



**Ensuring organizational sustainability in
changing times: Guidelines for leadership
competencies within the UBCZ (United
Baptist Church of Zimbabwe)**

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Declaration

By submitting this dissertation, I declare that this is my original work, that I am the owner of the copyright thereof and that I have not previously submitted it, in its entirety or part, for obtaining any qualification.

Irvin Moyo

Date: August 2022

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Acronyms

AEC	Africa Evangelical Church
AEF	Africa Evangelical Fellowship
HIV	Human Immunodeficiency Virus
KII	Key Informants Interviews
NA	National Assembly
NC	National Committee
NPOs	Non- Profit Organizations
SAGM	South African General Mission
UBCZ	United Baptist Church of Zimbabwe

Abstract

The study investigates the leadership competencies required to ensure organizational sustainability in changing times. This was done using a case study of the UBCZ (United Baptist Church of Zimbabwe). The research aims at answering the following research question:

- What competencies and skills should the UBCZ leadership possess to be able to effectively lead the church in the current changing times to ensure organizational sustainability?

To achieve the aim of the study, information was gathered using a qualitative research design and literature review. An interview guide with questions was used. The data collected were analyzed using a thematic process. Main themes were generated from the broad interview question themes while sub-themes were inductively generated from the participants' responses.

The findings show that;

- The UBCZ leadership does not possess the required competencies and skills that are useful to successfully lead the church and ensure organizational sustainability in these changing times
- There are several underlying causes of the UBCZ leadership challenges. The major cause is the failure of the church to identify the right people to select for leadership and the failure of the church to equip leaders so that they possess the required competencies and skills.
- It is God who calls leaders to lead his church according to their gifting. Therefore, the church must elect individuals with a call and who possess a gift from God. The study observes several spiritual qualities that must be possessed by church leaders. These qualities may be summarised in that, a church leader must be someone whose spiritual life is credible, with no accusations levelled against them

either in their private or public life and must be able to teach and equip congregants for service.

- Church leaders must possess the following competencies and skills to ensure organizational sustainability, self-control, teaching ability, able to equip believers for service, servant leadership, humility, self-sacrifice, ability to overcome challenges, ability to communicate the vision, adaptability, decision-making, integrity, tact and diplomacy, executive ability and ability to make resources available.

The study concludes that for church leaders to possess the necessary competencies and skills to foster organizational sustainability, there has to be a proper criterion of selecting leaders who are called by God and who already possess a gift from him. These should be properly trained and equipped so that they in turn can be able to equip congregants for service. The study concludes that since church leadership is spiritual where followers are volunteers, a leader cannot use force to get things done but should equip and train the congregants so that they understand the need to serve and be equipped on how to serve.

Key words: ensuring, sustainability, changing times, guidelines, leadership, competencies, United Baptist Church of Zimbabwe

Abstrak

Die studie ondersoek die leierskapbevoegdheids wat nodig is om organisatoriese volhoubaarheid in veranderende tye te verseker. Dit is gedoen met behulp van 'n gevallestudie van die UBCZ (United Baptist Church of Zimbabwe). Die navorsing het ten doel om die volgende navorsingsvraag te beantwoord:

- Watter bevoegdheids en vaardigheds behoort die UBCZ-leierskap te besit om die kerk effektief te kan lei in die huidige veranderende tye om organisatoriese volhoubaarheid te verseker?

Om die doel van die studie te bereik, is inligting ingesamel deur gebruik te maak van 'n kwalitatiewe navorsingsontwerp en literatuuroorsig. 'n Onderhoudsgids met vrae is gebruik. Die data wat ingesamel is, is met behulp van 'n tematiese proses ontleed. Hoof temas is uit die breë onderhoudsvraag temas gegenereer terwyl sub temas induktief uit die deelnemers se response gegenereer is.

Die bevindinge toon dat;

- Die UBCZ-leierskap nie oor die vereiste bevoegdheids en vaardigheds beskik wat nuttig is om die kerk suksesvol te lei en organisatoriese volhoubaarheid in hierdie veranderende tye te verseker nie.
- Daar is verskeie onderliggende oorsake van die UBCZ-leierskapuitdagings. Die hoof oorsaak is die versuim deur die kerk om die regte mense te identifiseer om in leierskap te kies en die versuim om die leiers toe te rus sodat hulle oor die vereiste bevoegdheids en vaardigheds beskik.
- Dit is God wat leiers roep om sy kerk te lei volgens hulle gawes. . Daarom moet die kerk individue kies met 'n roeping en wat 'n gawe van God besit. Die studie neem verskeie geestelike kwaliteite waar wat deur kerkleiers besit moet word. Hierdie eienskappe kan saamgevat word deurdat 'n kerkleier iemand moet wees wie se geestelike lewe geloofwaardig is, met geen beskuldigings teen hulle in hul privaat of openbare lewe nie en moet in staat wees om gemeentes vir diens te onderrig en toe te rus.
- Kerkleiers. moet oor die volgende bevoegdheids en vaardigheds beskik om organisatoriese volhoubaarheid te verseker, selfbeheersing, onderrigvermoë, in staat om gelowiges toe te rus vir diens, dienende leier, nederig, selfopoffering,

vermoë om uitdagings te oorkom, vermoë om die visie te kommunikeer, aanpasbaarheid, besluitneming , integriteit, takt en diplomatie, uitvoerende vermoë en vermoë om hulpbronne beskikbaar te stel.

Die studie kom tot die gevolgtrekking dat vir kerkleiers om die nodige bevoegdhede en vaardighede te besit om organisatoriese volhoubaarheid te bevorder, daar 'n behoorlike maatstaf moet wees om leiers te kies wat deur God geroep is en wat reeds 'n gawe van hom besit. Hierdie moet behoorlik opgelei en toegerus word sodat hulle op hul beurt in staat kan wees om gemeentes vir diens toe te rus. Die studie kom tot die gevolgtrekking dat aangesien kerkleierskap geestelik is waar volgelingen vrywilligers is, 'n leier nie geweld kan gebruik om dinge gedoen te kry nie, maar die gemeentelede moet toerus en oplei sodat hulle die behoefte verstaan om te dien en toegerus te wees oor hoe om te dien.

Sleutelwoorde: versekering, volhoubaarheid, veranderende tye, riglyne, leierskap, bevoegdhede, United Baptist Church of Zimbabwe

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Chapter 1: Introduction and Background

1.1. The Church and Leadership

A Church is an institution that has a mission, vision, and some goals. As an institution, it has a management that works to achieve its goals. As an institution, it experiences challenges just like any other organization. Therefore, the church requires leadership and guidance. The challenges that the church faces as an organization are closely linked to leadership. The challenges experienced by organizations such as churches and the way they are addressed relate to organizational leadership. There is a direct link between an organization and its management. Although a church is a spiritual body, it is also an organization which entails the requirement of guidance and direction and therefore leadership and management become critical. Just like any other organization, a church has a life cycle. Similar to living organisms, organizations also have life cycles that are determined by their founding and eventual demise. It is therefore critical for a church to have leadership with appropriate practical skills that are blended with spiritual qualities to be able to guide the church in changing times. As circumstances change in the world, the church also goes through change and that change has to be managed by the leadership for the church to remain sustainable and effective in changing times. Thus, leadership becomes critical for the church. According to Elkington et al., (2015), this then requires an approach where leadership and management theories are brought to converse with theological content for practical and meaningful leadership application. Therefore, it is critical to note that even though church institutions have a spiritual dimension to their leadership, it is important to adopt some practical management theories if the church is to survive.

Leadership plays an essential role in the realization of an organization's vision and mission. Through dynamic leadership, policies are effectively carried outward, actions are directed and the goals of the organization are achieved. Leadership defines what the future should look like, aligns people with organizational vision, and inspires staff

members to optimally perform regardless of challenges. How leadership is exercised has a major influence on the vitality of an organization. Vos (2002:777) maintains that leadership is the most important means of initiating change. Von Eck (2007:42) asserts that “leadership in the face of change is, therefore, a topic of crucial concern to all organizations in the present turbulent business environment. This is also because the impact of change increasingly leads to the demise of many businesses”. Van Niekerk (2004:1) shares the same sentiments with Von Eck above by asserting that:

Leadership is an integral component of organizations and one that defines their direction and shapes their vision. Organizational leadership has always been an important aspect of organizational studies. The renewed interest in how leadership must develop to meet the challenges of the knowledge society has primarily been influenced by three developments during the last decade, namely the excellence movement of the 1980s, the emphasis on a resource-based approach to strategy, and the realization that the workplace is being transformed at a pace never experienced before.

It is the role of leadership to determine what must be done to correct the situation for the church to be able to be what it should be and be able to achieve its goals. Indeed, for any organization to achieve its goals, there must be competent leadership. We cannot talk of the church without talking of its leadership. From both the Old and New Testaments, God has always worked through human leaders chosen among his people. And in both Testaments, there were certain criteria and skills required for one to be able to lead God’s people in God’s way.

In the Old Testament, many examples show that when God’s people are led by leaders who lack certain qualities things will go wrong. The first example is that of Samuel who led the people of Israel well (1 Samuel 3:7). But later we see that his children did not follow his ways, and this was the start of disaster for Israel. “Samuel’s sons however did not walk in his ways but turned aside after dishonest gain and took bribes and perverted justice” (1 Samuel 8:3). In response, Israel rejected Samuel and his sons and demanded to have a king like other nations (1 Samuel 8:5). However, God warned them of the kind of a king they were demanding (1 Samuel 8:10-18). God warned that they will have a king

who would not serve them but serve himself and abuse them. The problems of Israel can be likened to the problem of today's church leaders. Writing about the role of the church in Africa and the problems caused by some African leaders.

Meylahn and Musiyambiri (2017:2) note that most African leaders have lost the Ubuntu philosophy as they take leadership to mean amassing wealth and resources for themselves while they neglect and oppress the people they are leading.

1.2. Operational concepts and definitions

Leadership, church, competency, sustainability

Leadership: Some scholars argue that there is no concise definition of what leadership is. Other scholars adopt a generalized approach in their definition. Negendra and Safia (2016:65) define leadership as “a critical management skill, involving the ability to encourage a group of people towards a common goal”. Carstens and Smith (2003:46) argue that although there is a variety of definitions given to leadership there are similarities in these definitions and that there are common components that can be found in most of the definitions and these include influence, motivation by persuasion, transformational, leading change effectively, possession and use of power and authority to bring change in terms of influencing the thoughts and actions of others. Carstens and Smith (2003:46) state that “inducing change, getting others to change and upholding change are at the essence of leadership. As such, leadership is linked to transformation”. They argue that most people conclude that leadership cannot be non-transformational, as leadership implies change.

On the other hand, others like Magezi prefer to define leadership within its context. Magezi (2015:2) defines leadership as “...biblical servant leadership practiced within the context of a community”. For this study, leadership is used to refer to pastors. In the UBCZ pastors are the leaders of the church from the local to national level. Therefore, they are the ones who have the responsibility of fulfilling the goals of the church.

Church: According to Addai-Duah (2020:11) ‘the church’ can be defined as “a gathering of individuals who have faith in Jesus Christ as the saviour of the world and those whose lives are guided by the standards of his teachings”. Dever (2004:149) shares the same view when he asserts that, “according to the New Testament, the church is primarily a body of people who profess and give evidence that they have been saved by God’s grace alone, for His glory alone, through faith alone and in Christ alone”. Lee and Smith (2011:120) maintain that the best place to find the definition of church and leadership is in the Bible and specifically from Paul’s writings. Thus, they wrote:

Paul's understanding of the church draws from four major metaphors which set the context for understanding Paul's perspective on leadership and provide a paradigm for the present -day church. Paul stresses that the church is the gathering of the people of God. The members are equal in the sight of God and function like a family in commitment to one another under the headship of God the Father. These members function as fellow-workers with God as vessels of His Holy Spirit to minister to one another and the world. Among the church members, there is unity and diversity, just as in a human body, which is required to work together for the sake of God's kingdom”. They added that “it is clear to see from this overview of Paul's perspective of the church that there is no room for authoritarianism, immorality or an inflated view of leaders. The emphasis of Paul's teaching on the church is equality, mutual edification, self-sacrifice and accountability in ministry. Appreciation of Paul's understanding of the church is important to grasp the status and the role of its leaders.

Competence: Carstens and Smit (2003:46) observe that the term “competence” has been defined in several ways as they provide these different ways by different people. Firstly, they assert that ‘competence’ is defined as “a state of adaptive fitness and response readiness, is the sustained capacity of people to respond in a committed and creative fashion to the demands placed on them by their environments”. Secondly, they point out that it is defined as “an underlying characteristic of an individual that is causally related to criterion-referenced effective and/or superior performance in a job or situation”.

Carstens and Smit (2002:46) view 'competencies' as referring to the knowledge, skills, abilities, and behaviors that are required for success in leadership roles. For this research, we look at competency as an underlying feature of a person which results in the person's effectiveness on the job.

Sustainability: The word "sustainability" has to do with the survival of the church. To sustain something is to maintain it at a certain level. The Church ought to remain relevant and able to carry out its objectives. However, due to the change in the environment, the church ought to be able to adopt new systems to continue with its functions in a meaningful way. Addai-Duah (2020:4) notes that "nonprofit organization researchers and practitioners have drawn the attention of innovation competency use in FBOs, particularly, Christian leaders in their managing of organizational change; because it is key to ensure survival in this 21st-century working environment which involve different needs and desires of stakeholders".

1.3. UBCZ and Leadership

The origin of the United Baptist church can be traced back to 1897 during a time when the South African General Mission (SAGM) entered the Rhodesian mission field. The SAGM was founded in 1889 as the Cape General Mission (CGM). "Cape" had reference to South Africa's Cape Province and town (Cape Town) where the initial missionary work was centred. According to Dhube (1997:2), it was in 1894 that the name Cape General Mission was changed to South African General Mission. Three men namely, Harry Raney, John Coupland and Dudley Kidd arrived from South Africa to start the missionary work in Rhodesia in March 1897. They chose to settle at Rusitu in the district now called Chimanimani in Manicaland Province, near the border with Mozambique (Zvobgo, 1996:78). During the first years of missionary work at Rusitu and surrounding areas, the missionaries were treated with suspicion, and they went for years with no converts. It was during the Christmas of 1901 that it was reported for the first time that a total of 120 people, made up of men, women and children attended a Christmas party at the Mission Station (Dhube, 1997:13). It should however be noted that there is no evidence that these

were converts. However, it only shows that the natives were beginning to associate with the missionaries. The following decades saw the growth of the ministry as work expanded to other areas of the Chimanimani district. Up to the 1950s, the work was being led and administered by missionaries. During that period, the Mission and the church operated almost as one entity.

In the late 1950's discussions began that led to the autonomy of the church from the Mission organization. This resulted in the SAGM allowing the ministries they founded to function under the leadership of nationals together with missionaries. According to Dhube (1997:49), there was a long period of about 20 years (the 1950s to 1970s) of a dispute over the separation of the Church and the Mission. The period ended with the Church adopting a new name, the Association of the United Baptist Churches of Zimbabwe. By this time, the name of the Mission had changed to African Evangelical Fellowship (AEF) and that of the Church had also changed to Africa Evangelical Church (AEC). One of the leading arguments for the separation of the Mission and the Church was that the church could not continue to change its name each time the missionaries change theirs. The other reason why the church wanted a name independent of the influence of the Mission was to follow a Baptist form in all aspects except those areas that the independent nature of the Mission would not allow (Dhube, 1997:50).

Currently, the denomination has a total of 65 local organizations and 90 church plants in 20 districts spread throughout the country. The church also exists in South Africa, Mozambique and the United Kingdom through its members who emigrated to these countries. The church seeks to;

- promote the worship of the Almighty God
- establish believers in the faith
- organize believers into Church groups for work and to witness
- uplift the standard of the lives of the church members through developmental projects.

Due to the church's concern for holistic ministry, its ultimate objective is to ensure the total transformation of the individual through empowerment. The church understands

discipleship as growing in relationship with God and knowledge of scripture. Spiritual disciplines of prayer and studying the Word of God are key in grounding their church members. The Church has enumerated four specific key result areas (KRA) to guide its priorities including;

- organizational leadership, governance and human resource development
- spiritual and numerical growth
- social responsibility and project development
- education and training. Importantly, for the above objectives and goals to be achieved the church requires competent leadership

Most of the UBCZ pastors are trained at the Church's theological college, Rusitu Bible College (RBC) which was established by missionaries in 1956. From its inception years, the church was led by pastors who had no formal training but were used mightily by God and had God-given wisdom to guide the church. However, around the 1950s, the church decided to focus on training its church leaders (pastors). Dhube (1997:52) referring to untrained pastors of that time, had this to say:

... it was obvious these men of God had limitations that hindered them from fully utilizing their faculties in the service of the church, which was now increasingly expecting something more than leadership leaning on the missionary for advice as to what to do in an urgent complicated or new situation of the late 1950s and 1960s.

Between January 1962 and May 1971, the first theologically trained pastor (Joshua Dhube) completed a Degree in Theology from Philadelphia College of Bible and also a law degree (Dhube,1997:53). Dhube became the first minister to attain such a higher educational qualification. It took several years before more and more pastors attained higher educational qualifications. With the passing of time and increasing expectations from the church membership for pastors to develop themselves, a couple of pastors have studied for degrees in theology. At the moment the majority of church pastors have certificates and diplomas from the church's college while a few pursued or are currently pursuing degree studies. Only a handful of pastors have acquired master's degrees while

others are either pursuing or have already acquired Doctorates. But with the everchanging world and the new demands of the 21st century, there is a rising concern that more pastors ought to be trained at a higher level especially degree level so that they can effectively minister in the modern changing times. Thus, just like what happened in the 1950s when the church was demanding more from the clergy, today more questions are being raised regarding the readiness of the clergy to meet the demands of the day.

1.4. Changing context and the demand for competent leadership

Zimbabwe as a country has changed significantly over years. These changes have impacted the operations of UBCZ just like other churches. These changes have prompted the need for better leaders who can lead and guide the organization. Bass (2003:3) writes:

Leadership is one of the world's oldest preoccupations. The understanding of leadership has figured strongly in the quest for knowledge. Purposeful stories have been told through the generations about leaders' competencies, ambitions, and shortcomings; leaders' rights and privileges; and the leaders' duties and obligations.

Importantly, church leadership requires a specific integration of spiritual disposition and practical competencies to be able to effectively lead people spiritually as well as practically guide the church to future survival and effective Christian ministry.

The everchanging nature of the world indicates that we should examine the issue of competent leadership. As indicated above, Van Niekerk (2004:1) rightly notes that "leadership is an integral component of organizations and one that defines their direction and shapes their vision". Addai-Duah (2020:1) agrees and rightly asserted that:

The unpredictable nature of the 21st century creates a challenge for nonprofit leaders to demonstrate leadership competencies. To effectively manage the change that ensures growth and organizational longevity, nonprofit leaders must embrace innovation competency. To survive the current economic and social environment and deliver effective organizational performance, faith-

based or secular leaders of nonprofit organizations (NPOs) must demonstrate innovation abilities and execute remedies when managing change.

Indeed, it is critical to examine the issue of competent leadership if organizations such as churches are to survive and remain relevant in changing times. Von Eck (2007:42) notes that there is a conventional agreement by management experts that leadership should be treated as the number one strategic concern of business in the 21st century. He adds that the primary task of leadership is therefore to ensure an environment that calls forth and taps into the emergent potential of the organization. Von Eck (2007:2) writes “leadership in the face of change is, therefore, a topic of crucial concern to all organizations in the present turbulent business environment. This is also because the impact of change increasingly leads to the demise of many businesses”.

Vos (2002:776) shares the same perspective when he asserts that “an organization’s functionality is dependent on the intellectual, emotional and physical energy which the people involved in the organization are willing to contribute”. Thus, leadership determines the failure or success of an organization. Vos (2002:776) adds that “leadership plays an essential part in the realization of an organization’s vision and mission”. For any organization to fulfil its mission and goals, it should place priority on its leadership because without that the organization is likely to fail. This is now more important than ever in this 21st century where previous successes and systems can no longer guarantee future success. Carstens and Smit (2003:45) add that “because they need to initiate, implement, and evaluate change, leadership takes a central position amidst organization changes”. The above discussion highlights that we are living in a changing world, and organizations such as churches that rely on people’s voluntarism spirit require high leadership aptitudes. Thus, organizations such as churches cannot afford to ignore leadership. Addai-Duah (2020:6) reports that research has shown that organizations that take the issue of competent leadership in managing change seriously are likely to grow and be sustainable.

2. Problem Statement

As has already been indicated, the UBCZ was established in 1897 and this shows that it has been in existence for a long time now. The country and church dynamics have significantly changed since then. Thus, like any other institution, the UBCZ should have leadership that can deal with changes that arise in these changing times. The environment has changed and there must be relevant competent leadership to deal with the challenges that come with the changing world. Addai Duah (2020:44) asserts that “the environments that nonprofit leaders like churches work have changed”. She adds that “the organizations have increasingly become competitive and unsettled. Thus, such an environment demands proactive thinking and innovative-minded leaders to manage these changes for effective organizational performance”.

Sadly, it appears that the UBCZ has not prepared itself adequately to cope with the challenges and developments of the 21st century. Most church members especially in cities are pursuing higher educational qualifications while the majority of pastors are stuck with certificates and diplomas from the church’s unaccredited college. Furthermore, the pastors who minister to these educated people last attended college many years back with no refresher course to keep themselves abreast with changing times. O’ Keeffee who researched the Catholic Church in Ireland made some interesting discoveries. He observes that the priests are generally over-worked and often paid less than average industrial wages. He notes that they have little guidance, yet they are expected to lead the renewal of the church. In his research, he observed that there is an agreement between the priests and the laity that both need to share the responsibility of leading the church. He however notices that there is a need for education for both for them to provide the required leadership. O’Keeffee (2000:558) writes:

... is not surprising to discover that priests are confused. For many, their seminary training was based on a model of a church that had power and was in control. At the same time, their education and formation in many areas were inadequate. Since leaving the seminary, very few priests received any

significant further education. For many, the annual retreat provides their only ongoing formation. The such retreat is generally 'hit' or 'miss' affairs and depend on the quality of the retreat director.

The problem identified by O'Keeffee above is similar to what can be said about the UBCZ leadership. The system that has been used to train pastors since many years ago is the same system that is being employed. With the changes that are taking place everywhere in the world, there is a need for the UBCZ to explore new ways of leading and equipping its leadership. Thus, there is a need for the UBCZ to examine its leadership development trajectory to prepare leaders that sustain the church in changing times.

Therefore, the overall problem is that despite the efforts being done by UBCZ leaders from local up to national levels to achieve certain organizational goals and to ensure church sustainability, there is a need for an improved understanding of the nature, dynamics and type of leadership that is required to competently lead the church in changing times. There is a need for the church to have a clear approach to managing change within the organization. There has to be a clear understanding by the church regarding how leaders with appropriate skills and required competencies can change organizational outcomes.

3. Research question

3.1. Primary research question

Given the above problem statement, the following research question is posed.

What competencies and skills should the UBCZ leadership possess to be able to effectively lead the church in the current changing times to ensure organizational sustainability?

3.2 Secondary research questions

To clarify the above main question, the following sub-questions are posed:

- What is the nature of church leadership challenges experienced within the UBCZ?
- What are the underlying causes of the UBCZ leadership challenges?
- What help can be gathered from Christian religious sources?
- What practical skills and competencies should be possessed by UBCZ church leaders to position them to effectively lead the church in the current changing times to ensure sustainability?

4. Research aim and objectives

4.1. Main study objective

The main objective of the study is to;

Develop guidelines on skills and competencies that should be possessed by the UBCZ leadership to effectively lead the church organization in changing times to ensure organizational sustainability.

4.2 Secondary objectives

The secondary objectives of the study are to;

- Describe the nature of church leadership challenges within the UBCZ church
- Understand the underlying causes of the current UBCZ leadership challenges

- Explore Christian leadership principles that can be taken from Christian religious sources to address the current leadership challenges within the UBCZ.
- Develop guidelines for practical skills and competencies that should be possessed by UBCZ leaders to effectively lead the church in changing times for organizational sustainability.

5. Research Methodology

5.1 Research approach

Corbin and Strauss (2008:1) define 'methodology' as "a way of thinking about a studying social phenomenon". The study will adopt a qualitative approach. The current study is qualitative in nature. Dube (2017:3) notes that a qualitative study does not focus on the number of occurrences of phenomena but on the nature of social phenomena. There are advantages of using a qualitative approach as compared to a quantitative or mixed approach. The major strength of the qualitative approach is that its purpose is to describe and understand social phenomena with the meaning it brings to them. Another advantage of the qualitative study is that it presupposes a good working relationship between the researcher and the researched (Dube, 2017:6). One other strength of the qualitative approach is that the data collected under the qualitative approach represents a better picture of the phenomenon under study whereas a quantitative approach is more theoretical, basic and hypothetical. A further strength of a qualitative study is that it aims at getting a richness of information and allowing subjects to speak for themselves as opposed to the researcher following an agenda that is set before the data collection process. It allows the interviewed to able to express themselves well (Friesen 2010:26).

5.2. Practical theology approach

In locating the research within practical theology, the study will be guided by Osmer's (2008) four practical theology tasks. According to Osmer (2008), practical theology entails four tasks that should be fulfilled in any practical theology study. These tasks are summarized in four questions (Osmer, 2008:4). The first task is the descriptive task, which focuses on answering the question: what is going on? This entails describing and assessing the prevailing situation. The second task is the interpretative task which addresses the question "why are things going on in this way"? This seeks to understand the underlying causes. The third task is the normative task which seeks to answer the question "what ought to be going on"? It seeks a prophetic understanding of God's word. The fourth task is the pragmatic task which seeks to answer the question "how can we respond"? Thus, the pragmatic task aims to develop strategic guidelines and recommendations to improve the situation.

5.3. Linking practical theology approach and research process

The descriptive task:

Under this section, the study focus will be on establishing the current situation concerning leadership challenges within the UBCZ given the changes and developments happening. The question to be answered is "What is going on?" (Osmer,2008:4). An assessment of the current situation will be done to determine the current leadership crises in the UBCZ and to determine the current crises caused by such leadership problems. The focus will also be on what the church is doing to address the current problems. To achieve this, information will be gathered through a qualitative method and a literature study. Friesen (2010:27) asserts that "qualitative studies are particularly well suited for exploring new kinds of phenomena that have not yet been studied much, for generating theories regarding these new topics, and for securing the richness or depth of information not found in other kinds of empirical studies". The research will take advantage of available data concerning the literature study. As a qualitative study, this research will seek to

understand the leadership challenges faced by the UBCZ by interviewing some selected key people in the UBCZ.

The Interpretive task:

Under this task, the question that will be addressed is, “why are things going on in this way?” (Osmer 2008:4). The questions that will be addressed here include what is the church doing to address the situation. What is the UBCZ not doing that it should be doing? A great deal of thoughtfulness, a theoretical interpretation and wise judgment are the important aspects required here.

The normative task:

Here the question to be answered is, “what ought to be going on?” (Osmer 2008:4). It seeks a prophetic understanding of principles from the gospel. The normative task has three approaches namely, theological interpretation, ethical reflection, and good practice. This research will select some biblical passages on leadership and draw some biblical principles regarding church leadership. The researcher shall try to use all required principles of biblical interpretation in dealing with selected passages of scripture. Passages that give guidelines about leadership from both the Old and New Testaments shall be investigated. The researcher shall also do some case studies of both competent and non-competent leaders found in the scripture to illustrate the importance of having leaders with the required skills and competencies.

The pragmatic task:

Here the quest will be to answer the question, “how can we respond?” (Osmer, 2008:4). In other words, the research will seek to develop practical recommendations that the UBCZ can take to address this issue. The specific question to be addressed is: what can the UBCZ do to have competent leaders who will help the church survive the change of times? To achieve this, selected discerned biblical principles and leadership principles from management sciences will be integrated to develop practical principles. The recommendations will aim to be as practical as possible in addressing UBCZ challenges.

5.4. Data collection

5.4.1. Literature information

For the research to achieve its intended goal, a literature review is necessary. It forms the foundation on which the research will build. Therefore, a careful study of related literature will be done so that at the end the research will be able to realize work that has already been done by others and also to note any gaps that may be there and come up with possible recommendations for further research on the subject matter. Addai-Duah, (2020:18) asserts, “performing a thorough review of existing literature helps the researcher identify what is known and unknown about the topic”.

5.4.2. Empirical data

Key informant interviews (KII): A total of 20 UBCZ leaders and former leaders as well as other influential people will be interviewed. The reason why this researcher chose to interview 20 leaders is to try and cover all areas of the church’s leadership positions. The research will be based on interviewing key leaders within UBCZ. The researcher will use individual interviews as compared to focus groups to allow the participants to freely express their experiences and views. The interviews will be guided by an interview guide. Interviews have their strengths and weaknesses. One strength of the former is that interviews are excellent for increasing the response rate rather than a paper survey that can easily be thrown away. Interviews can also clarify queries for those who do not seem to understand some questions, non-verbal communication of interviewees can also be invaluable, and interviews are an effective way of getting depth in data (Dube, 2017:20-21). The researcher will try to ask relevant questions.

Annex A Qualitative interviews are not rigid data collection tools. They allow for prompts and even for the omission of other listed questions if the researcher observes that answers to some questions have already been given. No audio recordings will be used in the interviews.

5.5. Sampling

A sample of 20 UBCZ members will be interviewed. The inclusion criteria for the sample are that the individual should have been involved in the church's highest leadership positions and/or senior government or business with influence in the church. Furthermore, those to be interviewed should have a deeper knowledge of the UBCZ, and they should have been members of the UBCZ for at least 10 years. Only members who are above 18 years old will be interviewed. The following 20 individuals will be interviewed

- three former church Presidents
- the current church President
- four former church vice Presidents
- five members who have been involved in the National Committee of the UBCZ for at least 8 years
- seven highly influential church members working in government and business.

5.6. Authorization and gatekeeper's permission

The researcher will seek permission in writing from the current President of the United Baptist Church of Zimbabwe. The President of the UBCZ is the head of the denomination and he chairs both the National Committee (NC) and National Assembly (NA) meetings which are the two highest decision-making boards of the Church. The permission that will be sought is for permission to carry out the interviews among church members. The researcher is a member of the United Baptist Church of Zimbabwe and has been in different leadership positions in the church. The researcher will give those selected for

interviews consent forms to sign with details of the research and questions they will be asked so that they make an informed decision to participate or not.

5.7. Data analysis

Data analysis will be done using thematic analysis. Codes or themes based on research questions and objectives will be generated from the collected data.

5.8. Risk precautions

Some of the risks of interviews include that they depend on the cooperation of the people interviewed. The outcome may end up being influenced by subjective interpersonal factors. Another problem is that participants may be unwilling to share some information. The researcher may put forward questions that evoke the desired responses from interviewees, but the responses could be misconstrued (or, at times untruthful) because interviews are administered orally, they take a great deal of time to complete compared to a survey and they are more expensive compared to surveys (Dube, 2017:21). To avoid the above-mentioned risks, the researcher is committed to reaching out to seasoned interviewers for advice.

The researcher will also try by all means to ask appropriate questions in the right manner and be a good listener to get honest responses from the interviewees. This will be done by asking questions that allow the respondents to feel respected and free to share their views without any fear. The researcher shall not in any way try to force respondents to say things that he wants to hear but shall allow the respondents to be themselves and freely share their thoughts and experiences.

5.9. Benefits of participation

Those who participate in the interviews shall immensely contribute to the research. This researcher hopes that the information that the participants shall share will help to unearth

the gaps or challenges in leadership that have been experienced in the past as well as current challenges. Their contribution shall also aid in the formulation of recommendations that this research shall provide at the end.

5.10. Incentives for respondents

No physical incentive shall be given to anyone who shall participate in the interviews. The researcher shall make it clear to potential participants that their participation is voluntary, and no incentive shall be awarded to anyone.

5.11. Management, storage, and destruction of data

Only responses on questionnaires shall be kept on hard copies. It will be stored in a lockable file and only the researcher shall have access to this data. Access to electronic data stored in a computer shall be through the use of a password and login key. The data shall not at any time be shared with any other person. Data shall be stored in an arch file in a lockable cabinet for not more than 12 months and only the researcher shall be responsible. Data shall be destroyed by fire.

5.12. Privacy and Confidentiality

The researcher is cognizant of the need to keep confidentiality in carrying out research like this. Therefore, extra care shall be taken to satisfy this requirement. Confidentiality and anonymity shall be guaranteed as much as possible, and pseudonyms and codes shall be used in place of real names. The researcher shall withhold any information that might potentially reveal any of the participants' identities.

6. Ethical Consideration

Ethical considerations are very important in any study of this nature. Therefore, the researcher will follow all procedures that satisfy the requirements. For example, the privacy of participants will be highly respected in this research. No information that the participants will reveal shall be shared in any other way. All potential participants shall fully be informed of the purpose of the interviews and that they are doing it voluntarily and should not feel compelled to participate by anyone. All participants shall be asked to feel free to withdraw themselves at any time if they feel no longer at ease to continue participating. The researcher is well aware that he has an ethical obligation to present all findings in a faithful way (Corbin & Strauss, 2008: 30-31). The estimated risk level is minimal as all people are adults and they will be interviewed on common practice. Participants may feel tired and hungry. The interviews will not exceed an hour to avoid fatigue that may lead to negative psychological effects.

7. Study layout

Chapter 1: Introduction and Background

Chapter 2: The current status regarding leadership in UBCZ

Chapter 3: What are the spiritual leadership qualities required for leadership?

Chapter 4: What are the practical leadership skills needed for Church leaders to be able to lead the church successfully and sustain it in changing times?

Chapter 5: Recommendations for the UBCZ to have leaders who can sustain the church during changing times

Chapter 6: Conclusion

Research Questions	Aim and Objectives	Methodology
How can the UBCZ have competent leaders who can ensure church sustainability in changing times?	The main aim of this study is to understand and recommend an improvement for the UBCZ in ensuring competent leaders for the sustainability of the church	This research will be guided by the four tasks of practical theological interpretation
Sub question one What is the current leadership status in the UBCZ?	Objective one To describe the current status of the UBCZ leadership	Descriptive task The descriptive task involves priestly listening which is the key to how data is collected
Sub question two What are the spiritual qualities needed?	Objective two To understand the spiritual qualities that are needed for church leadership	Normative task This research is an exegetical comparative study of relevant biblical material that will help in shaping what the word of God says about leadership
Sub question three What are the leadership skills required for leadership competency?	Objective three To investigate the practical leadership skills required for competent leadership	Interpretative task The interpretive task of practical theological interpretation involves a literary comparative study of material identifying the important issues related to church leadership
Sub question four What possible recommendations can be	Objective four Recommend theological and practical ways that	Pragmatic task

made to the UBCZ to be able to equip the leaders to have the skills needed for the sustenance of the church in changing times	could be used by the UBCZ to have leaders who can sustain the church in changing times	The pragmatic task of practical theological interpretation will be employed to develop a model that can help the church have the desired leaders
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8. Annexes: data collection with questioners

- What is your understanding of leadership?
- As a follow-up question, what is your understanding of leadership specifically to the UBCZ?
- Tell me more about the church leadership challenges of the UBCZ
- What is your experience of the challenges you have identified?
- Why, in your opinion, do these challenges (that you have identified) exist within UBCZ?
- In your opinion, what are the reasons for these challenges or patterns you see in reflecting on these challenges
- What are some of the practical ways you think the UBCZ can do to deal with these challenges?
- What recommendations if any, can you give to the UBCZ for it to have competent leaders?

Chapter 2: Leadership and Associated Concepts and Theories

2.1. Introduction

Under this section, the study focus will be on establishing the current situation regarding leadership challenges within the UBCZ because of the changes and developments happening. The question to be answered is “What is going on?” (Osmer,2008:4). The chapter considers leadership and associated concepts as well as related theories. It also offers a literature review on church leadership. It presents findings from different authors regarding leadership competencies needed for organizational sustainability in an ever-changing environment. The intention is to locate research gaps that this thesis aims to fill. Carrying out a thorough review of existing literature helps the researcher to identify what is known and unknown about the topic. Different subtopics will be used in this chapter to present the contribution gathered from various writers. Firstly, the chapter presents a review of different meanings given to leadership by different authors. Secondly, the chapter deals with different types of leadership styles. Thirdly, it provides a review of different theories of leadership developed over the years. Fourthly, factors that affect leadership style will be explored. Fifthly, it deals with the different levels of leadership. The chapter then deals with the inevitability of change, its effect on organizations and their leaders, and how change must be managed. Lastly, the chapter discusses competencies required by church leaders for them to be able to sustain organizations during changing times. The chapter deals with leadership in general before it concentrates on church leadership.

2.2. Leadership Defined

This chapter begins by reviewing the definition of 'leadership' as used by selected authors. Although the focus of the research is on church leadership, the researcher consulted authors who write on Christian leadership and those who write on leadership in general.

Maxwell (1998:17) says, "leadership is influence—nothing more, nothing less". Clinton (1988:14) defines leadership as "a dynamic process in which a man or woman with God-given capacity influences a specific group of God 's people toward His purposes for the group". Engstrom (1976:24) says:

The concept of a leader means one who guides the activities of others and who acts and performs to bring those activities about. He is capable of performing acts that will guide a group in achieving objectives. He takes the capacities of vision and faith, can be concerned and comprehend, and exercises action through effective and personal influence in the direction of an enterprise and the development of the potential into the practical and/or profitable means.

Sanders (1994:27) defines leadership as "influence, the ability of one person to influence others to follow his or her lead". Leadership can also be viewed as the art and science of leading change effectively (Carstens and Smit, 2003:46).

Blackaby and Blackaby (2001:20) write, "spiritual leadership is moving people onto God 's agenda". Barna (1997:25) defines a 'leader' as "one who mobilizes; one whose focus is influencing people; a person who is goal driven; someone who has an orientation in common with those who rely upon him for leadership; and someone who has people willing to follow them".

Stanley (2006:139) asserts that “leadership is the ability to command the attention and influence the direction of others”. Everist and Nesson (2008:40) view ‘leadership’ as “the art of mobilizing people to make progress on the hardest problems”. Carstens and Smit (2003:46) view leadership in terms of bringing change, leadership is transformational meaning it involves inducing change, getting others to change, and upholding change.

The selected literature shows that one important aspect of leadership is influence. Most writers like Blackaby and Blackaby (2001:20); Stanley (2006:139); Sanders (1994:27); Maxwell (1998:17) used the word ‘influence’ while Everist and Nesson (2008:40) used ‘mobilising’. By this, scholars agree that leadership is about influencing people to be willing to do what is to be done. The reviewed literature reveals that influence has to do with making people change their views and pursue a goal they never thought of before. Due to the influence of the leader, followers pursue a goal because something within them has changed. From these and other authors not mentioned here, we observe that ‘leadership’ is about influencing people to achieve goals.

On the other hand, Barna (1997:25) includes the aspect of functional competencies in his discussion on leadership. Another aspect attached to leadership includes the ability to strategize. Authors such as Everist and Nesson (2008:174) and Stanley (2006:81) also link the aspect of vision with leadership.

In this research, leadership is defined in terms of the ability to change other people’s behaviour or the ability to influence others toward taking action that will result in the achievement of set goals and objectives.

2.3. Types of leadership

Gangel (1973:24) observes that leadership type may be defined in terms of how the leader views his/her subordinates. Gangel (1973:24-26) discusses the main types of leadership.

2.3.1. Autocratic

This refers to a type of leader who makes decisions without reference to anyone else. There is a high degree of dependency on the leader. This type of leader feels that he/she alone can manage the activities of an organization satisfactorily and that because of his/her greater knowledge, the role of the others is to give implicit obedience to his or her instructions. This type of leadership can create de-motivation and alienation of staff. It may be valuable in some types of business where decisions need to be made quickly and decisively.

This refers to a type of leader who makes decisions without reference to anyone. There is a high degree of dependency on the leader. This type of leadership can create de-motivation and alienation of staff. It may be valuable in some types of business where decisions need to be made quickly and decisively.

2.3. 2. Democratic

It is the opposite of the above. It encourages decision-making from different perspectives. Leadership may be emphasised throughout the organization. Consultations are done before decisions are taken. Leaders take decisions and seek to persuade others that the decision is correct. It is a guiding relationship in which the leader provides general supervision and the leader does not always look to see if things are being done his/her way. This type of leadership may derail progress where decisions need to be taken quickly.

2.3.3. Laissez-Faire

The leadership responsibilities are shared by all. This type of leadership can be very useful in a business where creative ideas are important. It can also be highly motivational, as people have control over their working life. On the other hand, it can make coordination

and decision-making time-consuming and lacking in overall direction. It relies on good teamwork and interpersonal relations.

2.3. 4. Paternalistic

The leader acts as a father figure. A paternalistic leader makes decisions but may consult. The leader believes in the need to support staff.

2.4. Theories of leadership

Many theories of leadership have been developed by different scholars throughout history. The researcher notes that although there are many theories, they can all be clustered together. Von Eck (2007:42) summarizes the different theories as presented below.

2.4.1. Trait theories

These theories isolate personal characteristics that differentiate leaders from non-leaders. These personal characteristics include; the personality of a leader, the dominance or personal presence, charisma, self-confidence, achievement, and ability to formulate a clear vision. Here the issue dealt with is whether these characteristics produce good leaders.

2.4. 2. Behavioural theories

These are theories that isolate behaviours that differentiate effective leaders from ineffective leaders. It implies that leaders can be trained. It focuses on the way of doing things. The structure-based behavioural theories focus on the leader instituting structures. It is task orientated. On the other hand, relationship-based behavioural theories focus on the development of relationships. It is process orientated.

2.4.3. Contingency theories

These theories focus on situational influences and the relationship between leadership style and effectiveness. Leadership is viewed as being more flexible. Different leadership styles are used at different times depending on the circumstances. This suggests that leadership is not a fixed series of characteristics that can be transposed into different contexts. It may depend on; the type of staff; the history of the business; the culture of the business; the quality of the relationships; the nature of the changes needed and accepted norms within the institution.

2.4. 4. Transformational leadership

This approach is described as an approach that focuses on developing an appealing vision of the future, providing strategic and motivational focus and appealing to the intrinsic motivation of followers, and providing inspiration. This approach is viewed as an enriched form of transactional leadership that is associated with emotional intelligence. It involves the ability to communicate until understood. Ability to get buy-in from all levels of staff by creating a willingness in people to change.

Transformational leaders lead by example, in other words, walk the talk. It involves open-mindedness and flexibility. A transformational leader empowers people by creating a culture of participation that makes people feel that they are part of the process. It involves the ability to lead with empathy. The ability to recognise that people react to change differently. It involves being attuned to people's feelings and being sensitive to people's needs (Von Eck, 2007:47).

2.4.5. Invitational leadership

It seeks to improve the atmosphere and message sent out by the organization. It focuses on reducing negative messages sent out through everyday actions of the business both externally and internally. It reviews internal processes and builds relationships and a sense of belonging and identity within the organization.

2.4.6. Transactional theories.

This approach refers to leaders who guide or motivate their followers toward established goals by clarifying role and task requirements. It focuses on middle and first-line management and is mostly associated with intellectual intelligence. It focuses on the management of the organization, procedures, and efficiency. Focuses on working with rules and contracts and the management of current issues and problems. Von Eck (2007:43) acknowledges that some scholars prefer a model that suggests that three structural levels of leadership accomplishment are linked together along a hierarchical continuum namely transactional, transformational, and transcendental. Von Eck (2007:43) asserts:

The continuum stretches from the lower positioning of the transactional leadership theory (which is likely to be associated with a relatively low sense of divine awareness) to the higher positioning of transcendental leadership (which is associated with a higher level of spirituality that mobilizes the individual toward meaningful or transcendental accomplishment and incorporates the leadership theories on the lower positions in the continuum.

The conclusion that can be drawn from the above discussion is that leaders must understand the roles they need to perform in situations of rapid change, be able to shape change-agile employees and understand that leadership is a strategic issue.

What this means is that there is now a high demand for new kinds of leaders with new skills. Scholars agree that skills that may have worked in a more stable, predictable environment are inadequate in a time of uncertainty and rapid change where it is difficult to define the problem and even more difficult to engineer possible solutions. Leaders should acquire new skills that allow them to make new things with the usage of conveyance techniques, enhanced creation, administrating change, and modifying existing elements with new knowledge and direction (Adai-Duah 2020:35)

2.5. Factors affecting Style of leadership

Gangel (1973:26) points out that before a leader gravitates toward any of the types of leadership one has to recognize various situations in which he/she finds himself/herself. Five main factors determine the style of leadership as outlined below;

Risk factors

Decision-making and change initiatives based on the degree of the risk involved

Type of business

The type of business involved also affect the style of leadership. Creative business requires a different style of leadership from supply business

Necessity for change

It has to do with the importance of change. Is it change for the sake of change?

Nature of the task

Some require maximum cooperation, direction, and structure. The nature of the task determines the style of leadership required

Organizational culture

It is important to note that the culture of each organization determines the style of leadership best required. Some organisations may be long-embedded and difficult to change.

2.6. The levels of leadership

Maxwell (2002:72-84) observes the different levels of leadership as discussed below;

Level 1: Position -people follow because they have to

This is the basic entry level of leadership. The only influence at this level is that which comes with a title. Leaders who remain at this level get into territorial rights, protocols traditions, and organizational charts. A leader may be in control due to his or her position. He or she may have authority but real leadership is more than having authority. Real leadership is being a person others will gladly and confidently follow. Below are the characteristics of positional leadership

- security is based on title, not talent
- this level is often gained by appointment while all other levels are gained by ability
- people will not follow a positional leader beyond his/her stated authority. They will only do what they are expected to do when they are required to do it
- positional leaders have more difficulty working with volunteers, white-collar workers, and young people. Volunteers don't have to work in the organization so there is no monetary leverage that a positional leader can use to force them to respond. On the other hand, white-collar workers are used to participating in decision-making and resisting leaders who use dictatorship. Young people are normally not impressed with symbols of authority.

Level 2: Permission-people follow because they want to

A leader at this level leads through interrelationships. The leader sacrifices time, energy, and focus on the followers' needs and desires. Maxwell (2002:76) notes that "people do

not care how much you know until they know how much you care". Below are the characteristics that must be mastered at this level before progressing to the next level;

- possess a genuine love for people
- make those who work with you more successful
- see through other people's eyes
- love people more than procedures
- do "win-win" or do not do it
- include others in your journey
- deal wisely with difficult people

Level 3: Production-people follow because of what their leader has done for the organization

At this level, good things begin to happen. Profit increases. Moral gets high. Turnover is low. Needs are being met. Goals are being realized. At this level, problems are solved with minimum effort. Everyone is result-oriented. Results are the main reason for the activity. The major difference between levels 2 and 3 is that at level 2, people come together for the sake of coming together while at level 3, people come together to accomplish something. The following characteristics must be well comprehended before moving to the next level;

- initiate and accept responsibility for growth
- develop and follow a statement of purpose
- make your job description and energy an integral part of the statement of purpose
- develop accountability for results, beginning with yourself
- know and do the things that give high return
- communicate the strategy and vision of the organization
- become a change agent and understand the timing
- make the difficult decisions that will make a difference

Level 4: People development-people follows because of what the leader has done for them

Maxwell (2002:79) rightly notes that:

A leader is great, not because of his or her power, but because of his or her ability to empower others. Success without a successor is a failure. A worker's main responsibility is to do the work himself. A leader's responsibility is developing others to do the work. A true leader can be recognized because somehow his people consistently demonstrate superior performance.

At level 2, the follower loves the leader, at level 3, the follower admires the leader, at level 4, the follower is loyal to the leader. The following characteristics must be mastered at this level;

- realize that people are your most valuable asset
- place priority on developing people
- be a model for others to follow
- pour your leadership efforts into the top 20 per cent of your people
- expose key leaders to growth opportunities
- attract other winners/producers to common goals
- surround yourself with an inner core that complements your leadership

Level 5: Personhood-people follow because of who you are and what you represent

Only a lifetime of proven leadership will allow any leader to get to this level. At this level, one reaps the eternally satisfying rewards. A level 5 leader is defined by the following characteristics;

- followers are loyal and sacrificial
- years have been expended mentoring and moulding leaders
- one has become a statesman and is sought out by others
- one's greatest joy comes from watching others grow and develop
- the leader transcends the organization

2.7. Change Leadership

2.7.1. Definition of change

Powell (2001:17) defines 'change' as:

Any activity that alters the current state within an organizational or sociological setting. The change activity can result in either positive or negative outcomes dependent upon many variables that occurred before, during, or after the change process. The initiation of the alteration of the current state can be a result of either internal or external influences that create the requirement, need or desire for the change activity.

Powell (2001:17) further explains that "change occurs as a result of an internal or external initiator that creates a requirement, needs or desire for change based on the perception of managers or employees within an organisation".

Change is inevitable and it affects both secular and faith-based organizations like churches. Any organization that does not add on new systems of change will undoubtedly face challenges in doing business in this environment. It is vital to always have a way of managing change if organizations want to remain relevant and satisfy the demands of their stakeholders. Systems that worked in the past may not work today and systems that are working today may not work in the future due to changes that take place both internally and externally.

The study shows that in most cases faith-based organizations are found wanting in terms of adapting to change and researchers agree that it is high time for church leaders to study the trend of things and adjust the way they do to remain relevant. Adai-Duah (2020:40) observes that ineffective management of change has slowed down progress and performance in faith-based organizations like churches. One of the reasons is that most organizations have rigid structures which affect the approach to managing change. The church exists in the same environment that other organizations like business

organizations exist hence any change that happens in the business sector affects the church so change is inevitable and it affects every organization whether it's a faith-based organisation or a profit-making organization. Everyone has to be braced to deal with change.

2.7.2. Effects of change on leaders and organizations

Adai-Duah (2020:44) observes some of the challenges caused by change. These challenges require leaders to have the necessary skills if they are to be able to sustain their organizations. These factors are intensified competition, increased diversity, and higher expectations from stakeholders. Von Eck (2007:42) also notes the following challenges posed by change; the creation of an unpredictable future as the marketplace has lost its predictability; the unpredictability of change that is not being able to predict what type of change the organization is going to be faced with next; the uncertainty around the outcome of the change. There is no clear relationship between the scale of change and the scale of its impact within an organization. There is also the risk of failure. It is said that many change initiatives taken by organisations, even when done with the best intentions, often end up in failure at some stage of implementation.

A very low percentage of change programs are successful. Hence, Von Eck (2007:42) asserts that "adding to the complexity created by these challenges that the leader has to contend with, the leader must also understand how to lead employees through the uncertainty that accompanies change". Von Eck (2007:42) adds that "a reasonable deduction that can therefore be made is that leaders require competencies that will enable them to deal with the new world of rapid change and its unique challenges". The review shows that there are enormous challenges that come with change that leaders have to deal with. It is therefore important for leaders including church leaders to understand these challenges and to have the right skills so that they can deal with these challenges. Only organizations with competent leaders will survive the present kind of environment.

Addai-Duah (2020:38) rightly observes that the impact of change on church leaders comes with either an optimistic or pessimistic consequence, depending on the leader's approach when managing the change. She also notes that due to limited competency regarding innovation, most church leaders are challenged to effectively manage change and improve organizational performance. As a result, most church leaders end up being strained by the demands of their stakeholders. Leaders need to develop competencies that might result in productive outcomes and guarantee organizational longevity. For the sustainability of a church organisation, the literature realised a critical demand for leadership creativity capacity when managing change effectively. It has also been observed that the impact of any church leader depends on their ability to adapt to the new mechanisms required to deliver useful results. Instead of simply keeping organizational beliefs and culture, church leaders must modify their practices to align with the environment and the conditions they are operating.

O' Connel *et al.*, (2008:251) observe that skills must be updated constantly for any person to succeed. Formal education is one of the ways of doing this. O' Connel *et al.*, (2008:251) further observe that formal and experience-based learning affect the adaptability of most people at work. For this reason, the literature review shows that most writers who have contributed to this matter encourage constant learning for church leaders. Most church leaders rely on their theological training, yet they are expected to perform beyond that level hence causing a great challenge for them. In most cases, some of them never receive any refresher courses to keep them updated with new trends.

Adai-Duah (2020:41) observes that religious leaders are faced with the challenges of maintaining religious values in the face of managing change for growth and survival and the fear of losing their core members with each change. Adai-Duah (2020:41) further points out that religious doctrine and dogma are critical for religious leaders when doing their duties. It has however been proved by research that doctrines are not enough to sustain churches in the face of a constantly changing business environment.

2.7.3 Managing change

Although change is unavoidable, it has to be managed properly to avoid disaster. Bennis (1989:147-150) discusses several ways of managing change and these are presented below;

- Recruit with honesty
- Guard against the crazies. Innovation is seductive and it attracts interesting people. It can also attract people who may distort the leader's ideas into something monstrous. Bennis (1989:148) contends that "a change-oriented administrator should be damned sure that the people he recruits are change agents but not agitators".
- Build support among like-minded people, whether or not you recruited them.
- Plan for change from a solid conceptual base. Have a clear understanding of how to change as well as what to change. Planning change is always easier than implementing it.
- Do not settle for rhetorical change. Significant change cannot simply be decreed. An organization has two structures, one that is on paper and another that consists of a complex set of intramural relationships. A good leader understands the relationships and creates a good fit between them and any planned alterations.
- Do not allow those opposed to change to appropriate basic issues. A good leader makes sure that the old guard is not frightened at the prospect of change. The moment such people get frightened is the moment they begin to fight. Such people do not only have some built-in clout but they also claim to have tradition and history on their side.
- Know the territory. Bennis (1989:149) writes "a successful change agent learns everything there is to know about his or her organization and about its locale, which often means mastering the politics of local chauvinism, along with an intelligent public relations program".

- Appreciate environmental factors. No matter how laudable or profitable or imaginative, any change that brings discomfort in the organization is probably doomed.
- Avoid future shock. When a leader becomes too involved in planning for the future, he or she may forget the past and neglect the present. As a result, before the plan goes into effect, followers are probably opposed to it. This is because they function in the here and now. Any leader who does not take into consideration the present concerns of the followers while focusing on the future is doomed to lose their support. A leader must remember that change is most successful when those who are affected by it are involved in the planning.

Leaders must be well prepared to manage change properly because change is normally resisted. Maxwell (2006:81-88) discusses some of the reasons why change is resisted;

- Change is resisted because of personal loss. People fear that change may negatively affect them.
- Fear of unknown people often holds on to what they know, even if they are not satisfied with it. They are not sure of what anything new will bring.
- The timing could be wrong-there are better times for change than others.
- It feels awkward-it is just different and takes people out of their comfort zone.
- Change is resisted because of tradition-the assumption is that if something is traditional, it must be a better way. This is not necessarily the case.

2.7.4. Factors to consider before effecting change

Maxwell (2006:85-86) discusses factors that leaders should consider before effecting change in an organization. Maxwell (2006:86) asserts that “before implementing a big change, I run through this checklist and answer each question with a yes or no. If too many questions have a no by them then I conclude that the timing may not be right”. The questions are;

- Will this benefit the followers?
- Is this change compatible with the purpose of the organization?
- Is this change specific and clear?
- Are the top 20 per cent (influencers) in favour of this change?
- Is it possible to test this change before making a total commitment to it?
- Are physical, financial, and human resources available to make this change?
- Is this change revisable?
- Is this change the next obvious step?
- Does this change have both short and long-term benefits?
- Is the leadership capable of bringing about this change?
- Does everything else indicate that the timing is right?

2.8. Competencies, competency, and capabilities defined

In exploring several authors, distinctions are made between competence, competency, and capability. From the literature review, there seems to be a relationship between the three. Von Eck (2007:44) writes “there seems to be a relationship between the three and that capability forms the platform on which competencies are built and on which competence is built in turn”. Veldsman (2002: 80) defines competence as “the ability and willingness to perform at the appropriate level as demanded by the context at a certain point in time, but also across time”. Rowe (1995: 12) defines competency as the behaviour by which competence is achieved, a description of how people do it. Competencies, therefore, refer to the behaviours adopted by incompetent performance. In addition, Von Eck (2007:44) notes that some argue that competencies are built up of smaller units or constituents which are termed elements of competencies.

These elements are viewed as skills, knowledge, characteristics, traits, and abilities. Capability on the other hand is about the person’s ability to learn how to perform tasks that he/she does not have the knowledge or skill to perform at present. It is more fluid and in a continual state of development. Others view competence as the capacity to adaptive fitness and response readiness, the sustained capacity of people to respond in a

committed and creative way to the demands given to them by their environments (Carstens & Smit 2003:46).

On the other hand, Carstens and Smith (2003:46) observe that “the most popular approach to explaining leadership competencies is through explaining competencies in terms of more effective and less effective leaders”. This theory has been known as the ‘competency theory’. In this research, we are looking at competencies as the traits that are required for a leader to be able to lead well and ensure organisational sustenance in changing times.

2.9. The need for church leadership competency in managing change

The change in environment calls for new leadership competencies for organizations. Blackaby and Blackaby (2001:51) assert that “the greatness of an organization is directly proportional to the greatness of its leader. It is rare for organizations to rise above their leaders. Giant organizations do not emerge under pygmy leaders. Therefore, the key to growing organizations is to develop their leaders”.

Similarly, Maxwell (2002:1) asserts that “your leadership ability, for better or for worse, always determines your effectiveness and the potential impact of your organization”. Leaders are faced with the challenge of having to deal with the complexity of change, the uncertainty it produces as well as the unpredictability that accompanies it. It is, therefore, important for leaders to have some guidelines against which they ascertain whether they possess the necessary competencies to lead or not. The effect of leaders on the progress of an organisation is something that cannot be over-emphasized. Vos (2002:777) asserts that:

Leadership plays an essential part in the realisation of an organisation’s vision and mission. Through dynamic leadership, the policy is carried outwards, strategic actions are directed inwards and the goals of the organisation are effectively operationalised. Leadership defines what the future should look like,

aligns people with that vision, and inspires them to make it happen despite the obstacles.

Vos (2002:777) argues that the world has a shortage of and a need for natural inspirational leaders. Adai-Duah (2020:26) concurs and stresses that for churches to get financial assistance from the donor community for the sustenance of their organizations, leaders need to be able to balance their social goals and some innovative competencies. Church leaders are under pressure to balance their spiritual demands with requisite skills that help their organizations to remain on the map. Vos (2002:788) asserts “the community of faith and society both have a life-long need for inspirational leadership. It is inspirational leadership that opens up the future dream of a promised land, with inspirational leaders the journey is a joy, even if there are obstacles in the path”. Adai-Duah (2020:41) argues that leadership competencies are needed to manage non-profit organizations effectively for survival. She further notes that while doctrine is vital for leaders of church organizations, it is not enough to guarantee them success.

Adai-Duah (2020: 43) points out that the right skills could support leaders to positively affect organizational performance in;

- management of environmental changes
- responding to financial pressures
- driving economic gains
- fostering a favourable reputation

The changes in the internal and external environments dictate the level of competencies and strategies the leaders must implement for effective organisational performance.

Adai-Duah (2020:43) further notes that value creation for faith-based organizations includes managing need-based change and involve the development of leadership capabilities and creative ideas. For a church organization to meet stakeholders’ demands, managing organizational change effectively requires leaders with certain skills and competencies. Adai-Duah (2020:52) rightly points out that “leaders are charged with solving problems, advocating visionary objectives, inspiring teamwork, responding to

changing demands, and creating new growth opportunities”. Although the success of organizations depends on leadership, there is a mismatch that in most cases people are placed into positions of leadership and expected to perform yet they are not prepared enough for the task. In most faith-based organizations, the aspect of skills and necessary competencies are bypassed when appointing leaders and this has affected many organizations such as churches. Hence organizations ought to consider the matter of competent leadership seriously if they are to be sustainable (Adai-Duah 2020:55).

Changing trends and the advancement in technologies, create internal and external pressures on leaders when performing their duties. Addai-Duah (2020:55) observes that religious leaders' influence on society can be used in diverse ways, including healthcare, morality, lifestyle norms, governmental policies, and environmental issues among others. Addai-Duah (2020:55), however, bemoans that religious leaders lack the required ability for managing the affairs of their organizations and as a result, there is a decline in performance. Some of the issues that church leaders ought to deal with if they are to manage their organisations well and achieve desired outcomes include how to deal with technological advancement, competition, the unpredictability of the economy and the effects of policy changes by government and how to satisfy their stakeholders.

Adai- Duah (2020:55) notes that in Africa, religious leaders influence many social issues including poverty reduction, abortions, HIV, elections, female circumcision and children in marriage. She then argues that if the church is to remain relevant in addressing these and other issues then it calls for leaders that have new thinking and remedies. The discussion above illustrates that leadership makes a difference in the failure or success of any organization whether faith-based or not. The important thing to note is that a church is a complex organic system, meaning that there is a need for competent leadership.

The question now becomes: what kind of leadership do organisations need to develop for them to continue being successful in changing times? Carstens and Smit (2003:45) write “because they need to initiate, implement and evaluate change, leadership takes central position amidst organization changes”. Adai-Duah (2020:43) shares similar views as she asserts that, “the capacity of religious leaders to acclimate organizational structures and services for shifts to stakeholder needs are critical to organizational performance and

leadership viability". When equipped with the right skills, church leaders will be able to positively affect organizational performance in the management of environmental changes, responding to financial pressures, driving economic gains and fostering a favourable reputation. (Adai -Duah 2020:43)

Breedt and Niemandt (2013:5) argue that the fast-changing environment in which leaders found themselves creates a specific and unique context for leadership. They further argue that it is not only a matter of who the leader is but also when and where a person stands in leadership. A leader who might have been successful in one setting would not naturally be successful in another environment. Therefore, it calls for adaptive capacity which is the ability to succeed in multiple contexts. Leaders should have the ability to change their style and approach to fit the culture, context or condition of the new challenge. For 21st-century leaders to be successful they need to pay attention to the evolving context. The effectiveness of leaders in managing change relies mostly on their leadership style, values, and inherent management culture.

The leadership competence to manage change effectively has become critical for survival. Managing change is one of the key challenges threatening organizations, particularly leaders who aim to stay loyal to their organizational norms and beliefs. Adai-Duah (2020:39) notes that the survival of churches under the leadership of African people rests on leaders having the necessary competencies and skills in responding to stakeholders' needs. Carstens and Smit (2003:45) note that the lack of change management competencies is an issue that is affecting many countries including South Africa. Carstens and Smit (2003:45) observe some negative consequences of a lack of change management leadership in South Africa and these include; a lack of skilled labour, hostile labour relations, employees not identifying with organization objectives and a high employee turnover rate. These negative consequences are not unique to South Africa but can be seen in other countries. Von Eck (2007:42) observes that most organizations such as churches and others face similar consequences. Von Eck (2007:42) writes:

These processes of change place a significant burden on managers who now are expected to embrace the change-orientated attributes that will give them the ability to cope with uncertainty and become leaders, innovators and risk-

takers. These attributes refer to the competencies that leaders require in times of change.

Adai-Duah (2020:16) explains the importance of exploring the church leaders' competency and change management skills to understand the impact it has on organizational performance. Vos (2002:777) bemoans the lack of leadership in our times as he asserts "in our time there is a shortage of and need for natural inspirational leadership. How leadership is exercised has a major influence on the vitality of an organisation". Vos (2002:777) argues that leadership is the most important means of initiating change. Adai-Duah (2020: 26) concurs and notes that although non-profit organizations have increased globally, there is a significant declining state of leadership performance in meeting the demands and expectations of stakeholders. This deficiency is caused by a lack of understanding of changes and the needed strategies to effectively manage them.

2.10. Competencies required by church leaders to manage organisations well

A consideration of the literature review shows that writers agree on most of what 21st-century church leaders need to have to sustain organizations. They agree that the challenges faced by leaders today differ from those faced by leaders who led in the past. Moorman *et al.*, (2018:277) agree with other writers that leader effectiveness emerges from the core qualities of the leader and not simply from the context in which the leader leads. This section presents the competencies church leaders need to lead well and sustain their organizations.

Clusters of leadership change roles

Carstens and Smit (2003:48) observe four clusters of leadership change roles. The first cluster is the initiator role which contains competencies associated with setting a vision, communicating the vision and obtaining support for it. The second cluster is associated with the shaper role which focuses on introducing and reinforcing the change initiative, the development of employees' competence to meet the change expectations, and the empowerment of employees to meet the change requirements. The third cluster is the monitor cluster which contains competencies associated with employee consultation, the handling of emotional reactions, and the removal of resistance and conflict. The final cluster is the assessor cluster which contains competencies associated with measuring and assessing change outcomes and the provision of focus areas for future change initiatives.

Vision and communication

Vision is a critical element of leadership. A leader is an individual who carries a clear vision of the future state of their organisation. A leader should be able to see the results of the policies and methods he or she introduces. Good leaders always look ahead to see how their policies will impact future generations. Vision involves optimism and hope. A pessimist only sees challenges in every opportunity while an optimist sees opportunity in every challenge. A pessimist holds back people of vision from forging ahead. Cautious leaders draw great lessons from history and tradition but they risk being stuck in the past. Any leader who only sees challenges that he or she cannot identify the possibilities is unable to inspire the vision in others. Vision helps people to see what things could be like (Clarkson and McQuoid, 2013:20).

The vision should be well spelt out so that every follower understands it and is persuaded to want to be part of that vision. Caliguire (2003:113) rightly asserts that "communication and sharing the vision is exactly what entrepreneurial leaders do. Like a metaphorical baton, they pass the vision from one person to another. They energize people and motivate them to do things they hadn't thought of before". When a leader spells out the vision followers will be clear on what has to be done (Reeder, 2008:99). Followers will

only make the vision their own when it has been communicated to them well. This emphasises the need for leaders to have communication skills.

Communication is one of the fundamental competencies required by a church leader to lead successfully. Van Niekerk (,2004) writes “a central element in being a developmental leader is the ability to communicate effectively and one’s command of language”. Communication is a key element first to building trust, which implies open, honest and direct communication. Secondly, leaders must be successful in communicating their organization’s purpose and articulating the vision so that employees understand, support and get involved. Another important part of communication is a leader’s ability to ask relevant and pertinent questions (Van Niekerk,2004).

Adaptability

The literature review shows that most leaders are not able to adapt to new systems. But adaptability is one of the skills that every leader needs to manage change. O’ Connel *et al.*, (2008:249) note that adaptability has been viewed by scholars as a career meta-competency, which along with personal identity forms the core of a protean career. It is, at its core, the capacity to change, including both the competence and the motivation to do so. O’Connell *et al.*, (2008:249) argue that adaptability is shaped by several factors that are both internal and external. These are;

- individual factors such as age, race, and gender. They argue that these factors might influence adaptability insomuch as these attributes may set expectations according to social norms and produce differences in preferences and treatment in the workplace.
- the accrual of human capital in terms of occupational status, education, tenure in a work organization, experience working for a contract-based employer, and perceived employability.
- The aspects of the work environment may increase or diminish one’s self-reported adaptability.
- The receipt of adequate workplace communication may enhance personal adaptability.

Decision making

Once everything is clear, the next step for a leader is to make a decision. A true leader will not hesitate to decide once all facts have been considered neither does the leader shift blame on others when his decision brings unpleasant consequences. A true spiritual leader will not procrastinate when faced with a decision or vacillate after making a decision. A sincere but faulty decision is better than an indecisive overture.

Integrity

Clinton (1988:74) maintains that integrity is the foundation of effective leadership. Wofford (1999:107) concurs as he considers that nothing is more important for a church leader than character. This quality is expected of every leader but it is much more expected of a church leader because that's how followers can build trust in their leaders and can imitate them. God demanded integrity from the Israelites (Deuteronomy 18:13). Even today, God expects his people to exhibit a transparent character. Integrity involves being sincere in one's promises, faithful in discharging one's duties, upright in handling finances, loyal in service and honest in speech. Blackaby and Blackaby (2011:163) write:

Integrity demands consistency under every circumstance, including unguarded moments. If leaders are normally peaceable and well-mannered but they throw temper tantrums when things go wrong, they lack integrity. If leaders are honest and moral in public but discard those standards in private, their lives lack integrity. When leaders have integrity, their followers always know what to expect.

Lawrenz (2012:57) concurs with the above view and asserts that:

Integrity is both a quality of life and a process of living. It is a commitment to a whole life process of constructing and reconstructing character, all with a background of humility in which the leader acknowledges just how far he or

she falls short. Integrity is a process that is never finished. The pursuit of integrity includes a growing coherence between public and private life.

Clarkson and McQuoid (2013:8) describe a person with integrity as:

Someone who is deeply committed to basic moral values and uprightness. Such a person will not act in a dishonourable or underhand way and will never knowingly deceive others. His actions, which people can see, spring from deep inner convictions which cannot be seen. He is the same on the outside as he is on the inside. What he says, is what he will do.

Moorman *et al.*, (2018:279) explain that perceived integrity can be explained as a virtue that comes from a judgement about a leader's consistency between his or her words with deeds.

Patience

Patience involves the ability to stay close to the followers and not run too far ahead of them. A patient leader makes sure he/she bears with the weakness of the followers while encouraging them to move on. A leader who is not patient with weakness will find it difficult to lead people. The strength of a leader is seen by how much he or she can raise those who are behind to be closer to him or her so that together they achieve the goal of the organization. Patience involves the ability to wait until one's plan gets the support of the rest of the team. The Bible encourages us to bear with the weak (Romans 15:1). Beasley-Murray (1990:182-192) argues that it is the will to persevere that makes the difference between failure and success. At times the vision might be right but may not be easily realized. Beausay (1997:23) concurs with Beasley-Murray above and writes that "sometimes the greatest leadership you can provide is to wait steadfastly for people to catch up. Be patient, and let gentleness be your guide. One shouldn't scream and yell, but softly say and over again, 'come this way'. It is what we might call classic Jesus".

Tact and diplomacy

Tact has to do with the ability to deal with people sensitively, to avoid offending, it involves having proper words or responses to a delicate situation. Diplomacy on the other hand refers to the ability to manage complex situations, especially situations that involve people who hold different views. A leader with these two skills can reconcile opposing views without hurting or offending any of the parties. In every complex situation, a leader's goal is to reach a harmonious solution to opposing views with both or all parties retaining their rights and respect (Sanders, 2007:93. At times leaders deal with different groups of people who are trying to achieve the same goal but differ in their views of achieving that goal. Noble (2016: 4) rightly asserts, "a leader has to be able to unify a group of people who may not have much in common besides the goal they are trying to achieve". These skills are learned and developed. To do this, a leader must understand how people feel and react. A leader with such skills can diffuse situations that have the potential of exploding and causing divisions and splits within organizations.

Executive ability

Executive ability is the power to translate vision into action. A leader must have methods on how to make a vision work. From the story of the creation, we learn that our God is a God of order (Genesis 1-2). In the book of Isaiah, the word translated 'judgment' means method, order, system or law (Isaiah 30:18). This is talking of God as a God of order or method. He also expects us as stewards of his resources to be methodical in all we do. A vision that lacks a method of how it will be achieved will be difficult to achieve. Many organizations come up with brilliant visions but due to a lack of executive ability such visions remain unfulfilled dreams. Nehemiah had the executive ability to execute his vision for Jerusalem. This is illustrated by how he went through the process of travelling to Jerusalem, recruiting, organizing and constructing the city. He was able to communicate the problem to the people and offered solutions on how he was going to solve it (Nehemiah 2:17). This shows us that when a leader has a clear plan for executing a vision, the task will be easy to accomplish (Sanders,2007:95).

Other core competencies

In their analysis, Carstens and Smit (2003:46) conclude that there are at least 7 core competencies required by leaders to manage change successfully. These are;

- Sense of mission
- Effective Change-agent
- Strategic competency
- Conceptual competency
- Negotiation
- Develop team-oriented structure and systems
- communication and developing self and others.
- Above all Carstens and Smit (2003:46) agree with other writers on the importance of creating a vision as the basic core for leadership competency.

Van Niekerk (.,2004) lists 8 key attributes one needs to be an effective leader in the 21st century. These are;

- the ability to think in terms of systems and knowing how to lead systems
- the ability to understand the variability of work in planning and problem-solving
- understanding how to learn, develop and improve, and leading life-long learning and improvement
- knowledge in generating and sustaining trust
- understanding the interdependence and interaction between systems, variation, learning and human behaviour, knowing how each affects the other
- giving vision, meaning, direction and focus to the organisation
- the ability to integrate various methodologies for knowledge construction
- comfort and confidence with technology and how it enables organisational performance and learning.

Horibe (1999:6) and Sadler (2001:426) argue that these new management challenges related to knowledge workers require the following;

- Encouraging new knowledge to come forward
- Tapping into everyone's knowledge
- Managing knowledge, you do not understand
- Encouraging people to learn
- Encouraging learning by asking challenging, awkward questions; by stimulating intellectual curiosity
- Facilitating the learning of others by acting as a coach or mentor.

Vos (2002:777) also observes some of the competencies that are needed by leaders for them to lead organisations well. These are;

- the ability to establish the goals of the group
- the ability to help the group set about achieving the goals
- the ability to improve the interaction between the members of the group
- the ability to reinforce group cohesion
- the ability to make resources available
- being able to establish trust.

To effectively manage change and deal with local and international competition leaders need competencies that equip them to reassess, discover and develop viable strategies (Adai-Duah 2020:42)

2.11. Summary and Conclusion

Adai- Duah (2020:56) concluded from her research that some of the factors that limit religious leaders from implementing ways of managing change include leaders' conduct, faith, and doctrines. In most cases, church leaders are not willing to do things differently fearing that a change in the way of doing things may result in the loss of doctrine and beliefs and values of the organization. There seems to be a fear of the unknown when new things are explored. The selected literature reveals that there is a need for learning at both individual and team levels. There is no great need for learning in a static world but in our uncertain world learning never ends. There is also a need to revisit the way people acquire knowledge and the competencies required by knowledge (Van Niekerk., 2004).

An understanding of the concepts of competency is foundational to an exploration of the purpose of this study. The analysis of the literature shows that the research on the subject broadly summarizes the issues of competency for change management for church leaders. The review shows that leaders with the required competencies can contribute to effectively managing change in organizations. Church leaders are not leveraging on competency when advancing and managing change. The slow uptake of skills and competency amongst church leaders was seen as the major reason why church organizations fail to adapt to change. Church leaders hold an influential position in both private and public sectors.

The researcher seeks to develop a better understanding of the impact of how organizations' leaders' competency can contribute to the organization's sustainability in changing times. This study could contribute new knowledge for managing change effectively in the church sector and extend the knowledge in academic circles. In this study, the researcher explores the research gap using a qualitative phenomenological approach.

The researcher notes some research gaps in the reviewed literature. There is a lack of empirical study about leadership competencies needed for church sustenance in changing times. This study will address this gap. This research will help come up with guidelines that can help the UBCZ leadership regarding competencies needed for the sustenance of the organisation in these changing times.

Chapter 3: Findings and discussion on understanding and views of leadership within UBCZ

3.1. Introduction

This chapter presents empirical findings from the fieldwork carried out by the researcher. Under this task, the question that will be addressed is, “why are things going on in this way?” (Osmer 2008:4). The questions that will be addressed here include what is the church doing to address the situation. What is the UBCZ not doing that it should be doing? Under this section, a great deal of thoughtfulness is required. It also requires a theoretical interpretation and wise judgment.

3.2. Sampling

Research shows that selecting appropriate participants for qualitative research is important and must be based on the participant’s capacity to add to the understanding and meaning of the research topic (Adai-Duah,2020:72). Participants who took part in this research were purposively drawn from UBCZ membership across different provinces of Zimbabwe. Most of them are or have been involved in the highest level of UBCZ leadership. Some are leaders in the corporate world and do have a deeper understanding of the UBCZ leadership issues. Participants were selected on the following bases;

- must have been a member of the UBCZ for not less than ten years
- must have been a leader in the UBCZs or the corporate world
- should be above 18 years of age
- the participant must be willing to sign the consent form
- the participant must be available for the interview
- must have a deeper understanding of the research topic and be able to read and write in English.

A total of 20 participants were interviewed. Among them were 7 women and 13 men. The age of the participants was between 25 and 88 years. This included the current president of the denomination as well as three former presidents.

3.3. Data collection process and analysis

An interview guide with questions was used to gather information. The data collected were analyzed using a thematic process. Main themes were generated from the broad interview question themes while sub-themes were inductively generated from the participants' responses. The respondents were assigned numbers to conceal their identities. A total of 8 questions were used to gather information from participants. The questions seek to understand the participants' understanding of leadership in general and concerning UBCZ and to understand leadership challenges in the UBCZ. The questions also seek to know the participants' experience of the identified challenges and what the participants see as the reasons for the existence of such challenges in the UBCZ. The participants were also asked to give their recommendations of what the UBCZ can do to have competent leaders. This information is important for the formulation of guidelines for leadership competencies within the UBCZ.

Below are the questions;

- What is your understanding of leadership?
- As a follow-up question, what is your understanding of leadership specifically concerning the UBCZ?
- Tell me more about the church leadership challenges you have identified.
- What is your experience of the challenges you have identified?
- Why, in your opinion, do these challenges (that you have identified) exist within UBCZ?
- In your opinion, what are the reasons for these challenges or patterns you see in reflecting on these challenges?
- What are some of the practical ways you think the UBCZ can do to deal with these challenges?

- What recommendations, if any, can you give to the UBCZ for it to have competent leaders?

The findings and discussions are presented in the next sections

3.4. Findings and discussions

3.4.1. Understanding of leadership

Table 1.

Main theme	Sub-themes	Sub -sub-themes
Understanding of leadership	Being the person	-Leader as someone with a vision -servant leader -steward -shepherd -exemplary -goal-oriented
	Domain or categories	-political -social -biblical or spiritual
	Position	-position one holds -position gives the title -position gives authority
	Function or duties	-guiding -influencing -directing -moving people -giving direction -leading

		-Grooming -developing
	Process	-a process of achieving a goal -achieving objectives
	Quality	-skills -competencies -qualities -ability -art

As indicated in table one above, the UBCZ members who participated in this research view leadership from different perspectives. A total of 6 themes regarding their understanding of leadership were deducted from these interviews as shown above. The discussion below delineates the above themes.

3.4.1.a. Leadership as the being of the person

Participant 3, pointed out that “a leader is someone who is a servant of the people. A person with the heart of a shepherd and a steward. This calls for faithfulness and honesty. Someone who is always a learner who listens to other people”. Participant 11, stated “that leadership is about being called, there are people who are called to be leaders”. She added “that leaders are born and not made. A person who can set an example for others to follow. Thus, a leader should be visionary and be goal-oriented”. The responses show that the “being” of the leader as someone who embodies the organizational vision and goal is important.

3.4.1.b. Understanding leadership in terms of domains or categories

Leadership is understood as falling into different domains and categories. Respondent, 4 reported that “leadership could be political, social or spiritual leadership”. Responded, 4

further explained that “spiritual leadership follows the example set by Jesus Christ because Jesus is the truth the way and the life”.

3.4.1.c. Leadership is understood in terms of holding a position

Participant 6, defined leadership as a “position given to someone who has unique skills and experience to lead”. Participant 12, agrees with participant 6, above as she views leadership as “a leading position with roles and responsibilities assigned to a person”. She added that “positions come with titles and title defines purpose”. These responses show that leadership is viewed in terms of positions that people hold in an organization. A person is given a position in line with his or her skills.

3.4.1.d. Leadership as a process

This is where leadership is defined as a process of achieving set goals and objectives. It has to do with getting people to do what has to be done. According to participant 5, leadership is “a process of social influence, which maximizes the efforts of others towards the achievement of a goal”.

3.4.1.e. Leadership understood in terms of functions and duties

Some of the participants defined leadership in terms of functions or duties performed by a leader as indicated by participant 1, who said “leadership is about influencing and service, to achieve well set organizational goals, perpetuate the vision and safeguard the ethos and values of an organization”. He added that “in leadership, there is a sense of directing people. It is a way of serving and directing people”. Participant 14, shares the same notion as she defined leadership as “the achievement of a goal of an organization through the direction of human assistance or the capacity to influence others towards the realization of a goal.... therefore, leaders use their management skills to guide people under them to the required destination”. Thus, a leader is someone who defines the situation for the followers and inspires them to follow him or her. Participant 20, believes that “leadership is about guiding and giving directions to others”.

3.4.1.f. Understanding leadership in terms of quality

The participants defined leadership in terms of the qualities one possesses. For instance, participant 3, defined leadership as the “ability of a person or group to influence and guide followers in an organization”. These qualities are understood in terms of the ability to make things happen. It also includes one having certain skills and competencies that make that person regarded as a leader. One has to have tools of influence. Those who hold to this view contend that someone may hold a leadership position but not be a leader if he or she lacks leadership qualities. A leader in this instance has to understand where he or she wants to take the organization and must have some expertise in that field. Participant 8, pointed out that “a person who is a leader must have the ability to influence others to do something they have never thought about. It is about motivating followers to achieve goals. It is a God-given ability to move people to a certain destination”. Participant 9, believes that “leadership has to do with the art of inspiring people to follow one’s vision”. Therefore, we see that leadership is also understood in terms of the qualities that a person possesses. A person maybe be regarded to be a leader even when they do not have any leadership positions due to the qualities they possess

3.4.2. How leadership is being understood and practiced in the UBCZ

Table 2

Main Theme	Sub-themes	Sub-sub themes
Understanding of leadership about UBCZ and how it is practiced	Qualities	<p>Able to understand the church and articulate the church's vision, goals and objectives</p> <p>Able to inspire followers</p> <p>-understands the history of the church, its dynamics and how it is run</p>

		-comprehend its constitution and the social environment surrounding it
	Structure	-National assembly -National Committee -Executive committee -District committees -Local elders -Departmental committees
	Position	-Bishop -Pastors -Evangelists -Lay leaders
	Functions/Duties	-give direction to the church -guard the doctrine of the church -influences spiritual and administrative issues -do what is expected by followers -direct people towards achieving church goals
	Being the person	-exemplary -dedicated -a true follower of Christ -humbly -honesty

	Criteria of being a leader	-satisfy constitutional requirements -the spirituality of the person -election based on popularity
	Dynamics of leadership	-lay lead the clergy -limitation due to the spiritual nature of the organization

Table 2 above shows how leadership is perceived and practised in the UBCZ. A total of 7 themes that represents the findings from the empirical study are explained in detail below

3.4.2.a. Leadership understood in terms of the quality of a leader

Participants reveal that a leader is perceived as someone with both administrative and spiritual qualities. Participant 3, highlighted that “in the UBCZ someone who does not possess both qualities cannot be considered as a leader”. However, participant 10, differs from the above view and argued that “one must only be spiritual to be a leader”. He added that “these other qualities make no much difference”. To him, once a person fulfils the spiritual qualification, he or she will do good in his or her leadership. Participant 2, also emphasized that “the spiritual aspect is what matters when leading a church organization like the UBCZ”. Here we note that leadership in the UBCZ is understood in terms of quality. But there are different views in terms of the qualities that one should possess to be considered a leader.

3.4.2.b. Structure

Some of the participants understand leadership in terms of structure. The highest decision-making board in the UBCZ is the national assembly that sits once per year in the month of December. Its major role is to make and amend policies, discuss and approve recommendations from churches and the national committee, and approve budgets and other reports among other functions. The national assembly is made up of national committee members, all pastors and evangelists, delegates from local churches, and departments, heads of institutions and missionaries who are affiliated with the church.

Below this board is the national committee. The national committee sits three times a year, to plan the work of the denomination, receive and discuss reports from the chairman/president and the treasurer, review policies, and make recommendations to the national assembly. The national committee takes up the responsibilities of the national assembly in between national assembly meetings. The board plays an oversight role over the executive committee. The committee is comprised of all executive committee members, representatives from districts, all heads of stations and the Principal of the Bible College.

Below this board comes the executive committee which also sits three times a year but may have emergency meetings when the need arises. The committee is made up of the church chairman/president, vice chairman, the church administrator, the general secretary and his vice and the church treasurer. The last three are not full-time positions. This committee runs the daily operations of the church and reports to the national committee and the national assembly. The national committee and national executive posts are only reserved for males while females can be part of the national assembly.

Then in districts, there are district committee members who oversee the running of the district. Districts are chaired by laymen. Under districts, there are local committees for local churches. Local churches are led by a board of elders, chaired by the resident pastor. Where there is no resident pastor, a layman is elected to lead. Pastors and evangelists are part of the leadership in the UBCZ in that they sit on district committees and lead local churches apart from their pastoral duties. An evangelist in the UBCZ refers

to a clergy who is not ordained. Male pastors can be ordained after serving a minimum of 3 years and after having proved to be a called minister, but female evangelists are never ordained. There are also leaders for different boards and departments like the women's fellowship, man's fellowship, youth fellowship and the children's ministry (today for tomorrow). Most of these departments are led by lay people while the clergy play an oversight role. So, in the UBCZ leadership is also viewed in terms of this structure. A leader is anyone who belongs or functions within this structure.

3.4.2.c. Leadership as a matter of position

Participant 13, pointed out that "in UBCZ leadership is a matter of the position of influence attained or occupied by an individual more than anything else". Participant 15, shared the same view as she stated that "in UBCZ, I understand leadership as being in a position of authority". Thus, we see that in UBCZ, leadership is understood in terms of position. A leader is someone who holds a position of authority.

3.4.2.d. Leadership as function/duties

Participant 2, views leadership in UBCZ in terms of function or duty. He pointed out that "a leader can inspire the church members to work towards achieving the goals of the church within the set times".

3.4.2.e. Leadership understood as the Being of a person

A leader in UBCZ is understood by some as someone who follows the steps of Christ. Someone who models Christlike character. Some of these traits include being humble and being a servant of all people. Participant 2, pointed out that "a truly born-again Christian who draws people to Christ through his or her life, is a real leader". Participant 16, said that "in the UBCZ a person is perceived to be a true leader if he or she follows people's wishes or wants. For some UBCZ members, the pastor must do what the church wants him or her to do, if he or she refuses then he or she is not perceived to be a true leader.

3.4.2.f. Criteria for becoming a leader in the UBCZ

For one to play any leadership role or to be chosen for any leadership position one must fulfil certain constitutional requirements. Therefore, the way leadership is understood by some is concerning who qualifies and who does not qualify. Firstly, one must be a mature Christian in good standing. Being in good standing means that if one is married, he or she should have a church-recognized marriage certificate. The person must be an active member of the church who contributes to the church financially and through attending church activities and programs. If one is to be a leader in any of the departments of the church, he or she should also fulfil some departmental expectations and dictates of that department's constitution such as the women's departmental constitution (*Chizato*). A person who becomes a leader must know all the constitutional requirements.

When it comes to the selection of an individual for a leadership position, participant 7, noted that "people are not elected due to skills or competencies but due to popularity". He added that "in some cases, people with the needed skills lose elections because they are not popular". This view was also shared by participant 19, who said "leaders are voted into offices without much scrutiny into one's experience and study, which is supposed to be key in influencing control towards goal achievement...voting of leaders in office paralyses the capabilities of otherwise good leadership qualities...reference is made to situations where not so influential individuals win the votes".

3.4.2.g. Dynamics of UBCZ leadership

Participant 12 pointed out some of the dynamics of leadership in the UBCZ. She reported that "at local church, the pastor is appointed on a full-time basis. He or she works with the board of elders to lead the church. At times there are power struggles between the pastor and the elders". A pastor may have his or her vision and plans but if the elders do not agree with that vision there will be some tension. Some pastors are told that they cannot introduce their ideas but must maintain what is there. Another important dynamic to note is that while on paper influence is supposed to come from the top leadership, that is not always the case as the people on the ground can either decide to follow the vision from

the top or not. In other words, the people who have the say in the UBCZ are not the leaders but the lay people who are at a local church. This is worsened by the spiritual nature of the organization. Since a church is a voluntary organization, a leader cannot use force to make things happen.

3.4.3. Leadership Challenges within the UBCZ

Table 3

Main Theme	Sub-themes	Sub- sub-themes
Leadership Challenges within the UBCZ	Lack of accountability	-no checks and balances -no monitoring and evaluation procedures -no follow-up on policy and program implementation -no job description for some important positions
	Structure	-hierarchy is long -the very long procedure -inconsistence
	Lack of resources	-financial resources -personnel -tools for performance
	Doctrinal differences	-clergy view certain doctrines differently -conflicting teaching -practising different things
	Lack of leadership development strategy	-no gift and skill identification and mentoring strategy -no refresher courses

		<ul style="list-style-type: none"> -no proper orientation for those who take up a leadership position -training of pastors in college lacks some important components -no training for pastors' wives
	No equal opportunities for males and females	<ul style="list-style-type: none"> -female pastors don't perform certain tasks -female pastors are not ordained -Women are not allowed to be part of the National committee and board of elders
	Lack of church growth strategy	<ul style="list-style-type: none"> -lack of intention to work on closing the language barrier -no proper budget and support for important ministries -pastor's deployment and promotion not based on skill
	Lack of cooperation between leaders and followers	<ul style="list-style-type: none"> -lack of respect for leaders -some pastors influence members against leaders -lack of support for leaders

	Leadership influence limitations	-Church members are volunteers -it depends on the willingness of members -term limits for leaders not favourable to make an influence
	Hypocrisy	-some leaders don't do what they preach -lack of exemplary leadership
	Lack of leadership change management	-former leaders want to retain their influence on the church -every leader starting own new things -no plan for outgoing leaders
	Election system	-the system may not produce the best leadership -the system is not thorough

The participants shared some of the leadership challenges they see within the UBCZ. The challenges were coded or grouped into 11 themes as presented above. We will now look at each challenge in detail.

3.4.3.a. Lack of accountability

Most of the informants pointed out a lack of systems that promote accountability within the organization. Policies and programs are put in place but in most cases, they are not adhered to, and no one checks on them. There are no job descriptions for some of the leadership posts hence no accountability is done.

3.4.3.b. Structure challenge

Participant 4, highlighted that “the UBCZ structure at times hinders efficiency as some issues take longer to be resolved or done. Some issues await approval by people or committees who belong to the different levels of the structure”. At times leaders at the top may have good plans but the idea may be turned down within the structure of the church. Another challenge with the UBCZ structure is that it is inconsistent in some cases. One example is that at a local level, the clergy is the leader. When it gets to the district, a layman leads and when it gets to the National level, the clergy leads. In some instances, it has created tensions between the district leader who is a layman and the pastor who oversees and supervises all pastors in the district (district superintendent). To some, this appears as if two people are occupying the same position.

This is worsened by the fact that the district superintendent is the one who writes reports to the National office regarding the district, yet he does not chair the district. It is further complicated by the fact that when it comes to district representation in the National Committee, most districts appoint the layman who is the chairman of the district. The constitution stipulates that any of the two the district chairman and the superintendent can be selected.

The constitution further complicates the matter when it stipulates that the district can even choose someone who is neither the superintendent nor chairman to represent the district in the National Committee. This creates more problems as there will be three people at the district level who almost share the same authority if a district opts to choose neither the superintendent nor chairman to be the National representative. The big challenge with this situation is that the National representatives will sit in the National

Committee and upon returning to the district, he has no authority to influence their district to accept and implement the National committee resolutions. He will have to depend on the willingness of both the superintendent and the chairman to cooperate to influence the district and local to adopt and implement such policies and programs.

3.4.3.c. Lack of resources

Most of the participants identified a lack of resources as the major leadership challenge within the UBCZ. The leaders are expected to achieve certain goals but at times they are not empowered with the resources and tools to facilitate their work. In some cases, church workers like pastors go for months without receiving their salaries. Some may even get to the time of retirement before being paid their arrears while others have passed away leaving some credits in some local churches. Participant 6 highlighted that “there is also a lack of human resources in the church”. In some of the UBCZ institutions, there is understaffing, thereby putting pressure on the few workers who are there.

3.4.3.d. Doctrinal differences

The research showed that there are some doctrinal differences among the clergy. As a result, some divisions exist between the clergy, and it is also affecting the congregants. This has also caused the church to witness some new and divisive practices being introduced.

3.4.3.e. Lack of leadership development strategy

Some of the participants highlighted that Bible Colleges’ curricula where pastors train have deficiencies. They have noticed that the curriculum lacks important leadership and business management components thereby producing pastors who will struggle to manage churches. They also noted that some pastors are given leadership positions, like being appointed to the position of the curricula where district superintendent, when they do not have the skills. There is also a lack of intentionality in terms of encouraging and

supporting leaders to upgrade. No refresher courses for pastors. Some of them graduated from college over 30 years ago and have never had any refresher courses. Participant 16 asserted that “there is no skills identification and mentoring of future leaders in the church so much that even those who go to bible college go on their own and there is no scrutiny of whether those people have the qualities of becoming pastors and upon completion, they are given churches to lead without assessing if they have what it takes to lead a church”. This has led the church to have less competent leaders thereby compromising the future survival of the church.

When it comes to lay people who are appointed to a curriculum where leadership positions, there are no orientation programs done for them or any leadership equipment programs. Participant 13 noted that “as a result of the absence of a clear leadership development strategy, some people end up overstaying in positions as there will be no possible people to replace them with”. In so doing most positions in the church become just placeholders. Participant 12 noted that “there are no guidelines that stipulate skills one must have certain leadership positions”.

3.4.3.f. No equal opportunities for males and females

Some of the informants mentioned that in the UBCZ there are no equal opportunities for females and males. The first example is that female evangelists are never ordained, and they are not allowed to perform certain duties that their male counterparts perform like, burying the dead, baptizing, leading holy communion, and becoming marriage officers. Again, when it comes to the structure of the church, women sit in the highest decision-making board (National Assembly) but are prohibited from sitting in the national committee or board of elders, yet both are inferior boards to the Assembly.

3.4.3.g. Lack of church growth strategy

Participant 1 pointed out that “the church is stuck in maintenance mode”. By this, he meant that it is only sustaining what was left by missionaries. There is no strategic plan for church growth. Another participant pointed out that the church must properly plan

churches should be planted and avoid the current situation where new churches are started with no strategy for their growth.

3.4.3.h. Lack of cooperation and support by followers

Participant 14 pointed out that “at times leaders do not get the cooperation they would want from followers”. She mentioned that “in some cases, some pastors who are not in leadership can be jealous and influence the church not to support those in leadership”. In some instances, some leaders are rejected by followers. One of the reasons is the lack of skills to lead. Churches, at times, decide not to support their leaders especially if they have some disgruntlement Participant 11 observed that some people support leaders of their preference”.

3.4.3.i. Leadership influence limitations

One of the challenges that came out from the research is that due to the nature of the organization, leaders are limited in terms of their influence on followers. Since church members are volunteers, a leader may have very good goals, but he/she cannot force followers to work towards those goals. They can only support it if they so wish. A leader cannot use force to make things happen in the church. This happens even at a local church set up where a pastor may understand the National vision and wants to implement it but he or she will have to depend on the willing hearts of the congregants to support it. The pastor may even have the local church but again he or she cannot use force to make people want to cooperate.

Another challenge raised on this issue is that in the UBCZ, leaders have term limits to serve and as a result, some get out of the office without achieving much due to the limited time they spend in the office. For national positions, one serves for a term of 4 years and maybe be reelected for a second and final term of 4 years. At the district level, one serves for a two-year term and can be reelected for a second and final term. At local, the terms and years differ with the boards. However, one can spend more than two terms in the same committee as long he does not retain the same position in that board or committee.

A total of three participants, 1, 17, and 18 all noted that the term limits affect the effectiveness and influence of leaders. On the other hand, two participants, 10 and 15, share different opinions as they argued that once one serves a term or two, he or she must leave the leadership position. They argued that if a leader overstays, they will become less effective. Another limitation emanates from the fact that some of the people who sit on some important boards like the National assembly lack understanding of some of the discussions that happen in the house. As a result, some of the good ideas that leaders bring for deliberations in such settings are rejected. There are no clear guidelines on who should attend the National Assembly from local churches.

3.4.3.j. Hypocrisy

Informant 5, noted that “one of the challenges faced by leaders is that they fail to lead an exemplary life and as a result, they lack the moral authority to lead others”. This includes some pastors who do not practice what they preach and are viewed by the congregants as hypocrites.

3.4.3.k. Lack of leadership change management strategy

Some of the participants noted that some former church leaders, still want to have much influence on the running of the church thereby creating what participant 1, named ‘*de facto leader*’. This compromises the authority and influence of the sitting leader. Another aspect has to do with the management of transferring of pastors. The research shows that there is no proper management when it comes to the transfer of pastors. Some pastors are given short notices of transfer thereby moving from their place without proper conclusion of their work. At times there is no orientation of pastors when they change from one church to another. As a result, each pastor brings his or her new programs and projects and abandons what the previous pastor would have started. This is also the case when it comes to new people taking positions. Each person starts afresh and when they leave the office they go with their files and the cycle goes on like that.

3.4.3.I. Election system

Participant 9 and participant 20, shared the same view that the election system is not the best system for appointing leaders. Participant 20 had this to say “the voting narrative is a challenge when it comes to key leadership traits...it undermines the conceptual notion of leaders being made and not born...the reason being that capable leaders may not win an election”. These responses illustrate that the systems used to choose leaders within the UBCZ have some challenges as they may not bring the best leaders. A person may be popular but with no leadership qualities.

3.4.4. Participants’ experiences of the challenges

Table 4

Main theme	Sub-theme	Sub-sub themes
Participants’ experiences of the identified challenges	Change of leadership management	-interference by former leaders -transfer of pastors -lack of handover takeover
	Structure challenges	-more time is taken to do things -some information gets distorted -some good ideas die
	Lack of preparation for leadership positions	-no skills -feeling not unqualified -not knowing what to do

	Criteria for choosing leaders	-chosen according to connections -no guidelines -unqualified people chosen
	No time to refresh	-lack of time out -too much pressure -less effective
	Lack of resources	-money -personnel -tools
	Clergy-laymen relations	-lack of a shared vision -tensions -power struggle

Table 4 above summarizes the personal experiences that some of the 20 interviewed persons shared with the researcher regarding their own experiences of leadership challenges within the UBCZ. These are explained in detail below.

3.4.4.a. Change of leadership management

One of the participants who has been in leadership of the church pointed out that as a leader, he finds it difficult to execute his duties freely because the former leaders of the department always want to dictate how things should be done. He pointed out that as a result, he ends up having no option but to do what those former leaders want. Two more other participants who are involved in leadership expressed having faced the same challenge.

Another dimension of how the change of leadership management is being experienced is concerning the transfer of Pastors. Participant 15, who is a senior pastor shared that “at one time I was informed that I was being transferred and I was given two weeks to

prepare to move”. He added that “it affected my wife very much as she was not prepared to move as she was running some projects which could not just be abandoned”. He continued that “the situation was worsened by the fact that when I arrived at the new church, there was no proper accommodation”. Participant 9, who is an elder also shared his experience with the change of pastors. He said that “at the church where I fellowship, each pastor comes with new plans for the church and there is no continuity in terms of church projects and developments”. He added that “this is caused by the fact that there is no proper orientation when leadership changes. The same sentiments were shared by another participant who is also a church elder. Participant 12, who once served on one of the UBCZ boards also added her voice on the same issue, highlighting that “there is no proper orientation being done for most of the organization’s leadership positions”. These experiences show that there is a challenge to leadership orientation within the UBCZ. There is no smooth change of leadership at different levels of church structures.

3.4.4.b. Structure challenges

Respondent 14, who has been in the leadership of one of the departments for some time expressed that “due to some protocols and need to follow structures to get approval to do certain things, she has found it to be time draining”. In the end, some of the things will end up not being achieved.

3.4.4.c. Lack of equipment for leadership positions

One of the participants who once served as the vice Chairman of the church expressed that he was thrown into that leadership position with no adequate preparation or grooming. He felt not qualified to be in that leadership position. He expressed that “I would always wonder why I was elected to that position ahead of more senior and educated pastors”. Several other participants shared similar experiences. One of them pointed out that she has worked with people who sometimes do not have any idea of what they are supposed to do. Some were elected to certain positions but do not have the skills needed for the roles they should play. Participant 20, added that “I have seen many leaders failing to perform their duties because of being less knowledgeable in the leadership roles they

are elected”. He also explained, “I have experiences of pastors who do not perform when deployed to churches”. Another experience shared by one of the former leaders of the UBCZ was that he was once denied the opportunity to further his studies. The reason was the fear that he would not come back to serve in the church once he is educated.

3.4.4.d. Criteria for choosing leaders

Participant 1, pointed out that “there are challenges with the type of leaders chosen into leadership positions at his local church”. He said, “some are just chosen because they are the only people available. Most of them have not been developing in their personal life but are given huge responsibilities to develop the church”. This, he said “affects the running of the church as it remains stagnant and with the same flavor”. In other words, the future survival of that church cannot be guaranteed. At times people are forced into leadership as there will be no other people to choose from. People are voted into positions for the wrong reasons. Participant 4, expressed that at one time he was asked about his family background after having been chosen for a leadership position. To him, that was a way of reminding him that one has to have some family background which connects with certain individuals in the church to be in a position of leadership.

3.4.4.e. Lack of refreshing time

Informant 11, who works in one of the institutions of the UBCZ expressed a lack of refreshing time due to pressure at work. This is caused by the shortage of personnel. As a result, it affects the quality of her work. This is true in many other institutions. There is no time for retreats or time out to refresh or break from the work environment. People who work in such an environment will end up not performing at their best level.

3.4.4.f. Lack of resources

Participant 3, who is involved in the leadership of the men’s department (*Vakweyi*) expressed his experience of the lack of resources in the department. He explained that “most of the plans do not get financial support and as a result, they will not be done”. The

same experience was shared by informant 18 who is a leader in the youth department. She expressed that “being part of the organizing committee that was responsible for planning a certain Youth conference made me realize several challenges.... financially, relying on a person who is supposed to give at free will is quite problematic...no matter the standard or quality of a conference you may have planned on as organizers, the finances will always determine what kind of conference you will have”. Informant 11, pointed out that as a leader at the institution she works, she is expected to deliver, yet she is not equipped with the necessary resources. She also expressed that workers expect to be paid on time but at times there will be no funds to pay them, and the burden will be upon her. This was also expressed by one pastor who said at times he goes for several months without receiving a salary. Lack of resources has caused the church to have a shortage of staff in some institutions and as a result, the few workers are overburdened with work. Some end up having to do things that are not within their area of expertise.

4.4.4.h. Clergy-lay man relationships

Informant 16, who is a pastor shared his story regarding his working relationship with the lay leaders at the church he is serving. He reported that “when I was transferred to that church, which is one of the oldest churches in the UBCZ, I shared my plans with the elders but to my surprise, my ideas were turned down and I was told that I had to follow the systems that were prevailing at that church instead of trying to come with his new systems”. This, he said frustrated him to the point that he was just waiting for his term to come to an end so that he moves to another church. This was supported by another participant 11, who added that “the challenge when it comes to the pastor-lay man working relationships is that no matter what good plans the pastor may have, he or she cannot force the congregants to accept or support them but has to depend on their willingness to cooperate”. In some cases, pastors get frustrated as is the case with participant 16 above. On the other hand, other pastors fight their way to make sure they achieve what they want but at the cost of relationships.

3.4.5. Why do these challenges exist with the UBCZ?

Table 5

Main Theme	Sub-themes	Sub-sub themes
Why do these challenges exist within the UBCZ?	Church tradition and history	-fear of change -having one leader for a long time
	Inadequate curriculum in bible colleges	-unequipped leaders -lack of performance
	Contentment with the status quo	-maintenance mode -no new drive
	Lack of competent leaders in key positions	-not able to see and seize opportunities -poor planning -no execution power
	Lack of policies	-no guidance on certain things
	Partiality	-appointing unskilled persons -those connected to leaders not called to be accountable
	Lack of ongoing training	-no refresher courses -no staff development programs -no training for pastors' wives

	Emerging of new teachings	-easy access to different teachings -no proper biblical teaching of church members
	Lack of Christian maturity	-leaders failing to live the gospel -followers have no role models
	Use of election to choose leaders	-may not produce real leaders -may be manipulated
	Reliance on one system of revenue	-tithes -budgets -no major projects

As shown in the table above, a total of 11 themes were discovered from the field work regarding the reasons why the UBCZ is faced with the challenges discussed earlier. These reasons are explained in detail below.

3.4.5.a. Church tradition and history

Participant 6, noted that “one of the reasons why the church is faced with these leadership challenges is because people are afraid of change”. Some people in the church want to continue doing things the same way even though some of the systems that worked in the past don’t work today. Another factor that came out from the research is that the church was led by one leader for several years and as a result, some people still view him as the leader of the church though he has long retired. As a result, any leader who is chosen has to be careful in the way he manages that situation. Participant 9, pointed out that “historically, people have been staying long in leadership positions to the extent that church positions were almost personalized”. This is still playing a big role in the church in

that some are still hanging into leadership positions even though they now have very little to offer. Participants 14 and 20, mentioned that some members do not even want to see the constitution being amended wanting to keep things as they are yet some of the things no longer work today.

3.4.5.b. Inadequate Curriculum in Bible Colleges

Some of the participants noted that most pastors lack leadership and business management skills. This, they said points to the inadequacy of the curriculum being used in Bible colleges where pastors are trained.

3.4.5.c. Contentment with the status quo

Participant 1 observed that “the church is in maintenance mode due to lack of aggression on the part of those who drive the development agenda and trajectory”. This was supported by participant 12, who added that “most pastors and leaders in the local churches are there to maintain what is there”. She added that “this has resulted in those with new minds getting frustrated as their new ideas cannot be accepted”. Participant 12 noted that “some have opted to move out of the church and find new places where their new ideas and energy will be maximized”.

3.4.5.d. Lack of competent leaders

Informant 12, observed that “one of the problems, why these challenges exist within the UBCZ, is due to lack of competent leaders who can identify opportunities and use them to change the narrative of the church”. This was supported by participant 13, who added that “some people in leadership positions lack a clear appreciation of the church goals and vision”. Participants 7, 15 and 18, agreed that due to low remuneration given to the clergy, most of the highly qualified pastors look for greener pastures elsewhere, leaving the church with few competent leaders.

3.4.5.e. Lack of policies

Some participants noted that the church does not have policies to govern its operations. One of the policies that have to be in place according to participant 1 is a policy to do with human resource management. There is an observation that the church has some good strategies but there are no policies that ensure supervision, accountability, and appraisal among other tools.

3.4.5.f. Partiality

Informant 10, mentioned that “one of the reasons why the church is having challenges is that leaders are at times partial in dealing with people”. She added that “at times appointments are not based on skill and ability but on personal relationships thereby compromising the organization’s performance. Participant 2, pointed out that “at times some people are not held accountable due to their connection to those on top”.

3.4.5.g. Lack of ongoing training

Participant 5, noted that “leaders are just elected to positions and expected to perform with no training done to equip them”. This point was raised by many other participants. Participant 5, added that “pastors’ wives are expected to perform certain tasks, yet they don’t receive any training”. There are also no refresher courses for pastors to keep them updated with current developments. This also applies to church employees working in church institutions. Participant 17 pointed out that “some of them do not have qualifications for the job they do, others were qualified when they were first employed but now, they are outdated due to failure to develop themselves”. The research observed that the church has no leadership development strategy hands most of its leaders are far behind with the developments taking place. There are no strategic workshops done by the church.

3.4.5.h. Emerging of new teachings

Participant 3 noted that “there is an emerging of new teachings from different directions. Due to technological advancements, people can now easily access these teachings. These facts, coupled with the lack of Christian education material within the UBCZ, have left church members vulnerable. They do not know what material is right and wrong”. This was supported by participant 11, who added that “this has not only affected the lay people but even the pastors themselves. Some pastors download sermons from different sites and preach them in churches or share them on church WhatsApp groups”. This has resulted in the church having new teachings which have led to new practices in the church. Thereby bringing divisions among those who are bringing the new teachings and those who want to hold to the traditional beliefs and practices of the church.

3.4.5.i. Lack of Christian maturity

Some participants pointed out that some people are appointed to leadership positions before they become mature Christians. The result is that they will not be able to model the life that the followers must live.

3.4.5.j. The election method of electing leaders

Participant 17, noted that “elections are divisive in nature”. The fact that UBCZ uses election to choose leaders means it will have to deal with some issues of divisions and non-cooperation by members. Some members may feel that their preferred candidates should have been chosen. As a result, they may choose not to support those chosen for leadership. Participant 20 agrees that the use of election is not the best way as it may bring into leadership positions people with no leadership skills. He said that “in voting, people at times do not vote the best people into positions but they vote for someone they have a connection with. Therefore, at times winning an election has to do with one’s connections, not one’s abilities”.

3.4.5.k. Reliance on one system of revenue collection.

Participants 1,5, 7 and 19 pointed out that the church does not have many avenues of income. The church hugely depends on one source of income, tithes from members. It is from the tithes that the expenses of a local church should come. Apart from meeting the local needs, each local church is supposed to pay a budget to the district and national from the same funds collected from tithes. A spiritual organization cannot depend on tithes because one cannot force members to pay tithes. It will depend on their obedience to the word of God, which calls for spiritual maturity.

3.4.6. Recommendations

Table 6

Main Theme	Sub-themes	Sub-sub themes
Recommendations	Identification, mentoring & equipping of leaders	-identify skills -groom future leaders -equipping leaders
	Mission, vision statement & core values	-to be well-understood by everyone -churches and institutions to adhere to them
	Appointments and allocations	-to be thorough -to be skill based
	Recruitment process	-to be thorough -skill based -bible college graduates under senior pastors
	Retreat camps	-refreshing moment
	Clear policies	-define the framework for all operations

	Design a leadership change strategy	-proper plan for outgoing leaders -handover takeover -orientation of new leaders
	A clear strategy for spiritual growth	-mentorship -family bible study -study groups
	Church growth & development strategy	-church planting -projects -ministry support
	Job descriptions	-clear terms of reference -signed by every leader
	Human resource department	-the need for the department -all Human resource procedures to be in place.

During the interviews, all the participants came up with some recommendations that they believe could address the identified challenges. The recommendations are highlighted in table 6 above and are explained in detail below.

3.4.6.a. Identification, mentoring and equipping of leaders

For the UBCZ to have competent leaders who can be able to sustain the organization during changing times, several recommendations were raised by the participants. It was noted that students who go to study Bible College go on their own without being identified and recruited by anyone. Participant 16, noted that “this is where the root problem emanates from when it comes to the clergy being less skilled”. He recommended that “the church must have a recruitment strategy of identifying people with certain gifts, mentor them and send them to Bible College”. He said by so doing, “the church will have people with skills and gifts for ministry instead of the current situation where the church just

accepts everyone into pastoral ministry because they have gone through Bible College”. Other participants, suggested that the church should identify pastors and others with leadership qualities and groom them for the leadership position. Some can be sent for further studies; others can be sent to study for specific ministries like children’s ministry.

Participant 13, pointed out that “all leaders elected or appointed to leadership positions must be well-oriented and trained before they assume leadership”. Participant 15, said that “there should be some ongoing training for all leaders and church workers including refresher courses for Pastors. Pastors’ wives should be trained so that they become effective”. Some participants recommended that the Rusitu Bible College Curriculum should be revised to include courses like business management and leadership among others. Participant 1, recommended that “the entry point into pastoral ministry should be set at first-degree level”. It was also suggested that some exchange programs must be done with other organizations.

3.4.6.b. Vision, Mission statement and Core values

Some of the participants noted that some church members including leaders do not understand the vision, mission and core values of the church. It was therefore recommended that these should be impressed upon every leader. All departments, churches and institutions should work in line with these.

3.4.6.c. Appointments and allocations

Another recommendation that came from the participants is that there should be a system in place to ensure that appointments are based on skills and qualifications. It was suggested that there should be some minimum qualifications for every position in the church so that those who appoint or elect leaders may have a defined tool to use. Participant 20, suggested that “those elected to lead the church at the highest level should possess a degree”.

3.4.6.d. Recruitment process

Participant 12, suggested that “interviews must be done before people are appointed or elected to serve in church boards and committees”. She said, “this will ensure that people with requisite skills are elected to leadership positions”. She added that “those who make it to the boards must sign a code of conduct so that they know what is expected”.

3.4.6.e. Retreat Camps

Informant 14, suggested that “the church must design a program where church leaders and workers will have retreat camps”. She said, “these will give people time to refresh and gain more energy to serve”. It will also help leaders and followers to have time together outside a working environment. Currently in the UBCZ, only pastors go for retreat camps once per year, but such camps are normally used to discuss business with no time for refreshing.

3.4.6.f. Clear policies

It was recommended that a team of experts should be put into place to formulate policies and to ensure that the church has a framework for its operations. These policies should be reviewed constantly. Some participants also suggested that the church constitution must be reviewed constantly. Participant 6 pointed out that “the review of the constitution must be done after every 5 years instead of 10 years as is the current arrangement”. Some participants recommended that some policies should be relooked at such as the issue of equal opportunity for men and women.

3.4.6.g. Leadership change management strategy

It was suggested that for new leaders to function well, those who would have vacated office must be oriented on how they should relate within the organization and the new leadership. It was also suggested that the church must have a clear plan for those who

leave office. This is about presidents whose term of office expires when they still have some years before their retirement. When new leaders are elected, a proper orientation process must be done to ensure continuity. This applies to the transfer of pastors. Participant 3, suggested that “the outgoing and incoming pastor should spend at least a week together at a church where the outgoing pastor can orient the incoming pastor”. Another recommendation that came out is that the four- year term period for national leaders should be added to 5 years. Another recommendation is that if someone is very effective on a board, they should not be voted out simply because a term has ended. In other words, there should be a way of retaining performing board members. Participants also recommended exit interviews with outgoing leaders.

3.4.6.h. Strategy on Spiritual growth

The research observed that one of the major causes of the UBCZ leadership challenges is spiritual immaturity. Several measures were suggested for the church to have spiritually mature leaders. The suggested methods that should be strengthened are well-planned family bible studies, personal devotions, mentorship, couples’ fellowships, and discipleship. One participant noted that more efforts must be done to make every member of the local church mature. He said the major challenge in the UBCZ is with people sitting at a local church which is where the church is found. He said if church members mature spiritually, everything will fall into place. The focus must be on each individual’s spiritual growth. One of the former leaders of the church emphasized that every believer must have a timetable for daily devotions with bible study and prayer. He said those who can afford to have commentaries and other tools should do so to enhance their understanding of the word of God.

3.4.6.i. Church growth and development strategy

One of the things causing the UBCZ challenges as observed by participants is that the church lacks a growth and development strategy. Therefore, it was recommended that the church should have a proper church growth strategy. Participant 19, pointed out that “the strategy should spell out how new church plants should be done”. Participant 19,

added that “at times new churches are started for wrong reasons and without proper planning and as a result, they do not grow”. The strategy must speak to the issue of the language barrier. The strategy must have a budget for how church ministry will be supported and monitored. Some of the ministries mentioned include evangelism and church planting ministry as well as discipleship. One participant said that there should be a lot of effort put into boosting the numbers in local churches as most churches have few people.

It was also noted that the church is failing to function well because of a lack of resources. Hence, it was suggested that there is a need for the church to have a proper development plan on how to raise resources. Some participants recommended that the church must appoint people with skills to do projects so that the organization may not rely on one system of revenue. Participant 10, noted that “the church has a potential of doing major projects like schools, hotels, agriculture, universities among others. If the issue of lack of resources is addressed, then it has to embark on projects and it requires certain skills”. Participant 7, recommended that “the church must bring together a pool of church members with expertise and heart for the church to help the organization in terms of development”.

3.4.6.j. Job descriptions

To address the issue of lack of accountability and other challenges it was recommended that every leader must have a job description. The job description must be clear, and everyone must operate within his or her limits.

3.4.6.k. Human resource department

Some of the leadership challenges being faced by the UBCZ are caused by the absence of a human resource department. Participant 15 highly recommended that “the church should have that department so that all matters to do with workers accountability, performance and appraisals can be addressed properly”.

3.5. Conclusion

In chapter 2, the study dealt with some contributions from different scholars regarding leadership and how leadership impacts the performance of an organization. The current chapter deals with the views and experiences of 20 selected UBCZ leaders. In this chapter, the respondents highlighted several leadership challenges being experienced within the UBCZ. These challenges are;

- lack of accountability
- structural challenges
- lack of resources
- doctrinal differences
- lack of leadership development strategy
- lack of equal opportunities between male and female members
- lack of church growth strategy
- lack of cooperation between leaders and followers
- leadership influence limitations
- Hypocrisy
- lack of leadership change management
- deficiency of the election system.

If the UBCZ is faced with these challenges and if the success of an organization depends on leadership, then what kind of leadership should the UBCZ have to be able to deal with all these challenges to ensure the sustenance of the organization in changing times? We have seen that in a spiritual organization, one cannot use force to make things happen. Therefore, there is a need to hear from the Bible as to what spiritual qualities leaders need to have for them to lead a church well and ensure its future sustenance. Hence, the next chapter seeks to deal with the Bible to draw some principles on Spiritual leadership that can be discovered and form the basis of the recommendations of this study.

Chapter 4: Spiritual qualities required for Church leadership

4.1. Introduction

In chapter two of this research, we looked at how different scholars understand leadership. The chapter first looked at leadership in general and it then looked at leadership concerning the church. In the previous chapter, the study focused on leadership as understood and practiced within the UBCZ. Research has shown that church leadership is different from leadership practiced in other circles. Since the church is a spiritual organization, church leadership can be best understood by consulting the bible since leadership in the bible sets precedence for church leadership. Therefore, this chapter will focus on the spiritual qualities required by church leaders for them to be able to lead the church well and ensure organizational sustainability in changing times.

The researcher also consulted relevant literature on biblical leadership to further understand the biblical principles that can be used. In the present chapter, the study will investigate the leadership of God's people from both the Old and the New Testament. In both Testaments, God called and empowered leaders to lead his people, Israel in the Old Testament and the church in the New Testament. The leaders were chosen to guide God's people to fulfil their intended purposes. Spiritual leadership principles are generally the same at all times but can be applied differently depending on the context. Niemandt, (2012:9) points out that what is needed is to understand the times and signs of each dispensation for one to lead God's people in relevant ways that appeal to that particular generation.

Throughout the history of the leadership of God's people, important principles are shown that provide some guidelines for church leadership today. The discovered biblical leadership principles will answer Osmer's (2008:135) investigative question, "what ought to be done". It seeks a prophetic understanding of principles from the gospel. The normative task has three approaches namely, theological interpretation, ethical reflection, and good practice.

4.2. Spiritual leadership

Before we discuss the qualities of spiritual leadership, it is important to first define the meaning of spirituality. Spirituality refers to a belief in something beyond the self. It is a belief in a being. In Christianity, this means a belief in God. And a belief in God means that there are set standards given by God that one follows. Now when we talk of spiritual leadership, we need to understand that it is different from corporate leadership where the focus is on profit. Church leadership focuses on leading volunteers on a spiritual journey. The operational processes aim to strengthen the institution for its goal of glorifying God, which is a spiritual dimension. For this reason, a spiritual leader is someone who guides and directs the church to achieve this goal.

A spiritual leader is someone with the ability to influence men and women to a common purpose (Sanders, 2007:27). This is not achieved through coercion but through persuasion and the character of the leader. The character of a spiritual leader must influence followers to want to follow their leader. Prill *et al.* (2011:67) define spiritual leadership as “the God-given responsibility of leading his people from one point to his intended destination”. Thus, a leader achieves the God-given task through followers.

Stowell (2014:24) argues that there are two kinds of leaders namely outcome-driven leaders and character-driven leaders. The primary focus of an outcome-driven leader is on motivating others to achieve organizational goals. Stowell (2014:24) observes that although outcome-driven leaders are often able to produce results for a time, the narrowness of their focus ultimately diminishes the breadth and long-term effectiveness of their leadership. The power of an outcome-driven leader is leveraged by the authority of his/her position instead of the credibility of their life. On the other hand, for character-driven leaders, it is their exemplary lives that influence and empower those within the sphere of their authority to achieve great outcomes personally, spiritually, communally and organizationally. The breadth and depth of their positive influence distinguish them as maximum leaders. The power behind their leadership is driven by their moral authority that comes from the credibility of their lives (Stowell, 2014:24). Spiritual leadership falls

within the category of character-driven leadership. It is leading God's people to achieve God's agenda by influencing others through one's godly character.

The above discussion indicates that a spiritual leader is defined by his or her spiritual qualities. In other words, spiritual leadership is different from other forms of leadership because, in other circles, the spirituality of a leader does not matter. By contrast, a spiritual leader may possess all other competencies but if he or she lacks spiritual qualities he or she cannot lead God's people well. Let us now look at the spiritual qualities that church leaders should possess for them to lead the church well and ensure the sustainability church.

4.3. Spiritual qualities required for church leadership

From the time of the Old Testament up to the early church period, God worked with leaders chosen from among his people to achieve certain missions. The researcher purposefully selected a few texts that speak directly to the subject of this study. Several passages address the issue of church leadership but the few that have been selected directly address the main aim of this research. All exegetical and hermeneutical principles of interpretation and application of biblical truths are used to fully understand the spiritual qualities needed by church leaders. We shall begin by doing an exposition of one of the passages (1 Timothy 1:1-7) that sets out specific qualities needed for spiritual leaders. After that, the research will look at other qualities that can be deduced from other scriptures.

4.3.1. Qualities for spiritual leadership from 1 Timothy 3:1-7

The above passage is one of the clearest scriptures to study if the church wants to know the scriptural qualities of church leaders. This passage focuses on qualities for the office of an overseer. And it is important to note that the Greek word '**episkopos**' which means 'to oversee', is designated to those who have been called to shepherd the church (Staton, 1982:89). It is the same word that can be used for 'elder', 'bishop', 'overseer' or 'pastor' (Hian, 1987:65). Therefore, this passage gives the spiritual qualities for those who should

lead the Church as shepherds whether they are called, 'bishops', 'pastors', 'elders' or 'overseers', it means the same as they are shepherds of God's people. Christian leaders are shepherds of God's people (Prime, 1966:53). In this study, the word 'pastor' will be used as it fits the context of the study. It is important to note that all the qualities mentioned in this passage are expected of all believers. However, Christian leaders should by no means lack these qualities because those whose moral and spiritual qualities do not commend them to followers are not going to have much influence as leaders.

Paul begins by commending everyone who desires to become a pastor. The Greek word, '**orego**' (1), literally means, 'stretch oneself', to reach out one's hand towards something. Thus, it is a good thing for one to desire to be a leader. However, according to Paul, there are three essentials regarding the appointment of a person to be a shepherd of God's people or for being a pastor. Firstly, the person should have been called by God. Secondly, the person must have an inner aspiration and conviction. Lastly, there must be a serious screening by the church to see if the person meets the biblical requirements for such a position (Stott, 1996:92).

In this passage, Paul first gives a general requirement. He points out that a pastor must be above reproach (2a). Here, the apostle means that a pastor must be of blameless reputation, this does not assume perfection, but it has to do with irreproachable observable conduct. Staton (1982:117) rightly asserts that "this does not mean that a man is never criticized nor reproached. Jesus was reproached many times. The word 'reproach' literally means 'taken hold of'. It stresses the fact that charges against a man will not stick when all evidence is in". Stott (1996:92), concurs and points out that, "this provides biblical warrant for requiring references or testimonials so that a candidate's public reputation may be ascertained". Sanders (2007:45) shares the same view and asserts that, "detractors should not have a rung to stand on. If a charge is preferred against him, it fails because his life affords no grounds for reproach or indictment of wrongdoing. After giving this general requirement, Paul now moves to give 10 specific spiritual qualities any person aspiring to be a church leader or pastor ought to meet. We will now investigate these in detail.

4.3.1.a. Fidelity in marriage (2b)

Spiritual leadership is different from leadership in any other organization where the moral life of a leader has no bearing on the organization. By contrast, the moral life of a spiritual leader matters and is one quality that makes one, a spiritual leader. The point raised by Paul that a pastor must be a husband of one wife has raised a debate as to who exactly is being excluded from being a shepherd of the church. Stott (1996:92-93) discusses five possible answers that have been suggesting some have suggested that Paul is excluding those who never experienced marriage. This interpretation is most unlikely since Paul indicated in other places that some were called to remain single, and he even wished that, if possible, some would remain single as he was (1 Corinthians 7:7-8). Secondly, others have argued that Paul is referring to polygamists. A careful study of the statement undoubtedly excludes them, but it appears that they are not his target here.

Thirdly, some hold that Paul is referring to those who divorced and remarried. This was a common practice in Graeco-Roman society, and it was also common in the Jewish community. Jesus seems to have given a green light to the innocent partner where the other partner has been guilty of sexual sin (Matthew 5:31-32). Paul seems to have also given a green light for divorce and remarriage in the context of a new convert whose unconverted partner is unwilling to continue in marriage (1 Corinthians 7:15). Some have wondered if these exceptions do not apply to church leaders like pastors. Some argue that this may not apply since pastors as leaders have a high standard set for them. On the other hand, others see these exceptions applying to all people including pastors.

The fourth interpretation is that Paul is excluding the widower who remarries. Those who hold to this view argue that in the Old Testament, priests were prohibited from marrying widows (Leviticus 21:14; Ezekiel 44:22). One of the church fathers who held this view was Tertullian, who is said to have urged his wife never to remarry if he was to die first (Stott,1996:94). This view cannot be possible since the New Testament allows widows and widowers to remarry (1 Corinthians 7:9).

The fifth interpretation is that Paul is excluding those guilty of marital unfaithfulness. Thus, the point is that a candidate for the pastorate must be faithful to his wife. He must be a

man of unquestionable morality, one who is entirely true and faithful to his one and only wife. This understanding seems to fit perfectly well in the context. Prime (1966:23) writes “his relationships with those of the opposite sex must be exemplary, and in the marriage relationship he must be faithful”. Stott (1996:94), agrees with the above assertion and adds that “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”. This is very important today where sexual immorality has been accepted as a normal life. Many spiritual leaders have been caught up in sexual sins and have seen their ministries crumbling. Blackaby and Blackaby (2011:321) note that “sexual sin has the heinous power to destroy a career, a family, and a reputation in one blow. With such lethal consequences, one would think leaders would fastidiously avoid sexual temptations. Yet year, after year society recoils under the continuous barrage of sexual scandals, made public”.

This has caused a lot of damage to followers who look up to their spiritual leaders as role models. Clarkson and McQuoid (2013:109-110) concur and assert “it is no secret that sexual temptation presents particular problems for leaders. Churches rightly expect the highest of standards from their leaders and this includes the way they relate to the opposite sex. However, this is sadly the most common way in which Christian leaders fall”.

4.3.1.b. Self-mastery(2c)

The next three words in verse 2c can be considered together. The Greek word translated, ‘temperate,’ is ‘*nephalios*’ which means, ‘sober’. The next word is ‘self-controlled’, which is from the word, ‘*sophron*’, meaning, ‘sensible’ or ‘disciplined’. The third word is, ‘respectable’ from the greek word, ‘*kosmios*’ this is the outward expression of inward self-control, (*sophron*) (Stott, 1996:95). Self-control is an indispensable quality of spiritual leadership. Any leader who cannot manage the self will not be able to manage others. Maxwell (2002:26) rightly concludes that “no matter how gifted a leader is, his gifts will never reach their maximum potential without the application of self-discipline”. Sanders

(2007:63) concurs and writes “Without this essential quality, all other gifts remain as dwarfs, they cannot grow”. Sanders (2007:63-64) adds that:

A leader is a person who has learned to obey a discipline imposed from without and has then taken a more rigorous discipline from within. Those who rebel against authority and scorn self-discipline -who shirk the rigors and turn from the sacrifices do not qualify to lead. Many who drop out of ministry are sufficiently gifted but have large areas of life floating free from the Holy Spirit’s control.

4.3.1.c. Hospitality (2d)

It is not by mistake that Paul adds, ‘hospitality’, after ‘self-control’ because hospitality naturally flows from self-control. This is because self-mastery makes self-giving possible. The word ‘*philotenia*’ literally means, ‘love for strangers’ (Hian 1987:67). Although this kind of love is urged on all Christians in the New Testament (Romans 12:13; 1 Peter 4:9; 3 John 5), it is more expected on church leaders (Titus 1:8). In the New Testament times, there were no hotels and Christian travelers especially itinerant Christian preachers needed to be accommodated by fellow Christians. Sanders (2007:49), asserts that “this ministry should never be seen as an irksome imposition but rather as one that offers a privilege of service”.

4.3.1.d. Teaching ability (2d)

The Greek word, ‘*didaktikos*’ used by Paul here, means ‘able to teach’ or ‘apt teacher’ (Stott, 1996:95). A shepherd of the church must be able to teach. What distinguishes pastoral work from other ministries is the preeminence of the word of God in it. The fact that pastors must have a teaching gift shows that the church has no freedom to set aside or ordain people as pastors simply because they have a certificate from a bible college yet there is no evidence of gifting. When this happens, the result is that the pastor will not adequately feed the flock. The church will starve and the sustenance of such a church will remain a challenge. Prime (1966:26) rightly observes that “a primary responsibility of Christian leadership is to ensure that the flock is fed”. For any Christian leader to be able

to teach, he first has to be well-taught himself. Christian leaders need to seize every opportunity to improve their knowledge of the deep truths and doctrines of the Christian faith (Prime, 1966:25).

4.3.1.e. Drinking habit(3a)

The Greek means, 'not beside wine', which carries the idea that he does not linger long beside the wine. It means he does not need to keep going. He is not a drunkard (Staton,1982:118). The Bible indicates that alcohol is a depressant that blunts and blurs the human faculty of judgment (Stott, 1996:96). Paul might have deliberately placed this qualification soon after the qualification of being able to teach. In the Old Testament, priests were not allowed to drink alcohol while on duty. Kings and other rulers were also prohibited from drinking lest they forget the laws governing their nations and deprive the oppressed of their rights (Proverbs 31:4-6; 20:1; 23:19). Magistrates were also not permitted to drink alcohol as they would pervert justice and punish the innocent. Prophets too, were not permitted as they would be unable to teach (Isaiah 5:22-23) (Stott, 1996:96). It is against this background that Paul warns Christian leaders. He did not require them to abstain from alcohol but is urging them to moderate as an example of self-mastery. However, there are strong social arguments for total abstinence as much reckless, violent, and immoral behavior is due to excessive drinking. Some who might want to drink moderately may end up drinking in excess ending up failing to master themselves. For this reason, some have advocated for total abstinence.

4.3.1.f. Temper and temperament(3b)

The next two qualities should be taken together (3b). A spiritual leader must not be violent and quarrelsome but gentle. In other passages (1 Timothy 6:3-5), we learn that false teachers were characterized by conceit, quarrelsomeness, and strife. Here, Paul indicates that a true Christian teacher must be gentle. The word, '*epieikeia*', means 'gentleness' or 'graciousness'. It carries an aspect of yields. Gentleness is a fruit of the Spirit and should characterize every believer but more so, the Christian leader. A gentle Christian leader cannot be violent (*plektes*), a bully with the tongue or with the hand nor

quarrelsome (Stott, 1996:96-97). Staton (1982:119), notes that “a gentle leader can put up with circumstances. He can yield, he is mild and kind”.

4.3.1.g. Attitude to money(3c)

In other passages (1 Timothy 6:10), Paul indicates that the love of money is the root of all evil. It is, therefore, not surprising that here he points out that any potential pastor should not be a lover of money. The false teachers were lovers of money (1 Timothy 6:5;2 Timothy 3:2). In both the Old and New Testaments, we have examples of people who tried to make money out of their service to God. In the book of Micah, we hear of judges who were in the habit of taking bribes. We also learn from the same book that priests taught for a price and that prophets told fortunes for cash (Micah 3:1). In his writings, the apostle Peter urged the elders not to be greedy for money but to be eager to serve (1 Peter 5:2). Towards the end of his life, Samuel reminded Israel that he never cheated them or got anything from them through unbiblical means. The Israelites confirmed that indeed, he never cheated them (1 Samuel 12:1-3). Paul also did a similar thing as he reminded the elders from Ephesus that he used his hands to meet his needs and never cheated anyone (Acts 20:33-35).

The lesson here is that spiritual leaders must not get money from the church through unbiblical means. It should also be said that while the bible is clear that pastors should earn their living from pastoral work, no one should join the ministry as a way of getting a living. The church must screen and make sure that every potential pastor satisfies the laid down qualities before setting them apart for ministry. Today some pastors are using unbiblical methods to take money from church members to enrich themselves and use it for their selfish purposes. This is fulfilling Paul’s argument that the love of money is the root of all evil. In 1 Timothy 3:3, the Greek says, ‘not a friend of money’. Staton (1982:119) correctly asserts that “he is a man who believes he is a steward of money and uses it wisely not selfishly”.

4.3.1.h. Domestic discipline (4-5)

The word used for 'manage' in verses 4 and 5 is *'proistamenos'*. It is the word for 'leader', combining the idea of 'rule' and 'care' which Paul uses elsewhere of 'presbyters' (1 Timothy 5:17) (Stott, 1996:97-98). This shows that although the pastoral ministry is a ministry where servanthood and gentleness are key qualities, a certain authority is also attached to it. This means that a married pastor must exercise authority in disciplining his to set an example for others and also to prove that he can take care of the church.

The word, 'manage' was also used to describe a person who steered a ship. It also stresses someone who leads by caring for people (Staton, 1982:119). Paul draws an analogy between the pastor's family and the church. He uses the Greek word, *'oikos'* translated, as 'household', for both, the pastor's family, and the church (Stott, 1996:98).

Thus, a married pastor has two families to take care of. The first family is his family, and he must first exercise his duties towards his family for him to be able to exercise his duties in the church. Staton (1982:119) argues that "how a man steers his family is probably how he will steer God's family members". A pastor who cannot look after his family cannot be able to look after the church. In the Old Testament, we have an example of Eli, the priest, who failed to restrain his sons who were immoral and greedy. Staton (1982:119) adds that "perhaps one of the best ways to develop potential elders is to spend time developing better husbands and fathers".

4.3.1.i. Spiritual maturity (6)

A person who aspires to lead God's church must not be a recent convert (1 Timothy 3:6). Stott (1996:98) argues that pastors were first called 'elders' because they were senior in age and mature in faith. Stott (1996:98) goes on to point out the dangers of ordaining young pastors. Firstly, he points out that they might have not had sufficient time since conversion "to put down roots and to grow up in Christ". He also points out that they may

easily be tempted to be proud. Too much responsibility given too soon leads to pride. The word translated, as 'conceited' is **'typhoo'** meaning, 'to becloud', from **'typhos'**, 'cloud' or 'smoke'. It is used to describe the false teachers (6:4) who live in a real self-centered fantasy. It is important for the church not to rush to get people into pastoral work but to groom them until they are mature so that pride may not overcome them. The word translated, 'neophyte', comes from the word greek word, **'neophutos'**, which means, 'newly planted'. Hian (1987:68) rightly concludes that "young converts are like newly planted trees. They need time to strike roots and grow".

4.3.1.j. Outside reputation (7)

A spiritual leader must also have a good reputation among the outside, the non-Christian community. A spiritual leader is always being watched not only by followers or other Christians but also, by non-Christians. In 1 Thessalonians 4:12, Paul points out that Christians must live a life that will help them win the respect of outsiders. Pastoral ministry is a public office that requires public esteem. Reference to the devil in this verse is given his attempts to discredit ministers of the gospel. Thus, pastors must always watch their life so that their ministry may not be discredited by the devil when their life is seen by outsiders as not agreeing with what they teach. When that happens, all the respect that a pastor should have in society will disappear. The Greek word says, a good witness from those outside. Thus, Staton (1982:119) asserts that "he is a man who is involved in the secular world without letting it influence him away from God's way". It is important to note that all the qualities mentioned in this passage are expected of all believers. Next, we consider other qualities that can be deduced from other passages apart from the above scripture.

4.3.2. Spiritual leaders are chosen by God according to their gifts to accomplish his missions (Genesis 12:1-3; 1 Samuel 16:1-23)

The above passages show us that leaders are chosen by God to fulfil his purposes. God chooses leaders in line with their gifts. The gifts given to God's people are the vehicle

through which they cooperate with him in accomplishing his mission. Therefore, emphasis must be placed on the need to demonstrate care in selecting leaders to identify leaders appointed by God. This is a process that requires the leading and guidance of the Holy Spirit. Because they are endowed with the relevant gifts for the office and equipped by God, leaders chosen by God will accomplish their assignments (Smit, 2010:185). Even when those called by God feel unqualified, God has a way of equipping them so that they end up doing his work. This is indicated in the call of Moses (Exodus 3 and 4) as well as the call of Jeremiah (Jeremiah 1:6). In 1 King 19 the Prophet Elijah wanted to retire from his mission and even asked that his life be cut off. But God who had called him intervened and he continued with his task. Therefore, we learn from the bible that spiritual leaders are appointed by God and that those he appoints, he equips for their appointed tasks. It is therefore important for the church to seek the guidance of the Holy Spirit when choosing leaders so that the church may be able to confirm the leaders that God would have chosen from their midst.

4.3.3. Spiritual leaders should be able to equip believers for service (Ephesians 4:11-13)

The previous point emphasized that people who become church leaders are appointed by God according to their gifts. Here we now see that once a leader has been chosen to lead, his or her major task is to use his or her gift to equip the rest of the members for service. A careful study of this passage shows several things regarding the role of church leaders in the sustenance of the church. Paul here mentions the five-fold ministry that God gave to the church. The five-fold ministry of the church is fundamental to the planting and growth of the church. The spiritual gifts are given to the church leaders for training or equipping church members for works of service that will build up the church until it is mature and complete in Christ (4:12-13). It is, therefore, very important that church leaders must possess the ability to equip every member of the church for service. We will now briefly discuss the five-fold ministry of the church as described by Paul in Ephesians 4:11-13.

a. Apostles

As Stott, (1996:160) notes, the word 'apostle' is used in three ways in the New Testament. The first usage is about every individual believer. The verb '**apostello**' means to 'send' and all believers are sent out into the world as Christ's witnesses. This first meaning cannot be what Paul has in mind since he writes that Christ gave only 'some to be apostles' meaning that he has a specific group of people in mind. Secondly, there were apostles sent out by churches either as missionaries or on some specific assignments. This second meaning does not fit the context either. Thirdly, there were apostles of Christ, consisting of twelve, selected by Jesus. They were selected and authorized by Jesus and had to be eyewitnesses of the risen Lord. It must be this group that Paul is referring to as he puts them on top of his list as he also does in 1 Corinthians 12:28. In the letter to the Ephesians he has so far used the term, 'apostles' to refer to himself and his fellow apostles as the foundation of the church (1:1;2:20;3:26). Hian (1987:114), says that, "the apostles were a select band of men specially appointed by Christ to plant churches and to teach with authority". Today we do not have apostles in the sense it is used here.

b. Prophets

In the primary sense of how the Bible uses the word, it refers to someone who speaks from the mouth of God. In the bible, a prophet was a mouthpiece or spokesperson of God. Everything that a prophet spoke came direct from God. This is the sense in which Paul uses this word here and he puts prophets next after apostles as he did elsewhere (1 Corinthians 12:28) and he brackets 'apostles' and 'prophets' as the church's foundation and the recipients of fresh revelation from God. Stott (1996:161) rightly points out that, "as the foundation on which the church is being built the prophets have no successors any more than the apostles have, for the foundation was laid and finished centuries ago and we cannot tamper with it in any way today". Thus, today's task is to correctly interpret

and apply God's word as there could be no other revelation apart from what is contained in the bible. Hian (1987:115-116) correctly observes that:

God does gift leaders with exceptional insights. He enables them to relate and apply scripture to contemporary issues and specific events. Their words console, encourage and edify and there is a sense of 'immediacy' in their public and private ministry. But we must beware of prophets who claim to have a special hotline to God; believers should weigh their words carefully because authentic prophecy never contradicts God's word. And let's remember that those with prophetic gifts should always seek to edify and build up God's people.

c. Evangelists

The noun appears only three times in the New Testament (Ephesians 4:11; Acts 21:8;2 Timothy 4:5). Although every believer can be regarded as an evangelist as everyone is tasked with the responsibility of preaching Jesus to unbelievers, here Paul uses the term about a particular group. The word, 'evangelist' is from the Greek word, '*euaggelistes*' which refers to an agent of the good news and refers to those who proclaim the glad tidings. Staton (1982:70-71) argues the good tidings that an evangelist shares involve both preaching to the lost and edifying the already saved. On the other hand, Stott (1984:163) maintains that it refers to those who have been given the gift of evangelistic preaching, those with the gift of making the gospel particularly clear to unbelievers so that they accept the gospel. It refers to an evangelistic ministry.

d. Pastors and teachers

Since the definite article is missing between the word 'pastors' and 'teachers' some have suggested that this is one ministry. Pastors should be gifted in the ministry of the word.

But not every teacher can be a pastor since some maybe are teachers in schools or colleges or even in the church but not pastors. It must be understood that five ministries relate to the teaching ministry. Though there are neither apostles nor prophets in the original sense today, there are evangelists to preach the gospel, and pastors to shepherd and teach the church. If the church is to fulfil its purpose it must have able leaders to teach and train the flock for service. This means that Christian leaders must have more time seeking to under biblical truths and should be good communicators so that they can effectively communicate the biblical message (Gangel, 1973:15-16).

The implication here is that ministry is for all believers. The role of spiritual leaders is to train or equip the saints or believers for ministry. This tells us about the priesthood of all believers. All believers in the church have an active function to play in the church. The role of the church leaders is to equip all believers to be ready for service. This means the leaders are tasked with the role of identifying and empowering allocating members to relative ministries according to their spiritual gifts. When the church is blessed with leaders who can equip believers for the work of service, then that church is healthy, and its future is guaranteed. All this is influenced by the quality of leadership. If the leadership of the church is unable to identify gifts and equip members for service until they reach their full potential for service, then that leadership is not good at leading the church. According to this passage, God gave gifts to all members of the church for the health and growth of the church (Stott, 1984:166).

A leader who cannot equip church members is a hindrance to the growth of the church and its future sustenance. Church members who are not trained for the work of service cannot attract others for Christ nor remain in the church themselves. Ignoring the role of every member in the church or failure to equip them for service places all the responsibility on leaders and the result is less effectiveness and it compromises the future survival of the church. Therefore, one of the crucial spiritual qualities expected of a spiritual leader is the ability to prepare followers for service. When that happens, the church will reach maturity and completeness in Christ. When church members reach maturity the sustenance and future of the church cannot be in doubt. In other words, the church's survival and future depend on the maturity of the believers. The maturity of believers

depends on the participation of every believer in service, and the participation of every believer depends on the ability of the church leaders to equip all members for service.

Failure by the leader to fully utilise the gifts possessed by church members creates loopholes which create a big threat to the survival of the church. It should be understood that no one can stand on behalf of someone's gifts. God in his wisdom has purposely placed each believer in a specific congregation, and their input is crucial for the church's growth and future sustenance. Therefore, minimising the participation of believers is a barrier to church health. Believers are the reason for the church's existence; hence their active participation leads the church to fulfil its purpose. The role of the spiritual leader is crucial in making sure all members are equipped to utilise their God-given gifts. Maxwell (2002:79) points out that a leader's success is seen by how he can develop others to perform their duties.

4.3.4. A Spiritual leader must live an obedient life (Genesis 22:16-18; Joshua 1:7-8; 1 Samuel 15:1-28)

The bible shows that obedience to God is one of the key attributes required of spiritual leaders. In the bible there are some examples of leaders who were anointed by God and mightily gifted in specific areas but because they failed the test of obedience they could not succeed in their missions. Once a leader has been chosen and equipped by God, the next important aspect is obedience (Knight, 1985:1).

God instructed Joshua to be obedient to Him if he wanted to be successful in his mission (Joshua 1: 7-8). Joshua was chosen by God as the new leader of Israel after the death of Moses. Joshua was mandated with the responsibility of leading the Israelites into the promised land. God instructed Joshua that obedience to him was going to be key if he was going to be successful in his assignment. He was instructed never to move away from the law of God, meaning he was to study it day and night to make sure he would act according to what is written in it. Abraham obeyed God and he later realized that his obedience had far-reaching consequences (Genesis 22:1-24). It affected all the nations of the earth. This shows us that the obedience of a spiritual leader affects his ministry and the people he or she leads (Blackaby and Blackaby, 2011:81).

As mentioned earlier, church leadership is different from other types of leadership. The life that a spiritual leader lives play a big role in the success of his or her ministry. A spiritual leader should live the talk and set a good example for followers. By so doing, he gains favor with God and with the followers and by so doing success is guaranteed. A spiritual leader with a questionable lifestyle is doomed for failure and his or her failure has a great impact on the church he or she leads.

Prill *et al.*, (2011:67) argue that God blesses obedient leadership with success and judges disobedient leadership with failure. In 1 Samuel 15:1-28, we have a story of a disobedient king, Saul. He was instructed to destroy the Amalekites (1-3). Instead of carrying out the mission as instructed by God, Saul decided to destroy some and kept other animals and Agag, the king (4-21). As a result, God judged Saul and removed him as the King of Israel (22-28).

This case study gives us a general picture of how God deals with disobedient spiritual leaders. The passage should help every church leader to think seriously about how they walk. In God's eyes, disobedience is more than the refusal to carry out instruction but an indicator of the state of one's heart. It indicates whether we love God or not. A spiritual leader who lives a disobedient life does not have a heart for God and thus cannot be suitable to lead God's people. A leader may be spiritually gifted but if his or her character does not conform to what is expected of a spiritual leader, then his or her ministry cannot be successful.

4.3.4. A spiritual leader always stays in connection with God (Luke 6:12; 11:1-11; 18:1-8; 1 Thessalonians 5:17)

The greatest biblical leader of all times is no one other than Jesus Christ. Therefore, every leader must aim to be like Him in every way possible. One of the lessons we find in Jesus was the emphasis He placed on prayer. Prayer was part of Jesus's lifestyle, and it should be so for every spiritual leader. This is so because a leader of God's people draws his or her authority and source of power from God and connects with him through prayer. It is

an indispensable resource for spiritual leaders to connect with the ultimate leader of God's people, the heavenly Father (Drummond, 2001:154). In Luke 11:1-11 and 18:1-8, Jesus taught about the need to persist in prayer, and this was also reemphasized by Paul in 1 Thessalonians 5:17. Both, Jesus and Paul went beyond teaching prayer to practice prayer. Jesus would withdraw from the crowd to have some time with his father in prayer. He spent nights in prayer (Luke 6:12). He often rose before dawn to have unbroken communion with his Father (Mark 1:35) (Sanders 2007:110). Paul encouraged the church to pray for him (Colossians 4:3). Jesus spent the last few hours of his time before his arrest in prayer and urged his disciples to pray so as not to fall into temptation (Luke 22:40-47). One other reason why leaders should spend time in prayer is for them to overcome temptations. One way used by the devil to prevent God's purposes from taking place is by tempting leaders in every possible way. The devil knows that when a church leader falls into temptation it will affect the church in a very big way. Hence, the church and its leaders should keep watching in prayer (Colossians 4:2-4). Leaders should demonstrate a life of prayer, praying for God's mission to be accomplished and influencing followers to do the same. Prayer is one of the ways of demonstrating our dependence upon God. Prime (1966:29) asserts that:

There is a limited sense in which God gives us faith in ourselves when we submit ourselves to his direction for service. It is not faith in what we can do on our own, but confidence in what we may do with God's help. Such confidence is born as we seek God's help through prayer, laying before him our hopes, ambitions, fears and doubts.

4.3.5. Servanthood leadership is one of the marks of spiritual leadership (Mark 10:35-45; John 13:5-20)

Jesus taught and demonstrated to his disciples what servanthood leadership is all about at a time when his disciples were busy positioning themselves into leadership positions. Their understanding of leadership was shaped by the world's standards which see a leader as someone who should be served (Mark 10:35-45). Jesus corrected that thinking

and told them that a leader ought to be a servant of all. Servanthood leadership entails serving others. Clarkson and McQuoid (2013:8) rightly assert that “leadership is not just about applying certain skills; it is about who we are inside. Deep within our being, there must be a desire to serve God and others because being a Christian leader is not about rank and position, it is about service”.

In our world when someone assumes a leadership position, he becomes like a king who should be feared and served. This is the problem that Jesus noticed in his disciples (Mark 10:35-45). In this passage, we are told that two of his disciples, namely, James and John, sons of Zebedee, came and asked Jesus to be given special seats in his kingdom. They wanted to sit in glory, one on the right and the other on the left (35-37). We are told that Jesus responded to their request by telling them that those positions will be for those for whom it has been prepared.

Next, we are told that the other 10 disciples were indignant with James and John (38-41). This prompted Jesus to address the problem. He pointed out three things, first, he told them about how leadership is exercised by gentiles. According to the standards of the world leaders exercise authority and lord it over those they lead (41-42). He then drew a contrast between leadership in the world and how it is in the kingdom of God. In the kingdom of God, the leader is a servant (43-44). He told them that the way to become a leader is by becoming a servant. Thirdly, He gave his own example that He did not come to be served but to serve and give his life as a ransom for many (45). Jesus expects leaders to follow his example. He expects leaders to move to humble service by denying themselves and bearing crosses (Mark 8:34) (Staton, 1982:53).

Jesus went on to model this when he washed the disciples' feet and taught them to do so to each other (John 13:5-20). The role that Jesus played in this passage was the least expected of a leader. Washing and wiping visitors' feet was done by servants in the Jewish culture. Visitors would have travelled and since they used sandals as compared to modern shoes, their feet would be dirty. The first thing that the hosts would do to visitors was to wash their feet. This was not done by the master of the house but by the servants. In this passage, Jesus demonstrated true service. A true servant is willing to

take a humble position to serve others. Greatness in the kingdom of God is defined in terms of service (Clarkson and McQuoid, 2013:9).

By washing his disciples' feet, Jesus took the position of a servant. This is the reason why Peter at first refused to have Jesus wash his feet. To him, this was like humiliating Jesus. Jesus later explained to his disciples the lesson he wanted them to learn from the incident. At the end of verse 12, he asked them if they understood the lesson and before they answered he explained to them what he meant by washing their feet. He told them that if he, being their teacher and Lord, washed their feet, they too were supposed to wash each other's feet (13-15). Washing of feet resembles serving each other.

The lesson to the disciples was clear. They were supposed to be each other's servants. Thus, leaders should not assume leadership positions to be served but to serve. When campaigning for votes, politicians promise to serve their people but once elected to office they become bosses and oppress people. This should not be the case with church leaders. Harris (2013:21) rightly concludes that "quiet leaders who identify themselves with the cause of Christ see themselves as called to serve Jesus. They remember that they are not ultimately in charge, and are aware that the lead they give should be in response to the lead they receive from Christ".

In the kingdom of God, the one who serves is the greatest than the one who is served. Spiritual leadership is all about being a servant of the people. If the church is to remain the salt and the light of the world, then it calls for church leaders who demonstrate this kind of attitude. When followers learn this from their leaders then everyone becomes a servant of all, and the church will be full of servants not masters. This model that Jesus portrayed here should give a lesson to churches that reserve special seats for pastors in gatherings where they eat special food and get served by the followers some of whom are elderly women. Once church leaders understand servanthood leadership such practices will have to be abolished. Staton (1982:53) rightly concludes that:

We cannot hope to be like Jesus in our leadership if we are not serving others. Jesus will not change his philosophy no matter what changes are made in the world around us. Let us determine to become leaders in Jesus' way and

achieve true greatness, rather than looking to the model of the secular world and achieving only worthless and transitory success.

4 Attributes of servant leadership

Reeder (2008:12-22) discusses four important attributes of servant leadership that should be possessed by leaders to ensure success;

- Servant leaders always have their followers at heart. As a result, they are committed to faithfully equipping the followers to reach their potential in serving God. The success of servant leaders is seen when all church members are doing service in the Church (Ephesians 4:11-14). Therefore, servant leadership is all about serving the followers for them to be able to serve. The result is that every member will end up doing ministry.
- Servant leaders align their activities to the will of God. This is because servant leaders understand that it is God who placed them into those positions and that He has a task for them to accomplish. Their role is to guide followers to achieve the God-given task. Leaders who do not embrace servant leadership end up seeking their interests and fail to achieve what God has set for them to achieve.
- Servant leaders build strong teams. The teams are made up of individuals who are united in their diversity. Because the leader allows everyone to play their part, all members put the effort into the organization as they have a sense of belonging and ownership. They are involved in the decision-making process and their views and contributions are valued. The leader's role is to demonstrate, and followers follow the example set by the leader. This is different from a situation where the leader is everything while the followers are just spectators.
- Servant leaders are committed to creating a strong team of both leadership and followers. This comes as a result of realizing that everyone whether in leadership or not has an active role to play in the church. Leaders and non-

leaders work together to achieve their God-given assignment with each one using their gifts.

A servant leader is selfless

The role model for spiritual leadership is Jesus Christ. One of the qualities he demonstrated that every biblical leader should follow is the ability to be selfless. A selfless leader does not seek his or her self-interests but those of the followers. If a leader demonstrates this kind of attitude, it will be transferred to every follower, and everyone will seek the good of the other (Philippians 2:4-11). All great leaders in history got famous for their service to their communities or people and not because of how they were served by others. The perfect example is Jesus Christ. Spiritual leaders sacrifice their self-interests and seek to accomplish God's purposes (Morrison, 2014:277; Reeder 2008:19; Reeder & Swavely,2008:161-162).

Just like Jesus who sacrificed his interests to fulfil God's purposes, biblical leadership selflessly seek to accomplish God's purposes through serving others until they become what God wants them to be. They invest their time in seeking the interests of the people they lead rather than their interests. Church leadership uses positions as a means to serve others and not as an opportunity to be served and to fulfil oneself interests. When followers see this in a leader, they too will follow the example. Jesus demonstrated this selflessness life by sacrificing his status, his time, his family and his life (Green, 2001:73).

A spiritual leader must meet the needs of the followers and to accomplish this it calls for self-denial as demonstrated by Jesus. He associated Himself and dedicated much of His time to helping people from different backgrounds and even those who differed from him in many ways. Any biblical leader who wishes to accomplish God's mission must be willing to sacrifice his or her interests and invest time in the life of the people he or she leads to influence them towards God's will. This includes the people who are opposed to the leader. Once spiritual leaders master the art of accommodating every church member and demonstrate the selflessness type of leadership, the task of influencing the followers towards success becomes much easier (Chipenyu, 2021:110). A selfless leader does not use people as a means of achieving his goals but invests time in serving the followers and in turn, they will together with the leader work towards the goal.

4.3.6. Spiritual leadership is marked by Humility (Mathew 20:25-27; Philippians 2:3-11)

Sanders (2007:79) observes that “Christ told his disciples to turn away from the pompous attitudes of the oriental despots, and instead take on the lowly bearing of the servant” (Matthew 20:25-27). The apostle Paul appeals (Philippians 2:3-11) to the Philippians to have the attitude that was in Jesus who though He was God emptied Himself to the lowest level. The first point raised by Paul in this passage is that each one should consider others to be more important than oneself. Paul emphatically points out that believers should not seek their interests but the interest of others. He then gives an example of Jesus, who though He was God emptied himself and took the form of a bond servant. It is important to note that humility does not entail weakness. It does not mean that a leader should not be bold or stand for his or her convictions. Hull (2016:103) puts it well when he writes “there is a difference between arrogance and having strong convictions that cause you not to compromise in certain ways”.

In this passage, Paul deals with the humility of Jesus for death. This humility is expressed in the thoughtfulness of others. The meaning of the word translated ‘emptied himself’ in Greek is ‘*eknose*’ from the verb ‘*kenoo*’ is in the active form. This implies that Jesus voluntarily emptied Himself of the glory that was His before His incarnation and became a human being. The church today needs leaders who do not seek self-glory but seek to serve others. When humble leaders lead the church there will be no fights for positions as each one seeks to serve the other and be a servant of all. Humble leaders do not seek self-glory but seek to glorify God. Blackaby and Blackaby (2011:314) observe that “pride causes Christian leaders to take the credit not only for what their people have done but also for what God has accomplished in their midst”.

Our society does not respect people with humility, but these are the qualities of great leaders. Jesus warned his disciples from imitating the standards of the world that honors people who have pompous attitudes and disowns those with humility (Mathew 20:25-27). Church leaders must not draw attention to themselves but must imitate the attitude that was shown by John the Baptist who refused to be given honor but declared that it is Jesus

who should increase while John decreases (John 3:30). The ministry or gifts possessed by any spiritual leader is to be used for the glory of the name of God not for self-glory. Real spiritual leaders are those who will remain humble even when ministry grows from one level to another. It is refreshing to note that despite his successful ministry, Paul always maintained that he was the least of the apostles and that he was the worst of sinners (1 Corinthians 15:9; Ephesians 3:8; 1 Timothy 1:15). Paul demonstrated a high level of humility by how he viewed other people. Staton (1982:57) notes that “Paul never thought that just leaders were important. In his writings, there was no such thing as a nobody in Christ’s body”.

The Bible teaches us that God is opposed to the proud but gives his grace to the humble (James 4:6). It is therefore important for every spiritual leader to guard against pride. The Bible also teaches that pride comes before the fall. These are timeless leadership principles that ought to be grasped by today’s leaders. Today, many church leaders are idolized by their followers. Every leader has to guard against this ungodly yet prevailing trend. Humility is important for any leader of God’s people. This calls on leadership’s commitment to faithfully serve all followers impartially (Sanders, 2012:28).

4.3.7. Spiritual leadership sacrifice self to fulfil the mission

The model of spiritual leadership is Christ. The Bible shows us his commitment to his mission. To lead like Christ, leaders of the church should walk in his footsteps, being led by the Holy Spirit. Being rooted in one’s calling. Reeder (2008:19) argues that spiritual leaders are those who sacrifice self-interest to lead their followers to the purpose of God. This is a sign of service that calls the leadership to serve individual members, to help them become who they should be. This kind of leadership places organisational goals above individual interests and gains. Their servant leadership spirit compels them to invest in serving others, rather than serving themselves. A spiritual leader ought to sacrifice positions and stoop down to the same level as their followers making no

distinction between the leader and the follower. This makes the distinction between world leadership and biblical leadership.

Green (2001:72) notes that leadership sensitivity towards followers and being determined for a strong relationship with all the followers are the characteristics of spiritual leadership. Thus, we note that sensitivity to all people is the driving force in spiritual leaders that leads to the fulfilment of their calling, by being available to various members. To achieve this, a leader will have to live with some people whose views may not agree with the leader's, to align them with the will of God.

Jesus met the needs of different people from different backgrounds including people of different, nationalities, professions, religions, sex, and languages. The life of Jesus was grounded in the accomplishment of his calling. He sacrificed his status, time, family and ultimately his own life to accomplish his task (Green, 2001:73). Jesus' disciples adopted the same sacrificial life, which they learnt from him. This sacrificial life ensured the success they had in establishing strong churches that survived all the tests they encountered. If today's church is to survive and have a successful future, then church leaders need to demonstrate this kind of sacrificial style of leadership.

4.3.8. Love is an indispensable attribute of Christian leadership (John 15:12,17; 21:15-19;1Corinthians 12:31-13:13)

Leadership is all about working with people to achieve a vision. One important aspect that a leader cannot do without is love. Paul stresses the importance of love and places love above any service or gift a Christian may have (1 Corinthians 12:31-13:13). Jesus emphasized the need for his disciples to love one another and this was the way they were going to be successful in their mission (John 15:12,17). Christian ministry is a ministry of love as it is based on the love of God and it is that love that leaders ought to show to their followers. A leader who does not love people cannot be successful because spiritual leadership is all about caring for the followers like a shepherd who cares for his sheep (Staton, 1982:90).

Jesus asked Peter three times if he loved him, and each time Peter replied that he loved him, Jesus commanded him to shepherd the sheep (John 21:15-17). This teaches us that for any leader to faithfully carry out God's assignment one must have a love for God and the people. People should not be treated as objects to be used by a leader to achieve a certain goal, but they need to be loved. Once a leader demonstrates love to the followers, they will in turn replicate that love and rally behind his or her vision. Therefore, the way a leader views followers are critically important, a leader who views people through the lens of love will increase his or her chances of succeeding in leadership. Noble (2016:8), concludes it well when he asserts:

People don't need a flash leader who can quote inspirational lines or has the most carefully constructed vision statement or has the charisma to charm a bunch of followers...they need someone who cares enough about them to come alongside them and help them become the best version of themselves they can be.

4.3.9. Spiritual or biblical leadership overcomes challenges that come along the way (John 16:33; Exodus 32; Numbers 11 & 12; 1 Samuel 19 & 21; 2 Corinthians 11:23-28)

Just like other leaders, Church leaders are faced with multiple challenges but they are empowered by God to deal with the challenges they face. Jesus Christ assured his disciples that in the world they will face challenges as they continue carrying out his mission. However, He promised them that He will help them in times of challenges (John 16:33). He promised them that the gates of hell will not prevail over his Church. Biblical leaders face challenges from both their followers and enemies, but they continue to persevere (Sanders, 2012:116-128). Moses faced challenges from his followers and his close associates Aaron and Miriam (Exodus 32; Numbers 11 & 12). David faced problems inflicted by his predecessor Saul. He also dealt with challenges caused by his son Absalom. Both wanted him dead (1 Samuel 19 & 21; 2 Samuel 15). Jesus faced challenges caused by the Jewish leaders (Matthew 9:1-13; Mark 2:1-17). Paul faced

challenges and his life was constantly in danger from his Jewish people (2 Corinthians 11:23-28).

What is clear from these examples and many other stories in the Bible is that there is no Biblical leader who did not face some challenges in their leadership and today's leaders are guaranteed challenges as well. But as we have seen from the examples above, God always gives his chosen leaders the ability to persevere amid the challenges they face (Sanders, 2012:116-128).

God-appointed leaders are empowered by the Holy Spirit to face challenges and perform their assignments. What helped the biblical leaders to continue going and overcoming obstacles was their understanding that challenges are part of leadership, and that God was their only source of strength and comfort. He will always accomplish his purposes through his chosen people despite plans by the devil to destroy God's chosen leaders. In most cases in the New Testament, the more the church faced persecution the more it grew (Philippians 1:12-18).

4.4. Conclusion

As mentioned earlier, church leadership is different from secular leadership. In the previous chapters, we heard what people had to say about leadership. We also noted how leadership is being practiced within the UBCZ. But since spiritual leadership must be informed by the bible, this chapter looked at the leadership qualities that are expected of church leaders. We have seen that the bible is clear on what anyone who desires to lead the church must possess.

We have seen that the life of a leader is being watched by everyone. Therefore, starting from his or her private life to domestic life, to public life, a leader must lead by example. A spiritual leader must also possess some competencies in ministry to be able to teach the church and equip others for ministry. The role model for spiritual leadership is Jesus who demonstrated a life of humility, servant leadership, and total obedience to the father up to his death. He also maintained a close connection with his father through prayer.

Any spiritual leader who wishes to be successful in leading the church and ensuring its sustenance and future success cannot afford to ignore these qualities. We have now heard from different scholars. We have seen how leadership is perceived and practised within the UBCZ. And importantly, we have heard from the bible. The next task is to come up with a leadership model as we seek to provide some guidelines for leadership competencies within the UBCZ. This is the focus of the next chapter.

Chapter 5: Biblical practical guidelines for leadership competencies within the UBCZ

5.1. Introduction

This chapter seeks to answer Osmer's (2008:140) pragmatic question, "how might we respond"? This is the "task of forming and enacting strategies that influence events in ways that are desired" (Osmer, 2008:140). In this case, the focus is to provide some guidelines that can be used within the UBCZ to have competent leaders who can effectively lead the organization in changing times to ensure organizational sustainability.

The chapter seeks to come up with practical recommendations that the UBCZ can take to address this issue. The specific issue to be addressed is: What practical skills and competencies should be possessed by UBCZ church leaders to position them to effectively lead the church in the current changing times to ensure sustainability? To achieve this, selected discerned biblical principles and leadership principles from management sciences will be integrated to develop practical principles. The recommendations will aim to be as practical as possible in addressing UBCZ challenges.

The study has noted some challenges being experienced within the UBCZ leadership. These challenges have a great negative influence on the church, posing a hindrance to its success of the church. The guidelines that this chapter seeks to give will help address these challenges. The challenges discovered (Cf.3.4.3) in this research are:

- lack of accountability
- structural challenges
- lack of resources
- doctrinal differences
- lack of leadership development strategy
- lack of equal opportunities between male and female members

- lack of church growth strategy
- lack of cooperation between leaders and followers
- leadership influence limitations
- Hypocrisy
- lack of leadership change management
- deficiency of the election system

The root of all these challenges can be traced back to leadership. This is because leadership influences the behavior of followers and the way the followers act. When the church leadership is performing well, the sustenance and the present and future success of the church are guaranteed. On the other hand, when the leadership lacks the necessary competencies, the sustenance and success of the church will be at risk. The study has already established that the church can only function well when all its members become involved in using their gifts (Cf. 4.3.3). This is achieved through able leadership that can equip members for service (Ephesians 4:12-13). Therefore, the present study aims at presenting biblical and practical guidelines for UBCZ pastors and other church leaders.

5.2. Practical biblical guidelines for competent church leadership

This chapter builds on the previous chapters to provide guidelines for competent church leadership. In the previous chapters, the research revealed some leadership principles from different literature and the Bible (Cf.2;4.3). The Bible is the source of data, and it gives us the basis for what church leadership needs to successfully lead the church and ensure its sustenance. The chapter shall give guidelines that should be helpful for the equipping of both pastors and lay leaders.

5.2.1. Confirmation of called leaders

Central to the practical Biblical guidelines for competent leadership is the fact that it is God who calls leaders (Genesis 12:1-3; Exodus 3:1-12; Jeremiah 1:4-5) (Cf. 4.3.2). God

calls individuals from among His people to leadership positions according to their gifts. Therefore, any potential leader must pass the calling test before being appointed or enrolled on training for church leadership. The test that the church can use to know whether a person has been called for leadership ministry is by testing if he or she has any gifting that is in line with the ministry that the person wants to do. The call of God is indispensable for leadership success. If the calling test is not properly done, individuals with no call will find their way into church leadership. Some people may not have a calling to be in full-time ministry as Pastors or to be in church leadership positions but they may end up in leadership for the wrong motives. Some may want to go into ministry for the love of money. Therefore, before anyone is recommended to go to a Bible college to train for pastoral ministry or to be appointed into leadership, the church must first discern if the person is gifted in that area. Those with no gifting for the concerned ministry should not be appointed to such ministries. It is important to note that no kind of training will make an uncalled individual a good leader. Therefore, this study purposely puts the confirmation of leadership calling as the first step toward having competent leadership.

God calls leaders at His appointed time to lead the church. Therefore, the church must have a clear criterion for identifying individuals that God has called either to full-time pastoral work or to serve in different church leadership positions. If the church appoints ungifted individuals to lead the church, such individuals will find it difficult to successfully lead the church. The appointment of ungifted individuals normally happens when the church uses the wrong criterion for choosing leaders. The current election system used by the church whereby any person who is nominated can contest with no checks normally produces leaders who are popular with the electorate even if they do not have a call or possess leadership competencies (Cf. 3.4.5). The election system used by the church to select leaders needs to be improved to make sure that any potential leader meets the Biblical standards for leadership. There must be some laid down qualifications that a person must possess to be considered for any leadership position. There should be a nomination committee that does the vetting of all candidates before the elections are held. If some nominated individuals do not possess the leadership requirements their names should be dropped.

Therefore, before any potential leader is voted into any leadership positions or seconded to go for training, the church must seek identifiable signs through prayer. The signs should align with the proposed conviction of members. Thus, the potential leader's conviction (1 Timothy 3:1-2; 2 Timothy 1:9) should agree with the observable signs in that individual (1 Timothy 3:7). The congregants need to elect leaders who are called by God because they have the necessary gifts. Therefore, extreme care must be exercised to make sure that individuals chosen for leadership positions meet the calling criteria. This criterion is set in the bible and should not be bypassed.

This means that the congregants should take time in prayer to seek the guidance of the Holy Spirit before confirming or electing individuals into leadership positions. Before he appointed the 12 disciples, Jesus took time in prayer, seeking guidance from God, the Father (Mark 3:13-15; Luke 6:12-13). Before the disciples appointed Matthias, to replace Judas Iscariot as one of the 12, they spent time in prayer, seeking the guidance of the Holy Spirit (Acts 1:21-26). The fact that Jesus took time in prayer to seek guidance from God before appointing the 12 disciples emphasizes the importance for the church to do the same. Jesus could have used his discretion to choose the 12, but he understood the importance of depending on the guidance of God, the father. The disciples could have just chosen one of the people who had been following Jesus to replace Judas. They set the criteria and two individuals were shortlisted but still, they took time in prayer, seeking the Holy Spirit to lead them to choose the right one between Mathias and Justus. This emphasizes the need for the church to seek God's guidance through prayer even if there seem to be obvious candidates.

For those feeling called into pastoral ministry, before they apply to go and train, the local church must first check if the person has any observable signs. In the case of anyone who fails the calling test, the church must not be hesitant to tell the person their view according to their observation and the leading of God. In terms of the appointment of leaders into different offices, those with observable gifts should be short-listed after the church has taken time to pray. Even after some individuals have been shortlisted, and before the appointment, the church should be engaged in prayer.

In addition, an individual who claims to be called, or whom the church can observe to be possessing a calling, should only be placed into leadership if he or she is a mature Christian and not a recent convert (1 Timothy 3:8) (Cf. 4.3.1.i). The church must not hurriedly place that individual into leadership positions if they are new converts. They must be given time to be grounded in the Christian life before being given any leadership positions (Cf. 4.3.1.i). This is important for both local leadership and potential pastors. No individual should be recommended to go for pastoral training when they are still new converts regardless of any observable gifts.

5.2.2. Empowering of leadership

5.2.2.1. Training of future leaders in bible college

Once leaders have been identified, the next important step is their empowerment. The fact that leaders are appointed by God according to their gifts does not mean that they should not be trained or empowered. Central to the effective training of leaders in theological colleges is four essentials, namely, the type of students enrolled, the calibre of lecturers, the curriculum, and attachment. By 'attachment' the research refers to the time when students go into the field and practice what they learn in theory in college. We shall start here with the need to have the right students. This study recommends that anyone who is enrolled on bible college should be a potential Christian leader. Therefore, all the necessary processes must be followed to make sure every potential student satisfies the requirements for spiritual leadership as set out in the Bible (1 Timothy 3:1-7) (Cf.4.3.1). For a person to apply to be enrolled in bible college, there must be three requirements: the call from God, a personal conviction and eagerness and confirmation from the congregation. Therefore, no student must be accepted into bible college without producing a recommendation from the home church confirming that the person has some observable signs of calling. The person should already be involved in service at his or her local church and should have produced evidence of gifting.

Apart from the spiritual and moral qualifications, any prospective student must pass the academic test. The Bible shows us that God calls those that He has already gifted

(Cf.4.3.2). No training will give someone a gift that he or she does not possess but equips gifted individuals and provides them with tools on how to use their gifts. Therefore, if anyone is called by God, he or she should already possess the academic ability that will assist them to grasp the training given in college. The study recommends that every prospective student must have passed his or her ordinary-level studies with at least 5 subjects including English. A person with 5 subjects can do well academically. A pass in English is an indication that the person can read and understand English which is the international language used in most Colleges and Universities. Although there may be room for maturity entrance, this should be done as an exception and for anyone to qualify, they should have proved with no shadow of a doubt that they have the call from God and have the gifting for ministry and that they are capable of doing well in their academic studies once enrolled. No prospective student with a doubted academic ability should be enrolled as this will produce half-prepared students. Such students will struggle to understand some concepts and they can never be competent leaders in the church.

Theological colleges should enrol, train and produce students who are competent and can minister to both the illiterate as well as the highly educated. A theological college must not just enrol students for the sake of having numbers while sacrificing quality. When this happens the church will have a big number of pastors who are not effective and not able to lead the church and ensure its sustainability and future survival. One of the ways of ensuring that the college always has students even when the standards for entrance are high is by encouraging churches to identify gifted individuals (Cf.3.4.6. a). Instead of depending on individuals who apply themselves, the college can work with churches in identifying people with gifts and evidence of calling and encourage them to go for training. Some of them may be reluctant to become involved in full-time ministry for various reasons. Others may not be aware of their gifting and calling and the church must assist such individuals. The Bible presents examples of individuals who were reluctant to serve God despite their call for ministry (Exodus 3:11: Jeremiah 1:6). Even today, there are some whom God has called and gifted to serve him, but they need other people to identify and encourage them to go for training. The first step for the church to have competent church leaders who can lead the church well is by having the right people trained for

leadership. The right individuals can only be identified when the church uses the biblical set criteria to identify them.

The second important aspect is to ensure that the called leaders get the right training. It is important to mention that the quality of a leader resembles the quality of education one received. This emphasizes the need for theological colleges to be able to produce leaders who can lead the church well and guarantee its sustenance in changing times (Cf. 3.4.5.b). The effectiveness of theological colleges in Africa needs to be investigated. It appears that theological education in Africa reflects western education and has not been contextualized. There is a need for a paradigm shift and curriculum restructuring for theological colleges for them to produce effective leaders. This implies that the curriculum for theological education cannot be static, it should change from time to time to meet the needs of people.

This means that theological education must reflect the needs of the people. If this does not happen, then the leaders produced by theological colleges will not be effective and the success and sustenance of the church will remain a challenge. This is because church leaders are meant to equip their followers to be mature Christians (Ephesians 4:12-13). The ability to achieve this goal requires capacity which can only be attained through effective training. Thus, we see that quality training of church leaders equips them for effectiveness. On the other hand, inadequate training produces ineffective leaders. The research has already established (Cf. 2.6) that one of the ways of making sure that an organization achieves its goals is through proper training of its workers (Maxwell, 2002:72-84).

For church leaders to be able to lead the church successfully and guarantee its sustainability in changing times, their training should be relevant to equip them with many tasks (Cf.3.4.6. a). This means that the curriculum must put into consideration conditions that might affect the church at different times. For theological education to produce leaders who can lead the church well, the research is proposing the following method be used to formulate a curriculum. The first stage should be to identify the needs of the church. This means identifying what the church needs for it to be able to achieve its purpose. Once these needs are identified, the next stage is to determine how the

identified needs can be addressed through the training of church leaders. In other words, this will provide a framework on which a curriculum can be prepared. It is also important to look at the method of training to make sure that it makes the training effective. In other words, having a good curriculum is not enough in itself to produce effective leaders, other important things should be done correctly including the method of training.

In some instances, curriculum specialists can be engaged to assist. There must be some ways of avoiding continuing with a curriculum and methods of teaching that are not serving the intended purpose. This calls for constant monitoring and evaluation of the program to detect and address inadequacies. The discussion above emphasizes that apart from having the right individuals trained, the training itself is vital because that will determine the effectiveness of the leaders once they are released into the field (Chipenyu,2021:124).

The third aspect to be seriously considered is the quality of the bible school lecturers. The research has already noted (Cf.3.4.6.c) the need for the church to appoint and allocate leaders into positions according to their skills and competencies. The appointment of bible college lecturers must follow the same method. Just as we have noted that the equipping of the congregants for works of service depends on the quality of the leader or pastor, so the equipping of the trainees in bible school depends on the lecturers. There must be a clear criterion for how lecturers are recruited. The research proposes that for any individual to qualify to teach in bible school, one should have served in a church for at least 4 years. This makes one conversant with church ministry. That experience in church ministry helps in the designing of relevant curricula and training that equip the trainees for effectiveness. A lecturer who has no pastoral experience may not know the needs of church members.

Lecturers should meet the qualities for spiritual leadership as discussed in the previous chapter (Cf. 4.3.1). They should be individuals that command respect not only among the trainees but both in the church and community. Reeder and Swavely (2008:152-153) point out that trainers should replicate their Christlikeness character to their students. This is what Jesus meant when He said, "It is enough for the student to be like his teacher and the servant like his master". (Matthew 10:25) (NIV). Chipenyu (2021:129) rightly

concludes that “everything that facilitators and mentors do and say, is a school and lesson for trainees to imitate”. Thus, the selection of bible schoolteachers is vital for the production of Christlike Christian leaders. Theological colleges should produce leaders who are not only equipped with head knowledge but whose lives have been influenced by the trainers to be Christlike.

The evidence of effective training is seen by the reproduction of the trainees resembling their trainers. When this happens, the students will, in turn, show their Christlike character to the congregates who will in turn resemble their leaders. Therefore, the church needs to appoint a bible school lecturer who can exhibit the desired character to enable their students to grow in the same character which they will also show to their followers in the church. the result is that all Christians will become like Christ. Consequently, the church becomes the light and salt in the world, thereby fulfilling its mandate, the great commission. Followers imitate their leaders as the leaders imitate Christ. On the other hand, if bible school lecturers have some deficiencies in their character, they will be replicated in the students and the cycle goes the same way up to the local church. Reeder (2008:44) points out that research has shown that up to 80% of the total learning process is covered through imitation. This emphasizes the need to have the right people to be deployed to train students in bible school. So far, we have discussed the need to train the right students, and we have seen the need to have the correct curriculum and to have the right trainers. We now move to the final important aspect under this section.

The fourth and final important aspect that the research recommends for the training of church leaders is the need for trainees to be attached to mature churches. This helps in the mentoring of leaders for effective ministry after college. The research has noted that there is a lack of mentoring of future leaders (Cf.3. 4.6.a). The first part of the attachment should be done during the period of training. Rather than having students only have one experience of attachment during the period in college, this study recommends that students must be attached to mature local churches every holiday for the entire period of study. This method helps trainees to appreciate the dynamics of ministry and prepares them to be effective leaders when they graduate and go into full-time pastoral work.

This helps the trainee to be exposed to different types of ministries and contexts. The college lecturers and the pastor who will be mentoring the trainee can work together and discuss areas that need to be observed and improved. It must be mentioned here that the selection of the mentor who should work with the trainee must be done with caution. Just like the lecturer, the mentor has to resemble the life of Christ so that the trainee may learn from him or her. The mentor must imitate Christ and the trainee should follow his example. Thus, the mentor is just like the lecturer who should reproduce himself or herself in the student.

Apart from the attachment done during the period of study, it is necessary that upon graduation, and before being given local churches to lead, new pastors must be attached to mature churches for a period of one year. At this stage, the new pastor should be practising all pastoral duties that he or she could not do while still a student. This may include the administering of church ordinances and other duties. The new pastor can be given some leadership tasks to perform while his or her mentor is observing. This is the method that Jesus used with His disciples as we learn in the gospels. In the beginning, they observed Him while He did most of the things before He started involving them and later on released them. Following Mark's narrative, we see the choice of the twelve (3:13-19). This passage is followed by Jesus' teaching and performing of many miracles in the disciples' presence (3:20-6:7). Then, Jesus sent them out to start doing things on their own (6:7-13). Later, we see Jesus feeding the five thousand and He is involving His disciples in the task (6:33-44). We then see Jesus preparing to leave His disciples alone as He prepared to die (9:30-37). At bible school, students receive instructions from their trainers and also watch as the trainers will be doing things like preaching in chapels. Now when they go on attachments, they do things together with their mentors. They start sharing the pulpit with their mentors and perform other tasks with their mentors. At the end of their training and final attachment, the new pastors will be released to go and lead churches on their own.

This recommended method helps the new pastors to learn from senior pastors and mature churches on how the church is run before being thrown into the deeper end. It can also help the mentor to assist the new pastor in some areas that may not have been

observed or dealt with during college time. After one year, and upon the recommendation of the church under which the trainee did his or her attachment, the individual can now be assigned a local church to lead.

Thus, this method ensures that before anyone goes into full-time pastoral ministry, there is an involvement of his or her home church, the involvement of different churches the student was attached to during the time of the study, the involvement of the bible school lecturers, and the church of attachment after completing studies. Any individual who goes through this process and obtains approval from the different churches will be a competent leader who will be able to ensure the success and sustenance of the church. In other words, for the church to produce competent leaders, there should be no shortcuts to quickly have people into ministry. If the church wants to have competent leaders, the above model must be considered. The study admits that this is a long route but what must be prioritized is the result it produces. It does not help the church to take a short route that produces no results. The short route will continue to produce ineffective leaders and the church will find it difficult to remain relevant, especially in this ever-changing environment where the competence of the leader is crucially important for the success of organizations.

5.2.2.2. Training of lay leaders

This research has already established that the training of leaders is important for them to successfully lead the church (Cf. 4.3.3.) Two training programs for lay people are proposed here. It must be noted that it is not only those wishing to enter pastoral ministry who should go through training. Firstly, this study recommends that all church leaders including those who serve in local churches as elders, deacons, Sunday school teachers as well as leaders of different church departments should be trained. The study recommends that the church should produce leadership training material to be used to train new leaders upon their appointment. The material should be able to give every leader the necessary training they need in their various church posts or offices. This will enable lay leaders to discharge their duties competently. It is not correct to assume that people know what they should do simply because they possess certain gifts and because

they have been appointed to leadership positions. Failure to train office bearers will result in people occupying posts but without performing the tasks they should perform. The training must spell out what is expected and there must be a clear evaluation and monitoring tool.

The second level of training that this study is recommending is Theological Education by Extension (TEE). While the above-discussed model focuses on all elected leaders, TEE should be extended to all church members. In contrast to the above which is a short program done soon after the appointment of leaders, TEE is a long program. The program can be similar to the one used in bible college with some variations especially on the methods of training to suit the context. Bible school lecturers can assist in producing the program and the facilitation of the program can be done with the help of capable local church pastors. This will help lay leaders to be grounded in scripture and to be able to competently carry out their duties. While TEE should be open to all church members, the study recommends that after a period of 5 years following its inception, any layperson who desires to become a leader at the local, district, and national levels should have gone through this program. This should be one of the requirements for the selection of leaders. This will ensure that individuals appointed to leadership positions are Christians who are grounded in the scriptures. In the previous chapter (Cf.4.3.1. d) the researchers noted that one of the qualifications for one to be an elder is that he should be able to teach and for one to be able to teach he must first dedicate himself to study (Prime, 1966:25).

A leader must be eager to learn. Thus, this model helps in identifying those who are eager to learn. Members who would have gone through TEE and later decide to go into pastoral ministry can have credits from TEE and have lesser years in bible college. It must be mentioned here that entrance into training for pastoral ministry will still have to be done after fulfilling all other requirements including the calling requirement. In other words, a person can still be considered unqualified for pastoral ministry even after attending TEE. Theological Education by Extension is for every member, and it is not a training for pastoral ministry but it gives one an added advantage in the event of enrolment into bible college. It should also be one of the qualifications for becoming a local leader especially entrance into eldership.

The study also recommends that once the selection of local church elders has been done using all the screening processes, eldership should be a life-long appointment. A closer investigation of scripture suggests that eldership in the bible is a life-long appointment (1 Timothy 3:1-7; Titus 1:5-9; 1 Timothy 5:22). Paul urges Timothy not to be hasty in appointing elders and laying his hands on them (1 Timothy 5:22). What this means is that if the church is to go back to the biblical model where eldership should be a lifetime appointment, then the Biblical procedures of appointing elders must be followed. The TEE requirement for elders will ensure that the church has elders who are well qualified and even if they become life elders, the church will be in safe hands. If all the procedures are followed without partiality and favouritism (1 Timothy 5:21), then the church will have elders who hold firmly to the truth of the gospel and who can encourage others by sound doctrine and refute false teaching (Titus 1:9). Prime (1966:26) argues that the primary responsibility of church leaders is to teach.

5.2.2.3. Refresher courses for pastors

In the previous chapters, the research established that church leaders do not have adequate refresher courses (Cf. 3.4.5). This study proposes yearly refresher courses for pastors. This is one other way of having competent leaders who can lead the church well and ensure its sustenance in changing times. This will help the pastors to remain relevant and effective in ministry. Since times are changing, some of the models and materials that were used in training pastors in the past, now need to be updated. Above (Cf.5.2.2.1), we discussed the need to constantly review the bible school curriculum. This is an acknowledgement that things are changing. Now, if pastors who were trained using an old curriculum are to remain relevant, it means they have to be retrained. It has already been pointed out in this study that the pastor must be able to offer intervening measures to challenges that affect the church at any given time.

Pastors who received their training some years back might not be prepared to deal with some challenges that they face today (O 'Keeffee, 2000:558). The only way they can be equipped to deal with new challenges is by constantly training them. Refresher courses can also help to remind pastors of what they learned in bible school and to check if they

are still holding to what they were taught. The refresher course can be done yearly for all pastors. Facilitation can be done by bible college lecturers and other able local church pastors. Other facilitators can be sourced from like-minded churches and colleges. For the refresher courses to be effective and equip pastors to be able to effectively deal with challenges facing church members, a wide consultation must be done involving local churches regarding what should be covered.

5.2.2.4. Equipping all church members for service

So far, the study has discussed the training of pastors in bible school. We have also discussed the training for local church leaders upon their appointment. The study has also discussed the need for Theological education by extension to be introduced in the church and the need for retraining of pastors. The next section now deals with the equipping of every church member for works of service (Ephesians 4:11-13) (Cf. 4.3.3.). While the focus is on how church leaders can be equipped to be able to effectively lead the church and ensure its sustainability in changing times, it must be noted that the result of this should be realised by having all members being involved in ministry. Thus, when church leaders are well equipped; they will have the capacity to successfully train members for service. The trained church members will then be able to perform various functions in the church. As a result, pastors will have enough time to do what they are called and gifted to do. In the early church, we see that when there were no people tasked to manage the physical needs of the needy, that responsibility was carried out by the disciples. The disciples then asked the church to selectable members to perform that duty so that they would concentrate on their core business (Acts 6:1-4). This shows us that when church leaders fail to equip congregants; the result is that the leaders will end up doing every task.

When church members fail to perform their tasks, the result is that all the activities happening at the church will be controlled by the pastor while all other members are spectators. The pastor will likely get burned out. This means that equipping church members, is in a way, another form of equipping the leaders in that it will give them time to use their gifts properly. It reduces the load carried by the leader. Overloading the pastor

with responsibilities leads to ineffectiveness. Chipenyu (2021:138) rightly observes that “ordained leaders thinly spread their efforts in many tasks, and as such, they yield very little success in them all”. All church members have God-given spiritual gifts that they should use for the benefit of the church. No one person possesses all the gifts by himself or herself. Responsibilities must be shared if the ministry is to be effective. The fact that Jesus, being the son of God, chose disciples and equipped them means that no one leader can do ministry by himself or herself. The role of leaders is to identify gifts in the members and equip them to use their gifts and when this happens, the church will rich maturity in Christ. The argument is that the leader is not fully equipped until all the church members are fully equipped and can use their various gifts in the church. It is the only way that the church can be assured of success and sustenance.

The first task in equipping the members is identifying their gifts. Most of the time, the gifts show themselves through what members are already doing or love doing in the church in little ways. Once the gifts have been identified, the next task is to equip the members to be able to use their gifts in a more coordinated way as has been discussed before in the research (Cf. 3.4.6.a). This means organising the members in line with their gifts and the ministries of the church. Some of the members become ministry leaders.

Below are the major ministries that exist within the UBCZ;

- evangelism
- discipleship
- Sunday school
- children’s ministry
- youth ministry
- men’s ministry
- women’s ministry
- social responsibility ministry.

It is not the focus of this study to explain how these ministries are being carried out or should be performed. However, it is necessary to point out that it is the responsibility of every believer to be involved in evangelism. While there are individuals who are

specifically gifted in the area of evangelism, the task of taking the good news to the lost cannot be left to them. The leaders must equip every member to be able to share the good news with others. The task of sharing the gospel is for every follower of Christ. Hence, every Christian must be equipped on how they can share the good news with others to lead them to accept Jesus Christ as their saviour. This means that Christians should be taught the verses to use when witnessing Jesus to others. They must also be taught to explain the verses. But above all, church members must be trained to live according to the teaching of the bible as this is the best way of preaching.

As for the other ministries mentioned above, there is a need for the leadership of the church to make sure there are responsible and able people tasked to lead them. There are already members gifted in various areas and they need to be trained and equipped to use their gifts through these various ministries. The role of the pastor should be that of training and mentoring leaders of such ministries. The training should be able to prepare them to be well-equipped for their ministries so that the church may grow. In other words, when church members are involved in service the leader's role will be that of coordinating rather than controlling all the activities. This helps members of the church to take ownership of the church and to be responsible members.

In other words, this can help members to move away from the common yet unbiblical notion that the pastor should be involved in every activity that happens at the church. This thinking comes from the notion that the pastor is the one who is full-time and, on the payroll, so he or she must do everything while other members just come to church to be spectators. Those who hold to this view think that when church members do other tasks that they think should be done by the pastor, then it means that the pastor is just earning a salary while doing nothing. Yet it must be understood that the task of equipping members for service is a huge task that takes a lot of effort and time. After all, that is what the pastor should be doing and that is what they are gifted and called to do (Ephesians 4:11-13).

5.2.2.5. Equipping of Pastors' spouses

The research has established that the church expects the pastors' spouses to perform certain duties yet they do not receive any training or orientation (Cf. 3.4.6). The study recommends the training of pastors' spouses so that they be equipped to be able to support ministry effectively. This study will not attempt to prescribe the qualities a pastor must look for when looking for a partner. But it must be mentioned that the quality of a pastor's spouse plays a bigger role in either the success or ineffectiveness of his or her partner. Therefore, it is expected that a pastor's wife or a pastor's husband must be a mature Christian. One of the requirements set for a pastor or elder is that he must be able to lead his family (1 Timothy 3:4). Therefore, it is not expected that a pastor's spouse should do things that are contrary to what the pastor does.

Pastors' spouses play an important role in the ministry of their partners. If a pastor has a competent partner his or her ministry can be successful. On the other hand, if a pastor has a spouse who is not supportive or is ineffective, his or her ministry will not be successful. This means that the church has a role to play in equipping the pastors' spouses with regular training. In the UBCZ, most pastors are male while just a handful are female. Some of the female pastors are married to non-pastors. This study suggests that both pastors' wives, as well as men who are married to female pastors, must be trained. The training may be done concurrently with the retraining of pastors. These can be done annually at the same venue with the retraining of pastors so that if possible combined sessions can be done to cater for some lessons that may need partners to be taught together. There is a need to consult local churches to determine some of the areas in that pastors' spouses should be taught. Chipenyu (2021:124) suggests that consulting churches in curriculum formulation is important as this will help pastors to meet the demands of the people. This is equally important for the training of pastors' spouses. The training can be done by the same people who facilitate refresher courses for pastors. Senior pastors' spouses can also be of great help here due to their experience.

5.2.3. Monitoring and evaluation of leaders' performance

The research has noted that there is a lack of monitoring and evaluation for church leaders (Cf.3.4.3). This study has so far discussed some practical biblical guidelines that can be used to make sure the church has a leadership that is competent enough to lead the church well. Doing everything that has been discussed above and ending there is not enough. Only half the job would have been done. What is needed next is a clear monitoring and evaluation process. In other words, even after graduating and now leading a church, pastors should still have to be accountable to someone who can monitor and evaluate and give an appraisal. In the bible, we see that even the apostles were accountable to others. After the apostle Peter visited Cornelius' house in Caesarea where the gentiles accepted the gospel, he returned and reported back what had transpired to the church leaders in Jerusalem (Acts 11:1-18).

After their missionary journey, Paul and Barnabas returned to Jerusalem and gave a report of their ministry (Acts 14:27). Paul emphasized the issue of accountability (2 Corinthians 8:16-21). In this passage, he speaks about Titus who was appointed by the Corinthian church to travel with Paul and others, taking with them financial assistance collected by the church in Corinth for assisting the Jerusalem church. Paul later in the passage refers to another individual who was also seconded by the church to join them in Jerusalem.

Paul mentioned that the reason why the unnamed member was seconded to travel with them was for precautionary measures. He wrote, "What is more, he was chosen by the churches to accompany us as we carry the offering, which we administer to honour the Lord himself and to show our eagerness to help. We want to avoid any criticism of the way we administer this liberal gift. For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of men" (19-21) (NIV).

The above passage illustrates the importance of accountability. The notion held by some pastors that they are only accountable to God since pastoral ministry is a call from God is unbiblical. Every minister must be accountable to other fellow Christians. This study proposes that all pastors must be assessed and receive appraisals twice per year where

their strengths and weaknesses are highlighted. This will help each pastor to work on their weaknesses. The monitoring and evaluation should be done by each pastor's superintendent. Within the UBCZ, each district has a superintendent to whom all pastors in that district report. Having a clear monitoring and evaluation system helps the church to monitor if pastors are performing their duties as per expectation. The monitoring tool must indicate the goals that each pastor wants to achieve within a specific given time and an evaluation of his or her performance in fulfilling the set goals. However, the goals of each pastor must not be divorced from those of the entire denomination. If this model is followed, pastors will perform better, knowing that they are being monitored and will have to give an account to someone.

5.2.4. Leaders of leaders' appointment criteria

In the previous chapter (Cf 3.4.6.), the research established that care must be taken when appointing people into positions. The appointment of those who lead other leaders must be done carefully. Within the UBCZ, there is a structure from local to district and then to the national level. Any leader should fulfil the spiritual qualities mentioned in the previous chapter (Cf 4.3.1). However, when appointing those who will lead other leaders, there must be some higher standards one must fulfil. This is because if the wrong individuals are chosen to lead others, the organization will not achieve its goals as such leaders will be an obstacle to success. This study recommends that when appointing leaders to positions like that of a district superintendent, there must be a clear criterion. While seniority in age and ministry gives one an added advantage over those less experienced and younger, that alone must not be the criteria used to appoint superintendents.

The parable of talents told by Jesus in the bible is clear that those who use their gifts or talents well are given more responsibilities (Matthew 25:14-30). Jesus also pointed out that a person who is faithful in small things can be faithful in big things (Luke 16:10). This means that appointment of pastors to higher positions should be based on performance. The study proposes that only pastors who have proved to be performing well should be appointed to lead others as district superintendents. Only a person who has proved to be faithful in discharging his or her duties at a local church should be given the responsibility

of leading a district. Appointing someone who has not performed well at the local level just because of being the most senior in the district does not yield any fruits. This is because the person would have proved that he or she lacks ability. Such a person will not have the power to supervise others while he or she is struggling to perform the very things that he or she wants to monitor others.

5.3. Conclusion

The biblical practical leadership model presented in this research recommends how church leaders come into being. It also suggests how they are equipped for effectiveness and how to keep them accountable. The model presented in this study applies to pastors, other leaders in the church, pastors' spouses, and every church member. It is centred on the biblical principle that every church member is supposed to be involved in the work of service and that church leaders are gifted and equipped to prepare every member to do service. Therefore, the church must identify called individuals and equip them so that they may be able to prepare every individual believer for service. Once gifted and called individuals are identified and equipped, they will effectively lead the church and ensure its sustainability. They will achieve this by spending their time equipping other church members who will, in turn, play their role in the church and by that the church will fulfil its purpose of existence. This is because church members will be able to reach out to those outside by witnessing to them verbally and through their good works. Apart from the identification and equipping of leaders, the study also suggests that there should be a clear monitoring and evaluation tool to ensure that leaders remain on their core business. The study also suggests that the appointment of leaders into higher positions must be done on merit, only those who have proved capability should be appointed. This is on the bases of two biblical principles; a person who is faithful in small things is faithful in great things and those who take good stewardship of few things are given stewardship of many things.

Chapter 6: Conclusion and Recommendations

6.1. Introduction

The environment in which the church is operating is very complex. It is a changing environment and change comes with challenges that possess a threat to organizations. Despite the change in the environment and the challenges attached to the changes, organizations have to continue operating and offering service to their stakeholders. It takes leadership with the required competencies to be able to lead the organization well and ensure its sustainability and success in such an environment. Therefore, research on leadership and what leadership should possess becomes a very important subject. The present study was aimed at providing guidelines for church leadership competencies within the UBCZ. The study investigated various writers, investigated the leadership challenges faced within the UBCZ, and sought answers from the bible as to what competencies are needed by church leaders to lead the church well and ensure its sustainability. This chapter seeks to summarize the objectives and findings of each of the preceding chapters. The chapter will also provide the conclusion and recommendations from the study.

6.2. Summary of chapters and findings

Chapter 2: What is going on?

This chapter deals with the descriptive task. It focuses on answering the question: what is going on? This entails describing and assessing the prevailing situation. Under this section, the study focuses on establishing the current situation concerning leadership challenges within the UBCZ given the changes and developments happening. The study attempts to develop a better understanding of the impact of how organisations' leaders' competency can contribute to the organization's success and sustainability in changing times. The research notes that there is a gap between what leaders have and what they ought to possess to lead organizations well. In most cases, church leaders are not willing

to do things differently fearing that a change in the way of doing things may result in the loss of doctrine and beliefs and values of the organization. There seems to be a fear of the unknown when new things are explored.

The study starts with an investigation of 'leadership' in general before focusing on 'church leadership'. The research notes that there are four major types of leadership. These are autocratic; democratic; laissez-fair and paternalistic. Each of these types of leadership follows a particular style and each has its own merits and demerits to the organization. The study also notes that there are six theories of leadership, namely, trait theories; behavioural theories; contingency theories; transformational leadership; invitational leadership, and transactional theories. Five factors determine the style of leadership, and these are risk factors; type of business, the necessity for change; the nature of the task, and organizational culture. The research discusses the 5 levels of leadership which are;

- Level 1: position- people follow because they have to
- Level 2: permission-people follow because they want to
- Level 3: production-people follow because of what their leader has done for the organization
- Level 4: people development- people follow because of what the leader has done for them
- Level 5: personhood-people follow because of what the leader is and what he represents

The research discovers various effects of change on leadership. The study then looks at various ways of managing change and factors that must be considered before effecting change on an organization. The research notes several competencies that church leadership should possess to lead the church well and ensure its sustainability. The study notes the four clusters of leadership change roles which are;

- the initiator role
- the shaper role
- the monitor clusters
- the assessor clusters

Some of the other key competencies that church leaders need to be able to lead the church well are executive ability; tact and diplomacy; patience; integrity; decision-making; adaptability; vision and communication. The study shows that leaders with the required competencies can contribute to effectively managing change in organizations. The research notes that most church leaders are not leveraging competency when advancing and managing change. The research notes that the slow uptake of skills and competency by church leaders is the major reason why church organizations fail to adapt to change.

Chapter 3: Why are things happening in this way?

The second task is the interpretive task. Under this task, the question that is addressed is, “why are things going on in this way”? An assessment of the current situation was done to determine the current leadership crises within the UBCZ and to determine the current crises caused by such leadership problems. The questions addressed here include what the church is doing to address the situation. What the UBCZ is not doing that it should be doing. Under this section, a great deal of thoughtfulness is required. It also requires a theoretical interpretation and wise judgment.

Research shows that selecting appropriate participants for qualitative research is important and must be based on the participant’s capacity to add to the understanding and meaning of the research topic. Therefore, participants who took part in this research were purposively drawn from UBCZ membership from different provinces of Zimbabwe. Most of them are or have been involved at the highest level of UBCZ leadership. Some are leaders in the corporate world and do have a deeper understanding of the UBCZ leadership issues. Participants were selected on the following bases;

- must have been a member of the UBCZ for not less than ten years
- must have been a leader in the UBCZ or the corporate world
- should be above 18 years of age
- the participant must be willing to sign the consent form
- the participant must be available for the interview
- must have a deeper understanding of the research topic and be able to read and write in English.

A total of 20 participants were interviewed. Among them were 7 women and 13 men. The age of the participants was between 25 and 88 years.

The researcher used an interview guide with questions to gather information. The data collected were analyzed using a thematic process. Main themes were generated from the broad interview question themes while sub-themes were inductively generated from the participants' responses. The respondents were assigned numbers to conceal their identities. A total of 8 questions were used to gather information from participants. The questions sought to understand the participants' understanding of leadership in general and concerning UBCZ and to seek to understand leadership challenges in the UBCZ. The questions also sought to understand the participant's experience of the identified challenges and what the participants see as the reasons for the existence of such challenges in the UBCZ. The participants were also asked to give their recommendations of what the UBCZ can do to have competent leaders. This information was important for the formulation of guidelines for leadership competencies within the UBCZ.

The participants highlighted many leadership challenges being experienced within the UBCZ. These challenges are;

- lack of accountability
- structural challenges
- lack of resources
- doctrinal differences
- lack of leadership development strategy
- lack of equal opportunities between male and female members
- lack of church growth strategy
- lack of cooperation between leaders and followers
- leadership influence limitations
- Hypocrisy
- lack of leadership change management
- deficiency of the election system.

The study notes that the church needs leadership with the required competencies to deal with these challenges and ensure the organization's sustainability. The study notes that the church is not doing enough in equipping leaders so that they possess the required skills and competencies.

Chapter 4: What ought to be going on?

This is the normative task. Here the question is, 'what ought to be going on'? This task seeks a prophetic understanding of principles from the Bible. The normative task deals with three approaches namely, theological interpretation, ethical reflection, and good practice. The research deals with a few selected Biblical passages on church leadership and draws some Biblical principles that can be used by church leadership today. The study also investigates some Christian religious sources to get a full understanding of the topic. The researcher attempts to use all required principles of Biblical interpretation in dealing with selected passages of scripture. Passages that give guidelines on leadership from both the Old and New Testaments are investigated. The study notes that leading a spiritual organization is different from leading other organizations. Therefore, the research argues that there is a need to hear from the Bible as to what spiritual qualities church leadership needs to effectively lead the church.

The study notes some critical qualities for church leadership that come out of the selected passages. The first important point is that scripture clearly shows that church leaders are called by God to fulfil his purposes in line with their gifts. Therefore, a church leader must possess a gift from God. The gift will help the leader to carry out the task that God called him or her to do. The study argues that if ungifted leaders are appointed to lead the church, they will not be effective. Apart from his or her gifting, a leader's life has to set a high moral standard. The life of a leader is watched by everyone. Therefore, starting from his or her private life to domestic life, to public life, a leader must lead by example. A spiritual leader must also possess some competencies in the area of ministry to be able to teach the church and equip others for ministry. The study argues that the role model for spiritual leadership is Jesus. Throughout his earthly life, He demonstrated a life of humility, servant leadership, and total obedience. He also maintained a close connection with his father through prayer. These qualities make up a spiritual leader. And any spiritual

leader who wishes to be successful in leading the church and ensuring its sustainability and future success cannot afford to ignore these qualities.

Chapter 5: How can we respond?

This chapter deals with the pragmatic task. The question here is, how can we respond? The study sought to come up with practical recommendations that the UBCZ can take to address this issue. The specific question addressed is; What practical skills and competencies should be possessed by the UBCZ church leaders to position them to effectively lead the church in the current changing times to ensure sustainability? To achieve this, the study uses discerned biblical principles and leadership principles from management sciences to develop practical guidelines. The research attempts to make the recommendations as practical as possible in addressing UBCZ challenges.

The guidelines that this research presents show how church leaders come into being. Core to the guidelines that the study presents here is the biblical principle that leaders are called by God in line with their gifts. Therefore, the first important practical action the church must do is to identify called individuals. This is done by looking for observable gifts. The study recommends that the church should also use the Bible checklist to see if a person qualifies to be appointed to any leadership position. This is to say that apart from the gifting test, a potential leader must prove that he or she possesses other spiritual qualities. One of the important things to be considered is that one must not be a new convert. The study noted that one may have some spiritual gifts but not yet ready for leadership, such individuals need time to mature before they can be appointed into leadership.

The research further suggests some guidelines on how identified potential leaders are equipped for effectiveness. The guidelines that the study presents apply to the equipping of the clergy as well as the equipping and training of lay people including leaders and non-leaders. The guidelines provided in this study are built upon Biblical teaching that emphasizes the need for every member to be involved in the work of service. The Bible further shows that church leaders are gifted and equipped to prepare every member for service. Thus, the church should identify individuals whom God has gifted and called. These should be equipped so that they may be able to prepare every individual believer

for service. The research argues that once gifted and called individuals are identified and equipped, they will effectively lead the church and ensure its sustainability.

Equipped leaders spend their time equipping other church members for service and in turn, all church members play their role in the church, and by that the church achieves its goals. The study also recommends the use of a clear monitoring and evaluation instrument that will help in determining whether leaders are performing or not. This is in line with the biblical principle of accountability. God's servants are accountable both to God and to other believers. The study also recommends that leaders should be appointed into higher leadership positions on merit, not due to age or/and work experience only. This is on the ground that the Bible teaches that a person who is faithful to small things is faithful to great things. The Bible also teaches that an individual who takes good stewardship of a few things is given stewardship of many things. The research argues that appointing leaders with no proven capability will affect the organization in that the person will not be able to effectively monitor and supervise others on things he or she has failed to do well.

6.3. Conclusion

The study investigates the leadership competencies required to foster organizational sustainability in changing times. It did so by focusing on the case study of the UBCZ (United Baptist Church of Zimbabwe). The research aims to answer the following research question:

- What competencies and skills should the UBCZ leadership possess to be able to effectively lead the church in the current changing times to ensure organizational sustainability? This main question is elucidated by the following secondary questions:
 - What is the nature of church leadership challenges experienced within the UBCZ?
 - What are the underlying causes of the UBCZ leadership challenges?
 - What help can be gathered from Christian religious sources?

- What practical skills and competencies should be possessed by UBCZ church leaders to position them to effectively lead the church in the current changing times to ensure sustainability?

The following conclusion can be made from the study

- Question 1: What is the nature of church leadership challenges experienced within the UBCZ?

The study concludes that the UBCZ leadership does not possess the required competencies and skills that are useful to successfully lead the church and ensure its sustainability in these changing times. If the UBCZ leadership acquires the needed competencies and skills, it will be able to deal with the challenges that the organization is faced with and be able to ensure organizational sustainability in these changing times. The research notes that the UBCZ leadership is still using the old way of leadership that does not bring desired outcomes. The study concludes that the time has come for church leaders to accept the reality of change. Leaders have to possess the necessary competencies and skills to be able to manage change if they are to be effective leaders. Any leadership that is not adaptive to new ways of leadership will not effectively lead the organization and ensure sustainability.

- Question 2: What are the underlying causes of the UBCZ leadership challenges?

Several factors are discovered in the study as underlying causes of the UBCZ leadership challenges. Firstly, the research notes that the training that the church leaders receive in college is inadequate to equip them to effectively lead the church and ensure its sustainability in changing times. Secondly, the study observes that there is no follow-up training done for leaders to keep them updated with the change of environment in which they are operating. Thirdly, the research observes that there are no clear monitoring and evaluation processes done to ensure that

leaders are performing their duties. Fourthly, the study notes that how church leaders are selected does not bring the best individuals into leadership.

- Question 3: What help can be gathered from Christian religious sources?

The study observes that leading a church is different from leading other organizations that focus on profit. A church is a spiritual organization whose aim is to glorify God; hence the task of church leadership is to guide the church to achieve this goal. The study notes that it is God who calls leaders to lead His church according to their gifting. Therefore, the church must elect individuals with a call and who possess a gift from God. The study observes several spiritual qualities that anyone aspiring to be a church leader must possess (1 Timothy 3:1-9). In summary, a church leader must be someone whose spiritual life is credible, with no accusations levelled against them either in their private or public life and must be able to teach and equip congregants for service. The study notes that the church has a big responsibility in making sure that everyone who is chosen to lead the church has what is required to be a leader.

- Question 4: What practical skills and competencies should be possessed by UBCZ church leaders to position them to effectively lead the church in the current changing times to ensure organizational sustainability?

The study concludes that church leaders must possess the following competencies and skills to ensure organizational sustainability, self-control, teaching ability, able to equip believers for service, servant leadership, humility, self-sacrifice, ability to overcome challenges, ability to communicate the vision, adaptability, decision making, integrity, tact and diplomacy, executive ability and ability to make resources available. The study notes that for church leaders to possess these competencies and skills, there has to be a proper criterion for selecting leaders who are called by God and who already possess a gift from Him. These should be properly trained and equipped so that they in turn can be able to equip congregants

for service. There should be some clear monitoring and evaluation processes to ensure that leaders are performing their tasks as expected. The study concludes that those appointed to lead other leaders must be appointed on merit so that they can be able to effectively lead other leaders to ensure organizational sustainability.

6.4. Recommendations

- i. This study recommends that Church leaders must be educated through workshops on the importance of having competencies and skills that can help them to effectively lead the church and ensure organizational sustainability in changing times.
- ii. The research recommends that theological colleges must constantly review their curriculum to make sure leaders are fully equipped to effectively lead the church and ensure sustainability in changing times
- iii. The study recommends that ways should be found of identifying and attracting students in theological colleges who are highly qualified academically and spiritually.
- iv. The study recommends that training of all church leaders both lay and clergy must be done constantly to give leaders the practical competencies and skills they need to be able to effectively lead the church and ensure organizational sustainability in changing times.

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October 9, 2021

This is to certify that Mr Irvin Moyo has completed the Macquarie University Human Research Ethics Online Training Module for the Social Sciences and Humanities.

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