Church Leadership as Power Over for and not Power Over Against: A Case of the Uniting Reformed Church in Southern Africa (URCSA) with Particular Focus on the Kwa Thema Oos Congregation

By

Louis Thabo Masemola

Submitted in accordance with the requirements for the degree of

MASTERS OF PHILOSOPHY

in the subject

SYSTEMATIC THEOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROFESSOR J.M. WOOD

2021

Contents

Declaration Form 7
Summary 9
Key Terms 11
Abbreviations 12
Clarifications of Key Concepts and Terms 13
Abbreviations of Biblical Books 14
Acknowledgements 16
Certificate of editor 17
Dedication 18
Chapter One: Introduction 19
1.1. Introduction and Background Information on the Kwa Thema Oos Congregation 19
1.2. Definition of Concepts 24
1.2.1 Power over 24
1.2.2. Power over for 25
1.2.3 Power over against 25
1.3. Statement of Problem 26
1.4. Aims of the Study 27
1.5. Rationale 28
1.6. Delimitations of the study 29
1.7. Limitations of the study 30
1.8. Research Methodology 30
1.9. Literature Review 31
1.10. Outline of Chapters 31
Chapter Two: Literature Review 34
2.1. Introduction 34
2.2 Literature Review 34
2.3. Church Leadership 36
2.3.1. Church Leadership in the URCSA Church Order document… ..... ……37

2.3.2 Minister of the Word and Sacrament 37
2.3.3 Church Elder 38
2.3.4 Church Deacons 39
2.3.5. Understanding Church Leadership 40
2.3.6. Types of church leadership or polities. 43
2.3.6.1. Presbyterian church government 43
2.3.6.2. Episcopal church government 43
2.3.6.3. Congregational church government 45
2.3.6.4. Other types of church leadership 46
2.3.6.5. Leadership Styles 47
2.4. Approaches and Theories of Church Leadership 50
2.4.1 Leadership Approaches in the church 50
2.4.1.1. Trait Approach 50
2.4.1.2. Skills Approach 51
2.4.1.3 Style Approach 51
2.4.1.4. Situational Approach 52
2.4.1.5. The Psychodynamic Approach 52
2.4.2 Theories on church leadership 53
2.4.2.1. The Contingency Theory 53
2.4.2.2. Path-goal Theory 54
2.4.2.3. Leader-Member Exchange 54
2.4.2.4. Transformational Leadership Theory 55
2.4.2.5. Servant-leadership model 55
2.5. Elements of biblical/Christological models of leadership 57
2.5.1 Biblical Qualities of Good Church Leaders. 59
2.5.2. Training and Empowering of Church Leaders 63
2.5.3. Ethics of church leadership 65

2.6. The Impact of Power Abuse in Churches..... 65
2.7. Culture and Africanisation in Church Leadership..... 68
2.8.Kwa Thema Oos Congregation Church Leadership Documented Model……71
2.9. Empirical Evidence 71
2.10 The effects of “power over for” in church leadership. 73
2.11. Gap Literature based on Literature Review 77
2.12. Conclusion..... 78
Chapter Three: Research Methodology 79
3.1. Introduction 79
3.2. Qualitative Approach 79
3.3 Research Design..... 81
3.4 Phenomenological Approach 82
3.5 The Onion Ring..... 83
3.6 Population and Sampling 86
3.7 Data Collection Methods..... 87
3.8 Research Instruments 88
3.9 Credibility and Dependability 88
3.10 Data Analysis Management 89
3.11 Theoretical Framework 89
3.11.1 Theological Methods 90
3.11.1.1. The creation and baptismal dignity of the imago Dei/Christo 95
3.11.1.2. The missio Dei-ad gentes……96
3.11.1.3. The incarnation……..96
3.11.2 Approaches to theory development 97
3.11.3 Philosophical Methods 98
3.11.4 Constructivism and Interpretivism..... 99
3.12. Ethical Considerations..... 100
3.13 Historical developmental approach..... 101
3.14 Conclusion..... 102

Chapter Four: Analysis of Results 103
4.1 Introduction 103
4.2 Profile of the Participants 104
4.3 Central Themes 104
4.4 Understanding the Church Leadership Concept 106
4.4.1 Definition of church 108
4.4.2 What are church leaders 110
4.4.3 Definition of church leadership 113
4.5 Characteristics of Church Leadership 115
4.6 Examples of Good Leadership 117
4.7 Bad Elements of Church Leadership 121
4.7.1 Acknowledgement of bad elements in church leadership 121
4.7.2 Examples of bad elements in church leadership 122
4.8 Considering the Equality of Believers 126
4.8.1 Acknowledgement of consideration of equality of believers 126
4.8.2 Extent of consideration of equality of believers 127
4.9. Improvement of Church Leadership 133
4.9.1. Areas for improvement of church leadership 134
4.9.2. Methods of improving church leadership 136
4.10 Chapter Summary 142
Chapter Five: A creative Dialogue on Church leadership for Mission in the Kwa Thema Oos Congregation of the URCSA. 143
5.1 Introduction 143
5.2 Ecclesiological models of leadership 144
5.3. Prophetic (charismatic) leadership 148
5.4 Organic Christology 150
5.4.1 Church leadership in African ontology and epistemology 154
5.4.2 The Chief Shepherd and the under-shepherds 156
5.5. Sacramental Christology - Shepherd-flock 158
5.6. Servant leadership 162
5.7. Conclusion 165

Chapter Six: Overview, Summary, Findings, Recommendations and Conclusions 166
6.1. Overview of the study 166
6.2. Summary 167
6.3. Findings based on the responses from interviewees 169
6.4. Recommendations 170
6.5. Concluding Remarks 171
REFERENCES 173
APPENDIX A 183
APPENDIX B 184
APPENDIX C… 185

Declaration Form

Name: Mr. L T Masemola

Student number: 0449-696-5

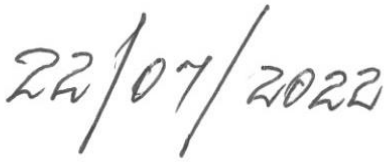
Degree: MTh in Systematic Theology

Exact wording of the title of the dissertation as appearing on the copies submitted for examination:

Church Leadership as *Power Over* For and not as *Power Over Against:* A Case of the Uniting Reformed Church in Southern Africa (URCSA) with Particular Focus on the Kwa Thema Oos Congregation.

I declare that the above dissertation is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

SIGNATURE



DATE

Summary

This study examines the role of power in Christian church leadership whether is it “power over for” or “power over against” the congregants and community. The focal point is the Uniting Reformed Church in Southern Africa (URCSA), Kwa Thema Oos Congregation; and the following two research questions. motivated the study: (1) How can we transform and renew church by transforming and renewing church leaders so that they use power as “power over for” (towards change) and not “power over against” (abuse of power) to the congregants and community? (2) What will the recipients (congregants) of the URCSA and the church benefit from the envisaged services (power over for)? Data is collected and analyzed using the qualitative method using the Atlas.ti 8. The software was used for data analysis following a phenomenological approach where in-depth interviews were conducted with ten interviewees. Data was collected from both male and female members of the congregation with ages ranging from 25 to 90 years of age. Church positions held by interviewees were: congregant, Christian Women’s Ministry member, Christian Men’s Ministry member, current and former Church Council members and Christian Women’s League members.

In all, findings from the study indicate that in the Kwa Thema Oos Congregation of the URCSA, both notions of power - “power over for” and “power over against” – are co-existent. It is in the best interest of this study to assist Church Councils to understand their exercise of power as “power over for”, for the effective and efficient church and community growth. Improvements are needed. These improvements can be done through leadership training and induction, improved church services, child and youth involvement, accountability and feedback, and evangelism and outreach programs (cf. Chapter four, Table 4.11). The levels at which the church leadership has to improve on are in (i.) gaining knowledge, (ii.) change in attitude, (iii.)

change in behaviour and (v.) organisational change.

Key Terms

Power over for, power over against, Presbyterian, Uniting Reformed Church, Evangelical, soteriology, mission, creation/baptismal dignity, Christology, ecclesiology, contextualization, stewardship, charismatic, prophetic, shepherd-flock, servant, Body of Christ, leadership

Abbreviations

URCSA	Uniting Reformed Church in Southern Africa
DRC	Dutch Reformed Church
IMM	Integrated Ministries Model
COCZ	Church of Christ in Zimbabwe
CWM	Christian Women's Ministry
CMM	Christian Men's Ministry
EA	Ecclesia in Africa
CC	Church Council
CWL	Christian Women's League

Clarifications of Key Concepts and Terms

Power over refers to power exercised consciously for the benefit of the other person

Power over for as “power with”, which empowers other people.

“Power over against” is a type of power that negates „empowerment

Abbreviations of Biblical Books

Ac- Acts

Ti- Titus

Mk- Mark

Col- Colossians

Da- Daniel

Ex- Exodus

1 Co- 1 Corinthians

Jn- John

Heb- Hebrews

1 Ki- 1 Kings

Mt- Matthew

Eph- Ephesians

Sa- Samuel

Ro- Romans

1 Pe- 1 Peter

Php- Philippians

Pr- Proverbs

Jer- Jeremiah

Zec- Zechariah

Eze- Ezekiel

2 Sa- 2 Samuel

Lk- Luke

Ge- Genesis

1 Ki- 1 Kings

Mic- Micah

Joel- Joel

Gal- Galatians

Acknowledgements

The success of this study is the conceited effort of many people, inclusive of experts and ordinary members of the church. Firstly, I want to acknowledge the contributions of my supervisor, Prof. F.H. Chimhanda. Your expert guidance yielded fruits for my study.
Prof Wood for encouragement to re-do and correct the initial dissertation.

Secondly, I want to acknowledge the services of my data analyst and report writer Ms. Suwisa Muchengetwa who made the analysis of my data easier. Also, I want to acknowledge the services of the content reviewer and language editor Rev. Gift Masengwe. Your services have gone a long way to inform and educate me in the writing of this study.

Thirdly I want to acknowledge the contributions of my congregation, Kwa Thema Oos Congregation of the URCSA for allowing me to carry out my study in their congregation. Of key importance for this contribution are members of the Church Council and the interviewees.
People who supported, KTO church council, congregants who happened to be participants.
Prof Chimhande who saw me through Honours degree and through Masters which happened not to be accepted.

Certificate of editor

CERTIFICATE OF EDITING

To whom it may concern

This is to certify that I, AS Snyman, edited this dissertation "**CHURCH LEADERSHIP AS POWER OVER FOR AND NOT POWER OVER AGAINST: A CASE OF THE UNITING REFORMED CHURCH IN SOUTHERN AFRICA (URCSA) WITH PARTICULAR FOCUS ON THE KWA THEMA OOS CONGREGATION**" by **Louis Thabo Masemola**, submitted in fulfilment of the requirements for the **degree of MASTERS OF PHILOSOPHY in the subject SYSTEMATIC THEOLOGY**. The onus is, however, on the author to make the suggested changes and attend to the queries and comments.

……

A S Snyman

June 2022

Dedication

I dedicate my dissertation work to my grandmother, Annah Bangiswani Masemola (1881-1996) who walked the journey of life with me until her death. May her soul rest in peace. She always encouraged me to study hard and submit my assignments at UNISA (which she called Eunice-illiterate as she was). She would have loved to see the success of this work. Not forgetting the support of my parents.

Finally, I want to acknowledge the unwavering support of my wife, Dupo, children Mpho and Thabo and, especially my grand-daughter, Naledi (her mother Zay) and grandson Lebone, who joined the family at the time when I was completing my studies. You are an amazing family. Your support has yielded these results. Above all I thank God the Almighty.

Chapter One: Introduction

1.1. Introduction and Background Information on the Kwa Thema Oos Congregation

Kwa Thema Oos Congregation is a Christian church and a member of the Uniting Reformed Church in Southern Africa (URCSA). It is situated in the township of Kwa Thema in Springs at the Ekurhuleni Municipality, in a section known as Vergenoeg (Afrikaans for "far enough"), Gauteng Province, and East of Johannesburg. Kwa Thema is situated in a middle-class community of 99,517 people as at 2010 census. The membership of the congregation is approximately 200. The adult population is higher in numbers than that of youths and children combined. This raises a concern since it may be perceived that the leaders of the church lack in some degree in the ability to deal with the younger members in the church. It has been observed that most youth leave the congregation after catechism confirmation and join other viable churches where they feel they will grow independently in their spirituality.

The Kwa Thema Oos Congregation was formed when it broke away from („*afstigting"* in Afrikaans) an overcrowded Springs Dutch Reformed Church (DRC) Congregation from the then first black church community. Splitting took place in 1977 and the congregations remained members of the former DRC until 1994 when the black, coloured and Indian DRC community formed the URCSA to represent the rainbow nation South Africa had just become when it attained democracy.

The congregation is governed by the Presbyterian Church Polity. This is a system of church governance based on the authority of elected elders (Kritzinger 2004:141). Kwa Thema Oos Congregation is led by the local Church Council – being the offices of the Minister of the Word and Sacrament ("minister"), the Elders and the Deacons (*Church Order: Introduction,* 2014). Since 1977, it has had two Ministers of Religion and four Interim Ministers („*konsulente"* in Afrikaans). Interim Ministers service a congregation that does not have the Minister of the Word and Sacrament (resident minister), and in some cases, this has led to leadership crises in some URCSA congregations.

It can be surmised that Kwa Thema Oos Congregation's problems can be associated with a host of issues including its lack of a resident minister at the time of the study. The focal point of the study: Church leadership as "power over for" and not "power over against", is the Kwa Thema Oos Congregation which is a member of the Uniting Reformed Church in Southern Africa (URCSA). The map below (Figure 1) gives the geographical location of the URCSA, Kwa Thema Oos Congregation.

Figure 2: URCSA, Kwa Thema Oos Congregation

The study wants to address the issue on how the members of the congregation perceive the church and whether the leadership is understood to be "power over for" or "power over against" in the day to day administration and leadership in the church.

The church leadership which is the Church Council consists of the Minister in Charge, Church Elders and Deacons who are elected into the church leadership by the congregants (Church Order 2014:3). The Church Council has subsidiary councils called „Ward Church Councils", which are led by Elders and Deacons. At the congregational level, there are different ministries to cater for different members" needs such as women, youths, men and children who have their own leaders

(or ministry chairpersons). All these structures form part of the leadership of the church, and they are accountable to the Church Council. Leadership actions displayed by the Church Council are good examples emulated by congregants and their leaders in their discharge of duties.

This study was initiated by problems that arose from the 2013 Kwa Thema Oos Congregation conference meeting concerning its Church Council's strategic planning resolutions. The meeting by conference delegates ended up with several problem-issues that were taken to the congregation for recommendations and approval. Issues that were raised had to do with providing church accountability, leadership and responsibility, member-relationships, ministering to the community, communal participation, professionalism, church empowerment, and property maintenance among others. Congregants objected to the poor presentation and maintenance of financial reporting and feedback; leadership practices and actions; membership relationships among themselves and their leaders; the provision of services to members who were in need such as the sick through home visitations; the involvement of church members in church ministry and the maintenance of church properties. These issues probably arose because the church failed to use its Integrated Ministries Model (IMM) responsible for running programs in a cohesive manner such as coordinating the different ministries of the church. This is meant to increase accountability between ministries and the leadership of the congregation. In this context, the researcher was inspired by Rebecca Lentz's (Erickson 1991:591) concept, "power over for" and not "power over against" as a point of departure in the exercise of church leadership.

This chapter provides the historical background to church leadership as "power over *for"* and not as "power over *against"* (Erickson 1991:591; cf. Rebecca Pentz in a book chapter, "Can Jesus Save Women", 1988) in the Uniting Reformed Church in Southern Africa (URCSA), and, in the Kwa Thema Oos Congregation. C.F. Achua and R.N. Lussier (2013:150) state that power is a vital force that is used for executing leadership duties and roles. Power therefore is used to achieve either positive or negative effect in an organisation. This study focuses on church leadership for the carrying out of the church's mission to spread the good news of salvation to the whole world (Mark 16:15) and that is a baptismal mandate, task or vocation. The last aspect shows that every believer is a leader, per se. The Uniting Reformed Church in Southern Africa employs the Presbyterian type of church governance. Presbyterianism is mainly the rule by elders, which is slightly hierarchical, but not in the sense of ordained ministry introduced by John Calvin (1509-1564). It is a form of church government in which the elders govern their respective local churches, and some elders, through a presbytery and general assembly, govern churches in the region and the denomination (Grudem 1994:1252). The Reformed church employs three offices in its governmental functions being the Minister of the Word and Sacraments, the Elder and the Deacon (Introduction to the URCSA"s constitution, the *Church Order, Supplementary Stipulations, and Regulations of the Southern Regional Synod of the Uniting Reformed Church in Southern Africa* 2014).

The chapter further gives the problem statement, summary of issues under study and how to resolve the problem. It also gives a brief literature review to locate the study within its context. The rationale outlines how church leaders access and use power to achieve the church's mission. It also specifies the research methodology, theoretical framework, ethical concerns, research

questions, aims and objectives, assumptions, limitations and delimitations, and definitions of critical terms used in the study. The chapter concludes by outlining the following five chapters: Literature Review(Chapter Two), Research Methodology(Chapter Three), Analysis of Results(Chapter Four), Creative Dialogue on Church Leadership for Mission in the Kwa Thema Oos Congregation of the URCSA(Chapter Five) and Summary, Findings, Conclusions and Recommendations(Chapter Six).

1.2. Definition of Concepts

1.2.1. Power over.

Power over refers to power exercised consciously for the benefit of the other person (cf. Rebecca Pentz "Can Jesus Save Women" [1988], in Erickson 1991:591). In other words, we are talking about empowerment. Simon Western, in his book, *Leadership: A Critical Text* (2013: 75) explains power over as "power over against", which is negative and different from "power over for" (empowerment). He says, power over is the basis of violence, also referred to as coercive power. Achua and Lussier (2013:144) call this power, the „pressure influencing tactic", which involves reprimands, probations, suspensions and dismissals. Probably when Luke 22:25 mentions that the kings and pagans „lord it over their followers" it meant they have power over against their people. M.P. Follett (in Power over - www.thepowerofcollectivewisdom - Accessed: 12/02/2018) says "power over" is a traditional relationship where one person, group or nation has "power over" the other. Follett continues to say, this "power over against" is characterized by coercion and domination. A.M. Coleman, N.R. Howell and H.T. Russel (editors), in their book: *Creating Women's Theology* (2011:182), speak about power not functioning in the same way when it functions in all circumstances. Besides dominant and coercive power (power over against), there exists other alternatives of power. These alternatives

are about “influence, independent rationality and consentient empowerment” (Coleman, Howell and Russel 2011:182). This concept of “power over” has two sides which are, according to this study, “power over for” (alternatives of power) and “power over against” (coercive or dominant power) (cf. Rebecca Pentz in Erickson [1991:591]). After discussing about “power over”, we now move onto “power over for”.

1.2.2. Power over for.

L.R. Robinson (www.creativeconflictresolution.org. Accessed: 26/02/2018) refers to power over for as “power with”, which empowers other people. He says, “Power with” is less common, but it is more powerful compared to “power over against”, which abuses people without their consent. “Power over for” is realized in the consensus effort of the people or groupings involved (Chimhanda 2011:69, 95). This will be for the wellbeing of all concerned members of an organisation, in this case, the church. Thus, this type of power (“power over for”), Robinson (www.creativeconflictresolution.org. Accessed: 26/02/2018) states, is fragile and should be handled with care. “Power over for” is a type of power that is embraced by groups, and valued in their actions, behaviours and attitudes. It is the type of power where we choose and act as a group. In this study, and as mentioned above, the antonym of “power over for” seems to be “power over against”.

1.2.3. Power over against.

“Power over against” is a type of power that negates „empowerment“ as stated by Robinson (www.creativeconflictresolution.org. Accessed: 26/02/2018). In “power over against”, there is

domination and control over other people. This type of power indicates that the actor is individualist, where the individual is a key actor for selfish reasons. It is characterized by the attitude of „I choose and do what is supposed to be done and you follow.‟ This is all done in the name of disempowering other people. In a way, "power over against" breeds too much power, but it unfortunately leads to ineffective relationships. Daft (2008:327), in his book, *Leadership* speaks about „hard power‟ wherein the leader issues out directions and orders without thinking about the feelings and thoughts of the followers but expects followers to obey such issued orders and directions. This study engages on how church leaders can constructively use power to empower their followers rather than to disempower them.

1.3. Statement of Problem

Kwa Thema Oos Congregation has several problems which include ineffective financial accountability, leadership responsibility, membership relationships, church ministry, communal participation, property maintenance, lack of professionalism and church empowerment. In this study, church leadership is patterned on Christ to achieve "power over for" the congregation in carrying out their gospel mandate rather than "power over against". Church leadership is a baptismal task or vocation, which makes leadership a multifaceted concept. Thus, leadership is a concept that is used for the empowerment of both congregants and leaders.

Organic Christology calls us back to intimacy with God and frees us to find the life we were born to live (McIntosh 2012:1). In it, Christ is the head of the Church (Colossians 1:18) and believers are the body parts. Equality of believers, i.e. no segregation in Church (Elphick 2012:39-51) should be exercised even if members are differently gifted (Romans 12:6). The

challenge here is to tap into the different gifts of the members for the good of the Kwa Thema Oos Congregation. In this context, there are indications that this congregation is failing to function properly due to several issues, one of which is possibly ineffective leadership. This indicates that there may be an inclination towards “power over against” rather than “power over for”.

This study seeks to answer the question of transformation and renewal of leadership in order to realize the concept of “power over for”. The congregation of Kwan Theme Boos lacks the drive to initiate processes of transformation and renewal of their leaders. The concern remains that power is still abused rather than used towards change. Transformation and renewal of the concept of power amongst the leaders will benefit the congregation in a positive manner if used and applied orderly.

The transformational and renewal of the church leadership will be part of the aims of the study. The aims will be addressing the question of how the congregation will move forward in achieving the notion of “power over for” rather than “power over against” in its leadership functions for the benefit of congregants and community.

1.4. Aims of the Study

To address the statement of the problem, firstly, there are many models of church leadership from the Bible, and Christology. Secondly, models from the business-type of leadership are also going to be consulted. This makes the study multi-sectorial, multi-disciplinary, inter-disciplinary and intra-disciplinary in approach.

The church leadership models mentioned above will be used because it is not only through one leadership model that the notion of "power over for" can be accomplished. One model cannot address most of what we want to achieve through this study like a "one size fits all". The issues in one congregation or the other will need different approaches. It is only after we have used different models that we can say we have dealt with the issue of church leadership in a holistic manner.

The study is meant to address the problem of church leadership in Kwan Theme Oos Congregation of the Uniting Reformed Church in Southern Africa (URCSA), so that we adopt leadership styles that focus on "power over for", and not "power over against" the congregants, using the two research questions:

(1) How can we transform and renew church by transforming and renewing church leaders so that they use power as "power over for"(towards change) and not "power over against"(abuse of power) to the congregants and community?

(2) What will the recipients (congregants) of the URCSA and the church benefit from the envisaged services (power over for)?

The proposition for this study thus is that coercive leadership practices give rise to "power over against" the congregation and community as opposed to "power over for"

1.5. Rationale

This study is important for the URCSA in general and the Kwa Thema Oos Congregation in particular. The study on church leadership is an important subject for the African church where most institutions are struggling because of poor leadership practices. This is because some church leaders use their positions to advance their own needs, benefits and interests. This study

is on church leadership and addresses issues of good leadership that go beyond personal self-interest and aggrandizement. Leadership can be fulfilled with friendship, recognition or with money. This study raises the problems with church leadership and prepares them to deal with it for the benefit of the Kingdom of God (Daft 2008:200). To raise awareness to the community of believers that church leadership is a baptismal task, so that it is participatory, and that it requires tapping out on different gifts of the believers in carrying out the church's mission and ministry. What emerges from this research is that the believers claim their baptismal vocation and not give way to a top-down or shepherd-flock (in the sense of dominance and docility) way of running the church.

1.6. Delimitations of the Study.

The URCSA, Kwa Thema Oos Congregation is a congregation in question, and it was without a resident minister (no reverend) at the time of study. It is serviced by the interim minister (*Church Order* 2014:14) and can be referred to as a vacant congregation. The interim minister is a resident minister of another URCSA congregation assigned by the Presbytery to service a vacant congregation on a caretaker basis. Usually the interim minister visits the congregation once every term, wherein a term is a period of three months. The interim minister is expected, whenever the Church Council takes serious decisions, to be present as he/she also acts as the council chairperson. Under such circumstances, the Church Council sometimes finds itself under duress (and pressure) where accountability escapes unnoticed. For this study, the Minister of the Word and Sacrament, members of the Church Council, ward leaders, chairpersons of different ministries (church leadership), and the congregation will be part of this study as some of them

will be interviewed. These participants will be regarded as the congregation's study population. The research will be done inclusively of women, young people and the elderly.

1.7. Limitations of the Study

The researcher is a male member of this congregation, and a student of the Ministry in the URCSA. He was previously a Church Council member, and now is a participant-observer. This may introduce biases that can interfere with the responses and the researcher has purposefully employed the phenomenological approach where verbatim tool and ATLAS.TI 8 software was used to allow the participants to speak for themselves and reduce on the researcher's possible biases.

1.8. Research Methodology

Research methodology is a general approach a researcher uses in carrying out a research project (Leedy and Ormrod, 2015:389). There are three approaches to research, namely, qualitative, quantitative and mixed. This study follows mainly the qualitative method. Bhandari, (2020). An introduction to qualitative research www.sribbr.com>...>Methodology: "qualitative research involves collecting and analyzing non-numerical data to understand concepts, opinions, or experiences. It can be used to gather in-depth insights into a problem or generate new ideas for research". Methods used will be mostly interviews and observations.

Methodology is elaborately treated in Chapter Three.

1.9. Literature Review

The researcher examines the existing body of knowledge on church leadership. Firstly, the foundations are found in John Calvin (1509-1564). Calvinism is a theological tradition named after john Calvin, the sixteenth-century French reformer. He emphasized the sovereignty of God in all things, man's inability do spiritual good before God, and the glory of God as the highest end of all that occurs(Grudem1994:1237).

The *Church Order, Supplementary Stipulations, and Regulations of the Southern Regional Synod of the Uniting Reformed Church in Southern Africa,* which is reviewed every four years, are central to this study. The study also resorts to biblical, Christological, and interdisciplinary literature including the review of business, psychology and politics studies. Elaborate treatment of literature review will be done in Chapter Two.

1.10. Outline of Chapters

The study is carried out in six chapters as follows:

Chapter One is the *Introduction* to the study of the Uniting Reformed Church in Southern Africa (URCSA) of the Kwa Thema Oos Congregation. It gives the dissertation road map. It provides the background information, definition of concepts, statement of the problem, aims of the study, rationale, delimitations and limitations, research methodology, literature review and outline of chapters.

Chapter Two presents *Literature Review*. Existing body of literature is examined to acknowledge the work of previous researchers, to learn from it and to identify the gap in knowledge. The study builds on the gap in knowledge to understand church leadership as "power over for", focusing on the Uniting Reformed Church in Southern Africa (URCSA) of the Kwa Thema Oos Congregation as a case study. This chapter also looked into the three different types of Christian church polities which are: Presbyterian, Episcopal and Congregational. Other church polities like Senior Pastor Model, Professional Clergy Model, House Church Model and Elder-Board Model were also discussed.

Chapter Three deals with *Methodology*, and qualitative approach is followed. The data collection, collation and analysis are through study of literature and fieldwork (administering of interviews). The latter is phenomenological (purely descriptive). The verbatim tool is used in which the interviewees of the Uniting Reformed Church in Southern Africa (URCSA) of the Kwa Thema Oos Congregation make sense of how they experience church leadership (Bryman 2012:714). The chapter further lays out the research design which is a plan of how the study will be conducted using the phenomenological approach. The Onion ring, population sampling, data collection, research instruments, credibility and dependability, ethical considerations, theoretical framework and historical development approach are also discussed in this chapter.

Chapter Four presents data on how the URCSA of the Kwa Thema Oos Congregation understands and experiences church leadership as an existential phenomenon. It also deals with the profile of the participants, the central themes of the study and the understanding of church leadership.

Chapter Five engages in a creative analysis and synthesis of church leadership as “power over for” and not “power over against” in the backdrop of ecclesial and Christological models of leadership. It covers the following: Ecclesiological models of leadership, prophetic leadership, organic Christology, Chief Shepherd and under-shepherds, sacramental Christology: Shepherd-flock, servant-leadership.

Chapter Six gives the *General Conclusions*. It clearly stipulates the contributions to knowledge, areas where the study has stimulated further debate and final recommendations. Overview, Summary of the chapters, Findings, Conclusions and Recommendations are discussed.

Chapter Two: Literature Review

2.1. Introduction

This chapter discusses literature on church leadership as "power over for" and not as "power over against", taking cognisance of the mission of the church. The Uniting Reformed Church in Southern Africa was formed in 1994 from the parent church, Dutch Reformed Church (DRC). Since the church is reformed, emphasizing the sovereignty of God in all things, man's inability to good before God, and the glory of God as the highest end of all that occurs (Grudem 1994: 1237), its foundations for church leadership are in John Calvin (1509-1564) as given in the *Institutes of the Christian Religion* (translated by Beveridge, 1989). After every four years, a general synod studies and reviews the previous synod's resolutions (*Church Order*, 2014; 181). Therefore, literature review will also consider the URCSA *Church Order*. Nothing has been done concerning leadership as an existential experience, in the Kwa Thema Oos Congregation, and therefore this is the knowledge gap the researcher intends to fill.

2.2 Literature Review

Literature review, according to Ranjit Kumar, in *Research Methodology* (2014:374), is the process whereby one checks and finds out what the previous researchers said about the presently investigated problem. In this case, it is church leadership as "power over for" and not as "power over against" the congregants in response to the church's mission of proclaiming the good news. This contrasts with poor leadership models that commercialize and individualize religious spaces to the distortion of the intended Christian mandate. The purpose is to look into transforming and renewing church leadership to realize the concept of "power over for" by learning from,

matching and integrating what others have done so far regarding church leadership and power. Lawrence A. Machi and Brenda McEvoy, in *The Literature Review* (2012:164), say literature review synthesizes current knowledge concerning the current research topic or question. Phillips and Pugh, in Diana Ridley's *Literature Review* (2012:4), say: "A literature review should demonstrate … a fully professional grasp of the background theory to your subject". The study of literature contributes towards understanding how church leaders affect the life of the congregation and its members. The researcher uses literature to contextualize, interrogate and synthesize leadership models being practiced and to be practiced in the URCSA, Kwa Thema Oos Congregation.

The literature review in this study will be done by consulting books, articles, monographs, journals and electronic sources. In literature review, the researcher acknowledges the work of previous researchers, learns from them, in this case about church leadership, and identifies the gap in knowledge. This allows the researcher to contribute new insights where possible. The literature review will be centered on the Christian church leadership styles, which are patterned on Christ, in pursuit of proclaiming the good news. Inter-disciplinary approach allows the researcher to use information on leadership from secular circles. This is done in the belief that church leadership styles also influence and are influenced by some of the leadership styles of the outside world, for example in business. Literature review will be used to determine which leadership styles might be deemed empowering to the church and the community around it. It will be recommended that church leaders in their duty of leading use such styles.

Finally, literature suggests how to intervene against abuse of power in religious organizations where leaders are poorly regulated. The chapter raises questions on church leadership in the URCSA, especially in the quest for empowerment models that contribute to the proper carrying out of the mission of the church. The study further reviews how these styles were patterned on Christ.

2.3. Church Leadership

Church leadership in the URCSA, and as mentioned above, refers to the Presbyterian Church polity. Here the Church Council is the highest administrative body. The Church Council consists of the Minister of the Word, Elders and Deacons (elected individuals) who are appointed to lead the church or congregation to its vision and mission. Within the congregation, there are subsidiary committees led by Elders, Deacons and congregants. Success of the mission of the church is dependent on the leadership's inclination towards empowering congregants.

For the Kwa Thema Oos Congregation of the URCSA, as mentioned above, church leadership is based on the teachings of John Calvin (1509-1564), who specifies in the *Institutes of the Christian Religion* (translated by Beveridge, 1989:315-326), that church leadership is derived from the Scriptures. Terms and offices to be used for church leadership, such as Minister of the Word and Sacrament, Elders and Deacons came from the Pauline epistles and other New Testament letters. Calvin insisted on the use of Scripture to interpret Scripture. The Dutch Reformed Church (DRC) derived its understanding of Church leadership from John Calvin's writings, and the URCSA has adopted the same principles at its formation in 1994. This background is implied at the back of every discussion in this study.

2.3.1 Church Leadership in the URCSA Church Order document

Leadership in the URCSA is comprised of three offices, that is, The Minister of the Word, the Elders, and the Deacons. In the following sections the offices of leadership in the URCSA, i.e. of the Minister of the Word and Sacraments, the Elders and Deacons will be discussed as they are presented in the *Church Order* document (Stipulation 22.1;31.1-8;32.1-4:2014:156,170,171).

2.3.2 Minister of the Word and Sacrament

The Minister of the Word and Sacraments in the URCSA is an ordained elder, normally entitled, Minister. He/she (the minister) is the chairperson of the Church Council. The minister is a trained elder who is appointed as a teaching elder (Deist 1984:80). Every congregation must have a sound leadership for mission. Stipulation 22.1: Official duties of Minister of the Word (*Church Order,* 2014:156).

- Proclamation of the Word of God and the ministry of prayer.
- Administering sacraments.
- Conducting worship services.
- Catechism instruction.
- Conducting public confession of faith.
- Exercising governance and discipline over the congregation, together with the Church Council.

- Equipping believers for the common priesthood (1 Peter 2:9), that is, for their ministries (leaders in certain offices within the congregation and those who have a potential in handling such positions).
- Doing house visitations and pastoral care to congregants.
- Chairperson of Church Council meetings.
- Reaching out to people outside the church who may not be Christians or Christians belonging to other denominations.
- Christian consecration of marriages.

Several biblical texts are used by Calvin and the Reformed Church (Church Order 2014: Introduction) to create roles and responsibilities of ministers, who are sometimes regarded as elders, bishops and ministers in the Bible (Acts 20:28; 1 Timothy 3:1-7; Titus 1:6-9). This will be explained in biblical church leadership below.

2.3.3 Church Elder

Deist (1984:80) says an elder is a senior member of the consistory (body of elected men and women governing a local congregation). In the case of the Kwa Thema Oos Congregation, this elected body is the Church Council. Jamieson (2012:27) summarizes the qualities of an elder as men (or women) of consistently exemplary Christian character, leading their families well, and able to teach God's Word (Stipulation 31: Official duties of an Elder, *Church Order*, 2014:170-171). Elders are to:

- Serve the church pastorally.

- Supervise congregational activities and fellow Church Council members.
- Exercise discipline.
- Visit congregation members faithfully.
- Lead others to Christ by preaching the Word.
- Be responsible with Deacons to maintain the worship services in preaching.
- Administer funds and property of the congregation (Stipulation 31.7: Church Order 2014:171).
- Support the Minister of the Word in everything that enhances the spiritual edification of the congregation.
- Manage and organize the collection of the offerings for the maintenance of the worship services (Stipulation 32.4: Church Order 2014:171).

These responsibilities were created in view of the biblical teachings on elders (Acts 20:28; 1 Timothy 3:1-7; Titus 1:6-9). This will be explained below under biblical church leadership.

2.3.4 Church Deacons

In the Reformed tradition, a deacon is a church official whose duty is to collect money and/or goods in the local congregation and distribute to the needy of that congregation (Deist 1984:65). This exercise has an element of *Ubuntu* (being fully human), that is, being kind and sympathetic towards other people, especially when they are suffering in some way or another. A Deacon is to serve the church by caring (1 Tim 3:5) for its practical needs and freeing up elders to devote

themselves to the ministry of the Word and prayer (Jamieson 2012:31). Stipulation 32: Official duties of the Deacon :(*Church Order,* 2014:171). Deacons are to:

- Lead the congregation in the service of compassion.
- Collect and administer the contributions of the congregation, as well as seek and employ other acceptable means e.g. fund raising and bazaars, for the above purpose.
- Inspire congregants to become personally involved in practicing Christian compassion.
- Manage and organize the collection of offerings for the maintenance of the worship services.

The biblical texts used on roles and duties of deacons included Acts 6:1-6 and 1Timothy 3:8-13 among others. This is explained on biblical church leadership sections below.

In all, church leaders must know and understand this part of the church history to fulfil their duties meaningfully. The literature study however will use biblical, religious, theological and other written materials on leadership to support this study.

2.3.5. Understanding Church Leadership

Leadership in the church is founded on biblical teachings and modelled on Christ.

Firstly, Christological models are derived from the New Testament, and these include:

(a) Body of Christ (organic Christology) (cf. Colossians 1:18; Acts 14:23; 20:17), where Christ is the Head and the church is the body;

(b) Servant leadership (cf. Matthew 20:27 John 13: 14-17) - Christ says the great must be the servant of all. This includes leadership in mission (cf. Mark 16:15), the great commission where Jesus sends his disciples to go and proclaim the good news of salvation.

(c) Shepherd-flock model (cf. John 10:11) - Jesus says he is the good shepherd who lays down his life for the sheep.

(d) Participatory or "shared leadership" (cf. Acts 14:23; 20:17), where elders were appointed for each church/congregation. (This echoes body of Christ models of leadership)

(e) Prophetic Leadership refers to the people who were mouthpieces or spokespersons of God. They had to deal with issues of interpreting dreams, riddles and solving people's problems (Daniel 5:12). They also needed to tell the truth in the face of opposition and challenge rulers who were involved in "power over against" in their leadership. Nathan opposed King David for the death of Uriah (2 Samuel 12: 1-7), Elijah confronted Ahab for idolatry (1 Kings 17:1).

From the above list, church leadership is founded upon the models of Christ. Modelling leadership around Jesus Christ produces good perspectives for Christian leaders such as the Claybury International's ten perspectives (Available at: http://christian-leadership.org/jesus-leadership-style-ten-perspectives-for-christian-leaders/ Accessed on 02/02/ 2018).

Further, Jesus Christ effectively understood and communicated with his followers. This included commissioning His disciples on carrying out the vision and mission of the Kingdom of God. Also, Apostle Paul talked about a body with many members, whose functions could not be looked down upon by one or the other, as each of them performed an important function in the vision and mission of the Kingdom of God. Christ nurtured his followers in their work.

Dave Kraft, in *Leaders Who Last* (2011:25) defines a church leader as one who is humble and depends on God. Church is exercised as teamwork by God's servants who are called by God to shepherd, develop, equip and empower a community of believers to accomplish an agreed upon vision and mission of the church. Reuel J. Khoza, in *Attuned Leadership* (2011:490), concurs by saying leadership is quality exhibited by a person at any level in society (in this study the church) who gathers followers and succeeds in winning their trust. Khoza (2011:491) further defines leadership-spirituality as caring, sharing, connectedness, motivation and morale. At the level of the congregation, Christian leadership is the process of helping a congregation to grow spiritually, and to guide it in proclaiming the good news of salvation.

Richard L. Daft, in *Leadership* (2011: 399), defines spiritual leadership, which the researcher understands to be church leadership, as "…the display of values, attitudes and behaviour necessary to intrinsically motivate oneself and others toward a sense of spiritual expression through calling and membership."

Finally, researchers and writers have touched on the issue of power and leadership, specifically as concerning church leadership.

2.3.6. Types of church leadership or polities.

There are three widely recognized types of church leadership in the Christian tradition, namely the Episcopal, Presbyterian and Congregational types of governance. Here, as mentioned above, the URCSA follows the Presbyterian type of leadership. In addition to the three types of church leadership, other types which are: senior pastor model, professional clergy model, house church model and elder-board model will also be discussed in this section.

2.3.6.1. Presbyterian Church government

The Presbyterian Church leadership has a "presbytery" (leadership board) in charge of church matters. The local presbytery is comprised of male (and sometimes female) members of the church who are elected to office. The members of the presbytery are selected based on their leadership qualities and perceived ministry effectiveness ("Overview of Common Forms of Church Government": 2013 *WordTruth*, Inc-http: www.wordtruth.net, Accessed on 23/09/2017). In this type of church polity, there is recognition of the body of Christ model wherein each congregant is equally important, although members are gifted differently in their proclaiming of the good news of salvation. This type of leadership has no clear head of the church and this might compromise on accountability. Also, the emphasis on leadership by "elders" may be discriminatory as elections (which can be manipulated), are part of the selection process. This is further compromised by boardroom squabbles where leaders engage in extramarital affairs with church members or other members of the board. This type of leadership needs to be combined with other styles to benefit from its contributions.

2.3.6.2. Episcopal Church government

Church leadership in the Episcopal Church government is hierarchical in structure. In an article by E.W. Lutzer, "Different Forms of Church Government", episcopal is a "… bishop-

oriented-type" of church leadership (Lutzer: https://www.moodymedia.org/articles/different-forms-church-government, Accessed: 30/01/2018). In this type of leadership, the bishop is above all other church members and their respective offices jeopardize the integrity of other believers and their offices. The Episcopal type of church leadership compromises the equality of Christian believers, and sometimes it interferes with church polity, for example, the emphasis on ordained ministry, characterized by the Roman Catholic Church, hijacks some leadership functions of the common priesthood (Exodus 19:1-5; 1 Peter 2:9). This type of leadership is hierarchical, and it can be viewed as a leadership that is not patterned after Christ in its exclusivist forms (for example the exclusion of women from ordained ministry). However Maynes (2015): "What is Episcopal Church, and what do they believe in?" alludes that they as an Episcopal Church believe in priesthood of all believers although the historic pattern of ordained ministry i.e. deacon, priest and bishop. This they do indiscriminately. This pattern partly guard against the abuse of power that inevitably comes when any human being has too much power bestowed on him with checks and balances from the others (Grudem 1994:925). Power in church replaces the power of Christ (Lutzer: https://www.moodymedia.org/articles/different-forms-church-government, Accessed: 30/01/2018). In this instance, we may experience the notion of "power over against" the church because people tend to misuse their power to impose themselves on others. The power of Christ is set aside and replaced by that of a person. However in some Episcopalian Church government they say they are all church together, no high council, no fallible leaders and no elite ruling class. They are all in this together (https://episcopaldiocesefortworth.org Accessed: 07/04/2020).

2.3.6.3. Congregational church government

In a Congregational church model, each local congregation is completely independent from others, and is believed to be autonomous in everything. Henry Venn (Anglican) and Rufus Anderson (Methodist) were the first two people to use the three self-formula (self-governing, self-propagating and self-financing) to describe what an autonomous church, mostly an African indigenous church, entails (*Terry 2000:483–485; Shenk 1977:*16–19). This achievement is possible because the congregational approach supports the idea of a lateral relationship between leaders and followers. It can be regarded as a democratic system of governance. It "is democracy at its most basic level. It uses authority of church members to make decisions" (https://www.biblesprout.com>articles - Accessed: 20/01/2018). This form of church governance overlooks the community of believers and the other churches around it; but unfortunately, it is found to be lacking in supporting ecumenical relations with other churches. In a church where members are immature, or less convicted, manipulations and evil dealings rule the day.

Without rendering any of the church polities mentioned as advantageous or disadvantageous, a way can be made to reach common ground for the congregations and the community around to realize "power over for" instead of "power over against". There are other forms of church leadership (as presented below) besides the main three mentioned above.

2.3.6.4. Other types of church leadership

The other forms of church leadership to be considered in this study include the *Senior Pastor Model*, where one person is the leader of the church; and quite often this amounts to "power over against" rather "power over for" in the life of the congregation. "Power over for" as opposed to "power over against", in WordTruth, *"Overview of common forms of church government"* (2013) http://wordtruth.org/PDF/Overview%20of%20Common%20Forms%20of%20Church%20Government.pdf, Accessed: 23/09/2017) says, if the leader goes wrong, no one in the congregation or anywhere, is able to deal with the problems (WordTruth 2013). This is quite different from the *Professional-Clergy Model* but different as the latter involves hired ministers who are employed and can only act in so far as the leaders expect. Unfortunately, the *Hired Clergy Model* places the bulk of the pastoral ministry upon an individual, who is understood as the expert, the clergy. The model takes from the business world of a hired professional who performs to maximize profit and to reduce company losses. While the first one took the idea of an entrepreneur, this one took the idea of an employee. Like other employees, the *Professional-Clergy Model* can withdraw services when dissatisfied, and this can negatively affect the vision and mission of the work in the church, especially the Great Commission (WordTruth, 2013).

There is the *house church model* which is an exact opposite of the *senior pastor model* as the *house church model* has no leader in the church. Rather, members of the church meet in a home and there is no one with priority to make decisions as all members participate in the process. The *house church model* aspires to promote an egalitarian approach in the church, where equality can be achieved among believers by recognizing the head-body model. This model can be contrasted with the *elder-board model* where spiritual parental qualifications are used for

spiritual outcomes. It is unfortunate that in a patriarchal society, it is the men who lead and that elders are elected by other existing elders and sometimes by the congregation or church. The difference with the Presbyterian leadership is that only 1 Timothy 3:1-7 and Titus 1:6-9 are used for determining those to be in the leadership. The Presbyterian model of leadership disqualifies women from being eligible for eldership positions. The equality of believers is at stake since issues of gender equality are overlooked through a literal translation of the above Scriptures.

Overall, these leadership styles are modelled on the Lord Jesus Christ by the followers in the church although there are different church polities to use these styles. This leads us to discuss leadership styles that are practiced in the business and political arena, which the church can arguably follow.

2.3.6.5. Leadership Styles

Daniel Goleman, in *Leadership that Gets Results* (2017:5), mentions six leadership styles that this study is going to examine briefly. They are *coercive, coaching, affiliative, democratic pace-setting and commanding/authoritative leadership.*

The first is the *coercive leadership* style, which says to others, „do what I tell you". *Coercive leadership* is a good style in emergency situations as immediate compliance is expected. Unfortunately, *coercive leadership* alienates members and cannot be used properly. This approach requires drastic measures to be put in place such as timing, declarations and proclamations. The style can be abused to push people around and to achieve the selfish needs

of the leaders. Timing has been hailed by the writer of Ecclesiastes (3:1-8), who observed that "there is time for everything", giving a reason for the occurrence of every activity under the sun.

There is coaching leadership that can be used when church leaders wish to develop people for future performances. Goleman (2017:5) says, *coaching leadership* can be used to instruct people who are willing to change with a "try this" approach. *Coaching leadership* can also be used in a church with some form of delegation. In many instances Jesus encouraged his disciples to try new ideas. He also taught them how to pray by telling them to watch and pray so that they do not fall into temptations (cf. Matthew 26:41). This is what church leaders should do to the body of Christ.

The *affiliative leadership* (people come first) style links up with the servant-leadership style of Jesus Christ (Goleman 2017:5). The style places priority on other people. In the New Testament, Jesus says good leaders should be servants of others, and Jesus himself displayed this principle by coming into the world and serving others by dying on the cross (cf. Matthew 20:28). This style can work wonders for church leaders especially in times of stress like bereavements for the congregation. When using this style, church leaders need to guard against pampering their followers unnecessarily and excessively.

Goleman (2017:5) discusses about *democratic leadership* (What do you think?) style, which is characterized by consensus through participation. When leaders wish team members to buy into their ideas, it is preferable for them to use this style. It also works out when the leader is not sure

about a line of action to follow. Unfortunately, *democratic leadership* style is not good for emergency situations, and sometimes it may render leaders vulnerable if they are not sure of what they are supposed to be doing, especially on things they frequently used to do. In this style, leaders cannot always do everything on their own.

Goleman (2017:5) further discusses about *pace-setting leadership* (do as I do, now) style. This style presents the ideas that excellence and self-direction are expected. *Pace-setting leadership* works very well in teams which are already motivated and skilled; wherein excellency and self-direction are expected from the leadership team or group. This style requires leaders to be creative and proactive. To realize this, the leadership will have to be well trained so that the people they lead, in this case, the congregation, can work on its own. *Pace-setting leadership,* when it prioritizes on quick results, can unfortunately cause member burn-out.

Finally, Goleman (2017:5) discusses the *commanding/authoritative leadership* (come with me) style. In this instance *commanding/authoritative leadership* style seems to indicate that people are expected to follow the leader. If this style is used blindly, it will bear negative consequences. Like the shepherd-flock model (the relationship is that of dominance and docility between leaders and followers), the *commanding/authoritative leadership* style might lead the whole congregation astray, especially if the church leadership is not sure about its final destiny. This style focuses on end goals. Conflicts may arise, when such leaders work with teammates who are more knowledgeable than themselves.

Above all, the leadership styles discussed above cannot be used in isolation. They need to supplement each other for us to realize leadership in the congregation as "power over for" and not as "power over against". These styles can be used in relationship with the approaches and theories as guidelines for church leaders in their practice of leading the church of God to proclaim the good news of salvation as discussed in the next section.

2.4. Approaches and Theories of Church Leadership

This section deals with approaches and theories on church leadership. There are different approaches and theories to church leadership that cannot be overlooked. Gregory Bruce Baxter, in *A leadership training manual for the 21st Century Church Leader* (2011), mentions some of the approaches and theories as given below.

2.4.1 Leadership Approaches in the church

This section discusses mainly the *trait, skills, style, situational* and *psychodynamic* church leadership approaches.

2.4.1.1 Trait Approach

The *trait approach* emphasizes on the leader's character, behaviour, mannerisms, qualities or personality, herein *trait* (Baxter 2011). The *trait approach* is leader-focused and assumes that great leaders are born that way (*great man theory* is one of such assumptions). Daft (2011:19) says the *trait leadership* approach adopted the belief that leaders who were always male, were born with heroic leadership traits and natural abilities of power and influence. The *trait approach,* according to C.F. Achua and R.N. Lussier, in *Effective Leadership* (2013:493) is an

attempt to explain distinctive characteristics of a leader, which accounted for leadership effectiveness. The *trait approach* does not augur well with the teaching of Jesus on leadership styles of equality among believers as parts which form one body, who each are differently gifted. In the process of church leadership, we need not glorify an individual but God who blessed us with such an individual (Achua and Lussier 2013:493).

2.4.1.2 Skills Approach

The *skills approach* involves the technical, human and conceptual understanding of church leadership (Baxter, 2011:15). Here, technical (proficiency in a specific activity or type of work), human (being able to work with people) and conceptual (ability to work with broad concepts and ideas) (Burkus David, 2010, in *Skills Theory*: https://www.davidburkus.com. Accessed 28/10/2017). The *skills approach* is very important for church leaders to be able to organize the children of God, realizing that they are differently gifted and can understand what is required of them (Romans 12:6). This approach involves high training and education engagement, which only professionals choose to do.

2.4.1.3 Style Approach

The *style approach* touches on the behaviour of leaders (Baxter, 2011:15-16). Baxter explains that the behaviour of leaders can be categorized into two: task behaviour (focused on goal accomplishment) and skills (helps followers to be comfortable with themselves, others and the situation) (Baxter, 2011:15-16). The *style approach* is what leaders *do* instead of what they *are*. The *style approach* relates to leading by example as one of the actions that a Christian leader

must constantly practice (Baxter, 2011:15-16). An example is found in the book of Nehemiah 3:1, where the priests went to work instead of commanding their followers to do so.

2.4.1.4 Situational Approach

The *situational approach* advocates for different leadership styles as demanded by different situations, since a one-size-fits-all is not suitable. Jesus demonstrated this by always asking what people needed according to their situation. In the book of Mark 10:51, he asked a blind man as to what his needs were. The man responded saying he needs to regain his sight. Paul Hersey and Ken Blanchard, in *Situational Leadership Theory* (http://www.leadership-central.com/situational/leadership/theory.html- Accessed: 13/01/2018), say that the leader has to adjust his/her style to meet the particular situation and needs of the followers.

2.4.1.5. The Psychodynamic Approach

The *psychodynamic approach* involves the personality of the leader (Baxter 2011). Simon Western, in *Leadership: A Critical Text* (2013:36-37), says leadership is a "psychological influencing dynamic". The *psychodynamic approach* indicates that Christian or church leaders should be able to move with times. In this approach, church leaders need to acknowledge that church leadership is not a static process (Western, 2013:36-37). The *psychodynamic approach* however is always moving and changing. The book of Ecclesiastes 3:1-8 states that there is time for everything. Leadership is to be practiced in context of a given situation.

2.4.2 Theories on church leadership

Theories are ideas explaining why and how certain things happen. In this case, we should ask ourselves about the causes and approaches of leadership processes. Leadership theories are ideas on how leadership is done in different situations as outlined below.

2.4.2.1 The Contingency Theory

The *contingency theory* talks about the relationships of leaders and their followers (Baxter, 2011). The *contingency theory* is the belief that a follower's reinforcement is contingent on accomplishing objectives and will result in higher performance and satisfaction. Achua and Lussier *(*2013:490) say:

> It [contingency approach] is task- or relationship-oriented, and if the situation matches the leader's style to maximize performance; it attempts to explain the appropriate leadership style based on the leader, followers and situation.

According to Daft (2011:58), the contingency approach "… explains the relationship between leadership styles and effectiveness in specific situations".

In the shepherd-flock model, Jesus says he is a good shepherd (John 10:11). This is a relationship that he has with his followers. Another relationship he has with his followers is seen in the body of Christ model where he is the head (Colossians 1:18). Such relationships are modelled according to the contingency theory. If Jesus is a good leader, then his followers should be motivated by him to be good.

2.4.2.2 The Path-goal theory

The *path-goal theory* is about the motivation of subordinates (Baxter 2011). The *path-goal theory* is about how leaders motivate followers to accomplish goals and enhance performance and satisfaction. The leader helps in goal-setting, and for the achievement of those goals. The *path-goal theory* is a situational leadership approach (developed by House and Mitchell 1974: https://www.sciepub.com. Accessed: 12/12/2017); and it has four behaviours: directive (telling style); supportive (treats followers as equals); participative (shared decision-making); and achievement-oriented (leader sets challenging goals). The *path-goal theory*, Achua and Lussier (2013:494) say "…selects the leadership style appropriate to the situation to maximize both performance and job satisfaction".

The *path-goal theory* can be seen when Jesus sends out his disciples to carry out the Great Commission. He directed his disciples to go out and preach the good news of salvation, firstly to the lost children of Israel, and then to the ends of the world. This is achievement-oriented approach because he set a challenging goal for them. It is also a supportive and participative move because he says he will be with them in this task to the very end of the age (Matthew 28:20).

2.4.2.3 Leader-Member Exchange Theory

The *leader-member exchange theory* (interactions of leaders and followers) is "… the quality of the exchange relationship between the follower and his/her leader" (Achua and Lussier 2013:492). They continue to say, "It is one theory that deals with how leaders influence follower

behaviour" (Achua and Lussier 2013:230). This theory was at play when Jesus washed the feet of his disciples rather than, as the master, to have his disciples wash his own feet (John 13:14-16). The great lesson Jesus gave to his disciples was to act as servants rather than masters. This attitude motivated and empowered Jesus‟ followers to engage in the great work of proclaiming the gospel around the world.

2.4.2.4. Transformational leadership theory

The *transformational leadership theory* has the effect of changing people's lives; as leaders are themselves transformed before they transform others (Baxter 2011). It encourages leader role-modelling, inspiration and motivation to followers. The *transformational leadership theory* is important for this study because "power over for" concerns change and renewal. In the book of Romans (12:2), Paul encourages Christians in Rome to transform by renewing their minds and think like God's children. Baxter (2011) further hints on the convictions and commitments of transformation, which are working from the center to the outer side, starting with personal transformation, corporate transformation and moving on to organizational alignment. These hints are very important for the sake of the correct use of power to the followers.

2.4.2.5. Servant-leadership model

Christ is the model of servant leadership as given in the New Testament (Matthew 20:25-28; John 13:12-17; Philippians 2:1-11). Achua and Lussier (2013:495) say servant-leadership transcends self-interest to serve the needs of others, by helping them grow both professionally and personally. James Allan Laub, in *Assessing the Servant Organization: Development of the Servant Organizational Leadership* (1999), says servant-leaders, and servant-leaders‟

organizations, are characterized by valuing and developing people. Servant-leaders build communities, provide and share leadership. This means leaders put the interest of followers ahead of their own interests.

Baxter (2011) states that the theory of servant-leadership has to do with concern for the followers and the desire to care for them. Sendjaya, in *Personal and Organisational Excellence through Servant Leadership* (2015:24), and Desmond Tutu, in *God is not a Christian* (2013:200), also agree with them by saying that *servant-leadership* is when a leader has the interests of others above their own interests. *Servant-leadership* is basically the act of the leader's concern with their responsibilities above their own needs. Desmond Tutu, in *The Rainbow People of God* (1994:56), also speaks about „Leading for the sake of the led". In this short story, he talks about the „selfless altruism" of leaders. This concept seems to be overemphasized because being altruistic is being selfless. In the same vein, Pope Francis advocates that a good servant-leader must smell like the sheep (Pope Francis. March 28, 2013. Holy Thursday Sermon. The Catholic Telegraph. Petrels Basilica).

It means that in their duty of leading, leaders should always try to serve those they lead by being selfless. Theirs should not be self-enrichment, instead, they should serve the led. "The litmus test, is the well-being, the good of the people, and not self-aggrandizement by the leader" (Tutu2013:205). Tutu continues to say "leadership, power and mastery . . . should not be used for self-enrichment". Leadership should rather be used for the good of others. If leadership is misused, then it brings oppression, and harshness and cruelty against those being led. Misused

leadership constitutes “power over against” as opposed to “power over for” (Charles Ringma, in *Let my people go* – 2004(no page numbers), quoting King Jr), and Tutu (2013:205).

Leadership can be misused for financial gain, wherein Paul, in 1 Timothy 3:2, qualifies that an “overseer must be . . . not a lover of money.” Money causes leaders to forget about serving the children of God, and to start enriching themselves, which contrasts the Jesus model of servant-leadership. This model is pedagogically elaborated in Jesus‟ teaching concerning leadership, as he teaches that the leader must be like a child and a servant of all (Matthew 20:28). All in all, servant-leadership fully succeeds in outlining the elements of an empowering form of leadership, herein represented in the notion of “power over for”, which empowers followers.

2.5. Elements of biblical/Christological models of leadership

Biblical foundations of church leadership include:

(a.) The shepherd-flock model (Hebrews 13; 20 and John 10:11);

(b.)Christ as the head and the body as church (Colossians 1:18); body parts working as one (1 Corinthians 12:12; Ephesians 4:4-13; 17) and

(c.) Prophetic leadership (Daniel 2:27; 5:12)

Biblical church leadership is described by R. Elkington, D. Meekine, J.M. Breen and S.S. Martin, in *“Towards a new paradigm for local church leadership in the 21st century”* (2015). They are using biblical styles but are in dialogue with the contextual situation of Africa and explain that church leadership in African society includes natural qualities, training

(education), empowerment and ethics. This section indicates that leadership has an enabling function. The study will be patterned along leadership styles of Christ.

The study also includes three theories of leadership, namely, like "maintaining normality in an organisation by regular economic and social exchanges achieving desired goals for leadership and followership" (Achua and Lussier 2013:496), which is transactional leadership. The second is transformational leadership, which is "striving to bring change to both followers and the organisation" (Daft 2008:320); and thirdly servant leadership, which is "striving to serve needs of others, [and] helping them grow holistically" (Achua and Lussier 2013:495). Normally transformational is examined in relationship to relational leadership (Tyssen, Wald and Spieth 2014:1-3). These theories and others are used to assist in „transforming" and „renewing" church leaders for the benefit of their congregants and the community.

S. Drury (2003:21) quoting Robert Greenleaf defines servant leadership as the one that values people, develops people, builds community, displays authenticity, provides leadership and shares leadership. This resembles the leadership style which was modelled by Jesus Christ as discussed above. In the URCSA, the three leadership theories together with the Bible and the *Church Order, Supplementary Stipulations, and Regulations of the Southern Regional Synod of the Uniting Reformed Church in Southern Africa* (2014), will be used to assist in informing this study.

In a "Transforming Church Check-up", Ford (2008:45), is concerned about five issues. They are:

(1.) Members experiencing authentic life change at church;

(2.) Church having a clear sense of mission and a compelling vision for the future;

(3.) Church embracing change;

(4.) Leaders mentoring and mobilizing members for ministry and

(5.) Church being effective in transforming local community.

All in all, these issues and concerns should be embraced in achieving the notion of "power over for" as opposed to "power over against".

2.5.1 Biblical Qualities of Good Church Leaders.

Good leaders are viewed by the Bible as people who had a few qualities such as commitment to the mission of the church; demonstrate Godly character in every area of their lives; communicate effectively; have a teachable heart; be flexible; Be team-oriented; lead by example; be accountable; have influence within the membership; and have a heart to serve. This list is in no way exhaustive but is here examined to ground the biblical views of leadership for this study.

Commitment to the mission of the church: The Bible clearly teaches that Christian leaders should be committed to the mission of Christ (Matthew 28:18-20; Mark 16:15). The mission of Christ, which is also the mission of the Kingdom of God, is also about spreading the good news of

salvation with one's leadership actions. In everything church leaders do, it must help to empower the weak (c.f. Acts 20:35).

Demonstrate Godly character in every area of their lives: The New Testament clearly teaches that good leaders are godly in every area of their lives. In 1Timothy 3 and 4, Paul gives instructions to overseers, deacons and elders of the church to be godly in their lives. Precisely, we read that church leaders are „men of God" and that they lead holy and spiritual lives.

Communicate effectively: Effective communication is key to all exercises of leadership. In Ephesians 4:29, Paul says church leaders must make it a point that every word that escapes their mouths be the right words. Thus, good leaders do not utter unwholesome words to their congregants.

Have a teachable heart: Church leaders must be life-long learners. They need leadership skills because those skills grant them with opportunities to be successful teachers (Ecclesiastes 10:10). In some of the church issues, they need to be ahead of their followers or congregants in knowledge and education. Church leaders also need to be advisable. In cases where they are at fault, they need to take advice and/or correction from their seniors or other people, inclusive of their followers.

Be flexible: Flexibility is an important quality of a leader across all disciplines. A rigid leader often loses touch of followers, and thus veers off from the followers" realities. For leaders to be

flexible, God must be given space to work in the lives of church leaders to be able to act according to God-self's purpose (c.f. Philippians 2:13). A good leader is a leader who acts according to situational circumstances. A flexible leader is one who needs to be proactive, and not to be just reactive as such leaders go along with the changes of circumstances from time to time.

Be team oriented: Good leaders are leaders who do not lead alone. Moses says the children of Israel are too heavy a burden for him to carry alone, and God gave him Joshua and Aaron to assist him in leading Israel. This shows that shared-leadership is a gift from God, who provides someone with qualities to complement a leader's qualities. It is advisable for church leaders to be part of the team, wherein each member of a team has a unique position to play. This is a healthy team. If a leader is in a top position, he/she must not forget the other people in the team by according them their positions and by respecting them for their worth and their contribution (Deuteronomy 1:9).

Lead by example: In the book of Hebrews 13:7, Timothy is told to imitate the faith and life of leaders who were before him. He is advised to take examples from them so that he can also lead by example. Some leaders subscribe to the notion of „Do as I say and not as I do", where they fail to live exemplary lives. This is not expected to happen in church leadership as church leaders are expected to act in an exemplary way. Their followers think that they must be good role models to their congregants.

Be accountable: The New Testament, Paul teaches that church leaders should be accountable. Church leaders act thoughtfully of their actions and the impact or consequences arising from their actions. This is believed to arise from the fact that they ask for the guidance of God before they act. This includes decisions taken by them and by their followers because for whatever happens in church, leaders must give an account at the end of times (Hebrews 13:17).

Have influence within the membership: The mood of the church is influenced by the actions of church leaders. Leaders need to have a positive, good influence on their followers. If a leader has a bad influence, the whole church or congregation is badly affected. Without good influence, a leader cannot have good followership. Solomon says that as iron sharpens iron, a human being should, in the same way, provided sharpening to the other human person (Proverbs 27:17).

Have a heart to serve: In the above discussion, to be a Christian leader is to follow Christ, and thus to be a servant-leader. Church leaders take their example from the leadership of Jesus Christ who says He came on earth to serve, but not to be served. Thus, church leaders are people who should be the servants of God's people (Matthew 20:26).

All in all, leaders with Commitment to the mission of the church; demonstration of Godly character in every area of their lives; effective Communication; a teachable heart; flexibility; a team-oriented spirit; exemplary lives; accountable qualities; membership influence and a heart to serve, display "power over for" and not "power over against" the congregants and the community in which they carry out their creation and baptismal vocation. Training and

empowerment of church congregants is important for inculcating church leadership qualities in future leaders as some of these qualities can only be honed through training. The following section discusses about training.

2.5.2. Training and Empowering of Church Leaders

Training can be viewed in this study as an important condition for leadership. Training, according to Jay A. Conger and Rabindra N. Kanungo, in *Charismatic Leadership in Organizations* (1998:474) is

> …a process of enhancing feelings of self-efficacy among organisational members through the identification of conditions that foster powerlessness and through their removal by both formal organisational practices and informal techniques of providing efficacy information.

Training takes place where a transformational leadership style is part of the empowering process whereby followers are transformed into leaders. According to Marshall Sashkin and Molly G. Sashkin, in *Leadership that Matters* (2003:131-137), this style has three factors to consider, namely: the need for self-confidence (follower helped to reach the goal alone), the high need for power (acceptance of leadership position) and the need for a vision (construction of the future).

Kraft (2011:24) suggests that church leaders must empower their followers to also grow up and become new leaders from among their congregants. This can be done by encouraging, affirming, believing in, and by letting other people to also serve the Lord out of their own gifts. Daft (2011:217-218) says elements of empowerment are that followers should:

- Receive information about organisation performance because church leaders are expected to know what is happening in their congregations.
- Receive knowledge and skills to contribute towards organisational goals. Church leaders thus need to acquire knowledge and skills so that they can in turn train their own followers in their congregations.
- Church leaders have the power to make substantive decisions. Church leaders are to be empowered so that whatever decisions they make, should be "power over for" for the congregants.
- Church leaders understand the meaning and impact of their roles. Every church leader needs empowerment to know and understand their roles and not to mess up by crossing out their boundaries. The impacts of their roles should affect their congregants in a positive manner.
- Leaders are rewarded based on company performance. Good performances by those in church leadership need to be celebrated to encourage leaders.

In the roles of leadership, leaders are like limbs of one body with different gifts (Romans 12:6). The role of training and empowerment is to reinforce the different gifts that God has given to all his people, and especially leaders. In training leaders, ethics cannot be overlooked as will be discussed in the following section, because it contributes to good qualities required of church leaders.

2.5.3. Ethics of church leadership

Church leaders are expected to observe ethics in their conduct. Ethics are: "…standards of right and wrong that influence behaviour" (Achua and Lussier 2013:491). According to Daft (2011:342) there are some ethical guidelines which befit the ethics of church leadership. The guidelines are that, before a certain action is taken by church leaders, pertinent questions must be pondered upon and answered such as:

1. Is it consistent with the church's goals and not motivated by self-interest of leaders?
2. Does the action respect the rights of individuals and groups it is directed to?
3. Does it meet the standards of fairness and equity?
4. Would the leaders wish others to behave in the same way if the action was directed to them?

Louise Kretzschmar, in *What is Good Life?* (2009:168), asks a very important question which should always be in our minds whenever we talk or think about church leadership. The question is: Who is a good or virtuous leader? This sounds like a rhetoric question; but according to this study, the answer relates to the church leader who practices „power over for" and not „power over against".

2.6. The Impact of Power Abuse in Churches.

If the ethics of church leaders are not attuned to the will of God, power will be abused, and this will impact negatively on the church. The abuse of power occurs when those who are entrusted with power use it in unethical ways. If those people are in leadership positions, their actions of leading will impact negatively on their followers. According to Sendjaya, (2008:123), the abuse

of power is a deviant behaviour not to be tolerated because it characterises destructiveness of church leadership as "power over against" rather than "power over for". Thus, abuse of power by church leaders amounts to "power over against" and impacts negatively on the life of the congregants and their communities.

Church leaders according to Dag Heward-Mills, in *The Art of Leadership* (2008:18) should not use power without wisdom. Similarly, it should not use wisdom without power. In 1 Corinthians1:24, Paul writes, "But unto them which are called, both Jews and Greeks, [we proclaim] Christ the power of God, and the wisdom of God". Ethical church leaders are people who always pray to God for wisdom in leading congregations. Wisdom assists them so that they cannot abuse their power. If leaders lack wisdom, but with power, they will mislead the children of God; making churches places of corruption and violence. Thus, Heward-Mills (2008:18) argues that church leaders should have wisdom and power to balance their leadership practices.

Foster, Brelsford and Theodore in *We Are the Church Together: Cultural Diversity in Congregational Life* (1996:6), say that if power is misused and abused, it causes irreparable damage to followers. Abuse of power turns people into slaves and rips them off their positive identity and status. They compromise the believer's creation and baptismal dignity of the *imago dei/Christi*.

Foster and Brelsford (1996:12) further quote from a catechism for slaves, which was compiled by William Cooper, who was a missionary for slaves, and later a bishop of the Methodist

Episcopal Church. In this catechism, a minister will ask children born of slaves about „who created them‟ and the response will be: „God‟. The next question will be „out of what they were created‟ and the response will be: „dust‟. The following question will be „what that means to them‟, the answer will be: „they must always be humble to authority because they were created out of dust‟ which could be associated with dirt and therefore they can easily be trampled on. The abuse of power in churches leaves the children of God feeling empty and inadequate because of the selfish use of power by the leaders.

Church leadership is not an instrument to control people by suppressing their feelings and opinions. In a book (no author) entitled "*Speeches that Changed the World*" (2005:71), Karl Marx is quoted as saying that religion was used by those in power as a tool to keep the people under them in control. This is clearly echoed in his speech: "Religion is the sigh of the oppressed creature, the heart of the heartless world, and the soul of soulless conditions. It is the opium of the people". This study agrees with the emotions presented by Marx concerning the oppression Christianity introduced to its followers. Church leadership represents religion to the world, the congregation and the communities. In fact, when people see church leaders, they encounter their religion. Therefore, it is not useful if religion is used as "power over against" the people, instead, it should be bringing hope to the people of God, by being used as "power over for". Power should, together with its leadership, be the hope of the people

Finally, Kretzschmer (2009:162) mentions that when power distance between the leaders and the followers widens, trouble starts manifesting. Power abuse should be avoided at all costs by church leaders because it leads people to destruction. Sometimes power is abused in church to trample on other people's cultures.

2.7. Culture and Africanisation in Church Leadership

Leadership in church is practiced in a context. Culture is the way members of a group or organisation maintain their essential values and identity and pass them on from one generation to the other (Achua and Lussier 2013:491; Daft 2011:378). Church leadership in Africa must be Africanized to be relevant to the situations on the continent. Africanisation is to change somebody or something into an African style of life.

Church leadership from the Western church could not find roots in Africa without achieving an Africanisation process. Although Africans embraced Christianity, they felt alienated from their culture and were also not at home with the new religion, because Christianity could not come up with answers they were waiting for in addressing their problems, for example, witchcraft and healing. Africans wanted some type of church leadership, which respects their cultures rather than demonizing them. Africans then started their own churches called African Independent (Indigenous/ Initiated) Churches (AICs). This is because the role of culture and Africanisation was not realized in the missionary churches.

Another factor that influences church leadership in an African way, according to Aloysius Lugira in *World Religions: African Traditional Religion* (2009:50), is that, the people still believe in polytheism which is the idea of a God who reigns supreme over other minor gods. This means that church leadership will also have to be sensitive to the cultural issues of the congregants. A lot of African church-goers still believe in ancestors as mediators between them and God. In

Bantu religiosity, God is located at the apex of the ancestral mediation ladder as the Highest Being. Family spirits (Shona: "*vadzimu"* – cf. Chimhanda 2011:62-74) are located at the bottom of this ladder. They communicate with family spirits through rituals, sacrifices, and prayers (Lugira 2009:16). This is the key to understanding African Bantu hierarchical, participatory and mediatory leadership. Once the church leadership starts demonizing such beliefs, it tends to sound like "power over against", the congregants or community of believers.

The issue of culture and Africanisation is pinned to the principle of *Ubuntu.* Church leadership in Africa should be as humanistic as possible. The principle of *Ubuntu* is driven by the African proverb which goes: *Motho ke motho ka batho* (English translation: A person is a person through other people). The church should never divorce itself from this rich African saying, and, African communal ontology and epistemology (ways of becoming fully human and of knowing).

In an African religious context, a priest or minister of the word is a ritual leader. He/she oversees, administers, and coordinates religious activities for the community of believers (Lugira 2009:82-83). This reminds me of the Uniting Reformed Church in Southern Africa (URCSA) tradition wherein only the ordained Minister of the Word can administer sacraments. Priests are also seen as healers and doctors to the members of the congregation (Lugira 2009:127). Church leadership needs to be sensitive to African anthropology, specified and lived out through belief in the Highest Being who stands in relation with ancestors and their living descendants and in the *Ubuntu* ethic.

Priests may be men or women, who are key figures in maintaining the religious affairs of an African ethnic group. Africa is a patriarchal society; it believes in the dominance of men. Therefore, most church leaders are elderly men; in fact, most African institutions are led by men. Chimhanda (2011:62-68, 78-85) however argues that not all African traditional societies are patriarchal referring that spiritual leaders in Traditional Shona Culture and religion were and are both men and women. In churches, villages, schools, etc., men take the front seat. Today, it is difficult for women to be accepted in positions of leadership even in the church (1 Cor. 12:13; Acts 8:12; 16:15).

Finally, ethnicity as a cultural entity also plays a part in church leadership. This could be due to the colonization process. The researcher has observed that some languages are dominant in our churches and the church leadership is influenced by that process. In some churches, they even make use of an interpreter, if the congregation had the history a mixed race. They continued to use interpretation for a part of the congregation, even when the congregation has for a long time become purely African. Regionalization led to the tribalization of denominations. For instance, it can be attested that most Sepedi speaking congregants are found in Lutheran churches; Sesotho language being dominant in the URCSA; while Xhosa-speaking congregants are mostly found in the Methodist churches. This attests to the colonial process of allocating denominations according to regions in the country. Other congregants who do not belong to „the church's language" become influenced or join the status quo. All these issues have an influence on church leadership.

2.8. *Kwa Thema Oos Congregation* Church Leadership Documented Model.

The *Kwa Thema Oos Congregation* is under the Uniting Reformed Church in Southern Africa. It follows the church model of the early church. Decisions need to be made by gathering people together to discern the will of God. Most of the times it becomes difficult to always call the congregation together for decision-making processes. For this purpose, governing bodies made by those who hold an office within the church are established to carry out the work of the church at different levels.

The URCSA, *Kwa Thema Oos Congregation* is modelled along the Presbyterian type of Church Polity. Its church leadership consists of the Minister of the Word and Sacraments, the Elders and the Deacons. This form of church leadership is documented in the *Church Order, Supplementary Stipulations, and Regulations of the Southern Regional Synod of the Uniting Reformed Church in Southern Africa* (2014), which is reviewed every four years in a synodical conference since 1994. In all the congregation under review subscribes to the *Church Order* papers being referred to in this study.

2.9. Empirical Evidence

This is based on the real experiences or studies done by other researchers in similar studies. Information gathered from such studies and/or experiences can assist as guidelines to a way-forward in "power over for" (empowerment of) the life of congregants and the community of believers.

Kelebogile T. Resane, in a study entitled "*Leadership for the Church: The Shepherd Model"* (2014:1), discusses the role and the power the shepherd should have. Amongst the roles the shepherd should have are: care, courage and guidance. Courage is explained as an act of taking responsibility, serving and participation in the process of change. Care and guidance are similarly used to benefit the believer, in the process of change. The summary of the scope is that leaders should have power to lead. Without power they are helpless, they cannot help their followers. With roles and functions of leaders being used in a correct manner, the notion of "power over for" will be realized. Resane further defines the „courage to serve" as: "… fulfilling a purpose, role or function, to do duty or hold office". „Holding office" is the power given to the leader. Leaders should use their power of „holding office" as "power over for" the congregants and the community of believers in effectively managing a congregation.

Noel J. Pearse, in *Effective strategic leadership: Balancing roles during church transitions* (2011), assists church leaders with the art of embracing change. This process of change involves transformation and renewal. One of the objectives in this study is about „transforming and renewing church by transforming and renewing church leaders" to use power as "power over for" and not "power over against" congregants and community. Pearse (2011) is talking about „transitioning" of some churches from one form of „organisational change and leadership" to another. Change is inevitable, and it should be embraced in a careful and positive manner by church leaders.

2.10 The effects of "power over for" in church leadership.

"Power over for" should be practiced by church leaders to empower congregants in a consentient manner (Erickson 1991:591). V. Nakah, in his book, *Evangelical Christianity and African Culture* (2007:190), referred church leadership to how the Lordship of Jesus practiced "power over for", and concluded that church leadership should also follow this example in empowering God's church. Church leaders should be transformed and renewed in imitation of, and as empowered by Christ, and in response to the gospel mandate (Acts1:8). For change to happen, achievement and affiliation-power is needed (Daft 2008:207). By exercising "power over for", the Church Council is expected to respect those they lead (Micah 3:2-4); and thus, not let God's people suffer before God will distance Godself from them and their leadership efforts.

There is a lot we see in churches concerning "power over against" rather than "power over for". The congregants are yearning for the latter. Church leaders need not try to lead alone. The burden that they carry, of leadership, must be shared amongst God's children (Deuteronomy 1:9-13). In the *Church Order, Supplementary Stipulations, and Regulations of the Southern Regional Synod of the Uniting Reformed Church in Southern Africa* (2014:4), it says that the Church Council is to fulfill the duty of "power over for" to the congregation; it should deal with all matters of worship, instruction, joint communal care, witness and service in the community.

Issues of discipline in leading the church need to be considered. The Church Council uses laid down procedures and rules for activities entrusted to it. In this case, the congregation is expected to highly involve itself in communal care. This seems to be the core operation of the church towards the congregants. Mention has been made in the Bible that those who love Jesus should

take care of His sheep (John 21:16). This is what leadership need to enhance for spiritual, mental and physical growth of the congregation and the community around it. Church leaders therefore are expected to learn to put more emphasis on Christ rather than on their own ministries by practicing the notion of "power over for" rather than "power over against". In this way, Christ becomes greater and leaders become lesser in importance according to John the Baptist's notion of leadership (John 3:30). J.C. Maxwell in his book, *The Leadership Handbook* (2008:46), says that the world belongs to passionate driven leaders who have lots of energy, and, in turn, energize those whom they lead. The church also needs such leaders for the church to realize the issue of „power over for" in its operations.

G.L. McIntosh and S.D. Rima, in their book, *Overcoming the Dark Side of Leadership* (2007), add that, when it comes to the training of ministers, the contributing factor could be that even in our theological seminaries, not much seems to be touched as far as church leadership in practice is concerned (McIntosh and Rima 2007:232). They further say that church leaders might cast a shadow (power over against) or light (power over for) " over their congregations or community ofbelievers. This study needs to assist in bringing change to church leadership; and this can be realized by renewing and transforming church leaders. There should be ongoing formation for ministry at all age-levels for both the lay and the ordained. It is also important that after ordination, new church leaders should have mentors for more grown-ups especially the ordained. S. Western (2013:321) says, new church leaders need to have mentors and current leaders are available to support new leadership initiatives.

In exercising “power over for”, the Church Council should enhance cohesiveness. Unhealthy competition is not good for church leaders. R.L. Daft (2011:272) cites the fruits of cohesion as increased communication, friendly atmosphere, loyalty and high involvement of the team members, in this case, the Church Council. Thus, church leaders should be assisted not to be trapped in power-mongering. True leaders therefore need always be reminded that they are supposed to become models for their followers (lead by example). Quality leadership practices what it preaches, for example, if we take the shepherd-flock model of leadership, in the book of Nehemiah (3:1), Eliashib the high priest and his fellow priests went to work and fixed the Sheep-Gate. This is the key to having a prosperous and peaceful church as leaders live in both church and society (Munroe, 2009:17). True leaders are thus committed to both the congregation and the community; and they must attend to the needs of both in their work.

True church leaders are effective communicators. One of their aspects of communication is to provide feedback. Lack of effective communication negatively affects the congregation since, for example, falsehoods can divide the congregation or lead to conflict. True leaders are aware of the consequences of poor feedback on important issues in the spread of the gospel (Winston 2015:106). To effectively communicate issues, true leaders understand the importance of language tools for a church setting. When feedback is given by church leaders, it must be heard, understood and acted upon by all congregants. In this church set up, most congregants speak Sepedi, and the challenge is: How can such a church accommodate other believers from other language groups, considering that South Africa has a plurality of languages?

Transparency is another important factor in communication. The art of communication in a transparent way may mean that information that is unpleasant can be passed on without being perceived as personally attacking someone. Winston (2015:131) continues to say that this type of communication is the ability to say „no", leaving the other person in the state of saying, „thank you".

If we take church leaders as pace-setters, it means that often they must be proactive rather than reactive. In any situation affecting church and society, church leaders must be heard. According to Nick Winston (2015:117) in the book *The Leadership Workout*, leaders are trapped in the reactive mode. Leaders can escape this mode if Christ is taken as the model of leadership in the congregation. In the Gospels:

(a) Christ is depicted as the head of the church (Colossians 1:18).

(b) Shepherd-flock model mentions Jesus as the great shepherd of the sheep and the good shepherd who lays down his life for the sheep (Hebrews 13:20 and John 10 11).

(c) Organic Christology is mentioned in the New Testament wherein body parts under the leadership of Christ as head, function as one, baptized with one Spirit and differently gifted (1 Corinthians 12:12 and Ephesians 4:4-13;17).

(d) Prophetic leadership suggests that good leaders should be able to interpret dreams, explain riddles and solve problems for the future for the church (Daniel 5:12).

(e) Servant-leadership shows Jesus" washing of his disciples" feet and teaching them to do the same to one another, that no servant can be greater than his master and that they should humble themselves in their service (John 13:14-16).

Leaders who use their different talents seriously reduce the possibility of unhealthy competition, which turns to be "power over against" as opposed to "power over for". For the same reason, Paul condemns leaders who divide people or followers. He says leaders are just servants, and Christ is the Lord of all of them (1 Corinthians 3:7). In 1 Timothy 6:3, Paul writes Timothy that church leaders should conform to the character of Christ, where Christ's words are a moral compass of the Church Council. Whatever church leadership styles the Council adopts, the Gospel should be central.

Leadership empowerment assists to improve the church's service to the community (*Church Order*, 2014:4). In this, leadership training through workshops, peer tutoring, continuous mentoring and meetings must be done to keep church leaders abreast with the latest developments in the life of the church.

2.11. Gap Literature based on Literature Review

A gap is something that remains to be done or learned in an area of research; it's a gap in the knowledge in the field of research of a study (sites.middlebury.edu. *Gap Statements<<Write Like a Scientist.* Accessed 10/11/2020).

In literature not much has been said about using power that is bestowed on church leaders as "power over for". Leaders in the URCSA congregations do they use power in a properly envisaged manner which is supposed to be "power over for" and not power ""

This research will address the gap knowledge which is the information needed for the church leaders to complete their leadership roles. It will also contribute to knowledge by looking at the

best possible ways in addressing the issue of Church leadership as “power over for” in an attempt to transform and renew church by transforming and renewing church leaders. The research will also consider how the congregants and community will benefit from the concept of “power over for”.

2.12. Conclusion

The Chapter has discussed the concept of church leadership as “power over for” and not as “power over against”, which can be regarded as a response to the Christian status and the baptismal vocation patterned on Jesus Christ. The chapter has discussed church leadership along the leadership styles of Jesus Christ, which is the foundation of this study and the entire Christian church. The baptismal status hinges upon the equality of baptized believers, which gives every believer the missionary mandate by God in Christ, to go out to the whole world to proclaim the good news of salvation (Mark.16:15). In organic Christology, Christ is the head and the church is the body (1 Corinthians 12: 12). Thus, church leaders are men and women with the same personal qualities with Christ. In this case, we need to realize the leadership notion of “power over for” and not “power over against” the congregants and the community of believers. Thus, to guard against the abuse of power by church leaders, which negatively impacts on the life of the church, church leaders need to be empowered and trained in the business of proclaiming the gospel to the entire world, starting with the congregations and communities in which they live. The literature review has outlined the three Christian church leadership polities or governances which are episcopal, Presbyterian and congregational. It also outlined theories, approaches, styles and models of church leadership.

Furthermore this Literature Review is aimed at equipping the church and the congregation in question to transform and renew its leadership styles and roles.

Chapter Three: Research Methodology

3.1. Introduction

The chapter deals with theories and instruments for carrying out the study. It is “a framework of theories and principles on which methods and procedures are based" (Holloway 2005:293). Data collection procedures and the theoretical aspects of are treated. Of the three approaches to research, that is, qualitative, quantitative and mixed (Leedy and Ormrod, 2015:389), this research follows qualitative, which deals with narratives, life-histories, words, descriptions and explanations. The qualitative approach undergirds other methods that include inductive, phenomenological and structured story-telling. It is an open, flexible and structured approach to enquiry. It explores diversity. It does not have a lot of restrictions (Silverman 2014:7), while quantitative deals with numbers or statistics. The two methods combined form the mixed methods approach. Although the main method is qualitative, some parts of the study are presented quantitatively (Quinlan et.al. 2015:123-a). Atlas.ti 8 data analysis is used for quantitative verbatim data transcription and coding. This implies there are some statistical and numerical values to describe the phenomenon.

3.2 The Qualitative Approach

The qualitative approach is chosen to take advantage of the strengths of the qualitative and quantitative approaches (Quinlan et.al. 2015:399). It needs to be understood that the qualitative approach underpins the philosophical assumptions and actions taken in carrying out the study (Quinlan et.al. 2015:399). Furthermore, it is ideal for this topic because theology is a discipline *sui generis* (of its own kind). This is because its subject cannot be objectified since we are

dealing with matters of faith and belief. It deals with interpretivism for meaning-making, especially to understand church leadership in view of biblical and Christological doctrines. Conceptual views on church leadership were covered, and a wide range of issues and life worlds (Lune and Berg 2017:20). Issues affect individuals and groups; and they include motivations, emotions, symbols and their meanings. This gives space to meaningful and useful human experience. This study therefore does not pursue the „mono method", which is "usage of a single data collection technique and corresponding analysis procedure or procedures" (Saunders, Lewis and Thornhill 2016:721).

According to Cooper and Schindler (2014), the study uses interpretive techniques that seek to describe, decode, translate, and otherwise come to terms with the meaning, not the frequency, of certain phenomena; a fundamental approach of exploration in this study, including individual depth interviews, participant observation, tape recording of participants. Quinlan, et.al. (2015:399) define it as a "research that produces non-numeric data. It focuses on words rather than numbers in the collection of data. It is inductive and subjective, constructivist and interpretivist". The method interprets perceptions of congregants of Kwa Thema Oos Congregation, on how their church leadership (Church Council) functions. The method of choice for this study empowers the researcher and the community to deal with untapped information regarding church leadership in the congregation.

On the other hand, the method was susceptible to biases in individuals" experiences (Rubin and Babbie 2016:317-318). To minimize biases such as disguise from truth to protect the image of

the institution or individual, data interpretation for each participant was interpreted in relationship to other interviewees.

3.3 Research Design

Research design is the effective plan that shows what the study will involve, and how it will be conducted (Braun and Clarke 2013:336). This is supported by Bryman and Bell (2015:537-538) who define research design as a framework or structure within which the collection and analysis of data takes place.

The research design used in this study is the phenomenological approach which deals with understanding people's experiences and life-stories in a subjective manner (Braun and Clarke 2013:334). This design will correlate with the strategies of induction, constructivism and interpretivism because the study follows the qualitative research strategy, which mostly involves words, feelings and experiences of people and how they make meaning out of them to understand and interpret their life-worlds.

The general orientation used for this study was qualitative because the study of systematic theology is in the field of social sciences and humanities (Bryman and Bell 2015:538). The orientation is usually inductivist, interpretivist and constructionist (Bryman 2012:714). Inductivism, according to Perri 6 and Belamy (2012:304), begins with data collection and formulation of the hypothesis. In interpretivism, data patterns are identified (Creswell 2014:244). Interpreted data is analyzed to formulate conclusions from field research results.

Meaning implied in the responses is produced using a theoretical approach called constructivism (Braun and Clarke 2013:328). In studying church leadership, perceptions and practices are interpreted and used to construct meaning. This is the phenomenological approach.

3.4 Phenomenological Approach

The study used a phenomenological approach to understand people's perceptions and perspectives on church leadership in the URCSA Kwa Thema Oos Congregation (Leedy and Ormrod 2015:388). The phenomenological approach is a philosophical paradigm for conducting qualitative research that emphasizes people's subjective experiences and understanding of their life-world (Rubin and Babbie 2016:304) such as the URCSA Kwa Thema Oos Congregation's situation.

In the phenomenological approach, representations of the researcher are not imposed on the research process (McQueen and Knussen 2013:526). This minimizes impositions of the researcher's own ideas and experiences on conclusions. This study, as presented in the onion ring (Figure 3.1), deals with people so as to find out how they understand and perceive church leadership as an existential experience, that is, "power over for" and not "power over against" (Saunders, Lewis and Thornhill 2016:124).

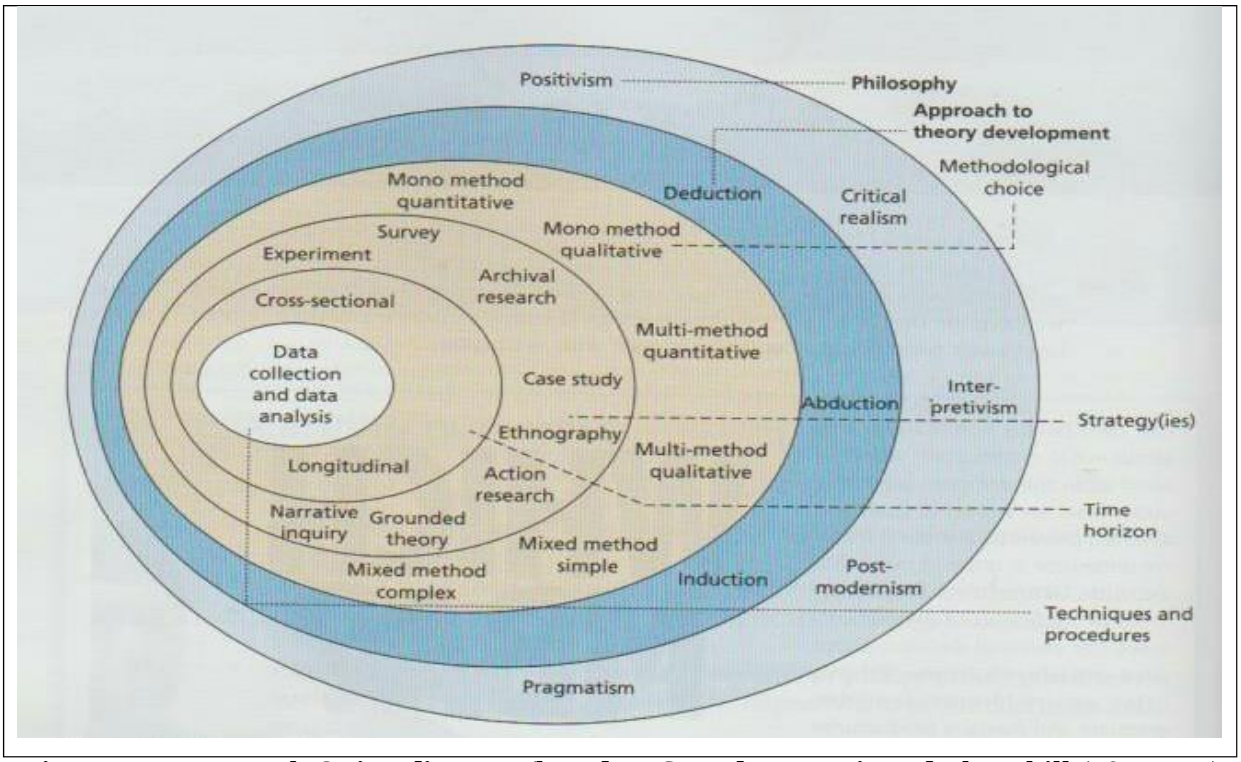


Figure 3.1: Research Onion diagram (based on Saunders, Lewis and Thornhill (2016:124)

3.5 The Onion Ring

Using the onion ring, the Kwa Thema Oos Congregation of the URCSA‟s leadership is described (Wertz, Charmaz, McMullen, Josselson, Anderson and McSpadden. 2011:124). The approach is qualitative. This is purely a descriptive approach (phenomenological) where structured story-telling is used. The experiences of the Kwa Thema Oos congregants are used to spell out the existential experience of church leadership.

The participants in this study will be the people in the church's leadership, that is, the Church Council (consisting of the elders, deacons and ward leaders); chairpersons of the different

ministries and ordinary members. This will range across gender, age, regular and irregular church-goers.

In structured story-telling, interviews are conducted. Six open-ended questions are used.

They are as follows:

Research Question 1: What is church, who are the church leaders and what is church leadership for?

Research Question 2: If Christ is an example of church leadership, what qualities are you expecting from church leaders?

Research Question 3: Give two examples of good leadership Christ mentions in the New Testament.

Research Question 4: Can there be any bad elements about the examples you mentioned in 3 above? If yes, give them.

Research Question 5: Is equality of believers taken into consideration in your congregation? If yes, to what extent?

Research Question 6: Which areas do you think can be improved in your congregation's leadership and how? (cf. **APPENDIX A**)

The duration of each interview is one-hour. The interviews will be mainly person-to-person interaction done face-to-face. Observations entail attentive listening, even to mannerisms (Kumar 2014:374). Because the study is dealing with human beings, ethical issues to be carefully considered include: informed consent, confidentiality, beneficence and maleficence.

Confidentiality is important in ensuring that whatever shall be discussed with participants will be kept very secret (hence resorting to anonymity). The study takes respect for participants seriously and upholds the rights of interviewees.

Theories of philosophical hermeneutics are used in data collection as individual and human experiences are explored in the study. Language as the medium of communication takes center stage to understand human experiences. Studies on human experiences have implications for ethical issues especially at data collection stages. Ethics has to do with three entities: the researcher, the participant and the profession, which can be negatively affected if ethics are not considered (Kumar, 2014: 284-288).

The onion ring consists of six layers. The outer layer describes the philosophical stance and the approach to theory development. In this case, the research discusses the philosophical assumptions that underpin the research. Since this study falls under systematic theology, the three underlying assumptions are:

(1.) The Bible is the Word of God that reveals Godself (c.f. Jeremiah. 23:29; John 17:17). The URCSA Kwa Thema Oos Congregation is Evangelical in orientation and therefore, the Protestant principle of *sola Scriptura* (only scripture should be used to interpret scripture) is central in interpreting Christian leadership. Both the Old and the New Testament texts are used to emulate leadership styles.

(2.) There is no confusion in the process of God's self-revelation. God speaks clearly and is easily understood.

(3.) God's self-communication to the world through the Word is consistent irrespective of it being written by different authors (R.C. Sproul, https://www.ligonier.org>blog - accessed on14/03/24).

The inner layers describe and discuss the methodological choices including the type of research adopted, research strategy, population and sampling plan; while the middle layers describe the data collection and data analysis methods. The data collection includes the measurement instrument, interview guide, the credibility and dependability of the instrument, the data analysis plan and the ethical considerations. An elaborate description of methods is presented below.

3.6 Population and Sampling

The population sample selected for this study is a unit of the Kwa Thema Oos Congregation.

A sample used is defined as a segment of the population, that is, a selected sample for the research. The sample was a subset of the research population, using non-probability sampling principles (Bryman 2012:714-715). This is also called purposive sampling. No respondent had prerogative for selection to participate in the study. In other words, the probability of any participant's selection for inclusion in the sample is not known or guaranteed (Rea and Parker 2014:315). In this study, the population is the congregation of the URCSA, or members of the Kwa Thema Oos Congregation. This is compatible with contextualization (the study of a specific context) in a theology that is sensitive to the signs of the times (Pope John XXIII, 1963. Par.III).

Participants were chosen for their unique experiences, characteristics, attitudes and perceptions in purposive sampling (Cooper and Schnindler 2008:710). Two participants were chosen from every category of the Kwa Thema Oos Congregation: age (all ages), gender, sex and marital status. Interviewees were from the most affected group of people in the church. Interviewees were chosen purposively, from those with desirable qualities, and the scope was inclusive.

3.7 Data Collection Methods

Usually research tools help the researcher to identify important and relevant patterns in the research population. Methods and procedures used for collecting data and capturing people's experiences to answer research questions, identified important and relevant patterns in the study. In fact, data collection methods are instruments or procedures for collecting, interpreting, analyzing and capturing results in a study. The methods were inclusive of content analysis from literature review, interpretation of qualitative data analysis using a little statistical data for qualitative studies. The study used Atlas.ti 8 for data analysis on a variety of research data derived from interviews with the Kwa Thema Oos Congregation (Perri 6 and Bellamy 2012:300).

Data was collected using in-depth interviews. Participants answered questions, and the researcher acted as a participant-observer. Interviews took a period of about one hour. Interviewees answered the research questions. Some interviewees were met at their homes, workplaces or places they feel safe to contribute information, where they are not participating

under the armpits of the members of the Church Council. Interviewees were asked for their consent before the interviews were done. Some interviews were carried out during the week, while a few were done on Sundays, as some participants could only be met after the morning Sunday service. In all, the questions designed for interviews were meant to cover topics of leadership responsibility and accountability, among many themes.

3.8 Research Instruments

A research instrument is a measurement tool used to collect data for the research topic in question, such as an interview guide used in this study. The purpose of the interview guide used (Mokkink, Prinsen, Bouter, de Vet and Terwee 2016:105-113) was appropriate for a study on church leadership. An open-ended research schedule was designed for data collection. The schedule consisted of a group of open-ended questions the interviewer used to get information from interviewees (Bryman 2012:712). The interviewer read questions to interviewees, and recorded responses using the verbatim tool. The structured research schedule used is not a questionnaire but was adequate for data collection.

3.9 Credibility and Dependability

The study has attempted to be dependable by consulting other researchers‟ literary works. The idea of dependability is the extent to which the results of data collected could be regenerated by another researcher, in a South African context, of the URCSA in the contemporary era. Responses to this study were consistent with the requirements of the research (Braun and Clarke 2013:335; Creswell 2014:247).

The study has reached credibility by addressing its objective. The objective of this study was to address the question of leadership in the URCSA. The study addresses the issue of "power over for" as opposed to "power over against" members of the Kwa Thema Oos Congregation when it comes to church leadership in the URCSA of that region, especially its response to mission and the spread of the good news of salvation. This should be leadership patterned on the example of Jesus Christ. This study attempts to find out how the leadership of the Kwa Thema Oos Congregation can recover its ability to lead in mission for Christ, wherein validity is the most used value of the qualitative method (Braun and Clarke 2013:338). This includes the shepherd-flock, servant-leadership, body of Christ and prophetic leadership models.

3.10 Data Analysis Management

Data analysis involves methods of using data in a manner which makes it possible for the research question to be answered, usually by identifying important and relevant patterns (Perri 6 and Bellamy 2012:301). In this study, thematic coding and networking was used. Patterns and trends relating to "power over for" and not "power over against" were realized.

3.11 Theoretical Framework

A theoretical framework is a collection of interrelated concepts (Borgatti 1996: www.analytictech.com>elements. Accessed 25/11/2020). The following are discussed inthis section: theological methods, approaches to theory development, philosophical methods, constructivism and interpretivism.

3.11.1 Theological Methods

Theological methods imply that one lives out his/her faith, and this leads to a hermeneutic of faith. The topic: "Church leadership as „power over for" and not „power over against": A case of the Uniting Reformed Church in Southern Africa (URCSA) with particular focus on the Kwa Thema Oos Congregation", is in the discipline of systematic theology. Theological methods that underpin the study include the doctrine of God, creation, providence, revelation, soteriology, ecclesiology, pneumatology and eschatology (Grudem 1994:25). The URCSA derives its teachings on leadership from John Calvin, which values the use of the Word of God. This makes the study on church leadership appreciate the central doctrines of the faith. Hall (2010: xiii) quoting J.I. Packer says that Calvin's theological loci was centered on the Bible. Calvin's method was God-centered in outlooks and Christ-centered in message. This approach supports the idea of leaders as "power over for". The URCSA uses Bible-centered theology to evangelize the world.

The starting point is the position of faith. Using the doctrines in leadership for mission, it is critiqued and analyzed using these searchlights. Leadership can be empowering or distorted leading us to engage it using the hermeneutic of suspicion. Hermeneutics leads us to deconstruction, re-visioning and synthesizing which is hermeneutics of engagement. The hermeneutics of faith, suspicion and engagement are advanced by Paul Ricoeur (1990: 298-334). The central question is: How do church leaders understand and live out "power over for" as different from "power over against" in response to the gospel mandate?

The study questions what is „uniting" and „reformed" about the URCSA. Leadership in the URCSA was derived from Protestant Christianity, which has seen the continuous splitting of Protestant churches. The URCSA was itself a product of splitting from the DRC. The URCSA adopted a uniting stance, to be inclusive of DRC congregations, African, Indian, coloured and white congregations which were divided by Apartheid. John Calvin however introduced into the Protestant tradition the idea of *sola scriptura* to evangelize the world. *Sola Scriptura* is the belief that scripture is used to interpret scripture. Scripture, inclusive of Old and New Testament leadership models are used in the study. Leadership models come from both Old and New Testaments. The beginning point of theology is the creation story, where theological anthropology or the anthropology, guards jealously the dignity of human beings. Thus St. Irenaeus, on the value of life, says *the glory of God is humanity fully alive*. In the theological loci [God, creation, providence, Christology, soteriology, pneumatology and eschatology], in creation human beings dominate other creatures and the challenge is not to exploit or use other created things as resources only, but as God's graces. This portrays the stewardship model of leadership (Genesis 1:29; 1 Peter 4:7-11). St. Ignatius of Loyola (1491-1556) advocates for the integrity and sacramentality of humanity and all creation saying, "I see God in all things".

Stewards were also regarded as shepherds, for instance, Ezekiel, Amos, Isaiah, Jeremiah, Nathan, and Kings (Ahab & Jezebel). Shepherds looked after sheep, but the Old Testament used the model on Israelite leaders (Ezekiel 34). However, Jesus Christ is implied in Isaiah 40:11. This is because there were bad shepherds (Zechariah 11:17), which is an example of "power over against" rather than "power over for". The "Thus says the Lord …" was done by charismatic and classical prophets who were suspicious of the leadership and engaged in addressing social

corruption like Amos who condemned kings who exploited the poor. Old Testament leaders were charismatic or classical as mouthpieces of God. Many prophets died as martyrs because they spoke the truth in the face of power. Church leaders must speak the truth in the face of opposition like prophet Nathan who rebuked king David in the Old Testament for committing adultery with Uriah's wife (2 Samuel 12:1-7). Leaders who know the mind of God exercise their creation dignity and baptismal vocation by loving God, their neighbour and self (Matthew 22:36-40).

The URCSA as a „uniting" and „reformed" church, embraces biblical or evangelical leadership styles in showing obedience to the command of Jesus Christ that His followers should remain as one (John 17). Christians, by the power of the Holy Spirit (Pneumatology) use prophetic and charismatic forms of leadership. Christ's mission agenda (Luke 4:18 -21), was to evangelize and redeem captives and prisoners. To evangelize, church leaders are to be inspired by the Holy Spirit like Jesus who was anointed to preach good news to the poor, prisoners, the blind and the oppressed. This was possible by the fullness of the Holy Spirit. Grudem (1994:636-647) says the Holy Spirit empowers

Human salvation is premised on the work of Jesus Christ. Through common grace God redeems those who will be saved, demonstrates his goodness and mercy (Psalm 145:9), justice (Romans 2:5) and glory (Grudem 1994:664-665). James Martin, S.J. (Editor at Large America Magazine), in a commentary, speaks of Pope Francis" *Gaudete Et Exsultate* /Rejoice and be Glad summary (2018:1-5). This is a roadmap to holiness. Holiness is a stepping stone for helping and serving others, that is "seeing and acting with mercy". As church leaders, people will have to follow on

what Martin mentions for being holy. Church leaders are guided by the Word and Holy Spirit to see and act with mercy for their followers as “power over for” and not “power over against”. He continues to say the Beatitudes (Matthew 5:3-12) are the foundations of rejoicing and being happy for church leaders. These are the leading principles of a Christian leader. Leaders are to be themselves in everyday life by being holy and not to gossiping, judging and being mean. This demands use of theological and biblical hermeneutics of leadership.

Church is the body of Christ. It is the community of all true believers for all times. God loves the church to such an extent that he put his son, Jesus, as its head (Ephesians 1:22-23). The purpose of the church and its leadership is for ministry to God (Worship), ministry to believers (nurture), ministry to the world (evangelism and mercy) and to keep these purposes in balance.

Eschatology is concerned about the future of all things created by God especially humankind. In this topic we need to bother ourselves with Christian leadership as leading humanity to its final destiny – and the return of Christ and waiting for it, not knowing when he will return, results of his return, disagreement over details of future events on whether he could return at any time (Grudem 1994:1092-1095).

Africanisation and cultural hermeneutics play an important role in this study because the Uniting Reformed Church is an African church. Africanisation is to make something in an African manner. The leadership styles of this church need also to include the African practices of doing

church. Enculturation becomes the vehicle for Africanisation. Nche, Okwuosa and Nwaoga (2016: https://doi.org/10.4102/hts.v72i.3015) say that enculturation of Christianity in modern Africa is a herculean or superhuman task and it needs to be treated with care. Also, in the leadership of the Kwa Thema Oos congregation, this process needs to be taken into consideration when dealing with congregants. Most of them were African first before being Christian. It implies the effort of incarnating the Christian message in an African culture (Wachege 2005: https:// profiles.uonbi.ac.ke. Accessed 20/04/2018).

In our practice of church leadership emulating the Trinitarian *koinonia* (togetherness), URCSA is a church that tries to unite the church of God to be one body. God who operates as a trinity (Triune God), operates in unity (See doctrine of perichoresis) for immanent and economic trinity (economy of salvation) in Trinitarian „*koinonia"*. In the trinity's *opera ad intra* (internal work of the immanent trinity) and *opera ad extra* (external work of the trinity in the economy of salvation) (McGrath 2013:236-237; 259-260), and Jowers (2006:370) quoting Karl Rahner says the Immanent Trinity is the Economic Trinity, and vice versa. The function of the trinity in the Evangelical church is for both *opera ad intra* and *opera ad extra*. This church having the roots of the Dutch Reformed Church which practiced racial discrimination, sees the importance of treating the church as unity. One of the flaws of Calvinism was that in some geographical areas, of South Africa in this case, some of God's people were treated as second- or third- class citizens by aristocratic Calvinists (Hall 2010:14). Calvin was against it. The Uniting Reformed Church in Southern Africa since the new dawn of democracy in 1994 is saying all people should be treated equally. The equality of believers is very important in this African Church. This move does not

include the DRC and the URCSA churches only, it spreads to the whole of the Christian churches as an ecumenical move.

Three main things on "power over for" are being elaborated as the preservation of the creation and the baptismal dignity of the *imago Dei/Christi;* the *missio Dei - ad gentes* and leadership as an existential experience (incarnation).

3.11.1.1 The creation and baptismal dignity of the imago Dei/Christi

Church leaders must always acknowledge that the human being was created in the image of God (Gen 1:26-27). Kunhiyop (2012:67) on good stewardship to God's creation says we resemble God in being intelligent (Adam naming animals - Gen 2:20); having emotions (exclaiming at the sight of Eve - Gen 2:23); being social (Let us… Gen. 1:26-27); having a conscience (Adam and Eve knew their sin- Gen 3:8) and having a spirit through which to relate to God. This ties up with the great commandment of love, in which Christ's image is found in every human person (1 Peter 4:10; Luke 16:11; 1 Cor. 4:2).

Christian leaders share in the image of Christ (Col.1: 15-20) when dealing with their followers. This is the creation mandate to humanity of being good stewards. This concerns theological anthropology. It needs also to be established whether the baptismal vocation which was given by Christ in the Great Commission (Mk 16:15) is evident in the process of church leadership. The church leadership process follows the leadership pattern of Christ in a sense that leaders must lead liked him (Christ). The doctrines of systematic theology which are of: The Word of God

(Bible as the true and only absolute standard of truth); God (attributes of God); humankind (theological anthropology); Christ and the Holy Spirit (pneumatology); application of redemption (soteriology); church (ecclesiology) and the future (eschatology) play a key role in church leadership (Grudem 2004:25).

3.11.1.2 The missio Dei - ad gentes

Church leaders are called to both mission and ministry. They lead the church and evangelize to the world. The Good News needs to be spread to the whole of humanity. This is an effort where all members of the church are encouraged to work as one to proclaim the gospel. In this mission, the teaching of Jesus that the workers are few, but the work is plenty (Matthew 9:37), was premised on the idea of the universal work of God. Church leaders have the duty of involving everybody in this task according to his/her gifts (cf. Matthew 9: 37- 38). According to the letter to the Galatians 3:28, Paul mentions that in such a mission we are all equal, and there is "… neither Jew nor Greek, slave nor free, male nor female…" We all belong to the body of Christ and should therefore complement each other in evangelizing. Spreading of the Good News also involves caring for the suffering, the poor and the downtrodden.

3.11.1.3 The incarnation

The church is an incarnation of the lordship of Jesus Christ from where church leaders take their cue. In fact, leadership needs to emulate the incarnational nature of Christ in the church as presented in the Gospels (John 1:14). This leads to the God becoming human, in the person of Jesus Christ. The example of Christ needs to be adopted by church leaders as a template of good

leadership. Thus, in the outreach magazine (www.outreachmagazine.com>features), incarnational leadership is understood in three ways namely:

(a) Organic Christology – Christ is the head and believers are members of the body (1 Corinthians 12:12).

(b) Existential Christology – where the gospel is incarnated in everyday life experience.

(c) Good Shepherd/Stewardship – exercising Lordship as "power over for" (c.f. Philippians 4:11; Luke 12:42; 15:3-7; John 10:1ff; Matthew 18:12-14).

3.11.2 Approaches to theory development

There are three approaches to theory development, namely deduction, induction, and abduction (Bryman and Bell 2015:533). Bryman and Bell (2015:533) define the deductive approach as a relation that is between theory and research. The research is conducted referring to hypotheses and ideas from the theory. Inductive approach means that general principles come from specific observations, on the other hand, deductive approach is defined as a model in which general principles are derived from a certain hypothesis (Babbie 2017:22). Abduction is an approach that involves forming a conclusion from the information that is known (https://www.merriam-webster.com. Accessed: 05/04/2018).

In this study, the induction approach will be utilized. It is an action of conducting and developing theory from the explanations that arise. It is further defined as a research approach which involves the development of theory because of analyzing data already collected (Saunders, Lewis and Thornhill 2016:718). This approach is used for the sake of giving the researcher a

deeper understanding of the problem at hand. It will assist in determining whether the Church Council of URCSA Kwa Thema Oos congregation uses “power over for” or “power over against” the congregation in carrying out the mission of salvation.

3.11.3 Philosophical Methods

Philosophical methods can be divided into five categories (Saunders, Lewis and Thornhill 2016:136), that is, positivism, critical realism, interpretivism, post-modernism and pragmatism, although only three categories are going to be used in the study.

Bryman and Bell (2015:536, 537) define positivism as a position which believes in the usage of Natural Science methods to the study of social reality and beyond. They continue to say realism is a belief that acknowledges a reality independent of the senses, that is, accessible to the researcher’s tools and theoretical speculations. It implies that the categories created by scientists refer to real objects in the natural or social sciences. Saunders, Lewis and Thornhill (2016:718, 719, 724) define interpretivism as a philosophical stance that advocates that humans are different from physical phenomena because they create meanings. Human beings and their social worlds cannot be studied in the same way as physical phenomena due to the need to take account of flexibility. They also talk of post-modernism as a belief putting an emphasis on the role of language and relations of power; questioning accepted ways of thinking and give voice to alternative marginalized views. They further define pragmatism as a belief that concepts are relevant where they support actions. This study has identified interpretivism, critical realism and pragmatism in the study on church leadership in the Kwa Thema Oos Congregation. According

to this stance, research starts with a problem, and it then aims to contribute to solutions on current and future problems.

3.11.4 Constructivism and Interpretivism

This section deals with constructivism and interpretivism (Saunders, Lewis and Thornhill 2016:124). Interpretivism is viewed as complex, and rich approach that socially constructed through culture and language. It culminates in multiple meanings in interpretation of realities. Saunders, Lewis and Thornhill (2016:124) indicate that there is a flux of processes, experiences and practices in congregational life of a community. Since the study is about church leadership and how it is perceived by congregants, interpretivism and constructivism are relevant concepts for dealing with leadership and followership in a religious context. It gives congregants the opportunity to review their life-stories and experiences in the context of what is taking place in the life of the church. According to Bryman and Bell (2015:537) constructivism is an ontological position that asserts that social phenomena and their meanings are continually being accomplished by social actors. In this case, the issue of leadership is studied as perceived by the participants, which are the congregants of Kwa Thema Oos Congregation of the URCSA.

Constructivism and interpretivism are philosophical concepts that can help in deepening our insights into church leadership as “power over for” and not “power over against”. These concepts are used in interpreting issues arising from the Kwa Thema Oos Church community context.

3.12. Ethical Considerations

Minimum ethical rules which are informed consent, protection from harm, right of privacy, honesty with professional colleagues and beneficence have been considered. They have been closely observed in the following paragraphs:

a) Informed consent

Participants are informed that the research is about church leadership, and that they have been chosen to participate in the study. Participants are also informed that they are at liberty to participate or not to participate and if they participate and wish to terminate at any point of the study, they can do so without any consequences concerning their decision from the participant, the university or the church under study. That is, if they no longer feel good about their involvement in the study, they have a right to withdraw at any time without reservations. Participants are further given time to decide on whether they want to participate or not (Bryman 2012:712).

b) Protection from harm

Participants are requested to sign consent letters, which are drafted for them to sign. Researchers also need to get permission from the individuals who run or oversee the research site (Creswell 2014: 96,243). In this case, letters were written to the church leadership, namely the Church Council of URCSA Kwa Thema Oos congregation, and the researcher promises not to harm any participants through intention or default as presented in the consent letters.

c) Right to privacy

Participants should be assured that their right of privacy shall be protected. This privacy will be protected by strict confidentiality and anonymity (Wertz, Charmaz, McMullen, Josselson,

Anderson and McSpadden 2011:355). Identifying information is going to be separated from the research results at data analysis and throughout the course of the study as well as when data is stored for future use.

d) Honesty with professional colleagues

The study guards closely against plagiarism. Plagiarism is avoided at all costs. In this study the researcher will endeavour not to be involved in such a practice knowingly or with full knowledge of the requirements for professional conduct in the study. This should be done by not misrepresenting the participants and using somebody else's work without acknowledgement (Braun and Clarke 2013:63).

e) Beneficence

The study is expected to benefit participants in one way or the other. Rather, there is consciousness-raising to, growth and maturation in responsible leadership. While the study may not directly benefit participants, it can be useful for discussing and for planning on leadership in the URCSA. Participants cannot be given money to participate in the study but results of the study may benefit the church on policy-making and leadership accountability and empowerment.

3.13 Historical developmental approach

The URCSA is a developing story of a former Dutch Reformed Church (DRC), which has been transformed into an African church (World Council of Churches 2018:www.oikoumene.org. Accessed 15/06/2018). The story of the URCSA is developing because revelation is always developing in the way we understand and practice leadership in the church. The historical developmental approach is being used to understand important issues of leadership in the

URCSA, Kwa Thema Oos Congregation. This has led the URCSA to interpret the Bible along its Calvinistic background but has assumed progression of religious and theological thought from the period Calvin (1509-1564) founded the movement to the present-day realities.

The URCSA follows the model of early church and is guided by the Church Order as a church of Christ. Its Doctrinal Standards are the Belgic Confession of faith, the Heidelberg Catechism, the Canons of Dort and the Belhar Confession (Introduction to the Church Order of the Uniting Reformed Church in Southern Africa. Par 5).

3.14 Conclusion

This chapter has discussed the research methodology that was used in the study. This includes the research instruments and study approaches. The study uses the qualitative approach where narratives, life-histories, words, descriptions and explanations were used to understand phenomenon. The qualitative approach used had some numbers and statistics to support data descriptions for the study and therefore minimal quantitative research is used in relationship to Atlas.ti 8 to interpret statistical data (Quinlan et.al. 2015:123-a). This approach underpins the philosophical assumptions and actions implied in the study (Quinlan et.al. 2015:399). The point of departure is faith, that is, leadership for mission, to spread the good news of salvation.

F.H. Chimhanda, in *An incarnational narrative Christology of Shona women in Zimbabwe* (2002:15), suggests that theology historically develops, and that a critical-rational-pragmatic approach can be used to help integrate theory with practice

Chapter Four: Analysis of Results

4.1 Introduction

The aim of this analysis is to explore the Christian Church Leadership of the Uniting Reformed Church in Southern Africa (URCSA), that is, Church Councils, whether they are practicing "power over for" (empowerment) or "power over against" (coercive power) on the congregants or the community of believers. The main purpose of the study was to find out how the members or congregants of the Uniting Reformed Church in Southern Africa (URCSA), Kwa Thema Oos Congregation experience and perceive church leadership; as a strategy for assisting the Church Council to be an effective governing body. It is based on the theme that it should realize this purpose by using its leadership as "power over for" and not as "power over against" the mission of the church. Leadership needs to empower congregants or community of believers in the mission of the church.

The research study's main questions were: "*How can we transform and renew the church by transforming and renewing church leaders so that they use power as "power over for" (towards change) and not as "power over against" (abuse of power) their congregation or community of believers?"* and *"What will the recipients (congregants) of the envisaged services (power over for) benefit and how will the church benefit?*

The data was analyzed using Atlas.ti 8 and a thematic approach was used by categorizing data into themes and sub-themes. The results of the interviews will be discussed in the following

sections.

4.2 Profile of the Participants

A total of ten interviewees from members of the church, who are in leadership positions and members of the congregation, participated in the study. The interviewees were both male and female. All interviewees were above the age of majority (25 to 90 years), meaning that no special assent was required other than the ordinary consent forms for mature interviewees of sound mind and who were free to choose. The church positions held by the interviewees were:

(i.) Congregants not in any ministry (2 participants),

(ii.) Christian Women's Ministry (CWM) member and *former minister's widow* (1 participant),

(iii.) Christian Men's Ministry (CMM) members (2 participants),

(iv.) Church Council (CC) members (2 participants),

(v.) Church Council secretary (1 participant),

(vi.) Former Church Council member (1 participant) and

(vii.) Member of the Christian Women's League (CWL), (1 participant).

Interviewees had a lot of experience in church leadership issues.

4.3 Central Themes

The themes were identified using an inductive approach narratives, life-histories, words, descriptions and explanations were used to understand phenomenon.

A thematic approach was used in data analysis. The data was categorized into six main themes and subthemes which are presented in Table 4.1 below. The transcribed interviews appear from 4.4.1 to 4.9 below. They are mostly in Italics and converted commas.

Table 4.1: Themes and sub-themes	
Understanding church leadership concept	➢ Definition of church ➢ Who are church leaders ➢ Definition of church leadership
Characteristics of church leadership	➢ Characteristics of church leadership
Examples of good leadership	➢ Examples of good leadership
Bad elements of church leadership	➢ Acknowledgement of bad elements in church leadership ➢ Examples of bad elements in church leadership
Consideration of equality of believers	➢ Acknowledgement of consideration of equality of believers ➢ Extent of consideration of equality of believers
Improvement of church leadership	➢ Areas for improvement of church leadership ➢ Methods of improving church leadership

The central questions for the study were:

(a) How can we transform and renew the church by transforming and renewing church leaders so that they use power as “power over for” (towards change) and not “power over against” (abuse of power) their congregation and community?

(b) What will the recipients (congregants) of the envisaged services (power over for) benefit and how will the church benefit?

The proposition is: *coercive leadership practices give rise to „power over against" the congregation or community of believers*.

The above results (Table 4.1) of the analysis will be discussed below.

4.4 . Understanding the Church Leadership Concept

The first research question sought to identify what the church is, who the church leaders are and what church leadership is for. This was divided into three sub-themes which were:

- Definition of church,
- Who church leaders are, and the
- Definition of church leadership.

The diagrammatic presentation of the theme and sub-theme is shown in Figure 4.1.

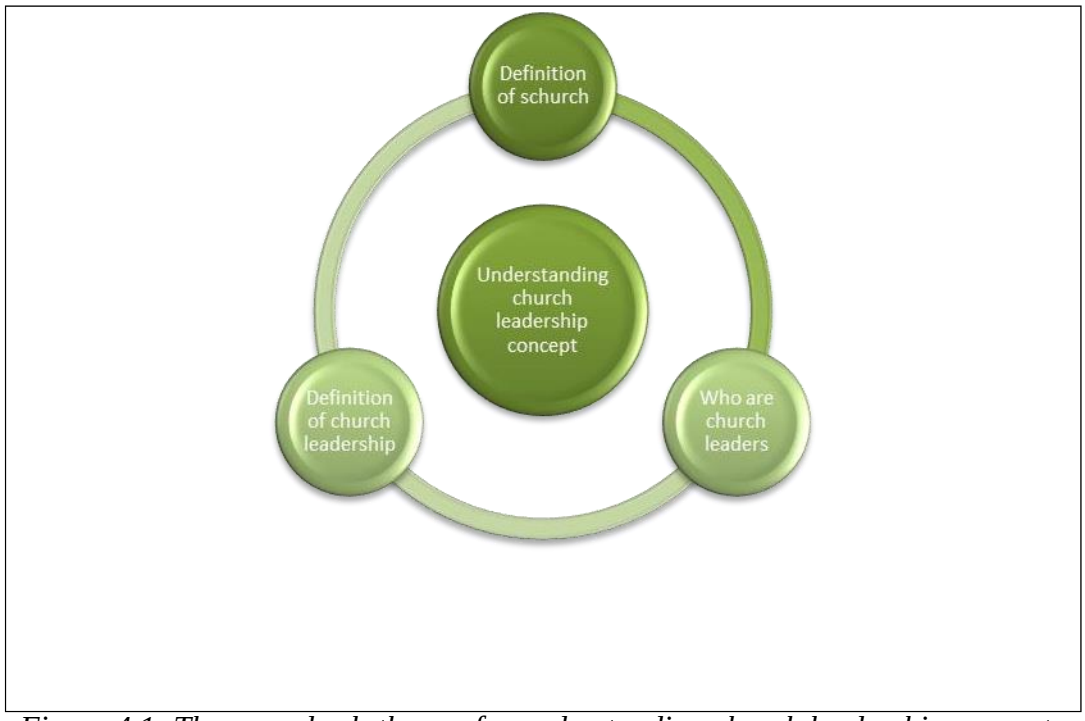


Figure 4.1: Theme and sub-themes for understanding church leadership concept

The presentation of the sub-themes is articulated in the next subsections.

4.4.1. Definition of church

All respondents managed to indicate the definition of church as shown in Table 4.2.

Table 4.2: Definition of church

	Code	**Frequency**
Sub-theme: Definition of Church	Community of believers	5
	Place of worship	3
	Worship and prayer	3
	Body of Christ	1
	Temple of God	1
	Totals	**13**

Five interviewees out of ten mentioned that they view the church as a community of believers. The interviewees were quoted as saying that the church is (transcribed interviews):

- *"Community of believers. We meet as people who are building one another and the*

church procedures. (The Lord is my shepherd I shall not want).”

- *“Community of believers. It reminds you of your faith or religion.”*
- “*... church is me and community because the community helps itself. Church is me as an individual and many individuals form a church, that is, group of individuals forming a congregation.”*
- *“...the congregation.”*
- *“... a community of believers coming together to worship God.”*

The phrases that were associated with the church were „community of believers“ and in this case, a group of individuals forming a congregation were regarded as a church. Three interviewees indicated that the church was a „place of worship“. One of the three interviewees said that the church was a „place where Christians or a particular group of people praise God“; while another said that „a Christian church is a place where Christians meet“; and the last one said, „a building where people worship God“. In this case, the characteristics of what entails to be church is presented in terms of “Christians” and “worshippers”.

Three interviewees out of ten described the church as *a place for worship and prayer*. One of them said that the church is „a group of people gathered together to worship, pray, read the Bible and make research about the Bible and pray for each other“ while another said the church is „a group of people who call themselves Christians and they preach, praise and worship their God together“ and the last interviewee saw the church as „a place to worship and praise God for his everlasting love and grace“. The catching phrases were that the church is a “place for worship”, “to praise God”, “read the bible”, “for praise and prayer” and for “a group of people called

Christians". One interviewee saw the church as the body of Christ. The interviewee was quoted as saying that ", *the way I think it's … it's … it's … the body of Christ. It is Christ and when we go to church we want to be like Christ. Christ had disciples who were helping him in his ministry*" (transcription).The interviewee saw the church as people who want to be Christ-like. One interviewee said it was a temple of God where his people meet and worship.

From the interviewees" responses, one can say that the church is associated with worshippers, preachers, Christians, people who read the Bible, praise and prayer, community of believers, building for worship, temple of God, place of worship and body of Christ.

4.4.2. What are church leaders

The church leaders were viewed as members of the Church Council or elected members with leadership skills as shown in Table 4.3.

Table 4.3: What are church leaders?

	Code	**Frequency**
Sub-theme:	Church Council	8
Who are church leaders	Elected members with leadership skills	2
	Totals	**10**

Eight out of the ten interviewees said that church leaders were members of the Church Council. They were quoted as saying that (transcriptions):

- *"The reverend* [Minister of the Word and Sacraments] *and the Church Council are the leaders of the church."*
- *"The leaders are the Reverend* [Minister of the Word and Sacraments], *Church Council, ward/cell leaders who help in the smooth running of the church."*
- *"Even in the church there is a reverend and Church Council who are shepherds. Other leaders are those who are in the different ministries."*
- *"There must be a leadership or management for the smooth running. The Church Council is the representative of the congregation. It leads the congregation to the right direction which is the word of God. The reverend* [Minister of the Word and Sacraments] *is part of the Church Council (Church council). There is also the executive committee within the Church Council which runs the daily affairs of the church. There are also elders and deacons."*
- *"Leadership is needed. The Minister* [of the Word and Sacraments] *and the Church Council, interpreters, leadership of ministries (I do not know the all). The minister* [of the Word and Sacraments] *is part of the Church Council. Elders and deacons should lead us to the way of truth of God."*
- *"For them… I think…some are chosen as leaders with the minister being in the forefront."*
- *"In church we need the leadership. In our church it is the Church Council which comprises of the Minister of the word* [and Sacraments], *Elders and Deacons."*

- *"Leadership is very necessary for the church so that there can be order because our God is the God of Order. This church leadership in our case consists of the chairperson in the person of the Resident Minister* [of the Word and Sacraments] *or Interim Minister* [of the Word and Sacraments]*, elders and deacons. After the general elections of the Church Council have been conducted, it then meets to elect the executive committee which will be responsible for the day to day affairs of the congregation."*

From the interviewees, church leaders are the Reverend [Minister of the Word and Sacraments], the Minister [of the Word and Sacraments] and the Church Council which include elders, deacons and executive committee. It can be noted that some of the interviewees tend to see the Reverend or Minister of the Word [and Sacraments] as not part of the Church Council was as there are. In conclusion the Church Council is the church leadership which consist of the Reverend or Minister of the Word [and Sacraments], Elders and Deacons.

Two people out of ten mentioned that church leaders are elected members of the church with leadership skills. They said that church leaders are some number of people, it can be few people from that group which gathers together to manage the group, lead them in prayer and read the Bible. The other interviewee indicated that church leaders are elected members who have leadership skills, who are willing to learn towards leadership of that congregation.

Church leaders are viewed as members of the Church Council who were elected by the congregation and have leadership skills.

4.4.3. Definition of church leadership

The definition of church leadership was discipleship, managers of church funds and property guided by law, mission and ministry and pastoral care as indicated in Table 4.4.

Table 4.4: Definition of church leadership

	Code	**Frequency**
Sub-theme: Definition of church leadership	Discipleship	9
	Managers of church funds and property as guided by laws	2
	Mission and Ministry	1
	Pastoral care	1
	Totals	**13**

Discipleship was identified by almost all the interviewees as what church leadership is, that is, nine out of the ten. The interviewees highlighted their perspective of church leadership as follows (transcriptions):

- *"They are leading the congregation to the kingdom of God. They are guided by the Bible followed by the constitution of the church. In URCSA it is the Bible and the Church Order."*
- *"They are to lead people to salvation, teach the Word of God and to keep the congregation from evil ways."*

- *"They lead the congregation to God, good news and how a believer should behave him/herself in a Christian manner."*
- *"Leadership is to help people to have God, guidance, knowing and understanding the word of God and counselling."*
- *"People are led to live a Christian life which is the way and the truth."*
- *"A leader should lead us to the word of God."*
- *"They need to lead the church to the kingdom of God."*
- *"Eh… their work is to teach, preach, care and take the children of God back to him."*
- *"Their duty is to empower God's children spiritually, physically and mentally."*

It can be noted that church leadership is viewed as leaders of the church who are leading the people of God to bring God's kingdom on earth. These people are guided by the Bible and the church constitution, to lead people to salvation, to teach the word of God, to keep the congregation out of every form evil, to lead people to have Christ-like manners, to understand the Word of God, for the administration of sacraments, to counsel people and for the empowerment of God's children spiritually, physically and emotionally.

Two interviewees out of ten stated that church leaders are viewed as managers of church funds and property, being guided by the law. The law being referred to here may be canonical or state-related, but the respondents did not state. They said that church leadership refers to people who are concerned with the management of church funds and are concerned with the smooth administration of church affairs. Interestingly, leaders are elected by congregants. Thus, church leaders were viewed as managers of church coffers. One participant said that church leadership

assists congregants to spread the good news, which is the gospel, and in this case, church leadership is being taken in the sense of mission and ministry. Mission relates to the work of the church with outsiders whereas ministry is that which the church does to members of its congregation. The other participant viewed church leadership in terms of „pastoral care". The interviewee said that leaders with counselling skills must counsel those who are in pain, identify the needs of the congregation and communities around them, and even spread the word of God. Church leadership thus was being viewed as the business of counselling people, teaching them the word of God, and caring for the needs of the congregation and the societal community.

4.5 Characteristics of Church Leadership

The interview question was: "If Christ is an example of church leadership, what qualities should one expect from church leaders?" All interviewees mentioned the characteristics of church leadership as being ethical. The information is shown in Table 4.5.

Table 4.5: Characteristics of church leadership

	Code	**Frequency**
Theme:	Ethical	10
Characteristics of church	Exemplary	6
Leadership	Knowledgeable and teachable	6
	Totals	**22**

The ten interviewees" responses on being a church leader can be presented thus:

> *A leader must be honest, patient, must be trustworthy, have respect, love and trustworthiness so that the congregation can unite and be one, show humility, love, perseverance, integrity, leaders need to be pure in life and charitable, there should be truthful, respectful, loving and charitable, leaders must be caring, loving, responsible and respectful people, need also to have love and need to be charitable, loving and caring.*

Thus, the phrases used by interviewees are here being associated with being an ethical church leader, such as one who is "*honest", "patient", "trustworthy", "respectful", "loving", "humble". "shows perseverance*", "*has integrity*", "*caring", "pure", "charitable"* and *"responsible".*

Six interviewees out of ten mentioned exemplarity as a characteristic of good church leadership. They were quoted as saying that a church leader is one (transcriptions):

- *"Who must (eh…) people who don't take alcohol, set an example and passionate about his/her work."*
- *"and leads by example,"*
- *"Leads by example."*
- *".. Leads by good example."*
- *"Leaders should be exemplary in their tasks, behaviour and humility."*
- *"Church leaders must lead by example*."

Church leaders are being viewed as people who "*do not take alcohol*", are "*exemplary*" and are "*passionate about their work*".

Six of the interviewees out of ten mentioned that one of the characteristics of church leaders is being knowledgeable and teachable. They said that church leaders are „those that always pray and read the Bible", „who are able to teach God's word and must know the procedures of the church", „have communication skills", „are able to make it a point that everything is up to date in church", „are understanding and are able to empower the congregants in the way of the gospel and good news". Thus, they are associated by *"reading the Bible", "praying", "and able to teach God's word"and"know church procedures".*

4.6 Examples of Good Leadership

The research question was to give two examples of good leadership mentioned by Jesus Christ in the New Testament. Looking at Table 4.6 - the good qualities of leadership mentioned were exemplary leadership, relational leader [shepherd] to flock, democratic leadership, pastoral leadership and being Christ-like.

Table 4.6: Examples of good leadership

	Code	Frequency
Theme:	Exemplary leadership	7
	Relational leader to flock	6
Examples of good leadership	Democratic leadership	2
	Pastoral	2
	Follow Christ's example	1
	Totals	**18**

Seven participants out of ten mentioned being exemplary as good leadership. The interviewees were quoted as saying that (transcriptions):

- *"A leader must follow Christ's example. He/she must be a person who is humble."*
- *"Good leadership is to have love and respect."*
- *"He/she should lead by example. People need to follow on the leader's footsteps and be shown how a Christian life should be lived."*
- *"A good shepherd enters through the gate. A shepherd that does not enter by the gate is not the truthful one."*
- *"Christ says in the New Testament that the good leader must lead by good examples."*
- *"The good church leader must know his sheep by their names. Eh… he must also be a leader who enters by the gate so that he takes out the sheep which are the congregants in this case and lead them to Christian life."*
- *"They should lead by example."*

From the interviewees‟ answers, the following concepts were strongly viewed as exemplary leadership, which are humility, love and respect, follow Christ's example, trustworthy and lead by example.

A relational [shepherd] leader to flock was echoed by six interviewees. The interviewees said that (transcriptions):

- *"The leader must know his people."*
- *"Be the light to followers."*
- *"The leader must always be in front of her* [sic] *followers…. the…the…the…followers must know him* [sic] *and he* [sic] *also knows his* [sic] *flock."*
- *"A leader must lead the sheep to greener pastures because they are blind and without his* [sic] *help would not find food. A good leader must know the sheep by name like Christ knows us,"*
- *"A Good shepherd herds the sheep with care and satisfies them with the word of God. In Sesotho sheep follow the leader and they are called together. A leader must know them by their names and call them by the whistle, familiar to them and they will come. The whistle symbolizes a call of the church leaders."*
- *"Good leaders, eh… should also know the people they are leading, and they must also be known by followers Sometimes we do not know them, we only see them in front,"*

Good leadership is seen as something coming from a church leader „who knows his/her people/flock", „sees to the needs of the people", „be light to the followers", „take care of her/his flock", „always in front of followers and followers know him/her".

Two interviewees out of ten mentioned that good leadership is democratic leadership. The other interviewee said that followers need not be afraid of the leader, for she/he must be approachable, a good observer, knows the flock, a good listener, can see if one is in misery and the other said that he/she leads the flock to greener pastures, which are the gospel messages, church teachings, for them to go and preach to the world. The interviewee emphasized that in leadership there might be challenges, so that leaders need to be equipped to lead. Best leadership practice is being with the followers, that is, practicing shared leadership and that all leaders in the congregation are working together progressively. Thus, democratic leadership was viewed as good leadership in which followers are not afraid of their leader. In this context, a leader is approachable, a good observer, knows his people, a good listener, has leadership skills, has ability to teach and empower the congregants, and can spread the gospel and shares leadership responsibilities with others in the congregation.

Two interviewees out of ten mentioned pastoral care as an example of good leadership. They said a leader „attends to the needs of the people" and that „a good leader takes care of his/her flock". Another interviewee mentioned that an example of a good leader is „one who follows Christ's example by being able to teach and empower congregants in Christianity" because Christ also taught and empowered his disciples to go and spread the good news to the whole of humanity.

4.7 Bad Elements of Church Leadership

The interview question was "Can there be any bad elements about the examples you mentioned in 3 above? If yes, give them". This question was divided into two sub-themes which were acknowledgement of bad elements in church leadership and examples of bad elements in church leadership. Figure 4.2 shows a diagrammatical presentation of the theme and sub-theme.

Figure 4.2: Themes and sub-themes for bad elements of church leadership

4.7.1 Acknowledgement of bad elements in church leadership

All the interviewees agreed that in church leadership there are some bad things that happen. They indicated, „Yes", there might be limitations because some behaviours of leaders are not expected of Christians. One interviewee said, although leaders should be in front in a good way, sometimes

there might be loop-holes and one was quoted as saying that "*yes because we are human, we change from time to time, and sometimes we go astray*" (transcription).

One said that there might be pitfalls because the congregation might follow blindly, and another one said that, there might be limitations because some behaviours of leaders are not good. It can be concluded that all interviewees agreed that leaders might exhibit bad elements to the congregation since they are also human and thus can be tempted.

4.7.2 Examples of bad elements in church leadership

The interviewees indicated that setting a bad example, is a negative element in church leadership. The information is shown in Table 4.7.

Table 4.7: Examples of bad elements in church leadership

	Code	Frequency
Sub-theme:	Leaders setting a bad example	6
	Sexual immorality and excessive love of money	3
	Lack of participation	2
Examples of bad elements in church leadership	Poor communication channels and strategies	2
	Class-biases based on education/status	1
	Heretics - false teachers	1
	Leaders not Christ-like	1
	Totals	**16**

The interviewees articulated examples of bad elements in church leadership. Six of the interviewees made the following remarks about leaders setting a bad example (transcriptions):

- *"Sometimes a leader might be setting a bad example."*
- *"Leaders can also be selfish."*
- *"Yes, there can be bad elements. Leaders walk the walk. As you are in front others might think the leader is bossy."*
- *"Yes, there might be loopholes. Leaders should be in front in a good way. He must lead by example. Sometimes as a follower you might doubt the leader because of his behaviour."*

- *"The leader might set a bad example and the congregants might go for it thinking it is good. If we do not know them, we end up labeling them and giving them nicknames because we are not familiar with them."*
- *"Yes, there might be limitations because some behaviours of leaders are not good and therefore bad examples are set."*

It can be noted that leaders who are setting a bad example are viewed as leaders who are being selfish in their actions and „bossy" to congregants. Such leaders have a bad behaviour, and congregants end up giving them nicknames.

Sexual immorality and excessive love of money was mentioned by three interviewees. One interviewee said that congregants may exercise their loving of the sheep in a wrong way, and others interpret this love as an intimate one, for example, a male leader always seen in the company of female congregants. The other interviewee mentioned that sometimes leaders are tempted through money and also that congregants can also tempt some exemplary leaders whilst they try to lead the church by example. This was supported by another interviewee who said that some leaders end up misusing church funds because of greed. Two interviewees indicated lack of participation in important church programs as a sign of bad leadership. One of the interviewees stated that the leaders do not give people chance to express themselves in prayer meetings while another one said that a leader must have respect, love and charity because there were sometimes when there was segregation in a congregation.

Two interviewees out of ten indicated as poor communication channels and strategies as one of the bad examples set by leaders. They indicated that sometimes they are not good listeners, and this causes conflict. Sometimes church leaders do not empower their followers, that is, the congregation, because they are power-hungry, and they hide valuable information.

One interviewee was quoted saying that class-biases based on education were happening in the Kwa Thema Oos Congregation. She/he stated *"(Eh…) in some of the leaders the bad thing is that they are looking at the people who are highly educated, looking down at those who are not highly educated, who cannot read and write. Those who are (eh…) not educated are not given a chance to express themselves by reading the Bible to other people, so that they can improve themselves (you know…)"* (transcription). It can be noted that those less educated are not given a chance to read the Bible or to express themselves in prayer meetings. Heretics and false teachers were mentioned as examples of bad elements in church leaders. The interviewee commented that leaders‟ bad behaviours might influence congregants to fall into a pit of sin, and that some leaders may act as if they are on the right path, when yet they are all false and prophets of doom. Leaders not being Christ-like was another example of bad elements of leadership mentioned. The interviewee was quoted as saying that, "*If you are like Christ, although it is difficult, you must know your flock. When one is missing a leader must go and look for it. The only thing is that it is difficult to be exactly like him"* (transcription). In this case, it was noted that it is difficult to be like Christ, and leaders should know their followers.

4.8 Considering the Equality of Believers

The section intended to ask the question "*Is equality of believers taken into consideration in your congregation and to what extent?"* The question was sub-divided into two themes which were:

- Acknowledgement or consideration of equality of believers, and
- Extent of consideration of equality of believers

The diagrammatic presentation of the themes is shown in Figure 4.3.

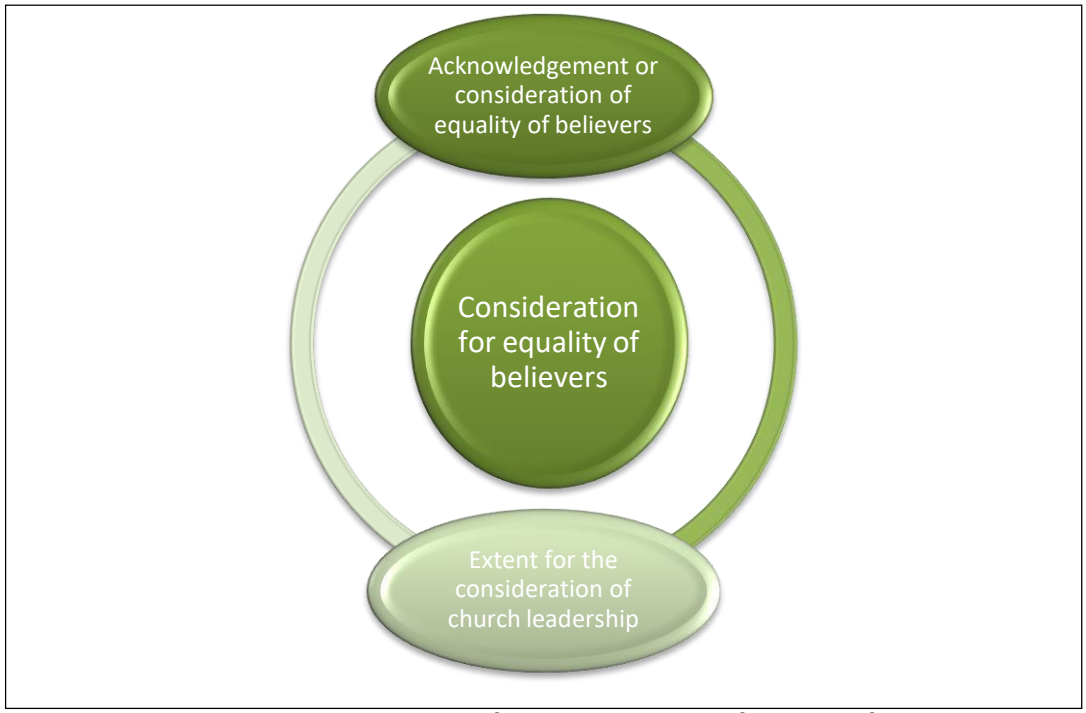


Figure 4.3: Themes and sub-themes for consideration of quality of believers

4.8.1 Acknowledgement of consideration of equality of believers

In terms of acknowledgement of consideration of equality of believers, there was mixed reaction. The information is shown in Table 4.8.

Table 4.8: Acknowledgement of consideration of equality of believers

	Code	Frequency
Sub-theme: Acknowledgement or consideration for equality of believers	To some extent	5
	No	4
	Yes	1
	Totals	**10**

Other participants indicated that it occurred to some extent, others indicated that it does not occur at all while one person said that there is consideration for the equality of believers. Those who indicated that it occurred to some extent commented that there was consideration for equality of believers in certain issues and not equality others. Looking at Table 4.8, four of the interviewees disagreed by stating that there is no consideration for equality of believers.

4.8.2 Extent of consideration of equality of believers

All interviewees gave the extent to which equality of believers was acknowledged or considered. The information is shown in Table 4.9.

Table 4.9: Extent of consideration for equality of believers

	Code	Frequency
Sub-theme: Extent of consideration of equality of believers	Equal treatment is evident	4
	Un/equal treatment is evident	4
	Unequal treatment is evident	4
	Negative youth and children's services	3
	Positive pastoral work	3
	Positive youth and children's services	3
	Negative induction of believers	2
	Administration of sacraments	1
	Negative ministerial support	1
	Negative pastoral work	1
	Positive and negative pastoral	1
	Positive ministerial support	1
	Totals	**28**

Four participants out of ten mentioned that equal treatment is evident. The interviewees were quoted as saying that (transcriptions):

- *"Gender equality is there because a group of women and men share duties equally in the leadership."*
- *"Yes, but looking at the constitution of the country. Previously it was not considered, and*

women were not treated like men. It improved now because women can be pastors."

- *"In our church we are doing well. Our church is sensitive; we have a physically challenged member in the Church Council. It is good…100%. Women are working in the Church Council."*
- *"Yes, there is equality of believers in a way."*

The participants indicated that there is equality of believers due to observance of gender-balance like having women and men to equally share duties in the leadership. Women are also becoming pastors, and some women are working in the Church council. Another interviewee stated that a physically challenged member was also made a member of the Church Council. Thus, disadvantaged groups are being considered.

Four participants out of ten mentioned that sometimes there is equal treatment, while others said sometimes there is no equal treatment. The interviewees commented that (transcriptions):

- *"It is recognized although not to that extent. Youth, women and children are almost treated equally."*
- *"Youth are not considered in our church. There is discrimination but not because of the education level. Gender is ok. It's like we choose according to lifestyle. The poor are marginalized."*
- *"Eh... I think it lacks somewhere. Periodically the youth and children are given an opportunity to hold meetings or render items. If not, they are involved as part of all sermons."*

- *"I can say there is equality of believers, but it needs to be improved. The youth is taught that in the catechism classes.*
- *The physically challenged members are also taken care of in a minuscule."*

The comments mentioned above indicate that sometimes there is equal treatment, while in another case, there is not. There is equal treatment of youth, women and children to some extent. The youth and children are sometimes given the opportunity to hold meetings, to be part of sermons and are taught catechism classes. On the other hand, there is discrimination of young people (youths) since most of the things are being done occasionally. Discrimination takes place, in this case, not because of one's educational level and/or to gender in/equality. It can be noted that one interviewee indicated that the poor people are marginalized since there seems to be a selection due to lifestyles. The physically challenged are being taken care of, but on a small scale (minuscule).

Four participants out of ten mentioned that there is unequal treatment of people. The interviewees were quoted as saying that (transcriptions):

- *"Mmh… we are not the same. The youth goes to other churches after confirmation because of segregation. It is not that rife, but people do not treat one another equally (especially women)."*
- *"Equality won't be the same because people are not the same. Equality will not be perfect."*
- *"The aged are also left behind because they have experienced different ministers with different styles of doing things. As a new minister you have to bring them on board."*

- *"The toilets are not user-friendly, and there are no ramps, etc."*

It can be noted that when the youths are confirmed they leave the church because of segregation. In fact, people are not treated equally, especially women, the aged and the differentially abled who are marginalized. For instance, toilets and other facilities are not made for the physically handicapped since they do not have ramps.

Three participants out of ten mentioned problems in youth and children services, whilst three people mentioned positive issues in terms of youth and children services. Those who mentioned negative issues, one of them said that adults are domineering in the church, and the one said that one youth member in the Church Council feels lost and that no support is given to him. She further indicated that adults have hymn books and Bibles, but children do not have them. The question that arises is: How are children going to know the word of God if they do not have hymn books and Bibles? The other participant indicated that people are supposed to be equal, and the congregation is trying at its best. However, Sunday school children suffer long hours of Sunday school and service, hunger, and the sermon service supersedes the level of understanding of the children. She emphasized that their concentration spell needs to be considered and in addition there are no musical instruments therefore youth feel marginalized and leave the church. The other participated supported this by saying that youth seems to be forgotten and ignored and they leave the church. Those who indicated "youth and children services" in a positive way said that they were trying reach equality by introducing a youth into the Church Council. Church youths confirm involvement, and stay in church, or if they have left, are encouraged to return

(come back) to church. However, some youths still leave the church. Sunday school children are taken care of by their teachers and leaders.

Three interviewees out of ten mentioned pastoral work in a positive sense. One interviewee mentioned pastoral work in a negative sense, and the other mentioned it both in a positive and negative sense. Those who mentioned it in a positive sense said that „bereavements are done even though people are few", food parcels are organized annually for the aged and the poor inclusive of the cleaner and the gardener. Besides food parcels, the church visits and prays for the sick. The interviewee who mentioned negative pastoral work indicated that some people think that they are better off compared to other members in the congregation. The interviewee went on to recommend that leaders should take care of the sick and those who have problems and must always pray for them during home-visitations. The interviewee who mentioned both negative and positive pastoral work was quoted as saying that "*Church Women's Ministry (CMM) does visit the sick but there is no financial support from the Church Council. CWM also visits the aged, but it should not be the responsibility of one ministry"* (transcription). In this case, there is support for the sick, and yet there is no financial support. Those who are aged are paid a visit, but only from one Ministry.

Two interviewees out of ten commented on negative induction of believers. One said that they wish they can get more chance to improve. The participant commented that new deacons must be inducted before they come in front of the congregation to learn more about the smooth running of church. The other participant indicated that in the Church Council less innovative are elected and do nothing. There is need to train members of the Church joining the Council.

One participant mentioned ministerial support in a negative way while the other mentioned it in a positive way. The other who mentioned it in a negative way said that a rightful leader will admonish the followers according to how they are and that leaders need to identify different people the way they are gifted. The one who mentioned it in a positive way said that sometimes it is taken into consideration because there is a program where believers are given a chance to preach like the youth but not always. In terms of administration of sacraments, one participant said that elderly is visited and served Holy Communion on a quarterly basis.

4.9 Improvement of Church Leadership

The research question was to determine areas that can be improved in the congregation's leadership and how. This was divided into two sub-themes which were:

- Areas for improvement of church leadership, and
- Methods of improving church leadership.

The diagrammatic presentation is shown in Figure 4.4.

	Code	Frequency
Sub-theme: Definition of church leadership	Discipleship	9
	Managers of church funds and property as guided by laws	2
	Mission and Ministry	1
	Pastoral care	1
	Totals	**13**

Figure 4.4: Themes and sub-themes for improvement of church leadership

4.9.1 Areas for improvement of church leadership

The interviewees were asked to indicate areas that needed improvement in terms of church leadership. The information is shown in Table 4.10.

Table 4.10: Areas for improvement in church leadership

	Code	Frequency
Sub-theme: Areas for improvement of church leadership	Training	7
	Leadership styles	5
	Balance of power	4
	Reading the bible	3
	Administration	2
	Home visitations	2
	Leader support	2
	Networking	2
	Caring for the sick	1
	Communication	1
	Competence	1
	Feedback	1
	Incentives	1
	Innovation	1
	Management	1
	Men's Ministry	1
	Music	1
	Outreach programs	1

	Preaching	1
	Talent management	1
	Use of statistics	1
	Vision and mission of church	1
	Totals	**41**

Areas that were mentioned church leadership improvement were: *training, leadership styles, balance of power, reading the Bible, administration, home visitations, leader support, networking with other churches, caring for the sick, communication, competence, feedback, incentives, innovation, management, Men's Ministry, music, outreach programs, preaching, talent management, use of statistics*, and *vision and mission of church*. It can be noted that these areas can be grouped into "*evangelism and outreach", "leadership and catechism (training and empowerment)", "administration and management", "funding and giving", "accountability and feedback"* and *"vision and mission of church"*.

4.9.2 Methods of improving church leadership

Interviewees were urged to indicate methods of improving church leadership. These methods are tabulated in Table 4.11.

Table 4.11: Methods for improvement of church leadership

	Code	Frequency
Sub-theme: Methods for improvement of church leadership	Leadership induction and training	9
	Improved church services	8
	Child and youth empowerment	6
	Accountability and feedback	3
	Evangelism and outreach	1
	Totals	**27**

Nine out of ten interviewees mentioned leadership induction and training as a method of improving church leadership. The interviewees were quoted as saying that (transcriptions):

- *"I think everybody must be given a chance to preach so that we can grow in spirit. Children must be given a chance to preach (eh…) once a month. Church elders should share duties; no one should be idle (yes…) they should improve leadership styles. New members of the Church Council must be inducted. Induction is very important, even if it is for the whole weekend. This can be done by conducting workshops."*
- *"We need to come up with strategies to assist the reverend* [Minister of the Word and Sacraments] *in empowerment programs. Leaders need to be empowered so that they can empower their followers. It is a process. This can be done through workshops and seminars. Leaders need to support the reverend* [Minister of the Word and Sacraments] *with prayers."*

- *"Leaders must be taught about leadership which is love, respect and be charitable. Some leaders don't even know what is happening in their church."*
- *"There is much do be done. In leadership neh! They don't understand why they are in position. Church leaders must be workshopped, attend leadership courses."*
- *"The structures or ministries in the congregation function together. The Church Council should assist the congregation in identifying people with different gifts who can be of assistance in proclaiming the good news. Members of ministries must empower one another through prayer meetings because leaders can be identified from there. The Church Council needs to be workshopped and the feedback given to the congregation."*
- *"Problem is in the men's ministry. Church Order should be followed in the Christian Men's Ministry (CMM)."*
- *"The vision and mission of the church should also be revisited. It must be known by all the congregants and be made alive."*
- *"Improvements are important. The Church Council needs to be trained to know their roles and responsibilities. This can be done through workshops and courses. Sometimes they need to visit other successful churches and see how the work of God is done."*
- *"Improvements are needed. For the past ten years I have served as a Church Council member, only one workshop was conducted. More workshops for the leaders will do well. Our relationship with other congregations and churches also needs attention."*

Looking at the comments above, the interviewees said that everyone should be given a chance to preach. This includes children who must be taught to read and know the Bible. Also, there should be sharing of leadership responsibilities in the Church Council. This can happen if new

members of the Church Council are inducted at inception. Induction workshops also help the Minister of the Word and Sacraments in empowerment programs, in conducting workshops and seminars to induct new church leaders, supporting the Minister of the Word and Sacraments on prayers, identification of talent, empowerment of members through prayer meetings, and improvement of the church order. Of key is revisiting the vision and mission of the church in relationship to the work of church ministries such as the Christian Men's Ministry (CMM).

Eight out of ten interviewees mentioned methods to improve church services. They made the following comments (transcription):

- *"Administration and management need to be improved. Ward committees or cells are dysfunctional. Every month each ward must give a report back about its activities."*
- *"Ok. Leaders must have love and always do home-visitations without segregation. Especially the aged must be taken care of. As a leader one must pray for those who have problems because by so doing they will feel better. If I am sick and cannot make it to church anymore, church leaders must always visit me. If you segregate when it comes to home-visitations, then your leadership is not good."*
- *"No home-visitations, the aged are no longer visited. Visits should be initiated by the leaders, we tend to forget the aged, and whilst they are young and vibrant it's fine. Competition (a healthy one) amongst the church leaders to lead the church to God."*
- *"Church Council must be improved a lot. They must be competent. They must lead us indiscriminately to light. People should not be treated differently. There must be a way of transparent communication in teaching them (congregation)."*
- *"Men should treat one another with respect. Leadership to assist in this endeavor. We*

all have shortcomings."

- *"I think…. eh… improvements are necessary. New Church Council member who can bring innovative ideas should be voted in by the congregation."*
- *"(E. They should not abuse power but respect the congregation, then the church will grow. They need to be good shepherd."*

It can be observed that improvements mentioned were in administration and management, ward committees which were dysfunctional and needed to be functional, the need for feedback meetings every month, monthly financial reports, different ministries in the congregation, home visits to the elderly and sick, the competence of the Church Council, election of innovative members, and that leaders need to be good shepherds.

In terms of child and youth empowerment, the following quotes were made (transcriptions):

- *"Children must not sing, but they must know the Bible (eh…) taught to know and read the Bible. They should know the difference between the Old and the New Testament. They just hear the reading of the Bible. This must be done because they are no longer taught Religious Education at school."*
- *"Peer empowerment can also assist."*
- *"You see; as people we do not view issues in the same way. What I notice is that there is no balance of power in the Church Council. Issues must be fixed up here and there. Our children, including mine, feel that they are being forced to go to church and that should not be the case. What I like is that there is a newly elected youth in the Church Council*

and maybe he will motivate the others to be part of the church."

- *"The youth must be called together to be told about the importance of church, for it to grow mentally and spiritually. Youths must prepare for their children so that they do not find it boring too. There is an organ (musical instrument) in Church, and the youths do not use it because they think it is not wanted in Church, and it has turned out to be a church ornament."*
- *"The youths and children should be given opportunities of knowing and understanding the Christian faith by being active in the issues of the Bible."*
- *"The youths should be involved in developing the Sunday School children in the matters of the Bible. Youths should also be elected into the Church Council, and not to be left out for only elderly members of the congregation."*

From the responses provided, improvements mentioned were that children must be taught to read and know the Bible, to be involved in peer empowerment, motivate youths to be part of the church, teaching youths on the importance of church, use of music organ/instrument in church, involvement of youths in Sunday School programs, and incorporating youths in the Church Council.

Three out of ten interviewees indicated that there should be accountability and feedback improvement in their work. One participant said that once in a month, there should be feedback meetings by congregational leaders. The other interviewee indicated that reports should be given every month by church leaders, and that many home-visits should be carried out at the same time. Another interviewee also said that there were many things that needed to be done to improve the

Church Council, for example, inclusion of people into the Church Council should be determined by the congregation (through votes). They also mentioned that the gender and age ratio of church leaders needs to be balanced with the preferential inclusion of women and youths. One interviewee indicated that evangelism and outreach were important exercises in the life of the church, and that outreach programs needed to be done regularly.

4.10 Chapter Summary

This section concludes the chapter with a summary. The chapter has discussed data obtained from interviews concerning the effectiveness of church leadership in the Uniting Reformed Church in Southern Africa (URCSA) of Kwa Thema Oos Congregation. The chapter has dealt with the need for *leadership empowerment for mission* looking at four objectives, namely consentient empowerment; examining other people's literary works; identifying the effects of coercive power in comparison to empowerment, and by renewing and transforming the church and church leaders. The chapter has answered the research question by responding appropriately to the research tools using Atlas.ti 8. In all, the chapter has looked at subthemes from research interviews discussed in this chapter.

Chapter Five: A creative Dialogue on Church leadership for Mission in the Kwa Thema Oos Congregation of the URCSA.

5.1 Introduction

This chapter explores a creative dialogue on church leadership as "power over for" and not "power over against" for gospel mission in the Kwa Thema Oos Congregation of the URCSA. This engages Chapter Four, which presents an existential understanding and experience of church leadership. The critical dialogue on the Christian's baptismal vocation follows the "hermeneutic of faith, suspicion and engagement" (Ricoeur 1990: 298-334).

Christological and ecclesiological models of leadership are appraised; in the light of the Bible in general and Christian mission as a baptismal vocation. What emerges should be a synthesis of good leadership practices as "power over for". The URCSA is evangelical, so biblical hermeneutics is a very critical tool for its adherence to *sola Scriptura* (Scripture alone). In the backdrop of God who operates in a trinity, the URCSA as a uniting church needs to unite the church as one body of Christ, as Paul says in 1 Corinthians 12:12: "The body is a unit, though it is made up of many parts…".

The URCSA had an element of racial discrimination in the past (Hall 2010:14). The models of leadership that emerge and which are to be discussed below include: ecclesiological, prophetic (charismatic), organic Christology (Body of Christ), sacramental (symbolic) Christology (for example, Shepherd-flock) and Servant leadership. These models are mutually inclusive but not identical. Business models explored in the study of literature offer an external critique to these

models. In this way they can reinforce certain aspects of Christian leadership or facilitate rejection or elaboration of the models.

5.2 Ecclesiological models of leadership

In understanding leadership for mission, we need to understand what church is. Interviewees of the URCSA, Kwa Thema Oos Congregation, and defined church leadership as a "community of believers", "place of worship", "body of Christ" and the "temple of God" (cf. Chapter Four, Table 4.2). The ecclesiological model of leadership that stands out is that of the body of Christ (cf. 1 Corinthians 12:7). This is also organic Christology where Christ is the head and Christians are members of the body. This refers to equality of believers in leadership, where all members participate.

The ecclesiological models of leadership imply coordination, participation, structure and equality of believers, which is an egalitarian approach. This is treated adequately under organic Christology below. Here we are interested in the church as an institution, where in it is run and governed by rules and regulations to address social and humanitarian needs. For this reason, several governance processes have been considered, especially models proffered by different church bodies such as the Episcopalians, Presbyterians, Congregationalists, Pentecostals and neo-Pentecostal leadership styles (WordTruth 2013; *Terry 2000; Shenk 1977*; Goleman 2017). These ways of leadership in the church have had their own challenges. For example, hierarchies exercised in Episcopalian leadership can be useful in emergency cases but not so useful in mobilizing members to contribute in contemporary issues, especially where their financial, emotional and physical contributions are required. It is noteworthy that the URCSA, Kwa

Thema Oos Congregation following John Calvin subscribes to Presbyterian leadership (Grudem 1994:1252).

To this effect, to consider different ways of governing the church, as a Body of Christ, to address every circumstance (to effectively serve the needs of the Christian community), requires combination of hierarchical, democratic and participative leadership. This is the same with Presbyterianism which employs the rule by elders, who are believed to be wise because they have experience (have seen a lot in life). While this model is useful in retaining wisdom in the leadership of the church, it closes out on young people who are not in leadership and can miss new developments in their church leadership. Due to new developments in society, some church organizations have embraced social values such as democracy into their leadership processes (churches are run by votes and majority rule). While this may be good for the membership empowerment (Conger and Kanungo, 1998:474), the problems may arise where members are not born again. Training can be transformative to followers (Sashkin and Sashkin, 2003:131-137). Thus, Kraft (2011:24) suggests that leaders should empower followers to become new leaders who can serve God with their own gifts. However, members may connive to agree on an unethical practice in the name of democracy. I have mentioned elsewhere that democratic leadership in the church flawed in that it can be ruled by people who are possessed by demons because some of them have had no encounter with Jesus Christ but their own past and pride. Similarly, in both the Protestant and Pentecostal or neo-Pentecostal church leadership models, the idea of the strongman approach is applied, where there is a Senior Pastor, Professional-Clergy; Hired Clergy; House Church; and Elder-Board Models. Also, these models

do not capture interest of the African society in the church, which are going to be discussed below.

In defining the URCSA (Church Order, 2014:1) interviewees concur with literature in that the Kwa Thema Oos Congregation is a "community of believers"(Chapter Four, Table 4.2.) governed by the Presbyterian model of leadership. In answering the research questions, interviewees indicated that "the church is body of Christ", with the same effect of an organization where human beings are participants (McGrath 2011: 375). However, the attainment of democracy in South Africa has been slowly affecting how the URCSA, and the Kwa Thema Oos Congregation runs its affairs - where congregants are consulted when big decisions are being made. The leaders of the URCSA thus have been actively engaging with the teaching of the church's founding charisma, which is the Calvinist Reformed tradition. This is because Calvin himself used the Bible as God's Word (Grudem 1994: 73-86) to teach about holiness and spiritual transformation. In this way, the engagement of democracy in the reformed tradition of the Kwa Thema Oos Congregation has increased the church's inclination towards the idea of "power over for" as opposed to "power over against". Thus leadership, which is democratically elected, is endowed with leadership responsibilities of caring, worshipping, instructing, witnessing and serving the needs of committed members and leaders (Khoza 2011:491; Church Order, 2014:3). This endowment comes from Jesus Christ who empowers leaders and members of the Christian community with leadership qualities and responsibilities.

In the Kwa Thema Oos Congregation, problems have arisen due to several practices, where the use of the Reformed Tradition has undermined succession and replacement of elected leaders.

For instance, when leaders are chosen, according to the Church Order (2014:27), they are supposed to serve for a specific period of time (two years), however some leaders do not adhere to such specific stipulations resulting with some leaders are given to the new team concerning their term of office. This leads to leadership practicing "power over against" rather than leadership as "power over for". This goes beyond just the administration of sacraments and preaching (Calvin on Ancient-Reformed Worship: Available at www.ancientreformed.org. Accessed on 30/06/2018) as the church leadership is meant to unite members, shepherd the flock and empower their members. So, the URCSA is expected to be uniting congregants and other churches as much as its leadership administers the Word and sacraments to its members. In other words, church leadership is founded on Christ who encourages participatory or "shared leadership", for example when he washed the feet of his disciples or when he stated that a leader is like a child. Thus, even in the Great Commission, Jesus sent His disciples into the world to provide good leadership models. In other words, Jesus emphasized that leaders must display certain values in their leadership such as teamwork when he sent his disciples, two-by-two so that they can motivate each other (Kraft 2011:25).

This study however deals with leadership for mission in South Africa, and thus there are a few shifts the URCSA must observe to improve its Presbyterian, Calvinistic idea of leadership of eldership and deaconate. While in the main it refers to the elderly people, the reality is that some of the new members are youthful elders who need guidance and continuous training. It needs to be stated that the Church Council approach needs to go beyond induction, but rather to transform the idea of leadership in the church by introducing transformative structures such as the Children's and Youths" Church Council under the ambit of the general Church Council. This

answers to the question of members‟ baptismal vocation and addresses the alienation of youths, children, women and other members. The church here must carry out training workshops to empower members inclusive of innovation to lead the congregation into a Spirit-led church, like Paul did in his churches (Acts 14:23). Training workshops have of today transformed how organizations perform, and in this case can add value to how the URCSA manages its resources, processes and systems (Winston 2015:3). This must be done in cognizance that the power leaders have is delegated to them by Christ (Kraft 2011:28).

This advances members‟ baptismal dignity, as they do not only work for God but their very being is transformed to achieve theological anthropology and soteriology and eschatology (Grudem 2004:25). Thus, as a church of the people and community, leaders are expected to focus on mission to the whole world (*mission De-ad gentes*) to the "distressing disguise of the poor" (Chimhanda 2011:42). From here the discussion turns to prophetic leadership.

5.3. Prophetic (charismatic) leadership

Prophets are the mouthpieces of God. These are people responsible for speaking on behalf of God to the people. According to John Beckett (www.patheos.com>johnbeckett>2015/04 Accessed: 15/07/2018), the prophet's responsibility is to tell the truth, even in the face of opposition. Most prophetic leaders are charismatic (spirit filled). The Spirit as third person of the Godhead is the way in which God is presence and dynamic in believers and church life. Charismatic leaders, therefore know the salvific will of God (Chapter Four: 4.4.6). They thus strive to know the mind and heart of their congregants (Chapter four: 4.6). They have a sense of

style, flair and confidence (https://yscouts.com Accessed: 18/07/2018). Prophetic and charismatic leaders are "mature, humble, compassionate, confident, good listeners, good communicators", well-bred and ethical. This was identified by interviewees in Chapter Four. Jesus spoke of such leaders as being "careful not to do your righteous acts in front of men, to be seen by them. If you do you will not have reward in heaven" (Matthew 6:1). Such leaders confronted rulers and state leaders concerning their actions against the people they lead.

In Chapter Three, reference is made to Nathan who opposed David (2 Samuel 12:1-7) concerning Uriah's death. Prophets are empowered by God to do extraordinary things such as interpreting dreams, riddles and solving people's problems (Daniel 5:12). Prophetic leaders are filled by God's spirit in spreading the good news through their actions like Daniel who refused to worship the Babylonian King and ended up convincing the King that Yahweh was the only true God. Daniel was a prophetic leader who spoke the truth in the face of death (Daniel 2:27; 5:12). Elijah also spoke the truth in the face of death concerning idolatry to King Ahab (1 Kings 17:1). Jesus Christ, at the beginning of His ministry, announced that the Spirit of the Lord was upon Him to influence His ministry (Luke 4:18). In Chapter Four, par.4.4.3. interviewees mentioned that church leaders must lead congregants to God and His work. True Christian living implies that leaders and congregants are influenced by the Spirit of God. Leaders, more so, live like Christ. This means that the Church Council of the Kwa Thema Oos Congregation is to tell the truth even in the face of opposition.

Prophetic leadership, according to John Beckett (www.patheos.com>johnbeckett>2015/04 Accessed 15/07/2018), is motivated by moral, ethical and spiritual concerns. The reckless display of duties by state rulers motivate the rise of prophetic leaders to correct situations. In Chapter Four: 4.5, interviewees describe prophetic leaders as identifying with the people, and are said to be "trustworthy, charitable, responsible and full of integrity". When Joel 2:28-32 spoke about dreams and prophecies after sons and daughter received the spirit of God, this can be surmised to be relevant to prophetic leadership. Prophetic leadership is expected of all religious leaders, but it can also be practiced by state leaders as Micah 5:2-4 says, "Bethlehem, though you are small, out of you will come a ruler who will stand and shepherd his flock in the strength of the Lord". In the Kwa Thema Oos Congregation, prophetic leadership is contrasted with false leadership, as few, if any, leaders are exemplary to stand against bad rulers.

5.4 Organic Christology

In the field of systematic theology, discussions are based on the models of Christ. In this section, organic Christology is going to be discussed in view of the diversity of members the church has. In other words, the church emphasis on the differentially-able members, who act as body-parts for the church or congregation. Congregants "are treated equally" (cf. Chapter Four, Table 4.9) in terms of decision-making, occupying leadership positions and church management. Interviewees indicated that their leaders treat them equally, although there are instances when leaders segregate people on the basis of education, identity (race/ethnicity), gender or age. Organic Christology thus restores members‟ creation and baptismal vocation (baptismal imperative and baptismal indicative), especially those in the "distressing disguise" of the poor, needy, downtrodden and neglected (Chimhanda 2011:42; Matthew 25:31-46; Acts 2:44-47).

This is achieved if some members are given opportunities to share in the leadership of the local and universal church.

In the URCSA, platforms have been created such as the Christian Women's Ministry (CWM), Christian Women's League (CWL), Christian Men's Ministry (CMM), Christian Youth Movement (CYM), *Mokgatlo wa Bodumedi ba Bokreste* (MBB) and Sunday Schools. In this way, the Kwa Thema Oos Congregation exercises organic Christology in that, it has the autonomy to run its own affairs but it's not independent from other URCSA congregations and the Church of Jesus Christ in the world. Similarly, ministries are autonomous but not independent. They work together with all church entities to provide members with opportunities to lead and contribute to the growth of the body of Christ. They govern themselves in relationship to the URCSA constitution, for promoting church unity (*Church Order*, 2014:75). Unity in the church is important in supporting it to achieve its mandates.

The Apostle Paul taught that the church is like a human body, which has many parts (Romans 12:4-8) but is united (1 Corinthians 12:12). Interviewees concurred with this when they mentioned that "the church is the Body of Christ, where believers come together for prayer and worship" (Chapter Four: 4.4.1.). Realizing this in the URCSA, ministries were formed to unite members in exercising shared leadership as well as empowering, growing, developing and training members for service to their communities.

Leadership of the church in an African community needs to appreciate Ubuntu ethic. In Organic Christology, the church is a family, united by the blood of Christ. United by the blood of Christ, the church can use the essential values of Ubuntu, where to be human is to be concerned about others (Achua and Lussier 2013:491; Daft 2011:378). Ubuntu is important for the people's identity and values. Pobee (1992:23-41) writes about the Africanisation of the church as a contextualizing principle that can help to organically Christianize the African culture as the culture also Africanizes Christianity. This makes Christianity incarnated into the African culture and vice versa, which can help address problems of double religious consciousness among believers in the URCSA.

Double religious consciousness is condemned by G. Masengwe, F. Machingura and E. Magwidi, in "An excavation on church governance" (2012). The Church of Christ in Zimbabwe (COCZ) is condemned for failing to serve "its evangelistic and missionary mandate" (Masengwe, et al. 2012:185) because wayward leaders disempowered their followers. Rather, its leaders denied believers to participate in mission and ministry as they took all decision-making posts, and practiced church-capture. This contrasts what Goleman (2017:5) calls "shared leadership" mentioned by interviewees from the Kwa Thema Oos Congregation who participated in this study. In this congregation, they practice shared leadership by delegating tasks. Also, they involve members in policy and decision-making processes. This reduces incidences of the leadership vacuum as all members are eligible for trial in all leadership capacities. This also reduces burnout and fatigue from elected leaders.

Besides, an Africanized church leadership needs to be relevant to the people's challenges, herein the "finding Christ in the distressing disguise" of the poor (Chimhanda 2011:42), to address issues of things like witchcraft or spiritual healing (Banda and Masengwe 2018:1-10). This is achieved if church leaders respect the cultures of their followers, rather than use the strongman's model of leadership. During colonialism, many members broke away from missionary churches, and formed their own African Independent/Indigenous/Initiated Churches (AICs). This, according to Aloysius Lugira, in *World Religions: African Traditional Religion* (2009:50), Africans had general revelation where they believed in multiple spiritual realities until missionaries brought special revelation in Christ. According to Pope John Paul II (1995), African Traditional Religion was "Praepretio evangelicii" (a preparation for evangelization) (Pope John Paul II, in *Ecclesia in Africa* [EA], 1995: paragraph 67). This means African culture, especially ancestral veneration, needs to be carefully addressed.

In Bantu religiosity, God is regarded as the Highest Being, who is at the apex of the ancestral mediation ladder. Family spirits (Shona: "*vadzimu"* – cf. Chimhanda 2011:62-74) are located at the bottom of this ladder. They communicate with family spirits through rituals, sacrifices and prayers (Lugira 2009:16). This is the key to understanding African Bantu hierarchical, participatory and mediatory leadership. Mediation in Africa is where aunts and uncles help in diffusing tensions in the family. The church can use mediation to resolve conflicts among their members rather than demonizing them. This sums up the principle of *Ubuntu* in SeSotho, *Motho ke motho ka batho* (A person is a person through other people). Thus, the church is not expected to divorce itself from African communal ontology and epistemology (ways of becoming fully

human and of knowing). Ubuntu religiosity can be useful in the study on church leadership as "power over for".

5.4.1 Church leadership in African ontology and epistemology

Ethnicity is a cultural entity that plays a part on church leadership in South Africa, where colonialism disaggregated communities and regionalized denominations across the country. The researcher has observed that some languages are dominant in our churches, and the church leadership is influenced by that process. In some congregations, they use interpreters because of their history. In a church where the speaker uses a local language, the translator puts into another local language. This accommodates different ethnic groups.[1] This attends to addressing the history of the regional division of denominations, for instance that Lutherans were allocated to start churches and build mission centers among the Sepedi speaking people. This is also true for the Catholics and the Dutch Reformed Churches among the Sesotho, and the Methodists among the Xhosa-speaking people. Other congregants who do not belong to „the church's language" become influenced and join the status quo. All these issues have an influence on church leadership inclusive of colonial suppression of African cultural values and spirituality. This means the church exercising "power over for" can transform the past situation by contextualizing its work in the church community.

Leaders in African communities are responsible for the existential needs of their people. Thus, church ministers exercising "power over for" must play roles of priests, kings and prophets

[1] On the other hand, in congregations where Afrikaans was used, black preachers still speak in Afrikaans even where the pews are filled by blacks.

Because they are responsible for community rituals, leadership and renewal. Most African cultures are sacramental and liturgical rather than evangelistic. The minister thus administers, oversees and coordinates the sacramental affairs of the congregation (Lugira 2009:82-83). The URCSA tradition of the Minister of the Word and Sacraments captures this thinking. In like manner, priests are regarded as spiritual healers and doctors in the congregation (Lugira 2009:127). A sensitive church leadership addresses members‟ existential and relational issues in their lives.

Finally, an African congregation needs to address gender and age discrimination among its people. Women and children are usually discriminated in African congregations due to the history of colonialism and African patriarchal and hierarchical society. Addressing gender inequality attends to members‟ creation and baptismal vocation, where all divisions on gender, elitism, race and ethnicity are dissolved (Galatians 3:28). Most African languages (including Sepedi?) are gender neutral (no gendered nouns, and pronouns, and possessive pronouns). God is also understood as neither male nor female. Chimhanda (2011:62-68, 78-85) argues that not all African traditional societies are patriarchal. On the contrary, some are either matrilineal and others matriarchal. She proposes the patriarchalisation of Shona culture, the gospel and church tradition. Evidence of equality of genders she gives include the fact that there are both female and male spiritual leaders in traditional Shona culture and religion. However, patriarchal leadership is seen in churches, villages, schools, etc., where men take the front seats. Gender sensitive leadership therefore is expected to promote women leadership in Church Councils in tandem with the founding charisma in the early church (1 Corinthians 12:13; Acts 8:12; 16:15). Some interviewees mentioned that “Gender equality is there because a group of women and men

share duties equally in the leadership (Chapter Four: 4.8.2.). This leadership exercises "power over for".

5.4.2 The Chief Shepherd and the under-shepherds

The relationship of leaders to their followers is regulated by all Christians‟ relationship to Jesus Christ, the head of the church. Christ is regarded as the groom and the owner of the body, and not just its head. This means that church leaders do not take the place of Christ, the head. In Achua and Lussier (2013:490), the *contingency theory* is task-oriented rather than headship-oriented. Rather, Christ as the head and chief shepherd gives church leaders and followers, tasks to perform for the growing (proper functioning) of the body (Daft 2011:58). Ministers, elders and deacons rather should not be "heads" to the Christian congregation as all of them are members of the body of Christ with different functions delegated to them by the head, who is Christ. Whenever they engage in equality of believers or shared leadership, they should always remember that Christ is the coordinator.

Leaders are however endowed with certain powers and responsibilities, to direct the path and goal of church mission and work. "Power over for" spells out how leaders build the church, which is opposed to coercive power that destroys followers, herein, "power over against" (Khoza 2011:490). In this way, the church is an organic (living) body, where leaders and followers exercise reciprocal relationships – as both leaders and followers (Khoza 2011:491). Equality is a reciprocal exchange of relationships between leaders and followers. Reciprocity leads to trust between leaders and followers. In modern democracies, followers contract leaders to lead. Hobbes (1588-1679): https://braungardt.trialectics.com. Accessed: 05/01/2018), on the social

contract theory says that followers give up power to their leaders who must exercise that authority in trust. In this study, leaders exercise authority to empower weaker members of the body, the followers (Achua and Lussier 2013:492). From the interviewee's point of understanding, Church leaders‟ duty is to "… empower God's children spiritually, physically and mentally" (Chapter Four: 4.4.3.). This process is contractual, democratic, and influential, like Jesus‟ example when he washed his disciples‟ feet. This can only happen if leaders are skillful, informed and trustful. Interviewees said leaders should be "… elected members with skills" (Chapter Four: Table 4.3.).

Finally, church leaders are human, and in that case err in their discharge of duties. Some interviewees indicated that they were unequally treated based on gender, age, class, and ability. So, when some leaders were elected and appointed into leadership in the church, they failed to discharge their empowering duties of delegating, supervising, and training as interviewees expected to be involved, and when they were not involved, felt discriminated and segregated. In this case, leaders were given names and labels to suit their actions towards the members. Interviewees cited class biases based on education amongst the congregants. They said the church leadership which is the Church Council regards highly educated people in high-esteem, looking down upon those less educated. Less educated not given chance to read Bible. If congregants are segregated against in terms of Bible studies, there will be no educational growth. Most of the interviewees said is the duty of the church leadership to educate the congregants. In this way, church leaders are expected to empower their followers if their roles and responsibilities as church functionaries are going to positively impact the church's mission.

5.5. Sacramental Christology - Shepherd-flock

Sacramental view of Christ offers a God-centered approach to being. The incarnation of Christ was echoed in the interviews, as the church leaders provided them with grace. Sacramental Christology is more catholic rather than evangelical. This model of leadership is viewed as orthodox Christology, and F.H. Chimhanda in, *An Incarnational Narrative Christology of Shona Women of Zimbabwe* (2002:40), says:

> The traditional sacramental view of the incarnation offers a theocentric (from above) approach to an ontological (the presence of eternal life in humanity) and functional Christology. The point of departure in sacramental Christology is the affirmation of the divine Incarnation – God's permeation of human lives and all created reality.

This is therefore "the model of church as *Mystici Corporis* (mystical and/or sacramental body of Christ)" (Chimhanda 2002:41). Other believers also want to participate in the sacramental mystery. However, Protestants such as the URCSA speak more about ministering to the Word, and less so to administering the sacraments. "Reformed theology came up with a triad of Word and Sacraments (baptism and Eucharist) as means of transmission, or mediation of human salvation accorded by God in Christ" (Chimhanda 2002:43). Reformed theology was initiated and influenced by the great reformers of the sixteenth century, Martin Luther (1483-1546) and John Calvin (1509-1564). The theological triad advanced by the founders of reformed theology were aligned along the understanding that God was in a triadic relationship of the Father, the Son and the Holy Spirit. This relationship is sometimes viewed as interpenetration, wherein the believer, is expected to live in relationship with the Godhead and other human beings. In this case, relationship is a baptismal vocation (imperative and indicative) (Wessling, 2009). In this baptismal vocation it is mentioned by congregants that the children of God need to be Empowered spiritually, mentally and physically. Using the skills approach on church leadership,

Baxter (2011:15) states that leaders need to be skillful, emotional and intelligent in their understanding of leadership and followership. In sacramental mystery, the Kwa Thema Oos Congregation has room to improve its leadership practices as a baptismal vocation to empower every member of the congregation.

God operates in society as Father, Son and Holy Spirit, which is perichoresis or interpenetration. While God the Father is the head of the God-hood, their relationship is mutual and complementary, but they do not do the same functions. In this way Christ as the chief shepherd of the flock has an exemplary and mediatory relationship with church members through His under-shepherds, the church leaders. Christ presents the church as His bride before the Godhead. In a similar way, the church is supposed to operate in social and personal relationships, just like God operates in unity and sociality, but differently. The relationship of the shepherd and the flock, which must be exercised in relationship to Christ, requires that leaders and followers be closely knit to the extent that they become one. The idea of interpenetration in the Godhead can be related to the contingency theory (Goleman 2017:5), wherein leaders and followers are closely related. The Trinitarian *koinonia* provides a good model for church leadership, which empowers members (both leaders and followers), wherein reciprocal relationships mean that what is good for the leader is good for the followers. This model of theological leadership can be easily marred by authoritative leadership (Goleman 2017:5). Leaders can be tempted to employ the „Do as I say‟ mentality rather than „Do as I do”.

Good Christian leadership is when the shepherd smells like the sheep. Cheri Williams quoting Lynn Anderson in a book *They Smell Like Sheep,* says the sheep trust the shepherd who touches

them, carries them, handles them, tends them and feeds them - to the extent that he/she smells like them (Anderson 2011:7). The Trinitarian *koinonia* provides a strong basis for making church leaders a part and parcel of the entire Christian community under their leadership. The Kwa Thema Oos Congregation is a flock that needs a shepherd-flock relationship where church leadership, especially the Church Council understands the challenges members of the congregation are going through. This can only happen if there is a strong relationship between leaders and followers to the extent that leaders can smell like sheep and vice versa. This happens where leaders are involved in the pews, classes, ministries, fellowships, the streets/neighbourhoods and community. In other words, leaders need to have their ears on the ground and eyes on the tower to stay abreast with developments around them.

Churches are positively impacted by good leaders who can encourage healthy relations between congregants, wherein the leaders and followers, leaders and other leaders, and followers and other followers are in a knit relationship with each other through Jesus Christ the head of the church. In all, sacramental Christology advances the idea that Trinitarian *koinonia* provides the basis for good leader-follower relationships, which is important for leadership as "power over for" in mission for Christ.

On the other hand, sacramental Christology can be abused by greedy leaders who fleece the sheep for personal aggrandizement. Most leaders involve themselves in sexual dishonesty, love of money (like idolatry); and this was cited as a bad factor that might affect church leadership. Immoral love relationships in the congregation affect how congregants relate as leaders who are taking advantage of followers use their power to elect their lovers into church councils, yet the

lovers have spouses and families, in and out of the church. The love of money was mentioned, and congregants or interviewees wished that their leaders not to be tempted by money. This bad behaviour can manifest itself as misuse of church funds. Some interviewees mentioned that leaders can be tempted by congregants to engage in immoral love relationships within the congregation. Paul says the overseer must be the one above reproach by being a husband of one wife (1 Timothy 3:2; 12). Leaders can be selfish by having multiple partners and be trapped in a promiscuous bad behaviour. Such leaders are viewed as lacking in ethical leadership, which are standards for understanding good and bad behaviour (Achua and Lussier 2013:491). Such leaders lack ethical guidelines for being leaders in the church (Daft 2011:342). These negative behaviours have been cited as part of the reason why the Kwa Thema Oos Congregation has been struggling over the years. These behaviours are like the little foxes that destroy the blossoming vines (Song of Songs 2:15).

This leads us to talk about lack of virtue which impacts negatively on the church (Kretzschmar, 2009:168). Such deviance, which is "power over against" can be regarded as abuse of power which is destructive to church life (Sendjaya, 2008:123). Thus Heward-Mills (2008:18) condemned such leaders as using power without wisdom, or wisdom without power. Thus, church leaders need to have wisdom and power to appropriately lead the church (Heward-Mills 2008:18). This may cause irreparable damage to the church such as segregation (Foster, Brelsford and Theodore 1996:6). Power-distance between leaders and followers can destroy the trust of followers on their leaders (Kretzschmer 2009:162).

In all, “power over for” types of leaders lead from the front, to exemplify what needs to be done; from the sides, to protect followers from external influences; from behind to encourage the weak and downtrodden; and in the middle to feel what followers are experiencing. In sacramental Christology, leaders provide services to the led.

5.6. Servant leadership

Servant leadership is a Christological model of leadership that transcends self-interest to consider the interests of others in view of Christ’s teaching that we must do unto others as we wish they should do unto us (Achua and Lussier 2013:495). Jesus exemplified this teaching by washing his disciples‟ dirtiest parts of their bodies, the feet; and instructed his disciples to do the same to each other (John 13). This encourages “shared leadership” processes, and interviewees indicated that “good leaders are servants of the others” (cf. Chapter Four, Table 4.4). Like Jesus, the church leaders are to serve their followers rather than being served by them (Matthew 20:28). This idea advances the thinking that followers need to be taken care of (Baxter 2011), which is having other people’s interests at heart (Sendjaya, 2015:24; Tutu, 2013:200). Desmond Tutu spoke about „Leading for the sake of the led‟ rather than the rights of leaders (Tutu, 1994:56). Good leaders thus should be selfless and altruistic.

In the affiliative leadership style, Goleman (2017:5) says that people are to “come first”. Followers‟ needs are prioritized by their leaders when carrying out their duties. Interviewees mentioned that they expected their needs to be identified and addressed by the Church Council in the same way Jesus Christ addressed the needs of his followers (Mark 10:51). Servant leadership

considers the situations of the led, making a servant leader a situational leader (Baxter 2011:15-16). Leadership should not be a „one-size-fits-all". In serving others, the behaviours and characteristics of leaders are crucial because they need to be exemplary. Their actions have to do with the style and trait approaches (Baxter 2011:15-16). Most interviewees said Church Council members have to be honest, patient, trustworthy, respectful and respectable, loving, righteous, integrity, pure, charitable and caring (cf. Chapter Four, Table 4.5). These are the types of leaders the Kwa Thema Oos Congregation envisage. Thus, leaders need to lead by example by being teetotalers who are passionate about the work, having good behaviour and being responsible.

The church is called to provide service to the community of believers. The church is the servant of the people. Thus, the notion of "servant-leadership" must be adhered to by those in church leadership. This does not mean that the church leadership, or the Church Council, in this case, the Kwa Thema Oos Congregation, must receive dictated instructions from the congregants. Servant-leadership means that the "power" vested upon them should be for the good of God's children – "power over for" spreading the good news of salvation.

A servant leader is a person with a calling. Kraft (2011:24-25) in defining a Christian leader (servant leader), says he/she is a person who is fully dependent upon God, and humble, in leading a group of the Christian community. A servant leader takes the people of God through their walk of faith towards a desired destination in the mission of God. Thus, Owen (2015:xviii; xxi) says that servant leadership is about taking people from where they are to where they would not have been able to get themselves without such help. In the study, interviewees indicated that they expected their leaders to empower them in their journey of faith. Owen (2015:5) continues

to say that if one wants to lead, they need to focus on making a difference. Thus, the leadership of the church needs to nurture the congregation towards its God-centered vision and mission. These leaders have a God-sent power, and according to this study, they must exercise it as "power over for" and not as "power over against" the congregation and the community of faith.

Good church leadership promotes the idea of "power over for" in how congregants experience their handling of the church. Most of the interviewees cited that good church leaders are people who follow Christ's example, and are exemplary to their followers. Interviewees came up with qualities for good leadership, namely: humbleness (humility), love and respect (cf. Chapter IV, Table 4.6). These qualities are important for progressive church leadership. Jesus was always humble in his leadership (Achua and Lussier 2013:495). He did not use His power to impose himself upon his followers. Rather, he used influence to woo followers to himself. He did this by providing for people's needs, healing the sick and by preaching glad tidings to the poor (Luke 4:16-18). In the same way, servant leaders should consider frequent charity, outreach and provision of pastoral care programs. In Kwa Thema Oos Congregation, the elderly and the poor are given food parcels in December, and the question is, „What happens during the year? " The idea is that the sick people should be prayed for; and the physically challenged members are taken care of. At least the Christian Women's Ministry (CWM) are involved in visiting the sick; the bereaved (though by a few); and the care of other people's needs.

Finally, servant leaders have a duty towards their followers. Leaders thus need to use their power and mastery to enrich followers. To do this, they must be selfless. It needs to be known that selfish use of power and mastery leads to oppression, harshness and cruelty against the led.

Misused leadership constitutes “power over against” as opposed to “power over for” (Ringma, 2004; Tutu 2013:205). Misuse of power can be done for financial or material gain, and this attitude is categorically condemned by Saint Paul in his leadership qualifications (1 Timothy 3:2). Finally, servant-leadership fully succeeds in outlining the elements of an empowering form of leadership, herein represented in the notion of “power over for”, which empowers followers.

5.7. Conclusion

The Church Council of Kwa Thema Oos should not impose itself upon the congregants. If that happens, it will be abuse of power. Love is one quality that embraces all the good in this world. With love at heart, many leaders, including church leaders, will exercise good leadership, which leads to “power over for” for the people of God. Respect is reciprocal. Church leaders need to respect their followers and be respected by their followers.

Bad church leadership leads to “power over against” the congregants and make the church not to conform in being a good one. A way-forward needs to be developed in assisting the URCSA Kwa Thema Oos Congregation’s Church Council to use their leadership as “power over for” and not as “power over against” the congregants and community (cf. Chapter Four, Figure 4.4).

Chapter Six: Overview, Summary, Findings, Recommendations and Conclusions

6.1. Overview of the study

The main aim of the study was about Christian church leadership that is to be used as "power over for" as different from "power over against" the congregation. The study focused on the Uniting Reformed Church in Southern Africa, Kwa Thema Oos congregation.

The reason of getting involved in the research topic was because Kwa Thema Oos Congregation has several problems which include ineffective financial accountability, leadership responsibility, membership relationships, church ministry, communal participation, property maintenance, lack of professionalism and church empowerment. In this study, church leadership is patterned on Christ to achieve "power over for" the congregation in carrying out their gospel mandate rather than "power over against". Church leadership is a baptismal task or vocation, which makes leadership a multifaceted concept. Thus, leadership is a concept that is used for the empowerment of both congregants and leaders.

The following research questions were used: **(1) How can we transform and renew church by transforming and renewing church leaders so that they use power as "power over for"(towards change) and not "power over against"(abuse of power) to the congregants and community?**

(2) What will the recipients (congregants) of the URCSA and the church benefit from the envisaged services (power over for)?

The research was conducted through qualitative method combined with a bit of quantitative method in data analysis where numbers were used. Ten participants were interviewed and all of

them are members of the Kwa Thema Oos congregation of the Uniting Reformed Church in Southern Africa (URCSA).

6.2. Summary

This study has responded to this question in six chapters as summarized below:

The first chapter, introduced the study through the background information of the URCSA Kwa Thema Oos congregation. It gave the dissertation a road map. It provided the background information, definition of concepts, statement of the problem, aims of the study, rationale, delimitations and limitations, research methodology, literature review and outline of chapters.

The second chapter reviewed relevant literature. Literature on church leadership from current publications such as books, book chapters, electronic articles and published journals concerning use and abuse of power by leaders was reviewed. Different leadership styles and approaches from the business, religious and social life were explored to inform this study. Existing body of literature was examined to acknowledge the work of previous researchers, to learn from it and to identify the gap in knowledge (the information needed to complete tasks). The study built up on the gap in knowledge to understand church leadership as "power over for", focusing on the Uniting Reformed Church in Southern Africa (URCSA) of the Kwa Thema Oos Congregation as a case study. Church leadership needs to be knowledgeable when it comes their roles as leaders.

This chapter also looked into the three different types of Christian church polities which are: Presbyterian, Episcopal and Congregational. Other church polities like Senior Pastor Model, Professional Clergy Model, House Church Model and Elder-Board Model were also discussed.

In chapter three, the research methodology was discussed. It explored research strategies, approaches, instruments, data collection methods, data analysis, data management and ethical considerations. It dealt with *Methodology*, and qualitative approach was followed. The data collection, collation and analysis were through study of literature and fieldwork (administering of interviews). The latter was phenomenological (purely descriptive). The verbatim tool was used in which the interviewees of the Uniting Reformed Church in Southern Africa (URCSA) of the Kwa Thema Oos Congregation made sense of how they experience church leadership (Bryman 2012:714). The research design which was a plan of how the study will be conducted using the phenomenological approach was utilized. The Onion ring, population sampling, data collection, research instruments, credibility and dependability, ethical considerations, theoretical framework and historical development approach were also used in this chapter.

In the fourth chapter, data presentation and analysis were done. Interpretation of results from interviews was also done in thematic presentation. Atlas.ti 8 was used for data analysis. This **chapter** presented data on how the URCSA of the Kwa Thema Oos Congregation understands and experiences church leadership as an existential phenomenon. It also deals with the profile of the participants, the central themes of the study and the understanding of church leadership. All the participants alluded that improvement towards “power over for” needs to be attended to following the central themes of the study. The themes are: Understanding church leadership, Characteristics of church leadership, Examples of good leadership, Bad elements of church leadership, Equality of believers and Improvement of church leadership.

In chapter five, “a creative dialogue on Church leadership for Mission in the church community of the Kwa Thema Oos congregation of the United Reformed Church in Southern Africa” is carried out. This is informed by data analysis in Chapter four, literature review in Chapter two and the research methodology in Chapter three. Chapter Five further engages in a creative analysis and synthesis of church leadership as “power over for” and not “power over against” in the backdrop of ecclesial and Christological models of leadership. It covers the following: Ecclesiological models of leadership, prophetic leadership, organic Christology, Chief Shepherd and under-shepherds, sacramental Christology: Shepherd-flock, servant-leadership.

Chapter Six concludes the study by giving an overview of the study and summary of the chapters. It further deals with findings and recommendations of the study. At the end it provides the conclusion of the study.

6.3. Findings based on the responses from interviewees

The interviews were meant to establish how the URCSA, Kwa Thema Oos Congregation perceive their Church Council’s leadership practices. They also came up with suggestions of how church leadership can be improved.

Findings came up with the following themes: Understanding the leadership concept; characteristics of church leadership; examples of good leadership; bad elements of church leadership, and consideration of equality of believers and Improvement of church leadership.

From the above themes based on the responses from interviewees, it was established that interviewees had an idea of what church leadership entails. Interviewees were able to define the concept, position holders- and uniqueness of the institution (church).

It was also evident that most interviewees felt that "power over for" and "power over against" co-existed in their congregation. One would state "Not all is good and not all is bad". Rather, they acknowledged that there are good and bad elements of leadership. These acknowledgements were based on the Christological leadership styles. Among the examples of leadership models portrayed by Jesus, the following were explored: Body of Christ, organic Christology, Shepherd-flock and Servant-Leadership models. They were able to mention the envisaged leadership styles following the example of Jesus Christ, coupling them with how they perceived the church leadership in their congregation.

Participants also spoke about the equality of believers, which was taken into consideration in this study. In this instance, interviewees acknowledged that equality of believers was sometimes realized and sometimes not. Interviewees had a strong feeling that if congregants are equally treated, in the Body of Christ, this could lead to stability and balance in the Kwa Thema Oos Congregation in terms of leadership for mission.

6.4. Recommendations

From data collected and analyzed, it is strongly recommended that church leadership, the Church Council of the Kwa Thema Oos, needs to be assisted to improve on the use of power as "power

over for" and not as "power over against" the congregants, for this can positively impact how the church is run. This can be done by looking on the following themes: understanding the church leadership concept, characteristics of church leadership and consideration of equality of believers in responding to the church's mission of salvation.

Improvements on church leadership assist in „transforming and renewing church through the transformation and renewal of church leaders". These improvements can be done through leadership training and induction, improved church services, child and youth involvement, accountability and feedback, and evangelism and outreach programs (cf. Chapter four, Table 4.11). The levels at which the church leadership has to improve on are in (i.) gaining knowledge, (ii.) change in attitude, (iii.) change in behaviour and (v.) organisational change.

Literature Review can also be used to close the knowledge gap by assisting the church and congregation leaders to know and access the knowledge and information they need to realize good Christian church leadership. Identified and relevant information should be at the disposal of church leadership.

6.5. Concluding Remarks

Church leadership cannot exist without using the power vested upon it by church members as guided by the Spirit of God who appoints and elects them. Church leaders need to be groomed, skilled and trained to use power towards the growth of the kingdom of God. The Church Council and the congregants of the URCSA, Kwa Thema Oos Congregation must work hand in

glove with other churches in transforming and renewing the Christian understanding of leadership for the sake of mission and ministry.

REFERENCES

10 Essential Characteristics of Church Leadership. Available at https://smartchurchmanagement.com – Accessed: 11/02/2018.

Achua, C.F. and Lussier, R.N. (2013). *Effective Leadership.* United Kingdom: South-Western, Cengage Learning.

Anderson, L. (2011). *They Smell Like Sheep*. New York: Howard Books.

Babbie, E. (2017). *The Basics of Social Research.* Boston: Cengage Learning

Banda, C. and Masengwe, G., 2018. "Overcoming fear? A search for an empowering theological response to the fear of witchcraft among urban Zimbabwean Christians". *Verbum et Ecclesia, 39*.1:1-10.

Baxter, G.B. (2011). *A leadership training manual for the 21st century church leader based on the pattern and principles Jesus created to train the Twelve Apostles.* Virginia. Doctoral Dissertations and Projects. 444. Available at: http://digitalcommons.liberty.edu/doctoral/444 - Accessed: 10/03/2018.

Bhandari, P. (2020). An Introduction to Qualitative Research. Available at http://www.scribbr>...>Methodology. Accessed: 14/10/2020.

Borgatti, S.P. (1996). Elements of Research. Available at www.analytictech.com>elements. Accessed 20/12/2020.

Braun, V. and Clarke, V. (2013). *Successful Qualitative Research: a practical guide for beginners.* Los Angeles*:* SAGE Publications Ltd.

Bryman, A. (2012). *Social Research Methods*. New York: Oxford University Press.

Bryman, A. and Bell, E. (2015). *Business Research Methods.* United Kingdom: Oxford University Press.

Burkus, D. (2011). Skills Theory. Available at https://www.davidburkus.com -Accessed: 28/10/2017.

Chimhanda, F.H. (2002). *An incarnational narrative Christology of Shona women in Zimbabwe: Shona women's incarnational narrative Christology.* Saarbrücken: Lambert Academic Publishers

Chimhanda, F.H. (2011). *Christ the ancestor: Shona Christianity and the roots for feminist liberative praxis.* Saarbrücken, Germany: VDM Verlag Dr Müller

Church Order, Supplementary Stipulations, and Regulations of the Southern Regional Synod of the Uniting Reformed Church in Southern Africa: As revised and accepted by the Regional Synod, 07-12 October 2014, Walkerville.

Claybury International. *Ten Perspectives.* (Available at http://christian-leadership.org/jesus-leadership-style-ten-perspectives-for-christian-leaders/ Accessed on 02/02/ 2018).

Cody, M. (2015). *What is Episcopal Church, and what do they believe?* Available at http://queergrace.com/episcopal/ Accessed 07/04/2020

Coleman, A.M.; Howell, N.R. and Russell, H.T.eds. (2011). *Creating Women's Theology: A Movement Engaging Process Thought.* Eugene: Wipf Stock Publishers.

Conger, J.A. and Kanungo, R.N. (1988). *Charismatic Leadership in Organizations.* London: SAGE Publications.

Cooper, D.R. and Schnindler, P.S. (2017). *Business Research Methods.* New York: McGraw. Hill.

Creswell, J.W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches.* Los Angeles*: SAGE* Publications Ltd.

Daft, R.L. (2011). *Leadership.* United Kingdom: South-Western, Cengage Learning.

Dahl, R and Steven, L. (2015). Journal of political power. Vol.8. 2015. Issue 2. Published online 14 July 2015.

Deist, F. (1984). A Concise Dictionary of Theological and Related Terms. Pretoria: J.L. van Schaik.

Drury, S, (2003). *Handbook of leadership theory for church leaders.* Virginia: Regent University.

Elkington, R., Meekins, D., Breen J.M. and Martin S.S., (2015). Leadership as an enabling function: „Towards a new paradigm for local church leadership in the 21st century", *In die Skriflig* 49(3,) Art. #1911, 14 pages.

Elphick, R. (2012). The Equity of Believers: Protestant Missionaries and the Racial Politics of South Africa. University of Virginia Press. Available at http://www.jstor.org/stable/j.ctt6wrkfv Accessed: 13/10/2020.

Erickson, M.J. (1991). *The Word Became Flesh: A Contemporary Incarnational Christology.* Michigan: Baker Book House.

Flick, U. (2007). *Designing Qualitative Research: The SAGE Quantitative Research Kit.* London: SAGE Publications Ltd.

Follet, M.P. Power over- the power of collective wisdom. Available at (www.the powerofcollectivewisdom.com. Accessed 12/02/2018).

Ford, K.G. (2008). *Transforming Church.* Colorado Springs: David C. Cook Publishers.

Foster, C.R. and Brelsford, T. (1996). *We are the church together: Cultural diversity in congregational life.* Pennsylvania: Trinity Press International.

Francis (Holy Father), 2018. *Apostolic Exhortation GAUDETE ET EXSULTATE on the Call to Holiness in Today's World.* Libreria Editrice Vaticana.

Goleman, D. (2017). *Leadership that Gets Results.* Massachusetts: Harvard Business School.

Grudem, W.A. (1994). *Systematic Theology: An Introduction to Biblical Doctrine*. Michigan: Zondervan.

Hall, D.W. (2010). *Preaching Like Calvin: Sermons from the 500th Anniversary Celebration*. New Jersey: P&R Publishing.

Hersey, P. and Blanchard, K. Situational Leadership Theory (1969). Available at http://www.leadership-central.com/situational/leadership/theory.html/ - Accessed: 13/01/2018.

Heward-Mills, D. (2008). *The art of leadership.* S.A.: Lux Verbi. BM (Pty) Ltd.

Hobbes, T. (1588-1679).Philosophical Explorations. Available at (https://www.braungardt.trialetics.com>philosophy. Accessed: 05/01/2018).

Holloway, I. (2005). *Qualitative Research in Health Care*. UK. McGraw-Hill Education.

House, R.J. and Mitchelle, T.R. (1974). Path-Goal Theory of Leadership. Contemporary Business, 3, 81-98. Available at (https://www.sciepub.com. Accessed: 12/12/2017)

http://christian-leadership.org/jesus-leadership-style-ten-perspectives-for-christian-leaders/ - Accessed: 02/02/2018.

http://www.lib.dmu.edu>cinahl>instruments. (Accessed: 20/03/2018).

https://episcopaldiocesefortworth.org. Accessed 07/04/2020.

https://www.biblesprout.com>articles – Accessed: 20/01/2018.

https://libguides.library.cqu.edu.au>litreview. Accessed: 30/03/2018.

Jamieson (2012). Leading One Another: Church Leadership. Illinois: Crossway.

John Paul II. 1995. *The Encyclical – Evangelium Vitae*. Roma: Libreria Editrice Vaticana

John Paul II. 1995. *Post-Synodal Exhortation*: *Ecclesia in Africa.* Roma: Libreria Editrice Vaticana

John XXIII, 1963. *Encyclical on Establishing Universal Peace in Truth, Justice, Charity, and Liberty*: Pacem in Terris.

Jowers, D.W. (2006). *Karl Rahner's Trinitarian Axiom: „The Economic Trinity is the Immanent Trinity and Vice Versa".* New York: Edwin Mellen Press.

Khoza, R.J. (2011). *Attuned Leadership: African Humanism as compass.* Johannesburg: Penguin Books.

Kraft, D. (2011). *Leaders who last.* Vereeniging: Christian Art Publishers.

Kretzschmar, L. (2009). *What is a good life? Introduction to Christian Ethics in the 21st century Africa.* S.A.: Acad SA Publishing.

Kritzinger, J.N.J. ed (2004). *Exploring Theology: an introductory dictionary.* Pretoria: Research Institute for Theology and Religion.

Kumar, R. (2014). *Research methodology: a step-by-step guide for beginners (fourth edition).* London: SAGE Publishers.

Kunhiyop, S.W. (2012). *African Christian Theology*. Kenya: Hippo Books.

Laub, J. (1999). Assessing the Servant Organisation: Development of the Servant Organisational Leadership (SOLA) Instrument. Dissertation Abstracts International, 60(02), 308. (UMI No 9921922) – Accessed: 03/02/2018.

Leedy, P.D. and Ormrod, J.E. (2015). *Practical Research: Planning and Design.* England: Pearson Education Limited.

Lugira, A.M. (2009). *World Religions: African Traditional Religion.* New York: Chelsea House Publishers.

Lune, H. and Berg, B.L. (2017). *Qualitative Research Methods for the Social Sciences.* England: Pearson Education Limited.

Lutzer, E.W. Different Forms of Church Government. Available at https://www.moodymedia.org/articles/different-forms-church-government- Accessed: 30/01/2018.

Machi, L.A. and McEvoy, B.T. (2012). *The Literature Review: Six Steps to Success.* London: SAGE Publications Ltd.

Masengwe, G., Machingura, F. and Magwidi, E. 2012. "An excavation on church governance: The question of autonomy in the light of the disempowered African Church Converts in the Church of Christ in Zimbabwe (COCZ)". *Journal of Research in Peace, Gender and Development* 2.9:185-194

Maxwell, J.C. (2008). *The Leadership Handbook: Lessons Every Leader Needs.* Nashville:Nelson Books.

McGrath, A.E. (2013). *Christian Theology: An Introduction*. United Kingdom: Wiley- Blackwell

McIntosh, G.L. and Ringma, S.D. (2007). *Overcoming the Dark Side of Leadership*. Michigan: baker Books.

McIntosh, R. (2012). *Organic Christianity: No Additives, Pesticides, 0r Insecticides- Just Raw Gospel.* New York: Destiny Image Publishers. Accessed 13/10/2020.

Mokkink, L.B., Prinsen, C.A., Bouter, L.M., de Vet, H.C. and Terwee, C.B., 2016. "The Consensus-based Standards for the selection of health Measurement Instruments

(COSMIN) and how to select an outcome measurement instrument". *Brazilian Journal of Physical Therapy (BJPT)* 20.2:105-113.

Munroe, M. (2009). *Becoming a Leader.* New Kensington: Whitaker House.

Nakah, V. (2011). *Evangelical Christianity and African Culture. A Critical Assessment of the Salvic Significance of the Cross of Christ in Shona Culture.* Cape Town: University of Cape Town.

Nche, G.C., Okwuosa, L.N. and Nwaoga, T.C. (2016). Revisiting the Concept of Enculturation in a Modern Africa: A Reflection on Salient Issues. Hts Theological Studies 72(1):01-06(2016).

Orlando, A.T. (2008). Lecture 3 theological method. Available at web.mit.edu>ReceptionAug.Lectures – Accessed: 13/06/2017.

Owen, J.O. (2015). *How to lead.* United Kingdom: Pearson Education Limited.

Pearse, Noel J. (2011*Effective strategic leadership: Balancing roles during church transitions*,

Perri 6 and Bellamy, C. (2012). *Principles of Methodology: Research Design in Social Science.* Los Angeles*:* SAGE Publications Ltd.

Pobee, J.S. (1992). *Christian Faith in an African Context.* Indiana University: Mambo Press.

Quinlan, C. (2015). *Business Research Methods.* United Kingdom. Cengage Learning.

Rea, L.M. and Parker, R.A. (2014). *Designing and Conducting Survey Research.* San Francisco: Jossey Bass.

Resane, K.T. (2014). *Leadership for the church: The shepherd model.* HTS Teologiese Studies/Theological Studies 70(1), Art. #2045, 6 pages. Available at http://dx.doi.org/10.4102/hts.v70i1.2045 -Accessed :10/03/2018.

Ricoeur, P. 1990. "Hermeneutics and the critique of ideology" (J.B. Thompson, Trans.). In G.L. Ormiston & A.D. Schrift (Eds.), *The hermeneutic tradition* (pp. 298-334). Albany, NY: SUNY Press.

Ridley, D. (2012). *The Literature Review: A Step-by-Step Guide for Students.* London: SAGE Publications.

Ringma, C. (2004). *Let my people go: With Martin Luther King Jr*. Colorado Springs: Pinon Press.

Robinson, L.R. Available at (www.creativeconflictresolution.org. Accessed: 26/02/2018).

Rubin, A. and Babbie, E. (2016). *Essential Research Methods for Social Work.* Boston: Cengage Learning.

Sashkin, M. and Sashkin, M.G. (2003). *Leadership that Matters.* Oakland: Berret-Koehler Publishers.

Saunders, M. Lewis, P. and Thornhill, A. (2016). *Research Methods for Business Students.* England: Pearson Education Limited.

Sendjaya, S. (2015). *Personal and organisational excellence through servant leadership: Learning to serve, serving to lead, leading to transform.* London: Springer International Publisher.

Shenk, Wilbert R. (1977). "Henry Venn's legacy". Occasional Bulletin of Missionary Research. 1 (2): 16–19.

Silverman, D. (2014). *Interpreting Qualitative Data: A Guide to Qualitative Research.* Los Angeles: SAGE Publishers.

"*Speeches that Changed the World".* (2014). London: Bounty Books.

Sproul, R.C 2014/03/24 Articles. Available at https://www.ligonier.org>blog

Terry, John Mark (2000). "Indigenous Churches". In Moreau, A. Scott. Evangelical Dictionary of World Missions. Grand Rapids, MI: Baker Books. pp. 483–485. - Accessed 25/03/2018.

Tutu, D.M. (1994). *The rainbow people of God: South Africa's victory over apartheid.* London: Doubleday Publishers.

Tutu, D.M. (2013). *God is not a Christian: Speaking truth in times of crisis.* London: Rider Publishers.

Tyssen, A.K., Wald, A. and Spieth, P. 2014. "The challenge of transactional and transformational leadership in projects". *International Journal of Project Management* 32(2014) 365-375, Elsevier.

Wachege, P.N. (2005). Living to Die, Dying to Live: African Christian Insights, 2nd Edition. Nairobi: Heinrich Boll Foundation. Available at https://profiles.uonbi.ac.ke. Accessed: 20/04/2018.

Wertz, F.J.; Charmaz, K.; McMullen, L.M.; Josselson, R.; Anderson, R. and McSpadden, E. (2011). *Five Ways of Doing Qualitative Analysis.* New York: The Guilford Press.

Wessling, Frank Available at www.catholicmessenger.net/2009/01/editorial-vocation-begins-in-baptism/, 16 July 2018

Western, S. (2013). *Leadership: A Critical Text.* Los Angeles: SAGE Publications Ltd.

Winston, N. (2015). *The leadership workout.* United Kingdom: Pearson Education Limited.

WordTruth. 2013. "Overview of Common Forms of Church Government". WordTruth, Inc- Available at http://wordtruth.org/PDF/Overview%20of%20Common%20Forms%20of%20Church%20Government.pdf, Accessed: 23/09/2017).

World Council of Churches 2018. Available at: www.oikoumene.org/en/member-churches/uniting-reformed-church-in-southern-africa. Accessed: 15/06/2018.

APPENDIX A

INTERVIEW SCHEDULE

Research question 1: What is church, who are the church leaders and what is church leadership for?

Research question 2: If Christ is an example of church leadership, what qualities are you expecting from church leaders?

Research question 3: Give two examples of good leadership Christ mentions in the New Testament.

Research question 4: Can there be any bad elements about the examples you mentioned in 3 above? If yes, give them.

Research question 5: Is equality of believers taken into consideration in your congregation? If yes, to what extent?

Research question 6: Which areas do you think can be improved in your congregation's leadership and how?

APPENDIX B

CONSENT LETTER

Dear …….

You are invited to participate in a study on church leadership. We are interested in knowing whether the church leadership is “power over for” or “power over against” the congregants and the community around it.

The research will take almost an hour of your time. The interview will be conducted at your preferred venue.it will be a face to face interview conducted individually. You will be interviewed about your experience in church leadership.

No anticipated risks or discomforts are to be experienced. The interview may be enjoyable and renewing. By participating in this research, you may also benefit others by helping them to understand church leadership and how it should function. The research will also benefit the church to improve its leadership styles.

Your anonymity and identity will be protected. Where a tape was used, the information will be destroyed after typing. The information is for the University of South Africa and lecturers who will not be able to identify you. The results of this will be kept by UNISA in a form of journals and papers. The church councilor, anybody in the congregation will not be informed about your responses as an individual.

If you require any information about this study, please call L.T. Masemola at 0848109765.

I have read (or have been read) the above information regarding this research study on theexperience of church leadership and consent to participate.

Signature:…….. Date:……..

APPENDIX C

LETTER OF PERMISSION TO CONDUCT RESEARCH IN CHURCH

20 Downey Road

Wright Park

1559

30th June 2017

The Chairperson of the Church Council

Uniting Reformed Church in Southern Africa

Kwa Thema Oos Congregation

6083 Ncwadi Street

Kwa Thema 1559

Dear Sir/Madame

REQUEST FOR CONDUCTING INTERVIEWS

I am a student of ministry with the University of South Africa and the Northern Theological Seminary, in Systematic Theology undertaking a research on the topic**: "Church Leadership as Power over for and not power over against the congregants and the community a case for the Uniting Reformed Church in Southern Africa (URCSA) with a particular focus on the Kwa Thema Oos congregation".**

You are kindly requested to participate in the abovementioned study and allow the congregants to do so. This is also a request to use the church building in conducting some of the interviews. All information provided will be treated strictly as confidential and purely for academic purpose.

Looking forward to your favourable response.

Yours sincerely

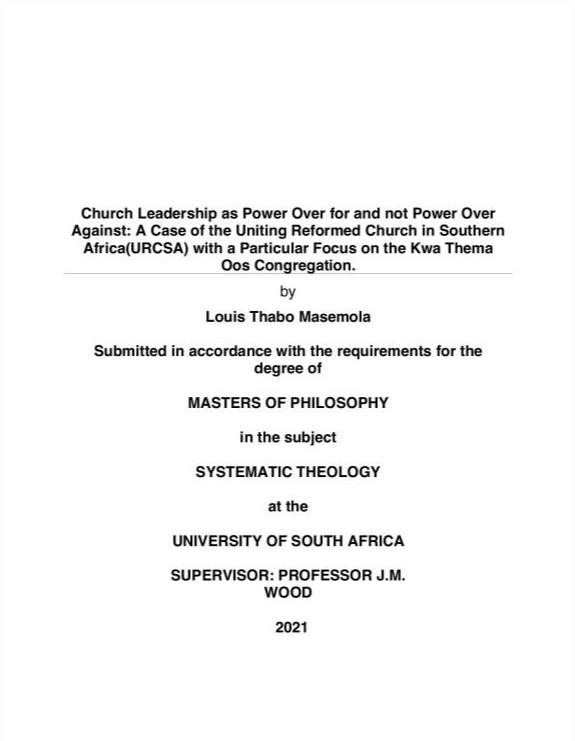
L.T. Masemola

Digital Receipt

This receipt acknowledges that Turnitin received your paper. Below you will find the receipt information regarding your submission.

The first page of your submissions is displayed below.

Submission author:	L T Masemola
Assignment title:	Revision 1
Submission title:	final combined dissertation
File name:	FINAL_COMBINED_DISSERTATION.docx
File size:	594.74
Page count:	176
Word count:	39,064
Character count:	214,978
Submission date:	03 Mar-2022 09:24AM (UCT + 0020
Submission ID:	1775395401



Church Leadership as Power Over for and not Power Over Against: A Case of the Uniting Reformed Church in Southern Africa(URCSA) with a Particular Focus on the Kwa Thema Oos Congregation.

by

Louis Thabo Masemola

Submitted in accordance with the requirements for the degree of

MASTERS OF PHILOSOPHY

in the subject

SYSTEMATIC THEOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROFESSOR J.M. WOOD

2021