 2008:232; Marshall, 1991:160; Tidball, 2008:186). Selwyn’s classic commentary on 1 Peter observes that “the use of ‘fellow-elder’ expresses not only the apostle’s modesty but still more sympathy with the presbyters addressed” (Selwyn, 1982:192; Tidball, 2008:186). In referring to himself as a ‘fellow-elder,’ “Peter is intimating that the elders’ work within their local fellowships is the same as the work he does, except that he does “his work on a wider geographical scope.” Therefore Peter comprehends “the responsibilities that are theirs” (Tidball, 2008:186).

Peter's attitude to titles should serve as an example to pastoral leaders within the African-led Pentecostal church tradition to learn not to be carried away by the use of titles to depict their worth. I have observed that some pastors are prone to using titles to show a distinction between them and the laity and other pastors; this is a sign of insecurity in their personality and calling. There is nothing wrong with using a title appropriately where it is due (Rom. 13:7b), but to use it to prove a point to the congregation and others in society reflects an inadequacy in one's sense of calling. As Mensa Otabil (2013), one of the leading Pentecostal/charismatic voices in Africa and the diaspora, rightly comments:

One of the things I've come to know is that sometimes the worst thing you can give to a person is a title. A person is good until he's [she's] given a title. People serve in the Church until you call them Pastor and they lose their brains. People serve in their communities until they call them 'honourable' and all of a sudden they walk differently, talk differently, and the things that they used to do that made them have the opportunity is gone because we think leadership is the adornment [of titles], but leadership is who you are without a title.

Pastoral leaders must learn not to be influenced negatively by titles to the extent of affecting their positive contribution to their congregation and community. Security in ministry is not based on titles but one's understanding of who they are in Christ and his calling on their lives.

### **6.9.2 Elders and the Flock: 1 Peter 5:1-4**

According to Tidball (2008:187; cf. Campbell, 1994:101-105; Croft, 1999:93-5; Elliot, 2008: 681-695; Gehring, 2004:97-8; Lynch, 2012:529-540) Peter presumes that the church is led by elders. Therefore there is no mention of the mode of the "appointment." "Nothing is said about the terms and conditions of their employment, and little is said about the job description" (Tidball, 2008:186-7). While Paul's main engagement of the elders in the Pastorals is about "character," Peter's primary engagement "lies with the style of their leadership rather than anything else" and also instruction concerning their function in verses 2 and 3 (Tidball, 2008:187-8; Lynch, 2012:529).

The discussion on the work of eldership is situated in the symbol of shepherding. The shepherding metaphor is one of the few that is related solely to those in leadership, and not to the general members of the society (Tidball,

2008:189; cf. Bennett, 1993:129; Lynch, 2012:533). Therefore Peter instructs the elders to “be shepherds of God’s flock” (5:2a), but “makes it clear that they are not autonomously in charge of the sheep but serving under the chief shepherd (5:4) who will one day appear “(Tidball, 2008:189; cf. Elliot, 2008:685; Feldmeier, 2008:234; Lynch, 2012:533). Referencing the conversation between Jesus Christ and Peter on the shore of Galilee after the resurrection (John 21:15-19), Tidball (2008:190) observes that Peter has regrettably disappointed his Lord, “but now humbled, is restored and recommissioned to feed and take care of the flock”. The image of the shepherd is succinctly summarised by Marshall (1991:162; see Tidball, 2008:190):

As developed in the various biblical passages, it brings out the desperate need of the sheep for a shepherd: to keep them wandering away in their stupidity; to protect them from dangers from wild animals and thieves; to feed them; to find them even at personal risk, when they are lost; to prevent one animal from taking advantage of others; to maintain unity within the flock; and to exercise individual care.

It hinges on pastoral leaders to keep the flock from wandering by feeding them, caring for them, and helping them grow in their faith.

Three antitheses (5:2-3) that relate to motivation, reward and status spell out what is expected in Christian leadership as opposed to a style of leadership which is unworthy of those who lead in the name of Christ—a problem the Pastoral Epistles know and warn about (1 Tim. 3:3,8; Titus 1:7) (Tidball, 2008:188; Elliott, 2008: 689; Feldmeier, 2008:235; Hiebert, 1982:330-31; Lynch 2012:535) Lynch (2012:535-6) notes that “in the first antithesis the adverb *Αναγκαστως*, a NT *hapax legomenon*, means ‘out of compulsion’, and is palced contrary to the second adverb, *έκουσιως* (meaning ‘willingly’).” Lynch (2012:535-6) suggests that “elders may have been appointed by others and might have been unwilling to serve because of resulting exposure to increased hardship and even persecution.” Thus, regardless of the context, motivation for true Christian leadership does not stem from obligation or mere duty but with joyful consent Harris (1999:97) underlines something the wider context of 1 Peter makes clear:

Most slaves served under some degree of compulsion and expected punishment for disobedience; Christ’s slaves serve voluntarily, so that what motivates their service is not fear of punishment or

principally the prospect of reward, but the desire to please the Master.

This should be the motivation for pastoral leaders within the African-led Pentecostal church tradition in the British context, that they serve in the Lord's vineyard not under compulsion but willingly, only to please the one who called them—Jesus Christ (see Eph. 4:7-16).

As to reward, true Christian leadership is not undertaken for money but for the sheer joy of service. There is a rightful strand of teaching about the rewards that Christian servants will receive. Indeed, Peter mentions the leader's rewards in verse 4. But the rewards are not material though they are part of the benefits of the pastoral calling (see 1 Cor. 9:11; 1 Tim. 5:17-18). The real joy is seeing the fruit of the gospel becoming ripe in the lives of those they serve (1 Thess. 2:19) (see Hiebert, 1982:338-340; Feldmeier, 2008:236; Lynch, 2012:536; Tidball, 2008:188).

Regarding status, Christian leadership is not about position, and power that goes with it, as Jesus makes abundantly clear (Matt. 20:20-28; Mark 10:35-45; Luke 22-24-27), but being an example, about leading from below rather than imposing from above. Even our most well intentioned acts of service can become infected with the will to exercise power over others. This concept of service was espoused by Jesus and Paul (see Mark 10:42-45; Luke 6:40; John 13:16; 15:20; Phil. 3:17; 2 Thess. 3:9) (Elliott, 2008:691; Feldmeier, 2008:235-6; Lynch, 2012:537; Tidball, 2008:189). Thus pastoral leaders should serve God's flock by not imposing themselves on them, but rather serving them with a heart of self-abandonment. As Lynch (2012:537) notes, "whilst the sense of this third prohibition is partially clarified by its echo of Jesus, the remainder of the antithesis is a more complete illumination." He continues, "called to be τύποι, the elders were to fulfil their role by being models whom the flock could imitate."

Tidball (2008:189) writes that, "if the above explanation makes Christian leadership demanding, it is." Nevertheless, one experiences rejoicing in Christian ministry, as Peter acknowledges. As, "when Christ appears, worthy

leaders will receive the crown of glory that will never fade away” (5:4; see also 1 Cor. 9:25; 1 Thess. 2:19; 2 Tim. 4:8; Jas 1:12; Rev. 2:10; 3:11; 4:4).

Pastoral leaders within the African-led Pentecostal tradition in British society should rejoice that a crown of glory awaits them that will never fade away even though they may be facing contextual challenges in their quest to bring the gospel to a land that is alien to them.

This part of the study has briefly looked at the eldership role in carrying out the shepherding task as delineated by Peter. Peter himself values the title of an “elder” and, in spite of being able to claim apostleship, values that title and perspective on ministry more than any other. Three contrasts or antitheses of motivation rewards and status regarding Christian leadership are considered so that the reason for pastoral leadership is well intentioned. The leadership quality of an elder/shepherd who not only takes care of the sheep, but rather serves as an exemplary leader to them is encouraged. Thus when the Chief Shepherd appears, a crown of glory is the reward for those worthy leaders who have served the flock faithfully.

## **6.10 Summary**

This chapter examined the normative task of practical theological interpretation, using theological concepts to interpret particular episodes, situations or contexts, constructing ethical norms to guide our responses, and learning from “good practice” (Osmer, 2008:4). Answering the question, What ought to be going on? is focusing on the normative task of practical theological interpretation by congregational leaders and in this study and context African-led Pentecostal pastoral leadership in the British society. This chapter is not an exhaustive coverage of the New Testament teaching on pastoral leadership; however, it throws light on the leadership patterns in place during the nascent period of the burgeoning churches. This chapter considered Jesus Christ’s leadership role in the form of servant leadership. Jesus performed several

functions as a servant; however, his empowering and his method of training his disciples were considered in this chapter.

The leadership of Paul was also discussed, especially his fathering of the churches he planted and his concept of followership, that is, his churches imitating him as he imitated Christ. The leadership principles found in Acts 20:17-38 were examined, with debate on the type of leadership needed to be practised in the church briefly referenced. The qualities of leadership by the overseers in the Pastoral Epistles were also given attention. In addition, the leadership principles found in Peter's acknowledgement as a fellow-elder, even though a chief apostle of the early church in Jerusalem was discussed, and the elder as a shepherd with its three antitheses of motivation, reward, and status was also briefly discussed.

The New Testament is replete with pastoral leadership principles that when employed by pastoral leaders will go a long way in establishing and sustaining the church on a solid foundation. But these principles and concepts must be rooted in Scripture in order to offset the growing number of leadership theories being propounded both in the churches and in the wider society. Though these theories are relevant in certain areas of the church, they must be in line with Scripture.

The next chapter examines the exemplary leadership model as the way forward for pastoral leaders within the African-led Pentecostal churches in British society.

## CHAPTER 7

### MARKERS FOR A MODEL OF EXEMPLARY PASTORAL LEADERSHIP

#### 7.1 The Use of Osmer's Model: The Strategic Task

The research method used for this study closely approximates the model developed by Osmer (2008:4; 2010:7).

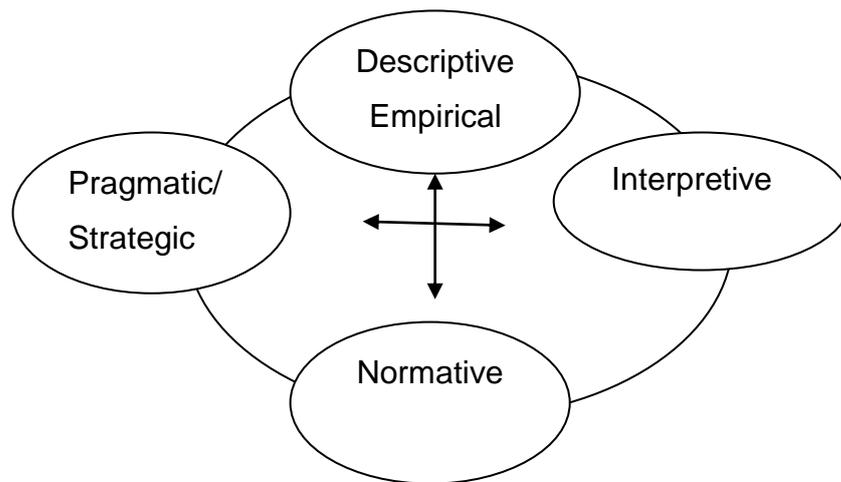


Figure 7.1 The Four Tasks of Practical Theological Interpretation

This chapter focuses on the pragmatic/strategic task of Osmer's core tasks of practical theological interpretation (Osmer, 2008:4, 175-218). The strategic task of this study completes the four tasks of practical theological interpretation employed in this study: the descriptive/empirical task; the interpretive task; the normative task; and the strategic task. According to Osmer (2008:11) it is beneficial to see "practical theological interpretation as more like a spiral than a circle." It constantly circles back to tasks that have already been explored. Please refer to Osmer's diagram, inserted above, to ascertain where the "strategic" phase fits within the research process undertaken to this point. Heitink (1999:148) posited that "all theory and praxis interact continuously." Osmer (2008:29) further substantiates this notion of the interaction of theory and praxis when he states:

The pragmatic task is a form of transforming leadership, grounded in a spirituality of servant leadership: taking risks on behalf of the congregation to help it better embody its mission as a sign and witness of God's self-giving love. In short, the leaders of

congregations carry out the tasks of practical theological interpretation to guide their community in participating in the priestly, royal, and prophetic office of Christ.

This “strategic” phase of the research simply asks, “In light of the other three aspects of the research—namely, descriptive-empirical, interpretive and normative—how might we respond?” In this strategic aspect of the research process, we form an action plan and undertake specific responses that seek to shape the episode, situation or context in desirable directions (Osmer, 2008:4; 2010:3; cf. Elkington, 2010:185). Before continuing, it may be helpful to delineate the three categories used to explain these four tasks of practical theological interpretation: episodes, situations, and contexts. According to Osmer (2008:11-12), the application of these categories “distinguish different focal points of practical theological interpretation.” Thus they are a “convenient way of differentiating units of time and space that are increasingly comprehensive.” Osmer (2008:12) defines *episode* as “an incident or event that emerges from the flow of everyday life and evokes explicit attention and reflection.” It happens in a single situation over a brief time frame, whereas a “*situation* is the broader and longer pattern of events, relationships, and circumstances in which an episode occurs.” It is better comprehended “in the form of narrative in which a particular incident is situated within a longer story.” However, “a *context* is composed of the social and natural systems in which a situation develops. A system is a network of interacting and interconnected parts that give rise to properties belonging to the whole, not to the parts.” Thus, “*context* serves a flexible purpose, calling attention to micro-and macrosystems that are relevant to a given case.” Besides, “systems are open and dynamic. They are influenced by other systems.” Consequently, “contextual analysis is an important aspect of practical theological interpretation.”

Thus the strategic task determines “strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the talk back emerging when they are enacted;” also the “task of forming and enacting strategies of action that influence events in ways that are desirable” (Osmer, 2008:4, 176). Osmer (2008:176) maintains that practical theology often helps by offering “models of practice and rules of art.” These “models of practice” give leaders an overall image of the context in which they

are working and modes of doing things that might influence this field towards expected objectives. The context of this study is exemplary pastoral leadership among African-led Pentecostal churches in British society (cf. Osmer, 2008:176). Under the strategic task, Osmer (2008: 175-218) examines three forms of leadership commonly distinguished in leadership theories: task competence, transactional leadership and transforming leadership. He also discusses servant leadership as an effective model needed to influence the “congregation to change in ways that more fully embody the servanthood of Christ” (Osmer, 2008:192). Transactional and transforming/transformational leadership models were covered in Chapter Three, and servant leadership was covered in Chapter 6.

In order to arrive at the strategic task in this chapter, let us review the study so far. In Chapter 2 the descriptive-empirical process attempted to answer the question, “What is going on?” (Osmer, 2008:4; 2010:3). Interviews of African-led Pentecostal pastoral leadership and literary sources were used to ascertain the impact of North American Pentecostal pastoral leadership on their African counterparts in British society. I was able to establish that the African-led Pentecostal pastoral leadership practices to some extent are influenced by North American Pentecostal pastoral leadership practices. Chapters 3-5 progressed to answer the interpretive question, “Why is this going on?” (Osmer, 2008:4; 2010:3). In a bid to answer this question effectively, a literature review across some of the key intersecting topics impacting pastoral leadership among African-led Pentecostal churches in British society was used. Thus the recent scholarship of pastoral leadership, five practices of exemplary leadership and the socio-cultural and theological distinctives of the African-led Pentecostal churches were discussed. Chapter 5 also attempted to discover the reasons behind the practices of the African-led Pentecostal pastoral leadership in British society. Thus the thesis established that the socio-cultural and theological distinctives impact African-led Pentecostal pastoral leadership practices and as a result these distinctives pose contextual challenges. Once the descriptive-empirical and interpretive questions were addressed, the thesis, in Chapter 6, moved to answer the normative question, “What ought to be going on?” (Osmer, 2008:4). Chapter 6 of this study concluded with the normative task in which theology, ethics and good practice were discussed in relation to the problem

areas identified in the descriptive empirical task, as expatiated on through the interpretive task. Chapter 6 used a biblical theological approach to address the motif of pastoral leadership. In following Osmer's model (2010:7), the research into the "normative" or biblical material focused on New Testament perspectives on pastoral leadership because New Testament perspectives on pastoral leadership had come to the fore through the research process of Chapters 2-5. The New Testament perspectives on pastoral leadership emerged as the appropriate biblical model to address the current pastoral leadership practices of the African Pentecostal churches in British society. This emergence of the New Testament perspectives on pastoral leadership naturally leads into this Chapter 7, that is, the strategic task, the need to formulate markers for a model of exemplary pastoral leadership among African-led Pentecostal churches to address the contextual pastoral leadership challenges they face in British society.

However, according to Elkington (2010:185), may be "the one great disadvantage in this process is that the model, at this stage, is somewhat theoretical because its implementation, testing, review and course correction will take a number of years to fulfil." Because the model is so theoretical, a preliminary explanation with referencing occurs in section 7.1. It is from 7.2 onwards that the functionality or practical aspect of the model (in these study markers for the model) is presented and developed, especially as I see it within the British context. From 7.2 onwards, the thesis refers only to the previous sections that support the model presented. This is done purposefully to ensure that the reader has a synthesis of all of the research from Chapter 2 through to Chapter 6 and section 7.1.

## **7.2 Markers for a Model of Exemplary Pastoral Leadership**

### **7.2.1 Markers for a Model of Exemplary Pastoral Leadership: Impact of North American Pastoral Leadership among African-led Pentecostal Pastoral Leadership in British Society**

In order to formulate markers for a model of exemplary pastoral leadership among African-led Pentecostal churches in British society, Chapter Two

examined the descriptive-empirical task of Osmer's core task of practical theological interpretation. As already alluded to above, this has to do with gathering information that helps us distinguish patterns and dynamics in particular episodes, situations, or contexts. To ascertain the impact of North American pastoral leadership on African-led Pentecostal pastoral leadership in British society in the light of exemplary leadership, interviews were conducted among pastors and lay members of African-led Pentecostal churches in British society, and literary sources were also used. One of the main areas of influence gathered in analysing the interviews and literary sources is the concept of the "prosperity gospel". Scholars acknowledge that the concept of prosperity is somehow understood and practised differently by differing strands of Pentecostalism and even enjoys wider support than one might imagine. It came to light that the prosperity gospel has its roots in North American Pentecostal pastoral leadership discourse. However, it has filtered through to their African Pentecostal counterparts, as pastoral leaders interviewed acknowledged this influence. However, in the light of exemplary pastoral leadership it is noted among critics that the prosperity gospel has serious hermeneutical deficiencies, as critics think the prosperity gospel is a misinterpretation of biblical injunctions and it is an application of Scripture out of context. However, it was observed by some pastors that the word of God must address contextual and existential needs, hence the need to preach the prosperity gospel.

I deduced from the pastors interviewed and literary sources that the prosperity gospel is part and parcel of the Pentecostal phenomenon, hence cannot be ignored, especially in places where poverty and deprivation are prevalent. Prosperity is preached among African-led Pentecostal pastoral leaders in British contexts to empower their members who might be struggling to find work, starting a new business, having immigration issues, and also living in poverty. Thus the preaching of prosperity helps to alleviate such existential problems. As it was noted in the study, every Christian leader is enjoined to get involved until poverty is reduced to the barest minimum. However, some pastors interviewed expressed their displeasure at the way other pastors are using the teaching on prosperity to enrich themselves at the expense of their congregation. Thus, the teaching on prosperity must be evaluated. But almost all the pastors interviewed taught on the notion that God wants to bless his people financially, physically,

spiritually and in every aspect of their lives; nevertheless, the mode of delivering such a message might be different for each pastor. I contend that since the concept of prosperity teaching is part and parcel of Pentecostalism, particularly the neo-Pentecostal wing, there must be ways to evaluate the teachings from a thoroughly biblical and theological perspective and thus propound a teaching that is sound and consistent with Scripture. Any teaching on prosperity that is inconsistent with Scripture, no matter how attractive, should be ignored. For example, the prosperity teaching that is light on suffering and promises a problem-free Christian life should be discounted. I believe suffering is not poverty but it is part of the Christian life and it could manifest in different forms or situations depending on the sovereign will of God. Hence, any preaching that does not clearly delineate suffering in the Christian's life is not preaching the whole will of God (cf. Acts 20:25-27; 2 Cor. 6:3-13; 12:1-10; 2 Tim. 1:12; 3:12).

The issue of lavish lifestyle which received attention in this study had differing views from pastors interviewed. Some argued strongly that God wants his children to prosper; hence a pastor enjoying the best is nothing lavish. There was even an argument that being lavish is contextual because what one calls lavish might not be so in a different context. However, some pastors criticised the lavish lifestyles of other pastors. As one pastoral leader interviewed pointed out, one of the reasons why some African-led Pentecostal pastors would take money from their congregants is to meet the lavish lifestyles they have created. He suggested that unless pastors in a typical African neo-Pentecostal church have the membership and means to meet their demands, pastors should be involved in other vocations before going full-time. Even some lay members interviewed were of the view that pastors should be bi-vocational in order to forestall over-dependence on the congregation. Therefore, in regard to exemplary pastoral leadership, I contend that lavish lifestyle is contextual. However, pastoral leaders are accountable to God, hence should be cautious how they go about their duties which have consequences (see 1 Tim. 3:1-7, 6:1-10; Titus 1:1 10; Heb. 13:17). Living an affluent lifestyle where members of congregation are living in poverty and struggling to make ends meet is not displaying exemplary pastoral leadership. Exemplary pastoral leadership must heed the needs of the people. Having a fleet of cars and other material wealth without lending a helping hand to those struggling financially does not reflect an

exemplary leadership quality. I have no problem with pastoral leaders being blessed with much material and physical wealth; however, such blessings must also be shared with others who do not have such abundance or even a little to live on.

Regarding exemplary pastoral leadership, I advise pastoral leadership within the African-led Pentecostal churches not to be carried away by love for money and material possessions which lead to greed (cf. 1 Tim. 6:3-12, 17-19). However, pastoral leaders who find themselves blessed financially and materially should share such riches with the needy and poor in and around them. That involves supporting those out of work if possible, helping with the homeless in the church and community, and giving to charities that support the vulnerable in society. I also recommend to pastoral leaders not to fall into the trap of using the congregation to meet the lavish lifestyles they have created. The use of any means to enrich oneself should be avoided so that pastoral leaders would have a good testimony in the society and continue to gain the support of their congregants. In the end, God's commendation to pastors in obeying the call to pastoral ministry is not "Well done, you good and successful servant"; but, "Well done, you good and faithful servant" (cf. Mt. 25:21). It is not success and wealth that counts when it comes to God's assessment of the call to pastoral ministry but how faithful pastoral leaders were that matters.

The issue of appropriation of the media was also examined in Chapter 2. The impact of the media from North America on pastoral leaders among African-led Pentecostal churches in British society was identified. Some of the pastors acknowledged that they do learn from their North American counterparts in the use of media, particularly the TV ministry, live streaming, the internet, among others. However, they are creating their own distinctive media ministries to meet the people they are addressing. However, I advise that to make some of the media content acceptable to the British public, especially those indifferent to the faith, pastoral leaders in the African Pentecostal church community should take pains to make it contextual and easy to be understood by the multi-cultural British society. Even though there are some criticisms levelled against the use of media by some pastors within this church community, I gleaned from the

pastors and literary sources that the use of media is appropriate and helping to spread the gospel.

In order to establish an exemplary pastoral leadership in the British context, the media must be used within the framework of biblical norms. They should not be used to promote personal ministry agendas, nor to exploit people to give money to ministries without accountability, as it was noted in the study that some televangelists use the media to take advantage of God's people. I contend that the media are very useful tools for the spread of the gospel but they can also be used to undermine the good work of God in our society. Ownership and use of media outlets by African-led Pentecostal leaders are very vital in an age particularly in the British context where the media are used to spread all kinds of ungodly programmes to the detriment of the society. The church cannot sit down doing nothing about these problems. Thus the use of media in an appropriate and acceptable way gives the church the right platform to disseminate the gospel through music, arts, drama, preaching, among others.

Regarding exemplary leadership, I think pastoral leaders within the African-led Pentecostal church community must not fall into the trap of using the media as a financial conduit for their ministry. I recommend that pastors' concentration on the spread of the gospel through the media will eventually gain followers who will be willing to support in kind and cash. Going on the media with the sole aim to promote Christ will lead to the glory of God being honoured, people being saved and the gospel finding its way into lives touched by it. Pastoral leaders within the African-led Pentecostal church community could own their TV stations with the aim of making Christ known. To counter the inappropriate programmes often shown on major national and secular channels in British society, pastoral leaders could organise their church or a team to own and run Christian media outlets to put out programmes that rival the continuous carnal programmes often shown on certain sections of the British media. Pastoral leaders could use the media to speak out on the ills of society. However, the pluralistic nature of the British society makes it difficult for pastoral leaders to air their religious convictions without being censored by Ofcom, the body regulating the media and even postal industries of the UK. Nevertheless, in spite of the contextual media challenges, the gospel must still be preached.

### **7.3 Markers for a Model of Exemplary Pastoral Leadership: Recent Scholarship on Pastoral Leadership**

Chapter Three focused on Osmer's (2008:4) interpretive task of practical theological interpretation by drawing on theories from the social sciences and business management to better understand and explain why pastoral leadership practices within the African-led Pentecostal churches in British society are occurring. Current scholarship within pastoral leadership was also investigated. Consideration was given to transactional and transformational/transforming leadership which were examined by Osmer as leadership styles relevant for congregational leaders seeking to make changes in order to fulfil their mission. Transactional leadership is being able to "influence others through a process of trade-offs" (Osmer, 2008:176). Thus the employment of this style of leadership leads to followers or congregants experiencing the necessary benefits they want as they give something in exchange, that is, their commitments, money, energy, and service. However, I hold the view that transactional leadership, because of its exchange relationship, may lead to followers just interested in what is in it for them rather than giving of themselves for the best of the organisation. It may lead to followers or employees just interested in the rewards they will get rather than going the extra mile to make the organisation better than they first met it. However, rewards are very important to followers' satisfaction. This leads to transformational leadership style which is commonly distinguished in leadership theories. Transactional leadership and transformational leadership, even though seen as distinct, are interrelated.

Transforming leadership, which on occasion is described as transformational, "is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents" (Bass & Steidlmeier, 1999: 186). Thus transformational leadership brings the necessary changes an organisation needs by taking followers or adherents along the journey of change (Osmer, 2008:177). Therefore it was suggested in this study that both transactional and transformational forms of leadership are needed in congregations. In a congregation, transactional leadership could be achieved by pastors responding to the desires of parents wanting to raise good children by

providing quality educational programmes and youth ministries. Pastors could also meet the needs of those looking for a communal environment by offering small-group ministries. Even pastoral leaders offering parents with toddlers a place to meet other parents to unwind does help in achieving a transactional model of leadership. In return, leaders anticipate that members will support the congregation by giving money and volunteering their time. In terms of accomplishing the church's mission, pastoral leaders operating as transactional leaders could use their influence to help meet such a goal. Congregations need transactional leaders who are responsive to the needs that bring people to their congregations and who are willing to enter the political fray of competing agendas to enable different groups to work together. However, as noted, the transactional contract-like logic of trade-offs would have no place in this kind of congregation. Thus what is needed is a shift from the model of contract-as-fair-exchange to the model of covenant-as-service-of-God. That is, the idea of service being contractual may lead to a situation in which pastoral leaders think of only providing for the needs of the congregants and the congregants playing their part by rendering service to the church. Therefore exemplary pastoral leaders should encourage congregants to see their service in church as service to God, not necessarily to get something back. Thus congregants should be educated by exemplary pastoral leaders operating the transactional model to see that supporting the church either by giving money, time, and effort is serving God and not the church organisation or any person (cf. Col. 3:23-24).

However, congregations or organisations needing deep change are best suited to transforming leadership. As discussed in this study, transforming leaders could lead their congregations through changes which involve worship, fellowship, outreach, and openness to new members who are different. It involves projecting a vision of what the congregation might become and mobilising followers who are committed to this vision. Thus pastors within the African-led Pentecostal church community could initiate changes in the way they worship, the ways in which they fellowship, conceptualise their identity, and express their culture. They could do this by being inclusive in their preaching, making references that are relevant to the host culture, choosing worship and praise songs that are contextual (that is, discouraging the exclusive use of African songs), and encouraging members to be open to new members who are

different. I think the ghettoization of the African church community in British society does not help in the assimilation of such churches into the British religious and cultural milieu. Consequently transforming pastoral leaders could take their congregation along the path of change by initiating the above changes even though there might be challenges to such changes. It is noted that leading deep change is costly and risky. However, if pastors using the transforming leadership model want such changes to be realised then they need to mobilise their members to be committed to such a vision. However, pastors looking to effect changes in their congregations must confront their own hypocrisy in failing to epitomise the values they espouse and must change their behaviour to model with integrity the sorts of changes they would like to accomplish in their organisation. Therefore, I posit that pastoral leaders within the African-led Pentecostal churches in the British context could benefit from both the transactional and transforming leadership models as they seek to effect necessary and relevant changes within their set-up. It was noted in this study that those whom we label as transforming leaders display much more transactional leadership behaviour. They are more likely to have attitudes, beliefs, and values more consistent with transactional leadership, but they still may be likely to be transformational at times. The study established that the best of leadership is both transformational and transactional. Transformational leadership augments the effectiveness of transactional leadership; it does not replace transactional leadership. However, such a secular leadership style must be viewed through the lenses of Scripture.

Chapter Three also investigated current scholarship in pastoral leadership. It was apparent that management models and theories are being employed by scholars and pastoral leaders in their work. Hence there are those who argue against the use of such secular theories. However, others support the use of such management techniques to augment the task of pastoral leadership. It was suggested that there is the real need for Christians to critique management works and practices, not necessarily with the view to dismissing or discarding them, but rather using them judiciously and with full awareness of their implications. It was established that because management is now a world phenomenon, it would be farcical for Christians who maintain a concern for the contemporary world not to be interested in learning from, dialoguing with, and

critically evaluating, one of the main practices that informs organisation and living today. I argue in this study that for pastoral leaders to be relevant in this fast-paced world there is the need to be abreast of the evolving theories from different disciplines affecting their practice—however, with a critical theological eye.

This study looked at the evolving nature of pastoral leadership from a shepherding model to a CEO model, especially among African-led Pentecostal megachurches in British society. In order to run their churches effectively, there are those who advocate for the pastor to operate as a CEO, particularly in relatively large churches. However, opponents of such a view consider that a shift from shepherd to CEO deprives the pastor/shepherd of the core tasks of preaching, being involved much in prayer and in the mission of the worldwide church, that is, responding to the great commission, concentrating on growing matured disciples, being protective of the flock.

However, I argue in this study that the shepherding practices like preaching and praying, caring for the flock, equipping the members for works of service, and building a Christ-like character, among other very necessary roles and practices, do enhance the ministry of pastoral leaders. Nevertheless, pastoral leaders within the African-led Pentecostal community in British society cannot afford to underestimate the necessary demands of modern-day pastoral ministry which involves a host of complex issues. The shepherding role must go with the overseeing of a growing congregation. But such an evolving role should not be sacrificed for the daily walk with God through his word, prayer, worship, and serving the congregation he or she has been called to. I recommend that pastors within the African-led Pentecostal churches could double as CEO and shepherds of their congregations by delegating some responsibilities to others in order to free up time for them to continue to feed their congregation God's word, plan for the church, and be there for them when necessary (cf. Acts 6:1-7).

#### **7.4 Markers for a Model of Exemplary Pastoral Leadership: The Five Practices of Exemplary Leadership in the light of African-led Pentecostal Pastoral Leadership**

Chapter Four discussed the five practices of exemplary leadership by Kouzes and Posner in the light of African-led Pentecostal pastoral leadership. The chapter employed Osmer's (2008:4) interpretive task of practical theological interpretation, drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring. This has to do with the kind of theories that will help congregational leaders better understand and explain the patterns and dynamics they have begun to discover, which are the key questions of the interpretative task of practical theological interpretation (Osmer, 2008:6). These theories help leaders to understand and explain certain features of an episode, situation, or context, but never provide a complete picture of the territory.

The first of the practices (*model the way*) enjoins leaders to exemplify what they preach and model what they stand for. Thus, regarding exemplary pastoral leadership among of African-led Pentecostal churches in British society, pastors are advised to live by what they preach. Pastors preaching on morality could exemplify such an ideal by living above reproach—being careful what they say, where they go, and how they behave when others are not watching. For example, it is not advisable for married male or female pastors to be found alone with unmarried or married people of the opposite sex at odd hours. This is a recipe for sexual immorality if care is not taken. There are instances where pastors have found themselves in such situations and have compromised, hence the need to avoid such tempting situations. I argue that pastors within the African Pentecostal church community cannot preach one thing and do otherwise. As I have observed in this study, there are some pastors among the African-led Pentecostal church community whose lifestyles bring the gospel into disrepute, hence the need to model a lifestyle worthy of emulation. The two sub-themes of clarifying values and setting examples were considered. Leaders are advised to clarify what they represent, finding their unique voice which leads to a distinctive leadership model. Also, pastoral leaders are encouraged to set an example through daily actions that demonstrate they are deeply committed to

their beliefs. Commitment to what leaders stand for is very crucial to setting an exemplary leadership model for followers and adherents to follow. For example, in the area of evangelism, pastors could initiate evangelistic programmes in which they participate. Pastors could set an example by going out to bring the unsaved to the faith or they could emphasise evangelism in their preaching and give opportunity for the unsaved to receive Christ. Pastors taking the lead during prayer meetings do encourage their members to pray. Thus pastors must be the embodiment of prayer for their members to emulate. Moreover, if pastors within the African-led Pentecostal church community want their members to be time-conscious during church programmes or activities, then pastors must set examples to their members by being on time for such church programmes and adhering to the duration of the programmes without going beyond them. These exemplary actions motivate congregants to do likewise.

The second practice of *inspiring shared vision* sets exemplary leaders apart from other credible people. Exemplary leaders are urged to inspire a shared vision of the organisation—in this context, the church with its members. Inspiring a shared vision is achieved by envisioning the future by imagining possibilities, enlisting others, appealing to common ideals and animating vision. I contend that for leaders to inspire a shared vision there is the need to enlist others to join in fulfilling such a vision. It is not enough for a pastoral leader to be the sole person championing a vision. Bringing others on board is paramount in the success of the vision. Also pastors could inspire a shared vision by making the vision of their churches clear for all to see throughout the year. The vision of the church must be seen in all the activities of the different ministries and endeavours of the church throughout the whole year. This ensures the vision is shared by all.

The third practice considered in this study is *challenging the process*. This practice involves exemplary leaders changing the business-as-usual culture within an organisation, and particularly for this study the African-led Pentecostal church community. This could be achieved by pastoral leaders within the African-led Pentecostal church community educating their members how to receive non-members into their fold by being accommodating, loving, and embracing. The culture of just keeping to those we are familiar with will not help

the church to grow. Hence breaking out of the African cultural mode to embrace other cultures will help the African-led Pentecostal church community to grow and improve. Pastors within the African-led Pentecostal community in the British community could be inclusive by encouraging members to speak the common English language prevalent in British society. There is the tendency for African Pentecostal church communities to champion their African languages when they meet, at the expense of other cultures. Of course our cultural languages and lifestyles encourage a sense of belonging, but if pastors want their church to improve, grow and become contextual, then they must set the example by promoting the culture in which they are working. Challenging the process enjoins leaders to search for opportunities, to innovate, grow, and improve.

*Enabling others to act* is the fourth practice exemplary leaders are thought to engage in. Leaders are said to enable others to act by fostering collaboration and strengthening others, that is, giving power away and turning constituents into leaders. I posit in this study that pastors cannot hold on to power and expect constituents to be part of the church's or organisation's vision. The creation of new leaders is paramount to the sustenance and continuity of the church. Pastors could enable others to act by stepping back and allowing other leaders to lead. This should be done by training such budding leaders into maturity, so that when they are given the opportunity, they can handle leadership appropriately. Pastors could also enable others to act by mentoring them. This could be done on a one-on-one basis or by taking a group of leaders and developing a mentoring programme for them. This approach to training releases the leadership potential in such members who may feel ignored, and this could discourage the number of church splits.

The final leadership practice is *encouraging the heart* through recognising the constituent's contributions to the organisation—in this context, the African-led Pentecostal church community in British society. Leaders are said to celebrate the values and victories of constituents, especially publicly, which improves a sense of worth, performance, and welfare of individuals and the organisation. As indicated in the study, pastors could encourage the hearts of their members by organising appreciation events for the church, where members of the church who have contributed to the growth and mission of the church are honoured

publicly and possibly given gifts to encourage them and others. In situations where churches can afford it, pastors could encourage others who have contributed to the church to embark on training programmes which will benefit the church eventually. Pastors could recognise the contributions of members by publicly referring to their names while preaching. This will encourage such individuals, and others who are sitting idle in the church could be motivated to find a ministry to help build God's kingdom.

I contend in this study that when these five practices are adhered to by pastoral leaders within the African-led Pentecostal church community in British society, then there will be many more inclusive, empowering, relevant, and thriving churches. Even though there are contextual challenges facing pastoral leaders in the African-led Pentecostal church fraternity, pastoral leaders can set an example to their members by putting these practices into being. When these practices are enacted, pastors will find their work less burdensome because they will be sharing the work with their members in a collaborative manner.

### **7.5 Markers for Exemplary Pastoral Leadership: The Socio-Cultural and Theological Distinctives of African-led Pentecostal Pastoral Leadership in the Context of British Society**

Chapter Five examined Osmer's interpretive aspect of the four core tasks of practical theological interpretation, that is, drawing on theories that allow us to understand the socio-cultural and theological distinctives of African-led Pentecostal churches in British society with their contextual challenges. Thus by identifying their socio-cultural and theological distinctives, one would be better placed to understand the issues at hand and how to deal with them contextually. The concepts of culture and reverse mission were considered in this chapter to give a better understanding of African-led Pentecostal pastoral leadership's missionary and pastoral practices in British society. Reverse mission, as considered in this study, sees the West, particularly the British society, becoming more secular; hence the pastoral leaders from continents like Africa, Asia and Latin America are bringing back the gospel to evangelise the

West. However, it was observed in this study that reverse mission in actuality is not taking place. What is happening is rather the transplanting of ecclesiastical practices from Africa to the British context. Therefore, the socio-cultural and theological orientations of such pastors from Africa are becoming contextually challenging to the spread of the gospel in British society. Thus I postulate the need for pastoral leaders from Africa to adapt their pastoral practices to the British context in order to make the necessary impact they set out to accomplish. For example, I recommend that pastors from Africa to the UK undertake pastoral and missionary work on placement for about six months to one year in indigenous British denominations to learn about the British culture and ecclesiastical structure. This will enable pastors from the African church community to better understand and appreciate the host culture. However, some pastors interviewed admitted that because of issues of race, immigration, theological perspectives, and other contextual issues, it is not easy for them to really adapt to the British culture and ways of doing things.

Consideration was given to the call and the place of the pastor among the African-led Pentecostal church community in British society. It is clear that the divine call to pastoral leadership does play a significant role in African-led Pentecostal pastoral leaders' perspectives on pastoral leadership. The role of the pastor in the lives of the adherents was also examined. It became obvious that pastors in such church communities are revered and respected, and are thus given a special place in the lives of their members. However, such reverence should not lead to hero worship. Pastoral leaders within the African-led Pentecostal church community in British society should discourage members from putting them on a pedestal and regarding them as superhuman. Through their actions and public preaching, pastors must turn the attention of their members from them to God (cf. Acts 3:3:12-16; 10:25-26).

The study discovered that the Bible's place in the life and ministry of pastors from the African-led Pentecostal church community is very crucial. Pastors interviewed for the study acknowledged the importance of the Bible in their lives and ministries. They admitted that the Bible is inspired and is God's word. As a result, pastoral leaders view and interpret the Bible from a literalist perspective- of course literalism is not a necessary result of a belief in inspiration; they also

interpret the Bible to address practical and spiritual needs. The study found that pastoral leaders within the African Pentecostal prism may not be as critical as others in their interpretation of the Bible, with the result that they tend to avoid theological and dogmatic particularities in favour of the existential needs of their adherents. However, I contend in this study that pastoral leaders in the African Pentecostal community need training in biblical interpretation to properly exegete a text, but this must not negate the ability of the Bible to speak to the lives and needs of the people. That is, the idea of Bible schools, seminaries, or theological institutions for the training of pastors for pastoral leadership should continue and be encouraged.

Chapter five also discussed the concept of healing and deliverance among African-led Pentecostal pastoral leadership. It was observed that healing and deliverance are hallmarks of this church tradition. Consequently, pastors spend time praying for healing for members and driving out demons when necessary. Even though healing and deliverance are practised by a segment of the indigenous British charismatic church tradition, the modes of operation and emphasis are different from their African counterparts, which pose contextual difficulties. The biblical basis of healing and deliverance was briefly touched upon and the critique of healing and deliverance in Western culture was discussed. I posit that healing and deliverance play a major role in attracting adherents to churches run by African-led Pentecostal pastoral leaders. However, pastors must take the context into consideration when carrying out such practices. For instance, the concept of witchcraft in an African religious discourse is totally different from the West, especially in the British context. Witchcraft in African contexts is viewed as inimical and evil to humans and their existence, whereas in the Western context witchcraft is somehow glamorised, as witches could come on television shows and talk freely about their activities; this is not seen in an African context. Hence pastors predominantly from Africa doing ministry in the British context should bear in mind the accommodating nature of the culture to such witchcraft practices. But I think the British indigenes must also learn from their African counterparts regarding their perspectives on healing and deliverance and how they view such practices as witchcraft. As noted in the study, the practices of pastors among the African-led Pentecostal church tradition in British society must be exemplary. This study

established that some pastors take money and perform other unethical practices when carrying out their duties. I advise that when congregants and the general public visit a pastor or prophet for deliverance, there should not be any consultation fees charged. I must emphasise that payment for ministry of this kind is not a general practice of most African-led Pentecostal pastors in British society, who open their doors to everybody needing help. Of course, the concept of seed-sowing, which is part of the prosperity gospel teaching, has its place, but I believe that asking followers to give money for prophetic utterances is not right—it is unbiblical. Prophecies must be given freely and not charged for. On the issue of sexual immorality, pastors should avoid any situation that leads to moral failure (cf. Eph. 5:1-20). I advise pastors to counsel people, especially the opposite sex, with either somebody present or in an environment that discourages the potential to commit any immoral or adulterous act. I argue that such immoral practices must be discouraged in order to gain the trust of the indigenous and even those from the African church community who feel disillusioned and exploited.

## **7.6 Markers for a Model of Exemplary Pastoral Leadership: New Testament Perspective of Pastoral Leadership**

Chapter Six examined the normative task of practical theological interpretation, using theological concepts to interpret particular episodes, situations or contexts, constructing ethical norms to guide our responses, and learning from “good practice” (Osmer, 2008:4). Answering the question, What ought to be going on? is focusing on the normative task of practical theological interpretation by congregational leaders and in this study and context African-led Pentecostal pastoral leadership in British society. This normative perspective did not tell congregational leaders how to accomplish contextual challenges or goals (the strategic task), however it showed how pastoral leaders within the African Pentecostal community in British context could use New Testament theological norms to reflect on and guide practice (Osmer, 2008: 131-2).

This chapter threw light on the leadership perspectives in the New Testament during the nascent period of the burgeoning churches. The chapter considered Jesus Christ's leadership role in the form of servant leadership. Jesus performed several functions as a servant; however, his empowering and his method of training his disciples were considered in this chapter. Jesus' approach to being a servant and serving others could be emulated among African-led Pentecostal churches. In a day and age where some pastors want to bask in glory and status, Jesus emptying himself of everything and serving his disciples and those who came to him should serve as a standard for pastoral leadership. I contend in this study that pastoral leaders in the African-led Pentecostal church community must learn to serve their congregations and those who come in contact with them. In a typical African context most leaders are served, but Jesus' model of leadership was the opposite. Jesus' view of leadership in Matthew 20:25-28, which states that anyone who wants to be great among people must first be a servant, goes to cement the idea that true leadership is not to be lord over people but to serve them. Jesus embodied true servant leadership by emptying himself of any status and power that would be an obstacle to serving his disciples. He gave power away and empowered the disciples (Mt. 4:18-22; 10:1-42; 18:1-5; Luke 9:1-7; 10:1-24; John 13:1-17). Consequently, regarding exemplary pastoral leadership, African-led Pentecostal pastoral leaders could emulate Jesus' leadership style by serving their congregants by feeding them God's word, praying for them, attending to their existential needs when possible and walking in humility. As noted in this study, the leadership model within the African context is often hierarchical, leading to some pastors being placed on a pedestal. This could lead to some pastors abusing their leadership positions through what some call "heavy shepherding," that is, controlling the congregation in matters of faith and life. Some lay members and former members of some African-led Pentecostal churches in British society who were interviewed depicted such a heavy-handed leadership style, which does not auger well for the wellbeing of the members. However, it was noted in this study that there is the need for a balanced approach to the concept of servant leadership—it is more than a mere totting up of texts, which is not definitive. Thus it is observed in this study that if a balance is not kept, then pastoral leaders could be seen to be at the mercy of their congregants. I do agree that the concept of servant leadership must be balanced in order not

to render pastoral leaders at the beck and call of congregants. As much as pastoral leaders are to serve their congregation, their primary call is to serve God's assignment in their lives, and this might be in stark contrast to some demands of the congregation. Hence, care must be taken not to make pastoral leaders unduly subservient to their congregants. However, pastoral leaders are to serve their congregations with joy and dignity.

The leadership of Paul was also discussed, especially his fathering of the churches he planted and his concept of followership, that is, his churches imitating him as he imitated Christ. Thus pastoral leaders from the African-led Pentecostal church tradition are called upon to live lives worthy of emulation by their congregations. I suggest that they must serve as fathers and possibly mothers to their congregations in terms of caring, feeding them with God's word, and cautioning them when they seem to drift from the faith.

The leadership principles found in Acts 20:17-38 were examined with the debate on the type of the leadership needed to be practised in the church briefly referenced by the plurality of eldership or single elder or pastor overseeing the church. The plurality of elders could be carried out in African-led Pentecostal churches in British society when there is a plurality of leaders overseeing a church with possibly one pastor/elder serving as the first among equals; this person could be called the senior pastor or elder. In this case, the task of the pastoral work is shared and it also forestalls the temptation of one person to run the church with his/her unique leadership style. The beauty of the plurality of elders/pastors encourages different unique leadership qualities to be brought to bear on the congregation. Thus the congregation benefits from diverse leadership traits. This is one area of leadership that has to be explored by the African-led Pentecostal church community because of its single, one-person-led leadership model which sometimes creates tension and leads to leadership splits. Nevertheless, because of the way Pentecostalism is structured, especially among African-led Pentecostal church communities, plurality of leadership is a challenging model to be employed.

The qualities of leadership for overseers prescribed in the Pastoral Epistles were also given attention. The leadership qualities of being above reproach,

fidelity in marriage, self-mastery, hospitality, teaching ability, sober drinking habits, temper and temperance, attitude to money, domestic discipline, spiritual maturity, and the outside reputation of the pastoral leader were examined. These leadership qualities suggest that the role of a pastoral leader is crucial to the enhancement of God's kingdom here on earth, and that it should not be handled irresponsibly. It was noted in this chapter of the study that most of Paul's epistles progress from battling wrong ideas or false teaching, as well as proposing right thinking or a truthful picture of God and ourselves, to a depiction of both the right attitudes we should have and the right lifestyle we should adopt. It was observed that "irreproachable" (cf. 1 Tim 5:7; 6:14) represents the general fundamental requirement to be fulfilled by the overseer or the pastor, which the remaining qualifications hinge on.

Thus, pastoral leaders are called to exhibit a life of irreproachable character that influences others to build trust in their leadership. Pastoral leaders among the African-led Pentecostal church community are to exhibit character traits that affect their way of life and ministry. Having a solid and sound marriage, being self-disciplined, sober-minded and self-controlled—all these qualities help to exemplify a leadership ideal worthy of emulation. Married pastors within the African-led Pentecostal churches in British society must model a marriage which their members and society can look up to. In an age where keeping marriage strong is very challenging, even in the church, married pastoral leaders must keep their marriage intact by mutual love, respect for each other, and purity in the marital relationship. There have been cases of marital infidelity by some pastors which has led to divorce and separation. Hence pastoral leaders in the African Pentecostal church community can send out a message of the sanctity and importance of marriage by "keeping the marriage bed undefiled" (Heb. 13:4). Self-control is very important for pastors. The materialistic Western culture could easily lure pastors into all kinds of unwholesome lifestyles incongruent to the pastoral ministry. A disciplined and self-controlled pastor knows how to conduct himself/herself in a perverse society (1 Tim. 3:1-7; 2 Tim. 3:1-9). Thus pastors could safeguard their marriages and ministry by having accountability partners whom they could confide in and help them overcome tempting situations. They could also have

mature counsellors they could go to for support in order to stabilise and sustain their marriages and ministries.

Leaders' attitudes to money was also noted, and pastoral leaders are enjoined not to be greedy for money. This is a huge challenge among Pentecostals, especially the African-led ones. The finances of most Pentecostal preachers, especially those from the African descent in British society, have received much scrutiny. Therefore I suggest that pastoral leaders within such communities must continue to render their financial enterprises for auditing and accountability. This will ensure trust among disillusioned individuals, some of whom I interviewed, who see some pastors within the African-led Pentecostal community as charlatans, exploiters of the vulnerable in society, and only interested in lining their pockets when it comes to ministry. I advise that pastors should not allow the lure of wealth to distract their commitment to their calling. As much as money is the answer for everything (physical) (cf. Eccl. 10:9), it should not be the sole aim of pastors. Money used appropriately will go a long way to enhance the ministry and reputation of pastoral leaders.

In addition, the leadership principles found in 1 Peter, and Peter's self-identification as a fellow-elder (even though a chief apostle of the early church in Jerusalem) was discussed. The elder as a shepherd with its three antitheses of motivation, reward, and status was also briefly discussed. Peter's attitude to fellow elders, though he was a chief apostle, should challenge senior pastoral leaders within the African-led Pentecostal community to respect and acknowledge fellow pastors however junior they might be. There is the tendency for some senior pastoral leaders to regard young and budding pastoral leaders as immature, impatient, and disloyal. This observation by one young African Pentecostal pastor in Britain on his Facebook page sums up the level of relationship that exists among some senior and young pastors:

And after the death of Dr Myles Munroe, the social media is filled with how important it is for leaders to pass on the baton to the upcoming generation. Here is my PERSONAL worry!! If the fathers are discrediting, undermining and don't trust the upcoming generation, even if the baton is passed on to them, they can't perform because they have been damaged before they begin their assignment. It's time sons honour fathers and fathers come to the realisation that sons grow. A son might once upon a time be a cleaner in your house

but God can raise him for global impact. Fathers might know the weakness of sons but don't throw a javelin to crush the son. Sons must also recognise and appreciate fathers and learn not to cross ranks (Aryee, 2014b).

Aryee's view indicates the need for senior pastoral leaders within the African-led Pentecostal church community to build mutual relationships with their junior ones in order to smoothly pass on the leadership baton to successive generations. However, I think young pastoral leaders among the African-led Pentecostal community in British society must learn to respect, honour, and stay loyal to their senior pastors or spiritual fathers/mothers in the faith (cf. Rom. 12:10; 2 Tim. 1:12-18) in order for such mutual relationship to develop and be sustained.

Chapter six of the study clearly delineated leadership principles and qualities which are biblically proven to help pastoral leaders among the African Pentecostal church community in their quest to embody exemplary pastoral leadership ideals. I argue in this study that these leadership qualities, if taken on board by pastoral leaders within the African-led Pentecostal churches in British society, will go a long way to build trust in their leadership, enhance their work, and promote the Kingdom of God here on earth.

## **7.7 Summary**

This chapter sets out to formulate markers for a model of exemplary pastoral leadership among African-led Pentecostal churches in British society. It is the strategic phase of the study, therefore it examined the pragmatic/strategic task of Osmer's four tasks of practical theological interpretation: descriptive/empirical, interpretive, normative, and pragmatic/strategic.

This chapter in its quest to formulate markers for a model of exemplary pastoral leadership examined Chapters Two to Six. Thus the guidelines needed to formulate the necessary markers for a model of exemplary leadership were thoroughly discussed.

## **7.8 Concluding Remarks**

The research findings confirmed the central theological argument/hypothesis, which states that there are contextual challenges facing African-led Pentecostal pastoral leadership in British society, and that these can be addressed from a practical theological perspective by formulating markers for a model of exemplary pastoral leadership. Thus the socio-cultural and theological distinctives of pastoral leadership among African-led Pentecostal churches do pose contextual challenges in their quest to bring back the gospel to the British society. Also there are pastoral leadership challenges in the form of the lifestyles and morality of certain pastors which bring their work into disrepute. This study set out to look into such contextual challenges, and the study has shown that in order to make their pastoral work contextual and relevant they must learn to adapt their practices to the British context. Consequently, addressing such contextual leadership problems will eventually lead to trust in leadership, greater effectiveness of pastoral leadership in a cross-cultural context, effective spread of the gospel in a sceptical and pluralistic British culture, and God's name being honoured. This study formulated markers for a model for exemplary pastoral leadership among African-led Pentecostal churches in British society. A full blown model for exemplary pastoral leadership for the African-led Pentecostal church tradition will be developed later.

## **7.9 Recommendations for Further Related Research**

1. There is a need for pastoral leaders within the African-led Pentecostal community to engage with their indigenous British counterparts to foster cohesion and trust in order to build God's kingdom.
2. The concept of reverse mission must be critically evaluated in order to build mutual mission, meaning the Pentecostal church community working in partnership with the indigenous British mission agencies in church planting and mission, instead of staying in their own little corner thinking they have it all. On the

other hand, the indigenous British mission agencies and churches must make necessary efforts to acquaint themselves with the missionary practices of the African church community in Britain in order to support them with contextual training and advice.

3. An in-depth study into the pastoral leadership practices of Black Majority Churches in the UK, which includes participants from Africa, the Caribbean, and Asia, should be undertaken.
4. Cross-cultural mission of African-led Pentecostal churches in British society should be further studied.
5. The plurality of leaders as opposed to the individual-led charismatic leadership style practised by the African-led Pentecostal churches in British society should be examined.
6. Leadership succession among African-led Pentecostal churches in British society should be further studied.

## BIBLIOGRAPHY

- Abare, Brad. 2007. Willow Creek's 30- Year Apology.  
<http://www.churchmarketingsucks.com/2007/10/willow-creeks-30-year-apology/>  
Date of access: 10 September 2014.
- Adair, John. 1996, 2009. *Effective Motivation: How to Get the Best Results from Everyone* (New Revised Edition). London: Pan Books. 219pp.
- Adair, John. 2002. *Inspiring Leadership*. London: Thorogood Publishing Ltd. 306pp.
- Adams, Jay E. 2005. Theology of Powerful Preaching: Nine Beliefs at the Heart of Biblical Preaching. In Robinson, Haddon & Larson, Craig Brian (eds). *The Art & Craft of Biblical Preaching: A Comprehensive Resource for Today's Commentators*. Grand Rapids, Michigan: Zondervan. Pp. 33-37.
- Adeboye, Olufunke. 2006. Pentecostal Challenges in Africa and Latin America: A Comparative Focus on Nigeria and Brazil.  
<http://www.codesria.org/IMG/pdf/8-Adeboye.pdf>  
Date of access: 17 November 2013.
- Adedibu, B. A. 2010. *The Urban Explosion of Black Majority Churches: Their Origin, Growth, Distinctives and Contribution to British Christianity*. Potchefstroom: NWU. (Thesis-Ph.D.) 293 pp.
- Adedibu, B. 2013. Origin, Migration, Globalisation and the Missionary Encounter of Britain's Black Majority Churches. *Studies in World Christianity*, 19/1, pp. 93-113.
- Aduvato, Steve. 2003. Leadership Requires Risk Taking.  
[http://www.stand-deliver.com/star\\_ledger/030930.asp](http://www.stand-deliver.com/star_ledger/030930.asp)  
Date of access: 11 September 2014.
- Adogame, A. 2005. Dealing with Local Satanic Technology: Deliverance Rhetoric in the Mountain of Fire and Miracles Ministry. Paper presented at the CESNUR International Conference on "Religious Movements, Globalization and Conflict: Transnational Perspectives", Palermo, Sicily.
- Adogame, A. 2008. Up, Up Jesus! Down, Down Satan! African Religiosity in the former Soviet Bloc – the Embassy of the Blessed Kingdom of God for all Nations. *Exchange Journal of Missiological and Ecumenical Research*, Vol. 37: 317.
- Adogame, A. 2009. Transnational Migration and Pentecostalism in Europe. Paper delivered at European Research Network on Global Pentecostalism Conference at the University of Birmingham.

- Adogame, A. 2010. Reverse Mission: Europe a prodigal continent?  
<http://www.edinburgh2010.org/en/news/direct-mail/february-2010.html>  
 Date of access: 04 July 2012.
- Aggrey-Solomon, Derek. 2014. Interview Guide/Questions for African-led Pentecostal Pastoral Leaders in the Context of British Society (Skype Video call interview) on 13 January, Stone, Kent.
- Aldred, Joe. 2006. Holy Spirit in the Pentecostal Tradition with special reference to Black Pentecostalism. [www.cte.org.uk/publisher/File.aspx?ID=11131](http://www.cte.org.uk/publisher/File.aspx?ID=11131)  
 Date of access: 21 January 2013.
- Aldred, J. 2007. The Experience of Black Churches in the United Kingdom: Change and Diversity – Impact of Migration in Church and Society. EEA3. Conference Forum-Migration. Sibiu, Romania. 4th-9th September 2007.
- Aldred, Joe. 2010. Challenges Facing Black Church Leadership. In Joe Aldred & Keno Ogbo, (eds), *The Black Church in the 21<sup>st</sup> Century*. Aldred, London: Darton, Longman and Todd Ltd. pp. 215-235.
- Aldred, Joe & Ogbo, Keno. 2010. *The Black Church in the 21<sup>st</sup> Century*. London: Darton, Longman and Todd. 288pp.
- Allen, Stuart. 1990. *The Acts of the Apostles and Afterwards*. London: The Berean Publishing Trust. 264pp.
- Ande, Titre. 2010. *Leadership & Authority: Bula Matari and Life-Community Ecclesiology in Congo*. Oxford: Regnum Books International. 189pp.
- Anderson, Allan. 1996. The Hermeneutical of Pentecostal-Type African Initiated Churches in South Africa.  
<http://artsweb.bham.ac.uk/aanderson/Publications/hermeneutic.htm>  
 Date of access: 09 July 2013.
- Anderson, Allan. 2000. The Pentecostal Gospel, Religion and Culture in African perspective. A paper presented at the Graduate School of Theology and Religion, University of Birmingham, England.  
[http://artsweb.bham.ac.uk/aanderson/publications/pentecostal\\_gospel.htm](http://artsweb.bham.ac.uk/aanderson/publications/pentecostal_gospel.htm)  
 Date of access: 24 June 2013.
- Anderson, Allan. 2001. *African Reformation: African Initiated Christianity in the 20<sup>th</sup> Century*. Trenton, NJ: Africa World Press. 282pp.
- Anderson, Allan. 2004. *An Introduction to Pentecostalism*. Cambridge: Cambridge University Press. 302pp.
- Anderson, Allan. 2013. *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity*. NY: Oxford University Press. 305pp.

- Anderson, Allan & Otwang, S. 1993. *Tumelo: The Faith of African Pentecostals in South Africa*. Pretoria: University of South Africa. 170pp.
- Anderson, Chris. 2009. Pastor, Get Out of the Way. <http://mytwocents.wordpress.com/2009/07/22/pastor-get-out-of-the-way/#comment-36323> Date of Access: 07 August, 2013.
- Anderson, David A. 2004. *Multicultural Ministry*. Grand Rapids, MI: Zondervan. 201pp.
- Andrade, S. 2014. Cross-Cultural Leadership. *Leadership Excellence*, 31/6, p. 39.
- Anning, Emmanuel. 2013. Interview Guide/Questions for African-led Pentecostal Pastoral Leaders in the Context of British Society. (Phone Interview) on 16<sup>th</sup> December 2013 at Luton.
- Antonakis, J. 2012. Transformational and Charismatic Leadership. In D.V. Day & J. Antonakis (eds). *The Nature of Leadership* (2nd ed.). Thousand Oaks, CA: Sage Publications. pp. 256–288.
- Antonakis, John, Fenley, Marika & Liecht, Sue. 2011. Can Charisma Be Taught? Tests of Two Interventions. *Academy of Management Learning & Education*, Vol. 10, No. 3, 374-396.
- Antwi, David. 2010. Know and Apply the Word. Kharis Ministries TV Broadcast captioned “Word of Truth.” <http://kharis.org.uk>. Date of access: 08 November 2013.
- Appiah, Bernard. 2014. Interview Guide/Questions for African-led Pentecostal Pastoral Leaders in the Context of British Society (Personal informal interview via Skype Video call) on 08 January, Rushden.
- Aryee, Philip. 2013. *Faith That Moves Mountains*. London: Destined to Succeed Ministries. 107pp.
- Aryee, Philip. 2014a. Interview Guide/Questions for African-led Pentecostal Pastoral Leaders in the Context of British Society. (Phone Interview) on 04 January, London.
- Aryee, Philip. 2014b. Facebook post on 20<sup>th</sup> November. <https://www.facebook.com/philip.aryee.9?fref=ts> Date of access: 21 November 2014.
- Asamoah-Gyadu, Kwabena. 2004. Mission to “Set the Captives Free”: Healing, Deliverance, and Generational Curses in Ghanaian Pentecostalism. *International Review of Mission*, 93:(370-371), 389-406.
- Asamoah-Gyadu, J. 2005. Anointing Through the Screen: Neo-Pentecostalism and Televised Christianity in Ghana. *Studies in World Christianity*, 11 (1):9-28.

- Asamoah-Gyadu, Kwabena. 2006a. African Pentecostal/Charismatic Christianity: An overview. <http://www.lausanneworldpulse.com/worldreports/464?pg=all>  
Date of access: 10 Jan. 2013.
- Asamoah-Gyadu, Kwabena J. 2006b. *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*. Leiden: Brill. 280pp.
- Asamoah-Gyadu, Kwabena 2007a. Get on the Internet! Says the LORD: Religion, Cyberspace and Christianity in Contemporary Africa. *Studies in World Christianity*, 13/3:225-242.
- Asamoah-Gyadu, Kwabena J. 2007b. Broken Calabashes and Covenants of Fruitfulness: Cursing Barrenness in Contemporary African Christianity. *Journal of Religion in Africa*, 37:437-460.
- Asamoah-Gyadu, Kwabena. 2008. African-led Christianity in Europe: Migration and Diaspora Evangelism. <http://www.lausanneworldpulse.com/themedarticles.php/973?pg=all>  
Date of access: 05 April 2012.
- Asamoah-Gyadu, Kwabena. 2009a. Did Jesus Really Wear Designer Robes? <http://blackchristiannews.com/news/2009/11/did-jesus-really-wear-designer-rob.html> Date of access: 30 December 2013.
- Asamoah, Gyadu. K. 2009b. Catching the Anointing: Mediating Supernatural Power through Enchanted Texts and Tapes in Africa. *African Communication Research* 2.1: 131–44.
- Asamoah-Gyadu, Kwabena. 2012. To the Ends of the Earth: Mission, Migration and the Impact of African-led Pentecostal Churches in the European Diaspora. *Mission Studies* 29:23–44.
- Ashimolowo, Matthew. 2002. *The Anointing of the 24 Hour Miracle*. London: Mattyson Media. 128pp.
- Ashimolowo, Matthew. 2008. *What's Wrong in Being Black? Celebrating our Heritage, Confronting Our Challenges*. Shippensburg, PA: Destiny Image Publishers. 352pp.
- Atwater, D., & Bass, B. M. 1994. Transformational leadership in Teams. In B. M. Bass & B. Avolio (eds). *Improving Organizational Effectiveness through Transformational Leadership*. Thousand Oaks, CA: Sage. pp. 48-83.
- Avolio, B.J. & Bass B.M. 1995. Individual Consideration Viewed at Multiple Levels of Analysis: A Multi-framework for Examining the Diffusion of Transformational Leadership. *Leadership Quarterly*, 6:188-218.
- Avolio, B.J. 2007. Promoting More Integrative Strategies for Leadership Theory-Building. *Am. Psychol.* 62:25-33.

- Avolio, Bruce J., Walumbwa, Fred O. & Todd J. Weber. 2009. Leadership: Current Theories, Research, and Future Directions. *Annual Review of Psychology*, 60:429-49.
- Bacal Robert. n.d. Importance of Credibility for Leadership Success. <http://www.leadertoday.org/faq/credibility.htm> Date of access: 08 September 2014.
- Bacal, Robert. n.d. Leadership Development for Informal Leaders. <http://leadertoday.org/articles/developinformalleaders.htm> Date of access: 10 September 2014.
- Badcock, Gray D. 1997. *Light of Truth and Fire of Love: A Theology of the Holy Spirit*. Grand Rapids, MI: Eerdmans.
- Bahn, Susanne & Weatherill, Pamela. 2012. Qualitative Social Research: A Risky Business When it comes to Collecting 'Sensitive' Data. *Qualitative Research* 13(1):19-35.
- Baker, Coleman A. 2013. Peter and Paul in Acts and the Construction of Early Christian Identity: A Review of Historical and Literary Approaches. *Currents in Biblical Research*, 11(3):349–365.
- Bailey, F.G. 1988. *Humbuggery and Manipulation: The Art of Leadership*. Ithaca: Cornell University Press. 187pp.
- Barbuto, J.E. 1997. Taking the Charisma out of Transformational Leadership. *Journal of Social Behaviour and Personality*, 12 (3): 689-690.
- Barlett, David L. 1993. *Ministry in the New Testament*. Minneapolis: Fortress Press. 210pp.
- Barnard, Keith. 2006. Every-Member Ministry. In Harold, Rowdon (ed). *Serving God's People: Re-thinking Christian Ministry Today*. Carlisle, Cumbria: Paternoster. pp. 49-58.
- Barnes, David. 2013. The Pastor as Shepherd, Bridegroom, and Father and Pastoral Planning. <http://shepherdspost.blogspot.co.uk/2013/01/the-pastor-as-shepherd-bridegroom-and.html> Date of access: 26 February 2014.
- Barrett, C.K. 1973-4. Pauline Controversies in the Post-Pauline Period. *NTS* 20:229-245.
- Barrett, C.K. 2002. *Acts: A Shorter Commentary*. London. New York: T & T Clark. 434pp.
- Bass, B. M. 1985. *Leadership and Performance Beyond Expectation*. New York: Free Press. 191pp.

- Bass, B.M. 1990. *Bass & Stogdill's Handbook of Leadership: Theory, Research and Managerial Applications* (3rd ed). New York: Free Press. 1184pp.
- Bass, B. M., & Avolio, B. J. 1993. Transformational leadership: A Response to Critiques. In M.M. Chemers & R. Ayman (eds). *Leadership Theory and Research: Perspectives and Directions*. New York: Free Press, pp. 49-80.
- Bass, B. M. & Bass, Ruth. 2008. *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications* (4th Revised Edition. New York: The Free Press. 1296pp.
- Bass, B. M. & Steidlmeier, Paul. 1999. Ethics, Character and Authentic Transformational Leadership Behaviour. *Leadership Quarterly*, 10(2): 181–217.
- Baumberg, Ben. 2012. The Positive and Negative Consequences of the Welfare State. <http://inequalitiesblog.wordpress.com/2012/10/25/the-positive-and-negative-consequences-of-the-welfare-state/> Date of access: 28 December, 2013.
- Baxter, Gregory B. 2011. A Leadership Training Manual for the 21<sup>st</sup> Century Church Leader Based on the Pattern and Principles Jesus Created to Train the Twelve Apostles. (Dissertation – D.Min.). Virginia: Liberty Baptist Theological Seminary. 122pp
- BBC News. 2006. How has Christianity Changed? <http://news.bbc.co.uk/1/hi/world/africa/4906974.stm> Date of access: 20 November 2013.
- BBC. 2013. Reverse Missionaries. <http://www.bbc.co.uk/programmes/b01dmzcz/episodes/guide> Date of access: 05 October 2013.
- Beck, John D. W. & Yeager, Neil M. 1994. *The Leader's Window: Mastering the Four Styles of Leadership to build High-Performing Teams*. New York: John Wiley & Sons, Inc. 242pp.
- Beckwith, Roger. 2003. *Elders in Every City: The Origin and Role of the Ordained Ministry*. Carlisle, Cumbria: Paternoster Press. 103pp.
- Beecham, Kwamena. 2013. Interview Guide for Lay Members of African-led Pentecostal Churches in the Context of British Society. (Personal Interview), 21 December, Swanscombe.
- Beek, A. 2010. A Cross-Cultural Case for Convergence in Pastoral Thinking and Training. *Pastoral Psychology*, 59/4: 471-481.
- Beerman, Claudia. 2008. Response to the blog post 'Recognising Contributions.'[http://blog.lib.umn.edu/crosb002/leadership/2008/03/recognizing\\_contributions.php](http://blog.lib.umn.edu/crosb002/leadership/2008/03/recognizing_contributions.php) Date of access: 12 September 2014.

- Bell, Stuart. 2006. Pastoral Preaching and Teaching. In Haslam, Greg (ed). *Preach the Word: The Call and Challenge of Preaching Today*. Lancaster: Sovereign World Limited, pp. 449-461.
- Bennett, David W. 1993. *Biblical Images for Leaders and Followers*. Oxford: Regnum Books. 207pp.
- Bennis, Warren. 2002. Become a Tomorrow Leader. In L.C. Spears (ed), *Focus on Leadership: Servant-Leadership for the 21st Century*, pp. 101-9. New York: Wiley.
- Benoit-Smullyan, E. 1944. Status, Status Types, and Status Interrelations. *American Sociological Review*, 9:151-161.
- Berger, J., Cohen, B.P. & Zelditch, M.J. 1972. Status Characteristics and Social Interaction. *American Sociological Review*, 37:241-255.
- Berger, Mel. 1996. *Cross-Cultural Team Building: Guidelines for More Effective Communication and Negotiation*. Maidenhead, Berkshire: McGraw-Hill Publishing Company. 194pp
- Berson, Yair, Shamir, Boas, Avolio, Bruce & Popper, Micha. 2001. The Relationship between Vision Strength, Leadership Style, and Context. *The Leadership Quarterly* 12:53-73.
- Best, E. 1988. *Paul and his Converts*. Edinburgh: T. & T. Clark. 177pp.
- Biography.com. 2014. Jim Jones Biography.  
<http://www.biography.com/people/jim-jones-10367607#synopsis>  
Date of access: 28 July 2014.
- Bird, A., Mendenhall, M., Stevens, M. J., & Oddou, G. 2010. Defining the Content Domain of Intercultural Competence for Global Leaders. *Journal of Managerial Psychology*, 25(8): 810-828.
- Blanchard, Ken. 2004. Reflections on Encourage the Heart. In James Kouzes and Barry Posner (eds.), *Christian Reflections on the Leadership Challenge*. San Francisco, CA: Jossey-Bass. 152pp.
- Blandino, Stephen. 2013. Four Practices of Culture-Shaping Leaders.  
<http://stephenblandino.com/2013/10/four-practices-of-culture-shaping-leaders.html> Date of access: 09 September 2014.
- Boafo, Dorothy. 2013. Preaching on a Sunday service at Freedom Centre International, Welling, Kent, England on 29<sup>th</sup> December.
- Bonnke, Reinhard. 2013. Raised From the Dead: The Miracle That Brings Promise to America. <http://reinhardbonnke.com/book2.html>. Date of access: 10 January 2014.

- Bonnie, Beyer. 2012. Blending Constructs and Concepts: Development of Emerging Theories of Organizational Leadership and Their Relationship to Leadership Practices for Social Justice. *International Journal of Educational Leadership Preparation*, 7(3).
- Booth, Robert. 2009. Richer than St Paul's: Church that Attracts 8,000 Congregation to a Disused Cinema. <http://www.theguardian.com/world/2009/apr/11/kingsway-international-christian-centre> Date of access: 30 May 2014.
- Boseman, G. 2008. Effective Leadership in a Changing World. *Journal of Financial Service Professionals*, 62/3:36-38.
- Bowen, M., 1978. *Family Therapy in Clinical Practice*, New York and London: Jason Aronson. 565pp.
- Bowers, Paul. 1980. Evangelical Theology in Africa: Byang Kato's Legacy. A Review of Byang H. Kato, Theological Pitfalls in Africa. *Themelios* 5(3): 33-34.
- Bradley, Y. 1999. Servant Leadership: A Critique of Robert Greenleaf's Concept of Leadership. *Journal of Christian Education* 42(2):44-53.
- Brierley, P. (ed). 2006. *Religious Trends in the UK*. Worcester: Christian Research. 196 pp.
- Brown, Michael. 2013. Is African Charismatic Christianity a Counterfeit? <http://www.charismanews.com/opinion/in-the-line-of-fire/40503-is-african-charismatic-christianity-a-counterfeit> Date of access: 07 August, 2013.
- Bryman, A. 1992. *Charisma and Leadership in Organisations*. London: Sage. 198pp.
- Bryman, Alan. 2001. *Social Research Methods*. Oxford: Oxford University Press. 535p.
- Bubna, Kurt. 2014. How Do You Define Success? <http://pastors.com/definesuccess> Date of access: 10 September 2014.
- Buchanan, David & Huczynski, Andrzej. 2004. *Organizational Behaviour: An Introductory Text* (5th Edition). New Jersey: Prentice Hall. 959pp.
- Bucker, J., & Poutsma, E. 2010. Global Management Competencies: A Theoretical Foundation. *Journal of Managerial Psychology*, 25(8):829-844.
- Burgess, Richard. 2008a. *Nigeria's Christian Revolution. The Civil War Revival and its Pentecostal Progeny (1967-2006)*. Carlisle: Regnum/Paternoster. 347pp.

- Burgess, Richard. 2008b. Freedom from the Past and Faith for the Future: Nigerian Pentecostal Theology in Global Perspective. *PentecoStudies* 7(2):29-63.
- Burgess, Richard. 2009. *A New Paradigm of Pentecostal Power: A Study of the Redeemed Christian Church of God in Nigeria*. *H-Pentecostalism, H-Net Reviews*.  
<http://www.h-net.org/reviews/showrev.php?id=22948> Date of access: 23 January 2013.
- Burgess, Richard. 2012. Nigerian Pentecostalism and Civic Engagement: Mission in the Midst of Poverty and Violence.  
[http://www.tcn.org/articles/RB58\\_Burgess.pdf](http://www.tcn.org/articles/RB58_Burgess.pdf) \_ Date of access: 30 December 2013.
- Burke, Lisa A. & Miller, Monica K. 2001. Phone interviewing as a Means of Data Collection: Lessons Learned and Practical Recommendations. *Forum: Qualitative Social Research*, 2(2).
- Burke, Trevor J. 2012. Paul's New Family in Thessalonica. *Novum Testamentum* 54:269-287.
- Burke, Warner W. 2002. *Organisation Change: Theory and Practice*. Thousand Oaks, CA: Sage. 348pp.
- Burns, J. M. 1978. *Leadership*. New York: Harper & Row.
- Butler, Anthea. 2011. Media, Pentecost and Prosperity: The Racial Meaning behind the Aesthetic Message. *Pneuma* 33:271-276.
- Cadwell, Catie. 2003. Modern American Faith Healers.  
<http://home.wlu.edu/~lubint/Touchstone/FaithHealing-Cadwell.htm>  
 Date of access: 10 January 2014.
- Calley, M. 1965. *God's People: West Indian Pentecostal Sects in England*. London: Oxford University Press. 182pp.
- Campbell, Alistair R. 1994. *The Elders: Seniority within Earliest Christianity*. Edinburgh: T&T Clark Ltd. 309pp.
- Cartledge, Mark. 2003. *Practical Theology: Charismatic and Empirical Perspectives*. Carlisle: Paternoster. 271 pp.
- Cartledge, Mark. 2010a. *Testimony in the Spirit: Rescripting Ordinary Pentecostal Theology*. Aldershot: Ashgate. 219 pp.
- Cartledge, Mark. 2010b. Practical Theology. In Allan Anderson, Bergunder, M., Droogers, A. & Van de Laan, C. (eds). *Studying Global Pentecostalism: Theories and Methods* (Berkeley, CA: University of California Press): pp. 268-285.

- Castelli, E. A. 1991. *Imitating Paul: A Discourse of Power*. Louisville: Westminster John Knox. 181pp.
- Cauchi, Toni. 2011. Healing in the Old Testament.  
<http://www.voiceofhealing.info/02history/oldtestament.html>  
 Accessed 29 December 2014.
- Cauchi, Toni. 2012. Teachings, an Overview.  
<http://www.voiceofhealing.info/06teachings/overview.html>  
 Date of access: 16 November 2013.
- Challies, Tim. 2014. Character is king.  
<http://www.challies.com/articles/character-is-king> Date of access: 19 December 2014.
- Chandler, Matt. 2006. Excerpt from Matt Chandler's Sermon, "Occupied Territory" from Ecclesiastes Series Preached at the Village Church in Texas on Oct. 22, 2006.  
[http://uk.video.search.yahoo.com/play;\\_ylt=A2KLqIkZh8dSXHYA\\_Ah2BQx.;\\_yl=X3oDMTByZWc0dGJtBHNIYwNzcgRzbG](http://uk.video.search.yahoo.com/play;_ylt=A2KLqIkZh8dSXHYA_Ah2BQx.;_yl=X3oDMTByZWc0dGJtBHNIYwNzcgRzbG) Date of access: 03 January 2014.
- Channel 4. 2010. Britain's Witch Children.  
<http://www.channel4.com/programmes/dispatches/videos/series-67/episodes-1/britains-witch-children> Date of access: 13 October, 2012.
- Chia, Roland. 2010. Pentecostalism: Healing Ministry an Important Feature.  
<http://www.methodistmessage.com/sep2010/difference.html>  
 Date of access: 21 December 2013.
- Chilenje, Victor. 2014. The Challenges of the Prosperity Gospel for Reformed/ Presbyterian Churches in the Twenty-First Century. In Hermen Kroesbergen (ed.), *In Search of Health and Wealth: The Prosperity Gospel in African, Reformed Perspective*. Eugene, OR: Wipf & Stock Publishers, pp. 3-18.
- Christian Today. 2006. Interview: Pastor Agu Irukwu on Child Abuse Controversy.  
<http://www.christiantoday.com/article/interview.pastor.agu.irukwu.on.child.abuse.controversy/6330.htm> Date of access: 09 November 2013.
- Christian Today. 2013. Mission Practitioners Consider Challenges of Evangelism on the 'Dark Continent'.  
<http://www.christiantoday.com/article/mission.practitioners.consider.challenges.of.evangelism.on.the.dark.continent/32840.htm> Date of access: 20 September 2013.
- City Praise Centre. 2013. CPC Prayer Morning. Date posted 1<sup>st</sup> November.  
<https://www.facebook.com/CityPraiseCentre> Date of access: 16 November 2013.

- Clark, Jonas. n. d. America's Greatest Tent Preachers: Revival History. <http://www.jonasclark.com/revival-history/americas-greatest-tent-preachers.htm> Date of access; 20 March 2013.
- Clark, Andrew. 1998. The Role of the Apostles. In I. Howard Marshall and David Peterson (eds.), *Witness to the Gospel: The Theology of Acts*. Grand Rapids: Eerdmans. pp. 169-190.
- Clarke, Andrew D. 1998. Be Imitators of Me. Paul's Model of Leadership. *Tyndale Bulletin*, 49/2:329-360.
- Clarke, Andrew D. 2000. *Serve the Community of the Church: Christians as Leaders and Minister*. Grand Rapids: Eerdmans. 316pp.
- Clarke, Andrew D. 2007. *Pauline Theology of Church Leadership*. Library of New Testament Series (LNTS) 362. London: T. & T. Clark. 204pp.
- Clarke, Clifton. 2013. Facebook Post. <https://www.facebook.com/clifton.clarke2?fref=ts> Date of access: 10 January 2014.
- Clarkson, David. 2002. Identifying and Training New Leaders. In Harold Rowdon (ed.), *Church Leaders Handbook*. Carlisle, Cumbria: Paternoster Publishing. 390pp
- Clemens, Theo. 2003. Searching for the God Shepherd. *Dutch Review of Church History/ Nederlands Archief Voor Kerkgeschiedenis*, 83/1:11-54.
- Cloud, David. 2009. Recent Pentecostal Scandals. <http://www.wayoflife.org/database/pentecostalscandals.html> Date of access: 25 November 2013.
- Cohick, L.H. 2012. Tyranny, Authority, Service: Leadership and Headship in the New Testament. *Ex Auditu* 28:74-89.
- Conger, Jay A. 1989. *The Charismatic Leader: Behind the Mystique of Exceptional Leadership*. San Francisco: Jossey-Bass Publishers. 211pp.
- Conger, J., & Kanungo, R. N. (eds). 1988. *Charismatic Leadership: The Elusive Factor in Organisational Effectiveness*. San Francisco: Jossey-Bass. 362pp
- Connerly, Mary L. & Pedersen, Paul B. 2005. *Leadership in a Diverse and Multicultural Environment: Developing Awareness, Knowledge, and Skills*. California: Sage Publications. 215pp.
- Cooper, Michael. 2005. The Transformational Leadership of the Apostle Paul: A Contextual and Biblical Leadership for Contemporary Ministry. *Christian Education Journal: Series 3, Vol. 2, No. 1*:48-61.

- Copan, V.A. 2007. *St Paul as Spiritual Director: An Analysis of Imitation of Paul and its Implications and Applications to the Practice of Spiritual Direction*. Milton Keynes: Paternoster. 296pp.
- Cormode, S. 2002. Multi-layered Leadership: The Christian Leader as Builder, Shepherd and Gardener. *Journal of Religious Leadership*, 1(2):69-104.
- Corrie, John. 2014. The Promise of Intercultural Mission. *Transformation: An International Journal of Holistic Mission Studies* 31/4: 291-302.
- Corten, André and Marshall-Fratani (eds). 2001. *Between Babel and Pentecost: Transnational Pentecostalism in Africa and Latin America*. Bloomington and Indianapolis: Indiana University Press. 311pp.
- Coults, Jon. 2008. A Theological Approach to Pastoral Leadership Today. <https://www.ministrymagazine.org/archive/2008/11/a-theological-approach-to-pastoral-leadership-today.html> Date of access: 22 February 2014.
- Cox, Harvey. 1995. *Fire from Heaven: The Rise of Pentecostal Spiritual and the Reshaping of Religion in the Twenty-First Century*. Cambridge, MA: Da Capo Press. 346pp.
- Cranwell-Ward, J., Bacon, A. & Mackie, R. 2002. *Inspiring Leadership*. North Way, Andover: Cengage Learning EMEA. 480pp.
- Croft, Steven. 1999. *The Ministry in Three Dimensions: Ordination and Leadership in the Local Church*. London: Darton, Longman and Todd. 226pp.
- Currin, Jim. 2007. The Mission Impact of Migration: a report of the CTBI 'Four Nations Forum for Evangelism' in Dublin. [http://www.ctbi.org.uk/pdf\\_view.php?id=125](http://www.ctbi.org.uk/pdf_view.php?id=125) Date of access: 10 October 2013.
- Cuthbert, Nick. 1994. *Charismatics in Crisis: A Promise & a Warning*. Eastbourne: Kingsway Publications. 189pp.
- Cuthbert, Nick. 2006. *How to Survive and Thrive as a Church Leader*. Oxford: Monarch Books. 158pp.
- Cyert, Richard M. 2004. Defining Leadership and Explicating the Process. In De Wit, Bob & Meyer, Ron. *Strategy: Process, Content, Context* (3rd ed.). London: Thomson Learning: pp. 496-499.
- Dale, Robert. 1998. *Leadership for the Changing Church: Charting the Shape of the River*. Nashville: Abingdon. 124pp.
- Damazio, Frank. 1988. *The Making of a Leader*. Portland, Oregon: City Bible Publishing. 332 pp.

- Davis, David A. 2010. Pastor as Leader.  
<http://www.faithandleadership.com/content/pastor-leader>  
 Date of access: 26 February 2014.
- de Boer, W. P. 1962. *The Imitation of Paul: An Exegetical Study*. Kampen: Kok. 235pp.
- Dela Cruz, R.G. 2009. An Introduction to Pentecostalism: Global Charismatic Christianity. A Book Review. *Asian Journal of Pentecostal Studies* 12 (2): 273-276.
- Deliverance Outreach Ministries (DOM). n.d. Pastor's Corner: Welcome to DOM.  
<http://www.domlive.org/index.php/pastors-corner-and-updates> Date of access: 09 January 2014.
- De Pree, Max. 1989. *Leadership is an Art*. New York: Bantam Doubleday Dell Publishing Group. 176pp.
- De Pree, Max. 1992. *Leadership Jazz*. New York: Dell Publishing. 240pp.
- Den Hartog, Deane N., Hose, Robert J., Hanges, Paul J., & Ruiz-Quintanilla, Antonio S. 1999. Culture Specific and Cross- Cultural Generalizable Leadership Theories: Are Attributes of Charismatic/Transformational Leadership Universally Endorsed? *Leadership Quarterly*, 10(2):219-256.
- De Witte, Marleen. 2003. Altar Media's Living Word: Televised Charismatic Christianity in Ghana. *Journal of Religion in Africa* 33(2):172-202.
- Dinh, Jessica E., Lord, Robert G., Gardner, William L., Meuser, Jeremy D., Lidend, Robert C. & Hu, Jinyu. 2014. Leadership Theory and Research in the New Millennium: Current Theoretical Trends and Changing Perspectives. *The Leadership Quarterly* 25:36-62.
- Domokos, L. Robert. 2003. Effective Pastoral Leadership.  
<http://www.jmn.org.au/articles/8442.htm> Date of access: 24 July 2011.
- Dixon, Marcia. 2006. A Task for Black Christians.  
<http://www.the-tablet.co.uk/article/4552>. Date of access: 10 February 2012.
- Dixon, Marcia. 2014. Black Community and the Church.  
<http://www.voice-online.co.uk/article/black-community-and-church> Date of access: 10 September 2014.
- Dorfman, Peter, Javidan, Mansour, Hanges, Paul, Dastmalchian, Ali & House, Robert. 2012. GLOBE: A Twenty Year Journey into the Intriguing World of Culture and Leadership. *Journal of World Business* 47:504–518.
- Drury, Sharon. 2003. Handbook of Leadership Theory for Church Leaders.  
<http://www.drurywriting.com/sharon/Handbook-LeadershipTheory-Pastors.pdf> Date of access: 05 September 2014.

- Dublin Institute of Technology. n.d. Interview in a Qualitative Research. <http://www.comp.dit.ie/dgordon/Podcasts/Interviews/chap15.pdf> Date of access: 11 Mar. 2013.
- Duncan, Vivian. 2013. What is Your Assignment? Speaker at Freedom Centre International (FCI) Camp Meeting Conference on 4<sup>th</sup> August, 2013 at Welling, Kent, England.
- Dym, Barry & Hutson Harry. 2005. *Leadership in Nonprofit Organisations*. Thousand Oaks. London. New Delhi: Sage Publications. 236pp.
- Eales-White, Rupert. 1998. *How to be a Better Leader*. London: Kogan Page Limited. 141pp.
- Earle, Ralph. 1978. 1 Timothy. In Gaebelin, Frank E. (ed). *The Expositor's Bible Commentary with the New Testament Version*. Grand Rapids, Michigan: Zondervan Publishing House: pp. 341-390.
- Earley, Dave. 2012. *Pastoral Leadership is...: How to Shepherd God's People with Passion and Confidence*. Nashville, TN: B&H Publishing Group. 310pp.
- Eaton, Michael. 2006. God-centred Preaching. In Haslam, Greg (ed.), *Preach the Word: The Call and Challenge of Preaching Today*. Lancaster: Sovereign World Limited: pp. 101-111.
- Ehianu, Wilson E. 2014. Growth of Pentecostal Churches in Nigeria: Lessons for World Evangelization. *Evangelical Review of Theology* (ERT), 38/1: 70-80.
- Ejizu, Christopher I. n.d. Emergent Key Issues in the Study of African Traditional Religions. <http://www.afrikaworld.net/afrel/ejizu.htm> Date of access: 09 August, 2013.
- Elaine, Graham, Walton, Heather & Ward, Francis. 2005. *Theological Reflection: Methods*. London: SCM Press. 247pp.
- Elkington, Robert Lionel. 2010. A Model for the Growth of the Evangelical Churches in Canada. (Ph.D. Thesis). Potchefstroom Campus: North-West University. 279pp.
- Elliott, John H. 1981. *A Home for the Homeless: A Sociological Exegesis of 1 Peter, its Situation and Strategy*. Philadelphia: Fortress Press. 306pp.
- Elliott, John H. 2000. *1 Peter: A New Translation with Introduction and Commentary* (Anchor Bible, 37B). New York: Doubleday. 956pp.
- Elliott, John H. 2008. Elders as Leaders in 1 Peter and the early Church. *HTS Theologese Studies / Theological Studies* 64 (2): 681-695.

- Ellis, E. E. 1993. Pastoral Letters. In Hawthorne, F. Gerald, Martin, P. Ralph, Reid, G. Daniel (eds). *Dictionary of Paul and His Letters*. Downers Grove, Leicester: Inter-Varsity Press: pp. 658-666.
- Elmer, Duane. 2006. *Cross-Cultural Servanthood: Serving the World in Christlike Humility*. Downers Grove, Illinois: InterVarsity Press. 212pp.
- Emans, Ben. 2004. *Interviewing: Theory, Techniques and Training*. Groningen: Noordhoff Uitgevers. 240pp.
- English Standard Version (ESV). 2008. *Study Bible*. Wheaton, Illinois: Crossway. 2542pp.
- Enough is Enough. 2013. Believe TV Sky Channel 593. November 14, 4.30am-5.00am.
- Eskridge, Larry. 2013. The Prosperity Gospel is Surprisingly Mainstream. <http://www.christianitytoday.com/ct/2013/august-web-only/prosperity-gospel-is-surprisingly-mainstream.html?paging=off> Date of access: 09 December 2013.
- Feldmeier, R. 2008. *The First Letter of Peter: A Commentary of the Greek Text*. Waco, Texas: Baylor University Press. 317pp.
- Fernando, Ajith. 2007. Developing Disciples Jesus' Way. In Birdsall, Judson. *Living and Leading like Jesus*. Pasadena, California: William Carey Library: pp. 56-80.
- Ferdinando, Keith. 2004. Byang Kato, 1936-1975: Evangelical Churches of West Africa, Nigeria. *Dictionary of African Christian Biography*. [http://www.dacb.org/stories/nigeria/kato\\_legacy.html](http://www.dacb.org/stories/nigeria/kato_legacy.html) Date of access: 09 August 2013.
- Ferdinando, Keith. 2007. Christian Identity in the African Context: Reflections on Kwame Bediako's Theology and Identity. *Journal of the Evangelical Theological Society (JETS)* 50(1):121-43.
- Finney, John. 1989. *Understanding Leadership*. London: Daybreak. 211pp.
- Fiske, A. P. 2002. Using Individualism and Collectivism to Compare Cultures: A Critique of the Validity of Measurement of the Constructs: Comments on Oyserman *et al.* *Psychological Bulletin* 128:78-88.
- Folarin, George O. 2007. Contemporary State of the Prosperity Gospel in Nigeria. *Asian Journal of Theology*, 21/1:69-95.
- Ford, Leighton. 1991. *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values and Empowering Change*. Downers Grove, Illinois: InterVarsity Press. 320pp.

- Fornet-Betancourt, R. 2008. Hermeneutics and the Politics of Strangers. In: Groody, D.G. and Campese, G. (eds). *A Promised Land, a Perilous Journey: Theological Perspectives on Migration*. Notre Dame, IN: University of Notre Dame Press: pp. 210-224.
- Fortner, Robert S. 2007. *Communication, Media, and Identity: A Christian Theory of Communication*. Lanham, MA: Rowman and Littlefield. 281pp.
- Fox, Nick. 2006. Using Interviews in a Research Project. The NIHR RDS for the East Midlands/Yorkshire & the Humber. [http://www.rds-yh.nihr.ac.uk/wp-content/uploads/2013/05/15\\_Using-Interviews-2009.pdf](http://www.rds-yh.nihr.ac.uk/wp-content/uploads/2013/05/15_Using-Interviews-2009.pdf)  
Date of access: 13 May 2013.
- Franklin, K. 2009. Leading in Mission at a Higher Level: How to Become a Reflective Practitioner in Mission Leadership. *Evangelical Missions Quarterly* 45(4):412–418.
- Franklin, Robert M. 2007. The Gospel of Bling. *Sojourners* <http://sojo.net/magazine/2007/01/gospel-bling> Date of access: 09 December 2013.
- Freedom Centre International. 2013. Church News: 12 Hours Super Prayer Fest. <http://www.freedomcentreinternational.org/news-details.php?nid=54> Date of access: 17 November 2013.
- Freedom TV. 2013. <http://www.freedomcentreinternational.org/freedom-tv.php>  
Date of access 25 October 2014.
- Freeks, F.E. & Lotter, G.A. 2013. The Old Testament and the Role of the Father as Mentor: Some Preliminary Thoughts. Potchefstroom: NWU (Unpublished article).
- Freeks, F.E. & Lotter, G.A. 2014. Possible “Mentoring” and Discipleship in the New Testament – a *Propositio*. Potchefstroom: NWU (Unpublished article).
- Freston, Paul. 2010. Reverse Mission: A Discourse in Search of Reality? *PentecoStudies* 9(2):153-174.
- Fullan, M. 2003. *Change Forces with a Vengeance*. London: RoutledgeFalmer. 128pp.
- Furnish, Victor. 1984. *II Corinthians*. New York: Doubleday. 619pp.
- Gandy, Dwayne. 2007. Review of Steven Covey's Book *The Speed of Trust*. [http://power-train.net/uploads/speed\\_of\\_trust\\_summary.pdf](http://power-train.net/uploads/speed_of_trust_summary.pdf) Date of access: 05 September 2014.
- Gangel, Kenneth O. 2003. New Testament Principles of Leadership: With Leadership comes Great Responsibility. Used by Permission. *Leadership Handbooks of Practical Theology*, Volume 3:154-155.

- Garcon, Lou. 2011. "Raising Champions": African Churches in the UK. *Think African Press*. <http://thinkafricapress.com/migration-diaspora/raising-champions-african-churches-uk> Date of access: 08 July 2013.
- Gatty, Eugene. n.d. Servant Leadership is Jesus' Style. <http://www.bibleleadership.com/servantleadership.html> Date of access: 09 September 2014.
- Gaventa, Beverly R. 2007. *Our Mother St. Paul*. Louisville: Westminster John Knox Press. 205pp.
- Gehman, R J. 2011. Christianity and African Traditional Religion. <http://rjehman.wordpress.com/category/african-theology/> Date of access: 05 June 2013.
- Gehring, R. W. 2004. *House Church and Mission: The Importance of Household Structures in Early Christianity*. Peabody: Hendrickson. 408pp.
- Gerloff, Roswith. 1995. The Holy Spirit and the African Diaspora. Spiritual, Cultural and Social Roots of Black Pentecostal Churches. *Journal of European Pentecostal Theology*. 9:84-100.
- Gerloff, Roswith. 2004. The African Christian Diaspora in Europe: Religious and Cultural Aspects. Paper for the IAMS Assembly in Malaysia 2004. [http://www.missionstudies.org/archive/conference/1papers/fp/Roswith\\_Gerloff\\_New\\_Full\\_paper.pdf](http://www.missionstudies.org/archive/conference/1papers/fp/Roswith_Gerloff_New_Full_paper.pdf) Date of access: 20 January 2014.
- Giddens, Anthony. 1990. *The Consequences of Modernity*. Stanford: Stanford University Press. 144pp.
- Gifford, Paul. 1998. *African Christianity: Its Public Role*. London: Hurst and Co. 368pp.
- Gifford, Paul. 2004. *Ghana's New Christianity: Pentecostalism in a Globalizing African Economy*. Bloomington and Indianapolis: Indiana University Press. 216pp.
- Gifford, Paul. 2007. Expecting Miracles: The Prosperity Gospel in Africa. *Christian Century*, 124(14): 20-24.
- Gifford, Paul. 2009. *Christianity, Politics and Public Life in Kenya*. London: Hurst & Company. 283pp.
- Gill, R. 2006. *Theory and Practice of Leadership*. London: Sage Publications. 393pp.
- Gill, R., & Burke, D. 1996. *Strategic Church Leadership*. London: SPCK. 96pp.
- Gillham, B. 2005. *Research Interviewing: The Range of Techniques*. Berkshire: Open University Press. 173pp.

- Gooding, Brian. 2006. Pastoral Ministry. In Harold, Rowdon (ed.), *Serving God's People: Re-thinking Christian Ministry Today*. Carlisle, Cumbria: Paternoster: pp. 60-68.
- Goodrich, J.K. 2013. Overseers as Stewards and the Qualifications for Leadership in the Pastoral Epistles. *Zeitschrift Für Die Neutestamentliche Wissenschaft Und Die Kunde Der Älteren Kirche* 104/1:77-97.
- Gordon, David T. 2002. Your Pastor: Shepherd or CEO? [http://www.opc.org/new\\_horizons/NH02/05d.html](http://www.opc.org/new_horizons/NH02/05d.html) Date of access: 25 February 2014
- Grady Lee J. 2010. Editor decries Pentecostal shrugs over moral failures. <http://www.christiancentury.org/article/2010-06/editor-decries-pentecostal-shrugs-over-moral-failures> Date of access: 09 January 2013.
- Graham, Jack. 2013. The Battle of the Mind. A Sermon Preached on December 11, 2013. <http://www.oneplace.com/ministries/powerpoint/player/the-battle-for-your-mind-377619.htm> Date of access: 12 December 2013.
- Grahn, Thorsten. 2011. Jesus: The Role Model for Christian Leadership. <http://christian-leadership.org/jesus-the-role-model-for-christian-leaders/> Date of access: 28 June 2014.
- Greenleaf, Robert K. 1977. *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. Mahwah, NJ: Paulist Press. 335pp.
- Greenway, Roger. 1999. *Go and Make Disciples: An Introduction to Christian Missions*. New Jersey: P&R Publishing Company. 190pp.
- Griffith, Dennis. 2010. The Prosperity Gospel and Suffering Saints. <http://thewordonthewordoffaithinfoblog.com/2010/06/07/the-prosperity-gospel-and-suffering-saints-by-w-dennis-griffith/> Date of access: 03 January, 2014.
- Griffiths, Tom. 2014. Interview Guide/Questions for African-led Pentecostal Pastoral Leaders in the Context of British Society - An indigenous White Pentecostal Pastor. (Personal Interview), 20 January, Gravesend.
- Grudem, Wayne. 1994. *Systematic Theology: An Introduction to Biblical Doctrine*. Leicester: Inter-Varsity Press. 1290pp.
- Grudem, Wayne. 1999. *Bible Doctrine: Essential Teachings of the Christian Faith*. Grand Rapids, MI: Zondervan. 296pp.
- Grudem, Wayne. 2014. Should Christians Expect Miracles Today? Objections and Answers from the Bible. In Robert W. Graves (ed.), *Strangers to Fire: When Tradition Trumps Scripture*. Woodstock, Georgia: The Foundation for Pentecostal Scholarship: pp. 225-260.

- Grulan, Stephen A. & Mayers, Marvin K. 1979. *Cultural Anthropology: A Christian Perspective*. Grand Rapids, Michigan: Zondervan Publishing House. 309pp.
- Guenther, B. & Heidebrecht, D. 1999. The Elusive Biblical Model of Leadership. *Direction* 28/2:153-164.
- Gyekye, Kwame. 1995. *An Essay on African Philosophical Thought: The Akan Conceptual Scheme*. Philadelphia: Temple University Press. 254pp.
- Hackett, Rosalind I. J. 1998. Charismatic/Pentecostal Appropriations of Media Technologies in Nigeria and Ghana. *Journal of Religion in Africa* 28: 258-77.
- Hackman, Michael & Johnson, Craig. 2000. *Leadership: A Communication Perspective*. Prospect Heights, IL.: Waveland Press. 426pp.
- Hanciles, Jehu. 2003. Migration and Mission: Some Implications for the Twenty-first Century Church. *International Bulletin of Missionary Research* 27.4:146-53.
- Hanciles, Jehu. 2012. Migration, Diaspora Communities, and the New Missionary Encounter with Western Society. <http://www.lausanneworldpaulse.com/themedarticles.php/975?pg/> Date of access: 21 June 2012.
- Haralambos, Michael & Holborn, Martin. 1995. *Sociology: Themes and Perspectives*. London: Collins Educational. 955pp.
- Harding, Oliver Louis Theophilus. 2008. Healing Miracles in the African Context. <http://www.thefreelibrary.com/Healing+Miracles+of+Jesus+in+the+Africa+n+Context-a01073865152> Date of access: 16 November 2013.
- Hargreaves, John. 1990. *A Guide to Acts*. London: SPCK. 253pp.
- Harries, Jim. 2011. Deliverance Ministry in African Cultural Perspective. *The Pneuma Review*. <http://www.pneumafoundation.org/resources/articles/JHarries-DeliveranceMinistry.pdf> Date of access: 24 July 2013.
- Harris, Murray J. 1999. *Slave of Christ: A New Testament Metaphor for Total Devotion to Christ*. NSBT 8. Leicester: Apollos. 224pp.
- Harris, Murray J. 2005. *The Second Epistle of the Corinthians*. Grand Rapids: Eerdmans; Milton Keynes: Paternoster. 989pp.
- Harrison, Ircel. 2011. How Does Someone Become a Leader? <http://www.ethicsdaily.com/how-does-someone-become-a-leader--cms-18514> Date of access: 09 September, 2014.

- Harrison, P.N. 1921. *The Problem of the Pastoral Epistles*. Oxford: Oxford University Press. 184pp
- Harvey, Dave. 2005. Am I called? Discerning the Summons to Ministry. *In: Reflections in the Doctrine and Practices in the Local Church. Sovereign Grace Perspectives* 3:1-53.
- Haslam, Greg. 2006. *Preach the Word: The Call and Challenge of Preaching Today*. Lancaster: Sovereign World. 623pp.
- Hawkins, Donald. 2008. Shepherd or CEO?  
[http://enrichmentjournal.ag.org/200803/200803\\_000\\_Shepherd\\_CEO.cfm](http://enrichmentjournal.ag.org/200803/200803_000_Shepherd_CEO.cfm)  
 Date of access: 20 February 2014.
- Hayford, Jack. 1997. *Pastors of Promise: Pointing to Character and Hope as the Keys to Fruitful Shepherding*. Ventura, California: Regal Books. 288pp.
- Heifetz, Ronald. 1994. *Leadership Without Easy Answers*. Cambridge, MA: Harvard University Press. 362pp.
- Heifetz, Ronald & Laurie, Donald. 1997. The Work of Leadership. *Harvard Business Review* 75/1 (January-February):124-134.
- Heifetz, R. & Linsky, M. 2002. *Leadership on the Line*. Boston: Harvard Business School Press. 288pp.
- Heitink, G. 1999. *Practical Theology: History, Theory, Action Domains*. Grand Rapids, MI: Eerdmans. 358p.
- Heller, Frank. 1997. Leadership. *In* Arndt Sorge and Malcolm Warber (eds). *The Handbook of Organisational Behaviour*. London: International Thomson: pp. 340-349.
- Hellstern, M. 1989. The Me Gospel: An Examination of the Historical Roots of the Prosperity Emphasis within Current Charismatic Theology. *Fides et Historia* 21/3:78-90.
- Henrich, J., & Gil-White, F.J. 2001. The Evolution of Prestige: Freely Conferred Deference as a Mechanism for Enhancing the Benefits of Cultural Transmission. *Evolution and Human Behaviour* 22:165-196.
- Hesselgrave, David J. 1991. *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication* (2<sup>nd</sup> edition). Grand Rapids, Michigan: Zondervan Publishing House. 672pp.
- Hiebert, D. 1982. Selected Studies from 1 Peter, pt 4: Counsel for Christ's Under-shepherds: An Exposition of 1 Peter 5:1-4. *Bibliotheca Sacra* 139: 330-341.
- Hiebert, Paul G. 1985. *Anthropological Insights for Missionaries*. Grand Rapids, MI: Baker Books. 315pp.

- Hiebert, Paul G. 1994. *Anthropological Reflections on Missiological Issues*. Grand Rapids, Michigan: Baker Books. 272pp.
- Hiebert, P. 2009. *The Gospel in Human Contexts*. Grand Rapids, MI: Baker Academic. 217pp.
- Higginson, R. 1996. *Transforming Leadership*. London: SPCK. 160pp.
- Himes, J. 1968. *The Study of Sociology*. Glenview, Ill: Scott, Foresman & Co. 504pp.
- Hinn, Benny. n.d. Divine Healing: Divine Healing through the Atonement of Jesus Christ. <http://www.bennyhinn.org/divine-healing/> Date of Access: 13 January 2014.
- Hobkirk, Alyson. 2003. The Relationship Between Leadership Styles and Sense of Coherence, Self-Efficacy and Locus of Control in a Utility Organisation. Vaal Campus: North-West University, South Africa. (MA Thesis). 103pp.
- Hofstede, G. 1993. Cultural constraints in management theories. *Academy of Management Executive* 7:81–94.
- Holehouse, Matthew. 2011. Pastor Jailed for Fondling Boy. <http://www.independent.co.uk/news/uk/crime/pastor-jailed-for-fondling-boy-2258568.html> Date of access: 10 November, 2013.
- Holland, Richard L. 2010. The Pastor's Sanctifying Role in the Church. *The Master's Seminary Journal* (MSJ) 21/2:215-229.
- Hollenweger, Walter J. 1986. Intercultural Theology. *Theology Today* 43.1:28-35.
- Holt, Amanda. 2010. Using the Telephone for Narrative Interviewing: a research note. *Qualitative Research* 10(1):113-121.
- Honeysett, Marcus. 2011. *Fruitful Leaders: How to Make, Grow, Love and Keep Them*. Nottingham: Inter-Varsity Press. 212pp.
- Hood, N. 2004. *God's Wealth: Whose Money is it Anyway?* Milton Keynes: Authentic Media. 176pp.
- Hooker, M. 1996. A Partner in the Gospel: Paul's Understanding of his Ministry. In E.H. Lovering, Jr. and J.L. Sumney (eds.), *Theology and Ethics in Paul and His Interpreters*. Nashville: Abingdon. pp. 83-100.
- Horrell, David. 1997. Leadership Patterns and the Development of Ideology in Early Christianity. *Sociology of Religion* 58/4:323-341.
- Horrell, David G. 2002. The Product of a Petrine Circle? A Reassessment of the Origin and Character of 1 Peter. *Journal for the Study of the New Testament* 86:29-60.

- Horrobin, Peter. 2003. *Healing Through Deliverance: The Practice of Deliverance Ministry*. Tonbridge, Kent: Sovereign World. 320pp.
- Horvath, Zoltan. 2003. A Biblical Approach to Poverty. *U.turn* 9(1)  
<http://u-turn.net/9-1/poverty.shtml> Date of access: 28 December 2013.
- Hougard, D. 2012. Cross-cultural Missions is Building the Body of Christ. *Missio Apostolica* 20/2:116-124.
- House, R. J. 1999. Weber and the Neo-Charismatic Leadership Paradigm: A Response to Beyer. *The Leadership Quarterly* 10:563–574.
- Howard, Kevin. 2013. Kwame Bediako: Considerations on the Motivating Force Behind his Theology and Identity.  
<http://ojs.globalmissiology.org/index.php/english/article/view/1186/2735>  
 Date of access: 07 August 2013.
- Howell, J. M. 1988. Two Faces of Charisma: Socialised and Personalised Leadership in Organisations. In: J.A. Conger & R. N. Kanungo (eds). *Charismatic Leadership: The Elusive Factor in Organizational Effectiveness*. San Francisco: Jossey-Bass. pp. 213–236.
- Hull, Bill. 1988, 1999. *The Disciple-Making Pastor*. Grand Rapids, Michigan: Fleming H. Revell. 253pp.
- Hunt, S. 2000. The “New” Black Pentecostal Churches in Britain. A paper presented at CESNUR, 14th International Conference, Riga, Latvia, August 29-31, 2000.
- Hunt, S. & Lightly, N. 2001. The British Black Pentecostal ‘Revival’: Identity and Belief in the ‘New’ Nigerian Churches. *Ethnic and Racial Studies* 24.1:104-124.
- Hunt, S. 2002. Neither Here Nor There: The Construction of Identities and Boundary Maintenance of West African Pentecostals. *Sociology* 36(1): 147-169.
- Huston, David A. 2003. Objections to Pastoral Elderships.  
<http://www.gloriouschurch.com/pdf/Objections-To-Pastoral-Elderships.pdf> Date of access: 17 March 2014.
- Hybels, Bill. 2002. *Courageous Leadership*. Grand Rapids, Michigan: Zondervan. 253pp.
- Idowu, Bolaji E. 1962. *Olodumare: God in Yoruba Belief*. London: Longmans, Green and Co. Ltd. 222pp.
- Idziaszczyk, Mike. 2008. Leadership and Risk Taking.  
<http://ezinearticles.com/?Leadership-and-Risk-Taking&id=1324303>  
 Date of access: 11 September 2014.

- Ihejirika, Walter. C. Research on Media, Religion and Culture in Africa: Current Trends and Debates. *African Communication Research* 2.1:1–60.
- Inspiration Ministries. n.d. Uncommon Seed, Uncommon Harvest. [http://uncommonseed.com/?utm\\_source=jumpbar&utm\\_medium=launch&utm\\_campaign=06132012](http://uncommonseed.com/?utm_source=jumpbar&utm_medium=launch&utm_campaign=06132012) Date of access: 10 January 2014.
- International Central Gospel Church (ICGC). n.d. About Us: History. <http://www.centralgospel.com/?root=about> Date of access: 28 August 2013.
- Irvine, A., Drew, P. & Sainsbury, R. 2013. Am I not Answering Your Questions Properly? Clarification, Adequacy and Responsiveness in Semi-structured Telephone and Face-to-Face Interviews. *Qualitative Research* 13(1):87-106.
- Jackson, Terence. 1995. *Cross-Cultural Management*. Oxford: Butterworth-Heinemann Ltd. 423pp.
- Jehu-Appiah, Jerisdan, H. 1995. An Overview of Indigenous African Churches in Britain: An Approach through the Historical Survey of African Pentecostalism. A Paper Presented at the WCC Consultation with African and African Caribbean Church Leaders in Britain at the New Testament Church of God, Harehills, Leeds, England. <http://www.pctii.org/wcc/jehu95.html> Date of access: 11 April 2013.
- Jenkins, Orville Boyd. 2003. Time: A Cultural Concept. <http://orvillejenkins.com/whatisculture/timecul.html> Date of access: 10 September 2014.
- Jenkins, Philip. 2002. *The Next Christendom: The Coming of Global Christianity*. Oxford, Oxford University Press. 270pp.
- Jenkins, Philip. 2006. Reading the Bible in the Global South. <http://www.agts.edu/phdbt/private/Jenkins.pdf> Date of access: 09 July 2013.
- Jensen, Dave. 2009. How Leaders take Risks-Part 1. <http://davejensenonleadership.blogspot.co.uk/2009/01/how-leaders-take-risks-part-i.html> Date of access: 11 September 2014.
- Jones, G. M. 2008. The Development of a Leadership Styles Competency Framework (LSCF) Associated with Effective Leadership in the Role of the Regional Rugby Development Manager in schools in the United Kingdom. Potchefstroom: North-West University. (M.Com. Thesis). 280pp.
- Jones, Robert Paul, Rodney, Jewon Lyu, Fairhurst, Runyan Ann, Kim, Youn-Kyung & Jolly, Laura. 2014. Cross Cultural Consensus: Development of the Universal Leadership Model. *International Journal of Retail & Distribution Management* 42/4:240-266.

- Kalu, Ogbu U. 1998. The Third Response: Pentecostalism and the Reconstruction of Christian Experience in Africa, 1970-1995. *Journal of African Christian Thought* 1/2:3-16.
- Kalu, Ogbu, K. 2000. *Power, Poverty and Prayer: The Challenges of Poverty and Pluralism in African Christianity, 1960-1996*. Frankfurt: Peter Lang. 199pp.
- Kalu, O. 2007. Pentecostalism, Media and Cultural Discourse in Africa. *Media Development* 54/1:41-44.
- Kalu, Ogbu. 2008. *African Pentecostalism: An Introduction*. New York: Oxford University Press. 359pp.
- Kalu, Ogbu U. 2009. A Discursive Interpretation of African Pentecostalism. *The Free Library*.  
<http://www.thefreelibrary.com/A+discursive+interpretation+of+African+Pentecostalism.-a0205270324> Date of access: 22 May 2013.
- Kam, C. & Kinder, D. 2012. Ethnocentrism as a Short-Term Force in the 2008 American Presidential Election. *American Journal of Political Science* 56/2:326-340.
- Kanungo, R. N., & Mendonca, M. 1996. *Ethical Dimensions in Leadership*. Beverly Hills, CA: Sage Publications. 152pp.
- Kapofu, Emmanuel. 2014. Interview Questions for African-led Pentecostal Pastoral Leaders in the Context of British Society (Personal Interview), 20 January. Wolverhampton, England.
- Kay, William. 2000. *Pentecostals in Britain*. Carlisle, Cumbria: Paternoster Press. 372pp.
- Kay, William. 2007. *Apostolic Networks in Britain: New Ways of Being Church*. Milton Keynes: Paternoster. 377pp.
- Kay, William. 2008. Review of Robinson, James, *Pentecostal Origins: Early Pentecostalism in Ireland in the Context of the British Isles* and Wakefield, Gavin, *Alexander Boddy: Pentecostal Anglican Pioneer*.  
<http://www.h-net.org/reviews/showrev.php?id=15591> Date of access: 23 January 2013.
- Kay, William K. 2009a. Pentecostalism and Religious Broadcasting. *Journal of Beliefs & Values: Studies in Religion & Education*, 30/3:245-254.
- Kay, William. 2009b. Interview with Kings Evangelical Divinity School.  
[www.kingsdivinity.org/theological-articles/interview-with-William-Kay](http://www.kingsdivinity.org/theological-articles/interview-with-William-Kay)  
 Date of access: 12 August 2011.
- Keller, Timothy. 2012. *Centre Church: Doing Balanced, Gospel-Centred Ministry in Your City*. Grand Rapids, MI: Zondervan. 400pp.

- Kelly, N.D. John. 1963. *The Pastoral Epistles: I & II Timothy Titus*. London: A&C Black. 264pp.
- Kerr, M. & Bowen, M. 1988. *Family Evaluation: An Approach Based on Bowen Theory*. NY: Norton. 400pp.
- Kessler, Volker. 2013. Pitfalls in 'Biblical' Leadership. *Verbum et Ecclesia* 34(1).
- KICC, 2013a. Home page. <http://www.kicc.org.uk/Home/tabid/36/Default.aspx>  
Date of access: 05 July 2013.
- KICC, 2013b. Event Advert. Prayer Works at Prayer City.  
<http://www.kicc.org.uk/Church/KICCEventsAdvert/tabid/165/Default.aspx>  
Date of access: 13 November 2013.
- KICC. n.d. Our History.  
<http://www.kicc.org.uk/Church/History/tabid/38/Default.aspx> Date of access: 21 August.
- King, Jack. 2001. NMSU Professors Say Leaders are Known for What They Do. <http://business.nmsu.edu/2001/01/10/nmsu-professors-say-leaders-are-known-by-what-they-do/> Date of access: 15 February 2014.
- King, Mike. 2009. Leadership: Willingness to take Risks.  
<http://learnthis.ca/2009/01/leadership-willingness-to-take-risks/> Date of access: 11 September 2014.
- Kings Church, Medway. 2013. Prayer and Intercession.  
<http://www.kingschurchmedway.org.uk/worship/prayer-intercession/index.html> Date of access: 19 November 2013.
- Kinnison, Quentin P. 2010. Shepherd or one of the Sheep: Revisiting the Biblical Metaphor of the Pastorate. *Journal of Religious Leadership* 9/1: 59-91.
- Kizito, Michael George. 2012. My Analysis: Healings and Miracles Reported in happy Science.  
<http://watchmanafrika.blogspot.co.uk/2012/06/prosperity-gospel-night-mare-what-if.html> Date of access: 03 January 2014.
- Klinker-De Klerck, Myriam. 2008. The Pastoral Epistles: Authentic Pauline Writings. *European Journal of Theology* 17/2:101-108.
- Kluckhohn, Clyde. 1949. *Mirror for Man: The Relation of Anthropology to Modern Life*. New York: Whittlesey House. 300pp.
- Knibbe, Kim. 2010. Geographies of Conversion: Why space matters.  
[http://www.academia.edu/224270/Why\\_space\\_matters\\_introduction\\_lecture\\_to\\_the\\_Glovent\\_conference\\_geographies\\_of\\_conversion\\_Amsterdam\\_2010](http://www.academia.edu/224270/Why_space_matters_introduction_lecture_to_the_Glovent_conference_geographies_of_conversion_Amsterdam_2010) Date of access: 10 October, 2013.

- Knight, George W. 1996. *The Pastoral Epistles: A Commentary on the Greek Text*. The New International Greek Testament Commentary. Grand Rapids, MI: William B. Eerdmans Publishing Co. 548pp.
- Knowles, Mike J. 2005. Review of Mark L. Cartledge, *Practical Theology: Charismatic and Empirical Perspectives* (Carlisle, Cumbria, UK: Paternoster Press, 2003). *The Pneuma Review*.  
[http://www.pneumafoundation.org/article.jsp?article=article\\_0075.xml](http://www.pneumafoundation.org/article.jsp?article=article_0075.xml)  
 Date of access: 11 February 2013.
- Kornbeck, Jacob. 2008. A "Reverse Mission" Perspective on Second-Language Classes as Part of Social Work Education Programmes.  
<http://www.redalyc.org/pdf/1610/161015991002.pdf> Date of access: 02 September 2013.
- Kouzes, James & Posner, Barry (eds). 2004a. *Christian Reflections on The Leadership Challenge*. San Francisco, CA: Jossey-Bass. 152pp.
- Kouzes, James M. & Posner, Barry Z. 2004b. A Prescription for Leading in Cynical Times. *Ivey Business Journal* 68(6):1. Date of access: 10 May 2014.
- Kouzes, James & Posner, Barry. 2007. *The Leadership Challenge*. San Francisco, CA: Jossey-Bass. 389pp.
- Kouzes, J. & Posner, B. 2008. We Lead from the Inside Out. *The Journal of Value Based Leadership* 1(1).  
[http://www.valuesbasedleadershipjournal.com/issues/vol1issue1/kouzes\\_posner.php](http://www.valuesbasedleadershipjournal.com/issues/vol1issue1/kouzes_posner.php) Date of access: 08 September 2014.
- Kouzes, J. & Posner, B. 2009a. To Lead, Create a Shared Vision. *Harvard Business Review* 87/1:20-21. Date of access: 15 May 2014.
- Kouzes, J. & Posner, B. 2009b. Five Best Practices. *Leadership Excellence* 26/7:3-4. Date of access: 15 May 2014.
- Kouzes, James & Posner, Barry. 2014. *The Five Practices of Exemplary Leadership - United Kingdom*. San Francisco, CA: The Leadership Challenge. 24pp.
- Kraft, Charles. 1979. *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective*. Maryknoll: Orbis. 445pp.
- Kreitner, R. & Kinicki, A. 2007. *Organizational behaviour*. 7th edn. New York: McGraw-Hill/Irwin. 800pp.
- Kroesbergen, Hermen. 2014. The Prosperity Gospel: A Way to Reclaim Dignity. In Hermen Kroesbergen (ed.), *In Search of Health and Wealth: The Prosperity Gospel in African, Reformed Perspective*. Eugene, OR: Wipf & Stock Publishers: pp. 74-84.

- Kruse, Kevin. 2012. 100 Best Quotes on Leadership. <http://www.forbes.com/sites/kevinkruse/2012/10/16/quotes-on-leadership/> Date of access: 11 September 2014.
- Kuhl, Roland G. 2005. What is Pastoral Leadership? A Review of the Relevant Literature on Approaches and Understandings of Pastoral Leadership at the Beginning of the 21st Century. <http://imissional.org/wp-content/uploads/2012/02/What-is-Pastoral-Leadership.pdf> Date of access: 31 Dec 2014.
- Kuhnert, K. W., & Lewis, P. L. 1987. Transactional and transformational leadership: A constructive/developmental analysis. *Academy of Management Review* 12:648–657.
- Kvale, Steiner. 1983. The Qualitative Research Interview: A Phenomenological and a Hermeneutical Mode of Understanding. *Journal of Phenomenological Psychology* 14:171-196.
- Kvale, Steiner. 1996. *Interviews: An Introduction to Qualitative Research Interviewing*. CA: Sage Publications. 326p.
- Lagace, Martha. 2002. Excerpts from *Leadership on the Line: Staying Alive Through the Dangers of Leading* by Ronald A. Heifetz and Marty Linsky. <http://hbswk.hbs.edu/archive/2952.html> Date of access: 24 February 2014.
- Lai, Andrea. 2011. Transformational-Transactional Leadership Theory. 2011 AHS Capstone Projects. Paper 17. [http://digitalcommons.olin.edu/cgi/viewcontent.cgi?article=1013&context=ahs\\_capstone\\_2011](http://digitalcommons.olin.edu/cgi/viewcontent.cgi?article=1013&context=ahs_capstone_2011) Date of access: 31 Dec 2014
- Lamb, Jonathan. 2002. The Authority of Leaders. In Harold Rowdon (ed.), *Church Leaders Handbook*. Carlisle, Cumbria: Paternoster Publishing: pp. 19-26.
- Lamkin, J.E. 2005. Systems Theory and Congregational Leadership: Leaves from an Alchemist's journal. *Review & Expositor* 102/3:461-489.
- Land, Steven J. 1993. *Pentecostal Spirituality: A Passion for the Kingdom*. Sheffield: Sheffield Academic Press. 239pp.
- Larbi, Kingsley E. 2001a. *Pentecostalism: The Eddies of Ghanaian Christianity*. Accra, Ghana: SAPC Series. 524pp.
- Larbi, Kingsley Emmanuel. 2001b. The Nature of Continuity and Discontinuity of Ghanaian Pentecostal Concept of Salvation in African Cosmology. *Cyberjournal for Pentecostal-Charismatic Research* (10). <http://www.pctii.org/cyberj/cyberj10/larbi.html> Date of access: 12 June 2013.
- Larom, Peter. 1989. *Pastor: A Practical Guide for Church Leaders*. Achimota, Ghana: African Christian Press. 191pp.

- Lawrence, Bill. 1999. *Effective Pastoring: Giving Vision, Direction, and Care to Your Church*. Nashville, Tennessee: Word Publishing. 257pp.
- Lee, Morgan. 2014. Was Driscoll's Board a Problem? <http://www.christianitytoday.com/ct/2014/october/mars-hill-mark-driscoll-board-governance.html> Date of access: 18 October 2014.
- Lee, Shayne. 2007. Prosperity Theology: T.D. Jakes and the Gospel of the Almighty Dollar. <http://ehis.ebscohost.com.nwulib.nwu.ac.za/eds/pdfviewer/pdfviewer?vid=2&sid=1b5107e0-31a3-4711-8abb-e4fb8516d792%40sessionmgr12&hid> Date of access: 26 October 2013.
- Lee, Yueh-Ting, Haught, Heather, Chen, K., & Chan, S. 2013. Examining Daoist Big-Five Leadership in Cross-Cultural and Gender Perspectives. *Asian American Journal of Psychology* 4/4:267-276.
- Legard R., Keegan, J. and Ward, K. 2003. In-depth interviews. In Ritchie, J. and Lewis, J. (eds). *Qualitative Research Practice: A Guide for Social Science Students and Researchers*. London: Sage. pp. 138-169.
- Lencioni, Patrick. 2004. Reflections on Challenge the Process. In James Kouzes and Barry Posner (eds), *Christian Reflections on The Leadership Challenge*. San Francisco, CA: Jossey-Bass.
- Lian, Lee, Kim & Tui, Low Guan. 2012. Leadership Styles and Organizational Citizenship Behaviour: The Mediating Effect of Subordinates' Competence and Downward Influence Tactics. *Journal of Applied Business and Economics* 13(2).
- Lingenfelter, Sherwood G. 2008. *Leading Cross-Culturally*. Grand Rapids, Michigan: Baker Academic. 175pp.
- Litchfield, Kate. 2006. *Tend My Flock: Sustaining Good Pastoral Care*. London: Canterbury Press Norwich. 206pp.
- London, H.B. Jr. and Wiseman, B. Neil. 1994. *The Heart of a Great Pastor: How to Grow Strong and Thrive Wherever God has Planted You*. Ventura, California: Regal Books. 250 pp.
- Longenecker, Harold, L. 1995. *Growing Leaders by Design: How to Use Biblical Principles for Leadership Development*. Grand Rapids, MI: Kregel Books. 160pp.
- Lotter, G A. 1995. Is Paulus 'n ervaringssteoloog? *In die Skriflig* 29(4):549-560.

- Lowenberg, Douglas. 2012. A Twenty-first Century Pentecostal Hermeneutic for Africa and Beyond. Date of access: 29 December 2014. [http://www.agts.edu/faculty/faculty\\_publications/lectures/Lowenberg\\_Third%20Lecture\\_03.27.12\\_3.pdf](http://www.agts.edu/faculty/faculty_publications/lectures/Lowenberg_Third%20Lecture_03.27.12_3.pdf) .
- Lowenberg, Douglas. 2013. Demonization and the Christian Life: How the Devil Influences Believers. *Enrichment Journal*. [http://enrichmentjournal.ag.org/201303/201303\\_086\\_demonization.cfm](http://enrichmentjournal.ag.org/201303/201303_086_demonization.cfm) Date of access: 21 July 2013.
- Lugwanya, L. 2000. Medicine, Spiritual Healing and African Response: Concerns of Christianity in Africa in the Twenty First Century. *Africa Theological Journal* 23(1):17-32.
- Lundy, David J. 2002. *Servant Leadership for Slow Learners*. Carlisle: Authentic Lifestyle. 242pp.
- Lynch, Chloe. 2012. In 1 Peter 5:1-5, who are the πρεσβύτεροι and what is said about their Role? *The Expository Times*, 123(11):529-540.
- Lyons, Joseph B. & Schneider, Tamera R. 2009. The Effects of Leadership Style on Stress Outcomes. *The Leadership Quarterly* 20:737-748.
- MacArthur, John Jr. 1992. *Rediscovering Expository Preaching*. Dallas: Word Publishing. 410pp.
- MacArthur, John. Jr. 1995. *Rediscovering Pastoral Ministry: Shaping Contemporary Ministry with Biblical Mandates*. Dallas: Word Publishing. 439pp.
- MacArthur, John. 2004. *The Book on Leadership*. Nashville: Thomas Nelson. 230pp.
- MacArthur, John. 2013a. Strange Fire Conference. <http://www.gty.org/resources/sermons/TM13-1/strange-fire-johnmacarthur> Date of access: 14 January 2014.
- MacArthur, John. 2011. John MacArthur Exposes the “Satanic” Prosperity Gospel. *Worldview Times*. <http://www.worldviewweekend.com/worldviewtimes/article.php?articleid=7386> Date of access: 10 January 2014.
- MacArthur, John. 2013b. *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship*. Nashville, Tennessee: Nelson Books. 333pp.
- MacDonald, M. Y. 1988. *The Pauline Churches. A Socio-Historical Study of Institutionalisation in the Pauline and Deutero-Pauline Writings*. Cambridge: Cambridge University Press. 286pp.

- Mahiaini, Mutua. 2007. Biblical Servant Leadership. In Judson Birdsall (ed.), *Living and Leading like Jesus: Plenary Addresses from the 2006 Lausanne Younger Leaders Gathering*. Pasadena, California: William Carey Library: pp. 36-43.
- Malick, David. 2014. An Introduction to the Pastoral Epistles (1-2 Timothy and Titus). <https://bible.org/article/introduction-pastoral-epistles-1-2-timothy-and-titus> Date of access: 18 September 2014.
- Malphurs, Aubrey. 1992. *Developing a Vision for Ministry in the 21<sup>st</sup> Century*. Grand Rapids, Michigan: Baker Books. 256pp.
- Malphurs, Aubrey. 1996, 2004. *Values-Driven Leadership: Discovering and Developing Your Core Values for Ministry*. Grand Rapids, Michigan: Baker Books. 184pp.
- Manz, Charles C. 1999. *The Leadership Wisdom of Jesus: Practical Lessons for Today*. San Francisco: Berrett-Koehler Publishers, Inc. 178pp.
- Marr, Jennifer Carson & Thau, Stefan. 2014. Falling from Great (And Not-So-Great) Heights: How Initial Status Position Influences Performance After Status Loss. *Academy of Management Journal* 57/1:223-248.
- Marshall-Fratani, Ruth. 1998. Mediating the Global and the Local in Nigerian Pentecostalism. *Journal of Religion in Africa* 28.3: 255–57.
- Marshall, Howard I. 1980. *Acts: An Introduction and Commentary*. Leicester: Inter-Varsity Press. 427pp.
- Marshall, Howard I. 1999. *A Critical and Exegetical Commentary on the Pastoral Epistles*. Edinburgh: T&T Clark. 869pp.
- Marshall, Howard I. 2006. Some Recent Commentaries on the Pastoral Epistles. *Expository Times* 117/4:140-143.
- Marshall, Tom. 1991. *Understanding Leadership: Fresh Perspective on the Essentials of New Testament Leadership*. Chichester: Sovereign World. 220pp.
- Martin-Barbero, Jesus. 1997. Mass Media as a Site of Resacralization of Cultures. In Stewart M. Hoover and Knut Lundby (eds), *Rethinking Media, Religion and Culture*. London: Sage Publications: pp.102-16.
- Martin, N. H., & Sims, J. H. 1956. Thinking Ahead: Power Tactics. *Harvard Business Review*, 6(6): 25-36, 140.
- Martinez, R D. 2005. The Fivefold Ministry and Spiritual Abuse: Part 2 of 4 <http://www.spiritwatch.org/fivespab1.htm> Date of access: 10 March 2004.

- Maxwell, David. 2006. *African Gifts of the Spirit: Pentecostalism & the Rise of a Zimbabwean Transnational Religious Movement*. Oxford: James Curry Ltd. 250pp.
- Maxwell, John C. 1995. *Developing the Leaders Around You: How To Help Others Reach Their Full Potential*. Nashville, Tennessee: Thomas Nelson, Inc., Publishers. 215 pp.
- Maxwell, John C. 2000. *The 21 Most Powerful Minutes in a Leaders Day: Revitalise Your Spirit and Empower Your Leadership*. Nashville, Tennessee: Thomas Nelson Publishers. 368pp.
- Maxwell, John C. 2001. *Developing the Leader Within You Workbook*. Nashville: Thomas Nelson. 255pp.
- Maxwell, John C. 2002. *The Maxwell Leadership Bible*. Nashville, Tennessee: Thomas Nelson Publishers. 1616pp.
- Maxwell, John C. 2004. Reflections on Model The Way. In James Kouzes and Barry Posner (eds), *Christian Reflections on The Leadership Challenge*. San Francisco, CA: Jossey-Bass. pp. 41-54.
- Maxwell, John C. 2007. *The 21 Irrefutable Laws of Leadership* (Revised and Updated). Nashville: Thomas Nelson. 309pp.
- Mbewe, Conrad. 2013. Why is Charismatic Movement Thriving in Africa? <http://www.gty.org/Blog/B130724> Date of access: 07 August, 2013.
- Mbiti, John. 1980. The Encounter of Christian Faith and African Religion. *Christian Century*, August-September: 817-820.
- McAllister-Wilson, David. 2004. Reflections on Inspire a Shared Vision. In James Kouzes and Barry Posner (eds). *Christian Reflections on The Leadership Challenge*. San Francisco, CA: Jossey-Bass. pp. 55-70.
- McBride, Dennis. n.d. A Survey of the History and Distinctives of Pentecostalism. <http://www.yoyomaster.com/ministry.file/Pentecostalism.pdf> Date of access: 20 December 2013.
- McColl-Kennedy, Janet R. & Anderson, Ronald D. 2002. Impact of Leadership Style and Emotions on Subordinate Performance. *The Leadership Quarterly* 13:545–559.
- McCollum, M. 2005. Senior pastor or CEO? The Challenges of Balance in Large Church leadership. *Congregations* 31/1:27-31.
- McConnell, D. R. 1988. *A Different Gospel: A Historical and Biblical Analysis of the Modern Faith Movement*. Peabody, MA: Hendrickson. 195pp.
- McCormick, Blaine & Davenport, David. 2003. *Shepherd Leadership: Wisdom for Leaders from Psalm 23*. San Francisco, CA: Jossey-Bass. 149pp.

- McFarland, John Robert. 1998. We are Called to Be God's Prophets: Why the Popular CEO and Enabler Models of Ministry Don't Work. *Christian Ministry* September-October: 34-37.
- McKnight, Scott. 2009. The Problem for the Prosperity Gospel. <http://www.beliefnet.com/Faiths/Christianity/2009/03/The-Problem-for-the-Prosperity-Gospel.aspx> Date of access: 30 December 2013.
- McWilliams, Barry. 2003. Jesus' Leadership Principles and Method of Training His Disciples. <http://www.eldrbarry.net/ug/8and7.pdf> Date of access: 26 June 2014.
- Means, James. 1989. *Leadership in Christian Ministry*. Grand Rapids: Baker. 209pp.
- Meridian Leadership Institute. n.d. The Five Practices: Traits that Define Leadership. <http://www.meridianleadershipinstitute.com/the-five-practices.php> Date of access: 10 July 2014.
- Metro. 2009. Homosexuals left Traumatized by Ceremonial 'Cure'. <http://metro.co.uk/2009/06/25/homosexuals-left-traumatized-by-ceremonial-cure-226799/#StartComments> Date of access: 09 November, 2013.
- Meyer, Birgit. 2004. Christianity in Africa: From African Independent to Pentecostal-Charismatic Churches. *Annual Review of Anthropology* 33:447-74.
- Meyer, Birgit. 2006. Impossible Representations: Pentecostalism, Vision and Video Technology in Ghana. In Birgit Meyer & Annelies Moors (eds). *Religion, Media and the Public Sphere*. Bloomington, IN: Indiana UP. pp. 290-312.
- Meyer, Joyce. 2001. *A Leader in the Making: Essentials to Being a Leader after God's Own Heart*. Tulsa, Oklahoma: Harrison House, Inc. 291pp.
- Miller, Amy. n.d. The Last Supper: Jesus Washes the Disciples Feet. <http://www.sharefaith.com/guide/Christian-Holidays/the-last-supper-jesus-washes-the-disciples-feet.htm> Date of access: 17 July 2014.
- Miskov, A. Jennifer. n.d. The Biography of Carrie Judd Montgomery. <http://silvertogold.com/carrie-judd-montgomery-biography> Date of access: 10 January 2014.
- Mitchell, Victoria & Zmud, Robert. 1999. The Effects of Coupling IT and Work Process Strategies in Redesign Projects. *Organization Science* 10(3): 424-438.
- Modem. 2007. Thinking about Christian Leadership: A Modem Viewpoint. [http://www.churchleadership.org.uk/documents/Principles\\_of\\_Church\\_Leadership.pdf](http://www.churchleadership.org.uk/documents/Principles_of_Church_Leadership.pdf) Date of access: 19 October 2014.

- Mohabir, P. 1988. *Building Bridges: Dramatic Personal Story of Evangelism and Reconciliation*. London: Hodder and Stoughton. 196 pp.
- Molyneux, K.G. 1993. *African Christian Theology: The Quest for Selfhood*. Lewiston, NY: Edwin Mellen Press.
- Mombi, George. 2009. Impact of the Prosperity Gospel in the Assemblies of God Churches of Papua New Guinea. *Melanesian Journal of Theology* 25/1:32-58.
- Montoya, Alex D. 1995. Leading. In John MacArthur Jr. *Rediscovering Pastoral Ministry: Shaping Contemporary Ministry with Biblical Mandates*. Dallas: Word Publishing, pp. 281-304.
- Mooneyham, W S. 1975. *What Do You Say to a Hungry World?* Waco, TX: Word. 275pp.
- Morrison, Gregg S. 2012. The Changing Landscape of Pastoral leadership: Implications for Theological Education.  
<http://seminarygradschool.com/article/The-Changing-Landscape-of-Pastoral-Leadership> Date of access: 11 June 2012.
- Mounce, D. William. 2000. *Pastoral Epistles*. Word Biblical Commentary, 46. Nashville: Thomas Nelson Publishers. 641pp.
- Muggeridge, Malcolm. 1977. *Christ and the Media*. Vancouver: Regent College. 127pp.
- Muller, J., Maclean, R. & Biggs, H. 2009. The Impact of a Supportive Leadership Program in a Policing Organisation from the Participants' Perspective. *Work* 32/1:69-79.
- Mullins, Laurie J. 1989. *Management and Organisational Behaviour* (2<sup>nd</sup> edn.) London: Pitman Publishing. 546pp.
- Munroe, Myles. 1993. *Becoming a Leader*. Rockville, MD: Pneuma Life Publishing. 189pp.
- Munroe, Myles. 2003. *The Principles and Power of Vision: Keys to Achieving Personal and Corporate Destiny*. New Kensington, PA: Whitaker House. 236pp.
- Naisbitt, J. 2006. *Mindset: Reset Your Thinking and See the Future*. New York: Harper Collins. 267pp.
- Nauss, Allen H. 1995. The Pastor as Leader, Shepherd, Rancher, or...? *Journal of Psychology & Theology* 23/2:115-128.

- Nel, Marius. 2008. A Church Historical Perspective on Demonisation, Deliverance and Apostolic Faith Mission of South Africa.  
<http://uir.unisa.ac.za/bitstream/handle/10500/4512/NelSHE2008XXXIV%281%29-July2008.pdf?sequence=1c> Date of access: 15 July 2013.
- Neuman, William Lawrence. 2006. *Social Research Methods: Qualitative and Quantitative Approaches*. Pearson: University of Michigan. 592pp.
- New Wine Church. n.d. Ministries.  
<http://www.newwine.co.uk/ministries/international> Date of access: 22 August 2013
- Newbigin, Lesslie. 1989. *The Gospel in a Pluralistic Society*. London: SPCK. 244pp.
- Newton, Nigel. 2010. The Use of Semi-Structured Interviews in Qualitative Research: Strengths and Weaknesses.  
[http://www.academia.edu/1561689/The\\_use\\_of\\_semi-structured\\_interviews\\_in\\_qualitative\\_research\\_strengths\\_and\\_weaknesses](http://www.academia.edu/1561689/The_use_of_semi-structured_interviews_in_qualitative_research_strengths_and_weaknesses) Date of access: 10 September 2013.
- Nsehe, Mfonobong. 2011. Wealthy Nigerians, Pastors Spend \$225 million on Private Jets.  
<http://www.forbes.com/sites/mfonobongnsehe/2011/05/17/wealthy-nigerians-pastors-spend-225-million-on-private-jets/> Date of access: 13 November 2013.
- O'Brien, Brandon. 2012. Prophet in the Pulpit.  
<http://www.christianitytoday.com/le/2012/summer/prophetinpulpit.html>  
 Date of access: 25 February 2014.
- O'Conner, Patrick. 2006. *Reproducible Pastoral Training: Church Planting Guidelines from the Teachings of George Patterson*. Pasadena, California: William Carey Library. 343pp.
- Ofoosuware, Shadrach. 2013a. Sermon Wisdom for Successful Living: Born a Winner Can't Live a Loser. Freedom Centre International (FCI), Welling, Kent, England.
- Ofoosuware, Shadrach. 2013b. Interview Guide/Questions for African-led Pentecostal Pastoral Leaders in the Context of British Society. 26<sup>th</sup> December, London.
- Ogereau, Julien. 2009. Apostolic Authority and Pastoral Leadership in the Johannine Epistles. *Asian Journal of Pentecostal Studies* 12(2).
- Okonkwo, Martins E. 2006. *Hidden Keys to Divine Prosperity*. Maitland, FL: Xulon Press. 173pp.
- Ojo, Matthews. 2007. Reverse Mission. In J.J. Bonk (ed.), *Encyclopaedia of Mission and Missionaries*. London: Routledge, p. 473.

- Olagunju, Olugbenga. 2009. Health and Wealth Gospel in the Context of Poverty Reduction in Nigeria. *Ogbomoso Journal of Theology*, XIV:149-162.
- Olofinjana, Israel. 2010. Black Majority Churches The History of Black Majority Churches in London. <http://www.open.ac.uk/Arts/religion-in-london/resource-guides/black-majority-church.htm> Date of access: 01 August 2013.
- Olofinjana, Isreal. 2012a. Distinctives of African Theology in Britain. <http://israelolofinjana.wordpress.com/2012/07/15/distinctives-of-african-theology-in-britain/> Date of access: 07 July 2013.
- Olofinjana, Israel. 2012b. Reverse Missions: African Churches in Europe. <http://religionandrace.org/reverse-missions-african-churches-in-europe/> Date of access: 21 August 2013
- Olofinjana, Israel. 2013. *Turning the Tables on Mission: Stories of Christians from the Global South in the UK*. London: Instant Apostle. 236pp.
- Onyinah, Opoku. 2001. Deliverance as a Way of Confronting Witchcraft in Modern Africa: Ghana as a Case History. <http://www.pctii.org/cyberj/cyberj10/onyinah.html> Date of access: 10 July 2013.
- Onyinah, Opoku. 2002. Akan Withcraft and the Concept of Exorcism in the Church of Pentecost. (Ph.D. Thesis). Birmingham: University of Birmingham. 532pp.
- Onyinah, Opoku. 2004. Pentecostalism and the African Diaspora: An Examination of the Missions Activities of the Church of Pentecost. *Pneuma* 26/2:216-41.
- Oorschot, Wim Van, Reeskens, Tim & Meuleman, Bart. 2012. Popular Perceptions of Welfare State Consequences: A Multilevel, Cross-national Analysis of 25 European Countries. *Journal of European Social Policy* 22(2):181–197.
- Opdenakker, Raymond. 2006. Advantages and Disadvantages of Four Interview Techniques in Qualitative Research. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research* 7(4).
- Opoku-Amoako, Frank. 2013. From Sunday Pulpit. <https://www.facebook.com/pastorfrank.opokuamoako?fref=ts> Date of access: 08 July 2013.
- Opoku-Amoako, Frank. 2014. Interview Guide/Questions for African-led Pentecostal Pastoral Leaders in the Context of British Society. (Personal Interview via Telephone). 06 January, Virginia, USA.

- Ortberg, Nancy. 2004. Reflections on Enable Others to Act. *In* James Kouzes and Barry Posner (eds). *Christian Reflections on The Leadership Challenge*. San Francisco, CA: Jossey-Bass, pp. 85-98.
- Osmer, Richard R. 2008. *Practical Theology: An Introduction*. Grand Rapids, MI: Eerdmans. 264pp.
- Osmer, R. R. 2010. Practical Theology: A Current International Perspective. Unpublished paper delivered as part of the Annual Conference for the Society for Practical Theology in South Africa, January 2010. 17pp.
- Otabil, Mensa. 1993. *Beyond the Rivers of Ethiopia: A Biblical Revelation for God's Purpose for the Black Race*. Lanham, MD: Pneuma Life Publishing. 116pp.
- Otabil, Mensa. 2013. There's Nothing Excellent about African Leaders. <http://www.ghanaweb.com/GhanaHomePage/NewsArchive/artikel.php?ID=281355> Date of access: 25 September 2014.
- Ou, Y. 2011. CEO Humility and its Relationship with Middle Manager Behaviours and Performance: Examining the CEO-Middle Manager Interface. Doctoral Dissertation. Arizona: Arizona State University. 199pp.
- Pace, Jeremy. 2012. Defining and Determining a Call to Pastoral Leadership. <http://theresurgence.com/2012/03/04/a-cultural-understanding-of-calling> Date of access: 06 June 2013.
- Palmer, Ewan. 2013. 'Miracle Babies' Preacher Gilbert Deya Charged over Sex Offences. <http://www.ibtimes.co.uk/articles/517636/20131028/miracle-babies-kenyan-preacher-gilbert-deya-charged.htm> Date of access: 20 November 2013.
- Parratt, John. 1995. *Reinventing Christianity: African Theology Today*. Grand Rapids: Eerdmans. 217pp.
- Parton, Curt. 2011a. Why We Don't Have a Senior Pastor? <http://exploringthefaith.com/2011/02/20/why-no-senior-pastor/> Date of Access: 16 March 2014.
- Parton, Curt. 2011b. So What Exactly Do Elders Do? <http://exploringthefaith.com/2011/04/30/what-elders-do/> Date of Access: 15 March 2014.
- Pashapa, N. 2008. How Authority and Leadership Evolve: A Study of Leadership Functions and Authority in the New Testament Community. *Language in India* 8/12:1.
- Pattison, Stephen. 2000. Management and Pastoral Theology. *In* James Woodward & Stephen Pattison (eds). *The Blackwell Reader in Pastoral and Practical Theology*. MA: Blackwell Publishing, pp. 283-293.

- Payne, P.B. 2012. Does the New Testament Name Only Men as Local Church Officers? *Priscilla Papers* 26/3:5-6.
- Pearle, Bob. 2008. *The Vanishing Church*. Garland, TX: Hannibal Books. 148pp.
- Perman, Matt. 2006. Do You Believe a Church should be Governed by One Elder or Several? <http://www.desiringgod.org/articles/do-you-believe-a-church-should-be-governed-by-one-elder-or-several> Date of Access: 20 March 2014.
- Perkins, Larry. 2011. Theologies of Leadership: Are They New Forms of Clericalism? <http://www.nbseminary.ca/theologies-of-leadership-%E2%80%93-are-they-new-forms-of-clericalism> Date of access: 24 February 2014.
- Petre, Jonathan. 2005. 'Wealth' Church Leader Practised What He Preached. <http://www.telegraph.co.uk/news/1500074/Wealth-church-leader-practised-what-he-preached.html> Date of access: 10 November 2013.
- Pew Forum on Religion & Public Life. 2006a. Moved by the Spirit: Pentecostal Power & Politics after 100 Years. <http://www.pewforum.org/2006/04/24/moved-by-the-spirit-pentecostal-power-and-politics-after-100-years2/> . Date of access 21 December 2013.
- Pew Forum on Religion and Public Life. 2006b. Spirit and Power: A 10Country Survey of Pentecostals. <http://www.pewforum.org/2006/10/05/spirit-and-power/> Date of access 21 December 2013.
- Pew Forum on Religion and Public Life. 2011. Global Christianity: A Report on the Size and Distribution of the World's Christian Population. <http://www.pewforum.org/2011/12/19/global-christianity-exec/#> Date of access: 20 December 2013.
- Phiri, Isaac & Maxwell, Joe. 2007. Gospel Riches. *Christianity Today* 51/7: 22-29.
- Pinnock, Clark H. & Callen, Barry L. 2006. *The Scripture Principle: Reclaiming the Full Authority of the Bible*, 2nd ed. Grand Rapids, MI: Baker Academic. 285pp.
- Piovanelli, Pierluigi. 2005. Jesus' Charismatic Authority: On the Historical Applicability of a Sociological Model. *Journal of the American Academy of Religion* 73/2:395-427.
- Piper, John. 1991. Who Are the Elders? Then and Now. <http://www.desiringgod.org/sermons/who-are-the-elders> Date of access: 16 March 2014.

- Piper, John. 2002. *Brothers, We are not Professionals: A Plea to Pastors for Radical Ministry*. Nashville, Tennessee: Broadman & Holman Publishers. 286pp.
- Plueddemann, James. E. 2009. *Leading Across Cultures: Effective Ministry and Mission in the Global Church*. Downers Grove, Illinois: IVP Academic. 230pp.
- Porter, Stanley E. 1995. Pauline Authorship and the Pastoral Epistles: Implications for Canon. *Bulletin for Biblical Research* 5:105-123.
- Prince, Derek. 1998. *They Shall Expel Demons: What You Need to Know about Demons – Your Invisible Enemies*. Kingsfield, Baldock: Derek Prince Ministries. 285pp.
- Pytches, David. 2004. *Can Anyone Be a Leader: Identifying and Developing Potential*. Trowbridge: Eagle Publishing Ltd. 223pp.
- Quicke, Michael J. 2006. *360-Degree Leadership*. Grand Rapids, MI: Baker Books. 205pp.
- Quinn, Robert. 1996. *Deep Change: Discovering the Leader Within*. San Francisco: Jossey-Bass. 256pp.
- Quinn, Robert. 2004. *Building the Bridge as You Walk on it: A Guide for Leading Change*. New York: Jossey-Bass. 256pp.
- Rayfield, Stuart. 2014. Seeing the Light of Servant Leadership. <https://greenleaf.org/seeing-the-light-of-servant-leadership/#more-6665>  
Date of access: 13 July 2014.
- Reardon, K.K. 2007. Courage as a Skill. *Harvard Business Review* 85/1:58-64.
- Reddie, Anthony G. 2008. The Mission of the Black Church in the 21<sup>st</sup> Century. [http://www.rethinkingmission.org.uk/pdfs/reddie\\_dec08.pdf](http://www.rethinkingmission.org.uk/pdfs/reddie_dec08.pdf)  
Date of access: 20 August 2013.
- Reddie, Anthony G. n.d. Biography of Dr. Anthony G. Reddie. The National Council of Churches, Australia, NATSIEC, Indigenous Theology, Christ and Culture. <http://www.ncca.org.au/departments/natsiec/theology/christ-and-culture/582-biography-dr-anthony-g-reddie> Date of access: 20 August 2013.
- Redeemed Christian Church of God (RCCG). n.d. About Us: Our History. <http://rccg.org/index.php/about-us-2/history/> Date of access: 25 August 2013.
- Resane, K.T. 2014. Leadership for the Church: The Shepherd Model. *HTS Theologiese Studies/Theological Studies* 70(1), Art. #2045, 6 pp.
- Reviv, H. 1989. *The Elders in Ancient Israel: A Study of a Biblical Institution*. Jerusalem: Magnes Press. 222pp.

- Richards, Lawrence O. 1991. *New International Encyclopedia of Bible Words*. Grand Rapids, Michigan: Zondervan Publishing House. 720pp.
- Richardson, Nicole Marie., Williams, Krissah & Harris, Hamil R. 2006. The Business of Faith. *Black Enterprise* 36/10:102.
- Richardson, Rick. 2005. Cross-Cultural Preaching. In Robinson, Haddon & Larson, Craig Brian (eds). *The Art & Craft of Biblical Preaching: A Comprehensive Resource for Today's Commentators*. Grand Rapids, Michigan: Zondervan. pp. 171-173.
- Roach, Dale. n.d. The Leadership Style of Jesus. <http://likeateam.com/the-leadership-style-of-jesus/> Date of access: 25 June 2014.
- Robbins, Dale A. 1997. When Sin Persists in the Church. <http://www.victorious.org/excomun.htm> Date of access: 09 September 2014.
- Robinson, Haddon & Larson, Craig Brian (eds). 2005. *The Art & Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*. Grand Rapids, Michigan: Zondervan. 732pp.
- Rogness, Michael. 1994. *Preaching to a TV Generation: The Sermon in the Electronic Age*. Lima, Ohio: CSS Publishing Company, Inc. 113pp.
- Root, Michael. 1985. Called to the Office of Ministry: The New Testament and Today. *Currents in Theology and Mission* 12/3:157-166.
- Ross, Kenneth, R. 2005. Non-Western Christians in Scotland: Mission in Reverse. [http://www.ctbi.org.uk/pdf\\_view.php?id=210](http://www.ctbi.org.uk/pdf_view.php?id=210) Date of access: 20 August 2013.
- Roxburgh, Alan. 1999. Missional Leadership: Equipping God's people for Mission. In Darrel L. Guder (ed.), *Missional Church: A Vision for the Sending of the Church in North America*. Grand Rapids, MI: Eerdmans. pp.194-198.
- Rubin, H.J. & Rubin, I.S. 2004. *Qualitative Interviewing: The Art of Hearing Data* (2<sup>nd</sup> Edition). Thousand Oaks, CA: Sage. 304pp.
- Ruggieri, S. & Abbate, C. 2013. Leadership Style, Self-Sacrifice, and Team Identification. *Social Behavior & Personality: An International Journal* 41/7:1171-8.
- Ruggles, Brad. 2010. Exporting the Prosperity Gospel to Africa? <http://www.bradruggles.com/2010/08/04/exporting-the-prosperity-gospel-to-africa/> Date of access: 30 December 2013.
- Ryrie, Charles C. 1999. *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth*. Chicago: Moody Press. 655pp.

- Sackey, Brigid M. 2002. Spiritual Deliverance as a Forum of Health Delivery: A Case Study of the Solid Rock Chapel International. *Black Theology in Britain* 4/2:150-171.
- Sanders, Oswald J. 1967, 2007. *Spiritual Leadership: Principles of Excellence for Every Believer*. Revised Edition. Chicago: Moody Publishers. 208pp.
- Sao, Samuel. 2014. Interview Guide/Questions for African-led Pentecostal Pastoral Leaders in the Context of British Society. Phone Interview on 6 January, Grays, Essex.
- Sanneh, Lamin O. 1983. *West African Christianity: The Religious Impact*. Maryknoll: Orbis Books. 286pp.
- Santhanam, M. 2014. Leaders Don't Build Leaders. *Leadership Excellence* 31/6:60-61.
- Sarles, Ken L. 1986. A Theological Evaluation of the Prosperity Gospel. *Bibliotheca Sacra* 143 (October-December): 339-352.
- Schaller, L. 1980. *The Multiple Staff and the Larger Church*. Nashville: Abingdon. 144pp.
- Schaller, L. 1987. *It's a Different World!* Nashville: Abingdon. 239pp.
- Schein, Edgar H. 2004: *Organisational Culture and Leadership* (3<sup>rd</sup> Edition). San Francisco, CA: Jossey-Bass. 437pp.
- Schmidt, Megan. 2013. At Your Service: Servant Leadership Culture Builds Efficient and Results Focused Teams. <https://greenleaf.org/wp-content/uploads/2012/10/ASQ-Quality-Progress.pdf> Date of Access: 13 July 2014.
- Schröder-Groenewald, Annelene. 2012. Pastoral Counselling of the Paramedic in the Working Environment. MA Thesis. Potchefstroom Campus: North-West University. 153pp.
- Schultze, Quentin J. & Robert H. Woods, Jr. 2008. Getting the Conversation Going about Media and Culture. In Quentin J. Schultze and Robert H. Woods, Jr (eds). *Understanding Evangelical Media: The Changing Face of Christian Communication*. Downers Grove, IL: IVP Academic. pp. 19-32.
- Selwyn, E. G. 1982. *The First Epistle of Peter* (2<sup>nd</sup> ed.). Grand Rapids: Baker Books. 517pp.
- Senske, K. 2004. Pastor: CEO and Role Model. *Clergy Journal* 80/8:3-6.
- Shamir, B. 1999. Taming Charisma for Better Understanding and Greater Usefulness: A Response to Beyer. *The Leadership Quarterly* 10:555-562.

- Shamir, B., House, R. J., & Arthur, M. B. 1993. The motivational effects of charismatic leaders: A self-concept based theory. *Organizational Science* 4:577-594.
- Sharma, Robin. 2010. Q and As on Leading Without a Title <http://www.robinsharma.com/blog/05/q-and-as-on-leading-without-a-title/>  
Date of access: 06 October 2014
- Sharma, Robin. 2014. The 7 Beautiful Things Excellent Leaders Do. <http://www.robinsharma.com/blog/03/the-7-beautiful-things-excellent-leaders-do/> Date of access: 06 October 2014.
- Shellnut, Kate & Lee Morgan. 2014. Mark Driscoll Resigns from Mars Hill. <http://www.christianitytoday.com/ct/2014/october-web-only/mark-driscoll-resigns-from-mars-hill.html?start=2> Date of access: 18 October 2014.
- Shelp, Earl E. & Sunderland, Ronald H. (eds). 1986. *The Pastor as Servant*. New York: Pilgrim Press. 131pp.
- Shuy, R.W. 2003. In-person Versus Telephone Interviewing. In Holstein, J.A. and Gubrium, J.F. (eds), *Inside Interviewing: New Lenses, New Concerns*. Thousand Oaks, CA: Sage, pp. 175-193.
- Siew, Y. 2013. Pastor as Shepherd-Teacher: Insiders' Stories of Pastoral and Educational Imagination. *Christian Education Journal* 10/1:48-70.
- Silva, Alberto. 2014. What Do We Really Know About Leadership? *Journal of Business Studies Quarterly* 5/4:1-4.
- Simmons, Patti. 2003. Supporting Pastoral Excellence. *Congregations* 29 (1): 29.
- Simpson, S. 2005. The Responsibilities of a Good Shepherd. *Apologetics Coordination Team (ACT)*.  
<http://www.deceptioninthechurch.com/agoodshepherd.htm?> Date of access: 20 September 2014.
- Smith, Dennis. n.d. Does God Want Us to Be Healed? <http://www.your-church.com/practical-god-faith-healing.php>. Date of access: 13 January 2014.
- Smith, Kevin J. 2008. Review of Richard Osmer's Practical Theology: An Introduction. <http://www.satsonline.org/userfile/smithReviewOsmer.pdf>  
Date of access: 25 October 2012.
- Sniechowski, Jim. 2013. The Essentials of Leadership - Part 2: Vision, Authority, Command. <https://www.linkedin.com/today/post/article/20131111001620-85816712-the-essentials-of-leadership-part-2-vision-authority-command> Date of access: 11 September 2014.

- Solomon, Jerry. 2000. Television and the Christian. *In* Jerry Solomon (ed.). *Arts, Entertainment and Christian Values*. Grand Rapids, MI: Probe Ministries, 152.
- Southerland, Dan. 1999. *Transitioning: Leading your Church through Change*. Grand Rapids, Michigan: Zondervan Publishing House. 240pp.
- Stagich, Timothy. n.d. Collaborative Leadership: Everyone can be a Leader. [http://globalleadership.synthasite.com/Collaborative\\_Leadership\\_Presentation.php#!](http://globalleadership.synthasite.com/Collaborative_Leadership_Presentation.php#!) Date of access: 11 September 2014.
- Stanford-Blair, Nancy & Dickman, Michael. 2005. *Leading Coherently: Reflections from Leaders Around the World*. Thousand Oaks, London, Delhi: Sage Publications. 210pp.
- Steele, David. 2010. The Leadership Challenge: James Kouzes and Barry Posner (2007 Revised). [A review of the book *The Leadership Challenge* by James Kouzes and Barry Posner]. <http://baldreformer.wordpress.com/2010/03/22/the-leadership-challenge-james-kouzes-and-barry-posner-2007-revised/> Date of access: 08 September 2014.
- Stephens, Neil. 2007. Collecting Data from Elites and Ultra Elites: Telephone and Face-to-Face Interviews with Macroeconomists. *Qualitative Research* 7(2):203-16.
- Stott, John R.W. 1996. *The Message of 1Timothy & Titus*. Leicester: Inter-Varsity Press. 232pp.
- Stott, John. 2004. Pastoral Epistles. [http://rbc.christiancourses.com/file.php/1/exp/syllabi\\_pdfs/ITSO/ITSO-Pastoral-Epistles\\_Syllabus.pdf](http://rbc.christiancourses.com/file.php/1/exp/syllabi_pdfs/ITSO/ITSO-Pastoral-Epistles_Syllabus.pdf) Date of access: 10 June 2011.
- Stott, John. 2005. A Definition of Biblical Preaching. *In* Robinson, Haddon & Larson, Craig Brian (eds). *The Art & Craft of Biblical Preaching: A Comprehensive Resource for Today's Commentators*. Grand Rapids, Michigan: Zondervan, pp. 24-29.
- Stott, John. 2007. *The Living Church: Convictions of a Lifelong Pastor*. Nottingham: Inter-Varsity Press. 192pp.
- Strangwayes-Booth, Alex. 2013. HIV Patients told by Pentecostal Pastors 'to Rely on God.' <http://www.bbc.co.uk/news/uk-23729684> Date of access: 15 November, 2013.
- Strauch, Alexander. 1995. *Biblical Eldership: Urgent Call to Restore Biblical Church Leadership* (Revised and Expanded). Colorado Springs, Colorado: Lewis and Roth Publishers. 337pp.
- Stricker, Harding. 2011. Entrusted to Serve: Congregational Leadership in the New Testament and Early Church; or Why Choose Congregationalism. *International Congregational Journal* 10/2:39-50.

- Strong, Augustus H. 1997. *Systematic Theology*. Valley Forge, PA: Judson Press. 1166pp.
- Stroom, Mark. 2000. *Reframing Paul: Conversations in Grace and Community*. Downers Grove: InterVarsity Press. 255pp.
- Stuart, R. B. 2004. Twelve Practical Suggestions for Achieving Multicultural Competence. *Professional Psychology: Research and Practice* 35:3-9.
- Sturge, M. 2005. *Look What the Lord has Done! An Exploration of Black Christian Faith in Britain*. Bletchley: Scripture Union. 240 pp.
- Sturges, J.E. & Hanrahan, K.J. 2004. Comparing Telephone and Face-to-Face Qualitative Interviewing: A Research Note. *Qualitative Research* 4(1): 107-118.
- Summerfield, Marc R. 2014. Leadership: A Simple Definition. *American Journal of Health-System Pharmacy* 71/3:251-253.
- Summerton, Neil. 2006. Team Ministry. In Harold, Rowdon (ed.). *Serving God's People: Re-thinking Christian Ministry Today*. Carlisle, Cumbria: Paternoster, pp. 19-35.
- Sumney, J.L. 2002. New Testament Perspectives on Ministry. *Lexington Theological Quarterly* 37/1-2:27-41.
- Sun, Peter Y.T. 2013. The Servant Identity: Influences on the Cognition and Behaviour of Servant Leaders. *The Leadership Quarterly* 24:544–557.
- Sweeny, Tod. 2013. Pastor Arrested in London over Witchcraft Claims. <http://www.sweenytod.com/rno/modules.php?name=News&file=article&sid=1423> Date of access: 15 November 2013.
- Taber, Charles R. *The World is Too Much with Us: Culture in Modern Protestant Missions*. Macon, Georgia: Mercer University Press. 208pp.
- Tada, Joni Eareckson. 2013. A Deeper Healing. <http://www.gty.org.uk/resources/sermons/TM13-2/a-deeper-healing-joni-eareckson-tada> Date of access: 10 January 2014.
- Tatchell, Peter. 2009. Protest against Abuse by Fundamentalist Christians. <http://www.petertatchell.net/religion/Exorcism%20of%20gays%20in%20the%20UK.htm> Date of access: 10 November 2013.
- Tausig, J.E. and Freeman, E.W. 1988. The Next Best Thing to Being There: Conducting the Clinical Research Interview by Telephone. *American Journal of Orthopsychiatry* 58 (3): 418-27.
- Tear Fund. 2007. Churchgoing in the UK. [http://news.bbc.co.uk/1/shared/bsp/hi/pdfs/03\\_04\\_07\\_tearfundchurch.pdf](http://news.bbc.co.uk/1/shared/bsp/hi/pdfs/03_04_07_tearfundchurch.pdf) Date of access: 09 October 2013.

- Tepper, B.J. & Percy, P.M. 1994. Structural Validity of the Multifactor Leadership Questionnaire. *Measurement Educational & Psychological* 54 (3):734-745.
- Ter Harr, Gerrie. 1998. *Halfway to Paradise: African Christians in Europe*. Cardiff: Cardiff Academic Press. 200pp.
- Testimonies. 2013 Believe TV Sky Channel 593. November 14, 4.00am-4.30am.
- The Guardian. 2013. Miracle Babies: Preacher Gilbert Deya Charged with Sex Offences. <http://www.theguardian.com/uk-news/2013/oct/28/miracle-babies-preacher-gilbert-deya-sex-offences-rape> Date of access: 30 May 2014.
- The Leadership Challenge. n.d. Articles and Stories. <http://www.leadershipchallenge.com/leaders-section-articlesstories.aspx> Date of access: 08 September 2014.
- The Lausanne Theology Working Group Statement on the Prosperity Gospel. 2010. *Evangelical Review of Theology* 34/2:99-102.
- Thomas, John C. 1998. Pentecostal Theology in the Twenty-First Century. *Pneuma: Journal of the Society for Pentecostal Studies* 20:3-19.
- Tidball, Derek. 1986. *Skilful Shepherds: An Introduction to Pastoral Theology*. Leicester: Inter-Varsity Press. 368pp.
- Tidball, Derek. 2008. *Ministry by the Book: New Testament Patterns for Pastoral Leadership*. Nottingham: Inter-Varsity Press: 277pp.
- Tidball, D. 2012. Leaders as Servants: A Resolution of the Tension. *Evangelical Review of Theology* 36/1:31-47.
- Thompson, RP. 2007. Acts of the Apostles: Masterplots II: *Christian Literature*, pp. 1-3.
- Timothy, James John. 1990. Pastoral Care and Counselling in the Black Church in Britain: With Special Reference to those in Leeds. (Ph.D. Thesis). Leeds: University of Leeds. 355pp.
- Togarasei, L. 2005. Modern Pentecostalism as an Urban Phenomenon: The Case of the Family of God Church in Zimbabwe. *Exchange* 34/4:349-375.
- Togarasei, L. 2011. The Pentecostal Gospel of Prosperity in African Contexts of Poverty: An Appraisal. *Exchange* 40:336-350.
- Togarasei, Lovemore. 2012. Mediating the Gospel: Pentecostal Christianity and Media Technology in Botswana and Zimbabwe. *Journal of Contemporary Religion* 27/2:257-274.

- Togarasei, L. 2014. African Gospreneurship: Assessing the Possible Contribution of the Gospel of Prosperity to Entrepreneurship in Light of Jesus's Teaching on Earthly Possessions. In Hermen Kroesbergen (ed.). *In Search of Health and Wealth: The Prosperity Gospel in African, Reformed Perspective*. Eugene, Oregon: Wipf & Stock Publishers, pp. 110-125.
- Training, AMA, and i4cp. 2013. All-around Leadership. *Training* 50/3:32.
- TrainChurchLeaders.com n.d. Chuch Leaders Qualities. <http://trainchurchleaders.com/shepherding.htm> Date of access: 23 February 2014.
- Treanor, Jill. 2013. Former Co-op Bank Chairman Paul Flowers Arrested in DrugInquiry. <http://www.theguardian.com/business/2013/nov/22/paulflowers-former-coop-bank-chairman-police-arrest> Date of access: 09 September 2013.
- Trinity Broadcasting Network. 2013. Praise-a-Thon 2013 <http://www.itbn.org/search?search=%22Fall+Praise-a-Thon+2013>
- Trinity Western University. 2000. Core Values: Servant Leadership as a Way of Life. <http://www.twu.ca/about/values/servant-leadership-life.html> Date of access: 23 June 2014.
- Tsui, A.S. 2006. Contextualisation in Chinese Management Research. *Management and Organisation Review* 1:1-13.
- Tucker, Jim. 2013. The Suffering and Sovereign God. Notes and links from the Life of Jesus course at St. John's Vancouver Church. <http://lifeofjesus.ca/2013/12/13/the-suffering-and-sovereign-god/> Date of access: 03 January 2014.
- Turnbull, Richard. 2013. A Biblical Answer to Poverty. <http://blog.tifwe.org/for-the-least-of-these-a-biblical-answer-to-poverty/> Date of access: 28 December 2013.
- Ukah, Asonzeh. 2007. African Christianities: Features, Promises and Problems. A paper presented at the Department of Anthropology and African Studies, Johannes Gutenberg University, Germany. <http://www.ifeas.uni-mainz.de/Dateien/AP79.pdf> Date of access: 24 June 2013.
- Ukah, Asonzeh. 2008. *A New Paradigm of Pentecostal Power: A Study of the Redeemed Christian Church of God in Nigeria*. Trenton, NJ: Africa World Press, Inc. 410pp.

- Unlimited Learning Resources. n.d. The Five Practices of Exemplary Leadership. <http://www.4ulr.com/products/humanres/lpi/fivepractices.html>  
Date of access: 20 April 2014.
- Valenzuela, Dapzurry & Shrivastava, Pallavi. n.d. Interview as a Method for Qualitative Research.  
<http://www.public.asu.edu/~kroel/www500/Interview%20Fri.pdf> Date of access: 5 Mar. 2013.
- Van Gorder, Christian. 2008. Beyond the Rivers of Africa: The Afrocentric Pentecostalism of Mensa Otabil. *Cyberjournal for Pentecostal-Charismatic Research* (17) <http://www.pctii.org/cyberj/cyber17.html>  
Date of access: 09 June 2013.
- Victorious Pentecostal Assembly. n.d. About VPA.  
<http://www.vpachurch.org/about-vpa/> Date of access: 09 January 2014.
- Victorious Pentecostal Assembly. 2013. Special Guest Speakers.  
<http://www.vpachurch.org/special-guest-speakers/> Date of access: 10 January 2014.
- Victorious Pentecostal Assembly. 2013. V.P.A. Testimonies on Believe TV, Sky Channel 593. November 14, 4am-4.30am.
- Vine, W.E. 1952. *An Expository Dictionary of New Testament Words with their Precise Meanings for English Readers*. Iowa Falls: Riverside Book and Bible House. 1324pp
- Viola, Frank. 2008. *Reimagining Church*. Colorado Springs: David C. Cook. 318pp
- Wagner, Glenn E. 1999. *Escape from Church, Inc.: The Return of the Pastor-Shepherd*. Grand Rapids: Zondervan. 256pp.
- Wagner, Peter C. 1984. *Your Church Can Grow*. Ventura, CA: Regal Books. 207pp.
- Waldman, D., De Luque, M. & Wang, D. 2012. What Can We Really Learn About Management Practices Across Firms and Countries? *Academy Of Management Perspectives* 26/1:34-40.
- Walker, Andrew. 1993. Pentecostal and Charismatic Christianity. In Alister E. McGrath (ed.), *Blackwell Encyclopedia of Modern Christian Thought*. Malden, Massachusetts: Blackwell, pp. 428-434.
- Walker, J. K. 2007. *The Concise Guide to Today's Religions and Spirituality*. Eugene: Harvest House. 350pp.
- Walker, P.P. 2012. Revisiting the Pastoral Epistles - Part I. *European Journal of Theology* 21/1:4-16.

- Walkerdine, Valerie. 1990. *Schoolgirl Fictions*. London: Verso. 216pp.
- Wallace, Daniel B. 2004. Who Should Run the Church: A Case for the Plurality of Elders. <https://bible.org/article/who-should-run-church-case-plurality-elders> Date of access: 01 August 2014.
- Walls, Andrew F. 2002. Mission and Migration: The Diaspora Factor in Christian History. *Journal of African Christian Thought* 5/2:10.
- Walton, S. 1997. Leadership and Lifestyle: Luke's Paul, Luke's Jesus and the Paul of 1 Thessalonians. *Tyndale Bulletin* 48/2:377-380.
- Walzer, Michael. 2008. Biblical Politics: Where were the Elders? <http://www.hpstudies.org/20/admin/pdfs/8ced385c-d720-4904-9be3e3f35042aa26.pdf> Date of Access: 15 March 2014.
- Wanner, C. 2004. Missionaries of Faith and Culture: Evangelical Encounters in Ukraine. *Slavic Review* 63:732-755.
- Warren, Rick. 1995. *The Purpose-Driven Church: Growth without Compromising Your Message and Mission*. Grand Rapids, Michigan: Zondervan Publishing House. 399pp.
- Warren, Rick. 2014. Develop The Character Of Christ. <http://rickwarren.org/devotional/english/develop-the-character-of-christ> Date of access: 15 October 2014.
- Warrington, Keith. 2008. *Pentecostal Theology: A Theology of Encounter*. London: T & T Clark. 336pp.
- Washer, Paul. 2013. False prosperity Gospel and How those Truly Seeking God Suffer. <http://www.youtube.com/watch?v=hu6BY0eU4v8> Date of access: 03 January, 2014.
- Watson, Terry & Watson, Frances. 1997. *The Pastoral Ministry: A Comprehensive Guide from a Biblical Standpoint*. London: Fourstreams Limited. 238pp.
- Wäurisch-Oblau, Claudia. 2009. *The Missionary Self-Perception of Pentecostal/Charismatic Church Leaders from the Global South in Europe: Bringing Back the Gospel*. Leiden. Boston: Brill. 428pp.
- Weah, Roland S. 2006. A Comment on the Article by the BBC News , "How has Christianity Changed?" <http://news.bbc.co.uk/1/hi/world/africa/4906974.stm> Date of access: 20 November 2013.
- Weaver, D.J., 2009. They Did to Him Whatever They Pleased: The Exercise of Political Power within Matthew's Narrative. *HTS Theologiese Studies/Theological Studies* 65(1), 9 pp.

- Webber, Malcom. 1999. Leaders Enable Others to Act, Part 1.  
<http://www.leadershipletters.com/1999/03/31/leaders-enable-others-to-acts-part-1/> Date of access: 11 September 2014.
- Weber, M. 1946. Class, Status, Party. In H.H. Gerth & C.W. Mills (eds). *From Max Weber: Essays in Sociology*. New York: Oxford University Press. pp.180-195.
- Weber, M. 1968. On Charisma and Institutional Building (Selected Papers). S.N. Eisenstadt (ed.). Chicago: University of Chicago Press. 313pp.
- Weems Jr., L H. 1993. *Church Leadership: Vision, Team, Culture, and Integrity*. Nashville: Abingdon Press. 144pp.
- Wengraf, Tom. 2001. *Qualitative Research Interviewing*. London: Sage. 424pp.
- White, James Emery. 1996. Why Pastors must be Leaders. *Leadership Journal* 17/4(Fall):48.
- White, Peter. 1998. *The Effective Pastor: The Key Things a Minister must Learn to Be*. Fearn, Ross-Shire: Christian Focus Publications. 260pp.
- Whitworth, Patrick. 2012. *Paul as a Pastor: Biblical Insights for Pastoral Ministry*. Abingdon: The Bible Reading Fellowship. 184pp.
- Witherington, B. 2006. *1 and 2 Thessalonians: A Socio-Rhetorical Commentary*. Grand Rapids: Eerdmans. 286pp.
- Wilkes, Gene C. 1998. *Jesus on Leadership*. Wheaton, Illinois: Tyndale. 251pp.
- Williams, David, T. 2001. Christian Approaches to Poverty.  
<http://www.davidtwilliams.com/books/poverty.pdf> Date of access: 28 December 2013.
- Winkler, I. 2009. *Contemporary Leadership Theories: Enhancing the Understanding of the Complexity, Subjectivity and Dynamic of Leadership*. Springer-Verlag: Berlin. 120pp.
- Witherington, B. 2006. *1 and 2 Thessalonians: A Socio-Rhetorical Commentary*. Grand Rapids: Eerdmans. 286pp.
- Womack, David A. 2014. Divine Healing in the Post-Apostolic Church. In Robert W. Graves (ed.), *Strangers to Fire: When Tradition Trumps Scripture*. Woodstock, Georgia: The Foundation for Pentecostal Scholarship. 391-397pp.
- Workman, Tony. 2010. My Philosophy of Pastoral Leadership.  
<http://www.cornshuckingpreacher.blogspot.co.uk/2010/03/introduction-great-leaders-have-shaped.html> Date of access: 20 August, 2012.

- Wright, Walter C. Jr. 2000. *Relational Leadership: A Biblical Model for Leadership Service*. Carlisle, Cumbria: Paternoster Publishing. 216pp.
- Wright, Walter C. Jr. 2004. *Mentoring: The Promise of Relational Leadership*. Bletchley, Milton Keynes: Paternoster Press. 160pp.
- Yandian, Bob. 2013. The Role of the Pastor.  
<http://www.bobyandian.com/the-role-of-the-pastor> Date of Access: 27 Dec 2014
- Young, Frances. 1994. *New Testament Theology: The Theology of the Pastoral Letters*. Cambridge: Cambridge University Press. 170pp.
- Youssef, Michael. 1986. *The Leadership Style of Jesus*. Wheaton, Illinois: Scripture Press. 159pp.
- Youssef, Michael. 2013. *The Leadership Style of Jesus: How to Make a Lasting Impact*. Eugene, Oregon: Harvest House Publishers. 200pp.
- Youssef, Michael. 2014. Encountering Christ: He Can Open my Eyes. Sermon Preached on 01 January 2014. <http://www.leadingtheway.org/web/g> .
- Yukl, G. A. 1999. An Evaluation of Conceptual Weaknesses in Transformational and Charismatic Leadership Theories. *The Leadership Quarterly* 10:285-305.
- Yukl, G.A. 2006. *Leadership in Organisations*. Upper Saddle River, NJ: Pearson/Prentice Hall. 542pp.
- Zemek, George J. 1995. Modelling. In John MacArthur Jr. *Rediscovering Pastoral Ministry: Shaping Contemporary Ministry with Biblical Mandates*. Dallas: Word Publishing. pp. 262-280.
- Zulu, Edwin. 2014. "Fipelwa na ba Yaweh": A Critical Examination of Prosperity Theology in the Old Testament from a Zambian Perspective. In Hermen Kroesbergen (ed). *In Search of Health and Wealth: The Prosperity Gospel in African, Reformed Perspective*. Eugene, Oregon: Wipf & Stock Publishers. pp. 21-28.

## **APPENDICES**

### **APPENDIX A**

#### **INTERVIEW GUIDE/QUESTIONS FOR AFRICAN-LED PENTECOSTAL PASTORAL LEADERS IN THE CONTEXT OF BRITISH SOCIETY**

1. What motivated you to take up pastoral ministry in Britain?
2. How has your cultural and theological orientation—Pentecostal experience—shaped your pastoral leadership?
3. What cultural demographic are you attracting?
4. What ways have the African-led Pentecostal pastoral leaders been influenced by North American Pentecostal pastoral leadership?
5. What is your view of the Bible? In other words, its place in your ministry (teaching), and interpretation-hermeneutics?
6. What is your view of “prosperity gospel/theology”?
7. What place does the concept of healing/deliverance play in your pastoral leadership?
8. What would you say to those who criticise some African-led Pentecostal pastoral leaders for exploiting their members? Hence, some former members have now joined churches led by indigenous white pastoral leadership, changed churches or stopped going to church altogether.
9. Is there any way African-led Pentecostal pastoral leaders could work in partnership with indigenous church pastoral leadership to foster cohesion, understanding, and possible co-operation?
10. What leadership model would you propose for the African-led Pentecostal pastoral leadership in the context of British society?

11. Is there anything else you would like to add regarding the African-led Pentecostal pastoral leadership in the context of British society? (Feel free to say as much as you like).

## **APPENDIX B**

### **INTERVIEW GUIDE FOR LAY MEMBERS OF AFRICAN-LED PENTECOSTAL CHURCHES IN THE CONTEXT OF BRITISH SOCIETY**

1. What motivated you to join your church?
2. What would you say have been the encouraging factors that have kept you in this church?
3. How do you view your pastor(s) in terms of the way he/she goes about in the pastoral ministry?
4. What role does your pastor play in your Christian life?
5. What role is your church playing in reaching your community?
6. What do you think are some of the challenges your church faces in reaching the indigenous British culture or community?
7. What do you think distinguishes your pastor from an indigenous/white pastor in Britain?
8. How do you respond to the criticism that some African-led Pentecostal pastoral leadership are exploiting their members? For example, asking for too much money, taking money for prophecies, living extravagant lifestyles and certain immoral behaviour of some pastors.
9. Is there anything else you would like to add regarding the African-led Pentecostal pastoral leadership in the context of British society? (Feel free to write/say as much as you like).

