ABSTRACT

AN INVESTIGATION OF PUBLIC LEADERSHIP FORMATION

IN SELECT ZIMBABWE CHURCHES

by

Kurai Chitima

The growing number of Christians holding positions of influence in Zimbabwe makes the inclusion of the church's role in prudent assessment of leadership formation in Zimbabwe inescapable. Presently, the contribution churches make to the development of leaders for service in the public arena, such as in business and national governance, is obscure. Failure to confirm and check this area is likely to compromise the quality of leadership and integrity to Christian values. Both concessions work to deter a positive transformational impact of the church.

This study compared views of a select group of church leaders and public leaders on Christian formation and public leadership development. The data analyzed revealed

1. A disparity of goals and practices of Christian formation programs,

2. A difference of perceived leadership formation needs,

3. A weakness in development of personal and civic direction, and

4. A weakness in equipping for faith application in nonchurch contexts.

I make recommendations of how the church can better contribute to the life formation of Christian public leaders by paying more attention to individual background, context, and aspiration peculiarities.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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IN SELECT ZIMBABWE CHURCHES

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TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

ACKNOWLEDGEMENTS

CHAPTER 1

PROBLEM

Introduction

This study focused on understanding the public leadership development contribution of local churches in an African context such as Zimbabwe. In 2000, the director of a nongovernmental organization who was a good person but did not attend church came to my office and said, "Every leadership meeting I attend has these Jesus people. They seem to be everywhere. Tell me what is happening." She had observed a phenomenon that is hard to ignore in Zimbabwe. Increasing numbers of church members are occupying influential leadership positions in society.

The Problem

This study addresses the need to understand the role of the local church in the formation of high ranking Christian secular leaders, such as for the public arena that includes nonprofit, corporate, and political spheres. The research concentrates on public leaders who are followers of Jesus Christ and members of local churches, serving in secular settings. Understanding how the church is contributing to the development of such leaders in Zimbabwe is vague and the question of best practices for carrying out this role is unanswered. Developing leaders for church work receives considerable attention, even though this attention is not enough as observed by Victor Cole when he notes that one of the critical issues facing the church in Africa today is a dearth of leadership (33). As a result, one hears calls to raise more leaders for the church. The skewed church view, however, is of placing much emphasis on training leaders for the church and concentrating little on intentionally developing leaders for the secular arena. This bias, of

paying less attention to the development of market place (secular) leaders, is hard to justify. One could argue that if the church does not develop leaders for itself no one else will. The same can however be said of the development of Christian secular leaders. If the church does not deliberately raise good Christian secular leaders, no one else will. The church is responsible for raising Christian leaders not just for church work but also for the diverse areas of society. Both tasks fall within the ambit of the church's unique responsibility. The church is the seedbed for mobilizing and nurturing lay people like Christian secular leaders to be salt and light through functional lifestyles and work ethics that make a difference in the world of their vocations.

The need to bring clarity to this subject is most compelling in places like Zimbabwe, Africa where churches are growing rapidly in a context of deepening social challenges. Societal aspirations for economic betterment and social peace have often been elusive. During his life on earth, Jesus diagnosed a need for laborers when he saw how the multitude was helpless, harassed, and without care and direction (Matt. 9:38). The church is presently a community that can raise laborers who provide answers and guidance like good shepherds. Leaders are such laborers. John C. Maxwell notes that everything rises and falls on leadership (49). Craig Van Gelder states this fact in another way when he says that "nothing is more important than leadership" (17). Good leadership is the answer to all societal challenges.

Whether leaders are intentionally developed or not, leadership is bound to happen. Intentional leadership development provides the only opportunity to shape what the leadership will be. Everything else depends on how this responsibility is carried out (Maxwell 49; Barna 17). Developing able leaders is most needed in the postmodern era in

which the task of leading involves dealing with complex and dynamic socioeconomic environments. In response to this need, literature on leadership development is proliferating. The church must have better understanding of its role in developing and influencing leaders in today's world, and intentionally make its contribution to this most crucial task in the most comprehensive and effective manner.

The Purpose

The purpose of this project was to explore the current local church Christian formation practices and perspectives as compared to the leadership development needs of Christian public leaders currently serving in the areas of politics, business, and philanthropy in the capital city of Harare, Zimbabwe. More elaborately, the purpose was to explore ways to strengthen local church based development of public leadership by doing a gap analysis, using both quantitative and qualitative approaches, between the current situation and the desirable, as perceived by local church leaders and public leaders. The inclusion of key leadership formation elements such as vision, character, relationships, competence, and contextualization in current Christian formation of public leaders in select churches of Zimbabwe are examined, paying particular attention to Christian formation goals, content, and processes.

The dissertation addresses the leadership development aspect of public leaders' Christian formation. The study idea emanated from realizing an apparent lack of understanding of how local churches are shaping the formation of character and competence of the growing number of Christians in public roles outside the church. The absence of clarity of how local church Christian formation is affecting public leadership development is a deficiency that cannot be ignored in a country where economic

hardships and political strife accelerated between 2000 and 2009. The country is facing

so many serious crises that all efforts to strengthen and train courageous and effective

leadership should be galvanized. Also of critical importance is having an effective

testimony of Christ's transforming love in every sector of society. The study comes from

an assumption that the better a Christian leader is prepared for public leadership at church

the better is their transformational effect in the community.

Research Questions

This study answered the following questions in order to understand the leadership

formation elements included in the Christian formation processes of selected local

churches:

Research Question #1

What are the leadership development needs of Christian public leaders currently

serving in the areas of politics, business, and philanthropy in the capital city of Harare,

Zimbabwe?

Research Question #2

What are the current Christian formation practices and perspectives of the local

churches attended by the Christian public leaders currently serving in the areas of

politics, business, and philanthropy in the capital city of Harare, Zimbabwe?

Definition of Terms

Market place/*secular*, in this study, is the literal or virtual place in a community

where people are formulating and trading services, commodities, and ideas outside the

church setting. Church setting refers to the realm of work initiatives by the church with

direct benefit to the church. This term includes any service program in the church and run

through the church structures such as pastoral work, worship music, ushering at meetings, and other service roles whether part-time or full-time, voluntary, or paid for by the church.

The research also used the following terms and definitions.

Public Leader

Public leader refers to someone who has entered the public arena where his/her leadership responsibility, visibility, and influence go far beyond his or her immediate organization or sector, a concept that Michael D. Lindsay uses (1). This leader should have a national vision for a progressive society with basic rights and means of life such as food, shelter, work, literacy, health, and best possible education.

The question of what good leadership is has been widely debated and a plethora of literature on the subject is on the market. George Barna, after exploring various definitions reaches the conclusion that leaders are people who have willing followers (22). Garry Wills concurs when he says that leadership is mobilizing others towards a goal shared by the leader and followers (14-15). Wills further cautions promoting leadership in a way that raises suspicion that being a follower is demeaning. Followers do not just exist to respond and fit the leader's plan, but to share in the plan. They are most essential to a leader. Persons can have determination and focus, but without followers, they are not leaders (14-15). James G. Clawson gives a definition that includes the aspect of willingness on the part of the follower as well as the leader. He defines leadership as the ability and willingness to influence others so that they respond voluntarily. Clawson's primary argument is that voluntary acquiescence is impossible unless leadership

influence is for change at the level of a target person's values, assumptions, beliefs, and expectations (44).

Before leadership was as topical as it has become, J. Oswald Sanders defined leadership as "the ability of one person to influence others to follow his or her lead" (27). Maxwell built on this concept in saying that "Leadership is influence. That's it. Nothing more, nothing less" (1). James C. Hunter also highlights the aspect of influence by defining leadership as "the *skills* of *influencing* [emphasis mine] people to enthusiastically work towards goals identified as being for the common good with *character* [emphasis mine] that inspires confidence" (32). To Bobb Biehl, leadership is "knowing what to do next, why that is important, and how to bring appropriate resources to bear on the need at hand" (157). Lee Roy Beach makes change an obvious aspect of leadership when he defines leadership as "the art of producing appropriate changes in an organization's environment, its functions and structure, its culture, and practices in pursuit of survival and prosperity" (ix). Clawson argues that effective leadership depends on seeing what needs to be done, understanding the underlying forces in the situation, and having the courage to initiate action to make things better (4). He adds that the key to becoming an effective leader is being able to see what needs to change in oneself before changing others or the situation.

Richard L. Hughes, Robert C. Ginnet, and Gordon J. Curphy posit that people who research leadership disagree about what leadership really is. They reach the conclusion that one correct definition for leadership, for every person in every situation does not exist (6). Stephen Robbins notes, "The leadership literature is voluminous, and much of it is confusing and contradictory" (366). The many definitions reflect the

different perspectives of leadership. A legitimate leadership depends on the willingness of both the leader and the follower. If no one follows, leadership has not taken place. In short, leadership is the ability to influence and guide others to accomplish shared goals even if they are challenging.

Christian Public Leader

Christian public leaders refer to public leaders who are followers of Christ, are active local church members, and who serve in secular settings. Christian leadership is distinguished from leadership in general by the biblical values that underpin it. The Christian leader views leadership as a ministry or act of service for God to humanity.

A Christian leader can work in the church or in a secular vocation. Biehl defines Christian leadership as "knowing what God wants to be done next, knowing why he wants it to be done, and knowing how to bring to bear the resources God would bring to bear on the need at hand" (157). J. Robert Clinton says Christian leaders ought to strive to be Bible centered leaders who use God's word with impact and thus have ministries that will last (17). Barna defines such a leader as "someone who is called by God to lead; leads with and through Christ-like Character; and demonstrates the functional competencies that permit effective leadership to take place" (25). Spiritual leadership distinguishes itself in that, "[t]he Spiritual leader influences others not by the power of his own personality but by that personality initiated and interpreted and empowered by the Holy Spirit" (Sanders 20). The International Leadership Institute (ILI) National Conference handbook defines spiritual leadership as "the blending of the natural and spiritual qualities of a person in the service of God and for His glory" (ILI 33). Such leadership begins with a call, is God enabled, and reflects the character of God.

Henry and Richard Blackaby hold the view that spiritual leaders understand that God is their leader (20-21). Spiritual leadership flows out of intimacy with God. "True intimacy with God occurs through intentional effort over a long period of time as your relationship grows deeper" (ILI 4). Jim Cymbala exhorts that *humility* is to admit the need for God and show it by seeking him fervently (19). Room is made for God's power and glory in acknowledging human weakness (Jer. 29:13).

Spiritual leadership distinguishes leaders who seek to lead God's way. Such leadership is essential in the market place as in the churches (Blackaby and Blackaby 17). Christian leaders are defined, first and foremost, by who they are as followers of Christ— their identity, character, values, and purpose—before where they are located vocationally.

Leadership Development

Leadership development is a lifelong process of recognizing and harnessing leadership potential that depends on the leader's response to various God given personal and circumstantial influences in life (Clinton 40, 54). Clinton suggests a lifelong leadership formation model that involves the leader's choices and contextual factors over which he has no choice. He attributes the making of a leader to God who uses instruments such as circumstances, people, and events over a lifetime from birth to death. Clinton identifies phases in the life of a leader and development priorities for each phase (25). He is of the view that achievement and finishing well is the ultimate test of good leadership. Hughes, Ginnet, and Curphy give a closely related definition when they note that leadership is developed through a variety of ways in a protracted process of action, observation, and reflection, comprising their AOR model (47). The sociocultural context conditions the process.

The foremost challenge any entity (e.g., family, organization, church) faces is to develop adequately, place appropriately, and appraise leaders objectively. Understanding how leaders arise and how they can be intentionally nurtured is important. The answer to this question is important to establish the value and determine the focus of leadership development efforts. If leaders are born, then advancement efforts should focus on the identification of individuals with the requisite traits for appointment to leadership positions. If leaders are made, then efforts should focus on training individuals for leadership positions.

The assumption in this paper is that whether born with leadership traits or not, leaders can and need to be developed. Kenneth O. Gangel says, "[M]ake no mistake about it—leadership is learned behavior" (Barna 33). Clawson points out the need to identify mimetic and genetic qualities in the development of a leader (87-88). Mimetic qualities are learned and genetic qualities are personality traits. The person with genetic traits, nevertheless, also needs training and the right conditions for the qualities to develop before actually taking the lead. Writers such as Don Hellriegel and John W. Slocum and G. Dessler help track the theoretical evolution views on leadership. Literature presents four main schools of leadership development thought. They include the trait theory, the behavioral, the contingency, and the modern thoughts (475-95). The trait theory is a classical approach that defines leadership in terms of personality and character (Cole 33). This theory assumes that certain physical, social, and personal characteristics are an inherent endowment that differentiates leaders from non-leaders (Hellriegel and Slocum 475). Behavioral theories focus on behaviors that may constitute leadership and acknowledges variations in leadership styles. These theories support the

view that someone with the motivation can be taught the leadership behaviors (Robbins 367-68). The situation, or contingency approach, defines leadership in operational terms as it applies to specific situations (Cole 33). In this category, the theories highlight the role and effect of situational factors in leaderships' emergence and effectiveness.

Modern thoughts on the subject include additional dimensions and seek to give a role to the other three—traits, behavior, and situation. The thoughts cover people who are leaders because other people have labeled them as such based on certain heroic endeavors or traditional customs. Charismatic leaders who have a natural favor with followers are also in this group. In addition, those who are transactional are included, which Leighton Ford defines as "an exchange process" that promises rewards to followers in exchange for performance (21). Accordingly, the ability to reward followers can influence the emergence of a leader. Those who are transformational who focus on followers and transcend their own self-interest in favor of the interests of the organization are also included in modern theories. Of the four schools of thought, only the classical trait theories seem to favor arguments on born leaders. The others are of the notion that leaders can be, and should be, made.

Maxwell does not perceive leadership as an exclusive club for those who are "born with traits" but that leadership traits and capability can be acquired. The desired qualities are developed and not discovered. He further argues that the critical requisite is desire (ii). James M. Kouzes and Barry Z. Posner share the same view when they say, "Leadership is, after all, a set of skills. And any skill can be strengthened, honed, and enhanced if we have the proper motivation and desire, along with practice and feedback, role models and coaching" (326). This idea seems to concur with what Paul wrote to

Timothy about church leadership. He notes, "[I]f anyone sets his heart on being an overseer, he desires a noble task" (1 Tim. 3:1, NIV) . He then goes on to highlight the qualifications, traits, and competencies the person would need to acquire.

The following are some commonly stated qualities of leadership: vision, ability to inspire and empower, passion, trust, wisdom, decision, courage, humility, and integrity (Oni; Kouzes and Posner; Sanders). Some of the qualities that took center stage by the end of the twentieth century include systemic, conceptual, strategic, and critical thinking. Some have reduced these to a few key categories or models that encompass the varied qualities. Such models for leadership bring out the areas that need particular attention in leadership development.

Leadership literature reveals several illustrative models for leadership. Dynamic Church Planting International (DCPI) puts one such model forward, which describes a three dimensional model that identifies personality, spiritual maturity, and capability as the core attributes for effective leadership. The first dimension is personality, which includes qualities a person is naturally oriented towards such as calling, gifts, and personality profile, which need discovering and honing (16-20). Clinton also links effective leadership to spiritual and natural giftedness of a leader (51-55). The second DCPI dimension is spiritual maturity, or character, shown by attitudes such as humility, love, and faith, nurtured through obedience and intimacy with God. The third dimension is ability or competence, which needs to be attained through training and experience (16-20). Jun Vencer's model hinges on the development of three qualities, namely vision, capacity, and character development. Capacity building and character development are also in the DCPI model. An additional aspect is vision development. Barna also states

that clarity and passion of vision based on calling and founded on solid character and competency distinguish good leaders and make them unstoppable (24).

The Hughes, Ginnet, and Curphy model expresses leadership as a function of three variables—the leader, the follower, and the situation (9, 24). Clawson's theory is similar but includes an additional link—that of the leader and the organization (35). Leadership is viewed as being an interrelation of the leader, others, the task, and the organization. The link between the leader and others is influence; the link between the leader and the organization is design, strategy, or managing change; and the link between the leader and the task is strategic thinking.

The ILI finds the illustration of an equilateral triangle to be the best model to represent biblical leadership. The three sides of the triangle represent three essential characteristics derived from their intended effects. The qualities are spiritual leadership which comes from God centeredness, servant leadership which comes from service orientation (John 13:1-3; Mark 10:44), and transformational leadership which is shown by effecting meaningful change or progress (32).

Out of the ensuing discussion, one can summarize that the core dimensions of leadership development relate to the following three links. The first is the leader and his vision, gifts, character, or spiritual maturity and capability. The second is the leader and his relationship with followers and others (transformational service). The third is the leader and the context—in particular the task, the organization, and the situation. Because the variables are interrelated, holding them in balance, not in isolation, is necessary.

Christian Formation

Christian formation is the product of a relational process of caring, teaching, training, and modeling, followers of Jesus Christ experience, ideally in a church context. The goal is to transform them to spiritual maturity, to be productive in their vocational location, and to multiplication as conveyors of kingdom life and values. The process can be personal or corporate, intentional or fortuitous, and informal or formal. This study assumes intentional personal Christian formation.

Christian formation is facilitating a relationship in which a believer can grow to maturity in walking with and working for Christ. Neil T. Anderson defines Christian formation as the intensely personal activity of two or more persons helping each other experience a growing relationship with God (229). In this definition, he points out the personal aspect as well as the mutual benefit derived between the disciple and the discipler (facilitator). Every Christian ought to be both a disciple (learner) and a facilitator (teacher) in the context of his/her relationships whether in the family, church, or community. Often Christian formation is best expressed in terms of its components such as the process to bring people to Christ, develop them and send them to serve him. Gary L. McIntosh states, "Biblical church growth views Christian formation as the process of finding and winning the lost, folding them into a local church, and building them up in the faith" (68).

The Christian formation modeled by Christ is an intentional relational process to build, equip, and send believers for service. He called the twelve (Mark 3:13-19), then he clarified why he was calling them and what they would be expected to become. The aim is not just to cover a series of Bible materials, though it may involve such a series.

Christian formation is the process of intentional instruction and modeling whereby God uses a more mature believer to exhort, correct, and build up a disciple in love, in order to produce maturity and service in Christ. Jesus' disciples show us that disciples are in a lifelong learning process. Christian formation is a continual learning journey with its vicissitudes. Sometimes they showed strength (Matt. 10:32-38; Luke 14:26, 33) and other times they showed weakness (Matt. 13:36; 16:21-23; 17:15-20; John 6:66).

The Bible uses the word *disciple* to describe someone committed to Christian formation. The Greek word for *disciple* is *mathetes*, which means a learner, or pupil ("Disciple" 45). Disciples of Christ are apprentices—those who pattern their thoughts and actions after Christ's. They are followers of Christ. Different writers express this definition in different words. Christopher B. Adsit describes a disciple as one with a learner's attitude and by practice gains "acquisition of a new custom or habit" in committing to grow, mature, and bear fruit (32). Uzodinma Obed defines a disciple of Christ:

> [A] believer who has a steadfast disposition to acquire knowledge of Him and his teachings, as well as His lifestyle and skills, by being taught, till he progressively attains His life capacity (i.e. "the measure of the stature of the fullness of Christ"). (44)

To David Watson, a disciple is a follower of Jesus "who has committed himself to Christ, to walking Christ's way, to living Christ's life and to sharing Christ's love and truth with others." Further, Watson explains that the verb "to disciple" describes the process by which we encourage another person to be a follower who is mature in Christ and in a position to disciple someone else (66). A disciple is thus one who is becoming more like Christ and has a life that is increasingly dedicated to God's priorities. This person's life is

transformed as his mind is renewed by what he has learned with the goal of increasingly reflecting Christ to the world around him (Rom. 12:2).

The question of whether the words "believer" and "disciple" are synonymous is debated among writers. Obed argues that not all believers are necessarily disciples of Christ, but all true disciples of Christ believe in him (40, 42). To support this argument, he quotes John 8:31: "[I]f you abide in my word, you are my disciples indeed." Whether one is a disciple or not, depends on the believer's position of abiding in Christ, which is evidenced by a commitment to learning and obeying. If the attitude is positive and steadfast then the believer is a disciple. John Koessler believes being a disciple begins with personal commitment to Christ (156). John F. MacArthur argues that being a believer and a disciple is inseparable. He notes that "the call to Calvary must be recognized for what it is: a call to Christian formation under the lordship of Jesus Christ. To respond to that call is to become a believer" (30). To MacArthur, genuine conversion comes with a commitment to learning, and the two are inseparable. One is a disciple from salvation. He does not receive salvation and later become a disciple.

This debate emanates from whether the word *disciple* is used in a strict or a loose sense. In a loose sense, people committed to learning from a master are disciples even though they may not yet believe in the master. Whereas someone who believes in a master but is not committed to learning is not a disciple. In this sense, even nonbelievers committed and eager to learn of Christ could be called disciples. The term *disciple* is used in the New Testament for varied levels of commitment, including a wider circle of people than the twelve whose commitment to learning was largely established. For example, Matthew 8:21 records, "Another disciple said to him, 'Lord, first let me go and bury my

father.'" Also, John 6:60 says, "on hearing this many of his followers said, 'this is a hard teaching. Who can accept it?'" In addition, Obed's strict definition of a disciple as one with a "steadfast disposition to acquire knowledge" begs the question of whether Judas qualified. The Bible refers to him as a disciple (Matt. 10:4; 11:1; 20:17).

This study subscribes to the stricter definition of a disciple as one who is a believer and is committed to being taught and trained. In a broad sense, however, disciples are at varied levels of commitment. Charles Ryrie describes the reality among Christians:

> [I]f the examples of the disciples in the gospels may be carried over into today, then we would have to conclude that there will be some disciples who learn a little, some a lot; some who are totally committed, some who are not; some who are secret, some who are visible; some who persevere, some who defect. But all are believers (or at least professing believers who have been baptized). (95)

A good Christian formation process will aim for the ideal instead of endorsing a reality that falls short. The ideal is for every believer to have a total commitment to, and show evidence of, learning and growth.

Context of the Study

The context of the study can be viewed from a general African point of view as well as from a Zimbabwe-specific point of view. This section presents the two views.

Africa Context

Zimbabwe shares with most of sub-saharan Africa a history of being both a victim of colonialism and a shining fruit of Christian missionary efforts from the late eighteenth century to the late nineteenth century. Africa as a victim of colonialism: European countries, in what began as coastal contacts in the fifteenth century, and then in the nineteenth century by treaties and by conquest, scrambled to attain Africa in pursuit of

wealth, raw materials, and fame. This inhabitation led to the partitioning of Africa,

finalized in 1885 at the treaty of Berlin, into the present day political boundaries (Lloyd

51, 57). Ethiopia, Liberia, Guinea, and Riodeoro are the only countries that remained

uncolonized. The colonial settlers forcibly and often brutally took away prime land and

reserved the poor land for locals. This discrimination led to the rise of African

nationalism from as early as the 1950s. Bourdillon notes, "As liberation movements got

under way in the twentieth century, they were often supported by leaders in established

churches, who saw the injustices of the colonial governments (*Religion and Society* 265).

Wars between settlers and Africans occurred primarily because of the desire to reclaim

ownership rights over resources such as land. By 1993, through international pressure and

local resistance, African countries against indomitable odds had received independence

from colonial rule. This legacy determined the kind of political leaders in early

postcolonial Africa and their priorities such as resistance to what they perceived as new

colonial forms. Kodwo E. Ankrah quotes Kwame Nkrumah:

> [T]he essence of neo colonialism is that the State which is subject to this,
> is, in theory, independent and has all the outward trappings of
> international sovereignty, in reality its economic system and thus its
> political policy is directed from outside. (156)

Leadership is a product of the ways through which leaders rise or are developed. To them

preserving ownership and sovereignty comes before providing food. Ironically, however,

the failure to provide food is a threat to the nationalistic ideals in the long term.

Managing the different forces equally is a leadership challenge Africa faces. Without a

good balance self-determination can become self-extermination.

Despite strong post colonial indigenization forces, external links still play a major

developmental role in Africa. They are perceived as bringing ideas, status, and resources.

Many of the strong churches in all categories of the doctrinal divide such as Catholics

and Protestants, including Pentecostals, benefit directly or indirectly from external

sources of some kind (Gifford 308). The relationship, however, evolved from being one

of dependency to one of interdependence by the end of the twentieth century. The church

in Africa has assumed a high level of autonomy characterized by African leadership and

methods. The resources of the more developed continents, however, still play a

leveraging role in local African initiatives. The African church continues to receive tools,

theology, and practices from abroad, and is maturing in effectively contextualizing them

and developing its own tools and practices that others can import.

     As a shining missionary fruit, the proportion of Christians in Sub Saharan Africa

has grown phenomenally. Great revivals in Europe and America led, for example, by

Dwight L. Moody and the Student Volunteer Movement, inspired many missionaries to

come to Africa. They were able to take advantage of the knowledge gained from the

1848-1878 explorations by people like David Livingstone who explored, inter alia, the

Zambezi River, becoming the first European to see the *Mosi-oa-Tunya* falls, which he

named the Victoria Falls. As large numbers of explorers came to Africa, missions

advanced with them. Explorers' data opened the way for both the colonialists and the

missionaries. Christianity became more firmly established after 1890 because of the

improved availability of information and a more favorable reception the colonialists

afforded the missionary efforts. The Christian History Institute, based on information

from the Overseas Ministries Study Center, notes that in the twentieth century the

Christian population in Africa grew from eight or nine million in 1900 (8 to 9 percent) to

some 335 million in 2000 (45 percent). The advent of Christianity transformed lives and

communities through activities such as proclamation of the message of Christ and service

work such as establishing schools and hospitals. Musimbi Kanyoro, Andre Karamaga,

Modupe Oduyoye stress that "as a matter of fact, the Church in Zimbabwe was a loner in

establishing schools and clinics in rural areas. This was also true when it came to

teaching people rudimentary skills in modern agriculture carpentry, and construction of

better houses" (174).

Despite the rapid growth of the church and education in Africa, the need for able

leadership of integrity in Africa has been noted and widely acknowledged. G. Kinoti and

others (e.g., Mazrui; Ayittey; Adeyemo) attribute Africa's woes to lack of effective

leadership, not a lack of resources. A multi-sectoral approach addresses this situation.

The church has a vital role in the process if not for any other reason than because of its

sheer size and growth on the continent. Tokunboh Adeyemo argues, "[O]nly a faithful

obedient church can bring change to Africa" (54).

Poor leadership is also prevalent in African churches:

> While it would be foolish to deny that a great many excellent and capable
> leaders are to be found in many churches, it would be equally foolish to
> pretend that leadership difficulties are not being experienced in African
> churches. It would appear that many leaders are uncertain, tentative and
> ineffective or else they go to the other extreme of acting in a domineering
> and coercive manner. These inadequate patterns of leadership lead to
> conflict within churches, splits between churches, ineffective ministry, and
> the mismanagement of financial, human and other resources.
> (Kretzschmar 47)

This reality undermines the church's qualification as a competent entity to raise

alternative leadership.

The church in Africa often described as being "a mile wide and an inch deep" has

much more quantity than quality of members. The depth may have improved in many

since the beginning of the twentieth century, but the width has outgrown the improvement, effectively resulting in a more unfavorable ratio. This lack of quality makes Christian formation the greatest challenge that the church in Africa faces in the twenty-first century. Proponents of this view include Obed who makes the observation that in the twentieth century the Church, in general, emphasized missions, evangelism, church growth, and church planting, virtually eclipsing effective Christian formation (viii, 15). As a result, notwithstanding success in the emphasized areas, spiritual depth that is essential for sustained vitality as well as personal and community transformation has been scant. He believes the church in this century must rediscover the meaning, importance, and practice of Christian formation. Effective Christian formation is the answer to the key objectives for worship, leadership development, social relevance, evangelism, church growth, and expansion. The primary strategy for combating spiritual decline and stimulating sustainable progress in achieving the Great Commission is effective Christian formation (Matt. 28:19-20).

Zimbabwe Context

Zimbabwe is a country of twelve million people in Southern Africa. The country acquired independence from Britain in 1980 after more than fifteen years of armed conflict. Economically, the country has faced perennial droughts in the last fifteen years. Zimbabwe has adopted policy implementation approaches, particularly on land, that critics attribute to severe economic depression between 2000 and 2009. All economic indicators were at a record low making it the only country in Southern Africa experiencing economic decline. Politically, the country is a multiparty democracy that has not functioned well since 2000 as election results have been bitterly disputed,

resulting in violent political rivalry that has accelerated the economic decline. The country of Zimbabwe can no longer sustain itself and relies on massive food donations and supplies from outside. A government formed in 2009 inclusive of the main political parties has brought hope. The situation in the country however calls for all sectors, particularly the church, to play their part in the development of godly, competent, innovative, and relevant leaders who are able to lift the country out of its current state.

According to a 2002 census by the Zimbabwe Central Statistical Office and an Operation World International research report (Johnstone and Mandryk 689), over 70 percent of the Zimbabwe population call themselves Christians. In Harare, the capital city, the 2002 Central Statistical Office census found that 86 percent of people living in Harare claimed to be Christians. Positively, those who call themselves Christians can be found in virtually all sectors of society. Many Christians who profess allegiance to local churches occupy leadership positions in politics, business, local government, sports, etc. These positions of leadership give them a great opportunity to influence their vocational spheres with biblical values and to affect society. The church must understand the dynamics with which Christian secular leaders have to deal so they will know how best to support them and to intentionally generate more of them.

Three local church planting waves can be identified in Zimbabwe. The first was in the late 1800s and early 1900s by missionaries from outside the country. The second is conspicuous from the 1950s and was fanned by the rise of African nationalism. Zimbabweans in Zimbabwe started churches that were self-governing, self-financing, and self-perpetuating. This wave accelerated after the advent of Zimbabwe's independence in 1980. The third wave involved the acceleration of church planting by players from both

previous waves. A collective goal was set by over five hundred church leaders at a

congress in 1991 to plant at least ten thousand more churches in Zimbabwe by the year

2000. As a result, more than two thirds of the churches in existence in Zimbabwe today

were started since the late 1970s, particularly in the 1990s, when the number of local

churches in the country is estimated to have more than doubled.

Local church surveys[1] carried out by the Zimbabwe National Evangelism Task

and the Evangelical Fellowship of Zimbabwe, however, estimated that less than 20

percent of the population actually attended weekly church services. The studies, among

other things, asked church leaders to provide the number of people who attend their main

weekly meetings, in most cases held on Sundays. The research included most Christian

churches from Catholic, mainline, and evangelical groups. The 20 percent, however,

excluded those who attend church erratically or seasonally, and might perhaps have some

considerable measure of church influence. This percentage sounds too small given the

high proportion that claim to be Christian, but this indication that a small proportion of

the population attends church is too strong to ignore. This discrepancy could be the

reason why, despite the presence of many Christians in the country, with some in

positions of influence, high levels of moral decadence continue to prevail. When people

do not attend churches they are less likely to be effective witnesses of Christ. Anecdotal

evidence estimates that over 50 percent of those who profess to be Christians ascribe

solely or partially to the traditional religion—ancestral worship. Assuming most Christian

formation happens in churches, the level of church attendance is important because it

reflects that of Christian formation. Church is the Christian formation community where

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[1] The situation may have changed by 2010. The latest research was in 2000.

the Christian facet of leadership is developed. Of interest to this study is the question of what difference the church is making to those who are a part of the estimated 20 percent that have made themselves available to local church Christian formation.

John S. Mbiti's (262) and Richard J. Gehmann's (1) description of Africans being "notoriously religious" is also true of Zimbabweans:

> [I]n their traditional life African peoples are deeply religious. It is religion, more than anything else, which colours their understanding of the universe and their empirical participation in that universe, making life a profoundly religious phenomenon. To be is to be religious in a religious universe. (Mbiti 262)

Prior to the coming of Christianity, the predominant traditional form of worship in Zimbabwe was ancestral worship. In this form of religion, the spiritual influences every area of life, leadership included. Public leadership development would require spiritual development and integration. Gehman notes that religion permeates all the departments of the African life so fully that isolating its influence is not always easy or possible (1). If not Christianity or ancestral worship, some other religion will be practiced. E. Bolaji Idowu aptly describes African spirituality when he says that deep in the minds of men and women of every level of spiritual and intellectual attainment is the persistent notion that the deceased still have a part to play, for better or for worse, in the lives of the living (178). In another writing, John S. Pobee and Gabriel Ositelu note that "the African is radically religious at the core of his or her being" (9).

Elizabeth Isichei writes that the traditional world was profoundly religious and did not compartmentalize it away from the rest of social life (262). Lee E. Snook notes that religion in Africa is grounded in the whole of reality and permeates all relationships

(56). Excluding religion from leadership development processes, social institutions, and community life is unlike the traditional African approach to religion.

Methodology

The design of the study was an exploratory pre-intervention research project meant to discover and evaluate how public leadership formation happens in the Christian formation processes of selected local churches. The project carried out a gap analysis that revealed what is being done to facilitate Christian formation for public leadership and determined what is lacking, or can be improved, in current practices. The research was based on a cross-sectional dual approach that mixed qualitative and quantitative designs in the form of interviews and a survey. The gap analyzed in this study was that between the desirable Christian formation content as perceived by public leaders and the current situation as described by local church leaders.

Participants

The primary data for this project was gathered from ten select churches and twenty-four public leaders who attend the churches. The public leaders provided their top five leadership development needs and using a five point scale provided their assessment of the contribution of their local church based Christian formation to the needs identified from literature review. The leaders were selected on the basis of a referral procedure where the first three identified from the Zimbabwe Council of Churches (ZCC), Evangelical Fellowship of Zimbabwe (EFZ), and the Catholic Bishop Conference (CBC) respectively gave names of other public leaders. The local churches to include in the in-depth interviews were determined through this procedure. Personal in-depth interviews of

the local church leaders, from which the surveyed public leaders came, were carried out to establish the current Christian formation methods in their churches.

Instrumentation

The study employed two instruments, a questionnaire and an interview guide. A questionnaire was designed, pilot tested, and used as the instrument for data collection in the survey of public leaders. The questionnaire used semi structured questions and a five point scale. Also, an interview guide that included a five point scale was prepared and reviewed by experts before being used for in-depth interviews of local church leaders. Subsequent to the general interview, to facilitate comparison, the church leaders also completed a five-point scale to assess their perceived contribution of the Christian formation process to leadership development needs.

Variables

The study had particular interest in Christian formation program goals, content, and process. The leadership development elements of particular interest were vision, character, relationships, competence, and faith integration (contextualization).

An intervening or confounding factor is the effect of other sources of leadership development experienced outside church. To what extent the church sources can account for the leadership development change is difficult to know. To account for external effect, the public leader questionnaire included rating by the informants of the benefit of leadership development from outside church.

Data Collection

A purposive sample of twenty-four public leaders was obtained by identifying one public leader from each of the umbrella bodies of most of the Christian church, namely,

the Roman Catholic Church, the Evangelical Fellowship of Zimbabwe that brings

together Baptists, Evangelicals, and Pentecostals, and the Zimbabwe Council of Churches

that brings together the mainline protestant churches. The three public leaders

representing each of these bodies were asked to complete a personally administered

questionnaire. Following the survey, each provided at least one name of another

practicing or former public leader. The original participants were willing for the new

parties to know they had been recommended by them for the survey. I repeated this

method that Lindsay calls a "leap frog" procedure until the required sample size was

reached (248). This process also served as the selecting process for the specific local

churches that made up the study's list of select churches. Based on degree of

homogeneity assumed within each umbrella body, the numbers interviewed of thirteen

participants from EFZ, eight participants from ZCC, and three participants from CBC

were deemed to be adequate.

The leaders of local churches from which the participating public leaders came

participated in personally administered in-depth interviews. The study involved at least

ten churches. In the interviews, the church leaders described and self evaluated their

Christian formation programs.

The data collection steps comprised of developing the instruments, training an

assistant, testing the instruments, identifying the initial three public leaders, carrying out

the public leader survey, identifying the next contacts until twenty-four and the select

churches until ten, carrying out local church leader in-depth interviews, analyzing data

and interpreting the findings.

Data Analysis

I analyzed data from the questionnaires by using MS Excel, SPSS, and MS Access to compute frequency distribution patterns and aggregations. I analyzed in-depth interviews by coding recurring themes and identifying patterns.

Delimitations and Generalizability

This limited study focused on the ten selected churches. However, the study was delimited to include churches from the three umbrella church bodies. By their affiliation, they provided an idea of the group with whom they share affinity, and most likely their practices are homogeneous. Those not affiliated with the three mother bodies have ecclesiastical characteristics that are comparable and can fit into one of the three bodies and so are in an indirect sense represented by a study of the three. Those that do not fit in are outside the scope of this study.

The findings on Christian formation practices represent the select churches. However, if the general lessons and recommendations are applicable to any Christian formation program in any setting, particularly in Africa, the objectives of the study would not have been violated. The study in an African context is about leaders of integrity who have a heart for God and are relevant to the needs, and sensitive to the aspirations, of Africa.

Theological Foundation

This section provides biblical materials that serve as foundation to the subject of facilitating the Christian formation of leaders for the market place. The mandate to facilitate Christian formation is found in Matthew 28:19 where Jesus commanded his followers to go and make disciples of all nations, baptize them, and teach them to observe

all that he taught. This command is referred to as the Great Commission. The mandate

points to the unique and core business of the church; in it is the answer to all the

requirements for church growth, community leadership, and their impact.

This dissertation project concerns market leadership development through local

church Christian formation. The project also impinges on an issue that is unavoidable in

its execution, that is, the subject of the church's influence and impact in society.

Believers are salt and light, or source of influence in their community, to the degree and

in the way they have been spiritually developed. The Christian formation processes in

local churches must be comprehensive and effective in producing mature disciples.

Maturity is evidenced by behavior more than by belief. The aim of Christian formation is

transformation through teaching and modeling how to live a life that reflects the values,

principles, and truths of the Bible. Not only is learning required but also observance and

participation. In John 17:4 Jesus said to the father that he had finished the work he had

been sent to do. The clue for determining the work that he had finished is found in who

he was praying for in that chapter. He had finished the task of training his followers to

whom he would assign the ongoing mission of Christian formation and spreading his

gospel and influence to the whole world.

Matthew 5:13-17, which challenges followers of Christ to be salt of the earth and

light of the world, is at the core of the case for market place involvement and vocation for

Christians:

> You are the salt of the earth. But if the salt loses its saltiness, how can it be
> made salty again? It is no longer good for anything, except to be thrown
> out and trampled by men. You are the light of the world. A city on a hill
> cannot be hidden. Neither do people light a lamp and put it under a bowl.
> Instead they put it on its stand, and it gives light to everyone in the house.

> In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven. (Matt. 5:13-16)

In the study, this passage is viewed as a core scripture in establishing the value and biblical basis for local church involvement in developing market place leaders. The study explores the contribution of local church Christian formation to the development of leaders of godly influence in their secular vocations. Exerting godly influence is being salt and light. In this case, influence happens through Christian leaders in the spheres of their secular vocation/market place ministry.

Market place leadership falls in the general area of lay ministry in a non church setting—best understood in the context of God's mission (m*issio Dei*) on earth and the mandate he has given to the Church. God's mission is to restore fellowship with man and make him a partner in world redemption in order to fill the earth with his glory. The epicenter of mission is Christ's coming to save mankind (Luke 19:10; John 3:16) and destroy the works of the devil (1 John 3:8; Col. 2:14). Reaching the world was in line with the purpose for which Christ came and the mission he gave his followers (John 3:16; Matt. 28:19). God's mission includes restoring the creation mandate, which includes stewardship of all aspects of human society including agriculture, commerce, politics, and academics (Gen. 1:28).

Matthew 5:13-16 is an appropriate metaphoric expression and summary of m*issio Dei* and the mission of his people in their multi-faceted nature. The supreme arguments for missions are found in the very being and character of God *[He is light]*. The Great Commission is a logical summation and natural outflow of God's character (Peters 41, 173). Matthew 5:13-17 is a perfect summary of the biblical teaching on three main mission perspectives, notably, the original/creation mandate to mankind through Adam

(Gen. 1:26-28; Isa. 43:7), the subsequent mandate to the church by the last Adam (Matt. 28:18-20; 22:34-40), and the reality of the kingdom of God on earth through Christ (Matt. 4:17; 6:33). The text provides convergence for the three in its metaphors of salt and light. The metaphors capture the tasks of gospel proclamation, multiplication of Godly people, and kingdom influence through Christian formation of nations and equipping every believer for ministry regardless of their vocational location (Eph. 4:11).

In Matthew 5:13-16, Jesus tells his followers their position of power and influence as salt and light in a dark world. Exerting godly influence in one's sphere of influence is being salt and light. Jesus wanted them to understand that they are able to make a difference wherever they are. In the context of my dissertation, this influence happens through godly and competent Christian leaders in the spheres of their secular vocation or ministry. Market place leadership positions are opportunities from which to provoke praise and glory to God.

Overview of the Study

Chapter 1 introduces the problem and approach of the study as well as its context and validation. In Chapter 2, I review selected contemporary writings on the subject of public leadership development and on Christian formation in Africa as well as study the theological foundations of public leadership development. Chapter 3 describes and explains the research methodology that was used, presenting a detailed explanation of the project's design, the research methods, and the method of data analysis. Chapter 4 presents the research findings. The fifth and final chapter discusses the research conclusions and their practical implications.

CHAPTER 2

LITERATURE

Introduction

This dissertation project addressed the public leadership development through local churches in Zimbabwe. The study required an examination of leadership development, church mission, and Christian formation since its interest is where the three interface (see Figure 2.1, C). An understanding of the church and its mission was important since the leadership formation under study took place in churches. This chapter discusses leadership in the African context as well as views on the objectives, philosophy, and process of Christian formation. Four main sections comprise Chapter 2: Theological Underpinning, Christian Formation, Leadership Challenge in Africa, and Methodology Support.

Leaders

C

Local
church

Formation
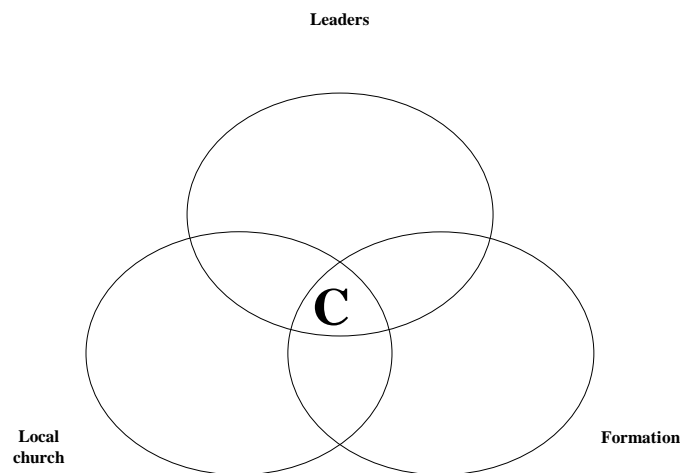
Figure 2.1. Subject areas from the research title.

Theological Underpinning

A strong theological basis exists for local church development of leaders in secular vocations. This section emphasizes that fact by examining the mission of the church and Christ's charge to his followers to be salt and light in the world. Doctrinal links to the dissertation subject that are of particular relevance are highlighted.

Nature of the Church

The church is the vehicle and outcome of God's work to bring people back to a fruitful love relationship with himself. The church is invincible (Matt. 16:18; Mark 14:58). The word *church* is used in a variety of ways. Kevin Giles believes that even theologians do not agree as to what constitutes the church (4, 7). What church is viewed to be is of fundamental importance to determining what the church should do. If the church has not been clearly defined it has not been understood and it cannot be correctly expressed.

Francis Watson argues that the word *church* stems from the Byzantine Greek form *kurike*, meaning "belonging to the Lord" (65). Its corresponding word in languages such as French are derived from the Greek word *ekklesia*, which was used by Jesus in Matthew 16:18 and Matthew 18:17. In the Greek culture, *ekklesia* referred to a convened assembly of people, that is, a gathering of those called out and summoned together by a herald. Not a continuous feature, the convention ceased to exist after the assembly. The view of ekklesia in its strict cultural meaning is however incomplete because it does not bring out other shades of meaning that are in other terms and metaphors used in the Bible in reference to the church.

The New Testament uses *ekklesia* to denote the church as an ongoing community of people inclusive of both the universal Church (Eph. 1:22; 3:10, 21; 1 Cor. 10:32; 12:28; Phil. 3:6; Col. 1:18, 58, 24) and the local church in its gathered form and when it is not gathered. Sixty-three out of 109 times, the New Testament *ekklesia* denotes a group of believers in a particular place or "a local church." At least twenty-seven times *ekklesia* denotes the universal Church, which is that body of believers in Jesus Christ, living and dead, from every tribe, language, people, and nation. The *ekklesia* could also be in the form of a small group that meets in a house (Rom. 16:5; Col. 4:15; 1 Cor. 16:19). The term was also used for a city church (1 Thess. 1:1; 1 Cor. 1:2; Acts 13:1).

The Christian community is a concept that integrates biblical ideas about the church being a body, a people of God, a family, a flock, a bride, the elect, a field, a congregation, a temple, and other concepts such as its universality, and Christians working in the world, (1 Cor. 3:16-17; 6:9). Giles is a proponent of this view and describes a community as any group of people who hold certain things in common (15). The church is made up of people who are brought together by sharing in the life and ministry of Jesus through belief in him. They owe all to him and will give an account to him. Though they may be in the world, they have been called out by God's unmerited favor (Eph. 2:9; Deut. 7:6)

The New Testament church, while retaining its purpose and values, adapted its methods and forms to the needs of its environment (1 Cor. 9:19-21). The church is most effective when making use of every available gift and relevant method to accomplish its purpose as led by God's word and Spirit. The church's methods ought to be characterized by customization, dynamism, and innovation, not standardization and tradition. The main

thing is to let the purpose remain the main thing. Rick Warren argues, "What is needed today are churches that are driven by purpose instead of by other forces" (80). This view is also supported by Robert Lewis and Rob Wilkins, who advocate for a re-envisioning and empowering of all believers so that they can see themselves as actors and not mere spectators in order to become servants of God in the church and the world among the *lost* (28-30). Just viewing the church in its gathered form obscures the Christian's role of *worship and work* outside the confinement of assembly. This perception is disastrous to the fulfillment of the church's mission because for the larger part of time the church is scattered.

For a long time, the church has been composed of two categories of people that R. Paul Stevens describes as "those who 'do' ministry and those to whom it is 'done'" (4), referring to clergy being the subject, and lay people the object, of ministry. Ministry was confined to what was done in the church. The Christian's life away from church activities was not recognized as ministry. Stevens argues for a comprehensive biblical foundation for the Christian's life in the world as well as the church; a theology for homemakers, nurses and doctors, plumbers, artists, stockbrokers, politicians, and farmers (4). God's work is not just witnessing, preaching, and pastoring. He notes that the word *laos*, as used in 1 Peter 2:9 and Exodus 19:6, was generally for the people of God, inclusive of the clergy. The word *kleros* from which *clergy* is derived means appointed, commissioned, or endowed ones, and is inclusive of the laity (Col. 1:12; Eph. 1:11; Gal. 3:29; Stevens 29-32). The dichotomy between the laity and the clergy has no biblical basis. The call of a follower of Christ is to serve both the faith community as well as the human community.

Mission of the Church

Christian public leadership development is best understood in the context of God's mission on earth and the mandate he has given to the church. Mission is not just something the church does but something that emanates from God's nature, particularly his love for people. In fact, that love was in existence before creation. Love motivated him to create humanity knowing very well the move would cost his Son (John 3:16). Missions are God's response of forgiveness and unconditional love (Rom. 5:8). God's nature of love and his plan before creation to restore fellowship with humanity and to make them partners in his work on earth is the origin of missions. Revelation 13:8 states that Jesus is "the Lamb that was slain from the creation of the world." The same is found in 1 Peter 1:20. In Ephesians 1:4, believers in Christ were "chosen by God before the creation of the world to be holy and blameless in his sight."

The biblical doctrines of humanity and sin are a reminder that humanity is in a fallen condition, which will inevitably lead to eternal death if not intercepted. Humanity fell from God's presence into enslavement to Satan and sin (Gen. 3), a fall from life or harmony with God to separation from God and danger of eternal damnation (Eph. 2:1). Adam's disobedience affected all his descendants, that is, people everywhere and for all generations (Ps. 51:5; Rom. 3:23). Sin tainted every area of human life including the mind (Eph. 4:18), the emotions (Rom. 1:26-27), the will (John 8:31-36), the body (Gen. 3:19), and relationships. A universal and pervasive problem demanded a universal and wholistic solution. The earliest indication of God's plan for humanity's redemption is in Genesis 3:15, which gives the earliest indication of God's intent to restore humanity to their original purpose. In the passage, God comes to Adam, uninvited, showing that he is

the originator of mission. God gave a promise about how a son of a woman would come and crush the head of the serpent and be bruised in his heels—a prophetic word about Christ who, through his coming and painful death on the cross, would destroy the works of Satan, the serpent. Paul says that God gave his Son for this purpose to demonstrate his justice (Rom. 3:25-26). Therefore, mission is not only how God has graciously responded to man's condition as a loving God, but also how he has responded to the nature of evil as a just God. He judges sin and in the process, demonstrates his love. The three persons of the Godhead—the Father, the Son, and the Holy Spirit—are actively and uniquely involved in God's mission. God's offering of Christ as the atonement for sin means that both the justice and love of God was satisfied. God, out of love, reaches for man and that extension of love to undeserving humanity is mission.

Humans are finite and, therefore, every opportunity and means must be exploited to proclaim and demonstrate the love of God (Gen. 1:27; 2:7) from generation to generation. The good news must be heard in a lifetime and leaders must be developed for each generation. Human finiteness and the prospect of the end of time bring urgency to the work of reaching out to all people by all means. The human nature of being free to choose or reject salvation necessitates the raising of godly leaders and anything else that persuades, gives reason, and convinces people of the goodness of God. Humanity having been made in God's image (*imago Dei*) is a carrier of God's mission as well as its object.

Three missions' perspectives can be found in the Bible. They are the original/creation mandate to Adam (Gen. 1:26-28; Isa. 43:7), the subsequent mandate to the church by the last Adam, Jesus Christ (Matt. 28:18-20; 22:34-40; Stevens 89), and the reality of the kingdom of God on earth through Christ (Matt. 4:17; 6:33). Peters sees the

mandate given in Genesis as having a broad social goal encompassing stewardship of natural environment, national righteousness, peace, justice, and sufficiency. He emphatically argues that subsequent commissions do not "supersede, negate, duplicate, or absorb" the first mandate given to Adam in Genesis chapter one, but builds on it (167-68). God's mission is to restore the creation mandate, which includes stewardship of all aspects of human society including agriculture, commerce, politics, and academics (Gen. 1:28). Understanding this concept is vitally important because God's purpose for the world validates the church's belief and practice.

The New Testament refers to the Christian life as a calling (Eph. 1:18; 4:1; 2 Tim. 1:9; Heb. 3:1; 2 Pet. 1:10). A *calling* is when God in his sovereignty gives conviction and faith that point people to God and his mission. Christians are to live lives worthy of their calling (Eph. 4:1-2; Thess. 1:11). Vencer holds the opinion that the calling is to Christlikeness in character, and zealousness in witness. He acknowledges that special ministries require further callings (Bezalel—Exod. 31:2; judges, prophets, etc.—Acts 13:2), but if every believer is gifted for service, then everyone is called to serve God full time. He argues that a housewife who cares for her home and family is in God's service full-time just as much as her husband who may be a church pastor or a corporate executive. Ideally, to be a Christian is constantly to declare his excellencies in word, work, and wonders every time, in everything, and in every place.

Understanding Christ is based on understanding God and predicates understanding the nature and mission of Church. Sound theology leads to sound Christology, which is essential for sound ecclesiology. Understanding Christ and what he came to do and how is a critical prerequisite to understanding missions and how church

should be done. Christ came to equip his people to take back and reestablish God's

kingdom on earth as it is in heaven (Matt. 6:9):

> In the time of those kings, the God of heaven will set up a kingdom that
> will never be destroyed, nor will it be left to another people. It will crush
> all those kingdoms and bring them to an end, but it will itself endure
> forever. (Dan. 2:44)

One God and creator of all the people on earth deserves to rule all groups of people in

every area of life.

The theme of God's kingdom runs throughout the Bible. The Old Testament

teaches that the fall of humans did not take away God's ownership over the earth (Ps.

24:1). God is still interested and involved in all affairs of earth. Mission is about God

equipping his people to reestablish God's kingdom on earth as it is in heaven (Matt. 6:9).

The church as *ekklesia* (assembly) must not be dissociated from the church as *basileia*

(focal point of kingdom). God is establishing an everlasting kingdom from the

descendents of David (Isa. 9:7; 1 Kings 9:5; 2 Chron. 13:5). Daniel prophesied the

coming of an eternal and invincible kingdom (Dan. 2:44). One God and creator of all on

earth deserves to universally rule all groups of people in every area of life.

Jesus Christ's coming was a culmination of a plethora of prophecies and an

explanation of the symbols and types of him in the Old Testament. He is the central

theme of the Bible. In Luke 24:27, Jesus explained to the two men going to Emmaus

"beginning with Moses and all the prophets … what was said in all the Scriptures

concerning himself." Before his coming, the Scriptures predicted his coming. After his

coming, Scripture points back to his coming.

Christ is the model of ministry. Jesus told his followers in John 20:21, "As my

Father sent me so send I you." His life and teaching are an inspiration and example to be

followed in leadership development and practice because of its success. God plays both

the roles of the sender and the sent. He emptied himself (*kenosis*), became flesh and lived

among people (Incarnation) as described in Philippians 2:5-11. He identified with the

people he was reaching. His life, teaching, death, and resurrection left the church with

principles, a model, and guaranteed outcome for missions (Matt. 16:18). He came to seek

and save the lost (Luke 19:10; 2 Pet. 3:9). Gospel outreach is the church's unique reason

for being. Jesus announced his purpose in Luke 4:18:

> The Spirit of the Lord is on me, because he has anointed me to preach
> good news to the poor. He has sent me to proclaim freedom for the
> prisoners and recovery of sight for the blind, to release the oppressed, to
> proclaim the year of the Lord's favor.

By his death and resurrection, Jesus opened the way and extended the invitation for

salvation to "whosoever" will believe (John 3:16; Rev. 5:9). Later, the Apostle Paul

declares this position at Athens, "all men everywhere are required to repent and believe

the gospel" (Acts 17:30). On instructing the believers, two Scriptures are considered by

most commentators as being of vital importance. They are Matthew 22:37-40 on loving

God with all your heart and loving your neighbor and Matthew 28:19-28.

The epicenter of mission is the coming of Christ to save the lost (Luke 19:10;

John 3:16) and destroy the works of the devil (1 John 3:8; Col. 2:14). If God is so

strongly committed to justice and love to sacrifice his son to fulfill both, it seems he

would expect those in public leadership to promote, preserve, and provide his values such

as justice and love. The subject of developing leaders for ministry in the public sphere is

a part of God's mission on earth. The doctrine of God teaches that he owns the whole

world and is immanent and active within it and above it (Jer. 23:24; Ps. 24:1).This

principle gives ground for the need to raise leaders who serve in every part of life and

society. Millard J. Erickson points out that one should not look for God merely in the religious or devotional, but also in the secular aspects of life (78). God has interest in human life and can deploy his ambassadors in all areas of that life (2 Cor. 5:20). They show and share his greatness, love, and justice.

Missions and Cultures

Humanity exists in socio-ethnic cultural groups. The work of Christian missions involves all people. All people were created by a mission focused God in his image. All people sinned and are in need of salvation (Rom. 6:23). Jesus brought redemption to all people. New Testament references of him having come for *all* and *whosoever* are numerous. He commissioned all his followers to carry the gospel and share it with all people (Matt. 28:18-20). The book of Revelation declares that all people gathered before God's throne (Rev. 7:9). The cultural mosaic that comprises the mission field and the mission force of the gospel demand expression of the Christian faith in ways that are relevant to the specific cultures it targets. The gospel messenger faces the challenge to express the gospel to suit the recipient context such that all who need clarity and conviction to believe understand and appreciate the story.

In Matthew 28:19, Jesus commanded his followers to facilitate the Christian formation of (disciple) nations, *ethne* (ethnic) groups. *Missio dei* is not only for the transformation of individuals, but communities. As Mbiti says, "full conversion is never a point in history: it is always a process affecting the inner man and his total environment. It may take several generations to reach maturity in a given community," (263). This cross-cultural mandate has ramifications that are not within the scope of this paper to fully address. Missions are invariably cross-cultural in nature. The mission challenge is

further intensified by the fact that we live in times when globalization has created hybrid

cultures through, for example, the migration of people across former people-group

geographic boundaries. Lloyd observes that in Africa, due to modernization and

colonization, new social groups, especially westernized [youths and] elites, have been

created (13). They have become cultural groups that must be understood and to which the

gospel must be relevant. Jesus, as illustrated in John 1:14 and Philippians 2:5-11, made

the greatest cultural leap of all time. He crossed from living as God to being a servant in

order to identify with humanity so that he could reach humanity. Disciples of Christ are

to follow his example by leaving the comfort zones of their cultures to reach out to

people of other cultures with the love of Christ.

Convergence of Missions Views

The core value and biblical basis for local church involvement in developing

market place leaders is Jesus' challenge to his followers to be the salt of the earth and

light of the world (Matt. 5:13-16):

> You are the salt of the earth. But if the salt loses its saltiness, how can it be
> made salty again? It is no longer good for anything, except to be thrown
> out and trampled by men. You are the light of the world. A city on a hill
> cannot be hidden. Neither do people light a lamp and put it under a bowl.
> Instead they put it on its stand, and it gives light to everyone in the house.
> In the same way, let your light shine before men, that they may see your
> good deeds and praise your Father in heaven.

He wanted them to know their position of power and to understand that they were

expected and able to be of influence wherever they were. In the context of my

dissertation this influence happens through Godly and competent Christian leaders in

their secular vocation or ministry spheres. Salt and light are a good metaphoric

expression and summary of *missio Dei* and the mission of his people in their multi-

faceted natures. The metaphors of light and salt provide convergence of the tasks of gospel proclamation (Mark 16:15), multiplication of godly people (Gen. 1:28), kingdom influence through Christian formation of nations (Matt. 28:18-20), and equipping every believer for ministry regardless of their vocational location (Eph. 4:11).

This passage (Matt. 5:13-16) comes after Jesus has taught on eight attributes that the followers of Christ need in order to be happy (vv. 2-12). The be-attitudes enable the followers of Christ to be salt and light as exhorted in verses 13-16. They describe the character that produces the power of verse 16.

The text comes just after Christ has spoken about persecution and being reviled for righteousness. Perhaps he wanted them to understand that these hardships are part of kingdom life but cannot define nor degrade who they are; and that their calling was significant. They would be able to make a difference wherever they would find themselves. The flow of the text in its co text suggests that the beatitudes are the ones that enable the disciples to be salt and light.

The passage reveals four elements from the qualities of salt and light that relate to the nature of the life and ministry of Christ's followers (vv. 13-16) and declares the end result (v. 16b).

Firstly, salt and light tell something about the identity of a Christ follower. Jesus said that they are the salt (v. 13) and the light (v. 14) of the world. By using these metaphors, Jesus revealed the discrete and noticeable attributes of who they are. The character attributes that result in corresponding good works (e.g., 5:38-48; 25:31-46) are disclosed. Light like salt positively affects the environment by being distinctive. R. V. G. Tasker points out the call of disciples to being a peculiar people when he notes, "The

most obvious general characteristic of salt is that it is essentially different from the

medium into which it is put" (63). The power of the Christ followers in the world lies in

their difference from it.

Salt, when in use, is often not seen but is effective. The key uniqueness that salt

must retain is its saltiness (v. 13) because if that is lost then it becomes purposeless and

useless and deserving to be thrown out and trodden by man. Light visibly shines and the

key requirement is to be exposed (vv. 14-15) because if this does not happen it will fail to

give light to people in the house and hence is not useful. Disciples are not to be covert

followers but noticeable ones. The bushel (8.5-9 liter container) illustrates anything that

restricts the visibility or the effect of light, while a stand is anything that enhances such

visibility. Salt is not of much use in the salt shaker, and light is not of much use under a

bushel. Some authors have viewed the church walls as being sometimes a bushel that

hides the light of Christ's followers.

Secondly, salt and light tell of the role of the followers of Christ. They represent

Christ on earth. Followers of Christ are in the world but not of the world (John 17:15).

Jesus must have chosen the metaphors of salt and light because their nature and behavior

had lessons for his followers. Both are known and recognized for meeting human needs.

They make a difference by working in situations but retaining their distinctiveness from

those situations. They are active but not assimilated. Light illuminates and also speaks,

among other things, of unity by blending different colors, of exemplariness by traveling

in straight lines, and of hope and life by facilitating the production of oxygen through

photosynthesis. Michael Green observes that light is visible and often used as a warning

and guide such as in a light house (73). As light, Christ followers show the way to God.

Light dispels darkness and exposes evil that darkness hides and dispels. People whose deeds are evil prefer darkness and dislike light (John 3:19-20) hence the potential for persecution. Similarly, salt works by being in the midst of the elements to be preserved or affected by it. This feature of salt points to the potential for friction and persecution. Chambers (19) makes the observation that light cannot be soiled even when it shines in the filthiest place.

The way believers let their light shine is explained in v.16, "[L]et your light shine that they may see your good deeds." When Christ's followers do works of love that reflects the beatitudes (vv. 2-12), or values of God, people will notice and give praise to him.

A Christlike life in a world that is sinful, corrupt, and adulterous is like salt that seasons and makes it still worth living in for a mission. Salt cleanses (Ezek. 16:4), preserves from decay, gives taste, creates thirst, and heals. Salt had some religious purity associated with it since some Jewish sacrifices included it. Further, salt must be applied appropriately and wisely otherwise it can have a reverse outcome of making things worse and unpalatable (Col. 4:6). The scripture suggests that saltiness can be lost. This loss cannot be of being salt because the text continues to refer to it as salt. The loss must be of something else such as its salting qualities. Christians can retain the label *Christian* and the rhythms of church tradition while being ineffective in making a difference for Christ. As a result they become hypocrites that some observers might contempt and scorn. Newman M. Barclay points out that "lost its taste" is difficult because salt used for food does not lose its taste even if unused for a long time. Salt has to have been mixed with other substances to become ineffective (diluted or changed to something else; 122).

Thirdly, salt and light tell about the significance of the followers of Christ. Jesus used the phrases, "You are *the* [emphasis mine] light" and "you are *the* [emphasis mine] salt" (v. 13a, 14a). Earth and world mean people everywhere (*cosmos*). Jesus does not leave room for an alternative salt or light. God and the world are depending on the believers to influence and shine. Disciples have the way of life to preserve this world not the religious leaders, or politicians of the day. One might ask how this can be when Jesus also said, "While I am in the world, I am the light of the world"—the believer needs to be rightly related to God with Christ and walking close to him (John 9:5). "The imperative of shining is based on the indicative of being lit up by him" (Green 73). This fact pointed to the kind of relationship a believer needs to have with Christ to be the light (e.g., 10:1). Further, the lamps of the time were lanterns that used oil. The believer needs the oil from Christ to keep shining. He must acknowledge and be close to Jesus, the source of character and ability. Apart from Christ the believers cannot be the light.

In the text, Jesus refers to the house, a city, and the world. The three indicate the scope of the influence of believers. The ultimate level of influence is the world (4:40; 5:16; 11:25; 28:18; 10:34; 18:18; 6:10, 19; 19:25) to which they are light and salt. Earth must be referring to *world* in the context, and according to other references (e.g., 6:10; 13:35; 18:18; 28:18; Acts 1:8). Therefore, when Jesus used "salt of the *earth*" and "light of the *world*," the terms must have been confusing to simple Galileans as they pondered how they could become of such influence. Reaching the world was in line with the purpose for which Christ had come and the mission he would mandate them for (John 3:16; Matt. 4:19; 28:19). The illustration of light on its stand lighting a house shows how lighting the world could be done by faithfully lighting one's sphere.

The lamp (Matt. 5:15) when lit and put on its stand gives light to everyone in the house. The light impacts positively those within its reach. Light influences everyone in a limited sphere in the way that house walls would confine light. The light benefits everyone in the house. Believers, by each having a positive impact in their sphere of influence, become the light or beneficent of the world. A *beneficent*, by definition, produces benefits or advantages, does good and charitable acts ("Beneficent"). A social location such as the workplace or even work unit can be that house a believer can enlighten.

Not only is the house lit, but the city or whole community shines. The text (Matt. 5:14) can be read to mean that as light; believers should be as visible as a city on a hill. If this view is accepted as valid, I think it would not be reading more meaning than intended to suggest an alternative reading to what "a city on a hill" stands for. The text (vv. 13-16) has more consistency of the believers being light when the rendering of the "city on a hill that cannot be hidden" is seen as an illustration of the effect of light in illuminating an exposed city. A city does not originate light but receives benefits and passes on light. The city is only hidden when no light illuminates it. The key question is the source of light to the city on a hill. Jesus' earlier declaration of the disciples being light seems to answer this key question. He introduces the city in the context of them being light making it dissonant to call the disciples light as well as call them the hill city. Saying the disciples cannot be hidden when the next verse, "light a lamp and put it under a bowl," implies that even light can be hidden is also dissonant. The disciples, as light, can also be viewed as the light that brightens the city and gives it a perspective. Christ's followers are visible and also give visibility. Their light explains why the city on a hill is not hidden. The

supporting description is that the city is on an elevated place not hidden from the light

and view. The potential effect the believers have when they let their light shine is a very

powerful statement. As long as their light is on its stand their city or community will be

reached since the light is on an elevated place, not hidden from the influence of God's

kingdom, its values, and hope. When the light is shining the city cannot be hidden

because by being on a hill it's positioned is to be within the reach of their light. As long

as they shine, the community will not be unaffected. The society is ready (Matt. 9:39) to

be subject and influenced by their light. The challenge is not the condition of the city, but

the response of the believers to the call to let their light shine. The onus for impact is not

on the community, but on the disciples who must retain their distinctiveness and come

out of hiding.

Fourthly, the motivation for the good things done by the disciples should be the

desire to give God glory, not like the Pharisees (Matt. 6:2) who sought glory for

themselves (see also 9:8 15:31; Isa. 49:3; 1 Pet. 4:11). Good fruit is more often used in

place of good works (Matt. 3:10; 7:17-19; 12:33). Further, making a difference is

something the disciples need to deliberately choose to do (v. 16). The word *let* means that

they have the ability to do it or not do it. Tasker points out that the disciples must not hide

themselves, but live and work in places where their influence may be felt (64). Likely

two outcomes may be observed. Trampled by men (v. 13) for uselessness is to be

avoided, and praise to God by men (v. 15) from usefulness—is to be sought.

In doing good works, the motive must be for people to notice God and give him

glory. Something must point to God the father in heaven as the source. "Father in

heaven" is used twenty times in Matthew (e.g., 6:19), only once in Mark (11:25), and not

at all in Luke. It must be a common usage in rabbinical literature (Barclay). The phrase

gives an image of God who cares like a father and appreciates when his children do well.

Barton W. Johnson says that the business of the church is not only to save but also to

enlighten (v. 14). The use of *enlightening* sounds much more encompassing than *saving*.

The best the people can do to praise and give glory to God is to believe in Christ as their

savior or to draw closer to him. John Wesley, in referring to verse 16, is of the view that

after people see the good works they may be attracted to God and serve him. Good works

do not preclude proclamation just as proclamation does not exclude life example. Some

parallels can be drawn between Matthew 5:13-16 and the Genesis 3 account. For

example, the subsequent great commission became necessary because Adam and Eve

failed to give glory to God by not being salt and light. They lost their saltiness and were

trampled (root word *shameful*) by Satan. Also, they were hiding from God. They had

stopped doing the work they were meant to do. In the absence of other men to trample

them, they trampled themselves and cast themselves out. But now in Christ disciples are

the light of the world and should draw lessons from the Eden experience.

The text suggests a connection between the principles of the kingdom and the

following teaching on the law (Matt. 5:17-48). When they heard about "good works"

their concept of them was as defined by the Jewish law. Jesus explains that he has not

come to displace the law but to fulfill it. He has come to remove focus from the law to

him who fulfills it and enables its fulfillment. Moral standards of the law remain

important to God. The works they are to do (v. 16) are works of obedience to God hence

they result in praise to him. Previously, they failed to shine their light to the world but he

has come to make that possible. Chapters six and seven can be seen as further teaching on

the spirit in which his followers should perform the good works of the kingdom referred to in verse 16. Chapters 13:1-16:20 tell through parables what God's kingdom is like.

In a discussion of Christian leadership formation disciples must be able to raise leaders who shine by following Christ and bring a perspective of his kingdom to their leadership and its setting. The next section looks at the rationale and some key elements in Christian formation.

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Christian Formation Practices

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An effective Christian formation program must clarify what Christian formation is, its aims, process, content, and activities. If any one of the four is obscure or absent, then the process is likely to go wrong. This section explores Christian formation and its interface with leadership formation. If Christian formation has leadership formation value then it should be possible to track leadership formation in each of the four elements we have identified as essential to a functional Christian formation program.

Mandate of Christian Formation

Jesus' opinion on what the church should achieve is most important because the church belongs to him (Matt. 16:18). Christ came to seek and save the lost (Luke 19:10), but the priority in his strategy was developing leaders to whom he left a commission and example that show interest for all spheres of life and society. Reaching the world was the purpose for which Christ came and the mission he charged to his followers (John 3:16; Matt. 28:18-20; Mark 16:15). The mandate to facilitate Christian formation is found in Matthew 28:19 (Great Commission), inter alia, where Jesus commanded his followers to go and make disciples of all nations, baptizing them, and teaching them to observe all that he taught. This commission made communicating the gospel and transforming

individuals and communities the unique and supreme task of the church. In accomplishing this task lies the answer to all the requirements for church health, leadership development, and influence. Obeying the command is an obligation for the whole church community irrespective of vocational station. It makes deliberately raising leaders to serve in the public sphere for the purpose of fulfilling the Great Commission a part of faithful service to God.

The command to facilitate Christian formation contains three instructions: go, baptize, and teach. McIntosh explains *go* as going to share the good news of Christ in order to bring people to salvation (68). Baptizing is symbolic of identification, keeping, bonding, or folding believers into the life of church community. Teaching is education that facilitates sanctification so that believers are built up in their faith and new life. Jesus instructed that they teach "them to observe" (Matt. 28:19). The aim of Christian formation is transformation, not just information. To apply or observe what Christ taught results in growth and maturity which in turn enables followers to facilitate the Christian formation of whole communities/nations. The aim is transformation through teaching, and modeling how to live a life that reflects the values, principles, and truths of the Bible (Matt. 5:1-12). Obedience produces growth towards maturity, and fruitful service that has community impact as every obedient believer does the work of ministry wherever they are. A mature follower of Christ affects his circle of influence and community for Jesus. Maturity is demonstrated more by behavior than by belief. Comprehensive Christian formation involves development that is complete and far-reaching in achieving the biblical expectations of the church. Obed emphasizes the necessity to go beyond just teaching and aim to produce the required change in believers in order to achieve true

Christian formation (15). He defines *transformational* Christian formation as a church's

intentional actions to enhance believers' attainment of Christlikeness. He further asserts

that any teaching with no transformational impact is not scriptural (27).

Rationale of Intentional Christian Formation

Without Christian formation the church's task remains unfinished. Church is

meant to be manufacturing this product. In John 17:4, Jesus told the Father that he had

finished the work he had been sent to do. Jesus finished the Christian formation of his

selected followers (John 17:4) then the work of redemption (John 19:30). Jesus finished

his task (John 17:4) by raising followers with whom he would leave the charge of looking

after his sheep, and of Christian formation to spread his gospel and influence to the whole

world.

Christian formation is the most effective way to build the church and transform

individuals and communities. It involves equipping the disciple to train others to a "third

generation" (2 Tim. 2:2; Matt. 28:20). This preparation results in the multiplication of

disciples and ministers as those who are taught to teach others. Initially, it may be

strenuous and slow, but the process eventually bears much fruit as illustrated in Figure

2.1.

Figure 2.1 compares a situation where one group is adding one thousand people

to their number each year and the other who begins with two, multiplying themselves by

each facilitating the Christian formation of two others each year. Christian formation may

begin slowly, but as the process and reproduction continues, a movement of changed

lives will explode (Acts 5:28; 17:6-8). If this strategy is done well, the movement brings

transformation to whole communities, cities, nations, and, ultimately, to whole

continents, and eventually the world. Then the end will come (Matt. 24:14). "Unless

disciples are adequately built, there will not be enough competent leadership to carry on

the work of the church" (Wilson 156).
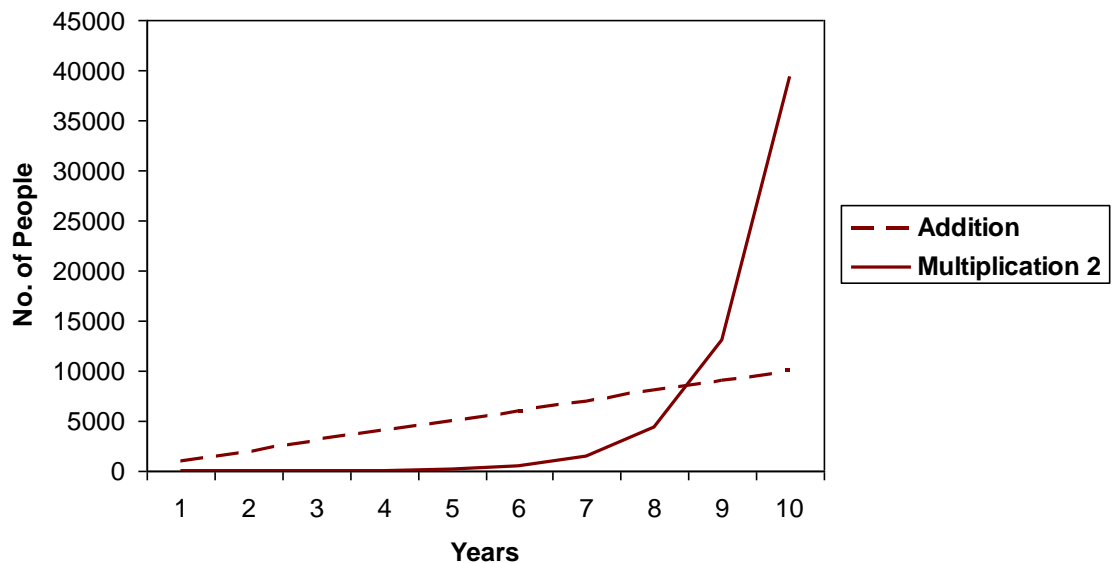
Figure 2.2. Comparing and contrasting addition to multiplication in Christian formation.

Many churches have no leaders, neither do they produce leaders because they are

looking for perfect people. They fail to be facilitators of Christian formation who see

potential. Jesus' men were ordinary, with many faults and failings. Hence, they needed to

be spiritually developed. The best practice is to pass on sustained, sound doctrine, and

spiritual vibrancy from one generation to another, and thereby avoid spiritual, moral, and

doctrinal degeneration. Otherwise, nonbiblical or weak teaching/preaching and practices

find root in the church to the detriment of future sound teaching. Key biblical teachings

such as on grace and forgiveness end up lost. The great truths inherited from church

history become lighter and lighter with each generation if effort is not made to preserve them (Jude 3).

Christian formation is the cure to a growing challenge of nominalism, or lack of commitment and active ministry participation among professing Christians. The problem of people staying in the church after being won to Christ could also be remedied by effective Christian formation. Without effective Christian formation, believers will not grow to maturity and nominalism will increase; leaders and ministers will be few, churches will not grow, and their influence in society will be limited. The stakes are high because Christian formation is the means by which the potential of believers, and that of the church, is realized. Africa will fail to prepare for its increasing central role in the future of missions as a major Christian territory (Jenkins 89-90).

The Church, especially the local church, is God's strategy for Christian growth, maturity (Eph. 4:11-16), and reaching all people. The church is the center for Christian nurture and inspiration in daily life and vocation. H. B. London, Jr. explains, "True Revolutionaries agree that being isolated from other believers—i.e., the Church [note the capital C]—is unbiblical. However, while they may not be integrated into a formal church organization, they are not isolated from the Church" (116). I believe that while due to local church deficiencies believers resort to alternative communities for nurturing, the future is best served by strengthening the local church and linking it up with the alternative communities. I concur with Bill Hybels' affirmation of the traditional role of the local church. He says, "I believe that the local church is the hope of the world. I believe to the core of my being that local church leaders have the potential to be the most

influential force on planet earth" (12). He also writes, "The local church is the hope of the world and its future rests primarily in the hands of its leaders" (27).

Both content and a community of people who know and accept each other are necessary for learning and relating (1 Cor. 7:15; Col. 3:15; Gal. 5:13; 1 Thess. 4:7; 2 Tim. 1:9; Stevens 86, 60). The corporate nature of Christian formation can also be found in Ephesians 4:11-13, Romans 12:6-8, 1 Corinthians 12:1-10, and 1 Peter 4:11. The fellowship transcends sharing information to sharing lives (1 Thess. 2:8). The community provides encouragement (Heb. 10:25) and a frame of reference for development since individuals mature with respect to other members of the body (1 Cor. 12). The individual and the corporate dimensions of the Christian life must be viewed in balance. The two are important and work together: "[S]ince to be a person is to be in relationship with others, involvement in a small group of fellow Christians who are committed to us and to our journey together is indispensable to our spiritual and emotional growth," (Seamands 4). Individuality is important for the wholeness of the corporate much as the corporate enriches the individual.

Christian formation for church work is viewed more seriously in congregational life than that for other work:

> Formation for leadership is taken seriously for those who are seeking ordination. Unfortunately, formation other than for ordination is not taken as seriously in congregational life. I believe that God calls us into relationship, to be partners in creation throughout our lives and through all our actions and words within the church and in the world. This call is given to all people of God, not simply to a chosen few. (A. Johnson 2)

Abigail Johnson's observation is that lay leaders in the church often operate under unclear expectations and accountability lines (17). Every call of God, whether for clergy or lay person, should be recognized and supported as part of "equipping the saints" of

Christ's church (3). A Christian community brings a faith perspective to the wisdom in education, business, science, and humanities (5-6). Johnson views congregational life as a locus for learning, and supervision for personal enhancement of God's call. Obed notes, "[T]he fellowship of brethren is also the platform for a believer's meaningful spiritual growth toward maturity in Christ Jesus. No one grows spiritually in total isolation" (33).

I believe that the association with a nonchurch environment is also vital for an effective Christian formation process. A relationship with the world exposes disciples to experiences and circumstances useful for spiritual shaping as well as the reality of the harvest field's needs and provides the opportunity for disciples to practice what they are learning. Howard and William Hendricks argue that while ideally disciples want mentors who are believers, "it's a mistake to think that only believers can make a substantial, positive impact on your life" (76). Howard Hendricks benefitted from non-Christians and believes they can instruct about positive traits and professional growth.

Churches should not feel threatened by the increase in the number of resourceful para church organizations that meet market place ministry development needs that the church may not be fulfilling. Specialized Christian formation for secular vocations requires a wider platform. The churches can start market place ministries that cooperate with the secular outreaches. Adsit argues that a disciple needs contact with more than one other believer (15). One person alone is more likely to pass on his or her weaknesses. Ideally, however, church members should have facilitators who personally walk with them to nurture their growth in Christ. In addition, each should be a member of a small group of believers for teaching, fellowship, and caring.

Christian Formation Principles from Christ's Ministry

This section presents Christ's model of Christian formation. The Christian

formation process he modeled was designed to effect obedience and transformation of

lives. Based on Scripture, it depends on the Holy Spirit and prayer, is relationship

oriented, and works best in the context of a community of believers. Christ's ministry

provides principles and a pattern for Christian formation. Robert E. Coleman's book

shows how Christ facilitated the spiritual development of his twelve selected followers.

The following are among the important principles for a facilitator to know.

Selection and envisioning. Jesus called the disciples into a small group, clarified

why he was calling them, and what they would become. The terms and outcome of the

relationship were clear from the start. Development of leaders for public office will not

happen fortuitously without intent for it and commitment to it (Matt. 3:19; 4:19; Mark

3:13-19). By selecting the twelve, Jesus established both the disciples' and his own

commitment to the process of Christian formation (Acts 20:31; Col. 1:28-29). He took

great care and depended on God for his choice as shown by his praying all night (Luke

6:12-13). "It is much easier to ask a man to come with you than to ask him to leave if you

learn much to your chagrin and sorrow, that you have chosen the wrong man" (Eims 29).

Coaching how to serve in a team. Mark 3:14 says, "Jesus appointed the twelve

designating them apostles that they might *be* [emphasis mine] with him." Their presence

in his daily activity was so that they could learn from watching what he did and how he

did it. They would also get to hear what he said, what he taught, and how he taught it. He

did this with humility as demonstrated by washing their feet (John 13:1-5). They also

learned to work together in a team of diverse personalities and backgrounds. Jesus sent

the twelve disciples in twos (Mark 6:7-12). When he delegated this particular exercise to them he gave very clear instruction on what they should take and how they should dress for the journey. When they returned they gave an account.

Instruction. Jesus instructed his followers using different methods, for example, parables, proverbs, and other figures of speech (Matt. 5-7). He instructed them in the areas of attitudes they had towards the world, the fulfillment of the law, giving to the needy, and prayer. They followed the Old Testament pattern of teaching: "The overall picture we get from the Old Testament is not one where spiritual training is relegated to one compartment of family or congregational life. Everyday was an opportunity to teach and every situation a classroom" (Koessler 165). He taught them incrementally beginning from what they already knew.

Succession and multiplication. Jesus did not only give the Great Commission, but during his ministry on earth he demonstrated how to accomplish it through God's love, power, and the strategy. When his time and task was finished (John 7:4), he handed the responsibility of leadership to the apostles whom he commissioned and released to continue the work of teaching and developing others (Matt. 28:18-20). The work did not die with him. Whatever Paul taught he wanted to be as transferable as possible so that it could be passed on to others (1 Thess.1:7-8; 3:12; 2 Tim. 2:2).

Prayerfulness. Christian formation is cooperation with the work of the Holy Spirit to transform lives. Jesus did not do much public ministry until he was filled with the Holy Spirit (Luke 3:22). Jesus depended on God as evidenced by how he prayed often for a powerful ministry. The way the gospel is shared determines the kind of disciples that are produced.

Christian Formation Phases

Varied models of Christian formation witness the emergence of common elements that can lead to discerning a generic model to be adapted to the area of public leadership.

Christian formation is a journey from new birth to maturity. Individual believers and communities must never stop learning and growing to be more Christlike. The doctrine of salvation, particularly the notions of calling and the transformative process of sanctification, are important to understand. Christian formation is about being transformed into the image of Christ and following after Christ (Rom. 8:29). Literature summarizes the Christian formation process (e.g., Odgen, Obed, Adsit, Watson) into four phases that follow each other. These include sharing Christ, incorporating new believers into the church community, teaching, caring for new believers so that they grow in their faith (Acts 2:42-47), training, and equipping growing believers so that they can serve in the church and the community and then finally, releasing them to pursue God's call while continuing to provide ongoing support.
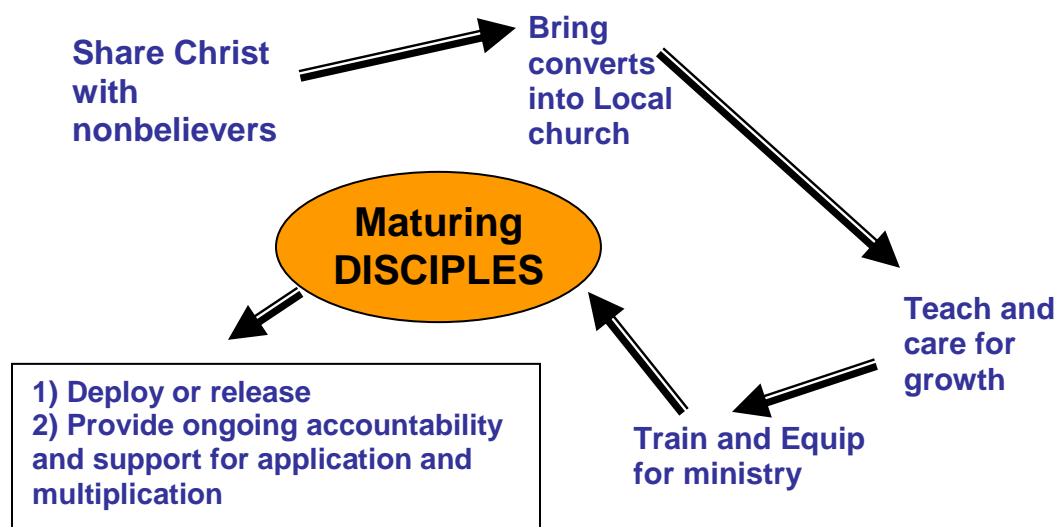
Figure 2.3. The main Christian formation phases evident in literature.

The process facilitates the progressive growth of a believer from being a new disciple (justification) through winning and incorporation, to being a growing disciple (sanctification) through care and teaching, to being a maturing disciple (service) through training and equipping. The formation process is not linear, but requires a main thrust and dominant activity throughout which the facilitator needs to give attention. The activities of each component, for example, caring, teaching, and involvement in ministry, happens in all phases. Being a disciple is a lifelong process in which one can become a maturing disciple but cannot graduate from being a learner.

Three literature sources contribute to the identified phases and their requisites (Obed; Adsit; Anderson). The process of Christian formation involves teaching basic doctrines, disciplines, character qualities, and ministry issues. McIntosh describes the Christian formation process as finding, keeping, and building new believers. He states, "[L]ife giving churches make disciples by finding the lost, folding them into the body, and building them up in the faith" (62). These three aspects correspond to the summary (see Figure 2.3) with *building* including what happens from caring and teaching to active service. *Keeping* is also referred to as enfolding and embracing; assimilating, or bonding, and is helping new converts become responsible members of the community of believers. *Keeping* was so important to God that Jesus, in John 17, accounts for it when he says, "I kept all you gave except." As already alluded to in Acts, new believers were added to their number (Acts 2:41; Rom. 6:3-11). *Bonding* is uniting with, and primary bonding is to Jesus. Relationships in a community of believers are vital for spiritual growth. Acts 2:42, 47 states the community was devoted to fellowship and the Lord added to their

number. Bonding new believers to a local church is the basis for a new way of life (Rom. 6:3-7; Col. 2:8-15; 1 John 1:1-3).

Obed identifies three Christian formation stages. The first two are deliberately carried out within the local church and the third is left for the disciples in compliance with God's will for them (334-35).

Level of ascertaining new birth (Acts 3:19-20). At this level of ascertaining new birth, the facilitator ensures that the disciple has received Christ's redemptive offer and lays down a good foundation for growth in Christlike character. Elementary principles such as are given in Hebrews 6:1-2—repentance from dead works, faith in God, doctrine of baptisms (water, Holy Spirit, suffering), laying on of hands, resurrection of the dead, and eternal judgment are included. First steps for scriptural growth as found in Acts 2:42-47 are also contained in these principles. Jesus laid a foundation for his followers in Matthew 5-7. Obed suggests the need for immunization against the hazards of culture or personality peculiar to a disciple that threaten their health and growth if not addressed (e.g., Tit. 1:16).

Level of acknowledgeable Christlikeness. At this level, the foundation laid in the nature of the life of a believer is consolidated and the focus is on the acquisition of demonstrable skills for doing God's work. Scriptures that guide topics to be covered are 2 Peter 1:5-7, Hebrews 5:14, and Mark 3:14. Topics covered include the cost of Christian formation, gifts and calling, leadership empowerment, understanding and exercising spiritual rights and dominion, and kingdom change agency that prepares believers for roles as effective change agents in the "marketplace." What is done at this level takes the

disciple to full age maturity. Features of spiritual maturity include those found in

Ephesians 4:13-16.

Level of full age maturity. At this level the believer is established in Christ,

equipped for ministry, and has reached a stage of "heightened righteous self drive and a

Christ focused self monitoring life style" (Obed 58). Believers at this stage set their

hearts on the pursuit of higher goals. They are reliable to take care of themselves

spiritually, to grow more independently, and are expected to "express themselves as true

believer-change-agents anywhere they are found" (336). For Jesus Christ's disciples, this

growth came after his resurrection (Mark 16:15-18). This level is when the disciples are

released (Acts 1:7-8).

Adsit (9) concurs with Koessler (75) who makes the following assertion:

> Spiritual growth is progressive. It moves from infancy to adulthood. We
> shouldn't be too surprised, then, to find a range of spiritual levels in the
> church. The church's strategy for Christian formation must take this into
> account by providing a range of opportunities for believers at every level
> of development. (see also Heb. 5:12-14, 6:1-2)

Adsit effectively uses in detail the allegory of a child's growth to maturity to illustrate the

stages of a disciple's spiritual growth and how his relationship with the facilitator ought

to change as growth takes place.

Baby-child stage. Adsit identifies the main needs of a baby to be protection, love,

and basic knowledge. A baby has an appetite for learning and doing. The need of a child

is for consistent, strong guidance. At child stage, motivation has slowed down. A stronger

hand is needed to ensure discipline and accountability. Children need attention and

example. They need to be taught basic fundamentals for surviving and growing as a child

of God in a fallen world. They need to know that certain behaviors are desirable and others are undesirable. Lay a firm foundation for a lifetime of service.

Adolescence stage. At this stage the disciple is zealously asking questions about life and learning to manage peer pressure. They are finding their own identity and making more decisions. They need role models that teach of family life and life in general (Tit. 2:4). Their main needs are strength, experience, and responsibility. They should have room to practice life lessons and experience an increased responsibility load lest he/she remain a baby. Responsibility will give wisdom, experience, and a sense of fulfillment.

Adult stage. Adsit emphasizes that this level is for putting into practice what was learned. At this stage individuals have grown up enough to protect and provide for themselves. Disciples now know that the strongest line of dependence is upon the Lord rather than people. They love the Lord deeply. They are independent but also interdependent in fellowship with others. They have become nurturer and cherisher of spiritual babies: nourisher, protector, provider, interceder, teacher, discipliner, encourager, advisor, and upholder of others. Their main need is self-discipline and leadership. They need a mentor or adult facilitator to encourage them; otherwise, the tendency is to retreat to being uninvolved (Heb. 10:24). This view balances Obed's opinion that says the full age maturity disciple has heightened self motivation to look after themselves, grow, and be spiritually productive.

Anderson presents three levels of conflict and growth in Christian formation. In his book on Christian formation and counseling he identifies the conflict issues that must be resolved (counseling) and the growth that results (Christian formation) in each phase

when the struggles are resolved. He examines the levels in light of five dimensions of

application, namely spiritual, emotional, rational, volitional, and relational (230-32).

Level of understanding foundational issues. At this level of understanding

foundational issues, the main issue is understanding one's identity in Christ (Col. 2:10).

The conflict areas are the lack of assurance of salvation, a darkened understanding, fear,

rebellion, and rejection. They grow to know they are God's children, to have a renewed

mind, freedom from fear, to be submissive to God, and to know they are accepted.

Understanding of God plus right relationship to him equals mental and spiritual health,

knowledge of God and new identity. If the enemy can keep them from knowing their new

identity then he will keep them from their inheritance in Christ (Anderson 232).

Level of addressing maturity issues. At this level of addressing maturity issues,

the aim is to build up maturity in Christ (Col. 2:7). Areas of conflict are walking in the

flesh, having a wrong life philosophy, anger, anxiety, lack of self control, and inability to

forgive. They grow in walking in the Spirit, correctly handling God's word and

embracing his world view, joy, peace, patience, and self control.

Level of addressing daily walk and work issues (Col. 2:6). The areas of conflict

are insensitivity to the leading of the Spirit (Heb. 5:11-14), pride, discouragement, lack of

discipline, and selfishness. The goal is to "help believers to function as believers in their

homes, on their jobs and in society, [encouraging the] [p]roper exercise of spiritual gifts,

talents and intellect in serving others and being a positive witness in the world"

(Anderson 238). The growth at this level produces the ability to be led by the Holy Spirit,

capacity for every good work, contentment, discipline, and brotherly love.

Christian formation that is relevant to an African context needs to prepare believers to face challenges that Africa faces. This formation imparts the ability to interpret the history not only of the church, but of the general contextual reality from the society's point of view. The urgent need is for the church to better understand African history and how God is moving through it (Appiah-Kubi and Torres 69). The next section looks at some of the pertinent leadership challenges that must be addressed in Africa.

Leadership Challenge in Africa

Leadership has taken the center stage in discussions on societal development in Africa. Leadership is inherent in the traditional African culture. Traditionally, Africa had leadership structures that worked in their time. Traditional leadership structures have now been disrupted and permanently deformed. A good example relates to chieftainships where chiefs in Zimbabwe (and elsewhere in Africa) where marginalized from significant role as leaders and representatives of their people. Even in independent Africa, pressure for them to conform to government demands, remain (Bourdillon, *Shona Peoples* 118; Lloyd 63).

Further, against great odds Africa effectively led its own colonial emancipation. In addition, progress has been made in areas of psychological benefit, religious freedom, economic management, and regional collaboration. Strong signs of improvement in finding suitable and internationally recognizable judicial and governance structures have been observed; also, peace and order, which reflects the presence of leadership. This effort is commendable given the limited means and harsh conditions of historical social dislocations and unfavorable global perception, unfair trade, debt burden, global recession, and complex global political forces. Kanyoro, Karmaga, and Oduyoye note

that Africa exports more money than it receives in aid or remuneration for commodities

(25, 80). Also, Laurenti Magesa reminds that though some problems are magnified in

Africa they are characteristic of today's world. He observes that because of human

irresponsibility and selfishness the world is not looking good. Political instability is on

the increase, peace is elusive, human suffering and poverty is on the rise and justice is

being disregarded (284). A view that broad swipes Africa with bad leadership is as

fallacious as one that claims Africa has no leadership failure. Leadership has not always

been poor and it has not been poor in every respect and instance. That granted, much

more progress in overcoming problems of dependence on consumption aid, negative

image, famine, poverty, and sociopolitical divisions and conflicts in order to secure the

future is needed. This section presents some of the leadership issues Africa faces and

some ways to deal with them decisively.

Challenge of Development

The positive African leadership legacy now needs refocusing towards peace and

economic development. Africa has lagged behind most other continents in transforming

itself to a peaceful and prosperous place. Africa has been viewed as a continent trapped in

crisis. It has the largest number of least developed countries, of displaced people, of

people who go hungry, of people who are illiterate and suffer from preventable diseases.

The answers are as elusive as a consensus on what the problem causes are. Magesa

highlights the importance of maintaining hope. He observes the fatalistic tendency to

accept the status quo as being a given that is unalterable (288-89). This tendency is

similar to the view that Africa is cursed, which Adeyemo dismisses. Africa cannot

justifiably constantly shift all blame to historical or prevailing drawbacks. While outside

factors may have contributed to the problems, they are often outside Africa's control.

Therefore, the issue is what Africa has done in the areas in which it has control. This

question calls for greater attention. George B. N. Ayittey calls for serious introspection

and remedial action (44). He breaks sympathy with what he calls the internalist school of

thought that blames external and colonial legacies rather than admitting managerial and

leadership deficiencies. He makes an important diagnostic observation that interventions

are bound to fail until Africa addresses internal defects, such as inflation, instability,

corruption, and bad governance.

Leaders are not lacking, and in many cases educated ones abound. A need is for

more effective leadership that translate vision and hopes to reality. Ayyittey lists some of

the wealth Africa has and observes that Africa is not poor but has poor managers:

> [Africa boasts a portion, 40 percent,] of the world's hydroelectric power
> supply; the bulk of the world's diamonds (11% in Angola) and chromium;
> 30% of the uranium in the non communist world; 50% of the world's
> gold; 90% of its cobalt; 50% of its phosphates; 40% of its platinum; 7.5%
> of its coal; 8% of its known petroleum reserves; 12% of its natural gas; 3%
> of its iron ore; millions and millions of acres of fertile untilled land; 64%
> of manganese; 13% of its copper. Vast resources of bauxite, nickel and
> lead. Unrivaled wild life, scenic grandeur; 50% of its palm oil, 70% of its
> cocoa, 60% of its coffee. (20)

True leadership, as defined by John W. Work, leads to change that translates into social

betterment and moves people from selfish concerns to serving the common good (75).

Leadership is inexorably proven by the results it produces. Leaders cannot escape

responsibility for the results of their leadership. Leadership is the ability to fully accept

the responsibility for solving problems and influence and guide others to accomplish

challenging goals. A. Johnson defines leadership as "the ability to read and navigate the

currents" (ix). The pursuit of a vision will always meet things that stand in the way to be

overcome. Challenges are not an excuse for failure but an opportunity to prove leadership. Africa needs more leaders who are accountable for the effects of their leadership towards the dream of a peaceful and prosperous continent. The continent must foster more performance based leadership where leadership potential and effects are rated, followed with bold remedial action when ineffectiveness is clearly proven. Areas that are already receiving attention but require better performance include governance, education, health, livelihood, management, stewardship, production, integrity, and succession.

Africa needs more strategic leadership that transforms or develops individuals and communities. Strategic leadership recovers from the losses and consolidates the gains of the past while being pragmatic and forward looking. It formulates ways to deal with potential problems before they occur. Critical scrutiny of the past brings out important lessons and identifies millstones that ought to be discarded. The future demands originality since it comes with new challenges. The past can no longer be used as a reliable standard or excuse in looking at the future. Postmodern times require leaders with adaptive capacity. Effective leaders must be able to manage change and lead across cultures. Further, they must be able to adapt to the growing diversity, complexity, and dynamism of cultures, markets, and market environments.

Challenge of Localization

Advanced technological developments in areas such as commerce, communication, transportation, and information processing are driving globalization forces that are making the world increasingly smaller. This easiness of interaction has increased global socioeconomic integration and increased susceptibility to economic

crisis contagion. The challenge in Africa is not so much the globalization as the localization. The globalization is a given and is being externally driven. The challenge is how to localize, come up with African initiatives, for Africa and beyond, that are relevant and competitive in a globalized world. Issues such as when to embrace western models and how to contextualize them or invent new ones have become current.

The yearning for a local identity cannot be suppressed or swept away by globalization. Despite the strong globalization forces, William C. Lewellen contends that traditional ethnical boundaries are not being completely erased and that peasant and tribe categories remain useful. He defines contemporary globalization as the increasing flow of goods, capital, culture, ideas, and people that has resulted in increased homogenization of culture to the extent that localized cultures have adapted to it while at the same time strengthening the local cultures to the extent that they are resisting it (7). The view is that the stronger the globalization effect, the more localization is being strengthened and revived. To the extent localization has been strengthened, it is resisting the globalization forces even though it has adapted to it to some extent. Local cultures have adapted to globalization but also are resisting it.

Lloyd attributes some of the resurgence of ethnic loyalties to democratic processes that render such loyalties a political tool to fan fears of ethnic domination to legitimize one's rule. Such ethnic loyalties have been aroused to levels higher than prior to independence (270, 301). Also, such ethnic cultures provide a sense of uniqueness which no one contests as opposed to borrowed western lifestyles which come with inferiority because one cannot fully attain them. The ethnic cultures are viewed as a true original rather than a cheap copy. The aspirations that gave rise to African nationalism

were not only to reclaim resources, but the African mind and identity. It may not be in its classical form, but African it should be. J. N. K. Mugambi argues that "the recognition of diversity in Africa, however, must not be used to overlook the reality of and aspiration for a commonality and homogeneity in the African experience." (5). A Christian formation program relevant to the African context is one that sympathizes and is in sync with pan African values and promotes the location of Africa interdependently with the unfolding globalized landscape.

Taking full responsibility does not require wholesale indigenization or localization and isolation from the rest of the world. Responsibility is to manage productive relations with the rest of the world, delimiting external participation but not excluding it. Africa's responsibility is to accept or reject such external input or, even better, to initiate and direct where and how the input is engaged and integrated into an African solution. Leaders with a good understanding of African history, needs and priorities, as well as global trends, are better able to engage the rest of the world in a way that best works to the advantage of the continent. Gifford shares the view that localization must not be allowed to eclipse interdependence. External links bring alternative ideas, partnerships, and resources (308). External links have become more important than ever before because of the prevailing strong globalization forces and the high sensitivity of tourism and flow of foreign capital to poor management of external sentiment.

Challenge of Institutions and Systems

Transformation of character and style is the ideal that Christian formation offers to the development of leaders:

> Africa needs leaders of integrity and competence rather than leaders who
> are immoral and who misuse or abuse power. Empowered, properly

> trained and conscientious Christian leadership (both clerical and lay) can make an enormous difference in addressing the wide range of personal, family and social needs in Africa. (Kretzschmar 46)

Without Christian or similar transformation, vices such as power abuse, nepotism, selfishness, and corruption will always be there. They are a part of human fallen nature. They can even be present with Christian formation because Christian formation is not perfect and does not override human choice. That is why constitutions, institutions, and systems are needed to curb the selfish tendency. Magesa points out that Christians should not only denunciate political blunders and corruption because that is an excuse, which does not get to the root problem. He argues that the cure is to "call forth and build institutions and infrastructure, in Church and State, that curb this ailment radically" (290). Louise Kretzschmar also questions why insufficient social and/or institutional mechanisms exist to challenge incompetence and abuses of power (45). The main issue is not occurrence of abuses but failure to deter them. The church's task is to influence the creation of such mechanisms so that they are founded on biblical values. Institutions reflect paradigms and perhaps Africa needs new paradigms and mechanisms that are effective, and empower people to be confident and free to criticize and be creative as well as know how to do it effectively. Moral courage comes when freedom as well as protection from victimization are present. Also very importantly, mechanisms are ineffective unless close attention is paid not only to their design but also their enforcement.

Challenge of Christian Formation

Christians constitute a large proportion of the population in many African countries. They are in virtually every sphere of society and often in influential positions.

Increased positive change will happen when Africa leadership issues, as well as factors that determine the church's attitude and behavior towards the issues, are addressed in Christian formation programs. Christian formation of Christian leadership must reach theological, missiological, ecclesiological, and leadership levels. The determinant theological factors have to do with what Christians understand God to be in relation to creation and society in general and the implications of that understanding. The other factor is missiological, relating to beliefs on what God has assigned, or mandated, the Church to do on earth. Ecclessiologically the issue of what forms church should take need to be addressed.

Appropriate leadership is needed in every sector and at every level. Since leadership development is a lifelong process, leadership development and training that will match the challenges in Africa and the twenty-first century best practices must begin very early in the development of young people and be sustained throughout a lifetime. Christian formation starts at home (Eph. 6:4; Deut. 4:9; 6:6-9; 11:19). The challenges of failed early up bringing and of growing nominalism can be addressed through effective Christian formation processes and demonstration of the love and power of the gospel and transformed lives. Nominal and other religious people want not just to hear, but to see the gospel with conviction in order to be motivated to greater commitment.

Ralph Winter (chapter eighteen) observes three eras in the history of modern day cross cultural missions. The first era, from 1792-1910 was spearheaded by William Carey and was dominated by Europe. The primary mission frontiers at that time were coastlands of unreached lands. The second era 1865-1980 was led by Hudson Taylor and was

dominated by America. The mission frontier thrust was to move from coastlands to inland.

The third era, beginning in the 1930s to the present day, is seeing rapidly increasing dominance of the third world. Philip Jenkins in his book, *The Next Christendom*, also makes the case that in the twentieth century the center of gravity for Christianity shifted southwards from Europe and European derived civilization (north) to Africa, Asia, and Latin America (south). The mission frontiers in the third era are more complex. They include progression from inland, to pioneering missions, to unreached inland ethnic people groups (nations): that is, nations within countries and saturation of the nations with Christ's influence. Another mission frontier of increasing importance in the third era is taking the gospel back to the western countries where the church is on decline. Further, globalization has also created hybrid cultures through, for example, migration of people across former people-group geographic boundaries. This migration has given rise to transnationals, diasporas, and deterritorialized ethnicities. These will also be a challenge the third era missions will need to overcome.

The questions of missional, national, and vocational needs must invariably be integrated into the definition of Christian formation because such formation does not happen in a vacuum but in a context and for a purpose. Africa is no longer just mission field but a mission force. Presently, evidence of the misconception that mission work is for people from Western rich nations is still existent. The church in Africa needs to intentionally raise and send cross cultural missionaries. They need to accelerate current efforts by extensively cultivating a heart for world missions in Africa.

Authentic leadership can only be meaningfully defined within a social context (Work 75). Christian formation, Christian leadership, and theology are directional and should be qualified. Christian formation is for Africa, for India, for twenty-first century, and for public leadership. It must deal with what to do with Christian truths to promote hope, human life and dignity, address issues and alleviate the problems in one's social context. Christian leaders answer the question of what it means to be a Christian leader in their situation. The Church's theology, vision and practice have over time been recast to increasingly favor whole society transformation. With the rapid growth of Christianity in Africa, a rising concern is what difference the growth is making. The church in Africa can demonstrate more relevance in word and deed to issues the continent faces by widening and deepening the scope of its influence and social engagement. As observed by Pobee and Ositelu, excluding religion from social institutions and community life is unlike the traditional African approach to religion.

Although much has been said about the outstanding growth of Christianity in Africa, also to be noted is that many who are not Christian have nominal Christian commitment. The current evangelism approaches are evidently drawing near their limit in terms of marginal contribution to further growth. Judging by declining effectiveness, it seems most Christians who respond to current approaches are already in churches. Christian formation needs to include the aspect of innovation in the way outreach and ministry is done.

Challenge of Theological Relevance

A historical background is helpful in exposing the need for theological relevance. The advent of colonization of Africa had both positive and negative effects on missions

to Africa. On the positive side, where the colonialists went the missionaries would go because of the protection they now had from hostile indigenous peoples. This collaboration was so albeit that the motives and ideologies of the missionaries and the colonialists were by and large different (Bourdillon, *Religion and Society* 269). Many missionaries gave up comforts and wealth at home to come and educate many nationalist leaders. Mugambi acknowledges that the role of religion in the struggle for civil rights has been ambivalent. Sometimes religion is used to support the denial of rights and sometimes to stimulate people to rise up for what is rightfully theirs (60). Kanyoro, Karmaga, and Oduyoye agrees and writes that "the United Methodist church in Zimbabwe accepted the challenge that nationalism presented in the 1950s and 1960s. It moved beyond education for the Church to education for the nation and world" (116).

On the negative side, because of the seeming alliance between the missionaries and the colonialists, missionaries were inextricably identified with the colonialists in the minds of most locals thus marring their image. Also, many locals felt that the missionary was an instrument of colonialism to annihilate the indigenous people's history and cultural identity. This sentiment was aggravated by the insensitivity and intolerance the missionaries displayed to local cultures which they perceived as primitive and demonic. The impact of the disgruntlement was later felt when a strong resurgence of African traditional and new indigenous religious movements in the rise of African Nationalism and the attaining of national independence from colonial masters was present. Since the spread of Christianity to the south largely coincided with imperial expansion, it seemed certain that Christianity would fall with the colonial empires in the 1950s and 1960s. The

church, however, continued to flourish and even experience accelerated growth proving that the institution was not colonialist driven.

The rise of African nationalism and the drive to indigenization has made the need for contextualization of the gospel greater than at any other time in the history of missions. Contextualization of the gospel is to communicate it in cultural forms that are relevant to the people one is trying to reach for Christ. Culture, which is shared patterns of learned behavior, plays a critical role in the process of communicating the gospel. Culture plays a critical role in being the means for conveying meaning. Better understanding of worldviews underlie the world's major cultures than was the case when William Carey set out on his mission expedition in the eighteenth century:

> Much weakness in evangelical mission work and mission churches is due to he fact that the missionaries have not been able or willing to make such cultural adaptation, social integration, psychological penetration and spiritual identifications to make spiritual fellowship deep, lasting, contagious and vital. (Peters 23)

Every culture has positive aspects and negative ones. The risk in contextualization is absorbing the negative aspectswhich results in syncretism—the mixing of unbiblical cultural meaning with the biblical so that the essential meaning of both is lost. Content is unchanging but cultural forms should be allowed to vary. Principles are the same but methods can vary. Richard Twiss advocates sanctification of local forms by setting them apart for God's intended purpose (77). He argues that where cultural practices do not violate God's word they do not need to be abandoned, but to be redeemed and transformed into valid Christian usage. One of the Scriptures that supports this view is Judges 6:26. God instructed Gideon to use wood from the asherah poles of the destroyed altar of Baal to build an altar to God.

The church in Africa has noted the need for local theologizing and has made much progress towards a theology for Africa different from the colonial past. "[One that] takes note of Africa's culture, religion, and civilization [and] advocates the right of African Christians to ponder Christianity and its truth in their own terms" (Appiah-Kubi and Torres 27). Gabriel M. Setiloane states the need for theologizing strongly when he says, "We can be truly Christian only to the degree that we are truly African" (61).

Appiah-Kubi and Torres argue that no neutral or universal theology exists. The theology that exists is responding to historical situations linked to the dominant class of Europe but not speaking on behalf of the poor and oppressed (4). He is of the view that theology must be relevant to the poor, victims of oppression, and other realities of our time (5). Kanyoro, Karamaga, and Oduyoye views African theologizing as finding a way by which the church in Africa relates the Christian faith to the African situation. It impacts on styles of worship to make them authentic expressions of the African (171). Often, rejection of the gospel is not because of the message but the messenger and the approach he uses.

Two challenges exist in theologizing. One of relative meaning of terms is stated by John S. Pobee when he asks, "How indigenous is indigenous. How traditional is traditional. How African is African. So when we use *african*, we refer to the African people's religiousness in the flux and turmoil of the modern world" (18). This view calls for a religion rooted in the past but unlike in the past. The other challenge is considering the checks and balances that will ensure that the exercise does not degenerate to theological relativism. Pobee suggests that Christian theology should be concerned with a gospel and not a religion. The starting point should be the "Christ event" and its

implications for those who see the world in a particular way (28). Paul G. Hiebert suggests that theologizing be done in the context of an international hermeneutical community that can examine cultural biases and take the process through checks and balances.

Methodological Support

This study included primary research based on semi-structured questionnaire personal interviews. Questionnaire surveys are some of the most widely used nonexperimental research methods today because they are efficient and economical (Wiersma and Jurs 157; Patten 1-2). They help in obtaining information that is difficult and expensive to obtain or unavailable. If structured, they provide results that are easily tabulated. Surveys are particularly useful to persuade an audience, to create or modify a product or service, and to understand or predict human behavior or conditions (Alreck and Settle 3). William Wiersma and Stephen G. Jurs outline the steps to planning the methodology of conducting a survey (163-66) beginning with clearly defining the research problem then identifying the population from which a sample is selected. The researcher must ensure that use of a sample is both necessary and sufficient. A survey instrument and data collection and analysis plan is then developed. Data collection can be longitudinal when done several times over a period of time, or cross-sectional when done at one point in time. Complete planning and careful execution avoids major errors, but like any other human work, surveys are not perfect (Alreck and Settle 8, 35). Pamela L. Alreck and Robert B. Settle hold the view that research findings are indications, suggestions, or estimates, not certainty or facts. The researcher should keep the degree of certainty within tolerable ranges.

Surveys take time, money, and intelligent well-directed effort. Inadequacy in these three areas jeopardizes the quality of findings. The cost varies depending on the data collection method. Data collection by personal interviews is more costly but produces the highest response rate compared to collecting by phone or mail. Everything being equal, a survey's potential value depends on the quality of responses (Patten 3; Alreck and Settle 6). This response can be hard to accurately obtain on sensitive subjects such as sexual behavior and serious church program deficiencies. People tend to give socially desirable responses. Care is necessary to allay any concerns that respondents may have with giving accurate data. Anonymity may be helpful for sensitive data and in those cases, no personal approaches of collecting data are more useful (Patten 2). Alreck and Settle provide guidelines on collecting data by personal interviews (248). They highlight the importance of appropriate timing, location, handling of disruptions, and detailed training of assistants.

Structured questionnaires are designed for short answer, score, and choice questions, and require limited short answer responses. Unlike in-depth interviews, they generally provide a snapshot rather than a rich picture of an area of concern. Personal interviewers using a semi-structured personal interview can provide clarification, allowing respondents to think carefully through the issues. They can also observe the nonverbal communications (Patten 3). The interviewer is able to follow up with probing questions to exploit leads and obtain additional details. This method produces richer narrative material that is, however, harder to summarize and interpret. Questionnaire surveys can be simple with a few returns, or complex requiring sophisticated

computations, depending on the information needs. For the same reason they can be

descriptive or probabilistic.

CHAPTER 3

METHODOLOGY

Problem and Purpose

This project studied the current local church public leadership formation practices and perspectives. The study explored ways to strengthen the church based development of public leadership by carrying out a gap analysis between the current situation as described by local church leaders and the desirable as perceived by Christian public leaders. This chapter outlines the steps that were taken to do the research. First, the research questions are restated and explained. Second, the document shows how I determined the research design and how I selected the participants. Third, the study explains how the instruments used to collect primary data were developed and what steps I took to apply them. Finally, the method used for data analysis is presented.

Research Questions

The study deduced two key research questions that guided research data collection in seeking to understand the leadership formation elements included in the researched Christian formation processes. The study viewed the public leader from three perspectives, namely, theological, public leader, and church leader perspectives. The literature review chapter has already covered the theological perspective. To address the research objectives, I present a brief explanation of the value each question contributed to the overall study.

Research Question #1

What are the leadership development needs of Christian public leaders currently serving in the areas of politics, business, and philanthropy in the capital city of Harare, Zimbabwe?

Research question 1 has one *operational question*: What are the leadership development needs of Christian public leaders? This question discovered leadership development needs that gave an indication of what ought to be done. The question called for an examination of what leadership needs should be addressed in the development of a public leader. These needs included key leadership formation elements gleaned from literature, namely, vision, character, relationships, competence, and contextualization. The question highlighted leadership elements that are unique to Christians and helped to ascertain what leadership development was necessary for public leaders. The answers determined the ideal kind of Christian public leader local church Christian formation should aim to produce so that they could meet the realities that public leaders face in their work environment. The answer to this first research question was crucial in providing the desirable leadership competencies and elements that must be integrated in the leadership development formation process to produce an effective Bible based leader.

Research Question #2

What are the current Christian formation practices and perspectives of the local churches attended by the Christian public leaders currently serving in the areas of politics, business, and philanthropy in the capital city of Harare, Zimbabwe?

Research question 2 has one *operational question*: How are selected local churches carrying out Christian formation training? This question was designed to learn

what is being done already by local churches. The answer to the question discovered

views of church leaders from which the public leaders in Research Question 1 come

regarding their Christian formation processes and leadership formation value. I gave

particular attention to the Christian formation design as shown by aims, process, or

progressive stages and content.

Population and Participants

The population for this study consisted of the selected local churches with

members in public leadership. The total number of such churches in Zimbabwe has not

been ascertained. However, most of these churches belong to denominations that have a

high homogeneity of Christian formation practices. They, in turn, belong to three

umbrella bodies, notably the Catholic's Bishops Conference, the Evangelical Fellowship

of Zimbabwe and the Zimbabwe Council of Churches. These organizations make up the

primary areas for inclusion in the study since their Christian formation practices are

generally similar (see Figure 3.1). This study restricted the participating churches to the

ten selected on the basis of hosting, as members, the public leaders interviewed in the

first phase of the research.
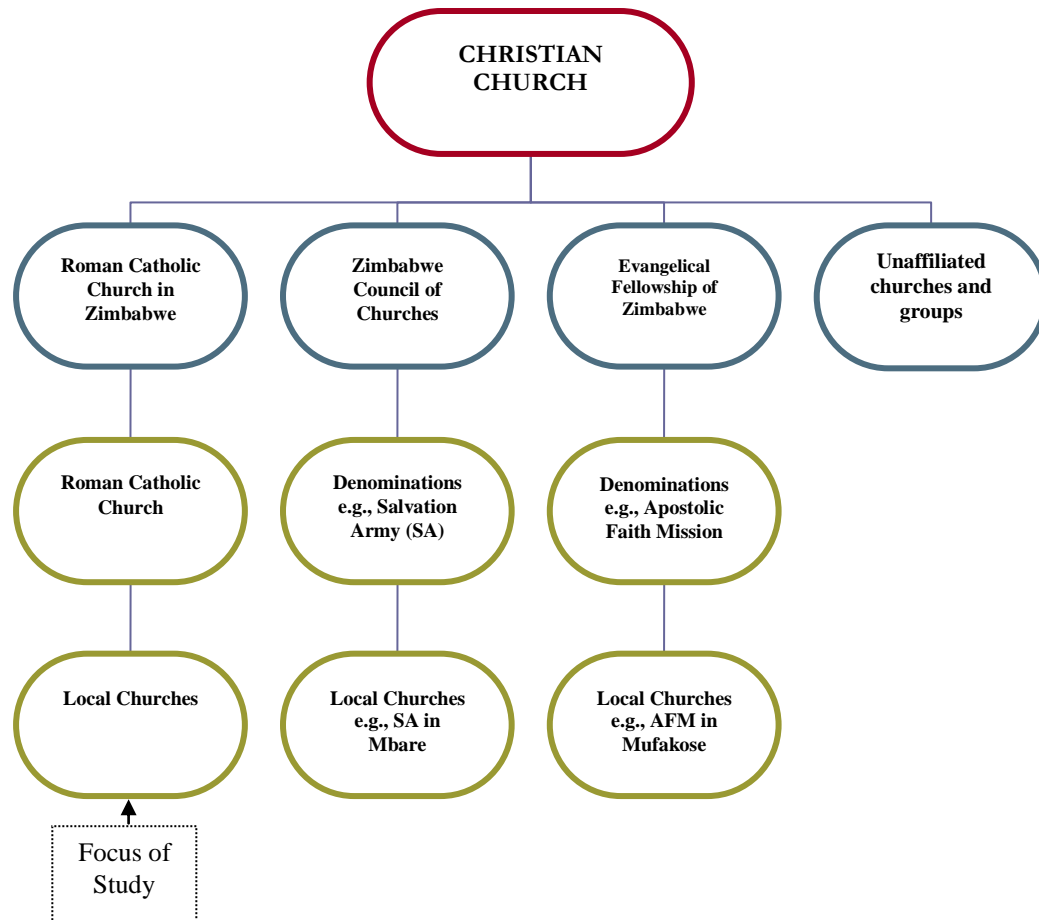
Figure 3.1. Denominations and local church structure in Zimbabwe.

I used a non-probabilistic purposive sampling procedure to obtain the samples.

The research accordingly involved two samples: public leaders and church leaders. This

duality is similar to what Wiersma and Jurs call a parallel-samples design (162). Wiersma

and Jurs suggest selecting samples simultaneously, as done in this research, in the sense

that selection of the public leader sample determined the church leader sample. One

determines the other, but both samples respond to questionnaires addressing similar

issues to enable valid comparisons between them. Both samples encountered the same

issues but with a different emphasis. The public leader study emphasized answers to

Research Question 1 while the church leader study emphasized answers to Research

Question 2.

I adhered to guidelines for sound sampling procedures that ensure valid and

reliable inferences in determining the sample. The study used a purposive clustered

sample of twenty public leaders who had local church Christian formation as part of their

preparation for public leadership. The sample targeted public leaders who had attended a

local church for at least a year before they entered public roles and had held positions of

public influence for at least six months within the period 1995 to 2009. The leaders were

from the business, philanthropy, and government sectors.

Research writers such as Irving Seidman (47) and Paul D. Leedy and Jeanne Ellis

Ormrod (219) highlight the importance of sufficient representation in the sample of the

range of participants that make up the population. The more heterogeneous a population,

or the higher degree of precision required, then a larger sample is necessary; otherwise, a

smaller sample can be adequate. Where a high volume of information is required, a

personal interview method (high response task) and a small sample should be employed

in order to have a high response rate if it does not jeopardize confidence in the

acceptability of results (Alreck and Settle 58-59). This study allowed the response task

size to trade off with the sample size as that would still meet the information needs of the

project.

To ensure representation, the sample included three public leaders from different

ecclesial traditions as defined by the three umbrella bodies (see Figure 3.1) of the

Christian church. These bodies provided a name of one public leader affiliated with their

organization. Each of them then provided one or two names of additional public leaders,

practicing or former, and was willing for the people to know they had recommended

them for the survey. To avoid possible data distortion (bias) the leaders could not

recommend someone from their denomination, and not more than two could be

interviewed from a single denomination. This multistage proportional stratified sampling

was in line with what Lindsay calls a "leap frog" procedure:

> [T]his technique, which I call the "leap frog" method for informant
> selection, granted me unusual access to leaders in government, business,
> and culture (N=203) without the usual impediments of secretarial
> gatekeepers or organizational barriers. Indeed, this methodological
> innovation, coupled with the traditional "snowball" method for informant
> selection, created an unusual large number of high-ranking, willing
> participants. (248)

A repeat of this purposive *leap frog* approach determined the required sample as shown

in Table 3.1.

Table 3.1. The Public Leader Sampling Procedure

	CBC	ZCC	EFZ	TOTAL PUBLIC LEADERS
Round one	1	1	1	3
Round two	1	2	2	5
Round three	1	4	4	9
Round four		1	6	7
Total public leaders	3	8	13	24

Based on the degree of homogeneity assumed within each umbrella body the

numbers interviewed of thirteen participants from EFZ, eight participants from ZCC, and

three participants from CBC were selected. The criterion was the more homogeneity

assumed in the umbrella body, the lesser the number.

I determined the local church sample simultaneously with the public leaders'

sample. The local church sample depended on the public leaders selected because it had

to be a local church of a participating public leader. The process ended with at least ten

local church participants made up of representatives from EFZ, ZCC, and CBC (see

Figure 3.1). The findings from the research are primarily for the select churches which

make up a sample representative of the population of combined membership of from

which the sample was drawn. In accordance with L. R. Gay (125) the larger the

population, the smaller the percentage needed to result in a representative sample.

Design of the Study

This project was an exploratory pre-intervention study designed to discover and

evaluate how public leadership formation happens in the Christian formation processes of

selected local churches in Zimbabwe. I achieved the objective by carrying out a gap

analysis that discovered what is being done to disciple public leadership and determined

what is lacking. The gap analyzed in this study was that between the desirable Christian

formation process and content based on identified leadership formation needs as

perceived by public leaders and theological ideals, on one side, and the current situation,

as described by local church leaders.

I based the study on a descriptive cross sectional twofold approach that mixed

qualitative and quantitative methods by applying a survey and in-depth interviews. The

study gathered data from secondary sources as well as two primary source questionnaire-

based inquiries of public leaders and their church leaders respectively. Both approaches

addressed similar issues as guided by the research questions. They examined Christian

formation programs and assessed idealized and actual results but from two different

perspectives: in one case from the public leader perspective and from the church leader

perspective. I then analyzed the perspectives of the two respondent groups to find out the

difference in perceived program effectiveness.

Instrumentation

I developed a public leader and church leader questionnaire to collect data on

Christian formation aims, content, and procedure and their impact on vision, character,

relational ability, task competency, and contextualization ability of the public leader. The

questionnaires included structured and semi structured questions. They included some

open ended questions to generate some spontaneous views that the researcher may not

have anticipated. The participants rated the contribution of the local church Christian

formation process to public leadership formation using a five-point or Likert-type scale.

All instruments determined the issues in local church public leadership

development according to the methods summarized in Table 3.2.

Table 3.2. Objectives and Research Methods Used

	RESEARCH QUESTION-BASED OBJECTIVES	RESEARCH METHODS
a.	To find out the leadership development needs of Christian public leaders. [What ought to be done?]	**Primary sources:** Mainly Public Leader Survey mainly, Local Church leader survey
		Secondary source: Literature study
b.	To investigate how Christian formation is being done in selected local churches [What is being done?]	**Primary sources:** Mainly Local Church leader survey, Public Leader Survey

The questionnaire. The public leader survey made up the first phase of the

primary research. The questionnaire-based survey gave Christian public role leaders an

opportunity to provide two critical pieces of information. Firstly, the questions drew out

their perceptions of the leadership formation value of the Christian formation processes

they participated in through their churches. Secondly, they drew out an assessment of their Christian formation experience in view of the real-life opportunities and demands with which they grapple in their work contexts.

This survey was an ex post facto survey because I administered the questions to the public leaders after they had already gone through the Christian formation. Wiersma and Jurs explain this form of research as one that is done to study variables in retrospect in search of possible relationships and effects (156). The researcher does not deliberately manipulate variables to get effects.

The full questionnaire can be found in Appendix A. The questionnaire is divided into two parts: an identification section and the main section. For identification of participants, the public leader questionnaire collected demographic background information that included the name of the leader, their work sector, gender, marital status, and age. The main questions collected data on the following four areas.

1. Perceptions on church-based development process. A set of questions that provided insight into how the public leaders perceived their church based leadership development were included. Participants were able to indicate their level of satisfaction with the benefit they derived from their Christian formation experience.

2. Leadership development benefit derived from church membership. This area of interest provided an opportunity for the respondents to rate their experience specifically on their vision, character, relationships, skills development, and faith application as public leaders.

3. Other sources of leadership development experienced. This set of questions acknowledged that the leaders also had nonchurch-based leadership development sources.

The questions helped to identify them and investigate what role the church played to link the leader to the sources.

4. Ongoing support received. Public leaders face challenges in their course of work. Questions in this set identified some of the challenges and the church's supportive role. They ascertained where the leaders find spiritual and emotional counseling, and inspiration in times of need.

The in-depth interview guide. The church leader survey as an in-depth interview-based survey elicited data such as the rationale, design, process, and aims of the Christian formation programs from church leaders. The participating church leaders were from the same churches the surveyed public leaders attended.

The interviews began by collecting background identification information that included the name of church, the church leader, and how long the leader has led the church. The church leader had an opportunity to describe the development process (Christian formation program) the church offers its members and indicate his/her level of satisfaction. The leader was also able to rate the level of impact of the Christian formation program on the identified key leadership development areas of vision, character, capability, relationship and faith application.

Pilot Test

The survey questionnaires were tested in two steps. Firstly, the research assistant and I carried out simulated interviews. Secondly, I carried out a pilot test in the field with three respondents to check for aspects such as ambiguity and lack of flow, before finalizing the instrument.

Expert reviews assessed the church leader interviews' instrument for validity. Three experts on qualitative research examined the instruments and provided helpful feedback.

Variables

The research included intervening variables. An intervening or confounding factor denotes the effect of other sources of leadership development the participants experienced outside the church. Circumstances such as family and school environments could have had a bearing on leadership development. The extent of leadership formation attributed to local church Christian formation was difficult to ascertain. To control potential distortion the public leader questionnaire included an assessment by the informants of their rating of outside church leadership development sources. In other words, the study relied on the dependability of the views of the public leaders who were given an opportunity to say what they considered to be the local church contribution. To control the difference of theological orientation and approach among the sampled local churches, I did not attempt to compare their theological approaches. Whatever their differences, they were an integral part of the collective local church contribution to Christian leadership formation.

Another intervening factor was the local church questionnaire's length. Its length (number of pages) became a concern because some public leaders did not find time to respond. The "leap frog" referral procedure as well as a personal approach greatly maximized the rate of response. To ensure that the response rate was high, the procedure only included respondents recommended by prior participants. In addition, where necessary I personally delivered, introduced, and collected questionnaires.

Reliability and Validity

I gave special attention to representation because it was the key aspect for credibility and reliability in a descriptive survey. Three experts tested and validated the content of the instruments to ensure that they represented all questions and that they were able to achieve the purpose of the study. A pilot test of the procedures ensured internal validity. The instruments had built in questions to isolate intervening variables. In reaching conclusions, I kept the roles of other factors that have contributed to leadership formation in the lives of the participants were kept in mind.

<div align="center">

Data Collection

</div>

The procedures selected must satisfy the information needs at hand. The data collection was in two stages that corresponded to the two primary data sources. Firstly, I administered personally a survey of twenty Christian public leaders using semi-structured questionnaires. The public leaders' survey played a pivotal role in the data collection (see Figure 3.2).
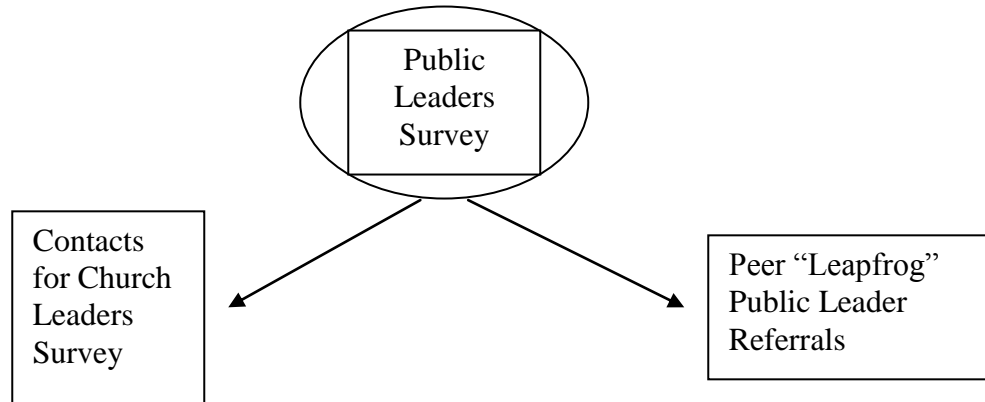
Figure 3.2. Data collection flow.

The public leader survey determined the select churches included in the local

church leader survey. The leaders had to come from the local churches for valid

comparisons between the two samples in the study. The public leader survey also

generated referrals of other public leaders. Length of interviews ranged from forty to

sixty minutes. Anonymity was assured in line with generally accepted research practice.

This assurance encouraged participation of those who might have been uncomfortable

with personal references in the study. In addition to completing the questionnaire

manually during the interview, the conversations were recorded digitally. A research

assistant checked the accuracy of the transcripts and sent copies to participants that had

requested the opportunity for review and verification.

A university graduate, who had previous research experience, served as research

assistant who helped with gathering and capturing data. I facilitated two days of training

and orientation for the assistant prior to the data enumeration work. The orientation

briefed on the background, objectives, and design of the study. The training also covered

techniques of interviewing such as how to create rapport and to record completely,

clearly, objectively, and accurately. I instructed the assistant not to interpret or assist

respondents. They could only repeat the question and probe as trained to do. I deployed

the trained enumerators then to personally interview enlisted public leaders and when

extremely necessary, deliver the questionnaires to the public leader for personal

collection at an agreed time. They conducted the interviews under my close supervision

over a period of two months.

Secondly, exploratory in-depth interviews of the leaders of the local churches

from which the public leaders who participated in the survey came were carried out. The

output was completed questionnaires and interview reports.

Data Analysis

This study made descriptive observations and did not attempt any predictive

analysis of the data. I sorted and coded the completed questionnaires along demographic

and church categories. I identified and coded main themes of the qualitative data and

analyzed the data with the use of computer software. I used MS Excel and MS Access for

descriptive quantitative analysis such as frequency analysis. I then tabulated,

summarized, and interpreted the data. The study compared the identified leadership

development needs and Christian formation perspectives of public leaders and church

leaders.

Ethical Procedures

The ethical issues noted by Leedy and Ormrod guided the research (107-08).

Persons participated voluntarily and signed a statement of consent before completing the

questionnaire or responding to the interviews. Due diligence was taken to protect the

participants from any harm by committing to handling the data provided in strict

confidentiality. The report included only aggregated findings. Specific respondents were

identified by codes. The data was kept locked in a cabinet to which only my assistant and

I had access.

CHAPTER 4

FINDINGS

Problem and Purpose

This project explored Christian formation practices in churches and compared them to the leadership development needs of Christian leaders currently serving in the areas of politics, business, and philanthropy in the capital city of Harare, Zimbabwe. The research investigated the match between views of church leaders on local church leadership formation and that of Christian public leaders who have derived benefit from it. The study identified what Christian public leaders consider their development needs, compared to the aims, content, and process of Christian formation practices described by church leaders. The study also compared the attitudes of church leaders and Christian public leaders on a scale of key leadership formation elements such as vision, character, relationships, competence, and contextualization. This chapter presents the data and its findings beginning with a description of characteristics of the participants.

Participants

I personally distributed questionnaires to Christian public leaders selected through a referral procedure. In 80 percent of the cases, I had to set up an appointment and meet with the participants to give instructions and be available to assist as the respondents completed the questionnaires. In the remaining cases, I distributed questionnaires with instructions and collected the completed questionnaires later. Twenty-four Christian leaders participated. Of the twenty-four, eight were from mainline churches most of whom are members of the Zimbabwe Christian Council, and three were from Catholic churches and the remainder (thirteen) were from other churches most of whom are members of the Evangelical Fellowship of Zimbabwe. The participants were made up of

twenty-one male, five government ministers, and fifteen top business executives. A large majority of participants (twenty) had been involved in their churches for over fifteen years. The leaders rated the benefit they derived from the Christian formation processes of their churches on a fifteen-item Likert type attitude scale. They also gave information about their other sources of leadership development and support.

Subsequently, the researcher conducted interviews with selected pastors (leaders) of churches from which the Christian public leaders came. Ten church leaders participated in the church leader interviews. All the ten were male leaders and had been church leaders for over ten years. The interviews were subsequent to the public leaders' survey to ensure that only churches of participating public leaders were included. The ten church leaders were from the Catholic Church (one), mainline churches (three), and other churches (six). Participants provided information about their attitude towards the effectiveness of their churches' public leadership formation on a fifteen-item Likert-type attitude scale similar to the one used for the Christian public leaders. They also provided a description of the Christian formation practices of their churches.

Research Question #1

Turning attention to answering the first research question, the research investigated the leadership development needs of Christian public leaders from the viewpoints of the public leaders and that of their church leaders. Both the public leaders and church leaders were asked to give what they considered to be the topmost five public leadership development needs. The public leader (N=24) questionnaire recorded needs 118 times. The church leaders (N=10) together mentioned a need forty-four times. Table 4.1 indicates the percentage occurrence of particular needs. The first column of the table

lists fourteen categories of development needs that came from the research. The table

shows a contrast between the views of the two respondent groups. Church leaders view

the main development need for public leaders as equipping them in areas such as spiritual

disciplines and spiritual growth (52 percent). The second was the need to be equipped for

church involvement (14 percent). On the other hand, public leaders presented a broader

array of specific needs, the most mentioned being the need for spiritual growth (13

percent), integrity (15 percent), people skills (14 percent) and adaptability (11 percent).

Table 4.1. Public Leadership Development Needs

Area of Development Need	Public Leaders (N=118) %	Church Leaders (N=44) %
Spiritual walk	13	52
Integrity	15	
Servant leadership	8	7
Team skills	6	
Vision/calling	5	5
Self-Awareness	4	2
Change and adaptability skills/learning	11	7
Communication and public relations	8	2
People skills	14	5
Work skills	4	5
Ability to train new leaders	3	
Financial and management skills stewardship)	5	2
Time management skills	3	
Church Involvement		14
TOTAL	100	100

Table 4.1 gives a broad indication of the priority development needs of the two

respondent groups. It however does not mean church leaders have no interest in attributes

such as integrity. In the church leader interviews, they placed emphasis on spiritual development that could also for example cover integrity. However, the fact that public leaders provided a wider range of specific types of needs is notable. It indicates the weight and importance they place on specific attention to the areas in their personal and spiritual development.

The two respondent groups were asked whether the Christian formation processes in their churches were adequately addressing the five development needs of Christian public leaders that they had mentioned as the five most important in the development of public leaders. All ten respondent church leaders agreed (20 percent agreeing strongly) with the view that the formation processes were adequately catering for the developmental needs of Christian public leaders. The public leaders were less affirming with a lesser proportion agreeing (A=50 percent; SA=17 percent) as shown in Figure 4.1.
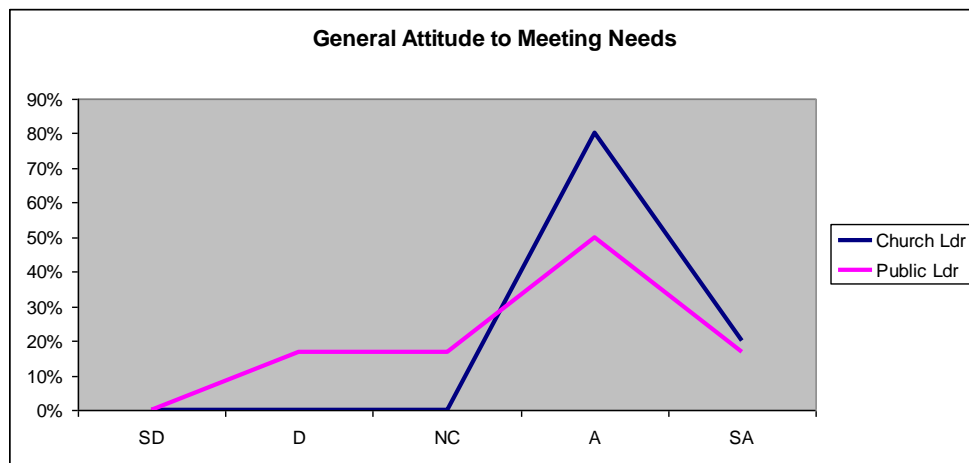
SD=strongly disagree, D= disagree, NC=not certain, A=agree, SA=strongly agree

Figure 4.1. General public leader-church leader attitude to meeting needs.

When asked what should be improved in current Christian formation processes, none of the ten church leaders specifically mentioned the desire to better address needs of public leaders. Two participants, however, did raise the concern that their programs were inflexible and too traditional with little room for innovation and introduction of more courses. The others were interested more in the approach than the content. The concerns raised by church leaders included the need for better resources and regular evaluation of Christian formation programs, and the need to generate more participation and sustain the interest of participants. They observed that people tend to complete the mandatory programs such as the beginners classes but do not go through the more optional programs for their further development. Three church leaders raised the concern of a lack of regular evaluation of programs to determine if set goals are being fulfilled and to expose weaknesses of the programs.

Research Question #2

The second research question focused on the Christian formation practices of local churches attended by the respondent Christian public leaders.

Christian Formation Processes

The Christian formation aims of the ten participating churches revealed the intent to produce people who are not only effective for service in the church, but also in the wider community. One mentioned the need for "no dichotomizing between secular and sacred—worship is the way I drive my car. Not just sing in church." The respondents therefore provided scope for developing believers for public leadership. The following are some of the words that were used to describe the aims:

- To produce sound leaders in community, home, church and work place;

- To raise influencers who bring reformation in their sphere of influence;

- To facilitate spiritual maturity, church participation and growth;

- To produce a well-molded person who gives a positive impact in the world and leaves a legacy;

- To make disciples of Christ in order to fulfill the great commission;

- To produce a believer who is able to stand firm on the word and show the difference in the world Matt. 28:19;

- To develop a disciplined follower of Christ who is equipped as a whole person;

- To produce people who are Christlike, honor God's name, and extend his kingdom by doing his will (based on the Lord's Prayer);

- To produce mature believers who manifest God's glory to all; and,

- To accomplish the mission of building people, building dreams, and ministering to people needs—spirit, soul, and body.

All the ten select churches had structured Christian formation processes. One, however, was reluctant to use the word *process*. The church leader said, "We have no set process, but can identify the places where it takes place. It takes place at the Sunday school, baptismal classes, Sunday services, home groups, and Bible school." Generally, the Christian formation processes in the ten participating local churches had phases that can be summarized into four. They began with introducing people to the Christian faith and bringing them to the local churches. Various terms were used to describe this phase. They included *witnessing*, *evangelism* and *reaching out*. An emphasis is placed on

Biblical authority. All activities are undergirded by scriptures. The other phases are as follows:

Beginners' lessons. Terms *baptismal, newcomers, beginners, and foundational* classes described this phase. The purpose at this stage is to give the basis for assurance of salvation and church membership. The newcomer is registered according to the church's tradition and receives lessons on Christian life topics such as on who God is, who Christ is, what is salvation, new identity in Christ, the place of the Bible in a believer's life, prayer, the church's history, structure, beliefs and practices, importance of church attendance, expectations, and fellowship. During this time, a new member is introduced to a house church group, a mentor, specialized ministry group, and the life of the church.

One church had a whole course on deliverance that highlights freedom from sin, iniquity, and demonic influences. Three of the churches also teach the Apostolic creed and the Lord's prayer. In two churches, during the beginners' phase, the newcomer is on probation while being prepared for baptism and confirmation as a full church member. One church focused on getting to know the new person's peculiar background and spiritual condition in order to find out how best to help them to grow, in a customized way. For example, those with a history of moving from church to church are treated differently from those who are fresh to church life. Another church teaches the *social teaching* of the church that emphasizes the relation of faith to day-to-day life. The motto in this church is, "Do unto others what you would have them do unto you."

Growth to maturity. This stage is more distinct from the previous in most (eight) respondent churches. In the others, spiritual growth happens in the process of the incorporation phase and participation in church ministry and life. Main tools for

achieving growth are the weekly church meetings and the home/cell group. Commitment

to a *cell group* or *section* in one's area of residence is required, as is attendance of

specialized ministry groups such as for men, women, and young people. Emphasis is on

character development, spiritual maturity, and preparation for fruitful service. This phase

happens in the context of beginning to provide practical involvement in church work such

as assisting in ushering, event organizing, and evangelism. The program involves helping

a person to know God's will/calling and identify talents and gifts in their life. Other

areas, in addition to developing an attitude to serve, are good stewardship, particularly of

finances, evidenced by faithfulness in the giving discipline.

Some churches have groups for continuing teaching and training. Two are the

guilds and the *class meetings*. These run for an indefinite duration and have annual

themes that are determined by the group leader in response to the growthneeds of the

group. One other holds a weekly Bible study program based on an annual theme

addressing identified group needs. Two churches have structured programs, for example,

Timothies for ministry preparation, *Joshuas* for ministry commissioning, International

Leadership Development (ILDP) based on John Maxwell materials and the Bible

Training Centre for Pastors (BTCP) materials that have been designed for leadership

development. Two make close reference to Rick Warren's *Purpose Driven Church*

materials. Additionally, pastoral leaders have set times when they are available to meet

individuals for counseling and address their personal needs.

One church introduces the growing believer to *purpose teams* defined by the

various pillars of society namely arts and entertainment, business, church, education,

family, government, and medical. This specialization is done in line with the identified

person's area of interest.

Participation in ministry. One church leader described the goal of this phase as

"to help a believer to be Godly and useful to Christ through his church in community."

The goal is to release and guide maturing believers into areas of ministry. Ministry to the

poor, orphans, and other less privileged in society is also promoted. One church creates

opportunities for service, such as helping meet the material needs of people, through

identifying participants' areas of gifting and interest in the church and creating an avenue

for their expression.

At this stage of development, church involvement is encouraged according to

one's strengths and people fill the various church positions as lay leaders or full time

workers. Indications are that more emphasis is on facilitating participation in church

ministry than in ministry outside. While all agree that ministry does take place outside

church work, little public acknowledgement or commissioning (e.g., ordination) is given

to those moving into non-church work.

Advanced training. This training serves to provide what the maturing and

ministering believer may still be lacking. Earlier training is more on the job and aimed at

providing knowledge and skills for meeting church work force requirements. Most have

denominational Bible schools that provide more formal and comprehensive biblical and

theological training. The schools include Celebration College, Living Waters Bible

School, Africa Christian Theological School, Epworth Theological College, School of

Ministry, and equivalent programs with no special name. Two schools are broadening the

scope of the courses they offer to include courses for equipping people for extra church

vocational ministry and not just theological and church ministry. The celebration college includes schools of business and arts in its program.

Leaders' Christian Formation Attitudes

The attitudes of selected church leaders and public leaders towards the above described local church formation programs were measured. Both groups of leaders rated their church formation programs on a fifteen-item attitude scale measuring five key aspects of leadership characteristics deduced from the literature review, notably, vision, character, relational priority, competence and contextualization. A score at or close to 1.0 would indicate strong disagreement and that close to 5.0 would indicate strong agreement. The five leadership aspects and the analyzed data of items measured under each aspect are presented below.

Christian formation and vision. Respondents were tested on their level of agreement with statements that Christian formation programs at their church had contributed to shaping the vision of public leaders from four perspectives, notably, that of

- Christian mission,

- Personal mission,

- National vision and civic responsibility, and

- Public leadership vision.

The data indicated that both church leaders and public leaders generally agreed with the statements (see Table 4.2). The public leaders, however, agreed with lower mean scores particularly with respect to the shaping of personal vision (PL=3.7; CL=4), public leadership orientation (PL=3.9; CL=4.6), and national vision (PL=3.5; PL=3.8). The

mean score for impartation of Christian mission was the highest being 4.4 in both

respondent groups. The data recorded for each item was as follows.

The research instrument tested the attitude of the respondent church leaders and

public leaders to the statement that the Christian formation in their church gave a clear

understanding of the Christian mission taught in the Bible and the following data

obtained (see Table 4.2).

Table 4.2. Christian Mission Attitudes

	Church Ldr n=10; %	Public Ldr n=24; %
Strongly Disagree		
Disagree		
Not Certain		8
Agree	60	46
Strongly Agree	40	46
Standard Deviation	0.5	0.6
Mean	4.4	4.4
Range	1.0	2.0

All church leaders and virtually all (92 percent) public leaders affirmed the

positive contribution of Christian formation. Christian formation has had significant

value to the public leaders with respect to imparting the Christian mission as taught in the

Bible. The question did not measure the comprehensiveness of what was imparted. It

only registered the respondents' attitude to whatever they received concerning Christian

mission. Responses to the question indicated a strong match of expectations between the

two respondent groups.

The following data on the statement that the Christian formation program clearly shaped personal vision and development was obtained (see Table 4.3). The data shows a wider score range for public leader responses (4.0) compared to that of church leaders (2.0). The standard deviation is also considerably high at 1.2 for PL and 0.5 for CL. This result is reflective of a higher percentage of public leaders who were either uncertain or disagreed (34 percent) with the Christian formation, being effective for helping one determine their personal vision. In both sets of respondents, a relatively small percentage strongly agreed (10 percent and 29 percent). The data indicates that while generally the Christian formation is providing guidance on personal life vision room for improvement exists.

Table 4.3. Personal Vision Attitudes

	Church Ldr n=10; %	Public Ldr n=24; %
Strongly Disagree		4
Disagree		17
Not Certain	10	13
Agree	80	38
Strongly Agree	10	29
Standard Deviation	0.5	1.2
Mean	4.0	3.7
Range	2.0	4.0

The respondent church leaders and public leaders recorded the following attitudes to the statement that their Christian formation program imparted to public leaders a national vision and sense of civic responsibility for which they were seeing fruit. Table

4.4 shows the analyzed data. This item registered the highest degree of uncertainty and disagreement (CL=40 percent and PL=46 percent) with the suitability of the Christian formation to producing public leaders with a clear sense of national vision and civic responsibility. Therefore, this aspect needs improvement. The church leaders' attitude was slightly more favorable with a lower range and 60 percent at least agreeing and not outrightly disagreeing.

Table 4.4. National Vision Attitudes

	Church Ldr n=10; %	Public Ldr n=24; %
Strongly Disagree		13
Disagree		8
Not Certain	40	25
Agree	40	29
Strongly Agree	20	25
Standard Deviation	0.8	1.3
Mean	3.8	3.5
Range	2.0	4.0

The data in Table 4.5 came from responses from church leaders and public leaders on attitudes to the statement that their Christian formation programs clearly imparted a public leadership vision. The data shows very strong agreement by church leaders (A=40 percent; SA=60 percent) and weaker agreement (A=38 percent; SA=29 percent) and considerable disagreement (33 percent) by public leaders on Christian formation having provided a sense of what to expect and achieve as a public leader. This result indicates some mismatch and possibly room for improvement on this aspect.

Table 4.5. Public Leadership Vision

	Church Ldr n=10; %	Public Ldr n=24; %
Strongly Disagree		4
Disagree		17
Not Certain		13
Agree	40	38
Strongly Agree	60	29
Standard Deviation	0.5	1.1
Mean	4.6	3.9
Range	1.0	3.0

Christian formation and character. Respondents were tested on their attitudes to Christian formation effectiveness on character formation. Specific attention was given to three character-related issues, notably,

- moral values,

- handling success and failure, and

- dealing with ethical issues.

Strongest agreement with the positive statements on the attitude scale was registered on this aspect of leadership development. The disparity between respective means and standard deviations was virtually negligent as shown in Tables 4.6-4.8. Some uncertainty was however recorded particularly on handling success and failure (PL=13 percent; CL=20 percent) and handling ethical issues (PL=25 percent; CL=10 percent). This result indicates the items require enhanced specific attention.

Development of moral values. The analyzed data in Table 4.6 is for responses to agreement, or disagreement with the statement that Christian formation processes in their

church effectively shaped participants into better people with moral values that they are living out.

Table 4.6. Moral Values Attitudes

	Church Ldr n=10; %	Public Ldr n=24; %
Strongly Disagree		
Disagree		
Not Certain	10	4
Agree	50	46
Strongly Agree	40	50
Standard Deviation	0.7	0.6
Mean	4.3	4.5
Range	2.0	2.0

The respondent church leaders and public leaders were tested on their attitude to the statement that the Christian formation processes in their church adequately equipped church members to handle professional success and failure in a way that paved the way for progress in their lives. The data obtained is shown in Table 4.7.

Table 4.7. Handling Success and Failure Attitudes

	Church Ldr n=10; %	Public Ldr n=24; %
Strongly Disagree		
Disagree		4
Not Certain	20	13
Agree	50	58
Strongly Agree	30	25
Standard Deviation	0.7	0.8
Mean	4.1	4.0
Range	2.0	3.0

The respondents recorded whether they agreed or disagreed with the statement that the Christian formation processes in their church adequately equipped church members to deal with difficult ethical issues they face in public leadership roles. The analyzed data is in Table 4.8.

Table 4.8. Ethical Issues Attitudes

	Church Ldr n=10; %	Public Ldr n=24; %
Strongly Disagree		
Disagree		
Not Certain	10	25
Agree	80	42
Strongly Agree	10	33
Standard Deviation	0.5	0.8
Mean	4.0	4.1
Range	2.0	2.0

Christian formation and relational priority. The respondents were also tested on their attitude to Christian formation on the development of relational skills with people with whom they had close relationship. Two such groups were family members and those who provide personal accountability. When relational balance in public leadership comes short, these two areas tend to be the ones neglected in favor of public relationships.

The respondents were tested on whether the Christian formation processes in their churches strengthened understanding of the place and priority of family in their lives. The following results (see Table 4.9) were obtained. The public leaders were more in agreement with the statement that Christian formation helped them prioritize their family relationships than church leaders. Church leaders had a higher degree of uncertainty (CL=20 percent; PL=4 percent) and a lower record of strong agreement (CL=20 percent; PL=42 percent). Church leaders tend to have underrated the impact their Christian formation programs are having on public leaders regarding this item.

Table 4.9. Family Attitudes

	Church Ldr n=10; %	Public Ldr n=24; %
Strongly Disagree		
Disagree		
Not Certain	20	4
Agree	60	54
Strongly Agree	20	42
Standard Deviation	0.7	0.6
Mean	4.0	4.4
Range	2.0	2.0

Indications from respondents are strong that Christian formation programs provide an effective personal accountability mechanism to which church members are committed. Table 4.10 gives the analyzed data. The attitudes of church leaders and public leaders virtually matched. The level of agreement is 80 percent for CL and 79 percent for PL. At least 20 percent on both groups are not certain (CL=20 percent; PL=13 percent) or disagree (PL=8 percent).

Table 4.10: Personal Accountability Attitudes

	Church Ldr n=10; %	Public Ldr n=24; %
Strongly Disagree		
Disagree		8
Not Certain	20	13
Agree	50	50
Strongly Agree	30	29
Standard Deviation	0.7	0.9
Mean	4.1	4.0
Range	2.0	3.0

Christian formation and competence. Respondents were tested on two areas of public leadership competency:

- principles and skills, and

- handling succession.

The respondents recorded their agreement or disagreement with the statement that Christian formation processes in their church adequately taught principles and skills that are relevant to public leadership. The data obtained is in Table 4.11. Both groups

affirmed the positive statement on the attitude scale. The data analyzed shows that church leaders agree more strongly (50 percent) than public leaders (29 percent) on the effectiveness of Christian formation in fostering this aspect. The discrepancy between the two groups is made more apparent by a higher public leader percentage that is either uncertain or disagrees (CL=10 percent; PL=26 percent).

Table 4.11. Leadership Principles and Skills Attitudes

	Church Ldr n=10; %	Public Ldr n=24; %
Strongly Disagree		
Disagree		13
Not Certain	10	13
Agree	40	46
Strongly Agree	50	29
Standard Deviation	0.7	1.0
Mean	4.4	4.0
Range	2.0	3.0

The testing statement presented to the respondents was that Christian formation processes in their church comprehensively taught and modeled how to handle succession in a public leadership role. Table 4.12 displays the analyzed data. Handling succession is an item that registered a very high degree of uncertainty (CL=50 percent; PL=38 percent). Sixteen percent of the public leaders disagreed, with 8 percent disagreeing strongly. The percentages of those who agreed strongly is low in both groups (CL=10 percent; PL=13 percent). The aspect of effectively teaching and modeling how to handle succession is one that both groups agree needs improvement.

Table 4.12. Handling Succession Attitudes

	Church Ldr n=10; %	Public Ldr n=24; %
Strongly Disagree		8
Disagree		8
Not Certain	50	38
Agree	40	33
Strongly Agree	10	13
Standard Deviation	0.7	1.0
Mean	4.4	4.0
Range	2.0	3.0

Christian formation and contextualization. The respondents recorded their attitudes to the effectiveness of Christian formation in preparing public leaders to apply faith relevantly and functionally in work contexts. They were tested on three items, notably:

- faith application,

- career peculiarities, and

- relational skills for outside church settings.

This area is where the strongest discrepancy between the church leaders and public leaders was registered, particularly on the effectiveness of Christian formation in addressing career peculiarities. Tables 4.13 to 4.15 provide detailed data analysis.

The respondents recorded agreement and disagreement to the statement that the Christian formation process in their church adequately trained church members how to apply their faith in a public leadership context. The analyzed data is displayed in Table 4.13. All the interviewed church leaders agreed (A=70 percent; SA=30 percent) with the

favorable statement on this item. A wider spread of views was among public leaders with 17 percent being uncertain and 4 percent disagreeing. This area therefore requires closer attention in the designing of Christian formation programs.

Table 4.13. Faith Application Attitudes

	Church Ldr n=10; %	Public Ldr n=24; %
Strongly Disagree		
Disagree		4
Not Certain		17
Agree	70	50
Strongly Agree	30	29
Standard Deviation	0.5	0.8
Mean	4.3	4.0
Range	1.0	3.0

The leaders responded to whether they agreed with the statement that the Christian formation process in their church was highly sensitive to the peculiar aspirations, career focus, and direction of church members (see Table 4.14). Career peculiarity is an aspect of highest disparity. All the church leaders agreed (A=60 percent; SA=40 percent). The public leaders firmly disapproved this view with only 38 percent recording agreement and 38 percent disagreeing while 25 percent were uncertain. Indications are that Christian formation programs are addressing general issues, leaving a gap when addressing specific issues peculiar to public leaders and their contexts.

Table 4.14. Career Peculiarities Attitudes

	Church Ldr n=10; %	Public Ldr n=24; %
Strongly Disagree		13
Disagree		25
Not Certain		25
Agree	60	21
Strongly Agree	40	17
Standard Deviation	0.5	1.3
Mean	3.4	3.0
Range	1.0	4.0

Church leader and public leader attitudes on whether their Christian formation programs equipped public leaders adequately with effective relational skills for their work environment. The following data (see Table 4.15) resulted. All respondent church leaders agreed (A=60 percent; SA=40 percent) with the statement. The public leaders also largely agreed (A=54 percent; SA=21 percent) but had 17 percent who were uncertain and 8 percent who disagreed.

Table 4.15. Outside Church Relational Skills Attitudes

	Church Ldr n=10; %	Public Ldr n=24; %
Strongly Disagree		
Disagree		8
Not Certain		17
Agree	60	54
Strongly Agree	40	21
Standard Deviation	0.5	0.9
Mean	4.4	3.9
Range	1.0	3.0

Distribution curves. A distribution of attitude scores using a five score interval from 15 to 75 gives the pattern in Table 4.17. Inspection of the table shows that all the respondents clustered between scores of 40 and 75. Most of them are between 52 and 69 with a median of 62 for CL and 59 for PL. The scores therefore show a distribution skewed in favor of affirmation with the statements in the attitude scale. The respondents generally had a positive attitude towards their Christian formation programs. The interquartile range ranges are 14 and 5 for public leader and church leader respectively. This comparison shows that public leader data had a wider spread (standard deviation PL=9.8; CL=4.6) than the church leader. The church leader distribution shows a stronger affirmation of the Christian formation programs than the public leaders.

Table 4.16. Distribution of Attitude Scores

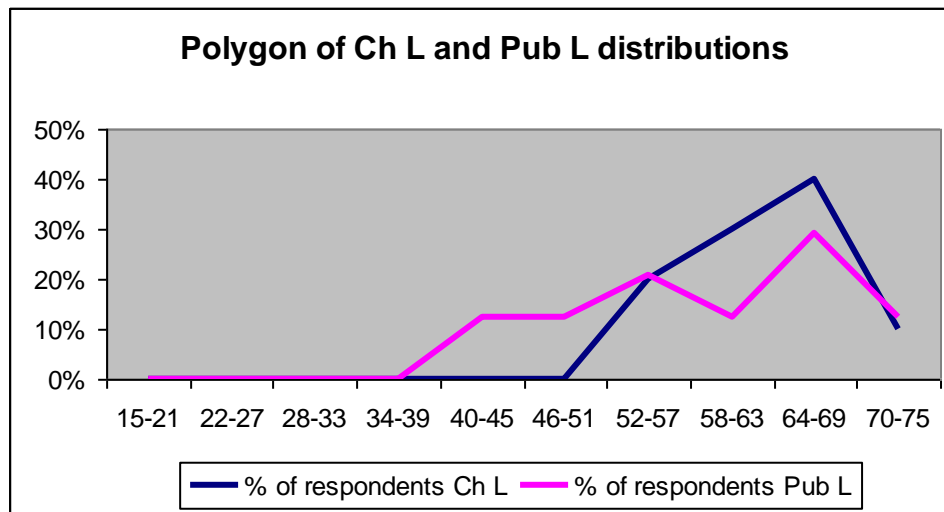| Score Interval	% of respondents Ch L n=10	% of respondents Pub L n=24
15-21		
22-27		
28-33		
34-39		
40-45		
46-51		13
52-57	20	21
58-63	30	13
64-69	40	29
70-75	10	13
	100	100

Figure 4.2. Polygons of attitude score distributions.

Public Leader Ongoing Support Needs

Christian formation processes do not only provide development but ongoing support as well. Public leaders were asked to record to whom they turn regularly during

hard times in their leadership situation. The result was a close rating between church friends, pastor, and nonchurch peers. Most indicated that they turn to church friends (often=7; very frequently=6; always=6). The second most recorded source of support was the church pastor (Often=7; very frequently=3; always 7). Non-church peers also play a prominent role in providing support though not to the same extent as the other two (Often=9; very frequently=5; always=1). Family was also mentioned (25 percent) as another source also consulted frequently and always. Church community plays a prominent role in the support of a Christian public leader.

Alternative Leadership Development Influences

The public leaders also indicated sources other than the church that they attributed to their development. Sources that provided very much and excellent contribution were family (14/24), Christian mentors (14/24), on the job training (20/24), professional group (20/24,) and peers (11/24). Local church processes received 11/24 with 7/24 saying they got little or no benefit from their local church. Further, 2 percent (2/24) indicated that they had learned about the extra church development sources through their Christian formation processes. The rest, 92 percent (22/24) indicated that they had learned about them from other places. This seems to point to a gap of Christian formation programs not meeting the need of connecting church members with opportunities in society.

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Summary of Major Findings

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Even though both local church leaders and public leaders have a positive attitude toward their churches' Christian formation programs, the public leaders are less affirming than church leaders. The following are the main findings of this study:

1. Christian formation program practices do not align with goals.

2. The public leaders who benefit from Christian formation programs perceive their leadership formation needs differently from the church leaders who administer the formation programs.

3. Christian formation programs are strong in facilitating character and relational priority of public leaders but are relatively weak in facilitating discovery and development of personal and civic direction.

4. Christian formation programs are strong in imparting Christian mission and principles to public leaders but relatively weak in equipping them for application of the principles in nonchurch contexts.

Table 4.18 summarizes the attitude comparisons of the respondent groups in accordance with the five Christian leadership development areas of vision, character development, relational priority, competence and contextualization.

Table 4.17. Attitude Comparison Summary

AFFIRMATION OF HIGH LOCAL CHURCH DEVELOPMENT VALUE	
Both strongly affirming	Both weakly affirming
Character development (all) Relational priority (accountability) Vision (Christian)	Competence (succession) Vision (national and civic)
Church leader affirming more	Public leader affirming more
Contextualization (all) Competence (skills and principles) Vision (personal and public)	Relational priority (family)

CHAPTER 5

DISCUSSION

Major Findings

The research findings presented in Chapter 4 revealed that even though both local church leaders and public leaders have a positive attitude toward their churches' Christian formation programs the way public leaders view their efficacy to address their development needs is less affirming than the view of church leaders. This chapter discusses the following major findings.

1. Christian formation program practices do not align with goals.

2. The public leaders who benefit from Christian formation programs perceive their leadership formation needs differently from the church leaders who administer the formation programs.

3. Christian formation programs are strong in facilitating character and relational priority of public leaders but are relatively weak in facilitating discovery and development of personal and civic direction.

4. Christian formation programs are strong in imparting Christian mission and principles to public leaders but relatively weak in equipping them for application of the principles in nonchurch contexts.

The ensuing discussion sequentially focuses on each of these findings. The discussion of the third and fourth findings is in view of the five-point Christian leadership development rubric applied in this study: vision, character, relational priority, competence, and contextualization.

Finding One: Mismatch of Goals and Practices

The study revealed a discrepancy between the aims and the practices of Christian formation programs. The aims that church leaders ascribed for the Christian formation programs point to a wholistically equipped person but the practices address a narrow span of needs. The aims, if achieved, would address the development needs highlighted by public leaders. Indications show partial addressing of the public leaders' needs. Church leaders used the following statements to describe the aims of their Christian formation programs:

- To produce sound leaders in community, home, church, and work place;

- To raise influencers who bring reformation in their sphere of influence;

- To produce a well-molded person who gives a positive impact in the world and leaves a legacy;

- To develop a disciplined follower of Christ equipped as a whole person; and,

- To accomplish the mission of building people building dreams ministering to peoples' needs of spirit, soul, and body.

These mission statements address the needs of the whole person and whole community, but as is apparent from the view of public leaders, the Christian formation practices have a more narrow outlook. The ability both to chart and execute a path to an articulated end is crucial to its achievement. Being able to establish goals is not enough. The execution processes need to correspond to the desired end. A mismatch creates a variance between what will be achieved and what was expected as illustrated by dotted lines in Figure 5.1. Such a disparity is indicative of a lack of process integrity. Without process integrity, the

tendency is for Christian formation processes to fail to achieve their desired goals despite the good intentions behind them.
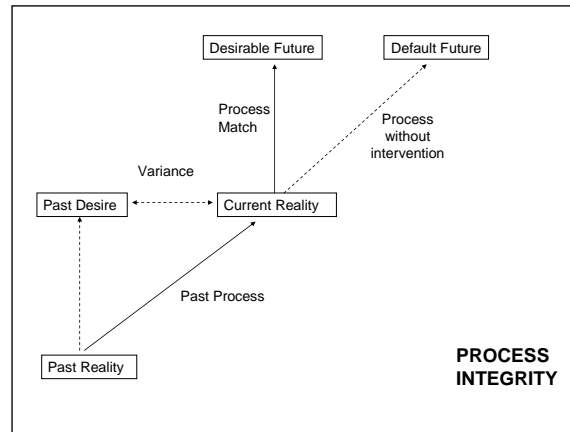
Figure 5.1. Process integrity.

Life development practices at churches need to align more with desired goals. To achieve this alignment, frequent evaluation of Christian formation programs should receive more consideration.

Finding Two: Mismatch of Perceived Needs

This mismatch relates to the perceived leadership development needs by church leaders and public leaders. Indications are that most Church leaders contrary to their stated aims cited the main development need for public leaders as being in areas highlighting spiritual disciplines and church involvement. On the other hand, public leaders presented a broader array of needs that included spiritual growth, integrity, communication, people skills, team participation, resource (time and finance) management and adaptability. So in addition to spiritual disciplines public leaders would like more attention given to aspects such as people skills and adaptability in society. This difference reveals a variance of

expectations between those who administer the programs and the beneficiaries, in this case public leaders. This result points to the need to allow the beneficiaries to play a greater role in the design and validation of Christian formation processes.

Finding Three: Personal and Civic Direction

The development of character, relational and spiritual maturity does not necessarily constitute balanced personal development. Otherwise, a high score in life and civic vision (see Tables 4.3 and 4.4, pp. 106 and 109) would have accompanied a high attitude score on character and relational development (Table 4.9, p. 111). To put the discussion in a healthy perspective, I will establish the importance of character and relational development then proceed to show how the two are not enough without life and civic vision.

Character importance. The church's contribution to character and relational priority development is invaluable. Character transformation precedes as well as accompanies good choices and actions. Character and spiritual growth are the foundation on which ministry and leadership rests. A leader wields power that affects people and should have a character that results in proper acquisition and use of power. If leaders are not personally governed internally by godly values and ethics, they will bring harm to themselves and others. Anderson (230) notes that Jesus' primary call "follow me" (Matt. 4:19) and "come to me" (Matt. 11:28; Mark 3:14, 15) clearly showed that his relationship with them preceded his assignment to them.

Character marks a follower of Christ needs to develop include developing a willingness to acknowledge weaknesses and to learn (Matt.18:15; 16:22), to serve (Mark 10:35), to submit (1 Thess. 5:12; Heb. 13:17; Phil. 2:5); to forgive (Matt. 18:21) and seek

to please God first and to trust him (John 12:43; 2 Cor. 5:9; Luke 18:1-8; Mark 11:12).

The precedence of character produces servant type leadership that acknowledges that

leadership is shared in mutual accountability and is not only exercised on the followers

but derived from them.

   Relational priority. Learning how to manage relationships is also critical in

effective leadership. Relationships come in a variety of forms and they are not equal. One

needs to know their set of relationships and roles whether private or public, and how to

prioritize them and give them due attention.

   In Figure 5.2, at the center of personal relationships is the relationship with

oneself (Headley 189). The concentric circles represent relationship with others.

Generally, importance of relationship grows as one moves inwards. The underlying

assumption is that self-care, or self-leadership, is foundational to sound other care.

Attitude to oneself has a bearing on attitude to others and situations. Self-acceptance,

self-esteem, accurate self-perception, and inner security are important for healthy
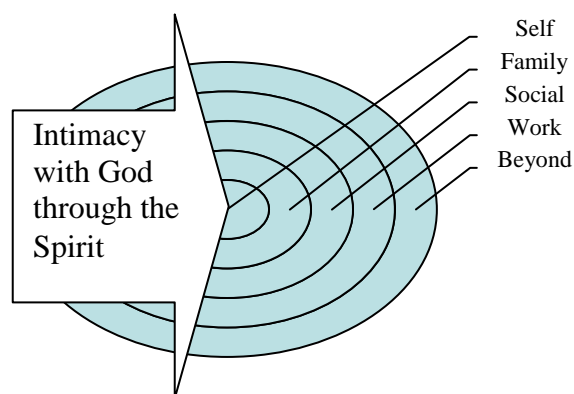
relationships with others.

Figure 5.2. Relational priority.

In addition to intellectual intelligence the social and emotional intelligence of developing leaders require sharpening. Emotional intelligence refers to ability and skill in handling emotions and interpersonal relationships. Daniel Goleman is a leading proponent of the importance of emotional intelligence in leadership and management. He defines emotional intelligence as including social competencies such as how one handles oneself, gets along with people, works in teams, and communication skills (33).

Personal vision. Having discussed the importance of character and relational priority, I now will highlight how without purposefulness the result is a disaster. Without purpose, the virtues of character and other strengths will lack focus. The data analyzed showed that the earlier received higher affirmation scores than the later. The Bible notes, "Where there is no vision, the people perish" (Prov. 29:18). Effective Christian formation should be able to equip a person for self-leadership. One cannot lead his personal life, let alone others, without clarity of direction. Purpose and direction are a basic need of life.

How the church envisions those it develops has a bearing on how they will perceive and execute their church and secular roles. Foundationally, the church by belief in a purposeful creator orients its members towards his general purpose. This general purpose is the mission of the church (Matt. 4:19; 5:13-16; 28:19-20; 2 Tim. 2:2 Eph. 4:11-12). The ultimate purpose is the glory of God (1 Cor. 10:31; Isa. 43:6-7), which McIntosh identifies as the ultimate goal and the highest work for God's people (61). Inculcating this purpose however does not replace the need to provide guidance on other dimensions of vision such as at a personal and national level. The data analyzed showed that the earlier received higher scores than the later. A broader perspective to vision is more in line with the church's mission as described in Chapter 2.

At a personal level effectiveness as a leader will also depend on awareness and pursuance of one's personal vision. Personal vision gives the reason for a person's existence (*raison d'être*). Leadership of self is impossible without direction and motivation. Purpose is the compass or principle that guides channeling of all the other capacities.

At a national level the socio political environment impinges on one's success at fulfilling their vision. Involvement in shaping the national vision and socioeconomic conditions is therefore not a luxury. Development of leaders has to include developing an awareness and responsibility to shape the community to the extent of one's sphere of influence. For some that influence may even go beyond national borders. In Africa, effective leadership development will include finding solutions to leadership challenges and exploiting opportunities Africa faces. Jenkins projects an increasing shift of the world missions center from the west to the rest of the world with Africa expected to play a significant role (89-90). Proactively, the required competencies of leadership relevant to this cause, their context and the future, needs to be noted and factored into leadership development, even at church.

The question of what kind of Zimbabwe is the best for its citizens has been topical for the past six years in search of solutions to the socio-political problems the country faced. The need for shared national vision and values has been identified as a fundamental solution. A 2006 discussion document, "The Zimbabwe We Want" by the Zimbabwe Catholic Bishops Conference, The Evangelical Fellowship of Zimbabwe, and the Zimbabwe Council of Churches Heads of Christian denomination did not cascade to

the grassroots where Christian formation takes place. The document proposed and

explained a vision which read:

> Our vision is to construct and sustain a sovereign, inviolable and unitary
> Zimbabwe which is a respected member of the international community; a
> nation that is democratic and characterized by good governance as
> reflected in all its structures and operations at all levels and in all our
> institutions; a nation united in its diversity, free, tolerant, peaceful, and
> prosperous; a nation that respects the rights of all its citizens regardless of
> creed, gender, age, race and ethnicity as defined in the Universal
> Declaration of Human Rights and with a leadership that puts the interest of
> the people of Zimbabwe above all personal gains; a nation where all
> citizens enjoy equal protection of the law and have equal opportunity to
> compete and prosper and, above all, a nation that is God-fearing. (Heads
> of Christian Denominations 14-15)

Core values that were suggested to buttress the vision included spirituality and morality,

unity-in-diversity, respect for human life and dignity, respect for democratic freedoms,

stewardship, and patriotism. Vencer propounded that the aim of the church's influence

must be to achieve national righteousness, social peace, public justice, and economic

sufficiency (8-16). National values education need to be factored into Christian formation

programs. There are consultations being made on a national healing framework and on a

new constitution. Christians cannot make meaningful contributions unless consciousness

of the issues has been developed in them.

Finding Four: Contextual Capacity

The data analyzed also exposed a significant disparity in the development of the

ability to contextualize one's faith and leadership in life and work. The church leaders

were more affirming of current programs than public leaders. Public leaders saw the need

to improve developing of ability to "relate faith to one's career peculiarities and teaching

of leadership principles." These leadership aspects are critical to competent leadership.

Leadership competence. The emphasis of the church has been in developing leaders theologically and in character development. This emphasis is rightly so, because as alluded to earlier character counts indispensably. However, a character and theology emphasis alone does not guarantee effectiveness. Many theologically loaded and character polished people are ineffective in their ministry. Ministry ability and giftedness does not make one a leader. Self and organizational leadership skills, principles, and exposure to varying contexts need to be included in the process of Christian formation. Capacity and motivation are also crucial elements for effectiveness. Christian formation should therefore aim to produce believers who have both integrity and competency.

Approaches that are customized to the careers and peculiarities of individuals will enhance the effectiveness of the current Christian formation processes. The question today is how often and how much is Christian formation aligned with who God wants the people to be and do (Obed 335). A lawyer, for example, is well formed by a process that helps him to become a Godly competent lawyer who is a witness for Christ. Christian formation generic elements therefore ought to be directed towards development of the gifts and calling on a person. To begin with, an assessment of a person's spiritual profile/make up and other needs is necessary. Equipping for service presupposes an understanding of what service the person is to be prepared for. Alice Fryling et al. note that Christian formation by nature is individualized because no two people grow in exactly the same way and have identical growth needs. They say, "disciple making is individualized, every disciple grows differently, and every disciple maker nurtures with a little different emphasis" (33). Of vital importance is to assess the needs, questions, struggles and priorities for each believer.

Contextualization. An aspect of leadership capacity important for Christians working in non Christian settings is the ability to adapt and apply theology and faith to their work contexts. This ability is being referred to as contextualization in this study. Contextualization has been considered on its own because of its crucial role in preparing Christians for secular work. Christian leadership applied in a non church setting faces ethnic and non ethnic cultural barriers to be dealt with and requires special skills for one to relate and navigate. The research results indicate little recognition of the contextual differences of people. Adapting the life of faith to different contexts is a responsibility at the heart of the great commission. The Christian formation command by Jesus to "Teach them to observe" (Matt. 28:20) is a command to *teach them* the ability for dynamic contextualization without which they cannot *observe*. The church should do anything which does not violate God's word in order to reach people in their cultural forms and language and prepare them to serve in any cultural form. The church should pay attention to ethnic groups as well as social groups like the ages of the audience. (Acts 6:1-7).

The task of the local church is to equip the believers to be able to do the task of translating the word and values of God into the situations where they live and work. Dean Flemming (13, 14, 20) makes the point that contextualization occurs whenever the gospel engages a new setting or a particular audience. Contextualization does not only apply when ethnic culture is encountered but also in the case of social, economic, political, education, gender, age, and religious groups. He further asserts, "The Incarnation of Christ makes contextualization not just a possibility but an obligation" (21). Christ's incarnation exegeted the father to us in a radical self emptying identification with humanity (Phil. 2:5-11). Further, in his ministry he used local language and familiar

forms such as parables, fishing, farming, wineskins, soil, and salt. This example defines the paradigm that a Christian public leader needs. He needs the ability to mediate the word in ways and terms appropriate to his or her situation. Christians who are well equipped for this task make globalization the new path for taking the gospel worldwide with the increasing transcultural mobility. Historically women, secular workers, and laypeople have been marginalized from ministry but this picture is changing and Christian formation programs ought to reflect this change.

The Christian secular worker is the one who is best placed to contextualize. The leader needs preparation to be able to apply God's word relevantly and effectively. Nurses need to know how to communicate and express their faith in the field of nursing in a manner and language that is effective, which may not be the language at church or at the legal fraternity. The same applies to the public leader and for any other another Christian in secular work. Those who facilitate Christian formation are often too remotely connected to the public leader's work situation to be of meaningful help. They, however, can provide tools and guidelines of how contextualization can be achieved without compromising the normative text.

Implications of the Study

This section presents an evaluative discussion of the major findings using personal observation, literature, and biblical foundation. The discussion is in view of the researched five Christian leadership development areas of vision, character, relational priority, competence, and contextualization.

The study provided insights that expand the existing body of knowledge in the areas of leadership development and Christian formation processes in Zimbabwean

churches. The extensive examination of literature and the field research have exposed

gaps in the current local church contribution to the development of Christians for public

leadership. One hopes that the study will mainstream the subject of Christian leadership

development in the Christian community.

The individual's *particularity* including vocational interests must be allowed to

shape the development approach. This requisite implores allowing methods that suit a

variety of backgrounds, personalities and commitment levels. Peculiarities of believers

can be viewed from three angles, the past, present, and future.

The past, or admission peculiarities, are what the new believer comes with from

their life before conversion. Obed highlights the importance of addressing past conflicts,

and baggage (334). For example, emotional handicaps and demonic oppression, old

habits and perspectives, and past fears or situations that could threaten a new walk of

faith. In addition, effort must be made to understand the person's personality and learning

styles.

The future, or commission peculiarities, relate to the unique calling and vocation

or service role of people. These peculiarities relate to people's aspirations, vocation and

deployment which vary from person to person and have to be discovered to effectively

prepare the people for service. God endows people with different callings and gifts for

the body to be productive. The Spirit fills one with wisdom or artistic giftedness for the

work of God (Exod. 31:3; 35:31; 1 Cor. 12:11). Every believer is in full-time ministry. In

helping laypeople to discover their gifts and callings, focus should not just be on lay

preaching or lay worship leaders but also nurses, plumbers and others. Stevens questions

why no special ordination and commission is carried out for Christians who do secular

work such as happens with church pastors and other church workers (4). The church

needs to affirm their vocations too and make them also feel special. This will give a sense

of legitimization to what they are doing and help them value the gift and vocation as a

legitimate instrument for use in fulfilling the great commission. Commissioning played a

key role in the Bible (2 Tim.1:6; 1 Tim. 4:14; Acts 8:18-19; 6:6; 13:3; Num. 27:18-19;

Deut. 34:9).

The present context/life situation is another peculiarity that calls for special

attention (1 Cor. 7:17, 20, 24; Stevens 86). Effective Christian formation without

understanding the context of the believer's work and life is impossible. To develop a

believer in aspects that are typical of a specific work context such as the political sphere,

the person has to be exposed to the field and brought into contact with someone who can

model Christian life and leadership in the political arena.

Ford makes reference to how Jesus raised his believers and notes that leadership

development is not a lock step program but a sharing between a leader and his trainee

leaders ("*Helping Leaders*" 131). This kind of sharing is promoted through mentoring

relationships. Capability does not only come from head knowledge but largely from

exposure, observation, and practice. Christian formation should incorporate such

approaches in order to affect values, attitudes, and behavior.

The Christian leader needs instruction and example on how to live the Christian

life and on effective leadership in their area of calling and interest. "The most recent

studies in secular education reveal that modeling is still the most significant learning

dynamic. Neither coercion nor rewards shape human behavior as much as 'a motivated

attempt to resemble a specific person'" (Ogden 11).

Paul D. Stanley and Robert J. Clinton assert that throughout human history, mentoring was the primary means of passing on knowledge and skills in every field (17). By divorcing knowledge acquisition from experience a lot of value was lost. They define mentoring as a relational experience through which one person empowers another by sharing God-given resources (12). They propose a constellation model where a leader benefits from both horizontal and vertical mentoring relationships for different areas of life. The horizontal relationships are with peers and the vertical are with one's mentor and mentorees. This relational network is not an option for a serious leader. It provides meaningful relationships that inspire, challenge, develop and provide accountability.

Limitations and Strengths

This study aggregated views of Church leaders and public leaders without more detailed analysis to attribute responses to church categories such as Catholic, Mainline and Evangelical Fellowship members. This breakdown would have helped reveal patterns that could have been useful in understanding distinctions between particular categories. The approach used therefore limits the conclusions to collective Christian response.

The method used was shown to be effective for the purposes of this study however given more time, the study could have had larger samples. An assumption that mitigates its strengths was that the views of a respondent from a denomination reflected the practice in most local churches of that denomination. Some of the denominations in the study have local churches that are over five hundred. The sample of local church leaders (ten), therefore, carries significant weight from a representative perspective.

Further, the method used asked Christians to evaluate Christian programs. The inevitable likely tendency is to portray the Christian programs in a positive way. This

possibility being acknowledged the marginal attitude differences within the positive range such as between a *strongly agree* and *agree* were considered to be very meaningful.

The participation of both the developers and beneficiaries of Christian formation processes has been a major strength that provided a balanced view.

Recommendations

Leadership development is a complex life long process that involves interplay of many factors. The church can influence or utilize all these factors in developing leaders. The degree to which this influence can be done is limited because the local church has other priorities and can choose to place more focus on certain aspects that it alone can do or do better. Admittedly, therefore, a facilitator can only be definitive about principles and only make suggestions concerning methods leaving specific methods to be determined in the field where the believer applies his/her ministry. The respondent leaders however indicated that they would have appreciated more input as part of their Christian formation. Ways to provide more input in the areas highlighted in this chapter is necessary. The following ways are suggested:

- Aligning Christian formation practices and products with the stated aims by ongoing evaluation to ensure process integrity.

- Allowing more participation of beneficiaries in designing and validating Christian formation processes so that they are needs based.

- Equiping for self leadership by helping beneficiaries discover their personal purpose and direction and be able to place it in the context of the broader Christian mission, and the national, continental and wider aspirations.

- Providing tools, guidelines, mentors and links to resource for the development of ability to express faith effectively in a manner and language fitting one's personal peculiarities and context.

Four broader recommendations based on the study are given to improve Christian formation programs and reduce the gap in opinion between church leaders and public leaders. Already both church and public leaders generally view the Christian formation programs positively. Attending to areas revealed in this study will determine the difference that is necessary to move from the current performance to something better. The first two recommendations are models that if implemented, will address the various improvement areas referred to in the discussion. The first focuses on the Christian formation process and how it can be designed in a way that addresses the needs of leadership formation better and the second focuses on self leadership development.

First, the local churches should adopt more customization in dealing with individual believers to facilitate their Christian formation. This approach acknowledges the uniqueness and diversity of people and is better able to address their specific needs and situations. The capacities that mature believers are expected to have and what they are expected to be and do should justify the strategy and content of a Christian formation process. The customized formation dynamics need to provide principles, skills, models, exposure, opportunity, practice and accountability. I would like to suggest the Christian formation model in Chart 5.3 based on insights from this study.

**A. Reach Out
Mathew 4:19**

**B. Bring to
Local church**

**Cross cultural
ability**

**Maturing
BELIEVERS**

**C. Teach, care
and fellowship
to grow**

**D. Train and mentor
to equip and deploy**

**Serve in
Church**

**Influence
Community**
**Salt, yeast, light,
voice, life witness,
informed,
involved, relevant,
vocation, market,
economy, culture,
govt.,   media,
education,
politics, play
neighborhood,
sports and arts,
recreation and
entertainment.
, etc**

Worship

**Christ
Honoring
Family Life**

KEY

Expected functions of maturing Christian

Christian formation process

Figure 5.3. Christian formation process.

The Christian formation process I am recommending retains the phases in the

growth of a believer to maturity and service identified in the interviews with church

leaders and depicted as A, B, C, and D in the chart. They are the phase of reaching out

(A), the phase of incorporating a believer into church community (B), the phase of

teaching and growth (C) and the phase of equipping and service (D). While retaining the

structure and aims suggested by church leaders, I recommend that the content and

approaches in the C (growth) and D (equipping) stages be revamped to better address the

peculiarities of the leader. At the growth stage, background peculiarities of the new

believer are important to know before deciding on how to relate, teach and care for the person. At the equipping stage, the aspirations and calling of the person pose peculiarities that also need to be attended to. I recommend that at these two stages there be a personal customized input. This formation can be facilitated through mentors from key areas of society such as arts and entertainment, business, church, education, family, government and medical. The mentors personally walk with the new or maturing person to their formation in areas and ways pertinent to their situation. The church can also facilitate and collaborate with other agencies that contribute to the formation of their members. They should have liaison persons or literature that link people with these opportunities. The public leader survey found that families, Christian mentors, on the job training, professional groups and peers were among alternative sources of development. However, only 2 percent indicated that they had learned about the extra church development sources through their churches.

The teaching and equipping (C and D) need to be designed with the various end functions in Figure 5.3, such as family, community influence, leadership and missions in mind. In doing so, preparing maturing believers to permeate and influence their communities as trend drivers for Jesus Christ needs to be explored specifically. In addition to foundational faith, spiritual growth, family and relational subjects such as

- o Recognizing the place of God's word, faith, and obedience;
- o Finding and walking with Christ;
- o Knowing your new identity in Christ;
- o Knowing how to have personal devotions;
- o Having fellowship with other believers;

o   Having faith in God's character;

o   Experiencing suffering and adversity; and,

o   Living in freedom from sin and Satan.

More subjects can be suggested from the findings of this study. I recommend subjects such as:

o   Formulating a wholistic personal life vision and plan;

o   Discovering ones peculiar calling, gifts and career;

o   Developing a vocational ministry agenda;

o   Developing communication and life skills;

o   Developing personal stewardship of time and finances;

o   Maintaining a lifestyle of continuous learning;

o   Maintaining a Biblical perspective to national and civic values and vision;

o   Developing effectiveness in teams, including members of diverse

backgrounds and faiths;

o   Developing effective leadership in challenging non-Christian settings;

o   Developing adaptability to time and contexts without compromising values;

and,

o   Making a difference in Africa by appreciating African history and aspirations.

Furthermore, emphasis on participation in the D stage phase is necessary and the progress a trainee makes regardless of their vocational location needs to be given acknowledgement comparable to that given to those who go through church initiation courses and those who qualify for church ministry. The special acknowledgement can be in the form of public commissioning or *ordination*. The interviews with church leaders

found that church members tend to subscribe for church programs they perceive as mandatory to their recognition as full members of the church community.

Christian formation is as relevant to community witness as how informed by community needs it is. This relevance is possible to the extend the church values information and operates as an open system. Such a church knows both its state and that of the community. This church exegetes the scriptures as well as human life. The church knows the historic and demographic issues of the people, and how they are changing. This knowledge can be acquired by simple observation or carrying out research to explore community character, needs and issues. A church operating in ignorance not only becomes irrelevant but also runs the risk of being offensive and undesirable.

Second, I recommend that spiritual and character formation be sustained and resourced in areas were the church's unique contribution lies and as a response to the need for more leaders of integrity. More thought and action should be given to what comprehensive personal and spiritual formation constitutes. I would like to propose a personal development model for consideration in the development of leaders (see Figure 5.4). The model identifies the critical dimensions that need to be developed for personal effectiveness in a world with other people, authorities, cultures, needs and resources.

Figure 5.4 summarizes my view of the development dimensions of a person's life. The model begins with the individual level depicted by the small human icon. Inside are the dimensions of the spiritual (**S**), emotional (**E**), intellectual (**I**), choice (**C**), purpose (**P**) and the physical body (**B**). External to the individual are dimensions, represented by the S links that indicate relationships with resources (**S**tewardship), needs in society (**S**ervice), authorities (**S**ubmission), other people (**S**ocial), culture (**S**tyle) and the creator (**S**piritual).

Relationship with God is in block link to signify that it transcends the physical world, time and all other relationships. The **CC** bold arrows depict cross cultural relations with cultures varying in nearness to the individual's. The immediate culture includes sociocultural realities in the individual's country. The near culture is a different culture from the individual's but within the same world view such as shared by Africans. The far socioculture is that of the rest of the world.
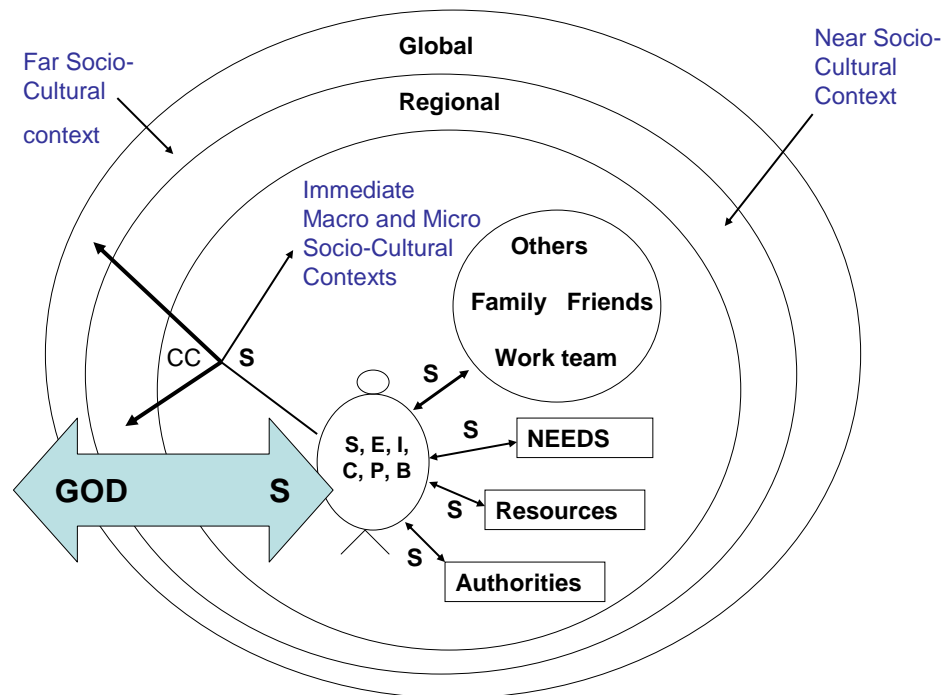

Figure 5.4. Life cross-sectional dimensions.

Personal development is multidimensional. The development of the various areas is impossible unless self driven. External players can only facilitate. Self-leadership training is largely neglected in school curriculums. The development of each life dimension needs to be integrated in the vision, plan and action of the person. It also needs

to be covered in the collective contribution of agents such as local churches to the leader's development. A comprehensive view of life dimensions and a deliberate effort to include each dimension in the development of a person is crucial to personal effectiveness because all life aspects tend to have a bearing on each other. The church community by virtue of its wholistic biblical mandate is best placed to provide or initiate programs that contribute to all life dimensions. Other programs focus on the development of intellectual and skills development giving little attention to more fundamental areas of character, morals and relationships. Perceptions of faculties or elements of a person vary from two largely depending on how secular or religious one is. A very secular orientation will at least identify body and mental capacities. A religious view will acknowledge the existence of the spirit among other elements.

Third, church leaders need to constantly evaluate the effectiveness of their Christian formation programs to ensure that they are in line with their mission objectives. The formation programs need to have a feedback system, which involves beneficiaries in designing and enables them to communicate how they have been helped and equipped for their work and its environment through their Christian formation experience.

Fourth, I recommend that church leaders set time aside to review and reflect on the findings and recommendations of this study and find out how the findings should have a bearing on how they conduct their Christian formation effort.

Suggestions for Further Studies

While this study investigated the Christian practices of select churches collectively, a sector analysis that distinguished the various Christian groups such as

Catholics, evangelicals, and mainline denominations can provide greater possibilities in facilitating the development of sector specific programs.

The improvements recommended in this study are testable in a separate study using a longitudinal approach. In that case, the recommendations become a basis to produce a Christian formation program. Attitudes or behaviors of a group of Christian leaders towards an existing program are tested before application of the improved one. After a period, another attitude or behavior test would be carried out on the same program to investigate resultant changes.

Personal Reflections

Through this study, I have grown in my understanding of leadership development in the context of a local church. I have also grown in my understanding of how I can direct my own development as well as facilitate the development of leaders. I have a better understanding of what should go into the development of Christian leader effectiveness. The seriousness of this responsibility sobers me because unless the church produces Christian leaders and Christian players for society no one else will do it. No one else has commenced doing so as their mission.

I have received warning that while the secular definition of success is heavily skewed towards vocational performance, the peril for the Christian community is to be heavily skewed towards a spirituality that is dysfunctional except on a Sunday morning at church. An over emphasis on a spirituality that lacks attention to effectiveness in all key areas of life results in poor self development. As a result, I took the opportunity to give much thought to the wholistic personal development of a leader and have started to write a book on the dynamics of personal effectiveness.

I have been inspired to be involved in facilitating modeling and training for personal development by leaders at all levels for all sectors of society. My hope and prayer are that the study will make a difference in someone's life and ministry as a church leader or a public leader.

APPENDIX A

INSTRUMENTS

Public Leaders' Questionnaire

Kurai Chitima, as part of his doctoral studies, is investigating the contribution of local churches in the development of public leaders. This study will assess the local church derived benefit and help in finding ways for strengthening public leader development and support in local churches. As a public leader who attends a local church regularly, would you please, based on your personal experience, kindly provide the following information.

1) Personal Background Information

5.1 Full Name (optional):

5.2 Name of church:

5.3 What gender are you?
Male
Female
5.4 Which leadership sector are you working in?
Government
Non Profit Organization
Business
5.5 How long have you attended local church?
A. 1-5
B. 6-10 years
C. 11-15 years
D. Over 15 years

2) Perceptions on local church-based development process
What are the five most important leadership development needs of a Christian public leader? (State in brief, e.g., *Ability to work in a team*)
…………………………………………………………………………..
…………………………………………………………………………..

3) Leadership development benefit derived from Christian formation.

INSTRUCTIONS:
Read the sentences 2.1–2.15 below carefully and share your opinion based on the following scale. **Circle** the number that represents your opinion.

Opinion	Scale
Strongly disagree	1
Disagree	2
Not Certain	3
Agree	4
Strongly Agree	5

		Strongly Disagree 1	Disagree 2	Not Certain 3	Agree 4	Strongly Agree 5
2.1	The Christian formation experience in my church addressed the five most important leadership development needs I stated in no. 1 to my satisfaction.	1	2	3	4	5
2.2	The Christian formation experience in my church clearly imparted to me a public leadership vision that has been useful in my leadership.	1	2	3	4	5
2.3	The Christian formation experience in my church clearly shaped my personal vision and development	1	2	3	4	5
2.4	The Christian formation experience in my church imparted to me a national vision and sense of civic responsibility, which I have demonstrated in my leadership.	1	2	3	4	5
2.5	The Christian formation experience in my church gave me a clear understanding of the Christian mission as found in the Bible.	1	2	3	4	5
2.6	The Christian formation experience in my church effectively shaped my life to a better person with moral values that I am living out.	1	2	3	4	5

		Strongly Disagree 1	Disagree 2	Not Certain 3	Agree 4	Strongly Agree 5
2.7	My local church Christian formation experience strengthened understanding of my family and its priority in my life.	1	2	3	4	5
2.8	The Christian formation experience in my church equipped me adequately with effective relational skills for my work environment.	1	2	3	4	5
2.9	The Christian formation experience in my church provided personal accountability mechanism that I value and are working effectively for me.	1	2	3	4	5
2.10	The Christian formation experience in my church taught me principles and skills that have been relevant and have been a significant contribution to my leadership effectiveness.	1	2	3	4	5
2.11	The Christian formation experience in my church was highly sensitive to my peculiar aspirations, career focus and direction.	1	2	3	4	5
2.12	The Christian formation experience in my church has effectively taught me and modeled how to handle succession in my public leadership role.	1	2	3	4	5
2.13	The Christian formation experience in my church has adequately trained me on how to effectively apply my faith in a public leadership context	1	2	3	4	5

		Strongly Disagree 1	Disagree 2	Not Certain 3	Agree 4	Strongly Agree 5
2.14	The Christian formation experience in my church adequately equipped me to deal with the difficult ethical issues I face in my leadership role.	1	2	3	4	5
2.15	The Christian formation experience in my church adequately equipped me to handle success and failure in a way that has paved the way for progress in my life.	1	2	3	4	5

3) Other sources of leadership development experienced.

INSTRUCTIONS:
Indicate how much benefit you derived from each of the listed possible public leadership development sources below. Share your opinion based on the following scale. **WRITE** the number that represents your opinion in the box next to the source.

Opinion	Scale
No Benefit	1
Little benefit	2
Much Benefit	3
Very Much Benefit	4
Excellent Contribution	5

Local Church	
Faith Group Outside my local church	
Some Non faith group	
Family	
Professional Training	
On Job Training	
Peers	
Christian Mentors	
Non Christian Mentors	
Other (Name it/then in the next Box	

o Did you get to know about the non church based development and support source you benefited from **most** from your local church? (tick what applies)

____ Yes

____ No

4) Ongoing support received.

4.1 On average, how much time have you spent per month with someone from your

church leadership seeking to understand your work experience? (tick in box next to the

applicable)

Never	
Less than one hour	
One to Two hours	
Three to Four hours	
Five to Six hours	
More than six hours	

4.2 Who do you turn to during hard times in your leadership situation?

INSTRUCTIONS: Read the listed possible sources and **WRITE** the number that represents your opinion based on the following scale.	Opinion	Scale
	Not at all	1
	Hardly ever	2
	Often	3
	Very Frequently	4
	Always	5

Church friends	
Non church peers	
Church pastor	
Other (list in the next box)	

Church Leader In-Depth Interviews Guide

1) Background Information

Name of Church:

Name of church leader:

How long as a church leader:

2) Description and explanation of Christian Formation Process

Interview guide:

- o Describe the church based Christian formation process that church members go through for their development? Give the aims, steps/phases and content.
- o What principles underlie the program?
- o What needs to be improved?
- o What is the source of the program design and materials?
- o What are the five most important Christian formation needs addressed by the program?

3) Self Evaluation on Areas addressed in the Public Leaders Questionnaire

INSTRUCTIONS: Read the sentences 2.1 – 2.15 below carefully and share your opinion based on the following scale. **Circle** the number that represents your opinion.	Opinion	Scale
	Strongly disagree Disagree Not Certain Agree Strongly Agree	1 2 3 4 5

		Strongly Disagree 1	Disagree 2	Not Certain 3	Agree 4	Strongly Agree 5
2.1	The Christian formation process in my church described in no. 1 addresses the five most important Christian formation needs I stated in no.1 to my satisfaction.	1	2	3	4	5

		Strongly Disagree 1	Disagree 2	Not Certain 3	Agree 4	Strongly Agree 5
2.8	The Christian formation experience in my church equipped me adequately with effective relational skills for my work environment	1	2	3	4	5
2.2	The Christian formation process in my church clearly imparts to potential and practicing public leaders in my church a public leadership vision.	1	2	3	4	5
2.3	The Christian formation process in my church clearly shapes personal vision and development.	1	2	3	4	5
2.4	The Christian formation process in my church imparts a national vision and sense of civic responsibility for which we are seeing fruit.	1	2	3	4	5
2.5	The Christian formation process in my church gives a clear understanding of the Christian mission taught in the Bible.	1	2	3	4	5
2.6	The Christian formation process in my church effectively shapes participants to better people with moral values they are living out.	1	2	3	4	5
2.7	The Christian formation process in my church strengthens understanding of the place and priority of family.	1	2	3	4	5
2.8	The Christian formation process in my church equips adequately with effective relational skills for the work environment.	1	2	3	4	5

		Strongly Disagree 1	Disagree 2	Not Certain 3	Agree 4	Strongly Agree 5
2.9	The Christian formation process in my church provides an effective personal accountability mechanism that I am committed to.	1	2	3	4	5
2.10	The Christian formation process in my church adequately teaches principles and skills that are relevant to public leadership.	1	2	3	4	5
2.11	The Christian formation process in my church is sensitive, in a significant way, to the peculiar aspirations, career focus and direction of church members.	1	2	3	4	5
2.12	The Christian formation process in my church comprehensively teaches and models how to handle succession in a public leadership role.	1	2	3	4	5
2.13	The Christian formation process in my church adequately trains church members on how to effectively apply their faith in a public leadership context.	1	2	3	4	5
2.14	The Christian formation process in my church adequately equips church members to deal with the difficult ethical issues they face in public leadership roles.	1	2	3	4	5

Letter of Introduction and Consent

Kurai Chitima
7 Forresters Close, Marlborough
Harare, 0912326711
kuraic@gmail.com

8 June 2009

RE: An Investigation of Public Leadership Formation in Churches

Dear

I am a Doctor of Ministry candidate at Asbury Theological Seminary and conducting research on leadership development. Particularly I am investigating the contribution of local churches to the development of public leaders. I would like to survey twenty public leaders who regularly attend and are involved in their churches. A leapfrog approach where participants suggest names of other possible leaders to include identified you. Would you consider participating by completing the attached questionnaire designed for easy completion?

This study will assess the benefit that selected public leaders derived from their local churches. My hope is that your honest and objective opinion based on your real life experience will help in finding ways to strengthen the local church role in developing and supporting leaders like you.

The data participants provide will be anonymously collated using a coding system. The final report will be in aggregated form, which does not identify individual participants. I will destroy the individual surveys within five months and keep the anonymous data electronically until at least the research report is complete.

I realize that your participation is voluntary and I greatly appreciate your willingness to being a part of this study. To indicate your voluntary participation, kindly sign the slip at the end of this letter. Feel free to contact me for any further information.

Thank you for your help.

Sincerely,

Kurai Chitima

I volunteer to participate in the study described above and so indicate by my signature below:

Signature: Date:

Name:

APPENDIX B

DEVELOPMENT NEEDS MENTIONED

By Public Leaders

Knowing Christ
Integrity
Integrity
Servant Leader
Strong Christian value system
Self awareness
Understanding changing needs
Prayerful life
Christ like character
Public relations
Effective communicator
Ability to communicate effectively
Ability to build and lead teams
Ability to build teams
Integrity
Ability to listen
Integrity
Integrity
Service as fulfillment of calling
Accepting being Children of God before fellow public leaders
Ability to understand the needs of your team
Ability to produce the best out of people
Ability to work with all sectors of the community
Being able to inspire and encourage
Be Spirit filled
Knowledgeable of work
Communication ability at all levels
A steward
Keeping an open and objective mind on issues
Strong convictions
Good communication
Ability to communicate with Non Christina groups
Development based on Biblical Principles
Ability to Deal with people
Living Faith in Political arena
Develop self esteem and confidence
Ability to motivate
Ability to train new leaders
Honesty
Ability to relate

Professionalism
Vision
Team work in ecumenical diversity
Accepting that prayer solves business problems
Ability to effectively communicate
Ability to plan/forecast
Being consistent and principled
Being principled in Christian values
Be grounded in the word
Assertive
Capacity to cast a compelling vision
A Shepherd
Courage in articulating unpopular but ethical views and positions
Ability to Consult
Organizing
Victor/positive attitude
Studying and Sharing God's word
Financial management
Candor
Human relations skills
Ability to instill Godly values
Capacity to serve others
Governance
Humility
Vision and mission
Servant heart
Commitment to fulfillment of tasks
Seeing management as ministry
Ability to influence others bringing out the best of them
Ability to make decisions
Lead without fear or favor
Ability to lead by example
Be in fellowship
Tenacity
Working with a team
Ability to maximize your gift sets
Live by example. Practice what teach
Ability to inspire
Able to control organizational assets
Motivational qualities
Ability to take responsibility for own actions
Management
Time management ability
Maintaining integrity
Ability to work in team
Willingness to self develop

Social responsibility
Team work
Resoluteness
Biblical value/based decisions
Humility, Simplicity, Integrity
Accepting that leadership is developmental and the leader does not
know it all
Ability to effectively resolve conflicts
Ability to execute plans
Deeds not words
Ability to control self and e patient
Be available for others
People skills
Exhibiting Faith
A Strong Godly Character
Tolerance of divergent opinions and views
Leading by Example
Ability to formulate and implement policies
Spiritual support from Church
Leading by Example
Mentoring
Multiple role conflict resolution/mgt
Team work skills
Ability to make decisions
Openness to new ideas and approaches
Family values
Servant heart
Honesty and Exemplary
Servant Leadership
Ability to plan
Ability to inspire and influence
Always be humble
Having a positive attitude towards criticism

By Church Leaders

Repentance
Spiritual growth
Faith in Christ
Maturity in Christ
Walking by Biblical principles
Understanding Christian doctrines
Importance of Family
Loving and Caring
Submission
Stewardship
Discipleship
Church Involvement
Church membership - cells
Meaningful church contribution
Meaningful life
Ability to act and respond
Life transformation and ethics
Understanding of Church vision and background
Real testimonies at work/market place
Discretion in speaking
Understand Christian doctrine
Integrate church doctrine in life
Ability to evangelize
Leadership ability
Preaching ability
Ministry ordination
Good citizenship
Spiritual growth in faith, fruit and gifts
Christian molding
Fearing God
Relationships with others
Christ likeness
Spiritual transformation
Leadership development for market place
Restoration and inner healing
Spiritual growth
Correct Bible understanding
Activate one's faith
Living the word of God
Transparency with man and God
Personal Godliness
Servant hood attitude

Ministry effectiveness
Developing Bible world view - God's
perspective
Humility

APPENDIX C

PARTICIPANTS

Public Leader Participants

Code	Gender	Sector	Duration in Church
01	Male	NGO	Over 15 yrs
02	Female	Bus	Over 15 yrs
03	Male	Bus	Over 15 yrs
04	Male	Bus	Over 15 yrs
05	Male	Gov	Over 15 yrs
06	Male	Bus	Over 15 yrs
07	Male	NGO	Over 15 yrs
08	Male	Gov	Over 15 yrs
09	Male	Bus	1-5 yrs
10	Male	Bus	6-10 yrs
11	Female	Gov	Over 15 yrs
12	Male	Gov	Over 15 yrs
13	Male	Bus	Over 15 yrs
14	Male	NGO	Over 15 yrs
15	Male	Bus	Over 15 yrs
16	Male	Bus	Over 15 yrs
17	Male	Bus	Over 15 yrs
18	Male	Bus	Over 15 yrs
19	Male	NGO	Over 15 yrs
20	Male	Bus	Over 15 yrs
21	Male	Bus	6-10 yrs
22	Male	Bus	Over 15 yrs
23	Male	Gov	Over 15 yrs
24	Female	Bus	11-15 yrs

KEY: Bus—Business, Gov—Government, NGO—Non Governmental Organization

Church Leader Participants

Code		Duration as pastor
01	M	16yr
02	E	23yr
03	E	10yr
04	E	15yr
05	CAT	15yr
06	M	15yr
07	E	15yr
08	E	15Yr
09	E	15yr
10	M	13yr

Key: E—EFZ; M—mainline; Cat—Catholic

APPENDIX D

BIBLICAL INTERPRETATION IN METHODOLOGICAL PLURALISM

We live in an era of methodological pluralism of Bible interpretation. A serious interpretative process is interplay of the author, text and the reader. Meaning can be located before the text like in historical critical approach, within the text such as the genre analysis and after the text such as the reader response. Methods therefore involve studying the text itself, its co text, historical context and inter-texts.

Guidelines in books by Joel B. Green and Camery-Hoggatt and Davis and Hays informed the interpretive approach used in this dissertation. The guidelines are as paraphrased below:

a) **Rightly reading** Scriptures is doing so in relation to God's agenda in Christ. Both the modern and postmodern views tended to focus on methods and not the aims of Scripture. What must come first is embracing the aim of Scripture, which is being a base for human and community formation and practice through sound relationship with God. Scripture truthfully tells the one *story of God's action* of creating, judging, and saving the world. Biblical communication is for informing and for transforming the reader. Keeping transformation in perspective is important because ignorance is not lacking information but having a faulty view of God or misalignment with God's purpose.

b) **Assumption of conversion or activation of the mind.** Reading Bible as Scripture assumes the activation of mind at conversion and has that activation as its goal (Luke 9:44-45; 18:31-34; 24:32, 45). One must come to the scripture with the assumption that it is authoritative, inspired and sacred. Failure of which explains why so many, even bible scholars, read the Bible and yet remain unchanged by it when the aim of scripture is to transform lives. Reading in submission to the text, which is life transforming, is different from other readings. The interpretive challenge at hand in the Church is not so much finding methods as it is the formation of interpreters–people of a particular way of thinking, feeling, believing and behaving. These people will approach the text with a disposition consistent with reading as scripture. For the aim of human formation to take place, the reader needs the disposition of devotion, trust and is willing to let the text shape him or her.

c) ***The immediacy of scriptures****. The reader must a*ccept that the bible is God's revelation and voice speaking to him/her today and not just a message to some other people in history. The bible has a universal message that transcends time and place. What is necessary is for the present day reader to align with the model reader in the biblical context and see the text as speaking to him and requiring a response. Reading the Bible as Scripture views biblical authority as intrinsic and as an invitation, which requires exercise of choice. One has to decide, plan and act out the plan to benefit.

d) Relevancy to social contexts. Reading Bible as Scripture transforms patterns of belief, thinking and behavior and they in turn form how we read scripture. Our scripture formed patterns can vary with social contexts. Our conceptual schemes or the meanings we attach to actions, figures and texts come from the community in which we share values. This orientation in turn influences how we fill language and other gaps in reading. Examples are when the Bible says be considerate and be hospitable it does not tell how exactly to do this. The community setting of the reader defines these.

e) Upholding the unity of Scripture. Reading the Bible as Scriptures requires that both the Old and New Testaments be taken together as making up Scripture. The whole bible is one coherent story. The whole of Scripture is rightly understood as a coherent dramatic narrative. Faithful interpretation of scripture requires an ***engagement with the entire narrative***. It is a plot that climaxes in the death and resurrection of Christ. Inter-textually, Scripture illuminates the interpretation of scripture. Good interpretation will account for text in its final form. It can no longer be added to, subtracted from or rearranged.

f) Imbuement of the Holy Spirit. The Holy Spirit has a vital role when Bible is read as Scripture (John 16:13). He is helper and teacher to give understanding of Scriptures (Luke 24:45; Acts 2).

g) Location in Ecclesial community. Reading of biblical text must be located in the ecclesial community. The Church's primary doctrines must inform and check the reading. Such reading must be affirmed by the local community as well as the cross cultural and global Church community. Faithful interpretation of Scripture presupposes ***participation in the community*** of the church. The ***Church provides guidance*** in how to interpret and perform Scripture.

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