



**The development of leadership in the  
Anglican Church: The impact of a training  
program in the Anglican Diocese of Central  
Zambia on church growth**

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## KEY WORDS

**Pastoral Care** - Pastoral care is generally refers to the practices pastors/priests do to shepherd or care for individuals in their local congregation.

**Diocese** - The group of churches that a bishop supervises in the Anglican Church.

**Training** - the activity of learning or teaching the skills and knowledge needed for a particular job or activity.

**Theological** - Relating to the study of theology

**Extension** - An activity that extends the learning of the lesson.

**Church Leadership** - Church leaders are stewards or managers of the church

**Development** - The act or process of developing; growth; progress:

**Parish** - An area cared for by one priest with its own church

**TEE** – Theological education by extension

**TEEM** – Theological education by extension in Malawi

**TEEZ** – Theological education by extension in Zambia

## **ABSTRACT**

The concept of leadership in faith-based organizations may seem to be vague when we view the entire concept in the field of leadership. This is more so as it has to do with divine concepts and matters that are spiritual and as it has been classified arguably that the faith organizations are non-profit organization.

This research examines the church leadership development and the impact of a training program in the Anglican Diocese of Central Zambia that may enhance church growth. The research focuses on the need for church leadership development and explores ways in which the impact of improved training quality would enhance church growth. Church growth is a many faceted term and may include growth in depth of faith, but also growth in numbers and will not happen without proper and inspiring church leadership. The research has suggested that leadership training is necessary for the development of any church and enhanced leadership that may lead to church growth.

Looking at the church statistics for the past six years, the church has not grown as expected. Therefore, it has been observed that all those involved in the process of leadership development have a voice and role to play in the church growth. This study will research what training program may be preferable to follow in order to develop leadership for the purpose of church growth.

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# CHAPTER 1

## Introduction

### 1.1 Background

According to Matthew 28:19-20 Jesus Christ said “Go *therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit and teaching them to obey everything I commanded you*”. The Great Commission is a clear indication that church growth and training were at the heart of Jesus Christ’s ministry. Murray (2001:69) says “This would certainly require the formation through words and actions”. Murray (2001:69) further stated that “the mission of multiplication of Christian communities, but the emphasis is on making disciples, baptizing them and teaching them to obey”. God calls everyone to respond to and to become participants to his creation. Gooder (2009:11) expresses that “the call to ministry is not only a call to look and to proclaim the good news of Jesus Christ our Lord Jesus Christ was to develop leadership that will continue with his ministry on earth”. Hickman (2005:120) adds that “each person needs to work out what his or her calling might be, since every vocation is unique”. This is true in the sense that those whose vocation is towards mission of one kind or another, echoed in the book of Isaiah (6:8) ‘*whom shall I send, and who will go for us?*’ Hence before he ascended to heaven, Jesus declared to his disciples saying, “*Peace be with you, as the Father has sent me, so I send you*”, (John 20:21). Bowen (2002:12) adds that “The life of God himself is therefore reflected in what the Church is and does when it is sent out to belong to the world”. The task that Jesus gave to the disciples then, and has given to the church now is not easy. Jesus Christ needed to spend time with the disciples in training and equipping them through the power of the Holy Spirit. Matthew 4: 18-22, Jesus Christ called out his disciples, “*Follow me and I will make you of fish for people*”. Jesus Christ stressed the need for the disciples to work hard to bring people closer to the kingdom of God but at the same time to have a group of people who would understand this great responsibility. Coleman (1993:65) says “It is only the Spirit of God who enables one to carry on the redemptive mission of evangelism”. Jesus underscored this truth early in relation to his own work by declaring that what he did was in cooperation with the Spirit of the Lord, he preached the gospel to the poor, healed the broken hearted, proclaimed deliverance to the

captives, opened the eyes of the blind, cast out demons and set liberty to those that were oppressed (Luke 4:18). Isch (2002:72) adds to that, "We are more and more aware of the need to teach and to encourage the churches in our day, young churches as well as established churches, have serious need of exhortation, strengthening, encouragement and biblical teaching". Isch (2002:72) further points out that the churches need serious teaching of God's word in order to become spiritually grounded and more dynamic in their local and missionary evangelism. The challenges that Jesus Christ faced in training his original twelve disciples are very similar to the challenges Christian leaders face today. Maswanganyi (1987:1) notes that:

One of the basic causes of splits and divisions in the home, church, schools, groups, enterprises, organizations and states, is often a lack of good leadership. The success or failure, the rise and the fall of civil and religious institutions, is determined by the quality of their leadership.

The church needs responsible Christian leaders, who will see ministry as a vocation entrusted to them by Jesus Christ. In 1 Timothy 3.1-2, Paul writes "*whoever aspires to the office of bishop, he desires an honourable position*". So, a church leader must be a person, whose life is above reproach, meaning that he must be faithful and honest not only to the church but also to his family. He must exercise self-control, live wisely and have a good reputation in the community as well being a respectable person. Fernando (1985:58) adds that Self-control is somewhat similar to temperance. Paul further adds that "*a leader must not a drunkard, not violent but gentle, not quarrelsome and not a lover of money*" (1 Tim. 3. 3). The church needs good leaders who will lead people to discover their responsibilities as children of God. Heward-Mills (2014:1) suggests that "In the church, the lack of true leadership gives rise to the proliferation of sin and evil doers as well as false church leaders". It is therefore, desirable for any church growth to take effect that there is sound and good leadership in the church. One of the effective keys to successful church leadership is "to build with biblical accuracy and godly wisdom (Damazio, 1993:6). The Anglican Diocese of Central Zambia is using the Theological Education by Extension in Zambia, (TEEZ) as a training program for leadership development that would enhance church growth. The Anglican Church in Zambia has five Dioceses namely, Central, Lusaka, Eastern, Northern and Luapula. The Diocese of Central Zambia is one of the five

Dioceses and is divided into sixteen parishes. A parish comprises one or more congregations. Hopewell (1988:13) provides a working definition of a congregation as: “a group that possesses a special name and recognised members who assemble regularly to celebrate a more universally practiced worship but who communicate with each other sufficiently to develop intrinsic patterns of conduct, outlook and story. It is also defined as, “a company of people assembled together by God for the purpose of worship” (Marshall, *et al.*, 1996: 221). The rural parishes are the largest with no fewer than fifteen congregations in each parish. One Priest oversees all these congregations to offer various church services. This makes it too difficult for a single Priest to do this work in a vast parish without help from the local leadership. It is practically not possible for a Priest to handle pastoral cases alone in a vast parish and so the lay ministers are commissioned to preach and lead church services in the congregations. The Anglican Church world over has recognised the role of the lay ministry. Principle 30 of the Anglican Communion on the lay ministry states that:

The law should prescribe the qualifications necessary for a person to be authorized to exercise lay ministry or office, the procedure for body giving and form of such authorization. The functions and the manner in which they may be performed and a fair process and authority competent to review, renew or terminate the exercise of such ministry or office. To be eligible for admission to lay ministry or office, a person must satisfy such qualifications and other requirements as may be prescribed by the law, (Anglican Communion, 2008:42).

Therefore, the lay leaders are admitted and commissioned to work with the Priest in providing ecclesiastical and pastoral services within their ranks and boundaries as provided by the law stated above. They require necessary training for them to be admitted and perform such prescribed function. Principle 22 of the Anglican Communion (2008:34) qualifies lay participation, “Lay people are entitled to participate in the government of a church and that a church must enable lay participation in government by provision for lawful admission to membership of its assemblies and other institutions of government”. The lay leaders have the responsibility of sharing pastoral duties with the Priest in the congregations. For church development and growth, capacity building is necessary for the leaders who will undertake the responsibility of leading the church and provide pastoral care. Acts 1: 8 states “*But you will receive power when the Holy Spirit comes upon you. And you will*

*be my witnesses, telling people about me everywhere – in Jerusalem, throughout Judea, in Samaria and to the ends of the earth*". Jesus Christ understood the nature of mission that would bring the growth of his church throughout the world. He took time to train his disciples and now he would strengthen them by outpouring of the Holy Spirit. Isch (2002: 20) states that "Jesus Christ assigns the mission and details the responsibilities of the disciples". He further points out that the book of Acts shows two things; "that the church's evangelistic mission was carried out, both within the church and throughout the world, by those whom the Lord had specifically called for a ministry as apostles, in order to build up and teach believers" (Isch, 2002:21). The Diocesan governing body, the Synod, sat at its fifteenth ordinary Synod of 2003 of the Anglican Diocese of Central Zambia and passed a resolution; "that anyone wishing to hold any church leadership position must have studied through Theological Education by Extension in Zambia (TEEZ, hereafter)"<sup>1</sup>. TEEZ is an interdenominational Institution that "provides basic theological teachings to the lay Christians from member churches. It is a joint project of several churches which started in 1979 for the purpose of training church leaders in their various ministries" (TEEZ, 2013:4). The courses have been designed in such a way that people can study from their own institutions and homes and using a language they can understand better. These courses are conducted in local churches by extension or off campus and usually supervised

<sup>1</sup> Minutes of the Acts of the fifteenth ordinary Synod of the Anglican Diocese of Central Zambia at the Cathedral of the Holy Nativity, Ndola, 2003: 7-8.

by trained tutors drawn from within churches and these tutors are trained and certified by TEEZ training department. This model of training was chosen because it helps people identify their gifts. The church works like parts of the body, each part with its own functions. God has given a variety of ministries in the church such as preaching, prophecy, healing, teaching, stewardship and many more others.

This is as Paul writes in Ephesians 4: 11-12:

Now these are the gifts Jesus Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. Their responsibility is to equip God's people to do his work and build up the church, the body of Christ.

It is for this reason that TEEZ was formed and developed courses in preaching, worship, counseling, leadership and teaching.

## **1.2 Problem Statement**

The fifteenth Ordinary Synod gathering of 2003 resolved that:

The Training Chaplain and various Priests are mandated to sensitize members on the need to take up TEEZ lessons pertaining to church leadership for implementing at the next Synod<sup>2</sup>.

This was the first resolution of sensitizing church leaders to take up basic theological training with a view of developing church leadership. According to Gatch (cited by Westerhof III & Edwards, 1981:103) "the fact that the church's failure of teaching to the laity of fundamentals of Christian belief and morality is the reason why the church has lost her original educative functions". It is in this light that the proponents of the motion would like to see efforts being applied to teaching of the leaders who will carry the pastoral work of the church. After three years of sensitizing, the Synod of 2007 observed that:

Sensitization had been an on-going concern in all parishes – statistics of the number of members who had taken up the

<sup>2</sup>Minutes of the Acts of the fifteenth ordinary Synod of the Anglican Diocese of Central Zambia at the Cathedral of the Holy Nativity, Ndola, 2003: 7-8.

challenge of studying TEEZ will be reflected in Archdeacons' and Training Chaplain's reports<sup>3</sup>.

The reports from the Archdeacons and the Training Chaplain indicated that very few leaders had taken up the studies and faced a lot of resistance from the members who gave different reasons as to why they could not take up the studies. The report indicated some leaders had studied higher secular degrees and so they could not be subjected to an inferior basic certificate while others felt that they had passed the age of learning and they could not even read or write.

Then, the Synod of 2010 stated that the grace period was over and the following measures had to be taken:

- a) Lay ministers-with immediate effect all lay ministers serving who have not acquired five (5) TEEZ certificates – worship, preaching, teaching counselling, leading Church meetings will cease to serve as lay leaders until such a time as they acquire them. Congregations where there are no trained lay ministers, Priests will work single-handedly.
- b) Church leaders – by 31<sup>st</sup> December 2011, it is expected that those vying for church leadership will not be permitted to stand until they had acquired all the 5 TEEZ certificates – meaning only those who have trained in TEEZ will be eligible to stand forelections<sup>3</sup>.

As a result of the 2010 Synod resolution, all serving lay readers were told to stop serving with immediate effect and in January 2012 all serving leaders had stopped serving in their positions. The Diocese is facing resistance from the leaders to take up training so that they can effectively participate in the life of the church. It is for this reason the research tries to find answers to this problem. The church is trying to use theological training as a tool for leadership development that would enhance church growth but is facing the challenges of implementation.

It is noted that the church is composed of people of different ages, sex, culture, marital status, education, economy and language. These groups of people are found in the church and form a community that works together. Tengatenga (2010: 17) suggests that:

<sup>3</sup> Minutes of the acts of the seventeenth ordinary Synod of the Anglican Diocese of Central Zambia at the Anglican Church of the Holy Name, Fiwila Mission, 2010: 10-11.

Theological education has been a domain of men, especially those training for the priesthood. However, given the need to equip the lay leadership of the many parishes and outstations in the Dioceses, lay training centres and theological education by extension was established on an ecumenical basis. The lay training centres provided on the job training and were, in the 1970 and 80's used for crash training programs for Priests as well.

These training programs were tailored in order to upgrade lay leaders to priesthood to meet the demand for a growing church. Malawi also provided training through Theological Education by Extension in Malawi (TEEM). Tengatenga (2010:18) notes that, "Some of the non-stipendiary clergy of the time were also trained through theological education by extension, first using the South African programme and then the newly established Theological Education by Extension in Malawi (TEEM)".

In this research, the researcher will examine the lay training in the church, the biblical and theological understanding of leadership and seek to find a way that brings about church growth. It will focus on the impact of TEEZ programs designed for leadership development in the church and seek to explore ways in which the improved training quality would correlate with church growth. It will also examine the training program in the Diocese of Central Zambia for leaders as a tool that would enhance church growth.

The research notes that the present schism based on theological training for leadership and synod resolutions are not healthy on the church. It will be argued that leadership development for church leadership focused solely on theological training does not enhance church growth.

### **1.3 Research Question**

The central question of the study is: What critical aspects must be included in a systematic approach for the training program of the Anglican Diocese of Central Zambia for the development of leadership with the goal to enhance church growth?

In light of the above research question, the following questions will formulate the objectives of the study.

1. In what ways does the Anglican Diocese of Central Zambia train the laity for leadership?
2. How can the learning of the theological education by an extension program relate to developing leadership enhance church growth?
3. What are the biblical perspectives for pastoral leadership that can develop leadership and enhance church growth?
4. What systematic pastoral approach should the Anglican Diocese of Central Zambia put in place that would enhance leadership development and enhance church growth?

#### **1.4 Aim, and Objectives**

##### **1.4.1 Aim**

The main aim of this study is to examine critical aspects that must be included in a systematic approach to the training program of the Anglican Diocese of Central Zambia for the development of leadership with the goal to enhance church growth.

##### **1.4.2 Objectives**

The specific objectives of this research to achieve the aim are:

- (i) To investigate the ways in which the Anglican Diocese of Central Zambia trains the laity for leadership.
- (ii) To understand how learning of the theological education by an extension program relates to developing leadership that would enhance church growth.
- (iii) To investigate normative perspectives on pastoral leadership development that may lead to church growth.
- (iv) To create and propose a leadership development model that may show how church growth in the Anglican Diocese of Central Zambia may be produced.

#### **1.5 Central Theoretical Argument**

The central theoretical argument of this study is that by using the theological education by an extension program for leadership training in the Anglican Diocese of Central Zambia will better leadership development and enhance church growth.

## 1.6 Methodology

This is a practical and contextual theology study and the investigation focus is primarily a critical and scholarly evaluation on the subject. A historical and comparative analysis on the growth of the churches will be conducted in evaluating the impact of the theological training as well as Biblical truth, resulting in an investigation of the related Biblical text, and literature review.

**1.6.1** Since this research falls under the domain of a practical and contextual theology, in designing this research, the researcher will adopt the method of Osmer (2008). Osmer (2008:4) uses four phases in research for practical theology that can be used to interpret episodes, situations and context namely; descriptive-empirical, interpretive, normative and pragmatic tasks. The table below will help in explaining how the method will be used to interpret episodes (single incidents), situation (broader pattern events in which episodes occur), and the context (the social and natural systems in which a situation unfolds).

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

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

**1.6.2** In chapter two of the research, the researcher will adopt Osmer's (2008:4) descriptive/empirical model, thus investing the ways in which the Anglican Church in Zambia trains the laity for leadership. The descriptive task which asks '*what is going on*' is the practical theological method of Osmer (2008:4) developed in this chapter, thus drawing on theories to better understand and explain the ways in which the Anglican Church in Zambia develops capacity for leadership that enhances church growth. The first task, the descriptive task will answer the question '*what is going on?*' This leads to thick description of dynamics of particular issue in context. A thick description of context or situation involves openness and listening. According to Latin (2011:8), "in this move, the researcher gains as much data as possible about

a situation or context so that we can describe it from many angles or points of view". This study will draw theories of interpretative study to interpret various statistics collected from different churches. In line with Osmer (2008:4), Bak (2003:16) developed a method of collection of data which undertakes interpretative data collection; statistics from some parishes will be collected to access the quality and mode of training they may have received. The researcher will also use his own observable reality of the sights, sounds, behaviors, situations and discussions. Henning (2004:15) says, "...methodology is also about how we come inquiring in certain ways".

**1.6.3** Chapter three of this study will use the interpretive task of Osmer (2008:4) practical theological interpretative which consists of drawing on theories from the social sciences and business management to better understand and explain why certain patterns and dynamics occur. In this study, the researcher will draw theories of the art and science to better understand and explain why these patterns and dynamics are occurring. This has to do with the kind of theories that will help evaluate how learning of the theological education by an extension program can develop leadership and enhance church growth. The result of the interpretative study will be interpreted and further guidelines will be identified in the light of literary survey of relevant materials in theology.

**1.6.4** The normative task will be done using biblical and ethical interpretation, (Osmer, 2008:139). In this study, the researcher will investigate the church's leadership model to better understand and explain biblical perspective on pastoral leadership.

In order to locate biblical evidence on church leadership from the evangelical point of view, the applicable parts of scripture in the Bible will be identified by use of the historical grammatical method in hermeneutics (Kaiser & Silva, 1994:19) from the historical position of an evangelical point of view (Burgess & Van Der Maas, 2003:613 ).

**1.6.5** The fourth objective can be achieved using the pragmatic task of forming strategies of action (Osmer, 2008:4). In chapter five of the study, the information collected from the descriptive study, the literature review and the normative study will be used in a hermeneutical interaction to establish guidelines for a program that will help indicate how to formulate guidelines for leadership development in the Anglican Church through a training program that would help to enhance church growth.

The qualitative approach will be used in order to collect information and use some ideas to assist when comparing the information collected. According to Neuman (2007:111) qualitative researchers develop measures to gather data and use some pre-existing ideas to assist in data collection and will then mix old with new ideas that are developed from the data. The researcher will compare this with other approaches that have been used or applied other than TEEZ.

### **1.7 Research Design**

In order to achieve these methods outlined, statistics will be collected from TEEZ office so that data of how many churches had registered in a particular year and access the number of people who had undertaken the training. Some congregations within the Anglican Diocese of Central Zambia will be selected at random to compare them in terms of leadership training and church growth. Some congregations have been studying with TEEZ while others have not been studying. The comparison will be done using statistics from parishes in order to determine the differences in leadership development and Church growth.

Unless otherwise stated, Scripture references are taken from the New Revised Standard Version (NRSV) which has a list of abbreviations for the books of the Bible.

### **1.8 Ethical Consideration**

This study will be done in accordance with the ethical guidelines set out by the North-West University Ethical Committee in the manual for advanced degrees of the Faculty of Theology.

Section 5 of the NWU Ethics application form has set out some main ethical concerns for this study. Participants in the research will be well informed about the research through Church Councils and Parish Priests. They will be assured of confidentiality since the information collected is for academic purpose only. Participants would decide whether to acknowledge their names or not and would be free to choose which questions to answer or not so that there would be no violation of their privacy. The research will ensure that it does not cause any harm to any person or institution during or after the research. In order to guarantee the privacy and security of participants who

may seek anonymity, their names shall be kept confidential. The other ethical consideration that the researcher may take into account is the potential risk in travelling to far places during the gathering of the information. Some congregations are very far in rural areas and people may not be familiar with research work and gathering information from them may indicate intimidation and cause suspicion. In order to deal with this, the researcher worked with the existing organized structures of the congregation such as Church councils other than with individual members.

### **Provisional Classification of Chapters**

CHAPTER1: This chapter contains the cover title of the study, the background to the problem statement, aim and objectives of the study, central theoretical argument as well as the methodology.

CHAPTER 2: This chapter is the literature review. It will employ the descriptive task (Osmer, 2008:4) of practical theological interpretation to draw on theories to better understand and explain the ways in which the Anglican Church train leadership that enhances church growth. Drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring. This has to do with the kind of theories that will help church leaders better understand and explain the patterns and dynamics they have begun to discover; which are the key questions of the interpretative task (Osmer, 2008:6). In this study, theories of interpretative study will be interpreted in light of the interpretative study of various statistics collected from different churches. The impact of the training program will be evaluated on leadership development and church growth taking place in order to answer the question 'why is it going on'? (Osmer, 2008:4).

CHAPTER 3: This chapter will employ Osmer's (2008:4) interpretative task of practical theological interpretation. Drawing on theories of the art and science to better understand and explain why their patterns and dynamics are occurring.

This has to do with the kind of theories that will help evaluate how the learning of theological education by an extension program can develop leadership and enhance church growth. The theories of the interpretative study will be interpreted in the light of a literature study of relevant materials from theological education by extension.

CHAPTER 4: In this chapter, the normative task (Osmer, 2008:139) will be employed using the normative task investigating the relevance between the empirical results, relevant literature and applicable passages in the New Testament regarding biblical perspectives on leadership and what the Bible says about pastoral leadership.

CHAPTER5: Strategic task (Osmer, 2008:4) will be applied in order to develop a systematic pastoral approach that would show how this enhanced leadership development may lead to church growth.

CHAPTER6: Chapter six will be focused on synthesis and application of the findings of this study with a closing conclusion and suggestions for further study.

### Schematic Presentation

Problem Statement	Aims and objectives	Methodology
In what ways does the Anglican Church train the laity for leadership?	To investigate the ways in which the Anglican Church trains the laity for leadership.	The researcher will adopt a literature review in interpretive model of practical theology. The descriptive- empirical model will to draw on

		<p>theories to better understand and explain the ways in which the Anglican Church develops capacities for leadership that enhances church growth. In this method, theories of interpretative study will be interpreted in light of comparing church statistics.</p>
<p>How can the theological education by an extension program in relation to developing leadership enhance church growth?</p>	<p>To understand how a theological education by an extension program in relation to developing leadership would enhance church growth</p>	<p>Using the interpretive task, the researcher will evaluate how the training through theological education by extension program can develop leadership and enhance church growth</p>
<p>What are the normative perspectives for pastoral leadership that can enhance church growth and develop leadership?</p>	<p>To investigate the biblical perspectives for pastoral leadership development and enhances Church growth</p>	<p>The normative task which will be employed using a historical- grammatical exegetical study on applied passages of scripture regarding church leadership and what the Bible says about pastoral leadership.</p>
<p>What systematic pastoral approach should the Anglican Church put in place that would develop leadership and enhance church growth?</p>	<p>To create and propose a pastoral leadership development model that enhances Church growth in the Anglican Church</p>	<p>Strategic task will be applied in order to develop a systematic pastoral approach that would develop leadership lead to church growth.</p>

## **PROPOSED COMPLETION TIME**

December 2019	Chapter 1: Introduction
February 2020	Chapter 2: Literature review on leadership training
May 2020	Chapter3: Theological education by extension program
August 2020	Chapter 4: Normative perspectives regarding pastoral leadership
September 2020	Chapter 5: Pastoral Leadership development model
October 2020	Chapter 6: Conclusion.

## CHAPTER 2

### Literature Review on Leadership Training

#### 2.1 Introduction

The descriptive-empirical task of the practical theological method of Osmer (2008:4) is developed in this chapter. The chapter introduces and discusses the desire need for leadership development, thus drawing on theories and models of social sciences to interpret data to better understand and explain the ways in which the Anglican Church in Zambia's training program would enhance church growth. The intention in this research is to try and identify to what extent the impact of a training program might have on leadership development that would enhance church growth. For this investigation, a literary research method will be used instead of the empirical method that would involve interviews. The literature review revealed the need for such a leadership development strategy in the Anglican Diocese of Central Zambia for church growth. The theories reviewed below offer the lens that guided the interpretation of the data collected from the parishes. This model involves the interpretation of the data from parishes and gathering relevant statistics to better understand particular episodes, situations or context in the desirable direction. This chapter also describes the previous work done in the area of pastoral leadership development and church growth. In this study specifically, the practices of leadership training in the Anglican Diocese of Central Zambia in the light of the impact of theological education by extension will be researched. The chapter answers the questions according to Osmer (2008:4), *'what is going on'*.

According to Beb (2014:117) "ensuring a healthy church and leadership culture, practising purposeful empowerment, and having a systematic process is also crucial". Ngara (2014:27) suggests that "leadership of the church is performing well, but to emphasize the point that in Africa and elsewhere the church should look afresh at the issue of leadership". Coats (2017:4) further observe that "If you are not a learning organization, you will not survive the future". Similarly, in his book on leadership, D'Souza (2002:19) alludes to this fact that "the essential qualities and skills involved in leadership can be learned and developed through education and experience". The researcher believes that education helps to equip people and leaders in general acquire skill and knowledge for ministry in which they are engaged. In Proverbs 3:13-

14, Solomon says “*Happy are those who find wisdom, and those who get understanding, there is more profit in it than there is in silver. Wisdom is more valuable than jewels, nothing you would want can compare with it*”.

Although leadership has been well researched over the years, Tsigu and Rao (2015:54) asserts that “leadership is a widespread process, which calls for authority, responsibility and delegation of power”. We know that leaders help to direct, guide and persuade their followers towards achieving their personal and organization goals and objectives. According to Kumar (2014:234) “leadership is defined as a process by which a person influences others to accomplish an objective and directs the organisation in the way that makes it more cohesion and coherent”. Other scholars like Hill (2017:21), defines leadership “as a process of motivating, influencing and directing others in the organisation to work productively in the pursuit of organizational goals”. Based on the above understanding of leadership and responsibilities that go with it, Wimberley (2014:9) observes that “Stewardship and pastoral care require special care and training because a poorly handed case may bring disastrous results”. In support of this observation, Armstrong (2003:4) says that “leadership is simply the ability to behave differently for achieving the task set for them with the help of the group”. This is very true for churches today because poorly managed congregations tend to have management-related problems pop up across the entire system. Hence, it is desirable that every church takes up leadership training in order to streamline effectiveness in the Body of Christ.

In order to answer the question ‘*what is going on*’, relevant documents such as the Constitution and Regulations from the United Church of Zambia (UCZ) were consulted and revealed a strong stance taken by the church authorities in order to avoid the above fears. The church authorities felt that strengthening leadership training could not be compromised and hence the Constitution and Regulations article SSR31 (*Synod Rules and Regulations number 31*) states that:

On recruitment- the office of Lay Preacher is a definition office within United Church of Zambia.

- (i) Male and female communicant member of the UCZ who should be in the possession of five (5) Theological Education By Extension in Zambia (TEEZ) certificates with emphasis on preaching;
- (ii) Must be literate. (2014: SRR31).

The Synod of the Anglican Diocese of Central Zambia enacted this as a law that anyone wishing to take up the role of lay preaching must take some theological studies in TEEZ. The resolution steamed some controversy as to whether there is any need to study theology. The study of theology has been perceived by the laity as a subject for the ordained ministry. In arguing to this understanding, Erickson (1990:28) asked “Is there really a need for theology”? He suggests that “theology seems to have certain disadvantages and it complicates the Christian message, making it confusing and difficult for the lay person to understand” (Erickson, 1990:28). When the Synod of the Anglican Diocese of Central Zambia took the route of introducing theological training for all leaders, some people received this message with mixed feelings. In order to ascertain the impact of leadership training in the Anglican Diocese of Central Zambia, a literature survey was conducted in the form of collection of information and statistics from churches that have been involved with the program and those that did not participate in the program. Therefore, this chapter is a correlation between analyses of information and statistics collection in order to focus and elaborate on the way the Anglican Diocese of Central Zambia trains leaders. The researcher collected statistics from some leaders (Priests) in selected parishes in order to ascertain the number of people who have studied with TEEZ for the past five years. The purpose of collecting statistics from the parishes was to access the value people have received from the training and to determine whether leadership development is taking place. The researcher used these statistics to better understand and explain the ways in which the Anglican Church in Zambia develops capacity for leadership that may enhance church growth.

## **2.2 The Need for Training**

Why is leadership training necessary? In his book *Christian Leadership*, Ngara (2014:27) stresses that “among other things, leadership training entails the development of character and vision, and fostering the nurturing of the full potential of each individual person so that the individual can perform with a greater sense of purpose and be able to influence people more forcefully and to

impact society more effectively". According to Murray (2001:226) "Some church planting movements have given little attention to leadership training, and second generation churches have suffered from the consequences of this neglect". He gives an example of the Anabaptist movement who took many years to recover from the effects of failing to provide adequate training to congregational leaders (Murray, 2001:226). According to Danbabe (2016:1) "in a society or organisation where there is poor leadership, there is bound to be confusion, disorderliness and lowliness". It is contained by Murray (2001:228) that "for all church leaders, whatever their specialism, need to be trained because the church is not in any way stagnant, but it is in constant responding to the needs of the world". It is the same with church leadership which should respond to the changing needs of the world by being relevant. It has been observed by Damazio (2005:76) that "one of the greatest needs for leadership training in the church is that a leader has influence over the followers". As the leader goes, so the followers go. The leader needs to be properly trained in order to model good leadership. If the leader is not effective, then the followers and their results will likely be hindered". Furthermore, commenting on the need for leadership training in the church, Ngara (2014:14) writes that "leadership development is the key need in churches today; the greatest need in the Body of Christ worldwide is leadership development". Furthermore, Ngara (2014:14) added that "the church needs leadership training so that the leaders can perform their functions more effectively as people who understand what it means to be a Christian leader and change agent". He further argues that "in our lifetime, the Christian Church has been the subject of much adverse comment and ridicule by some very well-meaning African intellectuals and committed African compatriots" (Ngara, 2014:28). It has been argued that "Christianity is a foreign religion imposed upon the masses of Africa in order to oppress them effectively. Stories have been told about how the European came to Africa with the gun in one hand and the Bible in the other, both being used as weapons of oppression, subjugation and colonization" (Ngara, 2014:28). This is the reason the Church needs Christian men and women who could champion its cause. In concluding the above observation, Ngara (2014:30):

In view of the above we can rightly conclude that the church needs leaders who are thoroughly trained for their work; historians and theologians who can defend the faith; and men and women, both young and old, who can stand up for the values that Jesus taught and died for. Hence, leadership training would help all these members of God's army to do their work more effectively.

This need as stated above motivated the Anglican Diocese of Central Zambia to offer biblical based leadership training for the church leaders of today and tomorrow. However, Murray (2001:226) observes that some church planting movements have given little attention to leadership training and second-generation churches have suffered from the consequences. In his conclusion, Murray (2001:228) notes that "this has led to pragmatic secular approach to building churches and advancing the kingdom of God". Murray (2001:228) further adds that "secular models of training have been adopted to build capacities among church leadership". In comparing with Jesus' leadership, Ngara (2014:15) says that "Jesus was a deeply spiritual leader: he did not only talk, he walked his talk; there was no contradiction between what he taught and how he conducted himself he spoke about the things of God and behaved like a man who came from God".

### **2.3 Types of Training**

Through a qualitative multiple case study, Beb (2014:117) suggests several key principles and practices to design a leadership training structural program, "training through formal and structured program; training on mentoring and coaching; training through on the job ministry; careful selection of emerging leaders and lifelong process of development". These are some of the programs the Anglican Church has designed as training programs for leadership development. According to Ngara (2014:14) "we need to emphasize the fact that leadership training and being a professional are not identical although they may be closely related". He argues that "those who are undergoing training will become better and more effective agents for God if they are afforded the opportunity to benefit from Christian leadership training" (Ngara, 2014:14). Learning is structured as observed by (Bevan et al., 2010:25) that "around time and standards, these structures in formal environments may be necessary for several engagements". These structured trainings may be formal and informal. The formal type of training is a designed program with study materials, syllabus, and payment of participation fees and takes a number of days to complete. In

contrast to formal learning, (Bevan *et. al.*, 2010:25) insists that “informed settings include low-state environment; group learning and flexibility, that allow learners to work at their own pace and develop their own interests”. At the end of the training period participants are given certificates of participation. The informal type of training meets the needs of congregations.

### **2.3.1 Seminars, Workshops and Conferences**

The informal trainings are mostly in-house such as seminars, workshops and conferences. Statistics indicate that ninety percent (90%) of informal trainings have proved to be effective ways of meeting the leadership needs of parishes and leadership development. Bevan *et al.* (2010:25) points out that “informed learning environment such as workshops and seminars are not subject to the same time and context standards as formal learning environment”. The ministries in the Anglican Diocese of Central Zambia hold their own annual conferences in various areas and different times. Seminars and workshops are organized in intervals by a parish priest more especially when new leaders are ushered into office for orientation.

### **2.3.2 Education by Extension**

This is an organized formal training with a definite program. It has been observed that according to statistics, some rural parishes have paid little attention to training. Reviewing the records from TEEZ office it shows that for the last five years there have been no TEEZ courses conducted. In addition, TEEZ manual (2013:4) states that “training enables people to understand and perform their given duties properly, the knowledge of such duties enhances the operation of the church and it is through training that the vision of the church can be seen clearly”.

The following table shows the number of people who have been learning and trained with TEEZ for the past five years in the Anglican Diocese of Central Zambia;

	2016	2017	2018	2019
BASIC CERTIFICATE	17	37	38	69
TUTORS CERTIFICATES	28	15	25	30
ADVANCED CERTIFICATES	0	0	0	0
<b>TOTAL</b>	<b>45</b>	<b>52</b>	<b>63</b>	<b>99</b>

Table 2.1 Number of TEEZ students in the Diocese of Central Zambia

The table above indicates an extract of statistics collected from TEEZ office over a period of four years for the Anglicans who have studied TEEZ. The evident shows us that very few people have participated in the training and many more are yet to be trained. Analysing the information from the above table, many participants are from the urban parishes. The rural parishes have not so much participated in the study of TEEZ.

## 2.4 Sources of Ministries

God calls us through circumstances and gives us special gifts for use in the ministry. We acknowledge that the body of Christ (church) has a variety of ministries and gifts. The apostle Paul in 1 Corinthians 12.4 writes *“There are many different gifts, but it is always the same Spirit; there are many different ways of serving but it is always the same Lord. There are many different forms of activity, but in everybody it is the same God who is at work in them all”*. The ministries in the church have sources where they had started from. However, some of these gifts are God-given while others are identified by other people and discovered later in one’s life either through other people or a period of learning. The following are some of the sources of ministries:

### 2.4.1 Calling from God

The first source of ministry is a call from God or God-given gift. In describing the God-give gifts, Abramson (2009:1) says “the call of God as a call to the heart”. He alludes to the fact that, “every leader who receives God’s call is called to have a shepherd’s heart (compassion and caring)” (Abramson, 2009:1). The Anglican Church recognises the diversity of church ministries in relation to the call of God. This has given the rise to different ministries in the church such as lay readers, evangelists, Mothers Union, Fathers’ union, Girls’

and Boys' Guilds and choirs. Our calling from God represents the essence of our spiritual identity. According to Abramson (2009:1) the call of God is a stamp on one's life. He further pointed out that the mark to serve will never go away, even if you choose to reject or ignore it. The call came to you before you were born (Abramson, 2009:1). The call makes us who we are before God our Creator. However, Escobar (2003:86) sees the call as a mission, "the call embodies our mission in life because the mission to which God sends those he chooses is always a 'mission impossible', but only becomes possible because God will act in order to accomplish his purpose". Therefore, it is important to seek clarity about God's call on our lives. Furthermore, Abramson (2009:3) adds that "Christian leaders need to get a revelation of which it is we represent and that leadership is rooted in what God has called them to be and represent". The researcher observes that Christian leaders always function within a community of faith that must confirm God's call. When we are called to serve in the church, Abramson (2009:4) says that "we are to pursue our task until it is completed and God releases us". Abramson (2009:4) suggests four different paths in which God may release us:

Like Elisha (2 Kings 2:4-6), it may be that we take on the mantle of the one we served or we may have a different mantle to wear. It may be that we are sent elsewhere to serve. It may be that we are promoted to serve where we are. It may be that we are given a season of rest from our service.

The response to God's call will overflow not only to one being sent but the community as well will benefit. Commenting on the above statement, Grudem (1994:647) advises that "when the Holy Spirit is working strongly in a church to manifest God's presence, evidence will be a beautiful harmony in the church community and overflowing love for one another". The researcher has noted that the functioning of the gifts in the church, growth and unity are evident. In this way God receives glory when people operate in their gifts and the church also benefits. The researcher believes that by going to church and listening to a sermon every Sunday, watching people swimming in water alone is not enough but it is by getting into the water and to learn how to swim. It is the same with spiritual gifts, we will not really experience and develop our gifts until we go out and use them. The best place to use these gifts is in the ministries of the church. God has given us different gifts which should be used by participating in the service of our Lord. Another way to exercise our gifts is to pursue ongoing training and education, our spirituality is like a muscle. The

more we workout our muscles the larger our muscles will become.

#### **2.4.2 Calling from the Church**

The second source of ministry is our calling from the church as noted by Weems (2017:1) who says that “a key part of that legitimizing comes from the larger community of faith that not only confirms our call from God but also calls us to various roles of leadership”. This may also be known as talent identification, whereby people observe certain gifts in certain people. In referring to Jürgen Moltmann, Weems (2017:1) states that “these assignments are to be fulfilled on behalf of the whole church”. It is evident that from the early church, people have been called among its members to take up certain responsibility within the church. Paul (1Timothy 3:13) alludes to the fact that men were chosen and ordained to take charge of the ‘business’ affairs of a local church. It has been noted that leadership roles never become private possessions to be guarded and protected but to serve the local community. According to Loughborough (2006:17) tender care should be in the church today because true brethren of Christ are those who guard the interest of their brethren and sisters. Loughborough (2006:3) states that “leadership is about service, not prerogative, people are called in church ministry to provide for the support of the ministry, for carrying on the work in new fields, for protecting both the church and ministry from unworthy members, for holding church property”.

Leadership is a very effective way of being used by God as it provides a wide sphere of influence for good, the prospect of which should motivate a Christian to aspire for leadership. If this is so, then according to Loughborough (2006:3) “every member of the church has a voice in choosing leaders of the church”. Every church, every individual either directly or through representatives has a voice in the election of the men who bear the chief responsibilities. It has been observed that church leaders are co-workers with Jesus Christ in his vineyard, the church. Loughborough (2006:30) adds that “the followers of Christ are to be co- workers with their Master; they must be blameless and harmless without rebuke and to shine as lights in the world”. Indeed, Christ’s disciples will choose to walk in his footsteps. It has been emphasised to choose quality leaders of the church. According to Loughborough (2006:39) the church was in danger in the apostles’ day of being imposed upon and deceived by false teachers. Therefore, the brethren chose men who had given good evidence

that they were capable of ruling well their own house and preserving order in their own families and who could enlighten those who were in darkness.

### **2.4.3 Calling from the Context**

According to Thompson (2003:1) the third source of a leader's authority comes from the calling of the context. He describes a calling from the context as, "an immediate calling referring to one's immediate duties and responsibilities – those things placed before an individual each day by God" (Thompson, 2003:1). Leadership is finally about real people in actual circumstances and places that call one to respond. In support of such a call, Kelderman (2005:18) states that "effective leadership takes into account the culture role of the ministry context in which leadership is exercised". The situations people live in or find themselves in determine how they would use their authority in response to the context. Another context where leadership is called from according to Kelderman (2005:18) is culture; "culture here refers to the common ideas, feelings and values that guide community and personal behavior that organize and regulate what a particular group thinks feels and does about God". Kelderman (2005:19) further points out that "an effective leader understands how leadership must be contextualized or shaped in its expression". Leaders must be seen to evolve in response to the needs of the community, "knowing the times and the culture of a congregation and knowing how to respond appropriately" (Kelderman, 2005:19).

## **2.5 Ministry of the Laity**

### **2.5.1 Curriculum**

The Anglican in Zambia has taken up the ministry of the laity as a strategy of proclaiming the Word of God in the church. Canon 18 of the Constitution of the Church of the Province of Central Africa provides the functions of the lay ministries. It states that; "The Diocesan Bishop may, at his discretion, grant to any member of the laity a license to perform in the name of the Church" (CCCPCA, 1996:54). This article in the constitution explains the duties of the lay preachers and lay readers that involve teaching, leading prayers and helping the priest during Holy Communion and funeral services. The Canons of the Church emphasises that "before issuing a license in terms of this Canon, the Diocesan Bishop may require a period of training and probation followed by such examination as he may direct" (CCCPCA,

1996:54). By so doing, the church recognizes the laity by virtue of their baptism and confirmation share with the priests in responsibility for the proclamation of the gospel and for the pastoral care of the people of God. In supporting the need for lay readers sharing the ministry with the priests, Larty (2006:99) states that “Pastoral care is experienced theology – theology through practice and action”. The priests and lay readers share the ministry through preaching, visiting and praying for the sick, bury the dead and sometimes carry out emergency baptism. The offices of the laity include the lay preachers (readers), Catechists, Sub-deacons and Evangelists which are recognized as offices in the church to which admission is given by the Bishop in the presence of the congregation. The church has also different ministries of men, women, youths and children.

The Zambia Anglican Council has developed a curriculum chart as a training manual for the lay ministries of the church. The objective of the course is to:

Equip the laity with skills and knowledge for effective ministry in the church and the wider community (ZAC, 2016:6).

The curriculum for the lay training would relate to the training needs of men, women, young people and children in their respective ministries. This researcher observed that the development of the curriculum was necessitated due to the increase in the migration and loss affected the church in that those left to seek for greener pastures and those that lost jobs departed with the necessary skills to support the growth of the church. It has been explained in the manual that, “the growth of the church cannot be accomplished by leadership that lacks in a clear Anglicanism program focus, credibility, integrity and competence” (ZAC, 2016:5). It was noted that “there was no harmonized training for the five Dioceses in Zambia” (ZAC, 2016:5). It was from this point of view that the Anglican Church in Zambia came up with a strategy of developing a training program for leaders in the church.

It is expected that by the development of the curriculum goals, objectives and outcomes will improve the leadership capacity of the Anglican Church in Zambia to grow the church for the future. The desirable achievement of the program was to develop a curriculum for the laity that would relate to the training needs of men, women, youths and children ministries in the Anglican Church.

### **2.5.2 Women Ministry**

The Mothers' Union (MU) and St. Veronica Guild are two women groups in the Anglican Diocese of Central Zambia whose special concern is to "strengthen and preserve marriage and Christian family life" (Mothers' Union Prayer Book, 1974:13). Women organise themselves in congregations where they meet regularly for prayers and fellowship. The curriculum for the women ministry has been designed to "equip the women with knowledge; critical skills and attitude that will enable them participate effectively in the welfare of the family and participate in the activities of the church and the local community" (ZAC, 2012:6). MacArthur (1995:77-99) states that women's role in the church is to be learners and not teachers. He writes that "it may seem obvious to us that women should be taught God's word, since they are spiritual equal in Christ" (MacArthur, 1995:77-99). However, it has been argued that women are as important as men in the church and this is the reason that women should not be left behind. In his book, Gatu (2006:125) argues that "the church as a servant, implies that all the believers must fully participate or be involved, that is, being active and not passive". The contribution of women in the ministry of Jesus in the early church as recorded in the Acts of Apostles, the Pauline Epistles and the Pastoral Epistles are immense.

### **2.5.3 Men's Ministry**

It has been assumed that all Christian men understand the great commission of our Lord Jesus Christ. In the book published by the United Methodists Church on men's ministry, UMC (2012:4) acknowledges that "each person is called to ministry by virtue of his baptism and that ministry takes place in all aspects of daily life, both in and outside the church". The Fathers' Union (FU) or Anglican Men's Union (AMU) is a men's ministry in the Anglican Diocese of Central Zambia. A group of men who meet together regularly with an objective "to promote Christian values and develop spiritual growth enriched by the love of God", (AMU Guidelines, 2016:2). UMC (2012:6) states that "men's ministry leads to spiritual growth of men and effective leadership". They would hold weekly meetings for prayers and fellowship in order to "equip the men in the church with knowledge skills and attitudes that will enable them participate effective in the welfare of the family and participate in the activities of the church and the local community" (Zambia Anglican Council, 2012:2). The curriculum for men's ministry has been designed with a high expectation of

positive outcome after training. It is expected that after the training, “there will be an increased number of lay people contributing to the life and outreach of the church and also to develop trust and a common vision on the key future leaders of the church” (Zambia Anglican Council, 2012:ii).

#### **2.5.4 Youth Ministry**

Among the groups under the youth ministry are the Girls’ Friendly Society, Boys Brigade and Girls Brigades. It is expected that the growth of the Anglican Church should have an investment in the youths through education for better understanding of the church. The Zambia Anglican Council developed the curriculum for the youth because “young people must be grounded in the church governance at an early stage in order for them to carry over leadership at some point in the life of the church” (ZAC, 2012: ii). The authorities have emphasised on the inclusion of the youth in church leadership as opposed to exclusion. The main focus for the children ministry is to train Sunday school teachers who are always in touch with these children every Sunday.

#### **2.6 Difficulty with the Curriculum**

However, lay training has its own challenges as already shown upon implementation of the program. Lawrenz (2016:61) attributes the challenges of the curriculum to the many masks that are available, “more masks are available today for us to fool the public; face book and twitter make it possible for a person of influence to manipulate”. It has been observed that the curriculum can be manipulated by the availability of internet because it contains only topics without detailed lessons for teaching. One using it must look for resources elsewhere. Mackeracher (2006:1) argues that “academic barriers and skills as being essential to learning”. He further alludes to the fact that “literacy and computer-related skills, the ability to access and understand information, critical and reflective thinking skills and skills in writing are essential” (Mackeracher, 2006:1). Academic skills that are not mastered in childhood and adolescence remain as problems for adult learners. The researcher has observed that the program has received resistance in the three Archdeaconries due to time limitation and refusal to attend the classes. However, Malhotra (2007:1) points out that “time limitation is a barrier to the curriculum, refusing to attend classes, home responsibilities, job responsibilities and amount of time to finish the

programme”. Statistics in the Diocese of Central Zambia indicate that many members in rural parishes have high levels of illiteracy and consist of Christians who are old and uneducated. The curriculum poses a challenge in terms of translation in the local language and the inability by many members to read. Both the uneducated and the old have nothing to do with training while urban parishes are composed of many Christians who have been to tertiary education and have found it difficult to attend an inferior class as compared to what they have achieved. This is the reason TEEZ certificate is considered as inferior because today people obtain higher degrees through correspondence, evening classes and part time studies. The availability of other higher education that provides enumeration and people seem to have direct benefits take the preference.

## **2.7 The Commissioning**

The commissioning service is a final confirmation and endorsement for church leadership. These leaders have been confirmed as having qualification for the responsibilities they are undertaking. The Anglican Church of Southern Africa service booklet 1993 is used for services of licensing priests, deacons, lay ministers and admission of lay people to various ministries in the church. Commissioning of the lay people into church leadership and various ministries is the final stage of empowering leaders to begin to perform their duties. These are people who have undergone the necessary training as indicated in this paper about the need for training in the church. Hence, this service connects a leader to the power of God because it is only Him who calls them and empowers them through the Holy Spirit. The commissioning service is usually done during a Sunday service to give an opportunity for witnesses to declare and affirm their support to the leadership. During the service, the Bishop would remind the leaders that “you are servants of Christ and his people, lead an orderly and sober lives, given to prayer” (Anglican Church of Southern Africa, 2014:22). Leadership is about being a servant called to lead God’s people. Lay ministers are given licenses to lead worship services, preach and help the priest in various duties. The license is given after an intensive training and satisfaction of the Bishop because some of them would be required to lead parishes of congregations where there is no priest. It therefore requires that such people learn to live sober lives worthy of their

calling. Similarly, lay people who take up church leadership roles are commissioned to this task with the understanding that they will serve God by caring for his people. The Canons and Constitution of the church emphasises on the “duty to examine the needs of the community and to take appropriate actions concerning worship, evangelism, education, social responsibility and pastoral care” (Anglican Church of Southern Africa, 2014:28). The service further asks the leader to declare that:

I declare that, in obedience to my Bishop and in accordance with the Constitution and Canons of the Church of the Province of Central Africa, I will faithfully and truly execute the office of- , within the parish - to the task of my skill and knowledge and for the furtherance of the work of God in this place.

The commission of lay people is concluded with an understanding that the power of the Holy Spirit will be at work in the lives of the leaders and every work done is to the glory of God and not man and finally to the service of the community.

## **2.8 Summary**

The descriptive-empirical task of Osmer’s method of practical theological interpretation was employed in this chapter. The literature review was drawn on theories and models of social sciences to interpret data to better understand the desire need for leadership development, thus drawing the theories and models of social sciences to interpret data to better understand and explain the ways in which the Anglican Church in Zambia’s training program would enhances church growth. In order to gather information that would distinguish patterns and dynamics, literature study was used to ascertain the impact of a training program for leadership development in the Anglican Church in Zambia for church growth. The global world is being transformed in many areas of human life and this affects the life of the church. It is evident that whatever happens in the world, the church is also involved.

The chapter described the previous work done in the area of pastoral leadership development and church growth. The chapter discussed church’s documents such as Laws, Canons, Regulations and Constitutions that support church leadership training. The United Church of Zambia’s Rules and Regulations were quoted that constitute a law on leadership training. It has been observed that before a practicing licence is given to a lay preacher, one must have met the minimum qualification of five basic TEEZ courses.

The need for church leadership training was also discussed in this chapter. Any meaningful leadership development, training is essential. An individual given a responsibility to lead the church of God must first be trained in order to safeguard the faith and the doctrine of the church against falsehood and integrity. The statistics collected from TEEZ show that the training program the Diocese has adopted is only working well in the parishes that are in the urban areas.

Training takes different forms and structures, in this chapter informal and formal types of training were discussed. Seminars, workshops and conferences are the informal type of training while Schools, colleges and universities offer formal types of training. In this chapter, theological education by an extension program was discussed as a formal type of training more especially with church leadership training.

The chapter also discussed the sources of various church ministries and guilds. There are three areas that have been identified as sources for ministry, that is, from God, from individuals and from the context.

The curriculum developed by the Zambia Anglican Council was made to meet the training needs of the various church groups in the Zambian church. The curriculum covers ministry materials for the men, women and the youths. The objective of the curriculum was to equip women, men and youth ministries for skills and knowledge for God's work. However, the curriculum as discussed in this chapter has some challenges and it has become difficult to implement it. The most notable challenging factor to effectively implement the curriculum was the high levels of illiteracy.

The chapter concludes with the discussion on the leadership commissioning service. At this point, a leader has been confirmed having the right qualification for the position. The commissioning service of leaders is an important part in the life of a church. This proves that the leaders have been accepted, trained and read to serve. The symbol of this service is the authority that leaders receive in order to begin to serve in various ministries.

## CHAPTER 3

### Theological Education by Extension

#### 3.1 Introduction

In this chapter the focus will be on the second of the four tasks in Osmer's model, namely, the interpretive task (Osmer, 2008:4) which seeks to answer the question '*why is this going on?*' The interpretive task of practical theology will draw on theories from the social sciences and business management to better understand and explain why certain patterns and dynamics occur. The interpretive task (Osmer, 2008:4) will evaluate how learning of the theological education by an extension program in Zambia would develop leadership and enhance church growth. These theories will help to understand and explain certain features with the leadership training as provided by TEEZ but will not provide a complete picture of the context (Osmer, 2008:80). In this study, the researcher evaluated how learning through an extension program in the church will help in leadership development that will show how church growth may be enhanced. The interpretive task may be strengthened by looking at research from a number of fields and related disciplines that will enable an abroad contextual perspective if needed (cf. Elkington, 2010:51).

#### 3.2 Historical Background

According to Kinsler (1997:12) the TEE model of teaching started in Guatemala in 1963, where the leaders and members of the Presbyterian Church experienced a great need for further knowledge and training in the local Congregations. The report (Kinsler, 1997:12) further reveals that many congregations in the Presbyterian Church were hit by a severe shortage of church workers. The report further reveals that "residential education was too expensive for them and also some evangelists who were working in the congregations could not go to study in the Seminaries because they did not qualify for theological studies and others could not enrol in Seminaries because they had certain duties to perform at home (Kinsler, 1997:12). Three major theological education approaches were identified and according to Unwene (1980:27-28) are "residential, correspondence and extension theological education". The residential education was provided by institutions like Seminaries, Bible Colleges and Universities with departments of religious studies provide full time programs and accommodation (Unwell, 1980:28).

While correspondence theological education was provided to many leaders who could not afford full time education and education by extension approach meant “the school goes to the students in their local setting instead of the students leaving their locality to go to school” (TEEZ, 2013:2). This is different from distance education and part time learning. TEE is a method of training for leaders in the church, and Thornton (1990:9-10) says that “TEE means taking theological studies to people in the churches and Christian fellowships by means of group studies, seminars and conferences”. It is clear that due to these reasons they started the TEE program. Hence, Kinsler (1997:14) says that “from its small beginnings, the model has gained interest and has been put into practice by many churches and denominations worldwide”. Today, we see an increased interest shown from the churches in Europe, North America and Africa. Many departments for TEE are also found within the international and ecumenical bodies of the World Council of Churches (WCC) and Lutheran World Federation (WLF). A report (EAATEE, 1995:21-22) on TEE states that “today, the TEE program is run by different denominations like Lutheran, Anglican, Moravian, Baptist and many others in each country”<sup>4</sup>. Globally, we see this trend of learning at home and through the modern technology of online education is now on the increase, coupled with the rise cases of Covid-19. With the Corona virus crisis, Mehra (2020:1) says “in a planet ravaged by corona virus online education has emerged as the new ‘normal’ for over 300 million students across the world”. Most countries have taken a rapid and decisive action to shut down schools, colleges and universities to contain the virus and ease the spread of the pandemic. Mehjabeen (2020:2) observes that “this Covid-19 crisis has actually created a new norm for the educators and education sector globally, revolutionizing the online learning landscape and digitalisation”.

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<sup>4</sup> EAATEE Report. 1995. Report of the TEE coordinator of Southern Diocese of the ELCT. July. pp. 21-22

Educators around the world are coming up with new solutions for education, a much-needed innovation. The background of TEE has provided a similar situation where people now have taken learning to their homes because of the Covid-19.

The author of this dissertation suggests that among all the theological education approaches given above, TEE gives the best alternative of offering mass education to church leaders. The TEE approach is the cheapest system in terms of costs. But Lawrenz (2016:106) argues that “helping people at a time of crisis is founded on the ministry of presence – of being there, in full awareness, responsiveness and empathy”. This is also given in light of Covid-19, where people found to be positive are quarantined and separated from the rest other people. He gives an example from the biblical point of view that when the Hebrew people were wandering in the desert wilderness for years; anxious about water, food, enemies, disease – God offered the most important thing; his presence (Lawrenz, 2016:106). The TEE learning activities are convened by local tutors or people who are skilled in the subjects and trained in group dynamics. In other words, learning by extension means that TEE will train tutors in local churches who in turn facilitate these courses. A Tutor is defined in the TEEZ manual (2013:11) as “neither a teacher nor an expert but a helper whose function is to organize the group and lead them into discussions and modes of thinking about particular lesson”. It is understood that theological education by extension (TEE) is a group learning system.

The researcher has taken note that the students may also not find resource persons to help them in their studies more especially students in the rural parishes.

### **3.3 Work of Theological Education in Zambia**

The strategic plan manual of TEEZ (2018:6) has outlined importance of the institution in the areas of developing and growing healthy churches and communities. The institution has been in existence since 1979. It was initially started by two Missionaries who were serving under the Anglican Church and United Church of Zambia. The manual (TEEZ, 2018:14) further explains that over the years the institution recorded an increased membership through the coming on board of the Reformed Church in Zambia and other denominations. Currently, Theological Education by Extension in Zambia (TEEZ) has nine (9) member churches whose aim is to provide extension based theological

training to church leaders and ordinary members in order, “to prepare all God’s people for the work of Christian service”, (Ephesians 4:12). The background of the establishment recognised the need for training of all Christians for them to participate in the mission of God, the Great Commission, (Matthew 28. 19-20). But Hull (2016:31) observes that “Evangelical leaders have used Jesus as a blunt instrument, a battering ram of truth, we point to the dents and call it progress. The American evangelical church had failed to assimilate the person and teaching of Jesus, instead of uniting and working together with others, Jesus became a dividing factor”. From the inception, TEEZ has played a key role in bridging the gap that the churches in Zambia experienced due lack of adequately trained Priests (TEEZ, 2018:6). Tengatenga (2010:17) gives an insight on Malawi case who had similar experiences, “the lay training centres provided on the job training and were, in the 1970 and 80s used for ‘crash’ training programs for Priests as well”. This made it difficult for the few Priests who went for formal theological training to meet the growing needs of the church. Hull (2016:32) in his book ‘The Christian leader’ quoting from the research by the Barna group from an American Church in 2010 adds that “the church is becoming less theologically literate – Christians are becoming more in-grown and less outreach-oriented”. But TEEZ has noted with passion the need to intensify theological teaching to the laity. There have been a massive growing number of churches being managed by untrained pastors; TEEZ (2018:6) became a viable tool to counteract false teachings that were aimed at hoodwinking innocent searching Christians. It is dangerous to let untrained pastors or leaders to be allowed to lead the church. Murray (2001:226) states that “some of the training provided seems rather narrowly concerned lacking theological depth and exposure to other ecclesiological and missiological perspective”. He further added that “the training must be appropriate for basic instruction of those who will be involved in church work – but unless at least some of those with leadership responsibilities are equipped with tools for theological reflection”, (Murray, 2001:227). But Johnstone (2000:199) talks about false teaching in many institutions “many theologians have been a danger to the church through their erroneous teachings that have corrupted generations of pastors, but others have had a deeply beneficial impact on world evangelisation through mission vision imparted in intense discipline to students in their seminaries and Bible schools”. He advises that “the key to

the mobilisation of local churches for mission lies in our theological training and the pastors trained”, (Johnstone, 2000:200). It is therefore important to make TEEZ programs as prescribed in the manual (TEEZ, 2013:3) that “accessible and basic to the laity and ordained so as to prepare them for Christian service”.

### **3.3.1 Membership of Theological Education by Extension in Zambia**

The tutors' notes manual (TEEZ, 2013:9) indicated that 'TEEZ is a joint project of many churches in Zambia. It is run by a Project Committee made up of representatives from sponsor churches including the following;

- Anglican Church,
- Church of Central African Presbyterian,
- Community of Christ Church
- Reformed Church in Zambia,
- Uniting Presbyterian Church in Southern Africa,
- United Methodist Church
- United Church of Zambia,
- African Methodist Episcopal Church
- Lutheran Evangelical Church in Africa.

All these churches work together with TEEZ to train the lay leaders. The manual (TEEZ, 2018:8) explains that “the joint project aims at providing extension based theological training to church leaders and ordinary church members in order to prepare all God’s people for the work of Christian service”. Unless churches come together and work together, growing healthy churches would be very difficult. The idea behind the formation of an ecumenical institution was to promote unity. Hull (2016:31) observes that “the church will continue to decline gradually and will fall far short of staying up with population growth”. He gives an attribute to the American evangelicals “who are aggressive in both evangelism and political work have at times allowed their theological conviction to be expressed in a rigid, judgmental way” (Hull, 2016:30). He states that this has and will continue to affect the growth of Christianity (Hull, 2016:31). In order to realize the structural improvement and capacity development of the churches and their members, TEEZ developed a three-fold integrated approach theory of change; empowering churches, building a supportive environment and effective TEE sustainable programs (TEEZ, 2018:35).

The first approach indicated in the TEEZ strategic plan manual (2018:35) “is to empower churches to ensure that they demand quality services and engage in effective work of Christian service”. In this approach, local churches are empowered through training church leaders and by raising awareness of the different training programs that are theologically and community based. The TEEZ manual explains that “the institution has increased the capacity of leaders and understanding of Christian education”, (TEEZ, 2018:36). The outcome of this theory is that churches and communities of faith have the ability to analyse their own training needs.

The second approach defined in TEEZ manual (2018:35) “is to build a supportive enabling environment in which all stake holders are aware of their roles and responsibilities, work together and to be held accountable for their responsibility of fulfilling the mission of the church”. By doing this, all stakeholders at all levels as well as individuals are actually involved in TEEZ work. The focus of TEEZ work as defined (2018:38) in this area is on training church leaders and workers and community development providers. The outcome of this theory as described in the manual (TEEZ, 2018:39) is that “it will lead to more responsible and accountable stakeholders; who know it is

their responsibility to give reliable and committed students and learners to deliver quality theological education in line with the needs of its local churches”.

The third approach as stated in the TEEZ strategic plan manual (2018:36) is to ensure that affordable and cost-effective sustainable TEE programs are in place and actually utilized by all people in TEEZ member churches. It is important that access to qualitative and affordable TEE programs and services is needed to improve the life of the church and build healthy churches and communities. The outcome of this theory described in the manual (TEEZ, 2018:40) “is that sustainability, quality, affordability and availability of these programs and services improve”.

### **3.4 Vision, Mission and Values of TEEZ**

According to TEEZ (2013:3) “the institution operates under a defined vision, mission and objective”. The vision based on Ephesians 4.12 is that it prepares all God’s people for works of Christian service (TEEZ, 2013: 3). God has given us different gifts to be used as we serve him and indeed it is the desire of TEEZ to help God’s people identify these gifts and use them to their best ability. The church is the body of Christ with many parts working together. Each one of these parts has a purpose and functions according to its given duty. TEEZ (2013:3) states that “God has given a diverse range of ministries to the church”. Paul identified these gifts as preaching, prophecy, healing, teaching, stewardship, praying and many others. All these are empowered by one and the same spirit, who apportions to each one individually as he wills (1 Cor. 12:9-11). The mission of TEEZ is “to equip and help Christians with relevant theological tools and knowledge, through non-residential theological training for effective participation and service within the church and the world” (TEEZ, 2013: 3). In addition, Johnstone (2000:202) emphasises that “effective partnership in churches working together will put a vision of a church for every person and the gospel for every person at the heart of training”. The church believes as stated in the manual (TEEZ, 2018:9) that “effective participation will develop and expand the mission so that the message is reached to all and those who take it have knowledge and the skill”. If churches have a shared vision in education; “this will provide training aimed at equipping Churches to address church mission and community needs” (Johnstone, 2000:202). He further adds that “we resolve to explore together new paradigm of partnership

in theological education that training schools share their distinction and resources to accomplish the goal of global evangelisation” (Johnstone, 2000:202). He stresses that “scripture, theology, the church and even Christians would not exist without mission” (Johnstone, 2000:23). It can be stated that a theology without mission is not a biblical theology, a church without mission is no longer a true church and a Christian without mission is not an optional. It is fundamental definitive of who we are in Christ and who we are in Christ (Johnstone, 2000:23). In his book on the theology of mission, *Transforming Mission*, Bosch (1991:390) quotes Aargaard:

Mission is seen as a movement from God to the world; the church is viewed as an instrument for that mission. There is a church because there is mission not vice versa.

In keeping with principles of ecumenism, TEEZ manual (2018:32) decided to uphold four core values and these are accountability, creativity, transparency, and sustainability.

#### **3.4.1 Advantages of Learning by Extension**

Since the school goes to the students in their back yard as a cost saving measure by the student as well as being relevant to the environment. This gives the training cheaper and time effective because students would not have to travel and seek for accommodation. It attracts more adults than younger ones who are usually active in education and working. The TEEZ manual (2013:4) emphasises that “adult learners are allowed to participate in decision making, freedom of expression and availability of information. Mutuality of responsibility in defining goals, planning and conducting activities and evaluating the learning; extension program improves self—esteem, an improved quality of life”.

The training is described as contextual in the manual (TEEZ, 2018:9) “because the students learn within their environment and context and can therefore apply what they are learning to their situation”. The statistics indicated that TEEZ registers every year across the country. Once students meet these training needs, they are certified to be allowed to train others as a way of building capacity at grass root. Each TEEZ course is complete and upon passing the final test the student is issued a certificate in that particular subject. Since its inception, the program has trained as many as twenty thousand (20,000) students per year. Johnstone (2000:200) adds that “a far

more flexible and broad approach is needed to make theological education more user friendly". Furthermore, Johnstone (2000:201) points out that there had been tirelessly efforts in promoting the need for cross-cultural training to be adapted to the real situation. Therefore, he concludes that "a theological education that truly serves the cause of mission is of incalculable benefit for the kingdom" (Johnstone, 2000:200).

### **3.4.2 Achievements of TEEZ Program**

The TEEZ manual (2018:26) details some achievements the programs have scored over a period of time and has provided different kinds of programs and projects ranging from church based to community based. One of the major achievements stated (TEEZ, 2018:26) is that TEEZ has managed to go beyond the walls and challenges the structure, ideologies and attitudes that often divide one from another, by building bridges across cultural, denominational, racial, theological, gender-oriented and socio-economical boundaries. It has explained how TEEZ has developed the capacity of many churches through its leadership development and training strategies which are provided by extension (TEEZ, 2018:26). In addition to the above achievements, TEEZ (2018:27) has provided theological studies modules and courses in Biblical studies, teaching, Christian counselling, worship, preaching, Old Testament, Synoptic gospels, Pauline epistles, Psalms and church administration. The theological education by extension in Malawi (TEEM) runs similar courses by extension as TEEZ. According to the TEEM manual (2015:4), it was founded in 1978, and provides diploma courses in theology, New and Old Testaments, Church history, Missiology and Islam.. TEEM's role (2015:4) "is to prepare God's people for the work of the church (Eph. 4:12)". Similarly, TEEM courses are designed to address the 'head' (thinking), the 'heart' (emotion), the 'hand' (practical) and all that in 'Community' (Church). However, TEEM (2015:4) does not just offer a simple correspondence course – but combines with the three important elements for Christian growth and maturity; self study booklets, tutorial and practical ministry.

Among the capacity building courses, the TEEZ manual (2013:1) explained the institution has trained both ordained and lay elders in the churches and improved the mission and evangelism programs of the member churches. Over the years more than 20,000 people have received several kinds of

trainings through TEEZ and have continued to serve in the churches and in the society. The documents the researcher collected indicated that TEEZ registers each year over two thousand (2,000) classes spread all over the districts of Zambia, including the most remote areas. The following information obtained from TEEZ office underlines the number of people who obtained the certificates.

	2015	2016	2017	2018	2019
BASIC CERTIFICATE	2,075	1,904	1,722	1,702	2,525
ADVANCED CERTIFICATE	73	55	92	84	58
TUTORS' CERTIFICATE	102	233	83	869	626
PRISON	119	253	116	118	136
<b>TOTAL</b>	<b>2,369</b>	<b>2,445</b>	<b>2,013</b>	<b>2,773</b>	<b>3,345</b>

**Table 3.3.1** TEEZ certificates for the past 5 years  
Source: TEEZ Registers 2015-2019

The figures represent annual participation from all the nine TEEZ member churches. As indicated in the table above, the program is being in prisons as well. This massive response is as a result of positive achievement the program trains local tutors and produces materials in all TEEZ subjects. The course materials for the basic level are translated into local languages to ensure it reaches those who need it in the local Churches.

TEEZ Tutors' training program has produced many teachers within the churches who in turn open other classes for the new students (TEEZ, 2013:1). The institute has equally provided training and counselling services to inmates in Prisons as part of the behaviour change and modification strategy to convicts, some of whom have ended up becoming Pastors after finishing their sentences in prison. The program has continued to provide fellowship to the Prisons and hospitals through the provision of free lecture materials as well as farm input (TEEZ, 2013:12).

### 3.4.3 Challenges of the Program

The TEEZ program is not without challenges. TEEZ has noted that “various problems can be identified in church ministries, communication constraints, notions of inferiority, failure to approach others or to be approached, lack of education, fear of being degraded or rejected or simple conceit” (TEEZ, 2013:5). This has led to lack of participation by many churches and individuals. Johnstone (2000:199) observes at one of the Global consultation on leaders’ training that “they traced some of the history of the emergence of theological training and how it became divorced spiritually and academically from the churches into which their students returned for ministry”. He further suggests that “probably the root causes of the marginalisation of training have been the system of theological education” (Johnstone, 2000:199). TEEZ sees this as a setback in fully implementing the program in all church members. Training is useful for every member of the body of Christ, no matter what gifts or skills they have received. It is true that “in the eyes of God, no less in the church every one has equal importance” (TEEZ, 2013:5). The church’s teaching is that every member plays a different role and those roles may be enhanced through training. TEEZ (2013:5) also observes that that “some members who have stayed in the church longer than others, usually resist the training for one reason or another”. As noted by Mackeracher (2006:1) that another challenge is the academic barriers and skills as being essential to learning; “Literacy and computer-related skills, the ability to access and understand information, critical and reflective thinking skills and skills in writing are essential”. The resistance in the parishes to the church curriculum due to time limitation and refusal to attend the classes is similar with TEEZ programs. Malhotra (2007:1) points to time limitation as a barrier to the curriculum, “time limitation, refusing to attend classes, home responsibilities, job responsibilities and amount of time to finish the programme”. Johnstone (2000:200) adds that “this has had a further negative impact on those whom God has raised up for new pioneer initiatives. They have often turned their backs on a rounded theological training because of the perceived spiritual deficiencies and practical irrelevance of training offered”. Most people have expressed resistance due to low calibre of teachers as now well vested in theological training. But in this new era and time, Johnstone (2000:203) advises that “a new paradigm in theological education has arrived in which we move into a life time of study for a life time of ministries”. Wimberley (2014:3) observes that institutions and churches have

financial difficulties; “The church as a business – requiring churches to incorporate as a non-profit organisation”. He further says that business is not a dirty word; our churches should have transparent financial operations, ethically sound personnel practices and effective facilitating management (Wimberley, 2014:3). It is difficult to organize the students to start TEEZ course depending entirely on registration fees only. It has been observed that only a few would be willing to start.

### **3.5 The Importance of TEE in the Life and Growth of the Church Today**

Learning theology through an extension program has proved the importance in the life of the church today. According to Lawrenz (2016:26) the nature of Christianity has been a constant need of feeding the flock throughout history of the church. He notes that “People need help with their relationships, families, sins, addictions, jobs, money, health, dreams, disappointments and so it goes” (Lawrenz, 2016:26). He further adds that “people want to know in whom they can believe, what they can expect in the future and whether anyone cares for them – the three big questions of faith, hope and love” (Lawrenz, 2016:26). In the Old and New Testaments, Christians are encouraged to grow and mature in faith, Hebrews 5: 12-14. Furthermore, the book of Hosea 4: 6 states “*My people are perishing for lack of knowledge*”. These verses according to Damazio (2005:130) “show that a necessary condition and growth in members will easily fall victories to the evil forces of the world He further observes (Damazio, 2005:130) that “knowledge is important in the sense that without Christian knowledge the church attributes to the fact that man wrestles with flesh. This is of course true according to Unwene (1980:27-28) “that we all deal with the battle of a carnal mind and an un-submissive flesh and also true that without knowledge Christians will be unable to recognise the true gospel”. We need leaders with knowledge and righteousness in order to proclaim a clear gospel to people who are longing for God’s answers to their questions about their lives. According to Unwene (1980:27-28) “different reports that are available, it seems that the growth of the churches is very slow in many places and sometimes stagnant”. He further adds (Unwene, 1980:27-28) that “through experience it shows that after confirmation, most Christians receive no more systematic Christian teaching, although the churches offer a number of activities based on teaching and deepening their faith, designed to supplement Sunday sermons”. In his

conclusion, Unwene (1980:27) states that “these activities attract only a small number of believers”. This means that for many members, qualitative growth in Christian life is lacking. This is why there is a need to train leaders in discipleship, counselling, and family life and ministry skills in order to create an atmosphere where Christians feel at home and live a holy life.

### **3.6 Summary**

This chapter examined Osmer’s (2008:4) interpretive task of practical theological interpretation by drawing on theories from the social sciences and business management to better understand and explain why certain patterns and dynamics occur. The interpretive task (Osmer, 2008:4) evaluated how learning theological education by extension in the Anglican Diocese of Central Zambia would develop leadership and enhance church growth. These theories have helped to understand and explain certain features with the leadership training as provided by TEEZ but have not provide a complete picture of the context (Osmer,2008:80).

The chapter looked at the three different approaches to learning theological education, that is: residential, correspondence and extension. Among these three approaches, the approach through extension program has proved as a more flexible, reliable and cost saving approach. In this case the school goes to people, taught in their own environment.

The chapter also traced the origins of the theological education by extension and how it has developed over a period. There was need to train church leaders in basic theology, but the costs were too high for people to afford and decided to star TEE model. From the small beginning, the model gained interest and was put into practice by many churches and denominations.

The background of Zambia TEE was discussed in this chapter. It dates back to 1979 when two missionaries working for the Anglican Church and the United Church of Zambia started the program. It was on the same understanding that people needed education near them to address the church’s need for leadership. The background of TEEZ looked at its formation and the motivating factors because the church lacked trained leaders. Many other churches came on board to work as an ecumenism to bring learning closer to the members.

This became a joint project aimed at providing extended- based theological training to church leaders and ordinary members in order to prepare them for the work of God.

In order to realise the structural improvement and capacity development of the churches, TEEZ developed a three-fold integrated approach theory change aimed at empowering churches and building a supportive enabling environment. The chapter discussed TEEZ's vision, values and mission. These give TEEZ a sense of direction and to attain the objectives. God has given people a diversity of ministries and so TEEZ through its vision and mission is to help people discover their gifts.

One advantage of theological education by extension discussed in this chapter is the school going to the students in their back yard. Since it is done in the student's backyard, the program becomes contextual. It is clear to mention that TEEZ has scored some achievements which this chapter has extensively discussed. It has been noted that the program has scored many successes in terms of going beyond the walls and bridging the gaps of culture with some challenges. The statistics indicate that TEEZ trains on average 2000 students every year across the country. The Anglican Diocese of Central Zambia has put up leadership training program in place in line with the requirements in the Canons and Regulations of the Church of the Province of Central Africa. Leaders have to undergo training not only for church growth but also for capacity development. The establishment of TEEZ by an ecumenical movement has opened up a way for member churches to equip its members for the work of God. As a result of this, a number of churches have been added and indeed the growth of the churches. Every year in June, TEEZ Sunday is observed in every member church of which the income on that day goes towards the work of TEEZ.

The chapter has discussed some of the notable challenges. One such problem noted is the communication constraints. The information and notifications getting across member church has been very difficult. Some students have fallen prey to inferiority complex because others feel the program is inferior and those who learn are illiterate.

The chapter concluded by appreciating the importance of TEE in the life and growth of the church today. The nature of Christianity has been a constant need of feeding the flock. The church members acquire knowledge which is a powerful tool to spread the gospel message of our Lord Jesus Christ.

## CHAPTER 4

### Normative Perspectives Regarding Pastoral Leadership

#### 4.1 Introduction

This chapter examines the normative task of practical theological interpretation using theological concepts to interpret particular episodes, situations or context, constructing ethical norms to guide our replications and learning from good practices (Osmer, 2008:4). The aim of this chapter is to answer the research question: *What are the normative perspectives for pastoral leadership that may be used to develop church leadership and enhance church growth?* Van der Walt (2007:21) introduced the History of revelation method that will be used to better understand the normative task of this study. The two components of the History of Revelation method's name indicate that both the archived chronological of Scripture (history) combined with the message and application of Scripture for the modern-day Christian (revelation) form an essential part of constructive exegesis and hermeneutics. The History of Revelation method allows the explanation of the historical facts in a scriptural context (history/exegesis) to reveal how the Bible could be interpreted to build a reliable message for generation to come (revelation/hermeneutics). History of Revelation thus considers scriptural facts and their meaning/ message along with their relation/ context (Van der Walt, 2007:23). The normative task of this chapter will aim to take both a vertical and horizontal approach to Scripture. The horizontal approach will aim to draw a proverbial horizontal line on pastoral leadership to better understand and to explain the leadership development that would enhance church growth. This chapter discusses the normative perspectives on pastoral leadership development and aims to determine a normative pattern which may be developed for showing how church growth in the Anglican Diocese of Central Zambia may be approached. In order to locate biblical evidence on church leadership development from the evangelical point of view, applicable parts of Scripture New Testament will be consulted. We are dealing currently with the New Testament church which also rests on the whole Old Testament as its basic and departing point.

## **4.2 New Testament Perspectives on Pastoral Leadership**

This chapter will establish the pastoral leadership perspectives found in the New Testament. These perspectives may also be applicable for leadership development in the Anglican Diocese of Central Zambia. The New Testament leadership is about servanthood. Boseman (2008:36) defines church leadership as “the ability to influence people to set aside the person’s concerns and support a larger agenda”. In support of this definition for leadership in the church, Noble (2016:1) writes that “leaders aren’t those who make declarations but rather those who are willing to serve others”. The New Testament has a great deal about the nature of leadership within the communities of believers that influence others to perform effectively. It has been noted that “effective leaders motivate people to perform above and beyond the call of duty” (Boseman, 2008:36). According to Tidball (2008:13) “most of the explicit discussions about models of leadership appear in Paul’s letters and also in the Gospels about Jesus Christ’s model of leadership. It has been argued that the New Testament leadership principles are best adhered to and situated within the context and should not be taken as normative but rather interpreted to fit each church leadership while still maintaining faithfulness to biblical requirements (Guenther & Heideberecht, 1999:153). With a reference to Acts 20:17, the early Christian church befitted to the leadership principles of St Paul. Baker (2013:349) writes that “the book of the Acts of the apostles shows a pivotal role that the elders played in the early church and how the church evolved from apostolic leadership to that of elders taking charge of these churches”.

## **4.3 Jesus Christ’s Model of Leadership**

Jesus Christ has been called the greatest leader of all time because according to Ortberg (2004:87) “he enacted servant leadership and made his disciples into team players”. He was also described as the greatest leader because “Jesus introduced leadership of leading by serving” (Tidball, 2008:31). It is in this regard that he exhibited a shepherd and servanthood leadership style whereby he preached, prayed and cared for the flock. Jesus Christ was a servant leader as demonstrated throughout the Synoptic gospels. It is observed that the leadership style of Jesus Christ is one that is obviously unique to any other leadership style known to man. Walton (1997:399) also

writes that “it is conspicuous that the way in which Jesus Christ led his disciples was a plan for the future”. He also equipped the apostles for the work that was ahead of them and built a godly character. In the gospel of Matthew 10, we read of Jesus sending out his disciples to preach the kingdom of heaven is at hand (v7). Knowing the dangers involved in the mission, Jesus gave some restrictions and this is made clear in Luke 22:35-38, “where Jesus reminds the disciples of these restrictions and then lifts them for their future service” (Ross, 2009:92). But there is another important lesson according to Ross (2009:92) in sending out his missionaries with incredible power to heal the sick, raise the dead, cleanse lepers and cast out demons (John 10:9). He argues that “they could easily be turned aside from preaching the good news of salvation and become consumed with their own prosperity, even selling their services for high rewards” (Ross, 2009:92). Yet the disciples have such power because it was freely given; hence Ross (2009:92) suggests that “they must freely give such benefits to others”. The leadership model of Jesus as a servant carries everything for pastoral leaders to learn from in order to concretise a leadership ideal worthy of emulation. In examining the leadership principles Jesus used in training his disciples as a manual for the 21<sup>st</sup> century leader, Baxter (2011:1) comments that:

Christians in every generation are called to serve and lead in every area of life. Imitating Jesus Christ is the goal of each believer. The method that Jesus used to train and equip his followers 2000 years ago are still the ones that are effective for the 21<sup>st</sup> century.

In quoting Acts 1:8 *but you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem*, Milne (2010:34) notes that “the calling of God to his people is the Great Commission”. He further adds that the foundational witness-bearing is incumbent on the apostles, but as the apostles begin to die and as the witness increasingly passes beyond the geographical boundaries of Israel, ‘witness-bearing’ comes to be understood, both historically and theologically, as the responsibility of the entire community (Milne, 2010:37). Like Jesus Christ, a shepherd- leader teaches his disciples that their practice of leadership should be different from other but should be borne not out of self-serving and self-seeking, Matthew 20: 26-28, ‘*Whoever wishes to be great among you must be your servant and whoever wishes to be first among you must be your slave*’. Jesus Christ stresses the importance

of servant leadership to serve and to give a life of sacrifice for all. In referring to the servant leadership of Jesus Christ and the training method of his disciples, McWilliams (2003:1) points out that “his plan is simple and profound by taking the twelve ordinary men; he gave them a period of training which culminated in equipping them with the word, prayer and the Holy Spirit”. He further stresses that Jesus Christ was concerned with the equipping of his disciples so that they could effectively carry out his mission (McWilliams, 2003:3). It is clear that Jesus Christ modelled his disciples to be servant leaders as he grew and developed them into the leadership of his church which should be the model for the kingdom. This model is emphasised in John 10:14-15, *I am the good shepherd, I know my own and my own know me. Just as the Father knows me and I know the Father and I lay down my life for the sheep.* Jesus Christ was saying that he loved his sheep, served them and sacrificed his own interest for the sake of his sheep. This is what a good shepherd does, which should be a model for a shepherd leader in the church today.

#### **4.3.1 The Calling of the Disciples**

Jesus Christ began his ministry by calling his disciples from their normal daily work as ordinary men (Matt. 4:18). The first disciples were called from their fishing career to be the fishers of men. According to Ross (2009:38) “The only other disciple whose call is recorded for us is Matthew himself who rose and followed him”. Jesus Christ called a group of twelve men to leave their families, friends and careers to follow him, *Follow me and I will make you fishers of men* (Matt. 4:19). It is important to notice here the obedience exhibited by the first disciples as observed by Ross (2009:38) that “when Jesus calls, we are to obey and follow immediately, and so it was with Abraham, the father of all who believed (Rom. 4:11)”. In relating the call of Abraham and his obedience, Ross (2009:38) says “when he was called to leave his country, his kindred and his father’s house, to go out to a land that God would show him, Abraham obeyed, Hebrews 11:8”. In concluding on the call and obedience, Ross (2009:38) says that “so it must be with the children of Abraham, when Jesus calls, we must obey”. Subsequently, it is evident that Jesus Christ invested the remainder of his ministry mentoring this group of twelve disciples in order to be successful. This researcher believes that this can be a reminder to the church leadership, that they should understand

leadership is a call to serve and to bring results. For successful leadership to happen, D'Souza (2002:11) suggests two things, "Firstly, a basic knowledge of group behaviour, human relations and managerial skills and secondly, training in applying these skills". God calls people to ministry from different context and background to serve, but first they must receive instructions and guidance from the Holy Spirit. An example is given in the Old Testament, "Nehemiah, the post- exile leader, exemplifies effective managerial skills and provides a good case study" (D'Souza, 2002:11). He further points out that "Nehemiah planned, organised, motivated and exercised leadership over the people in and around Jerusalem" (D'Souza, 2002:11). Nehemiah's situation speaks to the same issues we face today and we could easily use the book of Nehemiah as a manual for leadership (D'Souza, 2002:12). The most difficult part is for leadership to understand the basic values of their call to serve. The other notable problem among church leaders as observed by Sanders (1994:26) is the inadequacy and inability with the end result that people will merely be following leaders instead of God. In his book on spiritual discipleship, Sanders (1994:26) makes this clear that "a spiritual leader must exercise the gift and qualities of the Holy Spirit". He further points out that "Spiritual goals can be achieved only by spiritual people who use spiritual methods" (Sanders, 1994:32). But on the contrary, concerns had been raised on the participation to achieve these goals as echoed by Johnstone (2000:190) notes that "the cry from concerned congregations is that they want to be more involved in the actual process of mission in order to achieve spiritual goals". He observes that most leaders do not have overwhelming conviction that God is calling them to a task that is greater (Johnstone, 2000:190). Jesus repeatedly reminded his disciples about costs involved in discipleship in following because many who accepted this call looked forward to receiving some rewards". However, Hull (2016:156) observes that "being a successful Christian leader comes with risks". The costs are great and if the leadership development in the Anglican Diocese of Central Zambia is to be successful in enhancing church growth, leaders must learn to undertake the risks involved (Luke 14:25). As noted in his book, the Christian leader, Hull (2016:157) writes that "many Christian leaders have faced the risks that come with fame and have not succumbed". Therefore, leaders must be concerned about finding God's will and moving people towards his mission other than

looking to their own interest. In the incident when Jesus washed His disciple's feet as a servant, he said to them, '*I have set you an example that you should do as I have done for you*', (John 13:15-16). Jesus Christ had set an example and He told them to do God's task in serving and leading others to Him. Sanders (1994:58) says "it was work without payments or rewards, but they understood that the benefits in serving God had far more reaching results than fishing".

#### **4.3.2 The Training Methods of Jesus Christ**

Jesus Christ spent a considerable amount of time in training his disciples and McCoy (2016:5) writes that "while on earth, Jesus utilized many different teaching methods during his three and a half years of ministry". I believe this was so that the disciples could have confidence and knowledge to carry on the work of Jesus when he was gone. The time is not directly stated but according to the gospel of John, Jesus travelled for Passover to Jerusalem on three occasions (John 2:13, 6:4, 11:55). During all this time with his disciples, Jesus' approach was to bring his disciples along to take up leadership after his departure according to Acts 1:1-8. As D'Souza (2002:20) points out:

To be effective, you have to develop good human relationships, to have a broad understanding of human nature, develop and use certain leadership skills, and set a deliberate course of action.

This was the reason that the first disciples were to experience human development to fulfil Jesus' aim and move together. The training involved character development (Luke 9:1-6) as shown in the sending of twelve apostles. According to Luke 10:1, Jesus sent out the seventy- two disciples for a mission and he forbade them from carrying along the kinds of things that would be a burden. The lesson here according to D'Souzo (2002:58) "is that leaders are to stay focused on what they want to achieve other than concentrating on what lies ahead but on what they need". In stressing the importance of achieving leadership goals, D'Souzo (2002:58) says that "the essence of leadership lies in answering the question: *What must I do to lead the people for whom I am responsible?*" I observed that most frequent questions most leaders would ask are about benefits. People get into church positions in order to receive benefits in one way or another. This is not different from the rich young man who came to Jesus and asked, "*Teacher, what good deed must I do to have eternal life?*" (Matt. 19:16). Jesus taught

the people a series of lessons about the kingdom over the course of several days. The divine mandate according to Adeyemo (2006:1220) as described in Luke 9:1 was given to the disciples and it comprised both the authority and the power necessary to carry out their commission. Jesus called the twelve disciples together and gave them power and authority over all demons and to cure diseases (Luke 9:1). This commission involved the need to accomplish the task of proclaiming the good news of the kingdom and heal the sick. Adeyemo (2006:1220) notes that the physical and the spiritual were intertwined in the ministry of the disciples. He adds that “they were to minister both to the physical healing and spiritual preaching to the people” (Adeyemo, 2006:1221). It is clear that Jesus Christ did not only give the disciples specific instructions about their ministry and message; Youssef (2013:187) asserts that “for a long time he had been telling them gently that they would be soon on their own; now he promised to send them a helper, the Holy Spirit” (Youssef, 2013:187). Perhaps it was challenging for Jesus to work with his disciples, but he provided a methodology, well defined and specifying the formula and patterns to be used in the work. It is also true for today; leadership training requires that every teacher must provide methodology of the teaching and hence Jesus Christ never ignored in providing methods to use in his teaching. Therefore, the method which our Lord used to his disciples involved both theory and practicality. Youssef (2013:19) suggests four methods that Jesus used to train his disciples for them to become leaders and these are; teaching by precepts, teaching by example, demonstrating by results and by pointing to the witness of others. This study has adopted the four methods because they could be used in preparing leaders for any task.

#### **4.3.3 Training by Precepts**

Jesus Christ adopted a system of teaching his disciples by instructing. According to Youssef (2013:193) the teaching precept “is instructing followers in leadership principles, imparting wisdom and knowledge and setting forth rules of moral conduct”. Schuppe (2014:4) writes that “often Jesus’ words contained symbolic meaning, he was simple and direct, his illustrations were meaningful because he used the familiar to explain the new or unfamiliar”. The training approach is seen in Jesus’ approach in bringing his disciples along to take up leadership responsibility after his ascension (Acts 1:1-8). In observing Jesus Christ’s approach in training, Ortberg (2004:87) writes:

One of the very first instances of Jesus' leadership was the calling of the twelve disciples. And by doing that, he demonstrates to us this principle: if what I'm called to do is going to last, the first thing I have to do is start with people in whom I can duplicate.

This type of approach is seen in sending the twelve disciples and giving of the instructions (Luke 9:1-6). There was a specific purpose for the instruction which Jesus Christ gave his disciples, a purpose that would be fulfilled so that different instructions could be given for their future ministry (Adeyemo, 2006:1221). Adeyemo (2006:1221) adds that "Jesus' operating instructions to the twelve are simple and explicit". The purpose of sending out the disciples without the essentials they needed I believe was that Jesus Christ was training the twelve to trust him for their every need and especially for their daily needs. The disciples had heard a great deal of teaching from the lips of the Lord Jesus Christ and they had learned a great deal of theology too (McCoy, 2016:5). It was the practical theology of trusting him to empower their ministry and to meet their needs. Maxwell (2007:145) calls this as "the law of empowerment to lead others well we must help them to reach their potential". He further says, "that means being on their side, encouraging them, giving them power and helping them to succeed" (Maxwell, 2007:145). The mission of sending of the twelve disciples had a purpose and a goal which had to deal with training them in the area of faith. In the modern context, the method of precepts is very common with busy leaders. They would assign others to work on their behalf by giving verbal instructions. During a church council meeting, leaders are given assignments to accomplish before the next meeting but fail to do so and they end up instructing other people to work for them. It is a good practice because the one being sent to work on behalf of someone else is learning something in return.

#### **4.3.4 Training by Example**

Teaching by example means leaders should be role models to those they lead. As observed by Youssef (2013:193) "followers learn their most important leadership lessons by observing their own leaders". Leaders are said to go first by setting the example through daily actions that demonstrate they are deeply committed to their belief. Kouzes and Posner (2009:3) write that "Leaders' actions are far more significant than what they say". Maxwell (2007:48) says "effective leaders transmit their message through their words".

Zemek (1995:268) argues that “a disciple’s life is an example which can be imitated”. But Zemek (1995:280) also notes that “God’s people should emulate not only other mature disciples but also the men and women whom God has given them as spiritual leaders”. It has been noted according to Youssef (2013:193) that “students pick up at least as much from the character and lifestyle of their teachers as they do from spoken words”. Another point Youssef (2013:1994) stresses is that “in fact educators would state that the personhood of the teacher communicates for more than anything else”. In his conclusion, Youssef (2013:1995) says that “Jesus lived a consistent life; he taught the truth and was the perfect role model”. However, Kouzes and Posner (2009:4) argue that “pastoral leaders know that it is their behaviour that earns real respect; that is practising what they preach”. Hence, the goal of pastoral leaders should be to pattern examples of Jesus Christ and be role models to others. In the book of Titus 1 “it is clear that the call to the pastoral leadership demands an exemplary lifestyle that sets pastoral leaders above reproach”. In response to pastoral leader lifestyle, MacArthur (1995:88) asserts that “this is not a demand on pastoral leaders to be perfectly sinless, but rather setting a high standard of life that is consistent with one’s calling”. We learn this from Jesus Christ’s teaching on humility. Heward (2015:1) agrees by saying that “Scriptures until we know for sure what it is”. Humility is a core characteristic of Jesus in serving his disciples. Jesus explained the importance of exercising humility as a leader, (Matt. 18:4). Instead of competing for a position of influence or power in Jesus’ inner circle, the disciples were taught how to handle those who offended them. This is a big lesson for those in leadership. The church comprises of people of different character and behaviour. Paul in 1 Cor. 4:9 says, *“For it seems to me that God has put us apostles on display at the end of the procession, like those condemned to die in the arena. We have been made spectacles to the universe”*. MacArthur (1995:88) explains that “It is God’s requirement that his stewards live in such a holy manner that his preaching would never bring shame in the ministry”. According to 1 Corinthians 11:1 Paul writes that *“Leaders are encouraged to be like me by encouraging their people to follow their example as they follow the example of Christ”*. Furthermore, Fernando (2007:61) added that “Just as Jesus revealed God to his disciples, leaders are to show their people what God is like and what God’s way is like”.

#### **4.3.5 Training by Demonstrating**

Jesus Christ demonstrated his teaching as a servant, (see John 10:14) by bringing forth the model as a good shepherd. He also demonstrated shepherdhood leadership by washing the feet of his disciples during the last supper, (John 13:1-13. In all these demonstrations, Youssef (2013:194) noted that, “Jesus Christ did not ask people to take his word for it but he pointed to the work he was doing as a shepherd and servant leader”. According to John 6, the disciples of Jesus Christ saw the feeding of five thousand people and walking on water were good demonstrations but in reality, they turned their backs because of the demands. Jesus Christ challenged his critics to believe him, “Even though you do not believe me, believe in the works that you may know and understand that the Father is in me and I in the Father” (John 10:38). This is the reason many people followed him because they saw the works he was doing. Maxwell (2007:105) supports this statement by saying that “many people were attracted to Jesus Christ for what he was and did. However, it is not enough to attract and train leaders by demonstrating results. It takes identifying what leadership stands for and leaders are called to lead by the results they show. The Anglican Diocese of Central leadership development program should emulate Jesus Christ’s model by showing commitment in training other leaders so that church growth could be enhanced.

#### **4.3.6 Training by Pointing to the Witness of Others**

The method of pointing to the witness of others, Youssef (2013:198) explains that “leaders need to have witnesses to their leadership”. In reference of Jesus Christ to John the Baptist as a witness to his ministry in Matthew 3:11, Yousseff (2013:198) says “It is often true that leader’s need the recognition of their followers in order to be regarded as leaders”. He further (Youssef, 2013:195) writes that “a leader in church must be a person with a good reputation – a reputation that is affirmed even by people in the secular community”. The need to have leaders is necessary who must live exemplary lives of the outside world to approve of, to show care and love. He also writes (Youssef, 2013:194) that “Leaders need the approval of their leadership position”. It is often said that a leader without followers is not a leader. Paul referred to the qualifications required of a bishop or overseer (1 Tim. 3.7). However, Sanders (2007:46) gives a challenge by saying that ‘if the world

demands such standards of its leaders, the church of the living God should select its leaders with greater care”.

#### **4.3.7 The Cross of Jesus Christ**

Jesus Christ had told the would-be followers to carry their own crosses and then to follow him (Matt. 16:24). The hallmark training of Jesus for his discipleship was the cross bearing. Jesus Christ taught the disciples about the high cost of discipleship. Glasser (2003:228) writes that “Jesus was issuing a renewed call to cross-bearing discipleship”. It was important for the followers to understand that the road to glory would run through the cross. According to Matthew 16:24; Jesus Christ said, *“If anyone wants to follow after me, let him deny himself, take up his cross and follow me”*. This is against the background that these disciples came from the fishing career which at that time was very difficult and demanding and when they found Jesus calling them to another career, they thought things would now be easier. Having pointed to his final destination, the disciples did not like it and confronted Jesus Christ. In his response, Jesus Christ rebuked Peter harshly, (Matt. 16:18) when he had just called Peter a ‘rock’ and now calls him a stumbling block and compares him to Satan. The cross is about sacrifice (Matt. 26: 6) and church leadership is about sacrifice. Jesus Christ was saying such discipleship was impossible without any sacrifices and they needed the help of the Holy Spirit. The disciples were being sent forth into the world in mission in relation to his being sent by his Father into the world to redeem it through his death. Jesus Christ spent his time mostly pointing to the cross as a way of glorifying God. He wanted to prepare the disciples who would carry on his mission on earth. This became clear after his death and resurrection. In the Gospel of Luke, it tells us that in the interval between the resurrection and the ascension, Jesus both confirmed the reality of his victory over death. In addition, Glasser (2003:229) says that “those who witnessed the resurrection triumph and who heard Jesus describe his crucifixion as crucial to the redemptive work of God were called to participate with God in the task of making this resurrection message known throughout the world”. In Acts 2 we read that when the day of Pentecost came, the disciples were filled with the power of the Holy Spirit and given authority to proclaim the message of Jesus Christ. This was achieved according to Ferguson

(2013:26) that “after much training on the cross bearing and they went forth in the power of the Spirit to continue the work of Christ”. Even today, training sharpens and prepares people for the future work ahead of them. It is important to understand that leaders are here today and tomorrow they are gone but the offices must still continue to run and the work of God continues. If Jesus Christ did not prepare the disciples of the work ahead, they could have gone back to fishing work after his death. Although according to John 21:4-6, Peter and other disciples tried to go back to fishing but failed. Glasser (2003:231) concludes that “the redemptive work of Christ and the worldwide mission of his people are understood only by those who are in subjection to him (John 7:16-17)”. Glasser (2003:231) further suggests that:

We can conclude likewise that for any person or church to downplay the primary importance of preaching, repentance and forgiveness of sins is to demonstrate failure to follow the explicit directives of Jesus himself. The worldwide Christian movement needs to be renewed in its commitment to the necessity of the cross, the reality of the resurrection and the urgency of the missionary task.

The cross of Jesus Christ should be understood as a commitment and sacrifice for leaders in the Anglican Diocese of Central Zambia.

#### **4.4 The Great Commission**

The Great Commission is the greatest turning point in the ministry of Jesus Christ with his disciples as described in Matthew 28 and John 13. It is a call for multiplication, empowerment and continuity of Christ’s work among his disciples. Jesus Christ said “*Go therefore and make disciples, baptising them in the name of the Father, the Son and the Holy Spirit...*” (Matt. 28:19). This was as a result of the training that the disciples had undergone. As observed by White (1997:29) “according to Matthew 28:18-20, the mission of the church is to reach out to non-believers and develop them, along with existing believers, into committed followers of Christ”. He further stresses that this is the mission and purpose of the Church to accomplish (White, 1997:29). It is through the process of teaching the word of God that people can be saved through faith. The biggest question is how this word is preached. Ferguson (2013:26) observes that “the Bible was written in a particular context, a particular language and culture”. The researcher

suggested that the same should be relevant to the current reader. It is noted that the call for hermeneutics and interpretation is necessary so that people should read the Bible in their own context (Kaiser and Silva, 1994:223). The Bible is not written in a meta- language or in a meta-culture, which implies that it is not written for people outside this planet or not having an attachment and meaning to the people of this world. Kaiser and Silva (1994: 224) write that “the Bible was written in a particular time to a particular people by a particular writer for a particular situation”. This means that the Bible cannot be removed from its general usefulness for future generation, but it should have a meaning and value to all generations and cultures.

#### 4.4.1 Making of Other Disciples

In the Anglican Church, the procedure is as follows: After a period of training church leaders or after an election process of Congregation committee, the bishop or anyone appointed by him commissions the new leaders into various positions (Anglican Church of Southern Africa, 2014:28) so that they may have authority to carry on their duties serving the church. Similarly, Jesus said, *“All authority in heaven and on earth has been given to me, Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit”* (Matt. 28:18-19). The Great Commission as observed by Ross (2009:294) “the disciples are now transformed into apostles, receiving a commission which is from the one to whom all authority has been given”. This means that every follower of Christ is on mission to *“go and make disciples of all nations”*. In maintaining the necessity of making other disciples, Honeysett (2011:33) asserts that pastoral leaders are deemed to “have a clear understanding that the purpose of a church is to go and make disciples by declaring the greatness and wonder of God to the world”. Honeysett (2011:33) further adds that “if this is the church’s mission, then it is also the purpose of leaders – to make and shape the community of disciples and make even more disciples”. Furthermore, White (1998:120) says that “pastoral leaders are included in that call as well”. It is therefore (White, 1998:120), “imperative for leaders to mobilize disciples to carry out the mandate of the gospel”. This is the reason Jesus gave these instructions to all his followers, both as individuals and as the body of Christ” (Ross, 2009:295). The Great Commission (Matt. 28:18-20) enjoins all believers to go out to the nations to make disciples for Christ. I acknowledge the need for pastoral leaders in the 21<sup>st</sup> century to motivate their flock to make disciples by declaring the wonderful love of God and the desire to see the lost brought into the family of God (cf. John 3:16, Eph. 2:1-10). This view is shared by Stott (2007:51) who writes that:

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

When the public ministry of Jesus Christ ended (John 13-17); Ngewa (2003:252) notes that chapters thirteen to sixteen present the last interaction between Jesus and his disciples before his arrest. Therefore, Jesus now “turned his attention to prepare his disciples for his exit” (Ngewa, 2003:252). Jesus’ concern for his eleven was for them to remain obedient to the work of ministry in order to be fruitful. Ngewa (2003:290) says that “Jesus began his revision lesson with a parable in which the Father was the gardener of the vineyard, Jesus Christ himself was the vine and the disciples were the branches”. According to John 15:1-5, The Father’s role was two-fold: *he cuts off every branch in me that bears no fruit, while every branch that does bear fruit, he prunes so that it will be even more fruitful*. The Anglican Church should strive to place importance on fruitfulness in the Christian life of the leaders. Jesus Christ taught about connectivity of his followers to his Father in mind. In his observation, Ngewa (2003:290) writes that “Jesus had been with the twelve disciples for three years, one of them, Judas Iscariot, had left (13:30) for the purpose of betraying Jesus”. Ngewa (2003:290) further adds that “Judas was a fruitless branch and he had no sincere love for him; removing such an unproductive branch was the natural thing for a gardener to do”.

The instruction Jesus Christ gave to his disciples found in John 13:34-35; “*A new command I give you, love one another. By this everyone will know that you are my disciples, if you love one another*”. Ngewa (2003:267) says “this love was to be exercised in the spirit of humble service to one another that Jesus Christ had just exemplified by washing the disciples’ feet”. The litmus test is clear; “people will know we are Christ-followers when we love each other the way Jesus does” (Ngewa, 2003:267). The practice of loving according to Ngewa (2003:267) “is also referred to in the present tense, which means that it is to be a way of life”. Glasser (2003:228) suggests that:

Christian community is the destination for God’s work in the world, therefore, it is necessary that those called by God to live lives worthy of God’s calling so that people will see the power of God’s love in and through them.

It is necessary to note that the kind of love Jesus Christ gave was a divine love which is exercised in spite of circumstances. This is the kind of love pastoral leadership should offer in the church today. The growth of any church will depend upon leadership that embraces love to all people. Ross (2009:297) argues that “we who are his disciples are to make disciples of all the nations, teaching them to observe all that he has commanded”. He further gives the challenge for church leaders that “it is a daunting task that he gives us, but – behold, his power (all authority in heaven and on earth) and his assurance (all the days to the end of the age) are more than sufficient to guarantee or success” (Ross, 2009:297). The Great Commission offers a guide to follow by the Anglican Diocese of Central Zambia to follow as a training program for the leaders for church growth.

#### **4.4.2 The Teaching of the Word of God and Prayer of a Pastoral Leader**

The next command is “teaching them to observe all that I have commanded you” (Matt. 28:20). Practices of a pastoral leader require that every leader should know God. This is an important element of every leader. The Theological education by extension in Zambia program (TEEZ) derives its aim from Ephesians 4:12, “*to prepare all God’s people for the work of Christian service*”. The question is: *How can we lead others spiritually when we don’t know God? How can we know God without reading the scriptures?* In 2 Timothy 2:15, Paul clearly writes that:

*Work hard so you can present yourself to God and receive his approval. Be a good worker, one who does not need to be ashamed and who correctly explains the word of truth.*

Studying and reading the Bible also allows us to know more of God, who he is, and how He wants us to live. However, Williamson (1991:23) writes:

The point and purpose of ordination to the ministry of the word and sacrament is to see to it that the public ministry of the word-preaching and teaching-be secured in its place as the church’s most important function, on which all else depends. If the word of God’s all-inclusive love, graciously offered, and God’s all-inclusive justice, radically commanded, is not heard in the church, then the link with Christ is broken and the church slips back into the world to become nothing more than the world.

The Word of God will direct our paths and keep us on the right course and according to Psalms 119:105; “*Your word is a lamp to my feet and a light to my path*”. It is hard for any to follow the things of God if he/she does not read and study the word of God. Every leader needs the word of God to ensure that he/ she stays true to the course.

However, Resane (2014:1) notes that “discipling is vanishing and the church remains directionless and underfed”. The Great Commission requires church leadership to study of the word and teach it as Jesus commanded, (Matt. 28:19). This idea has been supported by Weaver (2009:9) suggesting that “the Jewish leaders of Matthew’s narrative are not fulfilling the leadership role to which they have been called as ‘shepherds of Israel’ (cf Ezek. 34:11-16), because he observes them as ‘harassed and helpless’, like sheep without a shepherd (Ezek. 9:36)” (Weaver, 2009:9). A shepherd has a role to play in feeding and keeping the sheep, as Resane (2014:1) refers to Psalm 23:

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

According to Resane (2014:1) “the Lord is my Shepherd, carries a picture of caring, courage and guidance”. Thus, Psalm 23 is a catalogue of lessons learned about the task of leadership from guiding and feeding the sheep and a reflection of the shepherd’s critical thinking. Hybels (2002:148) remarks that the “shepherding leader is a person who builds a team slowly, loves team members deeply, nurtures them gently, supports them consistently, listens to them patiently and prays for them diligently”. This researcher acknowledges the importance of the roles leaders provide in the nourishment of the word of God and prayer. The teaching of the word of God and prayer according to Litchfield (2006:49) “comes from the minister’s discernment of the spiritual and pastoral needs of the church, community and its individual members, therefore, the word of God and prayer life in public worship bring great responsibility in the church leadership”. Referring to John 21:15-17 and Jesus Christ’s words, *I am the good shepherd, the good shepherd lays down his life for the sheep*, (John 10:11), Gooding (2006:61) explains that the biblical image– “the shepherd who would take his flock where there was food and would ensure that all sheep safely returned with him to the fold at night–is symbolic of the word of God that provides nourishment, peace and safety”. Therefore, the objective of pastoral leaders according to Resane (2014:3) “is

to see believers nourished in the word of God, so that they can grow and develop and to guide people into practices, lifestyles and relationships which bring into close relationship to the Lord and make them more usable in his service". In emulating an example of Peter, Resane (2014:3) points out that "leadership is charged to feed the lambs because lambs need milk (to make them grow). They need the basics of the gospel and simple biblical precepts to grow". This implies that pastoral leaders are then to '*take care of my sheep*' John 21:16. He adds that "pastoral leadership is finally charged to '*feed my sheep*'; these are the sheep of the Lord, not the church leader's sheep (Cf. Acts 20:28)" (Resane, 2014:3).

Pastoral leaders are the *oikonomos* (care takers), tasked to manage and to administer the welfare of the sheep that belong to the master. However, Quicke (2006:28) raises the concern on the lack of emphasis on feeding the word in relation to Christian leadership in most churches saying that "strangely, even gifted preachers/ leaders seem to emphasis other aspects of leadership rather than the role of preaching the word itself". He further argues that "preaching should not only concentrate on personal spiritual issues, but must include social issues, community issues, political issues and other relevant issues" (Quicke, 2006:28).

This researcher believes that teaching the word of God and prayer should be at the heart of every leader to confront the needs of the church. Therefore, it is imperative for pastoral leaders to take it up themselves to feed the flock through preaching, teaching and prayer to enhance church growth. Constantly teaching the flock the basics of the faith will eventually lead to growth, which then leads to feeding them solid food to usher them into leadership. Gooding (2006:62) asserts that "whilst it's important to listen to clear and challenging teaching of the word of God, people on the fringes also need one-to-one discussion, explanation, application of messages, questions answered and prayer, if they are to move into the central cord of the church". Consequently, Gooding (2006:62) notes that "the power of the Holy Spirit is manifested through the centrality of the message about the cross of Jesus Christ". Thus, I submit that the teaching of the word of God when accompanied by the power of the Holy Spirit is made more powerful and brings transformation in the lives of the flock.

## 4.5 Leadership of Paul and Peter

### 4.5.1 Paul's Model of Leadership

The epistles of Paul were written as a result of his commitment in travelling, teaching and building up churches. Notably, Tidball (2008:107) writes that Paul was a missionary and gifted pastor, acknowledging that "Apostle Paul was a gifted pioneer evangelist and an astute theologian as well as being an accomplished pastor". Thus, Tidball (2008:107) notes that "much more attention has been given to Paul's missionary methods and his formative role as a theologian than his pastoral work, until recently". The reason might be "the mission interest of an activist evangelical church on the one hand and the intellectual interest of the academic world on the other" (Tidball, 2008:108). However, Tidball (2008:108) says Paul symbolized an exemplary pastoral model because:

His theology arises out of the questions brought forward by pastoral and everyday situations in the churches and his writings constantly reveal his pastoral heart, his pastoral aspirations, his pastoral methods, his pastoral counsel and his pastoral frustrations.

It is evident from his missionary journeys, Paul demonstrated a skill of building up churches and not tearing the member down (2 Cor. 10:8-13), *for even if I boast a little too much of our authority which the Lord gave for building you up and not for destroying you*. Another model of leadership Paul alluded to the fact that he instructed the church regarding the proper qualifications for church leadership (1 Tim. 3:1-7; Titus 1:5-9). Paul states that "*whoever aspires to the office of bishop desires a noble task*" (1 Tim. 3:1-13). He further instructed the church to examine the qualifications of prospective leaders such as submission, household stewardship, and honest. Therefore, I submit that most of the issues he discussed in his letters which I think are relevant and applicable to the pastoral leadership practices in the Anglican diocese of Central Zambia that would leadership development and enhance church growth.

#### 4.5.2 Peter's Model of Leadership

Peter viewed leadership as a shepherd (1 Peter 2:25) and as an elder (1 Peter 5: 1). Bennett (1993:129) attested to Peter's personal experience "both aspects of ministry are appropriate for the needs of the scattered Christian communities living in exile to whom Peter is writing". In 1 Peter 5, Bennett (1993:129) suggests that:

There are no particular duties of the shepherd delineated; it may be assumed that the function of feeding, leading, nurturing and protecting would be evident for the observation of actual shepherds, or passages like Psalm 23 or Ezekiel 34 that develop the analogy fully.

In 1 Peter 5: 2 writes "*Be shepherds of God's flock that is under your care*". We learn from Christ's self-proclamation as a good shepherd (John 10:14) and Peter's exhortation to tend the flock of God (1 Peter 5:2). This is where we get the definition and idea of pastoral care. Psalm 23 "*The Lord is my shepherd; I shall not want*". According to Resane (2014:1):

The Lord is my shepherd defines the role of caring, courage and guidance of a pastor. Thus, Psalm 23 is a lesson about the task of leadership for guiding the sheep and a reflection of the shepherd's critical thinking.

Peter also charged the leaders to willingly pastor and to over-see the local congregation, (1 Peter 5:1-2). He exhorted them to be clothed in humility, (1 Peter 5:5). One area of emphasis was that of guarding the church from false teachers (Acts 20:28) and to be alert to the constant threat of false doctrine, (Acts 20:31). Peter reminded leaders to work hard, help the needy, and be generous like the Lord Jesus Christ, (Acts 20:35). The concept of servant leadership taught by Jesus Christ also has to do with pastoral care. Hybels (2002:148) remarks that "shepherding leader is a person who builds a team slowly, loves the team members, nurtures them, listens to them and supports them". Williamson (1991: 49) writes:

The pastor mediates tradition and self-understanding to a contemporary generation of Christians. If the pastor is to be concerned for psychological well-being of parishioners, perhaps she or he should exercise that concern by helping those parishioners avoid the intellectual and moral confusion that is at the root of so much emotional disorder.

It calls for sober-minded, Christ-like and good Church leaders or pastors who will be able to mediate in times of conflicts and confusions. Maswanganyi (1987:1) writes that:

We need good, responsible Christian leaders in the church, who will not only see money, but who will see people created in the image of God. We need good leaders, who will not just see a position, but who will be prepared to carry responsibility.

The church needs leadership that will lead people to discover their own rights rather than to its own interest. Citing Jesus Christ as an example, Ortberg (2004:87) describes that “Jesus has been called the greatest leader of all time because he demonstrated servant leadership and made his disciples in team players”. The church needs leadership that will lead the way to green pastures rather than scattering, (John10:11).

According to 1 Peter 2: 25 “*For you were straying like sheep but have now returned to the shepherd and overseer of your souls*”. Here Peter sees himself as an elder and a shepherd with a responsibility of protecting the people. In commenting on this passage, Tidball (2008:186) explains that “Peter is intimately that the elders’ work within their local fellowship is the same as the work he does, except that he does his work on a wider geographical scope”. Therefore, Peter comprehends the responsibilities of elders in the community.

Three passages in the pastoral epistles explicitly explain in terms of leadership qualities, that is, in 1 Timothy 3:1-7; 5:17-22 and Titus 1:5-9. Stott (1996:89) states that “It is the ascended Christ who sent some to his church to be pastors and teachers ‘Eph. 4:11’ and the Holy Spirit who still oversees to God’s flock (Acts 20:18)”. Thus, the health of the church depends very loyally on the quality, faithfulness and teaching of its ministers (Stott, 1996:89). Mounce (2000:155) notes several qualities repeated in all the three readings above; “one who is above reproach, one who is not addicted, one who is not greedy for money and good manager of family”. However, Mounce (2000:155) contends that “these positive leadership qualities contrast with the negative counterparts that characterise the opponents, for example, a requirement to be clear-minded would rule out someone who is quick-tempered”. Goodrich (2013:77) observes that “not only do these lists of vices and virtues enumerate pre-requisites for overseers but by portraying church leaders as officers entrusted with considerable structural authority they signal an

important stage in the institutional development of the early church". Therefore, it is best to examine these leadership qualities as delineate in 1 Timothy 3:1-7; 5:17-22 and Titus 1:5-9. The first and general requirement is that the overseer must be above reproach (1 Tim. 3:2a). Stott (1996:92) remarked that "this does not suggest being faultless or no child of Adam would ever qualify to share in the oversight". However, it is important that "there be no ground for an accusation or impropriety against him" (Goodrich, 2013:88). Above reproach "means of blemish reputation and has to do with irreproachable observable conduct because the office of the overseer is such an important position and those who fulfil that role must be of a certain character – above reproach" (Mounce, 2000:169). The book of Acts has many marks emerging for ministry of leadership. Tidball (2008:87) notes that "some part of the book of Acts may be unclear and where this is so we can at least learn how the early Christians responded to the challenges they faced as the church not only spread rapidly but did so in unexpected ways". As observed above, a careful study of the book of Acts underscores a strong case for elders taking responsibility for the churches planted later in the development of the early church. This leads to debates whether church leadership should run by a single elder or many elders (Tidball, 2008:234). It is clear from the letter of Peter and the book of Acts that elders were in place in most churches in the New Testament. Therefore, each church must organise its leadership structure in line with biblical norms.

#### **4.6 Summary**

This chapter examined the normative task Osmer (2008:4) of practical theological interpretation using theological concepts to interpret practical episodes, situations or context, constructing ethical norms to guide our responses and learning from 'good practices' (Osmer, 2008:4). Answering the question, *what ought to be going on?* is focusing on the normative task of practical theological interpretation by pastoral leadership development that would enhance church growth through training. This chapter extensively used the Old and New Testaments material as the evidence of biblical pastoral leadership pattern. Jesus Christ's model for leadership plays a pivotal role in this chapter as he brings about servanthood type of leadership. Jesus Christ performed several functions as a servant; mentor and leader of the disciples

which were considered in this chapter. Jesus Christ model of leadership was discussed because he was described as the greatest leader who led by serving others. The style of leadership that Jesus Christ demonstrated was that of servant-hood and shepherdhood. Jesus Christ began his ministry by inviting others from their ordinary lives and to join him in the ministry. In this chapter, the calling of disciples was discussed as well as the training methods Jesus employed. In order to build capacities of his disciples, Jesus Christ used different methods of training such as by precepts, by example, by demonstrating and by pointing to the witness of others. Evidently, Jesus Christ never sat in class with the disciples taking or writing notes but his training was hands-on type of school. The leadership development in the Anglican Diocese of Central Zambia should model Jesus Christ who not only observed what the disciples were doing but he showed them by doing the work himself. Another hall mark training method Jesus demonstrated was his cross. He taught them about the huge cost of discipleship that was involved. It was important for the followers to understand the costs involved in leadership where sacrifice was primary. The researcher believes that effective leadership that would produce results is about personal sacrifices of every leader. The church would not grow if leaders do not take personal sacrifices.

Using the New Testament perspective as a basis of my understanding of biblical leadership, the great commission is a good example of how God calls leaders, transforms them and equips them in order to use them to His purpose. This chapter discussed the great commission as a basis for mission of every leader to teach, multiplication of membership and enhancing community growth. The great commission would be understood as a demand for teaching the word of God. This is necessary for nourishing of new members.

The leadership model of Paul and Peter were discussed, especially the missionary work of Paul that led him to write the epistles. The New Testament perspective on pastoral leadership development is all about servant hood as seen in the models of Paul and Peter's leadership. The care and love that these men showed to many church planting and creation of communities of believers proved the quality and commitment of their work. The qualities of leadership by the elders in the Pastoral Epistles were also given attention. In

addition, the leadership principles found in Peter's epistle acknowledge leaders as fellow elders. These principles require care and skill for those involved in pastoral care ministry. Therefore, training is necessary since it deals with delicate and sensitive issues, like Jesus Christ who spent a considerable time in training his disciples. Such leaders are equipped with proper training and no doubt that any meaningful church growth to take place, training is necessary.

The New Testament leadership perspective when employed by the Anglican Diocese of Central Zambia will show how leadership development may create a solid foundation for church growth. Needless to say, this model must be rooted in Scripture in order to root out secular leadership that is not relevant to the church of God. It is evident that the New Testament perspective regarding pastoral leadership principle is a servant type of leadership and when adopted would go a long way in establishing health churches.

## CHAPTER 5

### Pastoral Leadership Development Model

#### 5.1 Introduction

In chapter 4 the normative task was discussed by providing a Scriptural and theological for leadership development in the Anglican Church examining the impact of a training program in the Anglican Diocese of Central Zambia for church growth. This chapter seeks to draw from the descriptive task using literary study; interpretive and normative studies presented in the previous chapters and place it in a hermeneutical interaction with each other in order to answer the question '*how might we respond*'.

This chapter will use Osmer's (2008:4) pragmatic task in order to achieve the fourth objective of the study. It will focus on the pragmatic/ strategic task of Osmer's core tasks of practical theological interpretation (Osmer, 2004:175). The strategic task of this study completes the four tasks of practical theological interpretation employed in this study. The methodological approach for this research follows Osmer's (2008:184) model, which is a practical theology model with four distinct steps, each answering a specific question:

*What is going on?* (Descriptive task) This requires a careful look at situations and contexts and also demands an attempt to describe and understand them (Chapter 2 of this dissertation).

*Why is this going on?* (Interpretive task). This requires seeking out reasons for what is going on, i.e. interpreting why the present situation exists (Chapter 3 of this dissertation).

*What ought to be going on?* (Normative task). This research project will utilize the Bible as the normative standard and a basis for assessing what is going on and providing appropriate responses. The Bible will form the basis for theological interpretation, ethical reflection and establishing models of good practice (Chapter 4 of this dissertation).

*How might we respond?* (Pragmatic/strategic task). This task requires an interpretation of the situational and normative data by way of a hermeneutical interaction in order to propose a model for leadership development that may enhance church growth (the current chapter of this dissertation).

The four tasks of Osmer's (2008:187) methodological model of practical theological interpretation are represented in Figure 5.1 below.

Strategic task (Osmer, 2008: 4) will be applied in order to develop a systematic

pastoral approach that would show how this enhanced leadership development may lead to church growth through the training program put in place. In order to continue, it may be helpful to clarify the three categories used to explain these four tasks of practical theological interpretative: *episodes*, *situations* and *contexts*. According to Osmer (2008:11), the use of these categories distinguishes different focal points of practical theological interpretation. Therefore, they are convenient ways of differentiating units of time and space that are increasingly comprehensive. An *episode* is an incident or event that emerges from the flow of everyday life and evokes explicit attention and reflection. It happens in a single setting over a short period of time. A *situation* is a broader and longer pattern of events, relationships and circumstances in which an episode occurs. It is often best understood in the form of narrative in which a particular incident is situated within a longer story. While a *context* is composed of the social and natural systems in which a situation develops (Osmer, 2008:176). Therefore, a context serves a flexible purpose calling attention to micro and macro systems that are relevant to a given case.

The pragmatic task determines strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the 'talk back' emerging when they are enacted, also the task of forming and enacting strategies of actions that influence events in ways that are desirable (Osmer, 2008:176). It has been maintained by Osmer (2008:176) that "practical theology often helps by offering models of practice and rules of art". The practical models offer leaders a general picture of the context in which they are actions and ways they might shape this field towards desired goals and in this context leadership development that shows how church growth may be enhanced in the Anglican Diocese of Central Zambia (cf. Osmer, 2008:176).

In order to arrive at the pragmatic/strategic task, the descriptive-empirical study of chapter two of this study was used to answer the question '*what is going on?*' (Osmer, 2008:4). The literature review as well as literary sources was used to ascertain the need for training leaders in the Anglican Diocese of Central Zambia and how training is conducted through TEEZ on leadership development and growth of the church. The interpretive task in chapter three progressed to answer the question (Osmer, 2008:4) '*why is this going on?*' In a bid to answer this question effectively, documents from TEEZ were considered in order to ascertain the impact and quality of the training offered to church leaders. Once the interpretive task was addressed, the normative task was used to answer the question (Osmer, 2008:4)

*'what ought to be going on?'* The normative task was used in a hermeneutical interaction to establish guidelines for a program that will help indicate how to develop a systematic pastoral approach which may lead to church growth. Chapter four used a biblical material focused on the New Testament perspectives on pastoral leadership because the concept had come through the research process of chapter two and three. The Biblical perspective of pastoral leadership emerged as the appropriate biblical model to address the leadership development that would enhance church growth in the Anglican Diocese of Central Zambia. This emergence of the Biblical perspective of pastoral leadership naturally leads to chapter five, the pragmatic/ strategic task, the need to formulate the leadership development model in the Anglican Diocese of Central Zambia that would lead to enhanced church growth. According to Osmer (2008:11) "it is beneficial to see practical theological interpretation as more like 'spiral' than a circle" as the tasks revolve from one to another.

The table below indicated show the tasks revolve to each other:

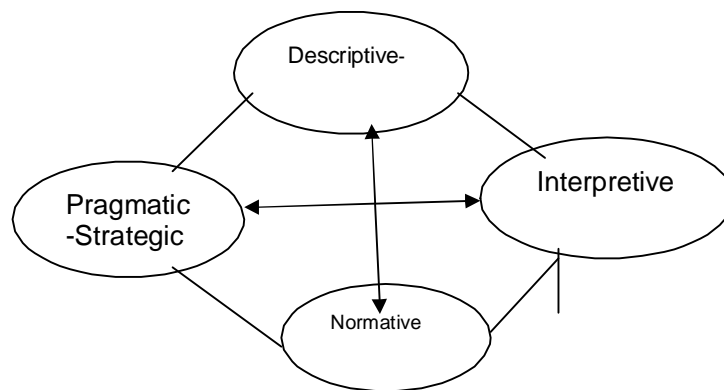


Figure 5.1 The four tasks of practical theological interpretation

The diagram explains how the method of practical theological interpretation circles back to tasks that have already been employed. Osmer (2008:29) states that "the pragmatic task is a form of transforming leadership grounded, in a spirituality of servant leadership taking risks on behalf of the congregations to help them better embody its mission as a sign and witness of God's self-giving love". This means that the leaders of congregations carry out the tasks of practical theological interpretation to guide their community in participating in priestly, royal and prophetic office of Christ. In this strategic task of the research, the researcher will create an action plan and undertake specific response that seek to shape the episodes, situations or context in

desirable directions (Osmer, 2008:4). Therefore, this chapter will deal with the leadership development model applicable to the Anglican Diocese of Central Zambia. This researcher will then propose and create a pastoral leadership development program that will show how church growth may be enhanced in the Anglican Diocese of Central Zambia.

## **5.2 The Use of Osmer's Model: The Strategic/ Pragmatic Task**

In order to arrive at the strategic/pragmatic task in this chapter, the researcher will review the study so far achieved.

The descriptive process in chapter two attempted to answer the question, '*what is going on?*' (Osmer, 2008:4). The literature review helped to investigate the ways in which the Anglican Diocese of Central Zambia had been training the lay members of the church for leadership development. This model involved literature study on the previous work done and statistics collected from parishes to better understand particular episodes, situations or context in the desirable direction. In line with Osmer (2008:4), Bak (2003:16) developed a method of collection of information from some parishes to assess the quality and mode of training they had received. This was achieved by using literature study to ascertain the impact of leadership training in the Anglican Diocese of Central Zambia for church growth. During the literature study, it was observed that leadership development, training was essential.

Chapter three of this study progressed to answer the interpretive question, '*why is this going on?*' (Osmer, 2008:4). This process consists of drawing on theories to better understand and explain why certain patterns and dynamics occur. In this study, the researcher evaluated how learning the theological education by an extension program would develop leadership and enhance church growth. In a bid to answer the question effectively, the descriptive study was interpreted and further guidelines were identified in the light of literature survey of relevant material in theology and other sources.

In chapter four of the research, the study moved to answer the normative question, '*what ought to be going on?*' (Osmer, 2008:4). The normative task employed using biblical and ethical interpretation, (Osmer, 2008:139). In this chapter, the researcher investigated the church's leadership development model to better understand and explain the biblical model of pastoral leadership. In order to locate biblical evidence on church leadership from the evangelical point of view, the applicable parts of Scripture from the Old and

New Testaments were used. The New Testament perspectives on pastoral leadership model emerged as the appropriate biblical model to determine a normative pattern of leadership development for church growth in the Anglican Diocese of Central Zambia. This emergence of the Biblical perspectives on pastoral leadership naturally leads into chapter five, the strategic/pragmatic task, the need to formulate leadership development model for the Anglican Diocese of Central Zambia and assess the impact of the theological training on church growth.

### **5.3 Formulating Leadership Development Model that may Enhance Church Growth in the Anglican Diocese of Central Zambia**

The formulation of leadership development model is presented to provide a theological and practical foundation for leadership training in the Anglican Diocese of Central Zambia that indicates how it may enhance church growth. The model has brought together statistics that emerged from the literature review, interpretive and normative tasks presented in chapters two, three and four. The presentation of the model will refer to the relevant sections of this research that have contributed to the designing of the model.

#### **5.3.1 Leadership Development Model: Literature Review on Leadership Training**

In order to formulate a systematic pastoral leadership development model for the Anglican Diocese of Central Zambia, chapter two examined the descriptive task of practical theological interpretation. As already indicated, this has to do with the gathering of information that helps to distinguish patterns and dynamics in particular episodes, situations or context. To ascertain '*what is going on*' in the lives of individuals, families and communities, and especially the practices of leadership training in the Anglican Diocese of Central Zambia in the light of the impact of theological education by extension, an extensive literature study was done. The researcher deduced from the literature study that, while training was going on well in some parishes but in others it was not so. The church requires a particular model and practice by those who have a responsibility over others. The descriptive task of practical theological interpretation in chapter two discussed the need for training (2.2). The researcher dealt with the leadership training in the Anglican Diocese of Central Zambia in the light of the impact of theological education by extension. The literature review revealed that leadership of the church was performing well but it lacked renewed

understanding of the changing world. The future and survival of any organisation depends on constant learning new trends on the market. These could be learned through education and experience. Leadership should respond to the changing needs of the world.

**Training:** The statistics collected during the literature review from some parishes revealed that very few people had taken courses in TEEZ. The model the Anglican diocese of Central to adopt for leadership development that would enhance church growth is by investing in the training program. It is evident that training helps to equip leaders acquire skill and knowledge for ministry in which they are engaged. Notably, very few people are in formal employment while others are in informal employment. In order to bridge the gap, the church should provide free education for church leaders. Therefore, this study proposes that the church should include training budgets annually in order to allow all leaders learn at no cost.

**Team work:** The chapter discussed the source of church ministries (2.4). Particular noted source of leadership is a call from God. God calls people to ministry and equips them to carry on the mission. God's calling is essential to become an effective Christian leader. This means that church leaders should see God calling them to duty for His service and to respond to his calling. Every leader who receives God's call has received one gift or another. The Anglican Church recognises the diversity of church ministries in relation to the call. This model proposes teamwork among all the ministries of the church. The diversity of gifts have given rise to different ministries in the church such as lay readers, evangelists, Mothers Union (MU), Anglican Men's Union (AMU), Girls and Boys Brigade (BB & GB), Girls Friendly Society (GFS) and St. Veronica Guild (St V). It has been noted that women ministries (Mothers Union, St Veronica, Girls Friendly Society and Girls Brigade) do not work together. Each ministry has its own chaplain, own objectives and own work plan. The end result is that the groups see competition opposed to complimenting each other to build the Body of Christ. The Anglican Diocese of Central Zambia should formulate guidelines on how the lay ministries could work together. Instead of having different chaplains for each ministry, the study proposes one chaplain for all lay ministries, and this will help to stream the objectives solely to foster building the growth of the church.

### 5.3.2 Leadership Development Model: Theological Education by Extension

Chapter three focused on Osmer's (2008:4) interpretive task of practical theological interpretation by drawing on theories from the social sciences and business management to better understand and explain why certain patterns and dynamics occur. The interpretive task (Osmer, 2008:4) evaluated theological education in Zambia and how the programs would help provide good quality leaders who would help to enhance church growth in the Anglican Diocese of Central Zambia. In this chapter, the researcher discussed the historical background of TEE learning and how the program has progressed over the period of time. The chapter discussed that theological education by extension provides a good foundation for church leaders because the school goes to the students in their own environment and context.

**Co-operation:** The chapter discussed the historical background of TEE way back in Guatemala when the church experienced a shortage of workers and needed further knowledge and training in the local congregations. The historical background of TEE establishment recognised the need for church leadership training. The TEE program got attention by many churches and denominations worldwide. This brought in the idea of ecumenism among churches in America, Europe and Africa. The TEE program in Zambia started in 1979 by two missionaries and today we have nine member churches of TEEZ. The membership of TEE in Zambia demonstrates unity in ecumenism. Formulating leadership development model for church growth, this study proposes co-operation among churches and learning institutions. Unless churches come and work together, growing healthy churches would be very difficult. The idea behind the formation of an ecumenical institution was to promote unity. In order to realise the structural improvement and capacity development of the member churches, TEE has developed a three-fold integrated approach which empowers churches and demand quality services. This integration may work well with the affiliation of other colleges and universities in order to improve in the programs and certification. This means that TEEZ will not be considered as an inferior training only for the illiterates. For example, TEEZ is already affiliated with Timothy Leadership Institute of the United States of America. The Timothy Leadership Training (TLT) brings partnership for global church transformation.

**On-line:** Theological education by extension is the best alternative for church leaders. Those who aspire to lead others must be equipped enough in leadership skills. The effect of Covid-19 has prompted people to study in their homes through virtual learning platforms. The approach is found not only to be cheaper but also convenient - people study in the comfort of their homes. This chapter has discussed the advantages of learning TEE (3.4.1). Learning is cheaper because the school goes to the students and it is contextual since students learn within their environment. The leadership development of this study proposes that TEEZ in its structural improvement develop on line education. The corona virus will be around for some time and we may have other effects of climate change, floods are now common in Zambia and other parts of the world, virus infections and other unknown circumstances which may prevent formal and contact learning. This model will work well for working leaders who do not have time to attend the classes because the model will allow them to study even in their places of work. One notable challenge TEEZ faces (3.4.3) is mobility. This challenge may be eased over come because the facilitators may not need to travel but will monitor the progress on line

It is evident that learning TEE gives the best alternative of offering mass education for church leaders and the Anglican Diocese of Central Zambia should seriously intensify on this model to fill the gaps of much needed leadership. This model demands that the Anglican Diocese of Central Zambia should intensify on theological teaching to the laity for leadership development and enhance church growth. Learning theological education by extension model provides an effective participation that will develop and expand the mission.

### **5.3.3 Leadership Development Model: Normative perspective regarding pastoral leadership**

The chapter four of this study examined the normative task of practical theological interpretation using theological concept to interpret particular episodes, situations or contexts, constructing ethical norms to guide our responses and learning from 'good practice' (Osmer, 2008:4) answering the question '*what ought to be going on*' focusing on the normative task of practical theological interpretation by congregational leaders and in the study and context. This normative perspective did not tell congregational leaders how to accomplish contextual challenges or goals (the pragmatic task).

However, it showed how pastoral leadership development in the Anglican Diocese of Central Zambia could use the New Testaments norms to reflect on and guide the practices (Osmer, 2008:132).

**Jesus' leadership:** The chapter considered Jesus Christ's leadership model in the form of servant-hood and shepherd-hood leadership in the New Testament perspectives. Jesus performed several functions as a servant which required humility. Jesus embodied true leadership by emptying himself of any status and power that would be an obstacle to serving his disciples (John 13:4-5). Jesus Christ washed the feet of his disciples and *'You call me Teacher and Lord – and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet'*. This study proposes the typical servant-hood leadership model of Jesus which contrasts today's leadership model. In light of leadership development in the Anglican Diocese of Central Zambia that would enhance church growth, emulating Jesus Christ leadership of serving and feeding the people with God's word, praying for them, attending to their needs and walking in humility would go a long way. Jesus Christ demonstrates another leadership model (John 10:14-15). Jesus Christ taught his followers *'I am the good shepherd. I know my own and my own know me'*. This model of shepherd-leader teaches Jesus' followers that their practices of leadership should be different from others but should be borne not out of self-serving and self-seeking. When leaders in the church practice servant leadership, people will be drawn to the leaders, they will find comfort, trust and assurance of their love. One area people complain about is the lack of pastoral care. Leaders do not visit the homes of their members; they do not even know where they live or their needs. All what they do is to call them when they want some money for priest basket and other church obligations. The Anglican Diocese of Central Zambia should create a policy on pastoral care; visiting hospitals and homes of the sick and elderly, providing hospitality to the needy, homeless, orphans and widows. People need to see a church that cares for the marginalised in the communities. The researcher proposes that leadership development in the Anglican Diocese of Central Zambia to adopt the New Testament perspective on pastoral care that would enhance church growth.

**Call:** The chapter considered how Jesus made a school of disciples (4.3.1). As noted in this chapter, Jesus called the first disciples from their fishing

careers to be fishers of men. The twelve men left their families, friends and careers to follow Jesus, an exemplary of obedience and humility. The understanding of pastoral leadership is a call from God and should serve as an example to the Anglican Diocese of Central Zambia leadership development to be taken as a call. Most people do not have the overwhelming conviction that God has called them to a task that is greater. Jesus Christ reminded his disciples in following him (Luke 14:25) about the costs involved. Many think that to be in church leadership is about remuneration and rewards. Since God calls us through circumstances and gives us a variety of gifts for use in the ministries, the Anglican Diocese of Central Zambia should acknowledge God's gifts to all members and ministries. The leadership development model in this chapter proposes that the Anglican Diocese of Central Zambia to seriously consider involving the youths and women in leadership. Most leadership positions in the church are male dominated. If we acknowledge that God gives his people different gifts, the same gifts are given to the youths and women as well. Most women and youths sit at the back and let men lead the church.

**Leading by example:** Training methods of Jesus Christ were considered on how he transformed the fishermen, tax collectors to be apostles. The training involved character development (Luke 9.1-6) as seen in the sending out of the twelve and then the seventy-two. Jesus Christ emphasised on leaders staying focused on what they wanted to achieve. In order to achieve leadership development and church growth, the Anglican Diocese of Central Zambia leadership must stay focused on the call and mission of the church. Jesus demonstrated by giving them power and authority. The chapter lists four training methods that Jesus Christ employed to empower his disciples; Precepts- system of teaching by giving instructions, imparting wisdom and knowledge; leading by example—a method that implores the leader to be first and be in front to do the task (4.3). Jesus Christ exhibited this by going ahead himself to demonstrate, setting an example through daily activities. Leading followed by actions demonstrates deep commitment. It is clear that the goal of pastoral leadership is to pattern examples of Jesus Christ and be role models to others. The normative leadership development model that would help to enhance church growth demands that leaders must be action oriented and be accountable to those they lead. When there is an activity in the community or at church, leaders must be the first to arrive and demonstrate to others how

the activity should be done. The great commission has so much to say about the role of leaders to play (4.4.1 & 4.4.2). This is a call for multiplication (evangelism) and empowering (teaching). The researcher proposes the training by example method of Jesus Christ as a more practical way and appropriate method and if adopted by the Anglican Diocese of Central Zambia, would help in leadership development that would enhance church growth. This model if applied in the Anglican Diocese of Central Zambia leadership, people and congregations would follow from its character and lifestyle of their leaders. Church leaders are first to go by setting an example. If this model is applied in the Anglican Diocese of Central Zambia, leadership development would succeed and enhance church growth.

**Pastoral care:** The leadership model of Paul and Peter were discussed in this chapter. Paul was a gifted missionary worker who planted many churches. In his approach, he imitated Jesus Christ's suffering as his own. The main concern in Paul's writing in his epistles was about leadership and pastoral work (1 Tim., 2 Tim. and Titus). These letters outlined the qualification, development and promotion of leaders; organizational structures for the care, compensation and discipline. They are concerned with the good government, effectiveness and growth of the organisation – the church. Thus, leadership development in the Anglican Diocese of Central Zambia requires that leaders ought to live lives worthy of emulation of the life of Paul. This chapter of the study clearly delineates leadership principles and qualities which are Biblically proven to help pastoral leadership development and the quest to enhance church growth. The model proposed according to Paul's leadership is pastoral care. This model has already been proposed under Jesus' leadership. Pastoral care and social action must be at the heart of every church. This model when applied for leadership development in the Anglican Diocese of Central Zambia would go a long way to build trust in the leadership, enhance their work and will promote the kingdom of God.

#### **5.4 Summary**

This chapter employed Osmer's (2008:4) pragmatic task to achieve the fourth objective of the study. The task was to develop a systematic pastoral leadership approach in the Anglican Diocese of Central Zambia which when applied would help enhance church growth. In the quest to formulate these models, this chapter examined chapters two, three and four. Therefore,

guidelines needed to formulate the necessary models for a pastoral leadership model were thoroughly discussed. This began by looking at descriptive task using literature review on leadership training in the Anglican Diocese of Central Zambia. The next chapter dealt on Osmer's (2008:4) interpretive task of practical theological interpretation by drawing theories to better understand and explain certain features with learning theological education by extension. In order to investigate the biblical leadership model for better understanding and explaining the pastoral leadership development that would enhance church growth, Osmer (2008:139) normative task was used in chapter four. The task used a historical-grammatical study on applied passages of Scripture regarding New Testament perspective leadership development. Finally, the pragmatic task (Osmer, 2008:4) was used to develop a systematic leadership development approach that would help to enhance church growth in the Anglican Diocese of Central Zambia to church growth. The pragmatic task is a form of transforming leadership which is Christ centered which is grounded in love, spirituality and self-knowledge "to help them better employ mission as a sign and witness of God's self-giving love", (Osmer, 2008:29). In the strategic task, the researcher created an action plan and undertook specific response that sought to shape the episodes, situations or context in desirable directions (Osmer, 2008:4). Therefore, this chapter dealt with the development of pastoral leadership model applicable to the Anglican Diocese of Central Zambia.

## **CHAPTER 6**

### **Conclusion**

#### **6.1 Conclusion**

This summary of the study is focused on the development of leadership in the Anglican Church relating to the impact on training program in the Anglican Diocese of Central Zambia for church growth. This researcher has noted that the debate was on the lay training program as to whether it created an enabling environment for church growth. Since this is a practical and contextual theological study, a historical and comparative analysis on the development of leadership was conducted in evaluating the impact of the theological training program as well as biblical truth. The research adopted the method of Osmer (2008) using the four phases in research and practical theology to interpret episodes, situation and context.

#### **6.2 Summary of the Research Results**

The quest to investigate the ways in which the Anglican Diocese of Central Zambia trains the laity for leadership, the study undertook chapters two to five to understand how the theological education by an extension program would train church leaders that enhance church growth and then to come up with models that will be applicable to the church. The research has reviewed the importance of training for the church leaders so that they can understand the process of interpretation and for capacity building of pastoral leadership. Therefore, training church leaders in basic theology would enable them to understand the Bible well and empower them for effective leadership skills. This is the reason that many churches partnered with TEEZ training program for its members. Notably, some churches have adopted different training programs for their members such as Alpha course, Community Bible study (CBS), Timothy leadership Training (TLT) and many other programs. The presence of many church colleges and universities is a true testimony for the need of training church leaders. With this background, it is argued that church growth is as a result of training the leaders of the church. Jesus Christ took time to train his disciples to enable them to take the church to a higher level. We read in the Acts of Apostles how the church grew from being a house fellowship to all parts of the world, (Acts 1-2). It is a valid conclusion that a training program for church leaders is a must and necessary for effective

propagation of the gospel and church planting.

The literature study done in the three archdeaconries reviewed that the rural parishes have shown a significant increase in the number of congregations but there are very few trained lay readers. Several factors can be attributed to this increase. Firstly, the presence Pentecostal Churches is very minimal or not there at all. People have grown and lived with the Main Line churches and anything new to them is foreign. Pentecostalism itself has not even penetrated possibly because of resources and their emphasis on prosperity gospel. They can gain nothing in the rural areas. Secondly, the missionaries established themselves in the rural areas and the surrounding arrears experienced an overflow of such mission work. Fiwila Mission station was established in Mkushi around 1924 and the other parishes in the archdeaconry are as a result of outflow of mission work. Thirdly, the level of commitment is quite high towards worship. During the festivals of Good Friday to Easter and Christmas, churches in the parish meet at one church. People carry their own food and beddings to gather for three days and in large numbers. On the contrast, the urban parishes face a big competition from the Pentecostal churches who have recruited many youths from the Main Line churches. The urban parishes experience apathy when it comes to joint church programs such as festivals. When congregations are called in one parish for a joint program, only a few attends such gatherings. The necessary models formulated in this study to be used to train church leaders and to enhance church growth were thoroughly discussed.

### **6.3 Recommendation for Further Research**

The research findings confirmed the central theoretical argument/ hypothesis that by using the theological education by an extension program for leadership development in the Anglican Diocese of Central Zambia will better leadership development and enhance church growth and this can be addressed from a practical theological perspective by formulating training models for biblical and pastoral leadership that would enhance church growth. In pursuit of this, the following recommendations are made;

1. The work of the chaplaincy in the church should be strengthened because all ministries for the church depend upon it. The initiation services for lay ministries are conducted without much understanding by the members because chaplains lack some in-depth knowledge. This should be elaborated more, and I recommend for further discussion.
2. There is a need for pastoral leadership in the Anglican Diocese of Central Zambia to adopt Jesus Christ's model for training. This may require a further study on the biblical servant hood type of leadership.
3. A comprehensive and contextual curriculum must be further analyzed that would meet the needs of all church groups, unlike the current curriculum that the Zambia Anglican Council developed. All church groups must have a common teaching material for uniformity and unity of the church ministries.
4. The church leaders must understand the meaning and implication of the Great Commission of our Lord Jesus Christ. In order to achieve this, it is recommended that a further study be conducted for a better understanding and implementation of the New Testament model for pastoral leadership that would produce a better and healthy church.
5. An in-depth study should be conducted on how to achieve church growth in the rural and in the urban parishes. The congregations in these parishes have different economic stands as well as literate levels.
6. Leadership succession in the Anglican Diocese of Central Zambia must further be studied to ascertain whether proper hand over, fair elections and appointments are conducted.

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