



**UNIVERSITEIT VAN PRETORIA  
UNIVERSITY OF PRETORIA  
YUNIBESITHI YA PRETORIA**

**Spiritual leadership capital: A theology of poverty in congregational development**

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**A thesis in partial fulfillment of requirements for the degree of PhD, Practical Theology  
in Congregational Development**

Presented to

**The Department of Practical Theology, Faculty of Theology and Religion, University of  
Pretoria.**

By

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**4/30/2018**

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## DECLARATION

I declare that the thesis which I hereby submit for the degree of PhD in Practical Theology at the University of Pretoria, is my own work and was not previously submitted by me for a degree at this or any other tertiary institution.



Signed: Rev Smith Francis Tetey

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## SUMMARY

The title of the study is **‘Spiritual Leadership Capital: A Theology of Poverty in Congregational Development’**. It is a study which tried to understand how Ghanaian Pentecostal spirituality informs their leadership paradigms towards addressing poverty in their contexts.

The basic assumption of this study is, Pentecostal congregations can be a force to help Ghana address poverty if they are missionally built-up and have cultivated spiritual leadership capital (SLC).

The research problem is, do leadership in Ghanaian Pentecostal congregations have spiritual leadership capital (SLC)? (Chapter three outlines SLC). What has been the Pentecostal understanding of poverty, have they a sustainable missional (practical) theology of poverty? (Chapter 4 outlined this). To what extent could their having or the lack of SLC, help or prevent them from developing missional congregations which are able to theologically address the problem of poverty? (Chapter two addressed missional theology). In what ways might the adoption of SLC in congregational development by Pentecostals contribute to the addressing of poverty in Ghana?

The study is in the broad disciplinary area of practical theology, and specifically under the sub-discipline of congregational development (ecclesiology). The Researcher advances ‘spiritual leadership capital’ (SLC) theory, which he argues provides inner virtues which spirituality affords people, shaping them with resilient leadership paradigms that contribute to the formation of social capital for the sustainable addressing of social problems such as poverty. It comes to enrich earlier theories on social capital.

With the main concern of this project being missional theology as regards leadership in congregational development within the context of Ghanaian Pentecostalism, researcher contests that, SLC can be used to address questions posed to the church and the world by the problem of poverty. The word ‘missional’ has been understood within the missional conversation to have a bigger scope than missionary activity. Leadership’s understanding of mission must determine the structures and systems of a missional congregation.



Using Osmer's (2008) four task practical theology approach to research, SLC comes as a practical theology of poverty in congregational development. Using SLC in view of the backdrop of Nel's (2015:273-278) congregational analysis, contextual analysis and diagnosis; the empirically the study looked at the Church of Pentecost, Assemblies of God Church, Ghana, and Global Evangelical Church. Its aim was to understand their concept of being missional and how they see poverty within the scope of their ecclesiology and how SLC can improve their praxis in this direction. The researcher draws on historical lessons from the spiritualities of historic pneumatic Christian movements, such as Quakers, Moravians, Huguenots, and Puritans in overcoming poverty. And as part of SLC, argues transformational *diaconia*, as a missional response to poverty beyond existing social interventions.

In view of the scope of this study on the vast Ghanaian Pentecostal landscape, the findings are not conclusive but they indicate that most Pentecostal congregations in Ghana may not yet be comprehensively missional. Researcher concludes that Pentecostals are involved in some forms of social services and are making limited efforts at addressing poverty. However, it seems they do not perceive poverty as a central part of the gospel hence have not approached it in the way proposed by this study. For the respondents interviewed among Ghanaian Pentecostals, there was no missional thinking with the issues of poverty and apart from prayer and occasional mention in sermons, poverty has not been understood by them as an issue that needs to be addressed beyond benevolence or relief services. It is therefore, proposed that in developing congregations, Ghanaian Pentecostal leaders can adopt SLC in congregations to make them missional and that could enable them effectively address poverty and other social problems.

## KEY TERMS

Congregational Leadership

Pentecostalism

Poverty

Sustainability

Incarnational

Missional

Missional Structures

Spirituality

Spiritual Leadership Capital

Transformational *Diaconia*

Ecclesiology

Chronic poverty

Quakers

Puritans

Huguenots

Moravians

Pneumatic Movements

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*Jubilate Deo!*

## **Table of Abbreviations**

|          |   |
|----------|---|
| AG       | Assemblies of God Ghana   |
| AGCM     | Assemblies of God Campus Ministry                                   |
| AUSS     | Andrews University Seminary Studies                                 |
| BiT      | Bible in Transmission   |
| CoP      | Church of Pentecost   |
| CPR      | Cardio-pulmonary resuscitation                                      |
| DSS      | Development and Social Services                                     |
| EP       | Executive Presbytery  |
| E.P.     | Evangelical Presbyterian  |
| GEC      | Global Evangelical Church   |
| GOCN     | Gospel in our Culture Network                                       |
| GPCC     | Ghana Pentecostal and Charismatic Council                           |
| JEL      | Journal of Economic Leadership                                      |
| PAMSCAD  | Programme of Action to Mitigate the Social Costs of Adjustment      |
| RCC      | Regional Coordinating Committees                                    |
| SAP      | Structural Adjustment Programme                                     |
| SC       | Social Capital  |
| SLC      | Spiritual Leadership Capital  |
| UNDESA   | United Nations Department for Economic and Social Affairs           |
| WHO      | World Health Organisation   |
| DISeqSLC | Disequilibrium of Spiritual Leadership Capital                      |
| eqSLC    | Equilibrium of Spiritual Leadership Capital                         |
| GA       | Greater Accra   |
| ER       | Eastern Region  |
| VR       | Volta Region  |
| WR       | Western Region  |
| IMF      | International Monetary Fund   |
| MDA      | Millennium Development Authority                                    |
| NGO      | Non-Governmental Organisation                                       |
| SOAS     | School of Oriental and African Studies                              |
| UNDP     | United Nations Development Programme                                |
| UNICEF   | United Nations International Children Cultural and Educational Fund |

### **Bible Versions**

|      |                           |
|------|---------------------------|
| KJV  | King James Version        |
| NKJV | New King James Version    |
| NIV  | New International version |
| ESV  | English Standard Version  |
| BBE  | Bible in Basic English    |
| ASV  | American Standard Version |

## CHAPTER 1 INTRODUCTION OF STUDY

### 1 Background and Rationale

This work addresses the need for a theology of poverty for developing of sustainable missional congregations in order to help the effectiveness of the church's message to its broader community, using the role of leadership in Ghanaian Pentecostalism as the context and primary focus. Its secondary focus is congregational development where interdisciplinary interactions involving organisational leadership, economic development, and the social sciences are employed.

The researcher's experience as a Pentecostal leader and his own exposure to poverty comes to bear for this project. As an orphan who spent his infancy among poor peasants, he knows that faith in God plays a significant role in breaking the cycle of poverty. He trained as a professional accountant and earned a Bachelor's degree in theology with a major in Pastoral Ministry from Oral Roberts University, Tulsa, Oklahoma, USA. He further earned a Master's degree in theology, majoring in practical theology from the Bangor University of Wales, U.K. His research used a social science approach to practical theology, on the topic, 'Pentecostal praxis, ethics and meaning of "the gospel to the poor", in Luke 4:18', in which he examined the Pentecostal hermeneutic of anointing and praxis of poverty in preaching among Pentecostals.

His training and past career in accountancy, a stint at trade union leadership, currently a clergyman in The Global Evangelical Church (a Presbyterian Pentecostal denomination), a seminary instructor (teaching undergraduates) at Glory College of Theology and Leadership, an Assemblies of God institution affiliated to the Trinity Theological Seminary in Accra Ghana, his interest in poverty reduction and his role as as a member of Christian Education Committee in his denomination, have contributed to the formation of this thesis.

Furthermore, motivated by lessons from the faith and success of historic Christian phenomena namely; Puritanism, Quakerism, Moravians and the Huguenots in industry, faith and their effect on Western society, he wonders if modern day Pentecostalism could not be helped to do same to

their contexts. To add to the various social capital theories, the researcher proposes a concept called ‘Spiritual Leadership Capital’ (SLC) which supposes that the inner state of persons grown from faith values which underlie their worldviews, helps leaders by producing ethically sustainable strengths and positive outcomes better than leadership frameworks devoid of spirituality. And wonders if the cultivation and application of these inner spiritual virtues by poor people can help them move out of poverty, and therefore, seeks to explore how leadership can foster this paradigm shift in the poverty stricken contexts in which the Pentecostalism is on the rise.

## **2 Preliminary literature review**

Wright (2011:218) states that when the church gets an accurate understanding of the problems of the world, it can better match resources with need. This project seeks to clarify the problem of poverty in the Church by proposing a theology of poverty.

Although Backus (2003:301), said Martin Luther and his reformation, in the imitation of the Apostolic Church taught four virtues; courage, faith, poverty and simple piety, Rhee (2012:179-82); Holman (2008:138-139) and Hengel (1986:230), agree that poverty has been a problem confronting the Church right through the Old and New Testament times yet there seemed to be no definite clue to solving it. Thornton (1993:9-10) notes, ‘Reading the early Church fathers such as Chrysostom, St Augustine, Clement, Basil and others we find that poverty was not welcome in the church’. Blomberg (2000:104), tried to identify a theology of wealth but his work is far from the focus of this project.

The missional church concept is an on-going debate. Many such as Frost & Hirsch (2013:225); Nel (2015:89-98); Pillay (2015); Logan (2013:28); Niemandt (2010) and others call upon congregational leadership to reawaken their missional imaginations. In the forward to Logan’s ‘Reformed means missional: ...’ (2013), Wright (2013) stated that, God has his Church for his mission’ and not the other way round. Hence for the Church to revisit ‘who they are, where they are and where they are going’ (Nel 2015:25-34) becomes vital.

Scholarly works like that of Gifford (2004), Cox (1995), Poloma (2003), Green (2010), Anderson (2000, 2002, 2008, 2013), Menzies (1997) and Mariz (1994) all speak to the debate on

the Pentecostal explosion and their relationship with poor people. But it was Martin (1990, 2004, 2013, 2014), who indirectly attempted to resurrect Max Weber's Protestant work ethic and the spirit of capitalism, particularly in his work on the 'inner world' asceticism of South American Pentecostals to their new faith and zeal. Although Tawney (1926:278) contrarily earlier suggested that secularisation of western political economy accounted for the economic prosperity in the West, many have not disproved Weber. What Weber, Tawney and others seem not to have seen as the characteristics fundamental to what is being identified by the researcher as SLC which he considers a key ingredient serving as the motivation for action and hard work. A growing body of research underscores the social and economic impact of religious beliefs, activities, and institutions as regards various forms of capital (Iannaccone & Klick 2003). However, SLC should not be confused with other capital theories like spiritual capital, spiritual leadership, and religious capital. SLC is not just the motivation from group spirit but an internal strength, knowledge and willpower which can work in an individual once acquired, to change adverse situations. Social capital as per Putnam (1995); Smith (2001, 2007); Ghahghaie (2011), is based on social networks as Coleman (1988) identified convertibility, reciprocity, and community as the three characteristics of social capital. Iannaccone (1984; 1990; 1991:) introduced the term "religious capital" to explain patterns of religious beliefs and behaviour over the life cycle between generations and among family and friends. Fry (2003) later called it an 'intrinsic motivation' which he defined as 'interest and enjoyment of an activity for its own sake and as something that —promotes growth and satisfies —higher order needs' (Fry 2003:699). These are not the same as SLC. The researcher's use of congregational leaders is not limited to pastors but it also includes lay leaders and workers (Osmer 2008:20-29).

Those of the Pentecostal faith seem to be playing a significant role in the Third World similar to the role of Calvinism in Europe and North America (Beckwith 2014:14). Scholars have noticed the potential of Pentecostal leaders to change people's worldviews. Martin (1990:287) called this changing of worldview, a 'revision of consciousness'. To Maxwell (1998:352), it is the 'remaking of the individual', otherwise called a 'Reorientation of persons' by Barbalet (2008: 75). Miller & Yamamori (2007) did an extensive study in many countries on Pentecostalism and social service. In that study Miller & Yamamori (2007:2) described Pentecostals who are making efforts at addressing poverty as 'progressive Pentecostals'. The scope of this work although



close to what Miller and Yamamori sought to understand, the present study is within the missional conversation and also, within Ghana, with focus on spirituality and its impact on leadership.

Freeman (2015:6) observed three interlinked change processes brought about by Pentecostalism in Africa;

Firstly, a major embodied personal transformation and empowerment of the individual; secondly, a shift in values that provides moral legitimacy for a set of behaviour changes that would otherwise clash with local sensibilities; and thirdly, if other factors are favourable, a radical reconstructing of the social and economic relationships in families and communities.

Freeman also noted that certain ‘Pentecostal teachings encourage followers to withdraw from social obligations that would block them from reaching their financial goals’ (Freeman 2015:11). The later seems more pronounced than the later.

### **3 Problem Statement**

The research problem is: Does leadership in Ghanaian Pentecostal congregations lack Spiritual Leadership Capital because they are not missional? Do they have a sustainable missional (practical) theology of poverty? In Keeping with Osmer (2008)’s four task approaches to practical theology research, the study seeks to ascertain, ‘What the state of missional congregational development is in Ghanaian Pentecostalism, and their leadership paradigm as regards poverty reduction in view of the mission of God. The study also seeks to understand why Poverty persists in the face of the Pentecostal explosion in Ghana and how Pentecostal congregations have been addressing it. Researcher proposes Spiritual Leadership Capital (SLC) which he thinks is needed for congregational leadership to be missional. Therefore, the study explores ways in which SLC can foster missional leadership which is responsive towards poverty in its ecclesiology, better able to theologically address the problem of poverty than those which are not (argued in chapter 2).

What is meant by not being missional here rests on the point that the ‘*Missio Dei* should serve as reference point or centre for developing church structure. In this sense, “Missional leadership”

involves, leading change in ways that multiply leaders and grow the church that leads to the renewal of the city or community' [sic] (Graham 2013:133-137). Doornembal (2012:200) noted missional leadership to be,

The conversational processes of envisioning, cultural and spiritual formation, and structuring within a Christian community that enable individual participants, groups, and the community as a whole to respond to challenging situations and engage in transformative changes that are necessary to become, or remain, oriented to God's mission in the local context.

To Arkerlund (2016:np) the leader's role is 'cultivating the soil for followers to flourish on rather than providing vision'. In this way, leadership is open for the community to participate in. However, most Pentecostal congregations thrive on the charisma of their leaders and the vision of these leaders even if at variance with the *Missio Dei*, becomes the driver of the actions of the congregation. There is little in Ghanaian Pentecostal literature which suggests the above view point is not otherwise.

There seems a gap in the midst of the vast body of research done and are still being done on Pentecostalism. The subject of Pentecostal approaches to poverty in missional congregational development seems not yet on the research radar screen. That is; little or no attention has been given to the need for missional congregational development (ecclesiology) among Pentecostals towards addressing poverty sustainably in Ghana so far. To respond to this research gap, SLC, which is basic to a sustainable missional theology, that is able to bring meaning and leadership direction to poverty is hereby proposed. The context of the study is among selected Ghanaian Pentecostal congregations namely; the Church of Pentecost, Global Evangelical Church and the Assemblies of God, Ghana.

### **3.1. Hypotheses/research questions**

This project will not work with fixed hypotheses. Although the researcher has assumptions, efforts are rather being made not to import those assumptions into the centre of the research. He will rather work with the following research questions;

Firstly, reflections on historic Christian revivals and pneumatic phenomena seem to reveal, for example, that in spite of persecution from the historic established state Church systems, which

deprived the Puritans, the Huguenots, Quakers and the Moravians which were Christian pneumatic phenomena in the past like the Pentecostals of today, these were noted to have incited Western prosperity. Was it the 'Puritan work ethic' as Weber (1920, 1930:123) famously posited? Was it their religious faith or sheer hard work? Or they incited economic progress because they had a sustainable theology of poverty and their congregational leadership paradigms were missional at overcoming hardship? Then, we ask, what lessons have the Pentecostals to learn from their theological ancestors (inference from Dayton (1987:36-42) for solving poverty? The seeming lack of (missionality) clarity on the Church's mission, and an understanding of the life priorities of poor people and how the church can be incarnate in society, seems unhelpful to the effectiveness of Pentecostal leadership in their poverty-stricken contexts. It seems the extent of Pentecostal awareness of missionality influences their organisational systems, theology and response to social issues. Freeman (2015:1) notes, 'It is actually quite noticeable that Pentecostal churches have not gotten actively involved with development-focussed projects'.

The researcher proposes a theory conceived as a theology as well as a social theory to be argued as Spiritual Leadership Capital (SLC), which he argues as a basic ingredient in spirituality which can be harnessed to build social capital and to address many social problems. In this work, he applies it to poverty from a congregational development standpoint. The work also argues SLC as congregational leadership response to poverty in the form of transformational *diaconia*.

Furthermore, it is proposed that engaging on these questions with SLC, will inspire the modern church with clues to the main questions whether poverty is a lifestyle problem; a lack of resources and opportunities; or a problem of demonic affliction? Finally, we ask; how can we develop missional congregations which can address poverty sustainably?

#### **4 Aims and objectives of the study**

The general aim of this research is to locate the study of poverty and missional leadership in congregational (development) studies within the broad discipline of practical theology. It aims to make a contribution to (one) the debate on missional theology in congregational development, (two) add to the body of knowledge on new ways of tackling poverty in Pentecostal churches by

applying SLC to their leadership and theology of poverty. This is to reconcile the gap between researcher perception of poverty and the perceived reality of the poor, a discrepancy which many poverty reduction schemes failed to discern, which continues to be a need for research. Finally, (three), pilot the use of social science approach to the application of SLC to many academic disciplines to address social issues like poverty without sounding overly theological.

## **5 Practical theology approaches to research**

‘Practical theology engages with texts in contexts, seeking to describe, interpret and understand them, and then transform them (Meylahn 2015:4). The German and Austrian fathers of practical theology according to Bradley (2016:28) taught it as a dialogue between ‘what is’ and ‘what ought to be’; leading us to ‘how we can be’. Ley (2012:22), said it is ‘Delimited by dogmatic theology and normed by scripture, the office of the Church and tradition’. The commonest shortcoming which practical theology attempts to address is the discernment of the ‘norming agents’-scripture, office or identity of the Church and its relevant tradition. This brings us to the ‘humble recognition’ (Meylahn, 2015b) that each context comes with its own driver of action. This is upheld with a caution from De Gruchy (1997:60) that if contextual theology is to be done in Africa, it is best done among rural Africans. In other words, practical theology must be done with those in the majority and in the biggest need of lasting change. Partially agreeing with De Gruchy, researcher adds that with urban migration as another side of the coin in the developing world, the majority rather is found in the overpopulated slums of the urban centres. Currently the majority in African Christianity are Pentecostals. For Pentecostalism, the Holy Spirit is given for empowerment to become missional witnesses (Miller 2011:21). Yet the question is whether their pneumatology actually leads them to become missional. Their pastoral care resides in the power of the Holy Spirit. In order to sustain, comfort and prevent people from suffering for the wrong reasons (Mathews 2002:65 also Heitink 1979:45-47). Congregational leaders need a clear practical theology of poverty to do effective ministry within poverty stricken contexts.

### **5.1 An understanding of practical theology**

Before outlining the researcher’s understanding of practical theology research, it is vital to echo what Dyrness (1990:13) quoted from Walls (1976:180), that ‘The theology of the majority is the theology that matters’. Pentecostalism has shifted the centre of gravity in Christianity to the majority World (Martin 1995:4; Miller & Mamamori 2007:2). This trend of events in Christian history, should practically engage the attention of those who do theology in the present era.

With the main concern of this project being missional theology as regards leadership in congregational development within the context of Ghanaian Pentecostalism, SLC can be used to address questions posed to the Church and the world by the problem of poverty. Just as it is that

a faith-based organisation must have faith embedded in their structures, so must mission be embedded in the structures and systems of a missional congregation. Mission must influence 'The organisation's operational structures rather than just existing as a source of personal motivation for individual employees' (Bradley 2009: 105), Missional theology is viewed as a practical theology in this work.

Practical theology engages scientifically on the practices of the Church in order to arrive at theories that enhance those practices. According to Oosterzee (1878), 'The whole of theology is a science of practical tendency (*scientia ad praxin*)', but the word 'practical' here is not solely about activity. It is 'The mutually critical correlation of the interpreted theory and praxis of the Christian faith with the interpreted theory and praxis of the contemporary situation' (Tracy 1983:76). To bring in line a Church divorced from reality, came a scientific study called practical theology which uses the language of the world to express the principles of scripture. 'Its task is to bring new insight to an existing praxis which is the result of past theological and social scientific reflection' (Dreyer 2004:933). It aims to improve praxis by means of new reflections of both theology and the social sciences. Thus it is a science of action whereby normative prescription or theological description paved way to social-scientific description (De Roest 1998:20).

In a post-modern, post-Christendom era as ours, the need for such practical theology approach to Church and society is crucial. It is increasingly becoming and has become necessary as secularization needs a bridge between Christian thought and secular rationality. One of the reasons why the Church has dwindled in the public sphere is its loss of focus on its nature and mission. Also, in the beginning of the 20th century especially, Christians became divided over the question of whether to focus on social action (and thus involvement in the public sphere) or prioritise personal salvation (keeping religion in the private sphere) (Woolnough 2010: 9). In the heat of the Evangelical explosion, the social focus of the ecumenical movement was considered as liberal by conservative evangelicals (Verdier-Shin 2014: 12-30). This worsened from the inception of Pentecostalism as an outgrowth of the conservative evangelical movement. This Thesis examines Pentecostals in relationship to how their congregations are structured and led towards addressing social issues like poverty. As a Practical theology approach, the researcher

proposes SLC which shall be argued in Chapter three, as a social theory as well as a theological response to the problem of poverty from a leadership angle.

## **6 Research methodology**

Research could be quantitative, qualitative descriptive or narrative. The choice here is the qualitative employing a variety of approaches to interpretive research (Leedy 1997:155) methodology with a multidisciplinary tone, using practical theology, the models of descriptive empirical (what), pragmatic (why is it?), interpretive (What ought to be?) and the use of the normative (So what?) approaches of theological task orientation (Browning 1991; Osmer 2008:18, 20-22). It shall study congregational development with social science ideas, its methodological process will use a combination of approaches (Rainer 1972:10). This combination includes phenomenology, the study of meaning by examining human experiences involving description of the meaning of such experiences in particular contexts (Farnsworth 1985:834). According to Mcphail (1995:160) phenomenology follows in the thoughts of Husserl (1913/1962, 1936/1965) who argued that,

The positivistic paradigm was inappropriate for studying phenomena because it could not describe the essential phenomena of the human world. Among these essential phenomena were values, meanings, intentions, morals, feelings, and the life experiences and creations of human beings. In order to study these phenomena, human consciousness should be the primary unit of analysis in the study of human life.

By the nature of this study, the vast number of Pentecostal denominations could not be easily verified in materialistic terms. This study is the starting point towards understanding Pentecostalism and poverty in missional perspectives, a phenomenological study which is not positivist in totality.

Furthermore, positivist research,

[Firstly], marginalises interview effects – in other words, researchers’ socio-biographical characteristics do not influence the generation of data (due to an assumed objectivity). Secondly, positivist research ignores respondent effects – this is where the message received by the respondent is different from the message intended by the researcher. Both of these contextual effects relate to the same key point: people do not act like molecules but interpret the social world and act accordingly. Thirdly, positivists’ assumed closed system often ignores field effects: the political, social and economic currents that permeate all social fields (Prowse 2010:216).

## **7 Research design**

Qualitative research studies things in their natural forms or settings. In this project the missionality of leadership in congregational development as regards poverty among Pentecostals in Ghana is being studied. Using the meta-theoretical perspective (cf. Osmer 2008), data collection shall be participative inquiry based on the inductive hermeneutics of discourses. This would foster a more complete perception of the social situations, as it seeks to compensate for the limitations of each of the methods used which Warner (1991:177), Denzin (1978:13-15) and Patton (2001) call this 'triangulation'. In this way, it shall piece together inductive and the deductive methods which complement each other in the phenomenological study (Heitink 1999:233). This will involve data from micro-macro congregational leadership, interpret them from historic and present perspectives to validate observed trends in congregational development, and do a phenomenological study of poverty and the effect of SLC on leadership and poverty.

### **7.1 Scope**

The researcher's conventional guess is, there are over 20 000 Pentecostal congregations in Ghana. Because, apart from the organised groupings, such Ghana Association of Spiritual Churches, Ghana Pentecostal and Charismatic Council (GPCC), there are many standalone Pentecostal congregations which are not affiliated to any umbrella organisation. The GPCC for example, currently lists 233 member denominations (GPCC 2018:7), of which half their number have not less than 500 congregations. It was not possible to involve all congregations in this study. It is a study of a specific aspect which is observed to be common to Pentecostals which this study wants to understand.

Field work was therefore limited to three (3) out of the major Pentecostal denominations (the Church of Pentecost, Assemblies of God Ghana and the Global Evangelical Church) in Ghana. The process of the study involved visits to various gatherings of Pentecostals for observing congregational life of poor people; do semi or fully structured interviews (subject to on site conditions) of 30 randomly selected leaders from a list of congregations in the above denominations, stratified as; Urban, semi-urban and rural. The towns and cities randomly



selected in clusters of 3 from each stratum (urban, semi-urban and rural) congregations nationwide. The recorded interviews transcribed, coded, analysed and interpreted.

The researcher does not claim that this study would conclusively rule on the subject, but it will begin a quest to understand the problem further among scholars.

## **7.2 Written Sources**

Literature search involved examination of selected case studies, biographies of some leaders from the chosen historic Christian revivals as well as Pentecostal ones. Reports and literature on organisations involved in fighting poverty; economic publications and sermons, sourced from denominational archives, repositories of mission organizations. The Researcher used theological libraries hard print and online, academic journals from diverse social science subjects relevant to the foci of this project were consulted. The researcher read many publications within the missional conversation as well as in general Pentecostalism to understand the nature of the subject under study.

## **7.3 Limitations and delimitations**

The risk that the researcher's basic observations could be from a parochial standpoint (Leedy & Ormrod 2010:62) is in view. To alleviate such shortcomings, the research design considers different philosophical assumptions, worldviews, and theoretical lenses (Creswell 2007). It shall involve triangulating methods in order to augment objectivity.

Secondly, since interviews are intended to be conducted, the ethical rights of subjects shall be respected. This shall be addressed by ensuring that each person signs a participant informed consent form. The use of the Ghana Pentecostal and Charismatic Council (GPCC) through their regional and district leaders to the various levels of their denominational hierarchies will help to facilitate subject availability. The benefits of this project to the Church and community shall also be communicated through this channel to motivate participation.

Finance, travel and apathy of some leaders to truthfully spend their time for interviews are foreseen. This calls for a well-planned interpersonal relation strategy between researcher and

prospective subjects. On the issue of finance and logistic, support from the researcher's current employer is expected in addition to other funding possibilities.

## **8 Conclusion**

This chapter has introduced the nature of the study, its aims and objectives. The methodology and strategies employed in the entire process. For the brevity of this chapter, methodological aspects are discussed in chapter five which outlines the empirical data. Chapter two engages with the missional congregation and how Pentecostals can respond to its winds blowing around the landscape. Chapter three introduced and explained SLC as a theory and practical theology of poverty as well as a tool for addressing other social problems in the Church and larger society. Chapter four discussed poverty and its theology, causes and possible solutions with an SLC as the leadership paradigm to be used in doing this. Chapter five throws further light on how the empirical data gathering was done, the findings. Chapter six reflects on the entire study, points at future research needed to advance the findings of this study and concluded the study. Chapter seven list references and sources consulted. The eighth section covers appendices, further explanations, and evidence showing that certain ethical aspects have been considered during this study.

## CHAPTER 2 DEVELOPING MISSIONAL CONGREGATIONS

### 1 Introduction

This chapter tries to address the research sub-question whether the lack of missionality in congregational development (ecclesiology) hinders poverty reduction, as it affects leadership and congregational effectiveness? We approach this by seeking to understand the idea of a missional congregation and missional theology. Ecclesiology in this context refers to the study or understanding of the Church, its nature, life, mission and systems towards which it builds itself up to incarnate Christ's love to the world. It shall speak to how missional ecclesiology fosters effective congregational development. It will also look at the needed leadership to improve on congregational development and how Pentecostals can access its benefits.

The research aims to find ways in which leadership in Pentecostal congregations can be missional, and to ascertain if they are able to cultivate spiritual leadership capital (SLC) which researcher suggests is needed to foster a sustainable missional (practical) theology of poverty in their congregational development. Furthermore, to understand what prevents them from developing missional congregations which are able to theologically address the problem of poverty.

The point is that Pentecostal congregations seem to limit the meaning of mission to 'sending' for the propagation of the message of the gospel, which suggests that they are unlikely to have the addressing of social problems like poverty as part of their congregational development paradigms. As their structures have a warped theology, it leads to inadequate ecclesiology.

### 2 Missional ecclesiology

Why the sudden change of terminology, missional instead of missionary? Are they not same? Inadequately, Davies & Reimez (2015:308) suggest that 'The missionary dimension of the church is seen in its worship and fellowship whereas the missional intention of the church is in its preaching and service'. Nel (2015:23-31) traced the history of building up of congregations to the German Volkskirchen in the 1890s, then in the Nederland in the 1930, down to the dawn of the missional conversation. Niemandt (2012:1) also points that

The term ‘missional church’ came into broad use after the publication of the influential *Missional Church: A vision for the sending of the church in North America* in 1998 (Guder 1998) and the research done by the Gospel in our Culture Network (GOCN).

For an understanding of theology of mission and missional theology, Jongeneel (1995:68) asserts that theology must not only be missionary but also ‘communal and adoring’. Van Engen (2004:47) says that ‘If our theology of mission does not emanate in informed action, we are merely a “resounding gong or clanging cymbal” (I Cor. 13:1).’ Thus ‘The theology of mission concerns itself with the relationship between God and the world in the light of the gospel’ (Bosch 1980:10). This takes mission away from ‘Being viewed as merely a strategic expression of a self-expanding church’ (Dames 2017:41). Also, Van Engen (2004:1) alerts that ‘Theology of mission is a multi- and inter-disciplinary enterprise’. Many criticized the missional paradigm in terms of its wide scope thus enabling anything to be applicable to its scope. Van Gelder & Zscheile (2011:6) explain that the word ‘missional’ displays an inherent elasticity that allows it to be understood in a variety of ways. This elasticity is actually evident in its use in the missional church. ‘The term “missional” refers to the shift from a cultural church to a church that reflects and engages actively with its immediate community’ (Dames 2007:36a).

Stutzman (2011:1) observes that, the proponents of the missional church movement

Seek to move beyond a traditional emphasis on “missions” by establishing “missional churches” that engage all members and align all aspects of life with God’s mission, God’s reign in the world.

In this sense, the congregation develops affection for what God is passionate about at each time. Fitch (2014:1) calls it being present to Christ’s presence’. Zscheile (2007:52), indicates that ‘The word “mission” was used exclusively to refer to the Inner-Trinitarian procession of persons until the sixteenth century’. This is vital because discerning the mission of an organization is to find its ‘soul’ which is its heart (Jones 2011:1). The missional church exists as God’s renewed and reconciled people who are to live in a reconciled community (Verster 2008:72), a community determined by Jesus Christ himself. In this way, their aim is to reconcile their context of Christ’s concept of ‘the good life’. That underlies Newbigin’s (1982:146) definition of ‘mission’ and ‘missions’ in which mission is what the church exists for, whereas missions applies specifically to outreach the unchurched localities with a view to plant a church or propagate the good news.

From Newbigin's (1982) distinction between missions and mission, we can infer that a church may be missionary yet not missional.

At this point we ask, what is the 'Church', its state and how is it being the 'Church'? This is important because the 'Church' as we know it is preventing church as God wants it' (Simson 2009: xiii). Gonzalez (1984:98) reminds us that the early Church did not do evangelism in church services but in kitchens, shops, and markets. All its life was based on communion and they suffered unto death. The researcher is not saying one must be a martyr to be a missional Christian, but a deep sense of belief is resilient no matter the obstacles in the faith walk. This aspect is what missional ecclesiology stands for.

Guder (1998:1) acknowledges the contribution of the missionary movement from Europe to Africa and the rest of the world. Then he also noted the decline which needed to be arrested by a shift in paradigm. The Western world in which the modern Church finds itself is a fast-changing one as a result she is dwindling and been marginalised by the dominant godless culture (Guder 1998:2). It has dawned on the *ekklesia*, God's called out people, to ask what is God doing in the midst of these? These questions incited engagement from missiologists and theologians on the central issue of the 'mission of God (*Missio Dei*). This gave birth to the Gospel in our Culture Movement (COCN) in North America where the missional concept begun. Its main task is to remedy the ecclesiocentric motive of missions to a theocentric reconceptualization from which mission ceases to be an activity of the church to the initiative of God in the world through the church, in order to heal and restore it (Guder 1998:3-4). This also changes the concept of the Church from being a place where things are done to the living organism which does things (Whitt 2008:3). The gospel is the tool, the world being the context and the Church is the actor who is sent with the tool. The purpose of the tool is to make Christ known and experienced in the world through the proclamation and practice of the gospel. It is impossible to rightly read the New Testament without realising that it was written in a context, in a culture, and its message was tailored to incarnate God's presence in that context (Bosch (1991:518). The task of the Church is the enabling of 'The good news of God's love, incarnated in the witness of a community, for the sake of the world' (Bosch 1991:519). By this missional awakening, the Church has come to read the scriptures with a fresh mindset and the knowing of what the Church

is, has become crucial in understanding the mission and the message of God. Many thinkers on this trend in mission theology and ecclesiology trace the source of the fire to World Missionary Conference of 1910, generally referred to as Edinburgh 1910, which smouldered till the 1980s, and questions left unanswered from Edinburgh led to the coining of the term missional. David Bosch (1991) through his '*transforming mission*' announces this 'paradigm shifts in theology of mission'. Heightened response to the wakeup call was occasioned by 'The acute challenges from political conflict, globalization, the environmental crisis and the drastic changes within churches in all parts of the world' (Tveit 2011:1). The Church failed in being what Goheen (2011:3), describes as, 'God's promise of a better world and better life'.

This trend was blamed on the lack of missionality of the Church, because the Western missionary movement of the eighteenth to the twentieth centuries designed and practiced mission without listening to the context of the evangelised (Sanneh 1990:12, 22). Hence churches planted did not understand what God was calling them to do in the world. Bosch (1980:9), states that due to the complexity of that task of mission, it must as a matter of course, be in dispute with other interpretations and approaches to it. Avis (2005:1) defines mission as 'the whole Church bringing the whole Christ to the whole world'. Although Bosch (1991:9b) observes that the word missional seems to lack a fixed definition, he does not suggest that there is no meaning to the term. It rather suggests that it is a concept with a very wide meaning and application.

To enrich Avis (2005)'s definition above, we attempt to simplify a plethora of views and definitions of the concept to help us discern the new missional ecclesiology for the local congregation. Missional congregations are described as congregations on a journey (Easum 2001:10 quoted in Niemandt 2010:398) — on a journey towards what God is doing in his world. A missional church is a church that is alive and is responsive to God and knows what He is doing or requires Him to do in its environment or context. A congregation which is missional is one that is committed to the totality of the Church's purpose (*raison d'être*) on earth, not just a part of it. For a church to be what it is, it must be wide awake to how God's message speaks to 'their world' – their emotional, sensual, intellectual and cultural world. Stetzer (2015:2), says incarnational or missional churches 'Desire to incarnate in the community, they are highly

relational, engage in a holistic mission and they disciple their way into a church'. A church cannot be church if it is not missional.

In this light, addressing poverty and social concerns is a central part of the Church's mandate on earth. In fact, it is the outcome of the Church's encounter with Christ (Bosch 1980:80), who is passionate about poor people. 'The mission of God is a redemptive mission' (McNeal 2011:20). Everything that sin broke is being addressed and restored through God's mission, including humankind's broken relationship with itself. Thus, every human domain can have a missional theology.

Missional ecclesiology embodies three aspects: (1) What the Church 'in essence is or it is about'; (2) what the Church 'should be'; and (3) in an eschatological perspective, what the church 'will be' (Koffeman 2009:409). Van Gelder & Zscheile (2011:4), outlined four basic understandings which guides in defining mission;

1. God is a missionary God who sends the church into the world. This understanding shifts the agency of mission from the church to God. It is God's mission that has a church rather than a church that has a mission.
2. God's mission in the world is related to the reign (kingdom) of God. This understanding makes the work of God in the world larger than the mission of the church, although the church is directly involved in the reign (kingdom) of God.
3. The missional church is an incarnational (versus an attractional) ministry sent to engage a postmodern, post-Christendom, globalized context. This understanding requires every congregation to take on a missionary posture for engaging its local context, with this missionary engagement shaping everything a congregation does.
4. The internal life of the missional church focuses on every believer living as a disciple engaging in mission. This understanding makes every member a minister, with the spiritual growth of every disciple becoming the primary focus as the body is built up to participate more fully in God's mission in the world.

Goheen (2011:4) says:

The word 'missional' is understood in a different way when it is used to describe the nature of the church. At its best, 'missional' describes not a specific activity of the church but the very essence and identity of the church as it takes up its role in God's story in the context of its culture and participates in God's mission to the world.

All the above should centre on Christology – presenting Christ to the world. Comblin (1984: 35) said, mission needs to be seen as ‘Christ-like presence to the world’. This is an important basic concept to be grasped because ‘an organization can be defined by its boundary or its centre’ (Laing 2012:7). That leads us to what Hunsberger in Barret et al (2004:36), say: That missional church enables a sense of identity; it enables a congregation to know that ‘it is caught up into God’s intent for the world’. In the researchers’ view, it is the commitment to this intent of God (mission) which builds resilience in the face of persecution. Dunbar & Blair (2013:40-41) note that trust and faith in God makes congregants who have them to see change whether perceived as good or bad as opportunity for personal growth.

## **2.1 Developing missional congregations**

We turn to how and why a missional congregation is developed. The process of developing missional congregations is a reformation indeed (Nel 2015:205). Similar to strategic planning in corporate business, Nel (2015: 222) proposes it to be called ‘congregational strategic planning’. In this process, between three to seven theologically informed stages were identified (Nel 2015:219) as the congregational development process. Unlike a project life cycle whereby a project is initiated, planned, implemented, evaluated and closed (Frame 1998:238), a congregational project is a continuous periodic exercise as contextual dynamics change. Malphurs (1998:280) drawing from Rick Warren’s Saddleback Baptist Church and Bill Hybel’s Willow Creek Community Church, said, as part of a working strategy, an environmental scan is necessary to determine what is relevant for the particular missional community. This is important because clarity and a sense of direction are vital to sustain leadership in times of conflicts which arise from resistance to change. According to Dietrich (2017:5), ‘Developing a missional mindset requires a willingness to navigate and negotiate the conflict when missional strategies collide with traditional structures’.

A needed step to take before embarking on the change and developmental process in a congregation is to define reality, identify alternatives, apply analysis, pause for reflection, decide finally, review and learn (Mohler 2012:144-147). This again makes relevant Nel’s (2015:255) proposal for congregational analysis in which the last point will help the congregation to know whether it has arrived or it needs to start afresh. In this, Nel (2015:266) points to asking the



central question about the congregation's identity. This involves maintenance of congregational profile, diagnosis of its situation and environmental scan or context analysis (Nel 2015:257). Taking into account Branson's (2007:112-115) triad elements of congregational formation, namely: congregational (community building), Spiritual (building participation in God's life and in the graces of the Holy Spirit) and missional formation (empowering the people in the congregation to build identity which enables them to effectively engage their context). As such 'Missional congregations create structures that empower Christians to go out in the world to encourage others to follow Christ and become members of the local congregations' (Lausanne Committee on World Evangelisation, 2005:2.10).

A missional congregation, according to Nel (2015:99), is enabled by 'God's willingness to continuously communicate with his Church'. As her quality is directly linked to the quality of her communication with God through the Holy Spirit. And a congregation which forgets that it exists for communicating with God, the world and one another becomes superficial and depraved (Nel 2015:99b), her witness wanes as her devotion and her ability to hear God speak to the world through her becomes a perfunctory activity instead of being alive to God's present moves in the world.

Furthermore, Abraham Kuyper (1912:7) says that Christians must be witnesses of Christ. And to be witnesses means to speak with authority about the King and His mission. This witness must be both internal and external. The church must be a revolutionary force in their context. The first century Church was a revolution in Judaism. Bediako (1992:34) says that the destruction of Jerusalem between AD 70 and 135 forced Christianity to become an independent movement apart from Judaism and its temple rituals. Although Judaic in polity during the synagogue era their theology pointed to Jesus as the definite Messiah (McGrath 2006:174). The tension between Judaism and Christianity in the Synagogue was the Church's commitment to Christ's co-mission to preach Christ to a dying world and its ecclesiology centred on this. This rhymes as Chung (2010:141) describes the church as a 'Community of communion, fellowship, witnessing mission and diaconia'. In Acts 6:1-7, where distribution of food (diaconal in nature) became an issue, the apostle ensured that they solved the problem without losing sight of their missional goal of spreading the *εὐαγγέλιον* (good news), without dissolving community on cultural grounds.

Missional ecclesiology therefore holds the gospel at its centre even in multicultural settings. This fact is central in Paul's frequent use of phrases like 'an apostle for the good news of God' *ἄφορισμένος εἰς εὐαγγέλιον Θεοῦ* (separated unto the gospel of God) (Renn 2014:876), explained in Galatians 1:15 and Acts 9:15, indicating his mission in life.

And Marshall (2004:719) declares that Jesus is the sole mediator between the world and God therefore, 'this makes him the centre of mission'. To Marshall, Jesus in his incarnation transformed the Jewish hope as He acted it out and built a community of mission. And the significant event of his death and resurrection which is the saving event is made known in the proclamation of the gospel (Marshall 2004:720). Against Winter (1974:122), who bifurcates mission orientation where some have extra commitment and others not, every member of this community must be committed to obeying God's apostolic order. In this view, the essence of the Church must be a Christ-centred mission. In spite of this, Bosch (1980:90) noted that the Church's own spiritual inadequacy and accompanying uncertainty about the foundation, aim and her calling in the world had a paralyzing effect on her involvement.

The Church's vocation, mission, ethics, and public theology are determined by her 'notion of vulnerability' (Koopman 2008:246). Besides, the core of the congregation should be one moulded from a philosophy of community care. 'If the Church expects to effectively minister to the community, it must stay in touch with the community' (Carey 2005:68). It should be in place if the Church finds itself represented on the Chamber of Commerce, speaks influentially on matters of politics, education, industry and many other societal spheres. To clarify it, Davies and Reimez (2015:308) state that, 'Mission theology reflects upon anything that has consequences for the outward movement of the Church towards the world but differentiates between direct and indirect consequences'. 'Missions' (sending) is just a small part of the mission of the Church.

This is because the church is called to many aspects of ministry (Vanderwerf 2011:9). This agrees with Bonhoeffer (1944:382) that 'A Church is only Church if it exists for others' -- a Church which responds to the needs and agenda of God in the world. By this, leader's must

Emulate the example of Jesus and of God in the Old Testament, who regularly encourages His people to be the "kingdom of priests and a holy nation" to which He called them. The local church would do well to recognize the

particular gifts and graces alive within the local body and challenge those to serve with these resources for the Body of Christ (Lausanne Committee on World Evangelization, 2005:2.8).

Therefore, to answer the question put, the congregation ought to be missional because that is her basic nature and anything other than that makes it a fake association devoid of the heart of God.

## **2.2 Missional structures and theology**

The Church can be reactive, developmental, transitional or transformational. Although no Church is purely and solely one type of the above, there is always a dominant aspect or an amalgam of each (Roxburgh & Boren 2009:125). A diagnosis would help a congregation discern the answer to what type it is (Nel 2015:279), and it is ‘An honest way of finding out how we are doing’. Questionnaires are usually administered in the congregation to ascertain this. Then situational and societal diagnosis is undertaken, which by best practice involves influential and prominent community leaders who will help discern factors which influence congregational life and effectiveness (Nel 2015:281). These could be cultural, demographic, socio-economic, political and religious factors. The consultations using among the lot, tools like structured or unstructured appreciative enquiry through listening teams in are as well encouraged in diagnosing the state of the congregation (Nel 2015:281b). The congregational analysis informs the needed structure and theological shifts to renew the congregation to its missional imagination.

That brings us to ask if congregations as theology-driven organisations can separate their structures from their mission. Since mission points every organisation to its centre, focusing everyone on its guiding principles or core values; in the case of congregations, their theology is their centre (Herring & Elton 2017). Snyder (1970:149) mentions the role played by structure in communicating the message. A vision-shaped structure must be a product of mission since organisations are structured in order to fulfil their mission. Zscheile (2007:43, 44) suggests that ‘our working theology impacts our patterns of organisation, communal practices and norms of behaviour, whether we consciously intend it to or not.’ In the Church, theology determines structure and praxis. Guder (1998:7) states this point when he said the Christendom mentality is

a hindrance to the mission of Christ as leaders without sound theology tend to make the organization and its maintenance the centre instead of Christ's message to the world.

Many African churches seek to exemplify Western theologies in African contexts, not realising that African Christianity deserves its own character (Van de Merwe 2016:560). We know that the first century Church had 'In itself all the offices and energies required for its purposes' (Schaff 1882:65), but later, a lapse which has not been traced to the first four centuries of the Church (Schaff 1882:65), became strong during the ecclesio-politico era of Gregory VII's theocracy (A.D. 1073-1085); 'No distinction was made between the Church and the political [sic] Kingdom (state) [sic], nor between the visible and invisible Church' (Schaff 1893:19), ecclesial structures assumed prominence over theology and scripture. The glory of the papacy stood high and piety became diluted. It was St. Augustine (AD 354-430), whose deep focus on theology rather than Church policy and organisation, which addressed this anomaly (Schaff 1893:20). In that time, 'The Church stood as the sun and the state as the moon which received light from the former' (Schaff 1893:21). It was during the Gregorian theocratic era in which the church lost her focus as the body of Christ as its structures assumed political stance as against theological.

Missional ecclesiology builds structures which are fixed from the centre, ensuring that all ministries are given adequate room to constantly renew. Churches can be orthodox in preaching and teaching God's word but very poor usually in their worship; lack adequate pathos; and their liturgies are unresponsive and out of touch with present realities. This makes relevant Margull's (1963:433) proposal that the foremost question for any congregation to ask to become missional is; 'What must the structure of a congregation be so as not to hinder the proclamation of the gospel?' A proper theology of ecclesial structures according to Margull, is necessary because structures are heretical if they do prevent the congregation from reaching every geographical and social realm — they become wedges between the world and the word (Margull 1963:437-46). Hence the congregation must have a theology of its liturgy, its missions, its social action and all aspects of church life.

### 2.3 Contextual ecclesial structures

Without due care, efforts at creating contextual missional congregations or communities can sometimes be stretched to the margins. Platinga (2002:241) says missional leaders seek to redeem everything corrupted by the world. Inculturation is very good for missional praxis but it ought to be done cautiously to avoid syncretism. An example of contextual ecclesiology adopted in India which Hoefler (2001:197) calls 'a churchless Christianity', was proposed among Buddhist Indians, a contextual ministry with which the church can make disciples even though they worship in Buddhist-fashioned temples. While by this approach people can accept Jesus while living in the old Buddhist culture in terms of dressing, worship routine practiced with their new Christian beliefs. Here, priests are perpetually in the temple (chapel), which is always open for whoever desires to go and consult the priest and pray to do so. In this way, the organisational structure and culture must be shaped by the exigencies of the context in which the Church is living while not however compromising its orthodox theology. A similar approach is being used in Bangladesh which is predominantly Islamic in culture. The Christian service runs along the lines of Mosque prayers. The days of service are Fridays and titles like, 'Imam' (for prayer leader) is adopted instead of pastor. The Bible is translated and chapters read as done in Islamic clerical liturgy. This is done in order to make the gospel contextually relevant to Bangladeshi culture (Travis & Travis 2005:cc23). Similar views were expressed in Travis (1998:411-416). Jorgensen (2009:37)) warns that 'We should not be hasty in judging indigenous forms of Christianity as either authentic contextualization or illegitimate syncretism but, rather, should examine carefully the interreligious hermeneutics at work'. In building up missional churches, this context-sensitive liturgics, leadership and structures must be curiously studied and applied. Because when things get wrong, they do so because of institutionalised power and structures (Van Gelder 2007:122) which ended up being sustained to the neglect of basic theology and creativity. As noted earlier (2.2), the basic theology bequeathed the Church from the apostolic era, was diluted in the Byzantine era.

The organization of the church adapts itself to the political and geographical divisions of the empire. The powers of the hierarchy are enlarged, the bishops become leading officers of the state and acquire a controlling influence in civil and political affairs, though more or less at the expense of their spiritual dignity and independence, especially at the Byzantine court (Schaff 1889:8).

The compromised stance of Church leadership at the time decimated the gains made by the Church in earlier eras.

The apostolic Church was orthodox in Christopraxis (Nel 2015:123); and took seriously the practice of *maturia* (witnessing), *catecheses or didache* (teaching) *konoinia* (communion or fellowship), *paraclesis* (solidarity or care), *diakonia* (service) and their *Cybernessis* (leadership) (Nel 2015:71); and was dynamic in response to the promptings of the Holy Spirit in the seasons. Gustafson (2014:1) points out that in their apostolicity and missionality, ‘there is a volitional identity and visible solidarity with Jesus... (Gal. 1:12; 1 Cor. 11:23-25; 2 Cor. 4:5)’. By this, preaching ceases to be just the opinion of the preacher but that of Christ. The laxity in Christ-centred expository preaching has left many people immature and unstable in the Church (Stott (1992:171a). To redress this missional preaching is needed. ‘Thus, by life giving preaching, people in our communities experience transformation and their lives can be changed through the understanding that they can overcome difficulties’ (The Micah Project 2002:83).

Furthermore, the Church must show the way by first overcoming difficulties faced by her in making its presence felt in the locality. The Church needs the prophetic imagination to be able to swim against the dominant currents of the world around it. It involves the task of evoking, nurturing and nourishing ‘A consciousness and perception alternative to the consciousness and perception of the dominant culture around us’ (Brueggemann 2001:13). ‘When the faith community walls itself off from its community rather than living to serve it, death is inevitable’ (Smith & Gossman 2002:29). Many congregations died off for this reason. Mathews-Green (2016), warns that;

If our faith is going to be increasingly mocked and rejected, it will negatively affect our ability to speak in the public square. What we say will be distorted or ridiculed. Communication will be difficult. So we’ll need to put more emphasis on connecting one to one, person to person. Not just learning how to ‘*talk*’ cleverly about our faith, but actually *living* it in ways that other people can see” (Mathews-Green 2016:1).

The Christian message is to break down cultural walls as Brownson (2008) stated in his response to Hunsberger’s (2008) proposal of missional hermeneutics of Colossians 3:11 in which,

“There is no longer Jew nor Greek, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!” From a purely human perspective, difference can never be overcome; it inevitably results either in violence and suppression of difference, or else in an endlessly fluid and shifting matrix of images and discourses (Brownson 2008:2).

In an enterprise such as this, a cultural illiterate leadership is a non-starter. That calls for ‘transformational leadership’ to link the congregation’s ‘operational present to their developmental future’ (Nel 2015:330).

#### **2.4 Missional spirituality, pneumatology and ecclesiology**

Having already noted the centrality of Christology to missional ecclesiology, a further consideration which must often be revisited if renewal is to be experienced in the church is the place and role of the Holy Spirit. Gallagher (2014:118) emphasises the intertwining role of the Holy Spirit throughout the process of missional praxis. The strength of a congregation is dependent on its engagement with the pneumatic vision and operation of God in its life. This fact can be traced to the explosion of Pentecostalism in the full glare of the shrinking of mainline denominations. The Holy Spirit sustains a congregation’s dynamism towards changing social scenes. One reason why the mainline Church in Europe has almost lost its grip on spirituality and social issues is because it is almost dead and has remained in the past while its society is swiftly running towards a godless future which can only be arrested by a living church. The Holy Spirit leads the Church to where God is in action. Wepener (2005:8), describes missional liturgy as

A movement towards a continuous pneumatological interaction between worshippers and Scripture with specific awareness of where their specific congregation is in its current context and where the triune God is already at work in that context’.

This cannot happen unless leaders are alive to God’s moves and can tell where his vortex is. And wherever the world is stirred and crushed, there God is easily seen and found in action. This moves the congregation from static, stale liturgy to creative and responsive expression, which stops worship from being a rote, formal and somewhat tired obligation to a creative participation, beauty, living tradition and spiritual engagement (Branson 2003:153). In that God’s action must be the expression of the Church in ritual, diaconia and liturgy.

Secondly, returning to what was spoken to earlier (in 2.2 above), the ‘Historical-Christendom’ which Shenk (1995:33), refers to as ‘the Christianity without mission’, this became the state in an era during which Christianity had more recognition than it had the spiritual leadership capital to manage. Malphurs (1998:136) says that the Church needs ‘Strong leadership and when godliness and vision are combined in the same person, that leader is able to exert influence on people’. This leads the researcher to think that when the Western Church started to nosedive, it started from the weak spirituality of its leadership.

A spiritually weak leadership is usually unable to operate in line with the mission of God which is focused on addressing poverty. Since the Church is a community constituted by history, and for the fact that Jesus was by the side of the poor, and nothing falls outside God’s scope, Nel (2015:98), suggests that the church needs to carry the gospel which Jesus carried — ‘A gospel that is about healing and restoration in the deepest and broadest sense, bringing an end to injustice and poverty, making life full and whole’. A christocentric, *Hagios pneuma*-centric (Holy Spirit driven) spirituality creates a kind of leadership intoxicated by Christ’s vision for the world, which makes the leader commit his/her life to make it thrive (Nel 2015:330). This requires sustained leadership from people who understand this mission and carry its vision — ‘deep change’ (Quinn 1996:34-35 as quoted by Nel 2015:180). These graces when received enable the building of a missional congregation (Nel 2015:130,151).

Ecclesiology provides a framework within which spirituality could be expressed. From a Quaker standpoint, Henry (2012:2) calls Pentecostal ecclesiology ‘a way of arranging our meetings and churches in anticipation of the Holy Spirit’s continued presence and guidance among us.’ In such a community, freedom is experienced as the Holy Spirit leads the Church to Christ’s mission. This framework flows from the Trinitarian understanding as Guder (1998:5) puts it, ‘God the Father, Son and the Holy Spirit sending the Church into mission’. The shift is, the Church is no more the sender but the sent. Therefore,

The missional leader cultivates an environment of a missional mind-set through discipleship and spiritual formation, helping people to discover the habits and practices of Christian life, for the sake of others” (West 2007:6).



And this expression ceremonially is called ‘liturgy’ (*liturgio*, public service) which is just a part of its total worship regime. No church can exist without liturgy, since it could either be extemporaneous or written. A congregation expresses its theology and spirituality in liturgical praxis. As Koffeman (2009:412) notes, ‘The liturgy is the *locus ecclesiologicalus par excellence*’. The way a congregation worships is a revelation of its theology. By it a Church’s identity and theology become visible. This is true because orthodoxy leads to orthopraxis which must be found in a missional congregation. The right understanding of who God is leads to the right response towards him and his creation.

In furtherance of the above thought, Hirsch (2008:2) says most congregations have reduced the “five-fold to two-fold” ministry. Hirsch used the acronym APEST (Apostle, Prophet, Evangelist, Shepherd or Pastor, Teacher see 3.2 for full definition) and stated that the ‘APE’ has been detached from the ‘ST’. He concluded; “If we want a vibrant missional church, we simply have to have a missional leadership structure with all five functions engaged” (2008:2b). What this implies is that, for a Church to be missionally vibrant, it must have in its ecclesiology and for that matter, leadership composed to make the ‘five-fold ministry’ work. To close this gap identified by Hirsch, Nel (2015:265-281,352), suggests a congregational analysis and diagnosis. This will enable leadership to know whether all the five-fold offices are represented and functional within the congregation. In this situation the central goals of the congregation overshadow every lesser matter. When leadership has a clear vision of mission all conflicting demands and exigencies become subject to the missional goal.

#### 2.2.4.1 *Orthodoxy and orthopraxis.*

Anderson (2011:175) described a view of orthopraxis as practicing what Christ has taught in its true form. Orthodoxy is simply true worship or practice of faith in the right way which falls in line with scripture (Longenecker 2010:1). Orthodoxy does not refer to the correctness of a particular ecclesiastical tradition, but it aligns itself with the basic doctrines which the Catholic (universal) church affirms. Examples are the Nicene Creed and the Lord’s prayer. The essence of missional congregational studies or development is that, spirituality has always depended on unchanging principles but expressed in forms congruent with shifts in social structure, civilisation and organisational dynamics. In this way, the congregation, under the control of the

Holy Spirit is dynamically involved in the work of the triune God (Nel 2015:118). This calls the congregation to finding the best ways of reaching out to the world. Nell (2015:83) notes:

While the church and congregations are sociological realities subject to social rules, Christian theology has always believed that the church ultimately finds its identity in the Trinity, the gospel of Christ, and the *Missio Dei*.

Similar views are expressed in Simpson (1998:265) where he sees the Trinitarian imagination of God as congruent with Christ's nature and his mission for the world. Any other view which displaces the Godhead from God's mission flaws itself of the scriptural truths on which the Church of God must rest.

Although we take the first caution that such shifts do not necessitate shift in Christology or theology, we agree that at each stage in history, people understood that human life and nature were ruled by powerful natural and supernatural external forces, but spheres of social life like religion were still relatively fused and unitary, as were other institutional spheres like the family, work, medicine, or politics; (Harper & LeBeau, nd: 3). This understanding wakes us up to the vital reminder of Stetzer's (2015:2) remark that

Some missional, incarnational practitioners have loosened their grip on solid, sound orthodox theology. Given their high view of relationships, context, and community, which some allow to shape their theology or interpretation of Scripture rather than allowing Scripture to speak for itself and to the community and context.

Every conception of missional incarnation ought to measure to sound theology.

Flett (2010:35-77), thinks the concept *Missio Dei* is not coherent and that it carries ambiguities. To Flett (2010:36), when the concept *Missio Dei* and doctrine of the Trinity are compared, they are irreconcilable. The incoherence referred to by Flett, seems to result from an inadequate understanding of the concept of Christian salvation. In view of the biblical fact that 'God is in Christ, reconciling the world unto himself' (2 Cor 5:19, ASV)', it can be said that God the Father, Jesus as the Son and the Holy Spirit testify about one another through the ages. The Godhead is doing that by the Holy Spirit in the Church today. That is theopraxis through Christopraxis leading to orthopraxis— God at work in us through Christ by the Holy Spirit. 'The word "Theopraxis" combines two Greek words: *theos* (God) and *praxis* (practice). It's not

about theology for theology's sake, but how we live and lead based on what we know about God'.

In reviewing the work of Stinton (2004) on "Jesus in Africa", Mekonnen (2011:2), wrote:

African Christology and Christopraxis are intertwined in order for Christian faith to give meaning to Africans in their various contexts. For the gospel to preserve its vitality and wholeness, theology needs the reflection of the people committed to Christian practice in a particular cultural context. Orthodoxy should not be divorced from orthopraxis because it demonstrates the Christ who was "powerful in word and deed before God and all the people" (Luke 24:19).

Another problem with the Church which works against its missionality is that, churches only give detailed thought to internal programmes and how it can maximise congregant pleasure (Green 2010:174), as against daring to reach the world no matter how unpleasant. In most cases the church's identity and mission is outside those programmes and internal entertainments. Kendriks (2011:7-8) notes that in a missional congregation, there are usually three spiritual practices taking place on a congregational level namely; 'dwelling in the world, dwelling in the Word and plunging'. It means, starting afresh to discover (1) God anew, (2) yourself anew and (3) to understand the world anew'. And to begin again means dying to what has been.' It requires burying old dreams, for new ones. And to end an old congregational dream is painful (Bush 2008:26), particularly when it has been productive in the past, yet the time has come to dream new ones. As Nel (2015:214) notes that memory is something that works backwards, care is needed not to skew backwards. Missionality is renewal of self, vision and purpose in line with what God is up to in a particular context.

### **3 Missionality and culture**

Since the missional congregation is sent to a context and for that matter a culture, an understanding of culture and its relationship with the mission is vital. And the Church itself is a community with its culture. One culture that was passed down from the European Church to Africa is secession (Anderson 2009:23). As Culture forms like 'tares springing among wheat,' it gave impetus for several splinter groups to spring from one denomination after the other. This has spawned a multiplicity of Church structures and systems some far from the gospel. Northhouse (2006:336) sees culture as 'norms, symbols, and traditions common to a group of people'. And Gudykunst & Ting-Toomey (1988:256) define it as shared qualities of a group

which make them unique. In short, culture is the way of life of a group of people. It has to do with our actions as a Christian community” (Hunsberger (2005:25).

Furthermore, the concept of God’s rule in this world calls the church to listen, watch, understand and think of how to propagate the good news to such a hostile world. To Hunsberger (2013:3), a missional leadership ought to learn how to discern the congregation and to harness the skills and virtues of those members who are already involved in conversation with the community in diverse ways and be able to help the congregation join God in the community. And this as an ‘already missional’ opportunity open for the mission minded leader (Bradley 2016:18). A leader who is able to harness them finds culture as integral part of the human condition which the gospel addresses.

Hunsberger (2013:3b) observes that ‘The culture of modernity is an unprecedented missionary frontier’. This is because it is the first culture that has had a long encounter with the Christian faith but in which vast numbers of people live post-Christian lives. The failure of the Church to incarnate the reign of God in modern culture accounts for its ineffectiveness. In a fast changing post-modern, post Christendom and globalised culture, the Church would first have to address the question as to which dominant culture it faces in its mission. Gibbs and Bolger (2005:16) note that the study of culture is a “highly significant issue which addresses the relationship among Christ, the church, the gospel and the world”. In this, the question comes whether the church exists as a subculture, a counterculture or it can become a culture which crosses the boundary of culture into the world through the proclamation of the gospel within that cultural context. This said, Gibbs & Bolger (2005:16b) note that the church in the west has failed in missions because there is an acute shortage of cross cultural literacy. This is because the seventeenth century cultural language does not speak to the 21<sup>st</sup> century people (Gibbs & Bolger 2005:17). Frost (2006:26) describes the church as ‘an alternative vision living out the claims of the Kingdom of God in contrast to the claims of empire’. Thinking like Walter Brueggemann (2006), Frost (2006:26) sees Christian living like a foreign national living in a foreign land, ‘much like the ancient Hebrews in Babylon.’ In this way the Church is a culture within a different culture. In the developed world, the Church is no longer the central institution. Its influence has been lost to science and atheism. This state of affairs can be reversed if the Church engages society with a prophetic leading under the Holy Spirit (Tyra 2011:76). Hence being

missional towards culture is a prophetic positioning on the part of the congregation in order to be relevant to the relativist cultures the gospel needs to be preached in. This transformation is superintended by the Holy Spirit. The leader and his congregation must relate with the culture with godly discernment.

### **3.1 A missional hermeneutics**

The Lausanne Committee on World Evangelisation (2005:2) sums up the present challenge for a missional communication of the gospel as follows;

A large proportion of the world's populations are either unable to or unwilling to absorb information through written communications. Therefore, a need exists to share the "Good News" and to disciple new Christians in story form and parables.

How to make these stories true, loyal to the mind of God and relevant to the context is the task of missional congregational leadership. To this end, Guder (2015:92) points to the need to continuously ask as we read scripture, 'How does this text continue the formation of witnessing communities then and how does it do so today'? This will bring meaning and missional understanding. It also must further arouse us to 'Polemicise against any dilution of the centrality of the gospel to the text' (Guder, 2015:93).

One role of leadership is to help the congregation make meaning of its faith and mission. The task of the Church is to communicate God's message to every culture in the languages and symbols of those cultures. This flows from discerning the character of the people and their form of 'Christianity'. Expressing this view about Coptic Christianity, De Gruchy (1997:38) points to the fact that although Christianity has its basic nature, it wears diverse characters in different contexts. And discerning this distinctively requires hermeneutics that gives thought to the message, the messenger and the context (Van De Mewe 2016:6). That requires understanding of those languages, interpreting their cultural codes and responding appropriately to their needs and systems. And Nel's (2015:273) contextual diagnosis would help in this aspect.

Corie (2016:201), asked, 'When is it more appropriate to be dialogical and when is it more appropriate to be prophetic'? He helped us with an answer by saying that they must be held in

tension. And not forgetting the fact that God communicates his revelation to people through human beings and through events, not by means of abstract propositions (Bosch 1991:185). In this way, since theology's basic concern is to find out how God approaches us in our culture, we ought to know that God will always speak to us in a language we can understand.

Missional hermeneutics according to Hunsberger (2008:3) must be approached in four ways:

1. ***The missional direction of the story: The story it tells of the mission of God and the formation of a community sent to participate in it.***
2. ***The missional purpose of the writings: The biblical theology, the character of the biblical literature itself.***
3. ***The missional locatedness of the readers: The approach required for a faithful reading of the Bible is from the missional location of the Christian community.***
4. ***The missional engagement with cultures. In which the gospel functions as the interpretive matrix within which the received biblical tradition is brought into critical conversation with a particular human context.***

In this way, it provides a context and direction for preaching and teaching of the gospel (Russell 2010:3). Which therefore suggests 'that our classic emphasis upon Word and sacrament' must be re-thought in terms of missional formation' (Stetzer 2011:1). This must be done with care in order not to violate what St. Chrysostom advised, that 'The highest object of the preacher, the great principle stated by Paul, that in all his discourses he should seek to please God alone, not men' (Schaff 1889:51). Thus, the missional reading of scripture should leave us asking nine questions;

How did this text prepare the early church for its mission, and how does it prepare us for ours? What does this text tell us about the gospel? What makes it good news? What does this text tell us about ourselves? About our world? What does this text show us about the way in which the gospel is to be made known? How does this text challenge our organizational forms and functions? How should our organizational practices change in light of this text? How does this text challenge us to be converted (Guder, 1998:246)?

These questions make a congregation and its people respond in line with the heart of God in their contexts. In this light, 'critical questions can serve as one of the Spirit's greatest gifts for faithful discipleship' (Barram 2006:2). Hence their spirituality becomes one that is not misguided.

### **3.2 God on mission through the Church: An imperative for holistic praxis**

‘Praxis without thoughtfulness is functional fantasy’ (Myers 2007:19). This is because ‘healthy observation combined with curiosity can lead to the development of practical insights’. From a Calvinistic standpoint, the addressing of social issues is a touchstone of the gospel of Jesus (Buys 2013:69). In this view, whatever gospel the Church carries, be it an Armenian or Calvinist, that gospel must carry the power to heal the world of its ill. In this understanding is missional praxis rooted. And missional praxis reaffirms ‘our rootedness in Jesus Christ’ (Schulte & Ziemer 2013:1). When there is a laxity on the part of leadership in discerning the congregation, its culture and context, wrong leadership is often the outcome.

We, therefore, must have a missional strategy to be able to bring our worship and congregational life in line with the needs God is directing the hands of His Church to meet in His world. And this is the essence of congregational development with a missional mindset. A missional congregation knows how to find answers to new problems. Zscheile (2012:2), observes that the Church now does not know the challenges faced by the people in it, neither does it know that the historic eras are far gone giving way to a new era. He called it a ‘new apostolic era’ and said that it has dawned on the church. In a missional context, the church helps the individual join an entirely new community, the eschatological people of God; as the church is called, nurtured, and sent, individuals come to see and enter that particular way of life’ (Branson & Boger 2007:5).

The ideal congregation witnesses to this approach of God to itself and to the world in eight ways suggested by Senter III et al (2001:6-7), noted by Nel (2015) as segments of congregational life and witness which are,

Kerygma (Preaching), Leiturgia (worship), Witnessing (maturia), Deeds of Mercy(diakonia), Fellowship of all believers (Koinonia), Teaching (didache), Pastoral care (paraclessis), and management and administration (Cybernessis) (2001:7 cf. 2015;111.155).

According to Nel (2015:103), ‘Christianity loses its credibility unless it is alive, not in cathedrals, creeds or catechisms, but in people’. In this regard, it lies on the church to ensure that she is in tune with the ways in which God comes to her and to the world. When people in the Church encounter Christ and receive his life, it drives them to approach the world with the virtues and nature of Christ. This researcher is of the view that missional congregational development as a practical theological enterprise affords the dynamic interaction of the above

activities of the Church which generate SLC within the Church and this is what spurs the congregation both collectively and individually to implement Christ's incarnation in their own lives and in the world. This follows Nel's (2015:227) view that motivation from leadership in a congregation is a theological activity. Not only from the leadership to the congregation but leaders are motivated from their theology to lead the congregation in particular ways. Hence a missional leader must be motivated from a missional theology to develop a missional congregation. SLC points to that motivation as a product of the theology which spawns congregational spirituality. That is why Christians draw their strength from the character and the nature of Christ their leader.

Similarly, Hirsch (2008:4) locates Apostle Paul's leadership and theology in the five-fold ministry which provides five important ingredients expected to be present in various congregational leadership thoughts and conceptions. Namely;

- (1) The Apostle is **the entrepreneur who is an** innovator and cultural architect who initiates a new product, or service, and develops the organization.
- (2) The Prophet as the **questioner who** provokes awareness and fosters questioning of current programming leading to organizational learning.
- (3) The evangelist as the **communicator, who** recruits, markets the idea or product and gains loyalty to a brand or cause.
- (4) The Shepherd (pastor) who brings pastoral care and **humanizes and is a** people-oriented motivator who fosters a healthy relational environment through the management of meaning.
- (5) The Teacher who is the **philosopher who instigates systems-** thinking he is able to expound various organizational ideologies in a way as to advance corporate learning (Hirsch 2008:4).

When a church has all these functions meaningfully at work, it is said to have a missional leadership.

Therefore missional, in the perspective of this researcher, is to have a holistic Christian understanding and practice of God's word in God's mission field — the world. And it is hereby contested that it happens because the congregation and its leadership have cultivated and are driven by spiritual leadership capital (SLC), which is their theology of particular situation(s) or an aspect of life imbibed, which in turn flows in their thought and action. Thus, no Christian can be missional without having SLC (Chapter 3 deals with this in detail).



Explaining a ‘Missional understanding of God’s work in the world’, Nel (2014:2) views ‘The world as its primary horizon and the church is placed at the centre of the activity in relating the kingdom of God to the *Missio Dei*’. This is a shift from the position that ‘The church, the local congregation, is the mediating and authoritative sending body of the New Testament (Peters 1975:218). Rather, the Church is the sent, and, that makes it apostolic in nature. Apostolicity for Gustafson (2014:4) flowed from *missio apostolica* and that also derives its stand from *Missio Christi* and ultimately from *Missio Dei*. Hence the mission of the Church from the word go entails doing what God has assigned Christ to do in the world. Therefore, ‘The calling of the Church is to meaningfully introduce the nations to the God who addresses our deepest cultural and spiritual longings’ (Georges 2016:73). And it is a call for the transforming of lives and community through which God becomes incarnate among humans.

A missional congregation or leadership practices what is referred to as ‘an incarnational spirituality — a type ‘that draws upon the other types and combines them into a creative whole’ (Johnson 1988:74-75). The spirit led ministry flows out of the Spirit-created nature of the Church (Nel 2015:104). As Frost & Hirsch (2013:212) point out that in the apostolic Church there was no Clergy and laity dichotomy because all believers were priests. In this view, missional ecclesiology does not teach congregational leaders to assume exclusive superiority. It lives in memory of Jesus (Nel 2015:103). It understands that God reveals himself in different locations and by diverse expressions hence giving the congregation its peculiar contextual character. In this case, leadership will create a learning environment in the congregation for it to be a missional congregation (Callahan 1983; 1990, 153-175). To be incarnational means taking time to understand issues in their proper contexts and applying solutions workable and relevant to those contexts. Hence, by incarnational presence, the leader and his congregation usher the suffering world to Christ (Wesley 1989:85). This type of leadership was modelled in the first to the third century Church. In the words of Schaff (1866),

After all, the clerical office was the great repository of intellectual and moral force for the world. It stayed the flood of corruption; rebuked the vices of the times; fearlessly opposed tyrannical cruelty; founded institutions of charity and public benefit; prolonged the existence of the Roman empire; rescued the literary treasures of antiquity; carried the gospel to the barbarians; and undertook to educate and civilise their rude and vigorous hordes. Out of the mass of

mediocrities tower the great church teachers of the fourth and fifth centuries, combining all the learning, the talent, and the piety of the time, and through their immortal writings mightily moulding the succeeding ages of the world (Schaff 1866:51).

The Alexandrian Church, for example, had hospitals and trained nurses which Schaff (1866:48) states to have numbered six hundred on staff at a point (Circa 397AD). The Clergy at the time went through rigorous scholarly training after which they were tested for their knowledge and orthodoxy prior to ordination. Moral and theologico-ecclesial decay set in from the fifth century onwards Schaff (1899:46). The Church over history responded to the needs of each era of her existence through proactive and visionary leadership. For the post-modern, post-Christendom church of today, and particularly towards poverty, for example, a missional approach must take a deeper look at poverty beyond simply providing relief, which is just dealing with the symptoms rather than the root causes (chapter 4 is on poverty and its theology). Post-modernism, according to Aylesworth (2015),

Is indefinable.... However, it can be described as a set of critical, strategic and rhetorical practices employing concepts such as difference, repetition, the trace, the simulacrum, and hyper-reality to destabilise other concepts such as presence, identity, historical progress, epistemic certainty, and the univocity of meaning (Aylesworth 2015:9).

Kuznar (2008:78), named seven characteristics of postmodern thought,

An elevation of text and language as the fundamental phenomena of existence, (2) the application of literary analysis to all phenomena, (3) a questioning of reality and representation, (4) a critique of metanarratives, (5) an argument against method and evaluation, (6) a focus upon power relations and hegemony, (7) and a general critique of Western institutions and knowledge

It is with the postmodern standpoint that people resist the importance of the Church, branding it as a Western institution which is no longer relevant to rational free society. And the Church's failure to respond to the dynamics of post-modernity that has led to its decline in the West, a situation which the missional movement is attempting to redress with a fresh understanding of the mission and nature of the Church.

In a foreword to 'The missional Church in Perspective' (Zscheile, Van Gelder & Alan Roxburgh (2011:xiii), Zscheile provides, a focused yet fluid and participatory approach that serves the

church by addressing the future imaginatively and hopefully'. In most instances when such imagination is needed, it is a time of great anxiety for the leader and followers requiring vision and courage. And as Steinke (2006:78) notes, 'anxiety is the axiomatic and natural reaction to anything that might threaten a person's safety'. People and for that matter society become less thoughtful in those moments. It only takes a leader who can discern the moment to awaken the community to a need to return to its original source of stability. Such a leadership paradigm journeys towards renewal in three steps; (1) Building the readiness of leaders to lead; (2) Developing a vision and (3), Aligning the congregation's life with the vision it has discerned (Smith & Sellon 2008:1). And this is a long term process which must involve thinking of change and making series of changes until the desired transformation results (Steinke 2006:79). This process applies to almost all difficulties and situations requiring change. For the purposes of this research, poverty is what leaders need to engage in order to see the way of addressing it.

#### **4 Implications for theological education**

The missional vision of the church is inseparable from its leadership development or training paradigm. In many evangelical, especially Pentecostal congregations, there seems a big gap in the intersection of mission, praxis and leadership direction because of inadequate understanding of ecclesiology. It is made worse when ministerial training becomes indoctrination rather than intellectual, theological and spiritual formation. Guder (1998:195) attributes most lack of missionality in the Church to the type of seminary preparation which the church gives its clergy. In his view, 'The typical seminary reflects the ethos and clerical paradigm of Christendom'. In which the clergy is superior to the laity. And that era is long past! This goes to the root of what the Church's mission is perceived to be. And often it stems from their inadequate theology of mission, leadership or purpose of the church. It is in the same view that Guder (2015:55) notes that a 'Christologically defined mission which takes the earthly ministry of Jesus seriously will necessarily reshape the character and action of the church'. That is, if Christ is the centre, mission shall be Christ-centred. . Jesus' Charisma developed diaconal structure. This is because charisma and diaconia are correlative (Küng 1968:393) and this must reflect in a congregation moving in same charisma. The vacuum is that leadership formation ought to experience a paradigm shift to be able to stand the test of the moment. It follows as Hendriks (2010:10) opines that,

“We are discovering how to be a missional church in this new world and how important congregations are as the places where primal theology is done. Seminaries should therefore reconsider their very being and functioning”.

Missional vision should be expanded at theological and ministerial training institutions to shape the mind of leadership towards building up of churches which are up to scratch with the needs and circumstances of their contexts. Branson & Bolger (2007:7) suggest that the missional seminary’s role in equipping leaders, ‘Is to create environments (in meanings, relationships, and structures) that gives birth and sustenance to those imaginaries. That makes possible a missional ecclesiology for the whole people of God’. Scharen & Campbell-Reed (2016:24) note that

The angle of vision one has shapes one’s understanding of the circumstances of theological education, and from the perspective of the learners, the knowledge acquired in seminary education is too often difficult to integrate in ministry practice.

A missional congregational paradigm should form part of the core of theological education where skills like culture literacy, what the Church is and its mission on earth, contextual strategic thinking with multi-disciplinary focus centred on Christian formation are taught. This formation should be both ‘individual and collective, spiritual and social, intellectual and experiential (Whitt 2008:8). In a time when the world is so hostile to moral issues and so distant from the church in ideology and philosophy, a stronger, responsive and accommodating leadership is needed to make things happen. In this vein, Hendriks (2010:1), proposes a responsive curriculum for training ministers. “Responsive training and curriculum development are conceived as formation in spiritually’ which Steuernagel (2003:100) considers as ‘a walk-with-God thing’. Multicultural diversity puts a strain on society bringing the need for leaders to first acquire skills that would enable them to manage their own anxiety in order to stay connected to those who are different in outlook and culture. This is vital for the fruitful leadership of congregations. This era of multicultural diversity is a time in which courageous leadership is needed (Steinke 2006:2). This type of leadership can be possible if leaders are prepared to weather this storm. This must require a thorough weave between theology and social theory – a theology of the market place.

## **5 A theology and social theory of poverty as missional praxis**

This section attempts to locate SLC as a theology as well as a social theory within the general corpus of the missional congregational development debate. Having earlier discussed Nel’s

(2015: 203-346) approach to developing missional congregations with others, we can surmise that the congregation requires theologically informed as well as social understanding of the Church to be missional. That is why Van Gelder & Zschiele (2011:5) describes the missional Church concept as ‘a theologically informed social imagination’. Christianity entered the world as a social movement and following Jesus through the political terrain with its social dynamics of ministry requires training (Hauerwas 1995:138). However, Taylor (2012:23) cautions that ‘The last thing we want is a church governed like a multinational, on the model of Murdoch’s media empire’. In this way, Taylor intended to teach that a church must be a listening entity rather than a mere hierarchy which only functions in giving orders. This calls led to a fresh social discernment. Since missional entails a critical approach of the congregation towards ‘The surrounding context if it hopes to be an alternative community’ (Dames (2007:36), it cannot afford to be ignorant of its society but rather must be context-sensitive. As this work focuses on poverty as a social problem, the question here is; if congregations and their leaderships are to be missional in addressing poverty, what ought to be their theological views of it and how are they to respond to it as a social problem?

As the Church is a society animated by ‘The presence and power of the Holy Spirit’, Moltmann (1989:54) points to the need for the congregation to ‘Show that the Christian faith has a therapeutic relevance to the sickness of the modern spirit and the perplexities of the modern world.’ This makes ecclesiology social theorising of the Church. Further to that, many congregations did what it takes to attract people but failed because they lacked an appreciation of the social dimension of Church (Roxburgh & Boren 2009:17-20). Niemandt (2015:206) warns that missional is not just about attractionality but a theological engagement on how God is changing his world and his people. It is an informed response which goes beyond mere structural initiatives (2015: 207).

‘This challenges the congregational leader to a clearer understanding of the social system and leaders required to explore adaptive rather than technical change’ (Keifert 2006:89). As Kotsko (2017:1) says, ‘A basic principle of the social sciences is that systemic effects have systemic causes’, for example, since poverty like other social phenomena seems to be of systemic nature, social theories would be suitable for addressing it.

Furthermore, congregations are systems of people, families and worldviews living in a world of divergent forms of systems. Wepener (2003:8-9) rightly reminds the Church in Africa of its state in which it has served as a conduit for the westernization of African culture which has destroyed the good intentions of the missionary gospel. Warren (1965:60) views this failure and cultural disposition as flowing from the Christendom and medieval heritage and ideas. Sanneh (1990:12), Bediako (1999: 248,251), Hastings (1967:60), and others mention how the social illiteracy of the Church destroyed its growth in Africa. For example, ‘The equation of civilization with commerce’ (Pawliková-Vilhanova 2007:252), by Western missionaries fuelled the slave trade which remains a black-spot in missionary history. Like many other scholars, Arowolo (2010:5) discusses how the failure of Western missionaries to discern African society with its social, economic, political and religious structures has rather weakened, divided and corrupted the African. It suffices to say when the Church is ignorant about its context; its effort at reaching the community often becomes negative.

Taylor (1983:93) says ‘social theory arises when we try to formulate explicitly what we are doing’ into a coherent meaningful system and structure. And it is needed to simplify complex phenomena into unified principles. And Martin (1997:2) says, ‘Sociology gives accounts of patterns and sequences of social action’. Social problems require some social theorising to help clarify the conceptual problems and their suggested solutions. As such, Unger (2004:215) views prophetic vision and social theorizing as inseparable. He further stated that ‘scientific theory abstracts from phenomena to focus on a particular fact (2004:193). For a congregation to fully exercise her prophetic vision, requires some level of social theorizing. The congregation is a social organization or social economy (human economy) in which ‘social currencies’ serve primarily (Graeber, 2011:158) ‘to create, maintain, or sever relations between people rather than to purchase things’. To maintain this nexus of relationships among people some level of social thinking is imperative. ‘Sociology identifies social structures, makes comparisons and formulates problems and queries from the special standpoint of orderly curiosity’ (Martin 1997:10). Similarly, theology requires a deep understanding of society if it must bring God’s healing to it. Grenz (2002:135) views God as a *Social God*, which seems the more so, looking at the Church as God’s community. More so with the understanding that, ‘At the heart of the triune God is

shared purpose, as well as shared life' (Almon 2017:181). And shared life is shared culture with shared rituals. Geertz 1973:168) says 'A ritual is not just a pattern of meaning; it is also a form of social interaction'. This shared life can be adequately understood through social theorizing and this makes the Church a social organisation in the first place. Niebuhr, talking to his own generation, futuristically spoke to the Church of today in the following words:

Christians live today in and with nations that are either dying or over which the threat of doom hangs like a heavy cloud. Some of them are miserable in abject physical poverty; some seem hopelessly divided within themselves; some are powerful and affluent beyond the imagination of past years but full of internal anxieties and badgered by fears. In a general atmosphere of spiritual confusion, political decisions are made uncertainly and hesitatingly. (Niebuhr 1946:129).

Being missional is to be able to develop theological models or ecclesiologies which discern, express, and manifest an alternative vision which not only challenges the values of the world, but which provide a different way of being human and being God's Church. Concluding on the use of congregational analysis by the local church to discern itself, Nel (2015:279) says, the local church can be understood in an amalgam or each of the following four ways; as reactive, developmental, transitional or transformational'. To use congregational analysis as a means by which we can foster this understanding is to do a kind of social analysis. Theology uses social analysis to mediate and reflect critically on praxis (Gibbs1996:90), the communal mode of interdependence, mutual support and participation grounded in the creative power, redeeming love and liberating presence of the Triune God (Dietterich 2010:2). The congregation as a social unit, makes ecclesiology a social theory, which is essentially theology— a Christian social theory (Millbank 1990:383), a theory of how history reveals the actualisation of God's vision for the world in Christ. Pondering Niebuhr's thoughts, Dietrerich concurs that missional ecclesiology is a social theory saying,

To move beyond the distinction or separation of church/world, religion/society, private/public, subjective/objective, experience/institution requires a rethinking of the nature of the Christian faith (Dietrerich 2010:2b).

This rethinking process involves: seeking to unlearn the old paradigms through questioning the status quo; changing of mind-set and perspective; learning new paradigms which are realizations that spring from the shifting of focus; and a fresh new way of reading the scriptures. And this must include a reorganisation of the structure of the church (Lovelace 1979:22).

Frazer (2000:183) laments that ‘Many “successful” churches are not really building community but they are doing a great job of marketing consumable services to individuals.’ When mission is misplaced, the church becomes something other than God’s incarnate body. Mission involves first of all reading the codes of the culture and reflecting on them scripturally before devising praxis for its issues. The people must be understood in view of how they come to be burdened by their problems, then the proposed solutions can target the root causes rather than the symptoms. The Church is to cure the world of its waywardness and not the other way round. In the era of Church influence, the world converted the church. And ‘Papal theocracy carried in it the temptation to secularisation. By the abuse of opportunity, it became a hindrance to pure religion and morals’ (Schaff 1886:7). And in later history, changes in intellectual advancement aggravated it.

A summary of the drama which set the Church and the world back is retold by Dietrich Bonhoeffer (1944:359) in his letters from prison to Eberhard Berthge on 16<sup>th</sup> July 1944. He wrote: ‘One has to live in a community for some time to understand how Christ is formed in it’. Inferring from Galatians 4:19, Bonhoeffer noted that when humans embark on the project of separating God from the world and seek autonomy from the rule of God, an old revolution started by Adam and Eve from Eden was revived and heightened. This revolution comes in form of social innovations. For example, Herbert of Cherbury brought the idea that ‘reason should be placed above all spiritual knowledge and any sense of God (Bedford 1979:257), while Machiavelli detaches politics from morality (Gooch 1950:87). Kant with his subtle deism, in which God resigns after setting up the universe (Kant 1968:23); and Fichte and Hegel (Harrison 2013:49) added their voices to Spinoza’s pantheism that God was nature and as such all things in nature can be gods (Curley 1985:123). How can a church which has no idea about what these mean address them?

Being missional is being alive to the dynamics of life. This involves communicating God’s good news as his mission to the church internally between God and the congregation, then to the community outside its walls (Nel 2015:99). In this connection, the congregation is not the same as its context or community and the outcome of a congregation living missionally in its context



or community brings a new way of life for both the congregation and to the community, a source of transformation (Van Gelder 2007:37). Pillay (2015:2) warns that it is not complete to just emphasise one aspect of mission although that may not be wrong in its own right.

In other words, a holistic praxis constitutes a missional ministry. A person is a real Christian if he is a missional one. In other words, the conversion of a person to Christ means being renewed and transformed for God's mission. De Gruchy (2006:56) prophetically declares that 'the renewal of the church depends, in fact, on the renewal of congregations'. The renewal of a congregation means bringing life back to the existence and thinking of that congregation. This is a reconstruction of ecclesial structures towards the mission of God. Muller (1987:31-34) outlines it as involving; 'Propagation of the faith, expansion of the reign of God, conversion of the heathen and the founding of new churches'. Nel (2015:5-7) calls on congregational leadership to arise and point the congregation to its original purpose of existence (*raison d'être*). Nel (2015:24) uses the Afrikaans term, 'gemeentebou' (meaning building up), and also in Nel (1999:390 cf 2015:7) for development of missional churches— building up churches that are alive to the '*Missio Dei*' (the mission of God). In this building up, the identity of Christ in God and how He has revealed Himself to humankind ought to be repeatedly revisited.

In a missional congregation there exists 'Closer relationship between Christian thought and ecclesiastical government' (Malaty 1995:12). Thus, its theology must be the basis of its governance systems and link her to society in a manner congruent with her theology— ecclesiology. Ultimately, social theory is a replay of the mind of society and theology is geared at shaping the mind of society as regards how God is at work in the everyday of human life. This is because God's Kingdom must bring well-being to the world. Finnis (2002:3) explains that justice in the soul of an individual is a source of and the reflection of the whole make-up of the person and this in turn is reflected as justice in society.

Following the long winter of secularism, in which most people gave up believing in anything "religious" or "spiritual," the current revival of spiritualities of all sorts is an inevitable swing of the pendulum, a cultural shift in which people have been able once more to celebrate dimensions of human existence which the Enlightenment had marginalized. But one cannot assume that what people mean by "god" or "spirit," "religion" or "spirituality" within these movements bears very much relation to Christianity (Wright 1998: 42–56).

The identity of God and his Church is one of the significant questions the missional Church and renewal scholars are searching answers for. The congregation's type of spirituality determines the values it adds to life and the world.

### **5.1 Missionalty and SLC.**

As shall be argued in chapter 3, spiritual leadership capital (SLC) theory, proposes one thing fundamental to missionalty: that is the 'inner-pull' from a person's faith ideals which has the power to urge them on to obedience and right action, in keeping with our being and identity. This pull determines the quality of a congregation's devotional life, liturgical rituals and general disposition towards life. For that reason, we can agree with Davies (2006:126) that without real pneumatological reflection, conversion is robbed of its life force. And this is visible in the quality of communication between God and the congregation, and how the church communicates what God is saying to the world Nel(2015:99). Since liturgy is a congregation's expression of its internal stance towards God, spirituality gives shape to liturgical praxis. Ecclesiology cannot stand without this. And the local church has everything to do with the understanding of the Church, with ecclesiology (Nel 1999:385). Thus;

A basic change is the understanding that the Church does not conduct missions. The church is in mission. It is God's mission to the world. The church is either missional or it is not a church at all: 'In other words, the church's true and authentic organizing principle is mission (Nel 2009:2, 2015:43).

Outward expressions of ecclesiology such as architecture, liturgy and the like praxes, flow from the theology and conception of how God's presence is perceived in a congregation — mission. That missional response in the face of externalities of congregational life emanates from SLC. Having travelled to this point in understanding what it means to develop missional congregations which can address theological as well as social issues, we move a step forward to look at how Pentecostals understand and are doing missional church in the next section.

### **6 Pentecostalism and missional congregational development**

Lord (2013:1) says Pentecostal ecclesiology is based on mission. Yet he admits that it is still at an early stage. 'The word 'Pentecostal church' did not come into common usage until the 1910s, and did not win the day until the 1920s (Wacker 2001:2). They called themselves, with names

like, 'Spirit Filled, Full Gospels people, Full Salvation people and Fire Baptized Holiness people' (Stephens 2003:2). In terms of ecclesiology, the classical Pentecostals find their identity in the 'full gospel' in which Christ is the saviour, sanctifier, baptiser in the Holy Spirit, healer and the soon-coming King. This five-fold gospel points to their identity. Pentecostals, according to Quebedeaux (1983:185), are 'A non-sectarian movement that could unify Christians'. Lord (2010:79) notes their ecclesiology is enmeshed with the idea of priesthood of all believers, the charismatic giftings of the Holy Spirit and the eschatological urgency for missions are central to their theology. Ceuva (2015:29) distinguishes the Charismatic movement from the Pentecostals. He noted that Pentecostals are evangelical and thrive on the margins of society but Charismatics tend to thrive in uptown localities. This is a subject for another study and debate.

The Pentecostal 'full gospel' in which Christ is the saviour, sanctifier, baptiser in the Holy Spirit, healer and the soon-coming King are marks of identity. Their initial idea was their call from God to revolutionise the 'spiritless church' to its apostolic state. Synam (2011:305) describes the Holy Spirit's presence as a replay of the apostolicity of the Church for the present and the eschatological future. The congregational litany of Pentecostals provides for a time of singing in which the Church can be understood as a transforming fellowship held around Jesus by the Holy Spirit (Cartledge & Swoboda eds. 2017: 91). In other aspects, this view is found in the early Pentecostal theology of mission which was driven by dispensational eschatology. In this case, 'Mission' was mainly understood as 'foreign mission' (mostly from 'white' to 'other' peoples) for the early Pentecostals.' And these missionaries were mostly untrained and inexperienced' (Anderson 2000:2). They called themselves 'missionaries on the one way ticket', because they usually left for the mission field without a budget or financial provision in obedience to Mathew 10:5-13, where Jesus told His disciples not to take a purse of spare sandals. They were synonymous with poverty as they found it easier to evangelise poor communities and their message attracted poor people in those communities, although they do not realise that they are sent to the poor people. Pentecostal scholars, Ormerod & Clifton (2009:71) note the centrality of poverty to the mission of the Church. As such a gospel which only addresses the salvation of the soul without addressing the person's loss of creatureliness in totality is a misunderstood gospel (Ormerod & Clifton 2009:70). It is like a renaissance lacking intellectual capacity.

This brings us to two missional, ecclesiological issues for the Church raised by Ormerod & Clifton (2009:19); firstly, do Pentecostals see the Church as God's sacrament and Kingdom which makes it imperative for embracing missional ecclesiology to develop structures and systems peculiar to the Church to root out evil and its manifestations in this world? Secondly, should their missionality be motivated by the biblical vision of a peaceful, safe and just world which overcomes evil through the power of the gospel? The answers according to Ormerod & Clifton (2009:19b), can be discerned from 'A praxis based proclamation of the good news of Jesus about the coming of the Kingdom of God'. Pentecostalism oriented towards a praxis based spirituality. Freeman (2015:2), says,

Pentecostalism does indeed shift people's beliefs, values and morality in such a way that, when other factors are favourable, very often leads these people to then make quite radical social and economic changes which then lead them in the direction of development

However, this can be a blank Cheque if their leaders are not clear on the Church's mission and how to shape congregations towards the sustainable development. Church leadership must always think of the future and be hopeful that the best is yet to Come (Resane 2008:221)

### **6.1 Implications for Pentecostals in missional congregational Development**

Clifton (2009:13) suggests that ecclesiology focuses on what is essentially ideal for the Church, and Pentecostal ecclesiology should focus on what is peculiar to the ideal church. From our earlier discussion of missional congregational development, at this point, we ask if Pentecostals by their theology and ecclesiology are missional.

Pentecostals claim that, their

Spirituality helps the Church remember that she is to question the legitimacy of this world's prevailing realities, and demonstrate and proclaim through the power of God's Spirit, an alternative vision of God's new world (Rice 2010:1).

How can they question the world if their own vision of their mission is incomplete? Chan (2003:20) notes a problem with Pentecostals, that they have no defined systems or structures to be able to pass their good traditions down to the next generations. The Pneumacentric-ecclesiology of the typical Pentecostal congregation is a pragmatic one which acts at random 'as

the Spirit leads'. Should there be a Pentecostal mission different from the *Missio Dei*? This different concept of mission is a serious identity problem in Pentecostalism.

An Assemblies of God scholar, Detrich (2017:1), says, 'The mission of God has never changed. Even before Adam's fall, God's missional priority included the redemption of mankind'. Is this redemption just soteriological or an all-encompassing one?

Simon Chan (2011:58) pointed to the centrality of pneumatology to Pentecostal ecclesiology. For that reason, the Holy Spirit's baptism, and charismata is the central Pentecostal doctrine which drives their congregational development paradigm. Although Fee (1996:cc5), rightly saw the nature of the people of God christocentrically and pneumatologically grounded in their eschatological hope, Tang Chow (2007:118) says the early Pentecostals were 'preoccupied with the presence and *parousia* (second appearing) of Jesus Christ'. Hence their early message was 'Jesus is coming soon'. This explains their otherworldliness. With global expansion and social changes, the definition of the word 'Pentecostal' is an expanding and changing phenomenon which for now can be construed by those who are trying to define them as 'A community of faith in the Holy Spirit which is centred on the baptism of the Holy Spirit, glossolalia and charismatic gifts and miracles. Yong (1999:95) describes the Pentecostal experience as 'The complex of encounters with the Spirit and his (sic) gifts'. Clark (2011:11) observes that Pentecostal rediscovery of the 'five-fold ministry' as gifts to the Church is beneficial, 'But the emphasis on power and authority, and Old Testament-type claims for unquestioned revelational authority of leaders, has produced spiritual abuse on a massive scale throughout the Pentecostal world' (9).

Vondey (2010:9) leaves Pentecostal identity anchored on their commitment to the Holy Spirit baptism and glossolalia. The phenomenon is now found across most Christian denominations including Calvinists and Roman Catholics. In this vein, the Pentecostal expression is rather influencing ecclesial development to which attention is required. However, this study is about denominations which identify themselves as Pentecostals.

In the developed world where much research is on-going in the Pentecostal theological community, sustained interest is yet to be shown in 'Leadership theologies or styles among Pentecostals' (Clark 2011:6). Also in Ghana, after a scan through Pentecostal scholarly works,

the researcher observes the term ‘missional congregation’ is rare in their vocabulary. Similarly, it seems not yet been known in most congregations.

Elsewhere, Karkkainen (2002:122) laments the lack of ecclesiological reflection among Pentecostals. Consequently, their definition of the Church is hampered. Recently, Cartledge (2015:73) defined the Church in its pneumatological sense as ‘The temple of the Holy Spirit built by its living stones connected to its head, Jesus Christ’. And by this, it mediates the presence of the Spirit. In this conception, its ontology and anthropology are Holy Spirit driven. Congregations must by nature be Holy Spirit filled. Newbigin (1954:100-101) challenges those who claim to be evangelical without the experience of the Holy Spirit to wake up. He said,

What I have called the Pentecostal Christian has the New Testament on his side when he demands first of all of any body of so-called Christians, “Do you have the Holy Spirit?” For without that all your creedal orthodoxy and all your historic succession avails you nothing. To quote again the blunt words of St. Paul: “If any man hath not the Spirit of Christ, he is none of his” (1954: 100-101).

Paying lip-service to the Holy Spirit without experiencing him is useless. It is the experience Holy Spirit in the liturgy of the Church that makes its worship vibrant.

Although many Pentecostal congregations think they are not liturgical, they all have liturgies. No Church can exist without a liturgy in its theology or ecclesiology (it is either written or extemporaneous or unstructured). ‘Pentecostalism with its informal structures and liturgies provides an ideal vehicle for expression for many voices from the margin’ (Clark 2011:7). Vondey (2010:102) notes that early Pentecostals boasted of not having any creed, ritual or written liturgy as this obstructs their freedom to express their spirituality. This view is rather an expression of their state of seeming ignorance about the nature of God’s Church and her mission in the world.

Consequently, there is an inadequate appreciation of their own Kingdom convictions which Tan-Chow (2007:25) states as ‘The Holy Spirit is the inner logic of Pentecostals’ passion for the kingdom’. This is one of the advantages of Pentecostal spirituality over that of some of their mainline counterparts, who have become lax on giving attention to the Holy Spirit and his work in the Church and the world. A fact which Fee (1994:1) bemoans writing that many

churches now only pay lip-service to the presence and power of the Holy Spirit. Warrington (2008:132) notes that Pentecostals are more interested in soteriology than ecclesiology. However, he claimed that ‘their pragmatism allows for ecclesiological improvisation’ (Warrington 2008:26). Obviously, even if this improvisation happens, it seems to happen in the midst of a frustration of trial and errors rather than an informed, intentional congregational development effort. This is evidenced in the fact that in their theologising, human nature is not accounted for; their leadership systems and structures are mostly pneumatic in conception. Pentecostals shun scientific thinking and this has limited their ability to harness vast social capital opportunities the decline of mainline churches offers them by moving the masses into their fold. The current numerical expansion in Pentecostalism seems a God-given chance to transform the world as the historic Puritans, Moravians, Huguenots and Quakers did in their contexts.

To further evaluate the otherworldliness of Pentecostals as to their ecclesiology and polity, it was begun without defined structures and to this day many Pentecostal leaders seem to have little or no appreciation of what the Church should be, and for that matter scanty thought is given to ecclesiology. This is again evident in their frequent confusion of episcopal titles with apostolic and Presbyterian ones. Although the Church has changed through the ages, in the formative Church eras there were two categories of leaders; the Church had either ‘(1) Presbyters, elders or Bishops, and (2) Deacons or Helpers’ (Schaff 1882:61). (See 1 Tim 3:2; Tit 1:7 for the generic and Acts 20:17; 1 Tim 3:1-13; 5:17-19; Tit 1:5-7 for the particular). The first group represents the clergy and the second represents the laity in today’s terms. Inferring from the event where Origen, a Catechist (teacher not ordained) preached in 215 AD to the Church of Caesarea in Palestine, the Bishop Demetrius of Alexandria was not pleased. He said, ‘It has never been heard of and it never happens now that laymen preach homilies in the presence of bishops’ (Crombie 1885:3). The researcher is not agreeing with the above position of Bishop Demetrius that the lay people should not preach to the ordained, but to point to the fact that the Church has always had two types of offices around which most innovations revolve. But we find in many a Pentecostal congregation a complete misunderstanding and misapplication of these roles. For example, currently, some Pentecostal denominations in Ghana have within the same institution titles like apostles, prophets, deacons, overseers, elders, and evangelists thus mixing functions with offices.

An Apostle functions as an evangelist, a prophet. Elders are the variants of Pastors, overseers. Although not wrong if done with clarity, which apparently seems lacking in their appreciation of ecclesiology, they without finding out what the titles indicate in the various traditions, combine the diaconate, apostolate, presbyterate, and episcopate in one system of governance, not realising that each system has a theological leaning. This suggests a malnourished ecclesiology lacking template for theological harmony. The Church should realize that everything about the Church is theology based and follows a historical pattern from which present praxis is formulated.

According to Hope (2010: xiii), a missional congregation ‘fosters the shaping of lives lived towards God’. In this way, the Church disciplines people to ‘see’, ‘live’ trustingly, and to be the healers of the wounds of the world. For a Christian community, the norms are governed by a spiritual understanding and devotion to the teachings of the Bible which is sound theology. The key to the formation of missional communities is their leadership (White 2015:6). A leadership which is theologically informed can foster a theologically sound missional congregation.

Marked by liturgical conviviality, spontaneity, freedom, and immediacy of experience (Tang-Chow 2007:20), Pentecostal polity is attractive to many in the developing world and other highly spiritual and ritualistic cultures. For most Pentecostals, the experience of the baptism of the Holy Spirit is the foundation of their doctrine and it is difficult for them to conceptualise ecumenical diversity and change (Clifton 2005:251). The experiential pneumatological nature of Lukan writings undergirds Pentecostal understanding of Church and mission (Yong 2005:24). Although Pentecostals are now involved in scholarly pursuits, they seem reluctant to engage theologically on issues which contradict their experience. This tendency has a possibility of entrenching wrong hermeneutics and application of scripture.

On Pentecostal ecclesiology and its networking with the world, Lord (2010:219) also (2012:1,2) notes that, ‘It is not possible to separate the church in Acts from its historical setting and the importance of cities, road networks, philosophical ideas, social networks and political stability to the growth of the church’. Yet to many Pentecostals these must be separated. ‘Faith and reason co-exist to create an authentic knowledge of God’ (Green 2016:221- 223). This fact must undergird Pentecostal understanding of ‘being in the world’, yet out of the world.



To Karkkainen (2009:104), Pentecostals have simply been ‘Doers rather than theological thinkers’ who lived and practiced the New Testament life found in the book of Acts and did not write treatises. As such there seems to be little written theology of the Church in early Pentecostalism as a separate ecclesiology. Hodges (1977:75), who leaned on the Congregationalist concept of self-governing and self-propagating, is the main notable work on ecclesiology among classical Pentecostals. Yong (2005:123-124) discusses the scanty attention given by Pentecostals to ecclesiology and as such has a mishmash of ‘Free Church’ combination with the book of Acts as the main source of their ecclesiology. To address the foregoing gaps suggested, Pentecostal leaders can build congregations with this new mind-set, since leadership shapes the congregation through patient systematic teaching, guidance and conditioning to be oriented towards producing the gospel outcomes. .

## **7 Conclusions**

From this chapter, we have found that the church exists for mission, the mission of God and if a congregation or its leader is not missional, it means that that church does not exist in the true sense of the word. A congregation which is missional is one that is committed to the totality of the Church’s purpose on earth, not just a part of it. In this light, addressing poverty and social concerns are integrally part of the church’s mandate on earth. This makes it imperative for building up congregations which exist solely for God’s mission on earth which has in its centre fixed on the transformation of people from poverty to sufficiency; from life to death; and from hopelessness to hope in Christ Jesus. In pursuit of this, structures and systems are therefore shaped towards this goal and nothing less.

We also see that Christian social theory is theology and being missional requires leaders and congregations to understand the configurations of the society in which they are. This will enable them to build up people or congregations for the present generation. Missional leadership being the biblical worldview, builds communities of the Spirit, word, love and faith, that are able to make people commit to sustainable changes to their own lives and that of the community, because real change starts from the heart and value (systems) of the people. For Pentecostal congregations to become missional they should grow above the notion of ‘if it is not prayer and

worship, it is not Spirit-led'. The researcher would argue that properly undertaken, mission work includes both prayer and worship, and this is the lesson that Pentecostalism needs to learn. Thus Pentecostalism should not exchange one for the other(s), but embrace all – prayer, worship, an missionary activity. Fostering a missional partnership with the Holy Spirit and employing the appropriate scientific mind-set and approaches to these issues will build-up congregations which can enable sustainable solution to poverty.

## **CHAPTER 3 SPIRITUAL LEADERSHIP CAPITAL THEORY**

### **1 Introduction**

This chapter will introduce SLC as a social theory and a theology of poverty. It shall show that SLC is not only about poverty but applicable to other social problems. This is done under the study subject of congregational development. SLC hereby under construction by this researcher is an enrichment of earlier works to be mentioned in this respect. The research problem coils around this theory whereby it is posited that; leadership in Pentecostal congregations seem to lack, what will be called and argued for in this chapter as SLC, which is fundamental to making leadership missional. As the researcher will argue below, Pentecostal leaders particularly in Ghana, appear not to have a sustainable missional (practical) theology of poverty and many other social issues because they lack SLC in their leadership paradigms. This prevents them from developing missional congregations able to theologically address most social problems like poverty.

Chapter two spoke to what it means to be missional and what ought to be a missional congregation and its implications for Pentecostal congregations. This chapter proceeds from the backdrop that a missional congregational leader must be SLC-rich to be effective since he can form essential social capital and leadership paradigm(s) from it. We shall explore what SLC is and how built up and its relationship with our problem statement. It is an attempt to add to the body of knowledge on missional congregational development as regards social capital for addressing poverty and the role of leadership towards incarnating Christ's love in that regard in the context to which congregations are sent.

In keeping with the missional self-understanding of the Church, which to Van Gelder (2005:30),

Is grounded in the work of the Spirit of God who calls the church into existence as a gathered community, equips and prepares it, and sends it into the world to participate fully in God's mission

The goal of this sending of the Church by God is to restore creation to his purposes. For the fact that the presence of the Holy Spirit in the congregation transforms and renews continuously (Nel 2015:52), in this instance SLC is being conceived as the maximised inner-life kept in place by

the renewal activity of the Holy Spirit in the spirituality of individuals in the Christian congregation. Pentecostals seem to have untapped the vast resource which the Holy Spirit puts at their disposal. If leadership could be brought to the realisation of their missional goal of building-up the Church and its people, then SLC could be a tool for harnessing the internal resources of people to build-up the community. Since ‘spiritual poverty in congregations leads to selective and simplistic approach to developing local congregations (Nel 2015:63), the authentic spirituality of a missional leader sets the tone for responding appropriately towards all needs of the congregants and the community at large. About social issues, Pentecostals have almost limited the Holy Spirit to a ‘father Christmas’ who makes people rich by a supernatural means even if they are living unproductively. There seems little stress on prudence and hard work in their sermons and there seems not enough thought given to congregational studies among Pentecostals especially within the missional conversation. For example, Creflo Dollar (2016:1) in a write up on prosperity ended,

It begins on the spiritual level. “Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers” (3 John 2, NKJV). Believing this opens us up to amazing abundance, not just in our bank accounts, but in all every facet of our lives.

Gifford (2004:48) noted that Ghanaian Pentecostals and their prosperity gospel stems from traditional African religious worldview in which religion must result in well-being. *Xôname* (meaning salvation) in Ewe cosmology connotes being rescued from trouble, hardship of death. Hiagbe (2007:144) referring to Gaba (1979:99) used Ewe variants like, *xôxô*, *dede*, *dagbe* which all imply salvation in some sense particularly the improvement of existential state of people. In Akan cosmology, *Nkwa*, meaning life, is used for well-being (Larbi 1995:8). The Akan term for ‘Salvation’ is *nkwagye* (rescuing to life or saving from the loss of abundant life) and many African cultures do not separate salvation from prosperity. The African ‘concept of salvation cannot be divorced from their existential needs’ (Larbi 1995:373).

Authentic spirituality relates itself to totality of life and it leads to great outcomes. Authentic soteriology is missional and it aims at improving people’s lives and their contexts. Larbi (1995:272) notes pastoral inefficiencies in meeting member’s personal needs in Ghana contributed to the springing up of numerous prayer camps, where people resort to prayer to solve their problems like poverty. Their response to poverty sometimes does not follow conventional

logic. For example, ‘A key strategy is tithing: church members are taught to give generously to church work, and through this to overcome their own material poverty (Berger, Redding et al 2010:16). Addressing social needs must naturally be part of the gospel’s task of transforming people and their environments. But, if congregational leaders do not realise that, saving and transforming of people through the gospel of Christ results in better life, their sense of salvation becomes misplaced. Being the largest and the fastest growing Christian movement, Pentecostals must be able to sustainably address poverty in their contexts. Wolters (2005) describes Pentecostalism as,

The single most powerful phenomenon within Christianity in the twentieth century has been the Pentecostal/charismatic movement, which has accounted for the twentieth-century spread of the gospel in far greater measure than any other comparable movement” (Wolters 2005:1)

Theologically, Pentecostals seem to lack clarity on the Trinity (the Godhead) and this also impoverishes their ecclesiology, pneumatology and soteriology. Larbi 1995: 379) noted that ‘The Holy Spirit is thus not the central focus of Ghanaian Pentecostal spirituality’ but Jesus Christ. Jesus is the centre as the field Marshal (*Osahene* in Akan language) of the war against the evil spirit realm (384).

According to Larbi (1995 Op. cit.), Pentecostals ‘See the name and the blood of Christ and the Word of God as efficient and sufficient for salvation’. And Cox (1996:219) said the Pentecostal’s ability to first, ‘Include and transform at least certain elements of pre-existing religions which still retain a strong grip on the cultural subconscious’. And second, ‘Equip people to live in rapidly changing societies’ as ingredients needed to keep any religion alive, accounts for their explosion. However, Pentecostal leaders, it seems, have not been able to rightly match their potential afforded them by their spirituality and numbers to the real needs of the ‘rapidly changing societies’ in which they preach the gospel. This shortcoming seems due to their insufficient understanding of social phenomena and their own lack of awareness of what is to be defined as SLC, which can be found in many spiritualities, particularly the Christian pneumatic types. The reason for this gap is their lack of awareness or low sense of the missional congregational development paradigm which may point to their inadequate theology of the Church and its mission. The missional Church idea seeks to redress

The tension produced by the discrepancy between churchly reality and official creed which[sic] has caused concerned people in every generation to press for renovation of the church so that it might live wholly under the lordship of Jesus Christ...(Shenk 1995:12).

The lack of (missionality) clarity on the church's mission, and understanding of the life priorities of the poor and how the church can be incarnate in society, seems unhelpful to the effectiveness of Pentecostal leadership in their poverty stricken contexts. Lessons from historic pneumatic movements (Quakers, Moravians, Puritans and Huguenots), suggests this form of spirituality must produce SLC-rich adherents. In their research on South African Pentecostalism and social capital, Berger & Redding (2008:27-28), were

Surprised at how little impact political disillusionment seemed to have on personal morale among believers as opposed to non-churchgoers. Politics invades the attitudes of all people, but among churchgoers in particular its effects are relatively superficial. Signs of acute political aggravation were most common among non-churchgoers.

Behind this resilience among the believers as opposed to non-churchgoers lies the inner strength which their spirituality builds within them, which is being proposed as SLC.

The research questions being addressed here seek to know whether the Pentecostal church in Ghana is failing in its calling to be a missional church, especially as regards poverty in its local communities or not, and is SLC a possible response to this perceived lack? The premise being, firstly, reflections on historic Christian revivals and pneumatic phenomena seem to reveal, for example, that despite the persecutions from the historic established state Church systems, which deprived the Puritans, the Huguenots, Quakers and the Moravians which were Christian pneumatic phenomena in the past like the Pentecostals of today, were noted to have incited Western prosperity as Weber (1920, 1930:123) famously posited in his '*Puritan work ethic and the spirit of capitalism*'. Was it their spirituality or sheer hard work? Did they incite economic progress because they had a sustainable theology of poverty and their congregational leadership paradigms were missional at overcoming hardship? Secondly, we ask, what lessons have the Pentecostals to learn from their theological ancestors (inference from Dayton (1987:36-42) for addressing poverty? (Meaning and nature of poverty addressed in Chapter 4).

One may wonder if poverty is a theological or a political problem. It is a problem for all segments of society (see Chapter 4). It is theologically arguable, from Jesus' response in the

Bible to Judas Iscariot's complaint of a perceived wastage of a bottle of costly perfume on Jesus, *'For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me'* (Mark 14:7, ESV), to suggest that poverty should not be cared about by Christians since Jesus said it shall always be there. However, this argument does not follow the logic with which Jesus spoke. Jesus did not endorse the presence of poverty but rather was saying that poverty has been around and will never be eradicated therefore if Judas cared about the poor, opportunity abounds for helping them. Huber (2017:140) said, 'Contributively justice is a central criterion for the regulation of the economy'. Not only the regulation of the economy but for addressing poverty and inequality. Therefore this researcher agrees with Huber (2017:140a) that 'Practical knowledge is needed to contributively [sic] institutionalise this justice by means of education, formation, training and the organization of just participation in society'. SLC comes from the point that spirituality builds certain qualities in people which can help them address their problems. In this instance poverty is being studied.

SLC, which is a new concept being developed by this researcher, intended to enrich existing works on spirituality and human development, such as spiritual capital theory (Fry 2003:694), reflective leadership as per Carroll (2005:228-239), transformative spirituality (Niemandt 2013:87) as well as Nel (2015:73)'s motivation for transformation. Although SLC does not prescribe praxes like, 'Guided meditation, spiritual journaling, praying with icons, labyrinth walking, lectio divina, centering prayer, use of mantras, or even the role of silence' which were advocated by Carroll, a step from these, SLC posits authentic spirituality as a tool for enhancing inner strength and character. SLC is a fundamental motivation which becomes a person's new nature consolidated through spiritual development responsible for generating different types of social capital as shall be argued. In conception, SLC applies to many spiritualities, but this work is within Christian spirituality.

The presuppositions of SLC which shall soon be contested are;

1. Leaders come to leadership based on their inner convictions governed by their types of spirituality.
2. Leadership effectiveness depends on a leader's type of spirituality.
3. Leaders with authentic spirituality are more effective and resilient than those who claim to be without one

4. SLC being central to the life of people, essentially accounts for the productive character and it is responsible for effectiveness because it underlies personal drive, resilience and courage to be and to do.

The chapter traces such traits particularly productive resilience in the spirituality and congregational life of historical pneumatics notably, puritanism, Quakerism the Huguenots and Moravians. Therefore, granted that Pentecostalism the most pronounced pneumatic Christian phenomenon, which Dayton (1987:38, 93) identified as theological descendants of the above mentioned historic Pneumatic movements, has a strong potential of building up people and communities if the inner workings of spirituality are given a new scope to drive society as in history. Pentecostals could identify and be able to harness what is being conceived as their SLC, by incorporating missional ideas into their congregational development. Hauser (2015:17) finds a shift from social escapism by Pentecostals to a new ‘gospel message’ which seeks to cultivate the classical ‘prospects of faith-healing and well-being using the ‘Self-motivation of a believer to act against all desperate reality’. These are concepts very similar to resilience which this researcher notes in the historic spiritualities of Quakers, Puritans, Moravians and Huguenots.

Hauser (2016:3) points to two radical breaks in the Pentecostal theologising paradigm; first, their ‘Reframing of being in the world and secondly their discovery of the spiritual value of material substance and wealth’. This probably explains the widespread prosperity gospel among them.

This is significant in the light of Lauterbach’s (2016:19) conclusion that most young Ghanaians are investing their lives into the Pentecostal pastorate to accumulate wealth and social status in a context where the possibilities for social rise are constrained’. Another observation by some scholars cited earlier in chapter two, is the very scanty evidence of Pentecostal engagement with ecclesiology. This explains how most of their leaders view their roles as corporate business executives rather than spiritual community leaders, who see the Church as sent on God’s mission. The high point of the above is, one can better lead an organisation whose mission and nature are clearer to the leader and followers than one with blurred sense of mission and identity. Pentecostals, if are missional, can appropriately address social ills like poverty through the social capital they generate. SLC therefore is viewed by the researcher as a sustainable approach to addressing poverty among the plethora of other social issues it can address.



Our understanding of SLC in this chapter shall logically lead us into chapter four, where we apply its concepts in defining poverty, proposing how Pentecostals could use their vast social capital potential and its practical theology to missionally address poverty in their contexts. This is a leadership paradigm being introduced.

## **2 Leadership in the missional congregation**

We must understand the place of leadership in missional paradigm of congregational development. From a pastoral care or diaconal view, Jaeckle and Clebsch (1994:2) revealed that pastoral leadership stands as a response to human needs in each era. We are continually challenged by new problems which require fresh insight and responsive missional leadership. Congregations are built up to glorify the Triune God through *kerygma* (preaching), *leitourgia* (worship), *praxis* (care) (paraclesis (care), *konoinia* (community), *diaconia* (service), *maturia* (marturia) (witness), *kubernesis or cybernessis* (leadership). And ‘The balanced diet for all congregations is a synthesis of all these modes of service’ (Nel 2015:71). Good leadership makes the above blend in their proper proportions to make congregations effective and relevant. Since leadership is influence, what spirituality produces in the shaping of the individual’s personal leadership tendency is important to the collective mission of society or congregations. Theologically, leadership cannot have a moral ground if it has no spiritual framework. Spirituality informs leadership direction because everyone leads *prima facie* from his/her personality developed from life convictions. Bennis (2009:99) calls this leading from instinct.

The three pillars, on which ethical leadership rests as per Bass & Steidlmeier (1999:182), are;

[Firstly], The moral character of the leader; [secondly], the ethical legitimacy of the values embedded in the leader’s vision, articulation, and program which followers either embrace or reject; and [thirdly], the morality of the processes of social ethical choice and action that leaders and followers engage in and collectively pursue.

Morality is a product of values and norms which proceed from spiritual culture. And these cultural visions shape people’s worldview. Our moral frameworks are developed from our spiritual worldviews and ‘Until we come to some understanding of that worldview, we stand little chance of developing an operative spirituality’ (Schneiders 1998:7). Missional understanding of the Church and leadership addresses the above (see Nel 2015:245-299 cited in various sections of this work).

For clarity, the term ‘congregational leader’ applies to both laity and clergy. As used in 1 Peter 5:2-3, the term *Clerus* (shepherd for a leader) refers not to the ministerial order as distinct from the laity, but to the leader of the community, thus regarding every Christian congregation as a spiritual tribe of Levi, a peculiar people, holy to the Lord (Schaff 1882:59) (see also Marshall (2004: 654). Hunter (1957:147) stated that bishop or overseer refers to presbyters and elders or anyone playing a role which models the way for others to follow is a leader. ‘Elders were not then distinguished from bishops as they soon afterward were’ (Dumellow 1937:1047; Nel 2015:127). A basic Christian supposition is that, Christ is the leader of the Church and those charged with leadership work under his guidance. Christ by the Holy Spirit leading His Church through congregational leadership is very vital for a church to be missional.

The congregation is not a large firm to be controlled and managed by executives with the final authority. Sadly, one can agree with Fernando who says, ‘Our structures of community life are derived more from the business world than from the Bible’ (Fernando 2000:255). Congregational leaders are servants of God’ (Nel 2015:165). Since organisational change is usually a response to external dynamics much more than internal ones (Nel 2015:212), a leader’s identity needs to be missional in orientation. In Christian perspective, the strength of this comes from a soteriological transformation which the gospel birthed spirituality brings to the individual. From a similar standpoint, West (2007:1) viewed missional leadership as one that; ‘Is about shaping cultural imagination within a congregation in order to create an environment wherein people discern God’s activities among them and in their community context.’ Leadership in the Christian community is not only important, but that it has its own unique character and content. Niemandt (2008:3) pointed to Jesus Christ’s leadership paradigm as the model missional leader who demonstrated how to reach out to each other and the whole world. That suggests missional leadership to be about the leader’s relationship with the self, God, the congregation and the world (God—self—others) (Stafford 2014:207).

Leadership in the congregation is a task that must involve a lot of introspection and ‘extrospection’ (looking at what lies outside oneself) under the leading of the Holy Spirit. ‘Faith communities that[sic] remain socio-historically unself-critical and self-referential in their

theological and devotional readings of Scripture are susceptible to producing and actualizing ideological interpretations' (Vanhoozer et al 2005:270). Leadership shapes a congregation's theological and missional orientation. That is why Nel (2015:255-304)'s proposal of congregational and contextual analysis and diagnosis is vital. It is for the congregation and every individual member to, occasionally, determine how alive they are to the things of God, and leadership intentionally developed to address the need of each era. Leaders are to be actively self-aware. In the Early church fathers, Gregory Nazianzen (361AD) fled to the wilderness when his father opted for Gregory's consecration to the priesthood (Schaff 1886:536-540). His reason was he wanted to carefully consider his call because the work of ecclesial leadership, in his view, involved a lot. According to Schaff (1886:536), Gregory thought a priest (or spiritual leader) must,

Be a model of a Christian, offer himself a holy sacrifice to God, and be a living temple of the living God. Then he must possess a deep knowledge, of souls, and, as a spiritual physician, heal all classes of men of various diseases of sin, restore, preserve, and protect the divine image in them, bring Christ into their hearts by the Holy Ghost, and make them partakers of the divine nature and of eternal salvation (Schaff 1886:536).

Gregory in his leadership saw theology as 'a sacred business of heart and life' as such to 'The true theologian, contemplation was a prelude to action, and action a prelude to contemplation' (Gregory Oration XX:12). This reflexivity builds inner-strength developing leaders into resilient and responsive ones. These qualities inspire leaders to build up their followers enabling them to build social capital and good organisational culture.

Congregational leaders ought to make their members 'participants in creating the culture they live in' (Branson 2011:405), fostering their responsiveness to the Master-shepherd and His mission in their context or culture. This is what Pentecostals seem to relegate in their ecclesiology. Instead of engaging the culture, they shun it. 'Pentecostal spirituality does, however, bring a unique emphasis on the initiative and work of the Spirit in the believer' (Cettolin 2008:1)—A strong material for the building up process. They are a great potential for building resilient society if they are missional in harnessing SLC. Although other scholars have indicated that Pentecostals have started to participate in socio-economic issues (Freeman 2015:3), this is not yet a universal mainstream stance among all the numerous Pentecostals in

Ghana. In spite of their claim to hearing God's voice, they seem to ignore his heartbeat towards social issues, if they hear him. A missional spirituality hears God and does what He directs.

## **2.1. Defining Leadership**

Leadership is an old discipline and it has too many definitions. It is 'One of the most widely talked about subjects and at the same time one of the most elusive and puzzling' (Wren, 1995:27). Stone & Patterson (2005:1) noted that from the beginning of civilisation, 'Egyptian rulers, Greek heroes, and biblical patriarchs all have one thing in common—leadership.' With its modern timeline traced to the late 1930s, 'Leadership research began to focus on behaviour—what leaders do and how they act' (Stone & Patterson 2005:1b). Charisma and personality have been naturally central to leadership (Paul, Costley, Howell & Dorfman 2002:193). Weber (1922:3) (posthumous work), saw charismatic authority as "resting on devotion to the exceptional sanctity, heroism or exemplary character of an individual person, and of the normative patterns or order revealed or ordained by him'. Post-modern leadership research has shifted from that because 'The inner world of a leader remains largely an enigma to researchers' (Kets de Vries 2009:130). This thesis dares that enigma because almost all the attributes of leadership and leaders point to character and personality traits and it is unwise to ignore this while trying to understand leadership. Personality according to Huczynski & Buchanan (2007: 844) is, 'The psychological qualities that influence an individual's characteristic behaviour patterns in a stable and distinctive manner.'

On the forms which leaderships take, Osmer (2008:178), outlines three:

- 1) Task competence: Performing the leadership tasks of a role in an organisation well.
- (2) Transactional leadership: Influencing others through a process of trade-offs.
- (3) Transforming leadership: Leading an organisation through a process of 'deep change' in its identity, mission, culture, and operating procedures.

Transforming or 'Transformational leadership contains four components: charisma or idealised influence (attributed or behavioural), inspirational motivation, intellectual stimulation, and individualised consideration' (Bass, 1985, 1998; Bass & Avolio, 1993). In his concept of servant leadership, Greenleaf (1976:19- 30) pointed to honesty, integrity, and organisational trust as valuable attributes of good leadership. All the above agree that leaders operate from their

personalities yet they seem not to point to the substance of spirituality shaping the leader to be the personality deserving such a following which makes him a leader.

Leadership, affective or instrumental, stems from the unique nature of the leader. “Affective” refers to maintaining a group and good relations among members, while “instrumental” deals with advancing a group in the performance of a common objective or task (Eppley 2015:7). In studying of the above mentioned leadership types, much attention has not been given the shaping of personalities with inherent virtue of spirituality to build resilience, mental stability and relational qualities which can improve social capital formation as proposed with SLC. Dames (2014:6) notes ‘The exercise of power usually presupposes the control of the mind, involving the influence of knowledge, beliefs, understanding, plans, attitudes, ideologies, norms and values’. Naidoo (2014:2), speaking to the practice of business leadership, suggests that the current motivational paradigm of leadership, ‘Needs to incorporate the spiritual dimension of employees, which is the missing link in understanding the problems of underperformance and ineffectiveness’.

Arguably, inspiration as a leadership behaviour is informed by the inner state of the leader, an outcome of spirituality. The primary role of leadership is to define reality (Kets de Vries 2009:144). And Carey (1992:218) reminded us that a ‘Leader's orientation towards self and others must be taken into account in order to understand fully the leadership dynamic’. This researcher finds this significant as spirituality in the leader’s conception determines his personal orientation towards himself and others.

We define reality based on our convictions and worldview. And in terms of missional thinking, the leader’s actions flow from that orientation despite form or type of leadership. SLC holds that this observation applies to all forms and types of leadership. Leadership flows from personality and spirituality is fundamental to the formation of personality.

Defining it, Bass and Stogdill (1990:19) said, ‘Leadership is an interaction between two or more members of a group that often involves a structuring or restructuring of the situation and the perceptions and expectations of the members’. According to Day & Antonakis (2012:5),

Most leadership scholars would likely agree, at least in principle, that leadership can be defined in terms of (a) an influencing process—and its resultant outcomes—that occurs between a leader and followers and (b) how this influencing process is explained by the leader’s dispositional characteristics and behaviours, follower perceptions and attributions of the leader, and the context in which the influencing process occurs.

Antonakis et al (2004:7) further pointed out the various definitions and types as trait, behaviour, emerging, situational, relational and new leadership. To Komives, Lucas & McMahon (2007:41), leadership is a ‘Relational and ethical process of people together attempting to accomplish positive change’, and it relates to social factors. Burns (1978:252) defined transformational leadership as a process where ‘Leaders and their followers raise one another to higher levels of morality and motivation’. Burns pointed to the psychological and social personality of a leader and his type or form of leadership. And top leaders are those who build up or motivate their followers to become leaders in their own right (Burn 1978:442). For Dames (2016:152), ‘The transformational leader empowers people to put their own inner convictions to work’. Bass & Steidlmeier (1999:186) also noted that ‘Motivation should not be reduced to coercion but grow out of authentic inner commitment’. The drive behind that inner commitment is what this researcher identifies as SLC. If leaders know how to harness it, their use of agogy will foster change in the spiritual functioning of persons in order to involve them in constant reformation (Fritz 1977:299).

Leadership therefore, can be defined as the practice of influencing others and carrying them along with the strength of one’s character. This is made possible because the person leading has cultivated his personal inner strength which shows the way in strange circumstances requiring new approaches. SLC filled leaders keep asking themselves how alive they are to their mission and how their spirituality is informing their leadership outcomes. This holds for any type or style of leadership since every person comes to leadership from his personality. SLC, as shall be argued, is a positive ingredient for most types of leadership. And leadership must be practiced as a service to others which goes to harness the strengths of the community.

## **2.2 Missional diaconal leadership and social capital**

Chapter 2 addressed the meaning of missional congregation and its leadership. *Diaconia* means service and care. The researcher proposes a type under his SLC theory soon to be argued, called

‘transformational *diaconia*’— A service and care with lasting change as its basic focus, which brings change in the recipient and society beyond temporal existential need-level compassion.

That noted, missional leadership thrives within a spiritually and theologically informed atmosphere (Nel 2015:297). To Catford (2015:10), ‘Leadership is a high calling. It requires a profound grasp of who we are and what makes us tick’. This grasping of missional identity requires sound ecclesiology which is an activity involving spiritual formation, missional formation and congregational formation (Branson & Martinez 2011:62-63). Missional thinking sends us back to the notion of belongingness of humanity to a creator God, who is transforming us and is actively in the process of restoring our pristine identity. It makes us see God as a ‘Creator who is present and at work in his creation’ (Nel: 2017:4). *Diaconia* is ‘An integral part of mission in its bold action to address the root causes of human suffering and injustice’ (Lutheran World Federation 2009:9). Therefore, if *diaconia* is a response to poverty, it must target its root causes.

In that sense, our research question on to what extents are Pentecostals in their ecclesiology missional towards addressing poverty has a transformational *diaconia* in its background. This question comes because ‘The church has struggled to balance or integrate social change and inner change. At times they over emphasised the one and at other times the other (Bowers Du Toit 2015:np) at the expense of each other. This problem is deeper among congregations in the Pentecostal tradition. *Diaconia* is ‘Both an expression of what the church is by its very nature, and what is manifested in its daily life, plans and projects’ (LWF 2009:29). *Diaconia* in all its forms lead to *leitourgia* (*service to God*) nourished by Christ’s redemptive work (Nel 2015:124). As Burns (1997:448) said, ‘great leaders are sensitive to the fundamental needs and values of others’. All ministries of the Church must be saturated by *diaconia* as even the *konoinia* (community of believers) is also diaconal (Nel 2015:129). SLC suggests that *diaconia* must move the individual and society from over dependence on compassion to empowerment of the needy consumers of compassion to becoming its producers.

This researcher calls that transformational *diaconia* originating from the spiritual lives of people. The goal of missional leadership is ‘The transformation of people and institutions to participate,

through meaningful relations and in the power of the Spirit, in God's mission' (Niemandt 2013:57). The participation of all members of the congregation is a non-negotiable. All Christians must be connected to the Godhead as priests not officers (Nel 2015:231). In perichoresis, which is an unbreakable, eternal, relationally interlinked concept of the Trinity, Hardy (2012:369), thinks that 'Spiritual and missional philosophical theology understands missional Christian community life as relationship with one another and with the eternal Godhead who is basically committed to relationship. Missional spiritual formation therefore, 'Is always an operation of God the Spirit in which our human lives are pulled into and made participants in the life of God, whether as lovers or rebels' (Paterson 2005:1402).

Missionality therefore, is relationality within the Trinitarian communion (Hardy 2012:369b; Nel 2015:230). Helland & Hijalmarson (2012:10) sum up missional spirituality as love for God, self and neighbour as found in Mark 12:28-34. Hence a missional leader is a relational leader alive to the diaconal needs of his people. To be awake to these, there must be an inner pull towards living out the values of one's spirituality. In leadership, SLC enhances a leader's ability to motivate and offer direction. Bennis (2004:2) draws lessons from Shakespeare's 'seven stages of life', and advised inexperienced leaders to recruit experienced teams to back them up; this is to get support from the experience of those being led (2004:3). In this way an SLC-savvy yet inexperienced leader, can learn from the experienced members of his team. Leadership is influencing self and others to which humility is vital. It entails what Kotzé & Nel (2015:3), called, 'Relational transparency' – presenting one's authentic self to others. Here it becomes a lifestyle to which a person commits. By this the focus becomes our relationship with God, self and others (Stafford 2014:207).

Leadership is personality driven, and the inner quality of a personality influences the quality of leadership and its outcomes. Spirituality is a strong driver for leadership and personal living because it shapes the inner person. People cannot give what they do not have. A leader's life is exhibited in the person's leadership. A leader is usually dissected and judged by followers. Bennis (2004:5) said, 'Your dress, your spouse, your table manners, your diction, your wit, your friends, your children, your children's table manners', and congregational leaders are no exception to this. The expectations of the character of a congregational leader from the



congregation was epitomised in the words of Bishop Daniel Turtle (1867–1886), the first permanent Protestant missionary of the Episcopal Church to settle in Salt Lake City, when he said,

A pastor is one, if children love him, and women respect him, and men have confidence in him; if the happy are happier to welcome him among them, and the sorrowful lighter in heart, more hopeful of the future, and stronger for duty, by his coming, if he is a prophet among them in the true sense of the word, that is, one speaking for God and the realities of the world invisible, then it seems to me, the daily life and pastoral conserve of such a man of God with his flock will contribute far more to their spiritual advancement than any special efforts he can make as priest of the Church or preacher of the Word (Quinn 2004:2).

We see that the ultimate goal of such a leadership is to strengthen the flock spiritually and give them the ability to face life courageously. SLC gives strength of mind to confront suffering which is an affront to God's glory in the world. Authentic spiritual leadership engenders what Tillich (1980:7) called 'Courage, united with wisdom', which 'includes temperance in relation to oneself as well as justice in relation to others'.

An SLC filled person has the right meaning to life and faces life challenges with a sense of purpose. As spirituality affects the human heart, a changed heart makes it possible to confront life with new meaning. God's 'Kingdom itself is a spiritual society, membership in which is absolutely impossible without a personal change of heart (Matthew 18:3)' (Oosterzee 1871:46). This change must make the practice of diaconia to transcend philanthropic compassion leading into a transformational one (chapter 4 speaks to this role of SLC in relation to poverty).

The missional agenda in congregational development seeks to arouse responsive leadership towards the cause of the total gospel which incarnates Christ through liturgy, worship and fellowship of the congregation (De Klerk 2013:6). The process of reforming, refining and reshaping the congregational identity towards all things is being continuously changed by God (Nel 2015:51). Thinking soteriologically, what the gospel does in those who receive it is that it recreates them into 'new people'. They are given a transformed worldview, understanding and approach to life. Reflecting on Carl Henry's view of a sound evangelical personality, King Sr (2008:76), said 'The reality is that man must come to terms with Jesus Christ.' Coming to terms with Jesus is self-realisation and discovery of meaning. And therefore it is a paradigm shift.

Paradigms are fixed mental sets or metaphors that purport to describe what is possible and what is not regarding a person or object, situation or phenomenon (Banner & Gagne 1995:12).

Within the congregation, leadership through its servant leader and shepherding mandate devotes itself to both physical and spiritual needs of the congregation. And SLC theory refocuses leadership in the congregation on enhancing formation of social capital through improved *diaconia* which teaches not only philanthropy, but also, social empowerment and reformation of life and meaning.

The focus application of this study is to ascertain how Pentecostal leadership can be missional at addressing poverty using SLC as a theory and a theology. This can hardly be achieved without due attention to the role of diaconal leadership. *Diaconia* and righteousness central to Christ's teaching mainly point to the external life of the church and its members' (Plater et al 1990:159,160). If the strength of the Pentecostal impulse, as Cox (1996:259), notes as 'Its power to combine aptitude for the language, music, cultural artefacts and the religious tropes relevant to the setting in which it lives', must be alive to serving the needs of the helpless and to cure the causes of poverty and oppression in its context. Yet this seems missing in real terms as predominantly, prayer and exorcism is the broad spectrum panacea to most issues faced by Pentecostals. The problem of poverty requires a quality of congregational leadership in which *diaconia* must be styled towards that of Christ. Christ models a balance among *diaconia* and *paraclesis* and *maturia*. Diaconal ministry is a process of seemingly impossible change made possible by love. Bruggermann (1978:99) notes, that 'The ministry of Jesus is of course the energising that leads to radical beginnings precisely when none seem possible'. *Diaconia* in a missional setting draws on the internal spiritual fervour of the leader who leads the process of transformation in a loving and caring manner. It revitalizes the imagination of the congregation to see new ways in which she can address old and new problems. The living diaconate seeks ways of addressing the root causes rather than just the symptoms of social problems like poverty.

Similarly, 'Missional theology helps the congregation not to focus on itself, but on the world' (Hendriks 2017:3). This is a paradigm shift and requires 'A different leadership style as well as a

different way of congregational communication' (Hendriks 2017:3b). SLC is one of such ways of phronetic approaches to theology of poverty and other social issues.

In congregational leadership thought, a leader's spirituality gives meaning to his/her leadership paradigm. Jesus taught us servant-hood in leadership and missional leadership underlies this strong connection. Nel (2015:163,173-181), teaches that all leadership boil down to servant leadership-service. For example, in terms of the identity of a congregational leader, there is a need for continuous personal change for the leaders to stand the test of time. Here, leaders should not be one-sided, rigid persons, they need to be dynamic. Kotter (1990:7) suggests that while management controls complexities, leadership motivates people towards lasting change. This view of leadership is transformational. For leadership in the congregation, such leadership aligns with what Saccone (2009:19), notes that 'God will continue to push humanity towards the transformation of our relational worlds, towards expanding our capacity to internalise his love so that we can externalise it to others'. This makes God the leader of the congregational leader towards transformation. The leaders cannot produce Christ's fruits without Christ leading them.

Further to our quest is the intersection of leadership effectiveness and its potential to harness social capital (SC). Being a relational process, SLC, as will be argued below (section 3), envisions leadership in organisations as key to their transformation. According to Pierce and Newstrom (2011:5-7), leaders can take ambiguous situations, interpreting these situations, and framing for the followers an understanding of the situation and what is to be done to move from ambiguity to clarity. And since leadership is intricately woven with SC, it enables relational leadership which 'Is also the individual's ability to collaborate and find common ground with others to establish a common purpose, vision for a group, or work towards the public good' (Komives & Komives, Lucas & McMahan 1998:68-72).

It is notable that 'Earlier leadership theories (e.g., transactional and transformational leadership theory) tended to focus on social processes' (Van De Valk 2008:47). Their interrelationship is found in leadership's happening in groups and social networks. Despite the foregoing, 'The SC of leaders is perhaps the most ignored, under-researched aspect of leadership' (Van De Valk

2008:56). SLC, being so basic to SC formation, seeks to validate the observation that SLC in individuals makes them productive in contributing to its social capital formation.

Missional leaders are effective and have a strong relational capacity. Similarly, Akram et al (2016:118), point to the activities of relational leadership as ‘Purposeful, process-oriented, inclusive, empowering and ethical’ ones. Another type of relational leadership is relational coordination originally proposed and applied by Gittel (2002).

Gittel (2002:467-478), proposed relational coordination, noted for its contribution to the effectiveness of Airlines. He tried it on South West Airlines in America with significant success. Relational coordination stands on the quality of the relationships to foster,

1. Shared goals
2. Shared knowledge
3. Shared respect.

And these are also based on three variables;

1. Frequency of communication
2. Timing of communication and
3. Problem-solving orientation of the communication.

McCallum & O'Connell (2009:164) also show a link between human capital effectiveness in leaders who have learnt to build relations and social network therefore SC. And the essence of congregational leadership is to build relationship with self, God and others. In an attempt to identify how Osmer's classification (see 2.1) relates to SC, Nell (2009:7) said ‘bonding SC’ can be linked to task leadership, while ‘bridging SC’ can be connected directly to transactional leadership and ‘linking SC’ can relate to transformation leadership. An SLC powered leadership seeks to make the congregation a level playing field in which the poor and the rich freely interact without feeling slighted by one. From the view point of congregational leadership, all the types of leadership in the congregation find their convergence in pastoral practice. And or pastoral practice to be relevant it must come from an authentic spirituality rich in SLC. We shall define and explain SLC in subsequent sections.

### **3 Towards a definition of SLC theory**

The researcher, being a Pentecostal leader nurtured from a poverty stricken background, over the years observed how some people are moved from deprivation to affluence while others wallow in poverty for generations. Observing Church history and present day spirituality gave him an impression there is a strong driver which undergirds a person's personality. This fact has been corroborated by a considerable body of works, some of which are already cited in this work.

From a congregational development and leadership viewpoint, to build what is being called SLC, is to revise people's sense of the self which builds them up to contribute SC which transforms life and society.

As Dreyer said, the task of practical theology is 'To bring new insight to' an existing praxis which results from past theological and social scientific reflection (Dreyer 2004:933), SLC is not a 'new theology' but a 'new social theory' at least by terminology under construction. It adds to knowledge instigating an interface of SC, leadership and spirituality in congregational development with yet a wider multidisciplinary application. A point was already made in chapter one (6.1) on the researcher's understanding of practical theology approach to research, which must be remembered to understand the direction of SLC as a social theory and a theology applicable to social issues. The point is, theologians do not make or formulate theology; they discover, identify and apply it. But social theories are created from the discoveries of the theorists. Taylor (2003:18) calls social theorists 'social imaginaries', who do theory as modernity becomes a new rule with which a transformed new self is required to cope. Such social theories are necessary responses to change. As Abley (2004) attributes to Taylor's point out of the understanding that, 'The existence of an unexamined background is the precondition for reflective knowing: In order for some things to be studied and examined, others must remain in place' (2004:4). In our postmodern, post-Christendom era, spirituality is being accepted while religion or theological ideas are rejected. The modern world seeing 'Secularity as a falling off of religious belief and practice, a turning away from God and the Church. Religion at this stage consists of certain old beliefs and practices now in retreat' (Svetelj 2012:453). A new approach is needed to keep theology within secular discourse without making it sound as such.

By retaining religion in the social space, theology can be done in a social language or theory. Introducing SLC attempts to express a theology or a response to social needs (poverty) in a new language.

Some extant ideas from which some insights outlined in SLC are acknowledged; Weber, on charisma, points to the crucial role of the leader's personality in leadership (Weber 1947, 358–359). In the researcher's view, all human responses and actions flow from the personality of the actor. And spirituality is central to personality. On 'Spiritual identity', Nel (2015:226-229), from Christian perspective, described an understating of faith which serves as motivation for people setting them on the way to know who they are in Christ, which consequently leads to a 'Corporate sense of identity' (226).

Similarly, Heuser & Schawchuck (2010: 30), referred to 'the inner life' of a leader as the basis of ministry, with lessons from Jesus's model of leadership. In their sixteenth chapter, they identify 'transformational change' as a matter of conscience rather than of force. Klenke (2007:70) also relocates the self to the centre of leadership and specifically 'The role of the self in authentic leadership through three identity lenses: (a) self-identity, (b) leader identity, and (c) spiritual identity'.

SLC produces reflexive leaders yet it is richer. It builds strengths innate to personality, which makes the person alive to every moment and it rather enhances reflexivity. Carrol & McMillan (2006:207) addressed agility and resilience in reflective leadership. Nel (2015:175,237), also suggests that for real motivation which brings about effectiveness and cohesive leadership in a spirit of discernment to be sustained in making positive change, questions should be asked about what structures and resources are in place for making the necessary change. Nel (2015:175) again saw the leader as an equipper rather than an enabler. To equip means helping someone to acquire the ability to do something. SLC agrees with this view in that authentic spirituality moulds and gives the individual ability to stand the tests of time. Hence Leadership is a response to life and its dynamics. Nel (2015:238) calls this, 'Response at heart, mind and action levels' .

However, SLC is at a more basic level than reflective leadership because it is an inbuilt nature which spirituality forms in personalities and they bring its substance to leadership and other life activities. ‘In the psychopathology of leadership, the combination of a dysfunctional personality and personal power can, and almost inevitably does, create social and business disasters’ (De Vries 2009:126). Congregational leadership is not immune to this effect of personality whether functional or dysfunctional, on leadership and the congregation.

Furthermore, leading congregations in a post-traditional society where culture is developed reflexively by individuals drawing on a range of resources (Giddens 1994:5b), requires a leader who is functioning intellectually, emotionally and spiritually. According to Branson & Martinez (2011:43), science, Philosophy, the Bible and history can be reflectively engaged to discern what change is needed in a context. In the mind of Moltmann (1967:129), this reflection is not an idle wait for the future to show up, but an effort to embrace and move in rhythm with God whose passion is found in the promised future. Therefore, spirituality equips people for this needed dynamism. We now turn to the definition of SLC in the next paragraph.

SLC is defined as the inbuilt advantage which moral and aesthetic devotion or spirituality forms in personalities and which becomes the primary driver for formulating their leadership paradigms and approaches to problems of life in response to the ever changing dynamics of their world. It is not limited to ‘the religious’ since spirituality can be found outside religiosity. SLC’s positive form is the substance, essence, or strength of virtuous character and drive which a person cultivates from the tenets of his spirituality or faith, which can build social capital (SC) for solving personal and social problems.

In Christian congregations, SLC is basic to an authentic missional leadership paradigm, as it provides the inherent advantage of motivational influence which a leader (a person) exerts on his followers through the practice and application of the teachings of his faith virtues (spirituality). And this inner working is perceived to add value to a person’s leadership capability hereby being conceptualised as SLC. Similar virtues may be produced in people by other types of spiritualities with relative outcomes. SLC is a concept applicable within both theist and atheistic worldviews. However this present work is centred on Christian spirituality. SLC is not just the motivation

from group spirit for SC formation but an internal strength, knowledge and will power, which can work in an individual once acquired, to change adverse situations. SLC is a measured inner mass which people can develop to live up to the demands of the different eras and circumstances.

A leader must be moral to make sound moral judgments. ‘The pivotal issue in making moral judgments is the legitimacy of the worldview and beliefs that ground a set of moral values and criteria’ (Bass & Steidlmeier 1999:182). Bennis (1992:122) suggests that all leaders must operate from personal viewpoint to be authentic. This means, leaders who try to exhibit personality types other than what they are from the inside, cannot be authentic. Luthans and Avolio (2003), list several characteristics as profiles for authentic leaders, among the lot, they are ‘courageous, hopeful, optimistic and resilient’(Luthans & Avolio 2003:243-4). Such leaders have clear self-concept, self-concordant goals and self-expressive behaviour (Shamir & Eilam 2005:399). These self-characteristics are important to SLC because they contribute to the development of resilience. Leaders with these have a high chance of success.

Resilience is the capacity to maintain competent functioning in the face of major life stressors (Kaplan, Turner, Norman, & Stillson, 1996:158). Resilience theory according to VanBreda (2001:1), ‘Addresses the strengths that people and systems demonstrate that enable them to rise above adversity’. That is necessary in spiritualities which can build strong and innovative people which SLC envisions. Fine (2003:153) asserts that, the personality of an artist reveals the nature of his art. Shamir & Eilam (2005:396), suggest that ‘Leaders are authentic to the extent that they act and justify their actions on the basis of the meaning system provided by their life-stories’. But in all the above authentic leader characteristics, there is a need for a much deeper consideration of the inner state of leaders. The fundamental rhythms underlying leadership and the personality can be derived from their life stories which emanate from their inner-selves. It is from the same well springs the leader’s ethical framework. Stinnett & De Frain, (1989:65) concluded that it is ‘Undeniable that for many strong families religion – or spiritual wellness, or feelings of optimism or hope, or an ethical value system, or whatever you wish to call it – are important themes in their lives’. This researcher observed that a person’s spirituality is very basic to the life, thoughts and ways in which they live out their life paradigms particularly in leadership. To improve their lives, their spirituality must be improved and values cultured for



those changes. This aspect seems to need enriching in contemporary leadership and congregational research.

Niemandt (2016:3) observes that, ‘Discipleship has spiritual, relational, social, cultural and political dimensions’. In the same way, the goal of advancing SLC is to build in people the ideals of their professed faith or spirituality, which affects all spheres of life. In this light, congregational representatives can contribute elements of piety gained through the shared sacramental life of a faith community (Johnson 2009:13) to other spheres of society. The more intentional or missional a congregational leader is at teaching the foundational truths of faith, the better his members become in all areas of their lives. Nel (2015:242) observed that ‘This reformation only takes place in an atmosphere of trust.’ Human capital is built through knowledge and skill acquisition but SLC is built through the contemplative evaluation of these knowledge and skills, forming faith driven theories to inspire internal dispositions from which praxis is derived.

Paradigms are visible in praxis, therefore to change praxis, the paradigm must be changed. SLC becomes the inculcated drive behind human action and leadership both at the personal and organisational levels. SLC is fundamental to the formation of SC because it makes people effective at building sound and strong community, which if given the appropriate sense of direction, can cohesively address many social challenges.

SLC is the courage to be the person relevant to the society or cosmos within which we find ourselves. In Tillich’s (1952:21), conception of selfhood, ‘The power of being is virtue’ and ‘The degree of virtue is the degree to which somebody is striving for and able to affirm his own being’. In keeping with Tillich, the researcher adds that a person leads from his self-perception; a person’s attitude towards communal life and issues comes from that self-perception. The self is defined in Heidegger (1987:67-69) views, as the ‘Unchanging inner reality of the person’. Self-perception is therefore people’s ability to measure their selfhood honestly and correctly. In Christian spirituality, it is only when people are regenerated that they can know their own hearts and to be able to measure themselves with God’s standards. The father of the Calvinism, John Calvin, at the beginning of his Institutes of the Christian Religion, writes, ‘Our wisdom, in so far

as it ought to be deemed true and solid wisdom, consists almost entirely of two parts: the knowledge of God and of ourselves' (Calvin 1581:1.1). Knowing God fosters self-knowledge in Christian spirituality.

In congregational leadership or Christian spirituality, the belief is that a person is a created being, therefore his salvation restores his personhood lost due to the fallen nature, and as God fills the lives of the saved person with the Holy Spirit, he receives power to be and pursue his mission on earth. A person inspired by God develops qualities suitable for leadership. In Moses' life Baron (1999:xiv-xv) noted qualities such as; 'Being flexible, thinking quickly, sustaining the confidence of your people in uncertain times, and creating rules that work for individuals from widely diverse backgrounds', as marks of a person with good self-perception. Our inability to make meaningful impact in life is due to our loss of pristine personhood. Hence Christian SLC is born out of a heart filled with God's Spirit (Essence) which makes room for responsible and ethical approach to life issues, a life lived because of entering God's new creation. Nel (2015:228), drawing from Diettrich (1996:1-8), says 'Christian [*sic*] spirituality is participation in God's new creation. It is an outgrowth of Judaic or Hebrew spirituality which,

Is a life lived within the framework defined by God's saving acts in his history with his people. This sacred history is reflected in the faith of the community and its liturgy, particularly as that was rehearsed in annual commemorations (such as Passover) and centred on [*sic*] the temple and its practices (Okholm 1996:625).

Hence their culture, business and community life and leadership are expressions of their spirituality.

Leaders seeking to develop SLC in their followers must teach and coach them to grasp fundamental faith values from which produce productive habits can be cultured in families, the congregation, organisations and community. This makes missional congregational development an activity hinged on SLC because it has spiritual formation and empowerment as its focus.

### **3.1 Meaning and value of spirituality in leadership**

Spirituality has become a household word, not only in religious circles, but also in the corporate. Within corporate America, the term is being used (Dreyer & Burrows 2005:xi) but its

use does not necessarily connote religiosity. Palmer (1998:201-2) said; ‘Spirituality, like leadership, is a very hard concept to pin down’ where many activities are regarded as it. Being a loose-end word, it is important to narrow our use of the term spirituality, since its meaning in use is central to SLC, particularly as its usage is continually expanding.

The word ‘spiritual’ means ‘pertaining to spirit’. And in postmodern sense, spirit is the energy of unmodified feeling-awareness itself, free from identification with objects of attention (Griffiths 2017:2). The word spirit applies to the atheist and the theist. Spirit is experienced by all in wisdom, compassion, integrity, joy, love, creativity, and peace. Spirit is the source of spiritual intelligence (Griffiths 2017:1) ‘There is a growing consensus in recognizing that Christian spirituality is a subset of a broader category that is neither confined to nor defined by Christianity or even by religion’ (Schneiders 1989:683). Hence we have various Christian spiritualities.

In Christian perspective, Doornenbal (2012:212) described missional spirituality as ‘A spirituality that forms and feeds mission’. Niemandt (2013:16), quoting Helland & Hjalmanson (2011: loc 539) writes, ‘Transformational missional spirituality builds communities of mutual service and interdependence, in interaction and vulnerability, in shared stories and common purpose’. Ver Beek (2000:32) defined spirituality as a ‘Relationship with the supernatural or spiritual realm that provides meaning and a basis for personal and communal reflection, decisions, and action’. Van Niekerk (2014:3) noted how Western thought has influenced the meaning of spirituality. ‘That may explain why the Church is growing strongly in Africa, but with little impact on the urgent questions of the continent, such as poverty, violence and corruption’. This failure is attributable to an inadequate meaning and application of spirituality.

Spirituality is more widespread than has been acknowledged. Although Sanders, Hopkins & Geroy (2010:39-66) found no relationship between spirituality, leadership and organisational commitment in their quantitative empirical work, there seems a strong connection between spirituality and productivity. Lindenbaum (2012:72) pointed to how Vinesong, a Pentecostal music based megachurch, sought to make spirituality affect everyday life of its members. That implies that religion had not been connected with everyday life generally in their view.

Spirituality rather holds every human activity under its sway, just as Thayer (1985:31) notes that, it drives every human expression. A further reflection on the human soul will lead us to the presupposition of SLC that, there can be spirituality both within the framework of religiosity and outside of it. Yet the quality of each type of spirituality is determined by the faith ethos it espouses.

Beyond the above, many have tried to define spirituality from various standpoints. To Principe (1983:131), it can be described as the lived experience of faith, in that ‘Whereas theology examines our understanding of God, spirituality considers our more encompassing experience of God.’ Wheat (1991:92) thinks, it deals with ‘Life values such as compassion, selflessness, truth, justice, personal growth and wholeness’. Emblem (1992:45), also defines spirituality as ‘a personal life principle which animates a transcendent quality of relationship to God’. McCormick (1994:5), sees spirituality as ‘An individual’s relationship with the sacred’. In this sense religion is the systemised practice of rituals while spirituality is a personalised sense of direction drawn from belief in a deity expressed in everyday life. Ayranci & Semercioz (2011:137), indicate that ‘spirituality is not about religion but is a cognitive acceptance of common rules that do not conflict with any religious belief systems.’

Spirituality in the broadest sense defies definition and it is difficult to define (Smith & Shortt, 2000:3; Eade, 2001:224,229; Scott, 2005:118; Cottingham, 2005:46; Heelas, 2012:5). However, it refers to whatever in human experience is alive and intentional, conscious of itself and responsive to others, and is capable of creative growth and liable to decay’ (Hosmer 1984:425). On another hand, Zellars and Perrewe (2003:311-312) see religion as a narrow concept that includes specific rituals and codes, while spirituality is a wider concept of beliefs and values. Hill & Pargament (2003:72) take belief systems for religion, and feelings of closeness for spirituality. Conceding that spirituality is the most difficult element to describe, Sherron (2010:5), says ‘Religiosity and spirituality are not incompatible’, they are usually interchanged for each other.’ Crumpton (2011), after an extensive examination of various definitions, defined spirituality as;

An experience and awareness of a Higher Power, a sense of interconnectedness between and responsibility to self, other, the planet, and the Higher Power. These fundamental beliefs about reality constitute an integrated foundation upon which individuals or groups

view the world, derive purpose and meaning, and experience certitude. Our values, qualities, motivations, and actions derive from our spirituality (Crumpton 2011:5).

This researcher goes with this definition. However, he wishes to add that the higher power in Judeo-Christian perspective is God. God is defined as 'A cause beyond oneself' (Du Plessis 2014: 14). Allowing our lives to extend beyond ourselves is necessary to experience and understand true spirituality. This extension is diaconal in nature and it thrives on living a Holy Spirit directed life (Fee 1996:x). In it Christ becomes the centre of living and this gives the Christian power to do what is right.

Generally 'men look to their different religions for an answers to the unresolved riddles of human existence' (Okorochoa 2003:50), some of which are hidden even to its adherents. Spirituality is inescapable in life. Even atheistic convictions are expressions of it. Atheists believe in nothing and their values are based on nothing as such their life convictions are based on that framework. Apophatic spirituality is the type supposedly outside religious framework. The word "apophatic" according to the online dictionary of etymology, comes from ancient Greek: *ἀπόφασις* (adjective); from *ἀπόφημι* (apophēmi), meaning "to deny". Atheists deny their spirituality although they are spiritual. Apophatic theology was said to be publicised by Moses Maimonides (Kraemer 2005:25). Yadav (2014: v) said, an apophatic experience is one 'in which God's entry into thought and speech in experience is an exception to the ordinary situation'—It does not imagine God's existence. Chandler, Holden & Kolander (1992:170), similarly suggest that spirituality can occur outside religion.

To face it, the understanding that there is no person with no spiritual framework must guide us in defining 'spirituality' here. Even atheism is a type of spirituality because it believes at least in no god. They have some form of inner conviction by which they act and live. Taylor (2012:18), says generally people in Western society 'Are looking for meaning, and often see themselves as looking for more than this, for some form of life which will bring them in contact with the spiritual, however they define it'. We practice our spirituality in our imaginations as we actualize those inner convictions to which our inner person brings us. We form paradigms from our spirituality. A Paradigm as Kuhn (1970:75) defined it is 'An entire constellation of beliefs, values, techniques, and so on, shared by the members of a given community'. Wakefield

(2001:1) sees spirituality as an inner influence or force; it shapes motives and behaviour which make personality. For those who worship a deity or God, their inner convictions flow from their faith philosophies or doctrines—theology.

In the Christian worldview, the interconnectedness of life is basic to congregational life, which makes the building up process to mean spiritual formation, which must be done until the person puts its value into practice intentionally (Anderson 2003:67). This Nel (2015:175 op cit) calls equipping. Creating of self-awareness is the goal of spiritual formation (Crumpton 2011:5), which is an on-going movement towards authenticity. ‘Living and living well’ is at the heart of all serious spirituality (Peterson 2005:1751). Spirituality in this way unfolds vision, sense of selfhood and discovery of one's place within the community and the larger universe. From that vision one gains an ability to choose where to go, what to do with one's life, how to have meaning for one's self and for the larger community. And this involves careful reflection and Spirit led imagination shaping and seeking to understand the congregation's context, for a leader must be ahead of whatever he leads.

### **3.1.1 Norms and values as spirituality**

By what measure do people rationalise their spirituality? From a Buddhist perspective, the Dalai Lama XIV (1999:9) says that spirituality addresses the quality of ‘The human spirit, which should be considered beyond any specific religion’. Its purpose should be to bring ‘Happiness to oneself and to others’ (1999:9b). If spirituality is an ‘Activity involving questioning one's own life and existence’ (Howard (2002:230-242), then it gives the deepest meaning to our lives and motivates our actions (Keum 2013:4). It is clear that, all human thoughts and actions converge in spirituality, despite the presence or lack of religious affiliation. Value based convictions beyond oneself which drive action can be conveniently called spirituality. ‘A value is a general normative orientation of action in a social system. It is an emotionally anchored commitment to pursue and support certain directions or types of actions’ ((Pilch & Malina (1993:xiii).

‘Alexander IV, writing to Paris, 1256, said that ‘Theology ruled over the other studies like a mistress, and they followed her as servants’ (Schaff 1882:294). Essentially, spirituality is theology in expression because, values and cognitive norming flow from one's understanding of

the virtues of God, deity or high ideal from which people are inspired to action. ‘Theology was known as the highest and master study’ (Schaff 1882:294a). It is because it guides in shaping human norms which transcend all fields of learning. Norms flow from self-understanding in relationship with God and environment (Lartey 2003:151). Spirituality involves a sense of transcendence or faith in a being bigger than a person (God in Judeo-Christian worldview). For Christian spirituality, Schaff (1885:cc1), expresses what sustained the Church in difficult times in these words;

The final victory of Christianity over Judaism and heathenism, and the mightiest empire of the ancient world, a victory gained without physical force, but by the moral power of patience and perseverance, of faith and love, is one of the sublimest spectacles in history, and one of the strongest evidences of the divinity and indestructible life of our religion.

The early Church formed into its community virtues of faith, love, patience and resilience which enable them to stand up to their social and political persecutors. Spirituality births these basic norms and values derived from what a person’s faith teaches, providing a hermeneutic of their calling in the conscious and subconscious. To SLC people form leadership paradigms based on those fundamental essence or virtues.

This agrees with most phenomenological researchers like Struthers & Peden-McAlpine (2005:1264), that ‘It is impossible for humans to think aculturally’. Even atheism is a cultural movement just as other forms of belief systems. Any cultural stance proceeds from its disposition on spirituality and transcendence. A spiritual community becomes a cultural movement whichever way we look at them. Culture is seen in spiritual values such as integrity, and in caring behaviour and showing concern (Reaves 2005:656). This makes congregational leadership a process of culture building. Spirituality influences the food we eat, work habits, savings and investment, educational goals, dress code, musical taste, sense of beauty and all other spheres of life that may be loosely called culture—our way of life. According to Du Toit (2006:1252),

Any experience can acquire spiritual dimensions. The New Age movement offers plenty of secular experiences of this kind; there is the experience of ‘techno spirituality’; the defiant experience of struggle spirituality during South Africa’s liberation struggle; the experience of aesthetic spirituality that unites aficionados in a sensory eucharist of sound, form and colour. Spiritual experience comes from reading a novel or watching a movie that takes one into a mind-broadening world of new meanings and broad new vistas.

In this way, it is easy to find various human responses to life situations driven by people's sense of spirituality. Spirituality therefore, is the invisible dimension of life which drives imagination and action. By it, the leader's main task is about negotiating meaning, instigating action, and combating factors external to the organisation (congregation), and 'Within the organisation, obtaining consensus on goals, inspiring commitment, negotiating inter unit conflicts, and so forth' (Leonard 1991:250). This requires responsive art rather than a fixed formula of science, and it is relational (L C M 2012:2). Spirituality fosters transformative meaning making which is derived from mission or central purpose.

In the Christian spiritual worldview, what legitimises consensus is the theology or biblical foundation on which an issue or community is built. The early Church transformed society by 'teaching a consistent doctrine on social relationships', getting it practiced in the personal lives of individual Christians, and 'finally by winning to the Faith persons in authority until finally the emperor and his empire were converted' (Furfey 1941:171). When many people subscribe to a particular moral code, it becomes a norm(s). A leader's character influences the norming process. Such a type was modelled by Athanasius as a typical SLC-rich leader in Church history.

His omnipresent activity, his rapid and his mysterious movements, his fearlessness, and his prophetic insight into the future, were attributed by his friends to divine assistance, by his enemies to a league with evil powers (Schaff 1889:525).

This example demonstrates how a spiritual leader inspires followers to comport and be transformed in line with his intrinsic spiritual virtue, ideals or theology. McGrath (1992:2), said spirituality concerns 'The quest for a fulfilled and authentic life, involving the bringing together of the ideas distinctive of a certain religion'. Spirituality is an internal affair yet it affects how we live externally.

Sound theologies spawn sound congregational leadership. Therefore, a missional or SLC filled church hardly sees dwindling membership because they are in God's mission, always bringing others to this life, so full of hope so they see what God is doing and are at peace, satisfied with the congregation, yet always reforming it and do not see its future as bleak. The congregation of Athanasius was said to be 'Attached to him through all the vicissitudes of his tempestuous life



with equal fidelity and veneration' (Schaff 1889:525b). And history shows that many of such consensus lead to economic and social progress for their authenticity.

### **3.1.2 The impact of authentic spirituality on leadership**

It shall be argued that spirituality, depending on its type, can contribute to or take from social progress here. Society is predicated on its type of spirituality and its consequent leadership. In Christian perspective, 'God's word on leadership is seen in the practices and priorities of Jesus Christ' (Massey, Willimon, Toller et al (eds), 2005:38). Jesus's sincerity accounts for his effectiveness as a leader par excellence. Authentic spirituality creates coherence of thought which leads to social or organisational cohesion. This view agrees with Schneiders (1998:14) that when there is coherent thought and action, its ethos is visible in the outward lives of the group or society. In military parlance, Sullivan notes that 'The spiritually fit soldier is one whose inner life has been shaped' (Sullivan 2014:31) and such persons can meet the demands of their roles out of their store of inner strength. Inner transformation informs the outward life, and further to the understanding that a missional congregational leadership influences good social action focused on a single faith identity.

Starkhouse (1988:189)'s view that 'All religions have a missional goal and so do organisations' is true. Every form of spirituality has its goal or mission, but the extent to which that goal is congruent with the ultimate 'common good' is relative. SLC fixes in persons and in the psyche of society the need to work towards the big picture-the ultimate common good, which has a deeper meaning and is ethically, morally and sustainably good. An SLC filled leader creates good culture which is 'An expression of values and norms' (Hunt 2017:2), which promote the goals of an organisation or society. Social congruence posits that if an organisation adopts purposes that go against the ideals of its society, then it is an illegitimate organisation, and may be attacked by the society (Berger et al 2010:6). That is why the church has been an enemy of society at certain times because her convictions did not agree with that of larger society. In such instances courage is to be authentic.

Tillich (1952:4-5) addressing the subject of courage and being, said;

Courage does what is to be praised and rejects what is to be despised. ...Courage is the affirmation of one's essential nature, one's inner aim or entelechy, but it is an affirmation which has in itself the character of "in spite of". It includes the possible and, in some cases, the unavoidable sacrifice of elements which also belong to one's being but which, if not sacrificed, would prevent us from reaching our actual fulfilment (op cit 4-5).

To be spiritually authentic is to be courageous enough to choose what is morally and socially productive and to be able to stretch towards making that virtue to thrive. The above engenders yet another aspect basic to authenticity–spiritual congruence. Spiritual congruence suggests that one's spirituality should address intra-personal conflicts. That means the person believes and practices his spiritual convictions with life enriching outcomes. In that sense, 'A compartmentalized and cognitively objectified' (Anderson 2003:63) spirituality cannot deliver the benefits of SLC to its maximum. A spirituality which separates everyday living from spiritual practice is fake and it is only an 'adjective or adverb' without a meaningful correlation to real life (Du Toit 2006:1251).

With Nel (2015:334), relationships are essential for the building up of the congregation (Nel 2015:334). Similarly, Ikenye (2010:39) earlier understood faith communities as relational. We can also say they are spiritually relationally driven. Robinson (2006:125) viewed this healthy relationship as a matter of priority between the leaders, God, then outward to the congregation and community. 'A relational leader fulfils the leadership role in virtue and positively affects the lives of others' (Breedt 2012:145). Leaders lead within the scope of their personal stories and corporate goals. 'People's life-way encompasses and embraces their own stories, values and beliefs' (Struthers & Peden-McAlpine 2005:1266).

Within any community, there are always two stories – the history of the community and the story of God at work in that community. If there are Christians in the community, then the church or churches are the primary bearers of this story" (The Micah Project, 2002:58)

These activities draw from and add to the pool of SC generated. The realisation that leadership flows from the leader's personal life and story calls for a changed paradigm in leadership both at the personal level and at the congregational or organisational levels.

Spirituality, like leadership is experiential. Although other spiritualities deny Christian experience and belief in God to no avail, Turner (1995: 262) thinks, 'Experientialism is... the "positivism" of Christian spirituality' and that Christian spirituality largely, 'Abhors the experiential vacuum of the apophatic, rushing to fill it with the plenum of the psychologistics' (1995:259). Apophatic spirituality is any form of spirituality, which claims there is no God; its experience must be explained away. Psychologistics is what Waters (1977:86), earlier described as a science that attempts to apply psychological meaning to human phenomena. The bottom line is that spiritualities spawn norms and values from which people develop mind-set.

Meaning derived from spiritual understanding is a higher meaning which SLC shares with other concepts. For example, Zohar (2010:3), in considering his Spiritual Capital Theory, mentioned that it collectively fosters 'new norms and values –including trust, co-operation, and self-discipline'. Then, speaking to Pentecostalism's ability to generate social capital, Berger & Redding et al (ed. 2010:24), call these norms and values 'Spiritual assets that accumulate and can in turn be reinvented, exchanged, and transformed – even perhaps wasted' Knowing that people can waste their inner abilities must lean on the backdrop that the 'Church's missional life is at the core of God's gospel engagement with the world' (Branson 2011:367), which is expressed by spirituality in relationship with God, the world and its problems.

Sustainable change is the one which people own and internalise. SLC theory thinks, the rightly informed internality can solve problems and instigate life transformation and paradigm shifts. As it focuses on building the personal capabilities of each person from within and has the object of seeking ways to unearth the potential inside every member of the organisation, group, community or congregation to confront its issues. Empowering people to self-identify their own behaviour and attitudes, by learning, reflection, relationship, and handling feedback, as authentic leadership, is the goal of SLC. This is because a self-led person can lead others.

Change is also best started with questioning oneself to bring self-understanding. Borrowing from action research domains, 'First person inquiry skills are essential for those who would provide leadership in any social enterprise' (Reason & McArdle 2011:1). SLC promotes the acquisition of first-person inquiry skills and capabilities which foster self-understanding. The individual

leader must have the appropriate self-understanding to address problems pertaining to others. Crabb (1987:85) suggested that before this self-understanding towards change can come, one must ask; first, who am I? Second, why do we have so many problems? Third, what are the solutions? As Manz (2011:14), in medical terms said,

The primary prerequisites for leadership and for administering *cardio-pulmonary resuscitation* (CPR) contain insightful similarities. Obviously we need to be alive, conscious, and breathing before we start trying to revive others through CPR. Similarly, living and leading ourselves properly is like the breath that sustains our ability to lead others and to guide them on how to work and live.

Changed people are those who have discovered their true identity and have acquired a new culture, as children of God who have recovered their true vocation as faithful and productive stewards of God's gifts for the well-being of all (Myers1998:14).

Undeniably, every culture or political system has religious sentiments embedded in it. Authentic leaders champion the cause of positive change. To Zohar and Marshall (2000:68-71), 'Transcendence is one of the most essential qualities which spawn spiritual intelligence'. This intelligence influences technological, social and economic paradigms. The religious composition of a geographic area may all have important effects on local civic life (Polson 2009:39). In the thought line of Weber (1946), Mbiti (1977:15), said that in African history, the religion of a leader who conquers a particular area leaves its impact on the lives of the people. A similar observation was made by Masango (2002:703) and also Noll (2005: 293), who noted that evangelicalism affected many spheres of life as secular culture affected Christian lifestyles. To echo Weber (1930), we can assert that Christian spirituality contributed immensely to the prosperous America we have today and atheism will impoverish it in years to come as wrong spiritualities have done to Africa.

Masango (2002:708) noted the influence on indigenous African leadership by the introduction of the Christian and Muslim faiths in Africa and further noted that what was not rightly done was, instead of transforming African leadership, Western Christian ideologues sort to replace African culture with Western ones, because, it was erroneously considered the mission of the Church to change pagan cultures to Western Christendom (Church) ones. Similarly, yet more negatively, Arabic culture and ideologies were forced on those who subscribed to Islam in Africa. The

principle is, ‘We must not force non-European Christians into European-style churches; to do so would be to render them homeless’ (Sharpe 1988:67). If the hearts of the people are touched by the gospel, their way of life transforms naturally. It is authentic spirituality which rather changes worldview and transforms culture.

African Pentecostals can learn from Carl F. H. Henry’s (1947) work, ‘The uneasy conscience of modern fundamentalism’ which, according to Rah & Vanderpool (2016), woke evangelical America from her slumber towards social issues. They wrote;

American evangelicals gradually increased their efforts on behalf of justice. Shocked by the gruesome realities of global poverty, they founded a number of increasingly prominent relief and development organisations as early as the 1950s. In the late 1960s and early 1970s these efforts expanded rapidly, with missions conferences, popular periodicals, intentional Christian communities, mass-market books, and even television telethons promoting concern about poverty, sometimes in radical terms (Rah and Vanderpool 2016:3).

Earlier evidences rather indicate that American economy was founded on evangelical ethos of the 17<sup>th</sup> and 18<sup>th</sup> centuries. This again confirms spirituality as a major influence on leadership paradigms, culture and economy. Conversely, as early as the beginning of the twentieth centuries, Edwards (1919:51) towards the mid-1930s, some Protestant leaders feared that rather than Christianising society, civilisation would capture the Church. Towards the end of the century it was clear in the Western world that the Church was captured by the godless, postmodern civilisation (Handy 1971:210). It was the subtle revolt against morality which the Church was slow at responding to that fed this spiritual decline. Yancey (1995) remarked that heaven was the goal of most Churches in the far history, but as they grew wealthier, ‘Their hymns changed from “this world is not my home” to “this is my father world”’ (Yancey 1995:111).

Missional living can renew the Church to appropriately respond to the present world. A spirit controlled person lives his life with God’s mind in every area of existence. An SLC filled person responds missionally to the *sitz im leben* (life situations) of his context. Spirituality is lived in three dimensions of human experience, the cognitive, the affective and the behavioural (Young

1990:87-90). Stories of communities are embedded in their spiritual framework and the vice versa.

Cettolin (2008:3), commenting on the Bible, described ‘Spirituality’ as a meaning-separated life’, pointing to the meaning of life as something which flows from the work of the Holy Spirit in us, where ‘Paul declares that the Holy Spirit assists us in our prayers and intercessions (Rom. 8:26-27)’. The Pauline terms ‘pneumatikos (πνευματικός) for spiritual people (as in 1 Cor. 2:13-15; 3:1; Gal. 6:1), simply means Spirit –dependent people, in contrast with unbelievers (Greek-*psychikos*)—those without the Spirit (Schweitzer 1968:436-37). As we have seen, this does not mean that non-Christians do not have their own types of spirituality. Everyone is driven from a sort of spirituality which underlies their meaning making or life paradigm. This fact displaces the idea of inclusivity of spiritualities. Spiritualities are not homogenous, ‘The idea of inclusiveness holds many problems and that therefore many types of spirituality should be questioned concerning their validity’ (Jacobs 2013:173). For the Christian life is defined from the work of the Holy Spirit in them and through them, transforming them into the image of God.

### **3.1.3 Spirituality as transformative force**

Niemandt (2013:2-5) described missional ecclesiology and spirituality as transformational. In enriching that, SLC holds that a person’s leadership paradigm either in economics, politics or Church is always driven by the kind of spirituality and its ethos built within him. SLC views it as intergenerational. If it is sustainable, its aim is to arouse in people the sense of duty towards making today better to pave a way for generations to follow. By its transformative potential, SLC inculcates productive values and responsiveness to changing dynamics of time in people eventually normed into the culture of the society. As noted earlier, the essence of the gospel in Christian spirituality is to transform—change worldview and instigate new approaches to life and its problems. Fryling (2009:27) identified ‘Growth as a leadership assumption and aspiration’. As such a leader’s personal growth is visible in his leadership. This is because transformation is a responsive living relationship with values and meaning of reality, instigating a shift in structure and content which has the power to reshape one’s entire life in all dimensions (Hryniuk 2010:23,24). Ryan (1997:110) views Jesus’s Kingdom proclamation as a call to wholeness which is a new approach to life. Kapp (2007:11) defined transformation as ‘Preparation of the mind-set

to facilitate and enable tangible change, some things which are not currently possible'. Transformation involves a sort of rethinking which unleashes imagination to make new moves.

Since spirituality fosters a sense of identity (Toon 1989:14-16), it has the potential to build up communities. Healthy people make a healthy community. 'Spiritual people have a strong sense of self and purpose and a deep understanding of their situatedness' (Crumpton 2011:5). Since SLC is an intrinsic but inevitable aspect of a leader's disposition shaped by spirituality, which informs character and personality, people bring it to bear on leadership and external activities. And it happens in the cognitive, relational, emotional and action domains.

The medieval times, generally considered one of the worse eras of Christian witness, Schaff (1885) described the church as the 'light in darkness' and said,

Christianity assumed the character of a strong disciplinary institution, a training school for nations in their infancy, which had to be treated as children.... Christianity, at its first introduction, had to do with highly civilised nations; but now it had to lay the foundation of a new civilisation among barbarians (Schaff 1885: §4).

Even in the so-called 'dark ages',

The church as a visible organisation never had greater power over the minds of men. She controlled all departments of life from the cradle to the grave. She monopolized all the learning and made sciences and arts tributary to her. She took the lead in every progressive movement. She founded universities, built lofty cathedrals, stirred up the crusades, made and unmade kings, dispensed blessings and curses to whole nations (Schaff 1885: §4b).

The contributions of spirituality, particularly its Christian form to social and economic progress has been noted in other earlier and contemporary scholarly works such as Weber (1930, 1946), Buchanan (1947:246-247), Shlossberg, Samuel & Sider (1994:131) and Capaldi (2005:176-177). Katola & Nyabwari (2013:1277) notes, 'The economic situation of any nation depends on the political situation since politics and economics are intertwined'. Spirituality influences political leadership paradigms. Sayers (2016:3) observed,

Over the centuries, Christian leaders—or at least those whom we now see were most faithful and courageous—have modelled resilience in the face of communism, radicalized Islam, fascism, and even the syncretistic Christianity that emerged in apartheid-era South Africa or segregationist America.

The failure of the Church to nip apartheid in its bud for example in South Africa was due to its lack of spiritual will power towards a just and fair society. Dames (2012:6) decries the present private safe enclave mentality of South African Christians because, ‘The development of a new cultural vision for church and society— a restored and new moral and spiritual humanity – is essential’ (Dames 2012:8). An SLC-rich leadership builds a balanced worldview and by it leadership gives the right direction since in difficult times and anxious times, leadership innovation and resilience pays. As spirituality is concerned with how people focus desire (Smith 2007:16), a leader with a consciousness of spirituality has more to his resilience in leadership than the one who claims to be without a spiritual framework (apophatic). ‘Resilience is what allows individuals, groups, or systems to survive, adapt, and even thrive in the face of disruption or other challenges’ (Lundberg & Wuermli eds. 2012:248).

Evangelical spirituality builds people up and makes them resilient. It fosters a strong sense of direction which is not negotiable for anything of lesser value in their worldview. To the Christian mind, ‘Christ’s death signifies the greatness of his spirit; independence of thought which made Christ’s[sic] spiritual insights independent of others’ (Rall 1914:113). This ideal is what Christian spirituality cultivates in people. The Christian leadership direction is driven by this paradigm. A Paradigm as Kuhn (1970:75) defined it is ‘An entire constellation of beliefs, values, techniques, and so on, shared by the members of a given community’.

### **3.2 Meaning and value of social capital in leadership**

Social capital (SC), according to The World Bank SC Initiative (1998: iii), is the ‘internal, social and cultural coherence of society, the norms and values that govern interactions among people and the institutions in which they are embedded’. SC is not a substitute for financial resources for development but a means by which their efficient use can be enhanced (Warren, Thompson, & Saegert 2001:2-4).

Spiritual formation is geared at orienting and shaping the church’s imagination to incarnate Christ’s love and nature to the larger world. To achieve this goal, SLC emphasises that ‘God-habits’ can be formed in the members of the *ekklesia* to create a body which has found doing God’s will a norm and habit, including changing their poverty circumstances to glorify God.



Applying SLC brings transformation which saves not only the soul from hell to heaven but save it from deprivation and depravity altogether. We are not suddenly changed, as it calls for a long term consistent intentional enculturation. Enculturation is the process of learning and transmitting the culture which prospers society.

Giddens (1994:5) observed that ‘A traditional society is one in which the culture is largely handed down from one generation to the next’. In Western society, the values of Christendom still resonate even in the unbelieving public. Hard work, sincerity and perseverance can be found as a norm in most Western cultures although its spiritual rational is now largely ignored. This is because it has been built into the fabric of society in the past and it has been handed down to generations as life values built into social structures. Warren, Philip & Saegert, (2001:6) noted that SC loses its effectiveness if it is removed from institutions like the Church. This makes the ideas of SLC very crucial for harnessing SC. In many a spiritualities these values are composed into rituals to regulate their observance.

Cilliers & Wepener (2007:44) stated that ritual builds SC positively or negatively. Rituals are norms and routines used to express ceremonial aspects of spirituality. Ritual builds the communal bond and improves people’s spiritual awareness. Just as Warren, Thompson, & Saegert (2001:1-2) underlined the potential of SC to combat poverty. SC has been called the ‘missing link’ in social development. The argument goes that SC is needed for other development efforts to succeed and to make the good functioning of society at large possible (Wepener 2008:1). Most important consideration should rather be given the leader’s role in harnessing SC and the encouraging of its replication. SLC can awaken society to responsible living which strengthens leadership at the individual level and in organisational settings.

What is the intricate role of SC in fostering this responsible living? The researcher’s proposal is spirituality and its rituals ought to be re-engineered to create a new social order. This re-engineering means that spiritual practices must be infused with critical thinking employing scientific analysis. In this way, the transcendent and the tangible marry. Viewing the congregation as a family system unit, ‘The church is the community that through baptism has been incorporated into a new way of relating to others’ (Nissen 2000:398). Congregations which usually attract people of diverse family backgrounds can blend strengths and weaknesses which

poor people can use as a bridge to change their lot. That is poor people learning the secrets of financial success from those who are financially sound among them.

From a SC viewpoint, ‘Religious affiliation could serve as the base for group cohesion necessary to successfully challenge established institutions and practices’ (Nolan 2000:1). This view was also affirmed in Wepener et al (2010:64). It enables ‘the group’s ability to become entrepreneurs and ‘install’ their vision of reality and reconfigure the institutional space’ (Abrutyn 2013:13). SLC becomes a basic ingredient for any form of SC, because we must be before we can do. SC is maximized in an atmosphere of love, honesty and trust in a society.

Just as Greenleaf (1976:19, 30) in his conception of servant leadership pointed to honesty, integrity and organisational trust as valuable attributes of good leadership, Putnam (2000:296-306) said society is shaped and refined in higher SC areas by the commitment of the people to improving their collective lives (see Chapter 4 section 5.1). He also noted that SC influences child development and the shaping of social conscience. Joseph & Winston (2005:8) also show a positive correlation between ‘honesty, integrity, benevolence and other leader values to the attributes of leader and organisational trust, and organisational effectiveness.’ However, it was conceded that further study is needed on these. SLC proposes that all the above attributes of a leader, are first formed within the individual’s spiritual framework that drives how people practice integrity, trust, benevolence, and organisational effectiveness. Hence it underlies even other SC forms derived from group or social co-operation.

### **3.2.1 Identifying, enhancing and measuring SC**

Putnam (1993), posited that SC is largely determined by historical factors; it cannot be enhanced in the short term. ‘A society of many virtuous but isolated individuals is not necessarily rich in SC’ (Putnam 2000: 19). This suggestion aligns with the researcher’s view that although Pentecostalism is the fastest growing Christian movement, it has not learnt how to harness its SC because they are oblivious of their SLC. When growth is individualistic, social cohesion and building of collective conscience is usually relegated to the background.

If social networks can be enhanced in the short term, then SC can also be enhanced in the short term. Although measurement may be difficult in the short term, its effect can be measured from

group polity and cohesion. Changes can be made to enhance these in the short term. When lives are being transformed and joy returns to the community, progress comes with it.

In the dialectic tension between church members with their SC, poor people, their dignity, freedom and their own responsibility as humans, the interaction should be on an equal footing (Pieterse 2013:186). Hence we can also note that a leader up to scratch in SLC knows how to create an enabling atmosphere in which people feel a sense of belonging and as a shepherd, his sheep know him and hear his voice. Such leaders become 'Religious innovators' defined as 'very gifted individuals who appear from time to time and introduce new religious culture' (Stark 2007:44). Such innovators mix action with vision and it does not take long before a large body of people follow them. Many congregations die because their leaders become bankrupt of SLC therefore are unable to generate SC.

As Nel (2015:328), warns; 'If you have a vision, it does not mean that you have a plan'. Besides a leader's eloquence and clarity in putting forward his vision, 'It is his action which sends the message' (Nel 2015:328b). In the congregation, SLC enhances pastoral care because it is full of incarnational presence and it empowers the leader to be attentive to the needs of the sheep. Such a leadership is always thinking of how they could find fresh answers to old and new problems. Bennis (2004:8) teaches that, 'Authentic leaders never tire of listening and hearing their people'. Such leaders are diaconal in practice. Diaconal leaders in the congregation have a deep sense of empathy and action to address problems in tangible ways.

SC is maximized in an atmosphere of love, honesty and trust in a society. Putnam (2000:296-306) said society is shaped and refined in higher SC areas by the commitment of the people to improving their collective lives. He also noted that SC influences child development and the shaping of social conscience.

Although it has been generally accepted that SC cannot be measured directly, there are strong indications that a cohesive society is much abler to make both social and economic progress than a divided one. Putnam (2000:291), points to five variables, (1) community organisational life, (2) engagement in public affairs, (3) volunteerism, (4) informal stability, and (5) social trust as

indicators of SC. Claridge (2004:58) therefore suggested that SC ‘must be measured by the use of proxy indicators.’ Cox & Caldwell (2000:69) conceded that SC is such a complex concept it is not likely to be represented by any single measure or figure. Its multiple dimensions require sets of indicators to be effective. However, none of the above views deny the potential of SC to change societies. A positive SLC increases SC and brings tangible transformation in society.

Berger et al (eds. 2010:3), said “Financial Capital” is like water in agriculture required to maintain plant life to a business. It is the money to buy the fixed assets and goods for the daily transactions of the company. Without it nothing happens, and with it what happens depends on how much is available, in what ways is it accessed. As SLC is like electricity in a light bulb, without it the bulb cannot give light. Thus an SLC leaders’ spiritual disposition speaks in their leadership. If his faith teaches him to be resolute, honest, humble, loving, gentle and discerning, he brings that into his leadership practice. As Cashman (2008:92) pointed, that leaders can do well if they are open to themselves. Hence character becomes crucial to success as a leader, and SLC is built from the spiritual character of the leader’s honesty with self, God and others. Since SC is conceived as a product of group interconnectedness, SLC starts its counting from the individual before arriving at an aggregate which the entire society pools together.

### **3.2.2 Social Capital and leadership structures**

Merriam Webster English dictionary defines social structure as

The internal institutionalised relationships built up by persons living within a group (such as a family or community) especially with regard to the hierarchical organisation of status and to the rules and principles regulating behaviour.

Researcher realises that no social organisation can exist without structures. The question rather is whether such structures are relevant to the needs of that society. ‘Some structures are hierarchical (like a pyramid) while others are flat. All such structures are formed for specific purposes and represent the structures that exist in their surrounding culture’ (Lassaune Committee for World Evangelisation, 2004:15). Congregational development needs social structures, more particularly one which is tailored for the addressing of certain social problems. The spiritual structures in most Pentecostal congregations do not have poverty as one of the reasons for their design. As a result, Pentecostal congregations skew their praxis to

pneumatology without practical interaction with social institutions which must function in the spheres of their spiritual imagination. Miller and Yamamori (2007:2), note this state of affairs in some elements of Pentecostalism, still otherworldly. However, they identified a new breed of Pentecostalism springing up which they call, 'Progressive Pentecostalism', almost similar to what this researcher can also refer to as missional Pentecostalism, which is imagined in this work. The search here is to ascertain how Pentecostal congregational leadership structure themselves towards addressing poverty as part of the mission of God.

Ecclesiology heavily depends on the structures developed to support it. SC in organisations 'Consists of the structure and the content of ties, which is the network configuration that provides channels for communication and information transfer' (Arkoubi & Davis 2013:12). An SLC-rich leadership ensures the creation and maintenance of such channels and networks.

The task facing congregational leadership is how to build up the missional culture or identity of God in the congregation and how the same can be lived out towards the community (Mock 1992:20). For most Pentecostal leaders this line of thinking has been ignored or not known. That sort of thinking is needed for leadership being persona driven vocation, in which leaders as well as followers are shaped by the beliefs on which the leader stand, makes upbringing and experiences, lenses from which they interpret their world. Berger and Redding (2010:10) noted two laws at work in every institution;

First, the institutions of a society tend to reflect the fundamental structures of meaning established within the culture. ... Second, when an institutional fabric in turn sponsors a particular form of economic behaviour, as for instance visible in particular forms of enterprise, then the success or failure of that response compared to responses in other societies, will depend on the extent to which that societal system can display the three key features described earlier: efficiency, innovation, and adaptiveness.

A leader's spirituality shapes his leadership style, culture, morality and ethics. In fact, whatever motivations that drive human action, all stem from a person's internal (emotional and spiritual) condition. This makes SLC a concept relevant to various forms of leadership.

The difference between what SLC proposes from those of other forms of SC is that it agrees with Gallagher (2009:31) that society is aggregated by individuals and types of lifestyles, behaviour and norms. 'Both productive and unproductive lifestyles' and whichever is the dominant type, images that society. Norms ought to be intentionally cultivated to form productive habits or lifestyles. In that way, the Church through its life can build up its members through proper

Christian education to influence society. Congregational life must flow from the heart, emotion and intellect of members; from it, they see and affect the world. By this Christian life must be one of 'the heart of Christ, the mind of Christ, the work of Christ (Gallagher '(2009:31b). And this is best done with a strong sense of community. With lessons taught from the first and second century Churches,

Christianity did not grow because of miracle working in the marketplaces ...It grew because Christians constituted an intense community, able to generate the "invincible obstinacy.... ...the primary means of its growth was through the united and motivated efforts of the growing numbers of Christian believers, who invited their friends, relatives, and neighbours to share the "good news (Stark 1996:216).

Thus Spiritual energies generated in the congregation help to shape the social structures of the community (Ammerman 1997:3). Hence SC is derived as individuals congregate to form society or community. SLC locates the potential to contribute SC in each individual, who must have something from within to bring to the social gathering. In the Church community, this comes through motivation of the congregation to follow Christ and it becomes a motivation for bonding (Nel 2015:195). In congregations, transforming lives with the gospel of Jesus is their mission. Accepting the gospel means desiring to be changed or transformed. When society subscribes to a change process, it becomes much easier to address its problems collectively from that agreed social consciousness. For example, in South Africa, 'Apartheid rule deformed Christian identity and practices under the illusion of Christian principles. This legacy continues to complicate interracial relationships and the development of constructive SC' (Dames 2012:12). It will take a conscious SC building strategy to reunite South African society. From Putnam (1993:124) to Coleman (1998:94-105) and other ancillaries to the SC debate, their central point is the benefit derived from social networks. Cirrilo (1995:8) said,

SC is a fluid, improvisational and skilful interplay among people who live, breathe, give and take from one another and their shared environment. It is a thing of value that penetrates the atmosphere that builds the spirit that creates the energy within a neighbourhood or community.

Coleman (1994:302) noted that,

SC is defined by its function. It is not a single entity, but a variety of different entities, having two characteristics in common: they all consist of some aspect of a social structure, and they facilitate certain actions of individuals who are within the structure.

In this rendering, congregational leadership also seem to have a task of harnessing SC of its members. This makes the activity of harnessing the SC of its members to address social inequality and problems like poverty an integral ecclesiological and a leadership problem in the congregation. SLC seeks to foster congruence between leadership and spiritual direction. Stafford (2014:18) says ‘When leadership and spiritual direction meet, purpose becomes an inevitable achievement’. Nel (2015:52) cautions, we should not individualise the plurality of the community of believers. Because, ‘No single believer... without the rest of the body shows off the full image of Christ’ (Nel 2015:52b). God calls congregations and individuals in them to renewal. SLC shares this conviction but emphasises that if the congregation is to be transformed, the individuals making the community first need to be transformed. Transformation comes as people unite their hearts and practice the values of the Trinitarian God. ‘In theological understanding, the essence of sin is broken relationship. To be cut off from God results in becoming cut off from one another’ (Nessan 2000:395). As such, ‘Christian theology has always believed that the Church ultimately finds its identity in the Trinity, the gospel of Christ, and the *Missio Dei*’ (Nell 2015:82b), which reconnects her with God. Christian SLC holds this as a basic tenet.

The following are the basic signs that leaders have harnessed SLC. They

- 1 Must have an acknowledged source of power and personal authority: that means leaders must know what and why they are the people to lead at a particular time. In Christian perspective, God calls to leadership and he is the source of inspiration. The leader must seek to play within the rules of his source of power before he can be authentic.
- 2 Commitment to integrity, humility, dynamism, resilience and poise in word and deed: In leadership, although unprecedented events are inevitable, the leader must be ready to chart new paths where none exists.
3. Having a sense of personal identity therefore sense of direction: Leader should know whatever they do, flows from their personality. If they want to improve their leadership, they must improve themselves emotionally, intellectually and spiritually.
4. Such leaders follow purposeful living and nothing is done without a tangible strategy aimed at achieving mission: Such leaders have master plans and mission to fulfill, and their goal is to lead, live and act in such a way that can inspire others to help them lead the organisation in our case the congregation to achieve its missional goals.

5. Their mission and vision are shaped by purpose: The task, the assignment and efforts are dictated by the aim for which they are called as leaders. The '*raison d'être*' remains the big picture for which leadership is needed and the organisation must keep its view on that goal until it is achieved.

6. Such leaders have inner-lives from which they draw inspiration. The leader's faith commitment must drive him/her to approach life in the following order; God—Self—others. Leaders with SLC also know that they do not live as an island, they respond to God, he keeps himself in line with God's ideals, and they act in love towards others, seeking the best for himself and those around them. Such a leadership is geared at creating a future society in line with God's vision for his world.

SLC for SC formation could be helpful to any society which realises its usefulness and applies its principles. All the above can be reinterpreted in the ensuing discourse.

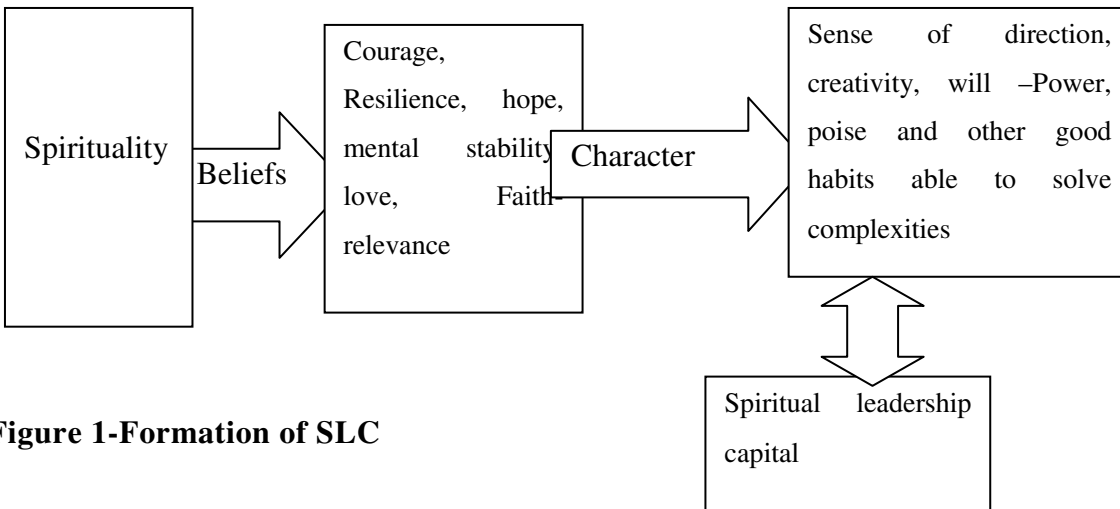


### 3.3 Positive or negative SLC

Although religions espouse values and offer social benefits, not all those values are conducive for progress. One must not forget that spirituality can be positive or negative depending on the set of values a person acquires or builds from the interpretive framework or the tenets of a particular spiritual association, movement or religion. Harrison describes 'Religious relativism' in people's response to universal human rights in the following words:

When it comes to the relationship between religion and human progress, I find compelling evidence that some religions do better than others in promoting the goals of the UN Universal Declaration of Human Rights: democratic politics, social justice, and prosperity (Harrison 2010:2).

This observation is acceptable. Christian spirituality has the betterment of all society at heart. Any contrary practice such as hate speech or terrorism flows from selfish motives. Such spiritualities cannot bring progress to economies. Just as Berger et al (eds.2010:2), say 'The workings of spiritual capital is possibly negative and positive', similarly, SLC could be positive or negative. In Christian evangelical perspective, the negative would happen because of wrong theology, bad hermeneutics and bad praxis, which many think is happening in Pentecostalism. Hermeneutics is 'The realm of 'meaning' that underpins both social action and institutions' (Berger et al 2010:2b). We have already established that ecclesial structure is a product of theology (see chapter2).



**Figure 1-Formation of SLC**

If a congregational leader is rich in SLC, it shows in his pastoral care, theological astuteness and his ministry philosophy answers to the *Missio Dei*. Figure 1 above shows how SLC is formed and built up. This formation flows from the leader's type and form of spirituality. Once his belief systems are fed by the tenets of the professed faith, his worldview, action driver and sense of direction are influenced by that spirituality. When spirituality lacks that balance, disequilibrium eventually leads to negative returns because of inadequate worldviews and actions. Dickson (1984:62) said, 'A society is in equilibrium when its productive[*sic*] customs are maintained, its goals attained and the spirit powers given regular and adequate recognition.' This means inner and external balance. Hence poverty (as we shall see in Chapter 4) for example, is one result of this negative situation where life becomes too complex, too hard for a person or group of people to live and they cannot put things together to meet their personal needs, let alone offer direction to others—disequilibrium.

### 3.3.1 Equilibrium SLC

Considering SLC as an extension of the SC theory at the micro, meso and macro levels, is to use the lenses of economists and other scientists in their use of the concept of equilibrium. Equilibrium of SLC is where a person's inner strengths and needs intersect. Equilibrium is the point of intersection of a variable and a constant force at the point where these forces get even. It is a point at which leaders can cope with needs. A leadership lacking SLC though may solve some problems, would not be sufficiently capable to deal with deep seated human habits and problems of conscience and nature such as poverty.

Equilibrium here means the equality of response, ability, knowledge and aptitude all acquired from a faith situation which faces social needs or responsibility. When a leader, by Spiritual discernment, can know what is needed, what is to be done and how to do it, he can inspire social leadership capital equilibrium. It does not end here since this is the point of coping. What can bring the edge over needs or situations is the extra move beyond this point. Therefore, the cohesiveness of a congregation or community is driven by the leader's level of SLC. If a leader is above the problems confronting his community, he becomes a resource person for leading others out against such a need. An individual who lives above the equilibrium line in a positive sense, lives a fulfilling life.

SLC equilibrium exists when the strength which occasions resilience, sense of direction and ability to persevere to success in a person's faith equals the challenges facing him. This is the coping stage where the person's poise is just enough to meet the situation. Such a person has no bankruptcy of ideas as the motivation comes from within to look for new ways out.

From a Christian spirituality viewpoint, SLC-rich leadership is similar to the one described as one, which 'Cultivates the practice of indwelling Scripture and discovering places for experiment and risk as people discover that the Spirit of God's life-giving future in Jesus is among them' (West 2007:1). This creates in people 'positive chaos' resulting in mental stability born out of spirit filled discernment of times and events. Leadership in Chaotic times can be a winding long road which should not avoid the hard questions, because it develops capacity to deal with hard situations. This hangs on the premise that our faith gives us a sense of possibilities and by it we take risks, decide and do our strategic thinking. This can include what Barnes (2005:3) called 'gravitas'—'A condition of the soul that has developed enough spiritual mass to attract other souls'. According to Barnes, 'This "condition" makes the soul appear old, but gravitas has nothing to do with age' (Barnes op cit.)' It has everything to do with scars that have healed well, failures redeemed, sins forgiven, and thorns that have settled into the flesh. Taking this thinking to the organisational or congregational level, leadership must be equal to the task facing it. In this a leader must be strong and simultaneously humble (Nel 2015:162-164). And if a leader does not have capacity to stand up to a problem facing the organisation which he/she leads, could no

longer be the qualified leader of that group at that stage, although that leader might have done excellently early on. Congregational leaders therefore, need to constantly replenish their SLC and inspire followers to build-up the capacity to confront issues facing them.

One strong input that SLC can make to economic systems is its contribution to the growth and expansion of human capacity which builds up what others call 'human capital'. 'The place occupied by religion within the category of SC comes from its value in stabilizing and clarifying the purposes around which people can build their willingness to cooperate' (Berger et al (2010:4). This is because 'Development comes from within; it cannot be done to people or for people but must come from people' (Black (1992:81). Until poor people and their leaders recognise the fact that change starts from within, they will continue to be aid-dependent. A person stabilized from within can stand the external fears and threats.

We cannot split leadership from the personality of the leader (Cashman 2008:12). It is the core beliefs, values and skills of the person which combine to produce leadership substance. SLC holds that a person acquires these from a system of convictions which shape his thoughts and possibilities. Leaders can build it through intentional teaching, guiding and enculturation of those basic spiritual values. Hence many leadership development scholars are having the view that, companies or organisations should focus on shaping people instead of products.

It requires shifting focus from strategy or product to reflecting instead, on people who themselves have experienced deep change while engaged in the organisation and therefore offer a certain quality of creative and adaptive work (Bell 2010:95).

This is because people create brands and their respective qualities. Likewise, congregations must build their people up instead of just concentrating on programs and architecture. Sound people build sound communities.

It stands on the premise that one is held captive by one's homeostasis (Chapter 4 speaks to how poor people settle down in their poor states and are reluctant to confront their plight for want of ideas and sense of direction). Homeostasis is the automatic tendency of the body to maintain balance or equilibrium (Goldenberg & Goldenberg 1996:46). Until the people develop a stronger inner strength beyond that point, they cannot change the status quo. At the point of homeostasis,

social needs equal the available SLC. The other way round, SLC is kept to the level of social need. That means he has the emotional, intellectual and the spiritual capacity to face this challenge, but may allow comfort to override what is expedient. Thus, leaders must have personal SLC above equilibrium before they can lead with success. Stafford (2014:18), said that purpose, work and being, must be integrated before leadership is not dualistic.

Spiritual leadership capital equilibrium (SLCeq) is the point at which a leader or person's faith-driven strength, skill and composure equals a task or challenge which requires action or response. Practically the extent of a leader's spiritual depth, mental stability, agility and courage to make the necessary move or change required for the status quo to improve, move him along the axis towards equilibrium.

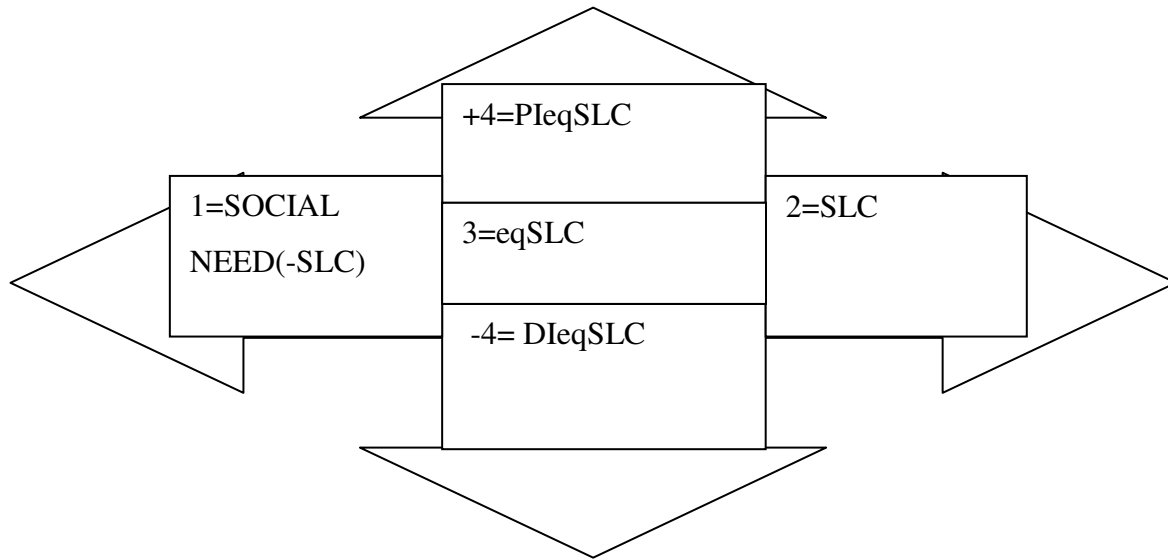
By SLC, a person's spirituality inspires courage, hope and resilience. It grants him a sense of direction which must be consistently creatively sustainable. Sternberg (2007:46) said, 'A leader who lacks creativity may get along and get others to go along. But he or she may get others to go along with inferior or stale ideas'. SLC deals with this staleness because the basis on which spiritual character and leadership is formed are unmovable stands of the individual's conviction and they are dynamic and renewable. Authentic spirituality cannot get stale though religiosity may. If the majority in a community have these virtues inculcated, they have better working norms, and these act as the balancing objects in the equation which makes action equal to or exceed need.

**Figure 1** in section 3.2 depicts the process which helps to form SLC. It shows that spirituality gives birth to beliefs which create personal virtues such as faith, resilience, hope, stability and faith-relevance. Then these develop character which births work ethic, habits such as creativity, will-power, poise, perseverance and all those good virtues which solves problems. These virtues then influence other spheres of life resulting in transformation.

### **3.3.2 The SLC transformation indicator grid**

SLC can either be negative or positive. The negative identified as disequilibrium (DISeqSLC), occurs when a person's inner capabilities produced from his spirituality comes below what is

required for that person to rise above the challenges faced. SLC makes people resilient and strong against challenges faced. For example, there exists a tension between poverty and sufficiency, and before it can be turned around, it needs resilience among other inner qualities to do it. The opposite of DISeqSLC is positive SLC (PIeqSLC) which is simply the point which lies above equilibrium (eqSLC). Positive SLC (PIeqSLC) is the point beyond eqSLC. This supposes that SLC can be under-employed or over- employed. Figure 2 below shows it.



**Figure 2-The SLC Transformation Indicator Grid (SLC Grid).**

In Figure 2 above, the SLC grid depicts social need which is a starting point or need situation (point 1). The ultimately is either at +4 or -4. SLC (Point 2), which is generated in the person(s) as spirituality is adequately and authentically lived out. When equal amounts of SLC (or hypothetically, force or quantum of it), is applied to social need that should take the situation to eqSLC (point3 which is a coping level). Where a person's SLC falls below **eqSLC** , the situation moves towards or is at point -4 (DIeqSLC), which can be a state of poverty, social inequality, corruption or not being fulfilled or any adverse state. If someone's spirituality is SLC efficient, he/she can move beyond the need (point1) through point3 (eqSLC) which is beyond coping to point +4 (PIeqSLC) which is the point of sufficiency, fulfilment or point of satisfaction or the desired state.

Leader may over-employ SLC when they over-spiritualise problems without reflecting purposefully and knowledgeably on the human partnership with divinity in solving them. Underemployment of SLC means the people are missing out on missional approaches to such problems which prevent them from being able solve them. People who under-employ SLC ignore the spiritual element until they find complications, a stage at which it become more complex to reverse damage done by ignoring the basic principles. One way negative SLC can

result is to apply human capabilities pretending there is no need for the contribution of divinity—the case with most apophatic spiritualities.



#### **4 SLC as a practical theology underlying SC formation**

Theology is our expression of what we perceive to be God's view or action in the world and our response towards him (Haughton 1972:228). Since spirituality shapes people, 'And the task of practical theology is to question what the undergirding epistemology and beliefs *which drive certain social phenomena[sic]* are and to reinterpret them in the light of the gospel' (Dames 2013:3); The effects of that undergirding epistemology of spirituality on a person's leadership drive and its contribution to SC formation lies in understanding SLC. Its nature grows out of the inner meaning of our relationship with our source of spiritual strength. In Christian perspective, that is a theology.

A practical theology and missional perspective on ecclesiology is about; 'asking the what, why and how questions' (Nel 2009:4). Practical theology must have concern for the well-being of people in communities (Campbell 1987:188). As a concept, SLC is a basic ingredient for the formation of SC which promotes the goal and effectiveness of leadership but it is not intended as a type or form of leadership, neither is it SC, but a tool for its formation. It is not just the motivation from group spirit but an internal strength, knowledge and will power which can work in an individual once acquired, to change adverse situations. It applies to all kinds of leadership frameworks as a practical theology is a lived out concept of God and how a person relates with the external world.

Although a case has been established for social theory as practical theology in Chapter two, however, it is important to say that, but for the long period of separation between Church and state, theology and sociology have been bed-fellows. In the rebellion of the postmodern mind against anything that concerns the Church, it now seems as though social scientific thinking is divorced from theology. 'The secularism inherent in sociology also made it unfashionable for seminaries, theology colleges and journals to be associated with the term and it was quickly jettisoned' (Brewer 2007:12). Notwithstanding, Nell (2015:82) views the church and congregations as sociological realities subject to social rules. Finding an interface between theology and social theory requires making theological ideas speak social science language and social science speaking theological language reciprocally which is the ploy of SLC. To address social issues, theology is being called upon to move from concentrating only on systematic

theoretical knowledge for its sake to phronesis which is practical reason, the ability to deliberate well about what to say and do in particular situations to the glory of God (Vanhoozer 2005:1423). Earlier, Browning raised the point that practical theologians must do theology beyond just being methodological and should do it in such a way as to illuminate Christian practice in relation to life's concrete problems and issues (Browning 1985:15), SLC attempts to make theology speak to social science in its own language. Since Practical theology dialogues with society, in terms of its scope, Osmer (2008:172) views disciplines in the social sciences as 'networks that transverse one another and share the common resources of rationality'. 'In that sense the dialogue between theology and social theory is similar to the dialogues going on between the proponents of different value commitments within social science' (Joas 2000:241).

While 'Practical theology may have inadvertently functioned in a private scientific space without engaging adequately with the existential public conditions of church and society' (Dames 2012:8), it must now move to the public square to engage with scientific and social thought. In this vein SLC is a practical theology and a social theory, which is a tool being developed by this researcher to enable sustainable leadership to address diverse social problems such as poverty within congregations and in society.

In congregational development, this coupling of practical theology with social theory, is a vital aspect to be understood to make the congregation effective at addressing social problems. A congregation disciplined with the true gospel makes its members active in the world of science, technology, politics and economy as doing God's will (cf. Nel 2015:197). Practical theology in this instance seeks to engage science and social thought in missional praxis. 'Mission cannot, if it is Christian, stop short at the point of preaching; it must awaken a new social conscience and liberate new social forces' (Sharpe 1988:67). A practical theology if we must say, is developed from contemplation and reasoning through the teachings of scripture. Its process, to the researcher, builds SLC in the individual and the congregation. One should not confuse SLC with spiritual leadership theory or any other reflective spirituality.

#### **4.1 SLC compared with spiritual leadership theories**

SLC differs from spiritual leadership theory (cf. Fry & Matherly 2003, 2006:4), although it is fundamental to making spiritual leadership authentic. Neither is it same as spiritual capital theory by Zohar (2004:3), defined as, 'The wealth, the power, and the influence that we gain by acting from a deep sense of meaning, our deepest values, and a sense of higher purpose, and all of these are best expressed through a life devoted to service'. And it is driven by 'spiritual intelligence, which Zohar (2010:2), described as 'The intelligence by which we build spiritual capital'. And to Zohar spiritual intelligence is the core sense of meaning. Rima (2012:12) notes that 'Spiritual capital is generated through the affirmation and nurturing of the intrinsic, infinite spiritual value of each human being'. To create that intrinsic value, SLC is rather seen as the essence of a new personality created by the spirituality which impacts the Peron's productivity and general disposition towards life. Granted that everyone has an inner framework and from this framework things are done. SLC therefore posits that the inner convictions and drives which give impetus to action, tacit or explicit, come from personality cultured by that person's normative framework which varies according to the type of spirituality one subscribes to. For Zohar & Marshall (2004:3) the underlying force of spiritual intelligence is what a person can use to generate spiritual capital.

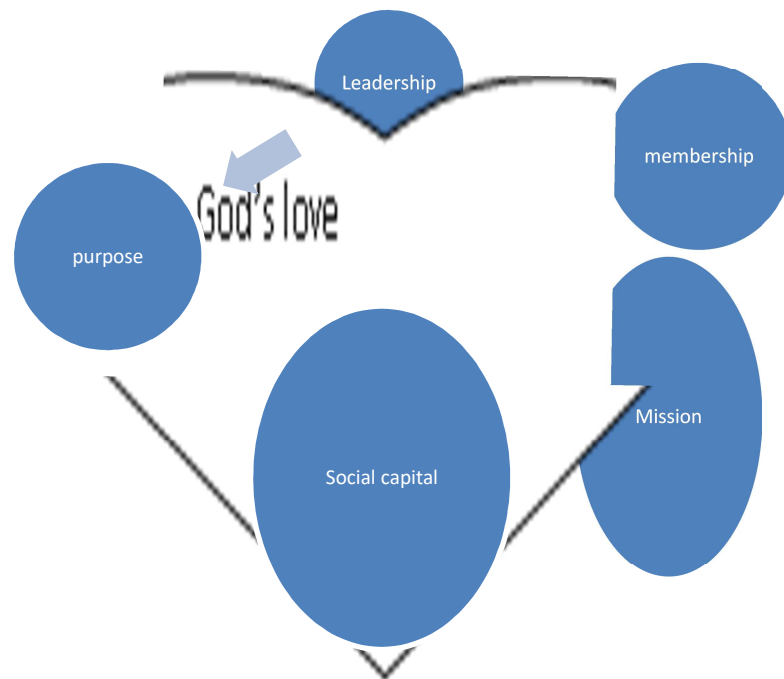
SLC is also not 'Religious Capital' which according to Iannaccone (1990:373), 'Includes knowledge of one's religion, its teachings, rituals and usages, as well as its implementation in social networks and socializing, particularly those of a primary nature'. Although SLC can again produce substance for 'religious capital', it has a richer yet more fundamental scope. It is an inner nature of an individual beneficial to society and to the individual gained from the essence of spirituality. That is the more reason it can help address poverty because each person develops their own resistance and resilience against issues from their innate strength afforded them by SLC.

Ikenye (2010:67), calls African Christian leaders to model servant leadership as found in the teachings of Paul and Jesus. The quality of the internal state of a leader (transcendent values) inspires followers into a curious loyal learning attitude which is progressive. With SLC, this transcendence further implies inner strength formed from the values taught from the beliefs of one's faith or inner convictions.

#### 4.2 SLC in missional community formation

Having discussed missional ecclesiology, leadership, spirituality and the role of SLC in building up people, congregations and communities, it is vital to view the whole enterprise in a Christian spirituality as building a community of God's purpose, God's love –building God's Kingdom on earth. The mission of the Judeo-Christian community is to incarnate God's love among humans. Rabbi Richard (2006:1) said, 'Synagogue communities, communities of faith, must be about nurturing the inner self, the soul, the core being'. We are authentic beings if our inner life is sound and well formed. And the role of spiritually astute leadership filled with skills for intentional SLC formation cannot be overemphasised.

The intrinsic values that a leader can pass on to the next generation, the SLC found in a person's belief system and its practices, can build God-honouring relationships which are bridges to leadership influence and effectiveness. Logan Jr (2013:85) attributed the display of love in the first century church to its rapid growth. In this way God's love defines congregational leadership, its mission or purpose and it builds membership, hence creating SC. This is illustrated in figure 3 below.



**Figure 3: A spiritual leadership capital-rich community**

Figure3 depicts a community centred on the love of God, his purpose and mission. It's membership united for the good of all. It is an interaction of these mutually interdependent parts which increase SC flows. Each member's sense of belonging, mutual love, and dedication to a clear mission under a focused leader builds a missional community. By this the Christian community becomes a community of God's purpose, God's love and God's people led by God in his love. As Paul Tillich (1952, 1980), appealing to Spinoza's proposition on love, wrote;

It is the participation in the infinite spiritual love with which God contemplates and loves himself, and by loving himself also loves what belongs to him, human beings (Tillich 1952, 1980: 23).

Engaging further on Tillich's view of 'being and love' which he grounded in the knowledge of God, we find an explanation of how spirituality creates a realisation of self-identity. In this identity a person can lead himself and others to God's purpose for the world, which is living out of SLC. Tillich (1952:46) continues:

Everyone who lives creatively in meanings affirms himself as a participant in these meanings. He affirms himself as receiving and transforming reality creatively. He loves himself as participating in the spiritual life and as loving its contents. He loves them because they are his own fulfillment and because they are actualized through him. The scientist loves both the truth he discovers and himself insofar as he discovers it. He is held by the content of his discovery. This is what one can call "spiritual self-affirmation" (Tillich 1952:46).

If Tillich was writing today, he probably would have used SLC for 'spiritual self-affirmation'. Anyone who loses sense of being diminishes in spirituality and for that person; life loses meaning, sense of purpose and identity. Louw (2014:6) concurs with Kreeft (1986:192) that 'virtue is necessary for the survival of civilisation, while religion is necessary for the survival of virtue'. Spiritualities which do not produce it have DISeqSLC (SLC disequilibrium) and their communities are 'Threatened by 'Non-being in the two forms in which it attacks spiritual self-affirmation: emptiness and meaninglessness' (Tillich 1952:47).

### **5 SLC elements in some historic Pneumatic movements**

The pneumatic non-conformist evangelical pietistic spiritualities, namely: Huguenots, Puritans, Moravians and Quakers for this study, were the theological ancestors of Pentecostalism. The researcher in this section contends that elements of SLC are found in their ecclesiologies,

practicalised in their interaction with larger society in addressing socio-economic issues. Each movement's expression of evangelical spirituality shall be discussed below.

### **5.1 The Puritans, SLC and congregational leadership paradigm**

A significant example of the inner strength which SLC offers in leadership and addressing social ills like poverty was seen among the Puritans. They had a deep appreciation of what Church should be in the world, and were rich in ecclesiological virtues identified by this researcher as ingredients for building SLC which made them to overcome adversity—they were missional.

As regards their history, it is not clear on who the first Puritan was, but they sprung up to purge the Church of England of all Romish connections (Olson 2005:96). According to Coffey (2013:cc4),

By the eighteenth century, the Established Church had decisively distanced itself from the Reformed tradition, and Dissent had split into four denominations (Presbyterians, Congregationalists, Baptists and Quakers), a situation without parallel elsewhere in Protestant Europe.

Although the established state Church sought to prevent them from influencing public thought, the puritans did not stop participating in national politics. They saw it as an avenue to Christianise society. According to Coffey (2013:40), they 'taught that Christian magistrates were like the kings of Old Testament Israel who overthrew idolatry and punished teachers of false religion'. Bruening (2004:4), noted that Calvinism for example emerged as a cultural revolution and it must be understood that it started as a cultural identity. The persecutions from the established system rather served as impetus for their adventures and progress. These are depiction of SLC in disguise. The Puritans and the early settlers of Massachusetts and New Haven aimed to make a wilderness into a home. That even of the first 100 people who came on the sea vessel Mayflower, 'the greatest half died in the general mortality, and most of them in two or three months' time' (Hotten, ed. 1874), they were not perturbed but rather resilient. The following quote describes how resolute and resilient the historic Puritan spirituality made its adherents,

Under Mary I (1553-58), Protestants suffered ferocious persecution, with almost three hundred being burned to death for heresy. Yet if this was a traumatic decade, it also witnessed a dramatic surge of Reformed (particularly Calvinist) expansion. This new wave of Protestantism swept across France, claiming up to 10 per cent of the population, and made great inroads into the Netherlands. In Geneva itself, Calvin consolidated his

authority, both through the sheer force of his personality, piety and learning, and with the support of the state. (Coffrey 2013:cc4a).

Calvin's personality, doctrine and piety (spirituality) spurred the Puritans on and they persevered to till they became a force to reckon with. The tenacity of purpose and success of the Puritans to which Max Weber (1930, 1956) referred in his famous work, *The Puritan work ethic and spirit of capitalism*, seems to have come out of what this researcher calls SLC as the underlying strength, which is more fundamental to even their work ethic. Historic events in their lives point to the above assertion: In the records of first immigrants to America, one narrator remarked;

A few were men of substance "...but by far the greater number was composed of comparatively obscure men. [full stop mine] Men of little means, but possessed of hearts and consciences of too honest a nature to permit them quietly to submit to the intolerance which was forced upon them at home (ed., Hotten: 1874:xii).

And to be carried by a shipmaster from England to new England, the people were to be certified by a minister of religion (clergyman) that they have pledged their devotion to God before they were admitted to the land 'With the certificates from the ministers where they last dwelt of their conversation, and conformity to the orders and discipline of the Church' (Hotten op cit).

## **5.2 SLC the Huguenot congregational leadership paradigm**

Another historical pneumatic evangelical movement worth our study are the Huguenots (French version of Puritanism). The origin of the name Huguenot, according to the *Encyclopedia Britanica*,

Is uncertain, but it appears to have come from the word *aignos*, derived from the German '*Eldgenosen*' (confederates bound together by oath), which used to describe, between 1520 and 1524, the patriots of Geneva hostile to the duke of Savoy. The spelling Huguenot may have been influenced by the personal name *Hugues*, "Hugh"; a leader of the Geneva movement was one Besancon Hugues (d 1532).

Evans (1977:553) attributes the source of their name to King Hugo who was a sympathizer of French Calvinism. Some said the name came from Hugo whose followers called themselves Huguenots. Others say their reformed leader was the Calvinistic (rather than Lutheran) oriented Catholic theologian, Cornelis Jansen (1585-1638), who founded 'Jansenism'. A monastery near Paris called 'Port-Royal', was used as their spiritual centre. 'Here significant intellectuals gathered, among whom the mathematician and respected thinker Blaise Pascal (1623-1662) was

especially noted' (Mosser nd:5). However historical evidences seem to divorce Jansenism from Protestantism (Kostroun 2003:51-60), therefore, it weakens the view that Jansen was the father of Huguenots. The earlier attribution by Evans (1977 op cit) seems more plausible. However, this is not crucial to our research and should be a subject for a different study.

The point for their mention is the way they modelled SLC by their faith and resilience in congregational and community life. Huguenot by virtue of their resilience settled into prosperous economic communities. For example, during the Nazi era of the second World War in 1940, André Trocmé and his wife Magda inspired the community of Huguenots to protect the Jews— A very risky venture. Earlier he had set up a college to prepare rural children to enter the University. This was done amidst strong and fierce government and Nazi persecution. A Nazi 'commandant demanded that Trocmé signed a document committing him to obey all government orders which he refused to sign (Sunshine 2016:4).

Bernard Palissy was another Huguenot, whose tenacity of purpose and faith enabled him to defy all odds to make a mark as a potter, surveyor, hydraulic engineer and a nationally known innovator. He endured persecution without wavering until those who thought he was insane for his refusal to back out, realised his determination and his resilience built out of his faith enabled him to strive to success (Brightwell 1877:7-22). The founder of Nestlé the multinational food company, Henri Nestlé, was also a Huguenot. In the 1880s,

Heinrich Nestlé moved to a French-speaking area of Switzerland, where he changed his name to the more French-sounding Henri Nestlé. Working as a pharmacist's apprentice, he became concerned about infant mortality, and created a source of nourishment for babies who are allergic to mother's milk (NNDB 2014:7).

His Huguenot spirituality formed within him a nature that looked outside himself, in order to solve problems faced by the community. Furthermore, Henri Nestlé kept his ethos of endurance inculcated from the spirituality of his Lutheran parents (Biography 7). Literature of Nestlé Company professes to still hold on to the original values and ethos which gave birth to it. It states:

Henri Nestlé embodied many of the key attitudes and values that are still part and parcel of our corporate culture to this very day: pragmatism, flexibility, the willingness to learn, impartiality and respect for other people and cultures (NNDB 2014:178).



These qualities are SLC in expression. Switzerland seems a country solidified by spirituality. Reading the national history of that country, one finds her basic ethos grounded in the pneumatic faith of the Calvinist Huguenots. National documents are full of religious terms such as:

Creed, incarnation [see in the Bible: gospel of John 1,1-18], the contrast "spirit vs. flesh" is a central topic of the Christian teachings (see gospel of Matthew 26.41; gospel of Mark 14,38; gospel of John 3,6; St. Paul's letter to the Romans 2,28f quoting the prophet Jeremiah 4:4; Romans 7:5f; Romans 8,3ff; letter to the Galatians 5,17). Furthermore, the expressions "not based on race" and "victory of the spirit over the flesh" in this official document[s](sic) are a clear refusal to the racist Nazi ideology (Geschichte-Schweiz. 2004:27).

After the Huguenots fled France to England, America, South Africa (despite distortions of apartheid) and elsewhere, their settlements carried a distinctive culture of industry, the fear of God and determination to make a new life wherever they found themselves. In Spitalfields, London, 'Both their language and fashions set the French apart, and there were complaints about their unfamiliar diet. But they acquired a certain respectability' (Emsley et al nd:1). Soon their impact on English life earned them a mixture of admiration and envy. Within a period of their settlement in London, the Huguenots became prosperous and their distinctive spirituality was evident. 'Even in 1738, William Hogarth could contrast the clothing and behaviour of a French Protestant congregation leaving church with the poverty, squalor and sexual immorality of other Londoners' (Emsley, Hitchcock & Shoemaker nd:3). In South Africa, 'During the course of time the religious influence of the original refugees and their descendants were felt throughout the whole of South Africa and even further north into Africa' (Coertzen 2011:46). These indicate the inner virtues which Huguenot spirituality inculcated in them, affecting their lives in industry, community development and nation building. This virtue signifies the presence of SLC in Huguenot spirituality.

### 5.3 SLC and the Moravian congregational leadership paradigm

As one of the theological ancestors of Pentecostalism, the Moravian's spirituality was effective in congregational Development. Also known as the 'Brethren', their origin traced beyond Zinzendorf to Jan Hus from Bohemia, who was martyred (Linder (1997:431). Their strong spirituality, sense of devotion to mission and piety is worthy of study. Moravian ecclesiology seemed to focus on developing the inner strength of its members, a virtue noted for building SLC-rich and missional congregations. To the historic 'Moravians, a crucial step in mission was always the planting of a *Gemeine* [congregation or community of worship] where life in Christ was lived out and could be experienced by others'(Freeman 1999:10). They paid attention to social and economic development and many brought their artisanal skills to bear on missionary work. This for example, was to attract the Dutch who invited them to send missionaries to South Africa to work among the Khoi people (Linder 1997:431a). The Moravian George Schmidt arrived in Cape of Good Hope in 1937, later to be rejected because his theology threatened the Dutch land ownership system, linked with responsibility for Churches on their allotments. He taught the people how to till their fallow ground and cultivate crops such as pears. Across the world, Moravian zeal, fervency and determination to carry out the *Missio Dei* was evident. Hutton recounted the huge contribution of Count Zinzendorf, the renewer of the Moravian Church, as the "Father of Modern Missions" (Hutton 1922:2). Under his leadership, to be prepared for the *Missio Dei*, the Moravians applied themselves to a vigorous preparation spiritually, financially and intellectually.

In 1727 he [Zinzendorf] wrote to the Danish Court and offered to send Moravian Missionaries to Greenland; in 1728, on the first Prayer Day, February 10th, he propounded plans for preaching the Gospel in the West Indies, Greenland, Turkey, and Lapland; and next day, February 11th, led by one Leonard Dober, twenty-six young men made a League and Covenant to respond to the first clear sound of the bugle call. In those twenty-six men we find the vanguard of the great Moravian missionary army. During the next four years (1728-32) they endeavored to prepare themselves for the mighty task. Each evening, after a hard day's work in the open air, they met' in a common room and studied medicine, geography, and languages; sometimes Zinzendorf himself gave them lectures on Church history; and standing on the Pisgah heights of hope, they declared that they desired to be ready when the blessed time should come (Hutton 1922:11).

This was done against bad feelings of Lutherans, yet Zinzendorf changed those refugees into an army of able and well prepared missionaries, soon to change lives across the globe (Hutton1922:18). These men were given a new ideal which made them ready to face hard times

instead of seeking present comforts. They were not afraid to go to Greenland, Africa, parts of Switzerland and many places. They were filled with the Spirit and equipped for mission with both biblical knowledge and the techno-scientific abilities to build whole communities from scratch. The above account evidences Zinzendorf's missional leadership, which stood apart, because he was a man who can be said to be filled with SLC. This enabled them to have easily attracted others. For example, a historic lay-preacher reputed 'As the first lay-preacher of the Evangelical Revival', John Cennick was soon attracted to the Moravians. He acquired the intrinsic power of the Holy Spirit that shaped the Moravians with inner strength and zeal for mission.

The same impact the Moravians made on John and Charles Wesley, founders of Methodism, after they encountered Peter Böhler, a powerful Moravian. Their fellowship grew until On 1 May 1738; when Böhler, Wesley and others founded a religious society, which later meet at Fetter Lane in London, adopting a mixture of Anglican and Moravian practices (Hilton 2012:3)—Methodism. We can see that authentic spirituality produces SLC which attracts followers and makes them into leaders. Cook (2007) had this to say about John Cennick (1755):

Although his early education was meagre, he was soon recognized by Whitefield and Wesley for his obvious ability and preaching gift. He preached first in Kingswood (Bristol) in June 1739, where he had gone at the request of Whitefield to take charge of a school for colliers' children. The power of God resting upon him was such that he was soon preaching to thousands with great effect ( Cook 2007:np).

Grave (2007) wrote about John Cennick that John preached in Ireland with great success and 'When clergymen complained that their churches were empty because everyone had gone to hear John, Bishop Rider replied, 'Preach Christ crucified and then the people will not have to go to Cennick to hear the Gospel'.

The Moravian culture modelled by Zinzendorf, became so strong in the lives of many followers into generations ahead. Gallagher (2014:135) observed that the Moravians 'After experiencing their own Holy Spirit Pentecost, this small group of believers formed one of the foremost missionary movements of modern history'. The pietistic spirituality with which Zinzendorf cultured his followers permeated their lives and shaped whole societies where they sent the gospel. Their goal was not to build a single denomination rather than ecumenical movements

(Lewis 1962: 56). 'Zinzendorf used Kirche ("church") primarily for the invisible church and not for congregations or denominational bodies, though some Moravians in our time have used it for denominations, such as Brüderkirche ("Brethren's Church") for the Moravian Church' (Freeman 1999:4-5).

Among the Brethren (Moravians) who were sent to the West Indies, many died from Malaria fever, yet the more the news of their death came, the more willing men were to go to the mission field. The brethren lived exemplary lives. The resilience and their strength of character, built from their spirituality, transformed their slave converts who could buy back their own freedom. They taught them to build inner strength to address their plight, one shining example of that was a slave called Cornelius a convert of Mark Martin (1764-1784). Hutton (1922) had this to say about him:

By his industry as a stonemason he succeeded in purchasing his own freedom. He could preach with ease in Creole, Dutch, German, English and Danish, and both by his conduct and by his sermons he showed that, when the right methods were employed, a West Indian native could rise to a high intellectual and moral level (Hutton 1922: 49).

In Greenland, the Moravian spirit could not be stopped by hardship and disease (Roth 1986:59,78). They were so resolute under the power of the Holy Spirit. One Moravian writer De Schweinitz Brunner (1919:ix), noted that

The Great War has jostled every human organization out of its routine. It has applied the acid test to every social group. It has created new standards of usefulness by which men judge. It has effected social changes so revolutionary that others must follow in their train, and the cumulative effect of these and the reactions springing from them will be felt permanently in the lives of men. The greatest need of men in times like these is for the spiritual leadership which will root and ground them in those principles that will give the strength adequate for the new tasks of our new day. This he said to alert the need for the church of his time to respond to the changing dynamics of their context. Gallapher (2005:8) noted from Moravian history that 'The decades of religious persecution with their pilgrim life had made them spiritually resilient and ready for any service for their Savior.' In a recent work, Davidson (2015:21), aligned the Christocentric pragmatic spirituality found in Swedish Pentecostalism with Pethrus (1817-1974), one staunch Moravian luminary. Davidson noted Pethrus's positive impact on the fabric of Swedish society, especially

through his devotional literature and hymnody, which can be attributed to his wealth of inner strength cultivated from authentic spirituality-SLC.

#### **5.4 SLC in Quaker congregational leadership paradigm**

We examine selected persons and instances which point to SLC in historic Quaker spirituality. Quakerism emerged as an offshoot of Puritanism in 1608/1609 (Olson 2005:96). Quakers, nicknamed for their practice of ‘trembling before the Lord’, are one of the most formidable Christian movements history ever had. Their basic understanding of Christian identity is,

That God, through Christ, hath placed a principle in every man, to inform him of his duty, and to enable him to do it; and that those that live up to this principle are the people of God, and those that live in disobedience to it, are not God's people, whatever name they may bear, or profession they may make of religion (Penn 1857:1.3).

Quaker ecclesiology was epitomised in George Fox (1665)’s view of Church. To him,

The church was the pillar and ground of truth, made up of living stones, living members, a spiritual household, which Christ was the head of: but he was not the head of a mixed multitude, or of an old house made up of lime, stones, and wood (Van Voorst 2015:231).

Quakers concentrated on building up people instead of building huge chapels. Their application of faith values to social issues was remarkable. One of them, Joana Fry (1862–1955) was described by her biographers as ‘An independent-minded spiritual ‘seeker’ and an immensely influential social interventionist.’ According to Fawell (1959),

Joana after years of solitary study—she taught herself some Hebrew and New Testament Greek—Joan Fry became an outstanding public interpreter of a Quakerism that combined fellowship and individual freedom. In her Swarthmore lecture, *The Communion of Life* (1910), she said: ‘Quakerism is nothing unless it be ... a practical [way of] showing that the spiritual and material spheres are not divided, ... the whole of life is sacramental and incarnational’ (Fawell 1959:4).

The Quakers (known also as “The Society of Friends”) practice worship in silence and try to work in the world in a way which reflects their experience of God (The Rowndtree Foundation 2014:2). As such Quakers have a deep sense of congruence in their spirituality. We can list several Quaker initiated companies, such as Barclays, Unilever, Cadbury, Rowndtree, and many more, an indication that Quakers lived no compartmentalised life. ‘ In North Carolina, one of the early American settlements, ‘The Quakers were important as farmers and governmental officials as well as spiritual leaders’ (White 1981:114). For example, John Bellers (1654-1725) was the

one whose research put forward ‘health and well-being for all’ as an American national policy. He also advanced a comprehensive plan for vocational training and sustainable employment as a solution for chronic poverty (Helmut 2008:1). Quakers believe that their spirituality had implications for their economies. They pursue peace, ecological stewardship and prudence in business and industry. According to Rhoad (2006:2) ‘Quaker values of trust, honesty, and modesty in living helped to establish the modern business world.’

### **6 Need for intentional SLC building in Pentecostal congregations**

As to whether Pentecostal congregations and their leaders have SLC, we build on from our discussion on Pentecostal ecclesiology in the previous chapters. Do they exhibit the above virtues found among their ‘ancestors’?

Maritz (1996:132) argued that ‘Pentecostalism offers certain experiences and values to poor people which help them confront difficulties in their daily lives’. Miller et al (2013:139) also notes compassionate activities among Pentecostals in their communities. In other words, these churches help people survive and are, among other things, tools for confronting poverty. Ma (2014:164-166), points to the strong leadership among Asian Pentecostal leaders like, Yongi cho, Ha, and Verlade, that sustained their ministries in spite of strong government measures to curb the Church. Pentecostalism is one of the greatest spiritual awakenings of the twentieth century. The long range impact of Pentecostalism has ‘Resulted in millions at home and overseas entering the ranks of the Christian church’ (Mcgee 1988:58). This makes it worthy of study as a phenomenon and how it impacts the lives of the world.

In other schools of thought, Pentecostal spirituality has been identified as pragmatic (Anderson 1999:3; Kay 2006; Davidson 2015:207). Hendriks (2017:7) observed that ‘The Pentecostals, almost by accident it seems, found a way: They rebelled against creeds but retained mystery. They abolished hierarchies but kept ecstasy’. Besides, Pentecostals are resilient in spiritual warfare but not towards poverty per se because of their inadequate understanding of poverty. Tucker (2011:144) in a study finds that, ‘Pentecostal congregations are less likely to engage in social ministry, but the relationship is mediated; small churches are less likely to engage in social ministry, and most Pentecostal congregations are small’. Spittler (2002:1109) described their

spirituality as involving,' experience, orality, spontaneity, otherworldliness, and a commitment to biblical authority'. This otherworldliness shuns public governance and economic leadership. Most Pentecostal congregations start based on charisma of their leaders. A century of Pentecostalism has seen many move from that pragmatism to the institutionalised organisation. Klaus (2006:74) notes that 'Institutional authority and its leadership can replace charismatic leadership' when an organisation reaches the institutionalizing stage in its development. This is an aspect which Pentecostal leaders must be careful about because it carries the risk of decline. Daugherty, Maier & Lugt, (2008:53-55), describes this stage of an organisation as its old age, in which fresh impetus in leadership is needed if the organisation for that matter a congregation desire to see the future in good health. Missional congregational development is such an impetus for the Church.

According to Larbi (1995:384), a Ghanaian scholar, Pentecostal success and growth 'Lies in their ability to place the traditional understanding of the cosmic struggle in the realm of Christian belief' For Pentecostal leadership, Quayesi-Amakye (2015:26), notes that is important for them to 'Adopt a more robust and serious posture towards negative attitudes. Pentecostal leaders seem not to have contemplated SLC and are not largely found contributing to the missional in congregational development conversation, which also leads researcher to surmise that they are lacking a defined theology of poverty. This state of affairs is informed by the general view that Pentecostals are regarded as health and wealth focused denominations. Their approach has been regarded as the opposite of Max Webber's protestant work ethic, which Freeman (2015:2) called 'Pentecostal ethic and the spirit of development in Africa', because they are a recipe for personal, national and communal reversals', looking at how they are imitating Western, particularly, American individualistic tendencies. The backdrop to issues with African Christian growth is that it has happened in the opposite direction to similar explosion in the Western society. The Church came to Africa when Western culture was drifting from producer to consumerist culture and it was in the dusk of Christendom. Notwithstanding that, it seems their critics fail to recognize that rather in a theologically balanced way, health and wealth should form part of the focus of any missional and SLC-rich congregational leadership.

One of the earliest researchers on Pentecostalism, Davis (1943) studied the leadership styles, messages, training methods, and their appeal to the lower class audience in Brazilian Pentecostalism and concluded that Pentecostals were 'Suited to the task of evangelizing the masses of Brazil' (Davis 1943:93). His reason was that they spoke to the lived situations of the Brazilian masses.

According to Hollenwegger (1997:275), Pentecostal liturgy has social and revolutionary implications because it empowers marginalised people and they are strong about their experience based theology. 'Mission changes from just telling by including doing, and theology incorporates the practical in a move away from the scholastic science of Protestantism' (Pomerville 1985:67). To Pomerville, Pentecostal 'Theology contributes to freedom from Western domination' (Pomerville 1985: xiii). Pentecostals teach that God wants everyone to prosper and be in good health (Gifford, 2009:112). Others think their leaders pose as 'Supermen and women who will stand their ground on 'the word of God' and claim the inheritance in Christ and deal with demons, disease and poverty' (Olagunju 2009:150), which makes them seem not to be authentic in their leadership and spirituality.

In South Africa, Bernstein & Stephen (2010:101-104) found among Pentecostals, the growing inclinations towards redefining leadership and addressing poverty among congregants and leaders. But they added that African Pentecostalism is yet to discover how they can bring transformation to their society in politics, economics and other areas. It means their efforts are internal and has not looked at it on national scale. Meyer (2010:127) observed how the International Central Gospel Church of Mensah Otabil, which she visited, portrays the inseparableness of the spiritual from the material. Meyer said this calls social scientists for 'creative conceptual work and extended vocabulary' to describe new social phenomena. That is what this study is seeking to do.

Clark (2014:28), notes that the key to Pentecostal success may be to their spirit led holistic view of life which transcends all other parts of life. Nel (2016) observed that,

Pentecostal anti-intellectuality rests on the observations that Pentecostal spirituality arises from the affections rather than intellectual ability; it is dominated by imagination rather than reason; it operates on the level of oral rather than written discourse; and it is



concerned with on-going, daily revelation of truths in the life of the individual and assembly rather than the revelation of eternal truths (Nel 2016:4).

Pentecostals need to think more communally than on the individualistic need-meeting approach to church life, if they want to harness SLC. Newbigin (1954:c4), called the Pentecostal ‘The Community of the Holy Spirit’. Asamoah-Gyadu (2009:1), said,

The movement has taught us that the experience of the Spirit as a non-negotiable element in Christian mission and discipleship ‘is ignored to our common peril and impoverishment’ as a world church desiring authentic spirituality in discipleship and mission.

Anderson (2004:3) noted that ‘No discernible formal organisation or structures appeared in Pentecostal missions until comparatively recently’.

Although Poloma (2005:48) alludes to a tension between spontaneity and institutionalisation within the Assemblies of God Church, observation suggests that many Pentecostals have not named and made meaning of this dilemma. Now Pentecostals for example, are singing the Church hymns they initially rejected as spiritless. According to Dovlo (1992:290), one can tell the distinctive typology of congregations by their leadership; membership; worship; emphasis on the Holy Spirit; and sacraments. Foli(nd:7) also notes that by adding organisational structure into Dovlo’s typology. McClung (2006:80), says Pentecostals

Have exploded into phenomenal growth around the world not only because they have reached the masses and the poor, or have concentrated upon the receptive, or have utilized the energies of the common man, or have done whatever else outside observers have marked as good methodology.

But it is rather because of their insistence on the infilling of the Holy Spirit in every individual’s life (McClung 2006:81). Quampah (2014: 32), notes that they seem to have succeeded in Africa because they have creatively contextualised the gospel. One would have to verify such a claim by asking why this inculturation by Pentecostals has not yet made a sustainable impact on poverty. Turner (1988:20) said their preaching focuses on issues like physical health, security and visible prosperity rather than on moral or spiritual qualities or holiness in the individual. Meyer 2002:(21-140) in her sociological study on Ghanaian Pentecostalism, notes the massive presence of the Pentecostal churches in the mass media and its effects on the social structure which seems to create a pentecostalised culture (2002:121–144). If SLC is cultivated in their

lifestyles with leadership paradigms developed to enhance resilient culture in congregations, a greater impact that would have been made on poverty is possible.

Many Ghanaian Pentecostals market themselves to growth using the mass media. Ukah (2007:17), says this ‘has shortened the searching time for religious seekers’, In another view, White & Asimeng (2016:6) studied the effects of the ‘Pentecost hour radio broadcast’ by the Church of Pentecost on Ghanaians and concluded that it had positive spiritual formational benefits. Pentecostals have revolutionised how Christians use the mass media. Shaw (2010:20) observes that, in all Christian revival movements, new dynamics are inevitable. Although many commentators on this trend overly accuse Pentecostal leaders for having skewed theology, it is worth hearing Plantinga (2002:241), say that every interpretation of scripture, ‘Is both an act of faith and vested interest’. Attempting to identify a theology of a social problem like poverty is an attempt to hear God speak to it. Undeniably, Pentecostal preaching and leadership tries to confront the unacceptable things in their contexts based on their faith understanding and vested interest. However, most Pentecostals have problems with hermeneutics, their knowledge, theology and meanings which they attribute to some parts of scripture usually problematic. In their defence, Fogarty (2001:4), observes, ‘Evangelical hermeneutics has traditionally attempted to eliminate this experiential interpretive lens. A Pentecostal hermeneutic would, on the other hand, endorse the role of experience in interpreting the text’. Irving refers to Pentecostal interpretation as meaning given by the Spirit of God (Ervin 1987:116). However, Israel (1990) points that calls for a Pentecostal hermeneutic seem to be misguided, because, a Pentecostal ideology is not hermeneutics’. Pentecostals rather have experiential ideology and not hermeneutics (Israel, Israel, Albrecht & McNally 1990:8-9). Nel (2017:98) in his conclusion on the question of a if there should be such a thing as a distinctive Pentecostal hermeneutics, notes that it is not possible to have a distinctive Pentecostals hermeneutics. What is possible is a Spirit driven interpretation of scripture which can happen even among non-evangelical Christians.

Cox notes that Pentecostals have touched so many people and have done it in a very particular way, enabling many people to recover in three dimensions, their elemental spirituality namely; ‘primal speech’, ‘primal piety’, and ‘primal hope’ (Cox 1995:45-74). They have generated a lot of zealous spirituality. The fact remains that, it is one thing for the church to grow and another to

maintain its momentum as Christ's body (Ayuk 2002:190). Pentecostals doing all they can for numerical growth does not mean they are missional. They are attractional like any branded commodity out in the market looking for buyers. Even their charitable deeds are attractional rather than geared to incarnate the love of Christ. Cox (1995:290) noted their promising of 'pie in the sky' yet it seems they have not applied the same zeal to meeting social needs like poverty in a sustainable way. Tisdale (1997:137) taught that praxis is, when a preacher confronts the unacceptable social order or life, then moves on to state the liberating action and analyses current issues; then to the gospel's liberating message. The lack of theological, particularly ecclesiological streamlining of Pentecostal leadership, seems to throw these cautions to the wind. Instead of simply mimicking the latest successful models and methods for church growth, what is needed is the wedding of ecclesiological orthodoxy and orthopraxis (Resane 2008:37). This is imperative since their claim is to restore the Church to her pristine health and sanity. Their paradigms must be those of Jesus.

Having noted the foregoing, Pentecostal leaders, if missional, could have attracted much larger following than they have and they have a bigger potential of building SC because SLC improves efficiency, people-skill, and resilience and with it they can stir change in their contexts. Being the World's fastest growing movement in Christianity and more importantly, the voice of the Church in Africa, demands our attention, particularly realising that many congregations have peaked at the institutionalization stage of their development, usually characterized by decline if no new renewal springs up within.

Hence, the call to the cultivation of SLC should be one of the significant paradigm shifts in Pentecostal ecclesiology and leadership which must be embraced. In terms of poverty, it moves the Church to a field beyond just almsgiving and acts of mercy; it is an invitation to the shaping of lives which are strong enough to face all that the world throws at them, which this researcher calls transformational diaconia springing from the cultivation of SLC.

In this view, poverty becomes a problem to be identified, studied and addressed within an SLC filled leadership paradigm, in which holistic development of members and society at large becomes important to their theological and social imagination. Similar to what Niemandt

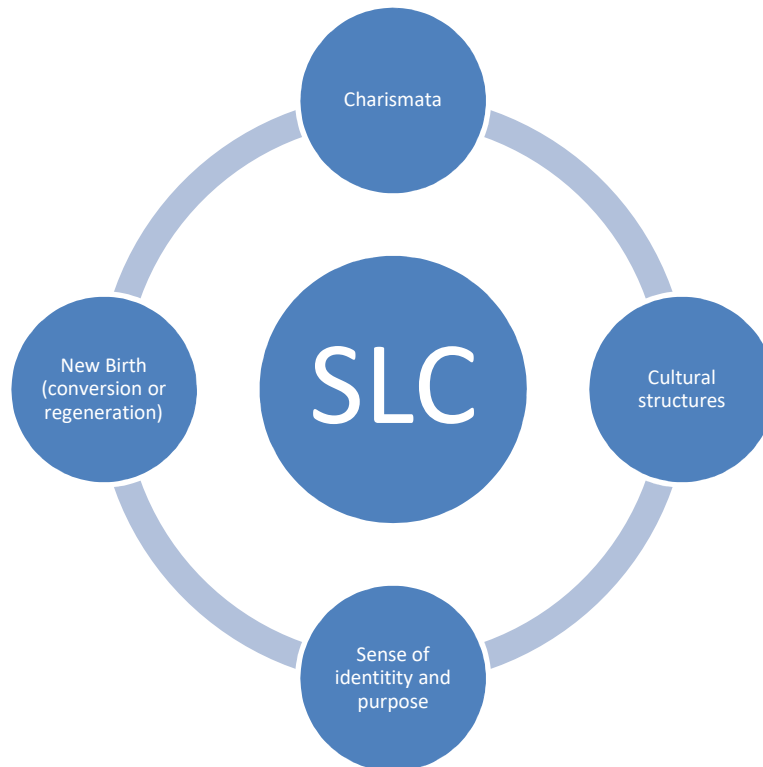
(2017:4) calls 'Deep incarnation' which he summarised as 'the coming-into-flesh of God's eternal Logos'. In this, God is conjoined with all creation and its vulnerabilities. In SLC's conception, God through the church enters into a poverty stricken context with his love to cure it. Chapter 4 of this thesis gives attention to sustainable definition and approaches to poverty reduction. The mission of God is to save humankind from sin and its effects in the world. Preaching and teaching about how the gospel addresses poverty is in place and is needed.

We have seen that SLC is developed in Pentecostal Christian spirituality by the chemistry of being born of God (conversion), endowment with the Charisma of the Holy Spirit, Spiritual discipline and by developing the socio-cultural structures which are in line with the gospel. It is the last one neglected by Pentecostal leadership. Unfortunately, Pentecostal submission to pop culture seems to overshadow the biblical mandate. Individualism is the result which does not seek to establish the *Ubuntu* needed in our world. Ubuntu denotes a bond of unity in which humans become truly human through relationships (Dreyer et al 2017:1). The lack of it disintegrates society. This lack of collective culture building ideas hinders Pentecostal's ability to harness the vast SC available to them by their numbers.

Just like Wagner (1992:18-25), the Church growth expert, Yongi Cho (2006), said that 'The motivating power behind church growth is fervent prayer' and Pentecostals have not made a joke of this conviction. Wagner (1989:137) suggested that the methods are justified by the results. Churches have grown through prayer and spiritual gifts such as healing, prophecy and miracles. Therefore almost every problem is addressed with prayer by Pentecostals. That is not wrong, but how awake they are to real social needs in their context seems unclear. In terms of poverty, prayer alone it is inadequate. Dyrness (1990:20) noted that for a Church to deal with current and pressing issues in its community, it must be awake to those issues herself. That reminds us of Brunner (1919), who in emphasising the role of the Church in community development from his Moravian understanding of Church and national development, notes'

The new democracy demands brotherhood and mutual understanding between town and country. The economic and social relationship between the two must be emphasized. If the high school is located in the town, let it have vocational guidance and provide for agricultural education. If the village church draws the farmer, it must not forget its ministry to him. The Gospel must be related to him and his life, as to those who earn their daily bread in other ways (Brunner 1919:54).

The challenge of leadership is to foster a community of love in the Holy Spirit who transforms and leads to life improvement in all areas, as long as people yield to holistic biblical doctrine. If the Holy Spirit fills a life and does not transform that life, we must wonder what spirit is at work. These together shape a person and build SLC in the individual and collectively inform their SC formation. Figure 4 below depicts these dynamics.



**Figure 4. SLC in Pentecostal praxis.**

Figure 4 is a pictorial view of how SLC in a Pentecostal spirituality builds people through their commitment to the new birth, sense of spiritual identity which can stimulate response to cultural structures if refocused. This refocusing means Pentecostal emphasis on the gifts and charisms of the Holy Spirit aright in the Church's polity and praxes, being given a fresh meaning to build SLC in the members. The biblical model is the Church in Acts 2:42, a word-map to Pentecostal congregational life and missional renewal. The verse reported that the apostles (the early Church) did three significant activities under the leading of the Holy Spirit:

And they kept their attention fixed on the Apostles' teaching and were united in the taking of broken bread [shared material goods with one another] and in prayer (Acts 2:42--Bible in Basic English)

Where a congregation can cultivate the above, the Holy Spirit comes with strength, insight and enablement for living the 'abundant life' as we learn to build a loving community in the light of Christ's teaching, we can walk in truth and peace. As one of their successful leaders, Yongi Cho (1998:64) says, 'If we don't have truth at work in our lives, if we don't walk in the peace of God, we are most likely not walking in the Holy Spirit'. This agrees with historic statements of the early Quakers like William Pen and George Fox which also see the work of God's truth in people's lives by the Holy Spirit as the source of God's goodness to the world. With a pneumatic mind, it can be deduced that SLC is developed by the chemistry of the charismata of the Holy Spirit, Spiritual discipline and cultural structures that shape a person. Anyone who has been filled by the Holy Spirit should have that poise which flows from SLC. And a congregation which animates her people to cultivate this grows to win the world and transform every sphere of existence.

## **7 Conclusions**

The cultivation of SLC should be one of the significant paradigm shifts in Pentecostal ecclesiology and leadership focusing on building up the inner life of people against all difficulties. This is because recovery from poverty and other social issues requires newly shaped paradigm and approach to life being proposed by this work. Spiritual formation should therefore be focused on building up people who understand and have the right meaning and perspective of what faces them. In terms of poverty, it moves the Church to a field beyond just almsgiving and acts of mercy; it is an invitation to the shaping of lives which are strong enough to face all that the world throws at them.

Leadership flows from personality. And spirituality is inseparable from personality, because everyone has spiritual convictions whether theist or atheist. SLC is the inner strength and virtue which a cultivated spiritual life exudes and it helps in forming SC for personal progress and community growth. This is vital for diaconal leadership and other types of leadership. Therefore, leadership at both micro and macro levels stem from a leader's SLC condition before his training

and intelligence comes to add. A leader, who is rich in SLC, can balance his spiritual beliefs with social needs. This makes it a missional congregational leadership paradigm.

Pentecostal congregations and their leaders are yet to understand the missional congregational development paradigm. There seems little sign of awareness of SLC and the missional conversation among them. Although they are good at gathering crowds and winning souls, Pentecostal leaders and their congregations lack this collective Christ-centred culture building idea (missionality). Congregational culture just happens among Pentecostals unawares, because they have not structured their ecclesiology geared at building SLC. And it seems to hinder their ability to harness the vast SC potential available to them by dint of their numbers.

## CHAPTER 4 POVERTY: ITS MEANING AND THEOLOGY

### 1 Introduction

Chapter 2 addressed the need to develop missional congregations alive to God's mission to restore his world. Chapter three introduced spiritual leadership capital (SLC) as a theory which can address social problems like poverty. This chapter speaks to the problem of poverty and its theology. It attempts to instigate a fresh debate on poverty, its nature, causes and possible solutions. It will respond to the last sub-question whether poverty persists because it has been given inadequate meanings or inappropriate solutions applied to it, vis-a-vis the role of Pentecostal congregational leadership towards addressing it, using the SLC paradigm. In this vein, we re-visit Max Weber (1930)'s 'Puritan work ethic and spirit of capitalism', and explore if it is plausible that SLC might underlie the 'Puritan work ethic and spirit of capitalism', because it pools social capital for economic progress from the inner-strength which people's spirituality affords them. As indicated in chapters two and three, Moravians, Quakers, Huguenots and Puritans as historic pneumatic movements, besides their solid grip on ecclesiology, had sustainable theologies of poverty. Therefore, in their congregational leadership paradigms addressed poverty in their contexts with resilience (defined in chapter3), born out of their spiritualities. Resilience in the Christian sense is not toughness. It is a lived hope, a way to keep getting up again, it is rooted in God's permanent faithfulness (Rowe 2012:1). Therefore it is put forward that Pentecostals, as the fastest growing Christian pneumatic movement, can learn how to harness SLC from their theological ancestors the Puritans, Quakers, Moravians and the Huguenots (inference from Dayton (1987:36-42)) towards the addressing of poverty.

This researcher admits that poverty cannot be eradicated in its entirety from society. However, it can be addressed in individual lives and families and reduced in nations in the long term.

### 2 Towards a working definition of poverty

This section explores what poverty means to different people. Meanings change with time and they shift with further discoveries. Sen (1981: vi) admitted that

There is indeed much that is transparent about poverty and misery. But not everything about poverty is quite so simple. Even the identification of the poor and the diagnosis of poverty may be far from obvious when we move away from extreme and raw poverty.



Lötter (1999:124) observes that ‘poverty can perpetuate itself, thus poverty can cause more poverty’—causing a vicious cycle of poverty. Bradshaw says:

The definition of poverty and theories that explain it are deeply rooted in strongly held research traditions and political values, reinforced by encompassing social, political and economic institutions that have a stake in the issue. Thus, a purely objective explanation of poverty is displaced by a proliferation of socially defined issues and concerns from both liberal and conservative perspectives (Bradshaw 2005:5).

This trend continues to expand perspectives without narrowing down to the root causes of poverty for sustainable solutions. Citro & Michael eds. (1995:19) defined poverty as ‘economic deprivation’. ‘The World Bank’s measure is based solely on income, defining anyone who earns less than \$1.25 a day as poor’ (Morrel 2011:1). And Sen (1981:9) said poor people are those ‘Whose consumption standards fall short of the norms, or whose incomes lie below that line’—the poverty line. Sen also sees, ‘The lack of freedom to make meaningful choices – to have an ability to affect one’s situation’ (1981:10), as poverty. According to the World Health Organisation (WHO), poor people lack ‘total well-being’ in poverty and well-being is defined as ‘State of complete physical, mental, spiritual and social well-being’ (Woodward 1995:79). Cilliers & Wepener defined poverty as;

A state of affairs where the absence of material resources, the denied space for trust and identity forming, as well as the loss of civil skills impact negatively on one another, in a seemingly unstoppable and negatively escalating spiral (Cilliers & Wepener 2007:44).

Meyers (2001:81), said, ‘Poverty is a complicated social issue involving all areas of life—physical, personal, social, cultural and spiritual’. To Paine (1998:16), poverty is ‘The extent to which an individual does without resources.’ Further, it also results from political and economic policy incompetency, inequalities, insecurities and lack of freedom (Sen 1999:39-40). Townsend says,

Individuals, families and groups in the population can be said to be in poverty when they lack the resources to obtain the types of diet, participate in the activities, and have the living conditions and amenities which are customary, or at least widely encouraged or approved, in the societies to which they belong’ (1979:31).

Eidre (2003:1) suggested that when we investigate the causes of poverty, it is not always easy to see the root causes and their effects. Beyers (2014:2), after saying that ‘Poverty is a creature

with many heads and several tails, as is religion', draws on Hershock (2010:40), who defined poverty as 'An erosion of the attentive and situational resources needed, in any given situation, to orient it as a whole towards the resolution of suffering.' According to Hope & Timmel,

the people in Africa before they were discovered had not invented gunpowder and may not have known the technological inventions of Europe, but they were self-sufficient in terms of food; few people went hungry except in times of famine . . . and the general level of human well-being was better than the abject poverty in which millions of people live today in these same places (1995:08).

This researcher does not agree with this view. Many African economies have been freed from colonial rule for decades but are still poor. There must be more to African poverty than can readily be told. Although it is arguable that colonialism has shaped African people to think and act in ways that has left them poor, this project views poverty as a phenomenon which has localised nature and dynamics, which must be studied contextually by understanding the peculiar nature of poor people in each locality. The problem seems largely a human one not solely environmental.

Myers (1999:67) identified six types of poverty:

(one) material (limited resources); (two) physical weakness (because of poor nutrition and health); (three) isolation (due to remoteness or inadequate infrastructure or basic services); (four) vulnerability (little flexibility to buffer against disasters or other emergencies); (five) powerlessness (inability to influence the wider society or environment); and (six) spiritual evidenced on broken relationship with self, God and other.

Franklin and Niemandt (2015:386) noted the interconnectedness of the above. In this view, the existence of poverty entrenches human suffering which God's mission is to cure. To this the congregation must be shaped to respond. There has never been an age in which poverty did not exist. From the ancient Roman Empire, it seems that poverty was extant although there seems not to be enough written material on it. Aitkins & Osborne (2006) earlier noted that it is thinkable that in Jesus' days there was some extent of poverty and also in the later (Christian) empire, which the Church admittedly talked a lot about (Aitkin & Osborne 2006:177,206). While Mortley (2015:1) notes, that evidences abound there were poor people in antiquity although poverty was not on the radar screens of most historians, Mortley (2015) says,

If we read the accounts of the historians and satirists of imperial Rome about the Jews in their filthy quarter across the Tiber, we are struck by the identity of that people with their descendants in the ghettos of modern Rome, Frankfurt, and New York. .... but [the Jews] knew how to push themselves from poverty and filth into wealth and influence; they were rigid monotheists and scrupulous legalists who would strain out a gnat and swallow a camel; then as now they were temperate, sober, industrious, well regulated and affectionate in their domestic relations and careful for the religious education of their children (Mortley 2015:1a).

*Looking back* to the history of poverty research in the 19<sup>th</sup> century, Clark & Hopkins (1817[1969]:19), sort to define poverty and found it was a difficult thing to do. They described three traditional theories that underlie various definitions of poverty;

1. The Puritan-Horatio Alger tradition- This assumes that people are poor because they are not thrift, do not have firm will and good moral character. This supposes that prosperity thrives on the foregoing and anyone who lacks them cannot sustain wealth in his life.
2. The Good Samaritan-Lady bountiful tradition- assumes that poverty is the consequence of tragic human weakness and lamentable circumstances and very possibly no fault of the victim. To this type compassion is the prescribed solution in which the wealthy in their proper attitude must show generosity towards the poor.
3. The Prophet Amos/New deal tradition- This also assumes that the unjust conditions of society have victimised the poor and the prosperous are often suspected as exploitative vampires that must be revolted against. In this mindset, the duty of poor people is to break the shackles that bind them by fighting for their rights. The response of the wealthy therefore is to compensate the victims to avert injustice (Clark & Hopkins 1817:20-21).

The above set a solid foundation on which many other definitions of poverty can be traced. Bradshaw (2006:9) flawing the Horatio Alger myth, also noted that scientifically it is routine to dismiss the individual deficiency theory as an apology for social inequality Fischer, et al (1996:10), think 'it is easy to see how it is embraced in anti-poverty policy which suggests that penalties and incentives can change behaviour'. However, they recognise that welfare purposed to reduce the gap between rich and poor people also reduces willingness to work. The debate still goes on.

Further attempts at defining poverty by some economists, point to poverty as a failure to attain a minimal standard of living measured in terms of basic consumption needs (Scheepers 2010:164) and also (Odhiambo (2009:323). From an international relations viewpoint, Terhanian (2002:38) calls one 'Modernised poverty' which he said is caused by globalisation which shifts capital

from one place to another. This kind of poverty results as globalisation takes the power of resource allocation from local governments and makes investors move capital to where profit is greater. In this way, poor and the less powerful economies become more vulnerable and poorer (Terhanian 2002:79). Attali (1991:116-117) was an earlier proponent of this view from a Marxist standpoint. According to Myers (1999), the present state of poor people in the world, combines stories from different human eras.

The Enlightenment, communism, science, technology, and capitalism have all tried to contribute in their own way to our understanding of 'who we are and what our goal is'. But 'at the end of the twentieth century the authority of these stories is fraying in the face of broken promises (Myers 1991:21b).

Jeffrey Sachs, described three 'degrees' of poverty.

[Firstly] Extreme: households cannot meet basic survival needs. [Secondly,] moderate: Basic needs are barely met; people must often forego education and healthcare. The smallest misfortune (health issue, job loss, etc.) threatens survival. Thirdly, relative: household income level is below a given proportion of average national income; people lack access to quality healthcare, education and perquisites for upward mobility (Sachs 2005: 20).

Carter & May (2001: 1991, 1999), see poverty as the lack of assets, and therefore if poor people are enabled to possess assets like land, they will be on their way out of poverty. This view assumes that the poor know and will put the land to productive use, which is not always the case as many poor people in Africa have large tracts of land but seem to have no clue on how to put them to uses beyond subsistent farming.

To others, poverty in its most general sense is the lack of necessities such as basic food, shelter, medical care and safety generally thought necessary based on shared values of human dignity.

The belief that poverty stems from individual deficiencies is old. Religious doctrine that equated wealth with the favour of God was central to the Protestant reformation (Weber 2001) and blind, crippled, or deformed people were believed to be punished by God for either their or their parents' sins. With the emergence of the concept of inherited intelligence in the 19<sup>th</sup> century, the eugenics movement went so far as to rationalise poverty and even sterilisation for those who appeared to have limited abilities (Bradshaw 2006:14b).

The theological aspect of the above description of Christian view of poverty shall be discussed under theology of poverty.

### **2.1 Towards a sustainable definition of poverty**

All types of poverty do not have similar causes and solutions. Some are self-inflicted and others are imposed by people and circumstances. Self-inflicted poverty differs from one caused by a discriminatory system. Value judgement could enable the delineation of particular types of poverty state on whether one is poor because he is lazy or he is a victim of a system or a form of oppression. In this researcher's view, most chronic types of poverty have the similar humanly induced sources. Essentially, in Christian theological view, human sinfulness gives occasion to wickedness, laziness, bad environmental care, corruption or any other form of systemic degradation. And the answers to these lie in living and practising the ethos of Jesus Christ.

In the researcher's master's dissertation poverty was defined as,

An ethical dysfunction of poor as well as rich people, the effects of which forces poor people into a state of powerlessness. And as such this prevents poor people from being able to make sustainable economic decisions, gather resources, apply those resources and to have their own basic needs provided (Tettey 2008:5).

This definition applies both at the micro and macro levels, that the wrong actions and choices of rich people affect any other person including the rich people themselves. However, rich people, to large extent, have what it takes to mitigate the bad effects of their actions that leave poor people to suffer their fates without much help. In the same way, the lack of power on the part of poor people to influence their own progress without blaming rich people also keeps them in an artificial prison. If poor people have the right sense of direction and can make choices by which they stand and work towards achieving, they are on the way to overcoming poverty.

Poverty is an indication of systemic failure, a lifestyle deficiency and the losing of personal economic identity. Therefore, fighting poverty necessitates empowering people to change their own situations. As we ponder this view of poverty, a statement in an excerpt by Guam (2002) from the biography of Nelson Mandela, the late President of South Africa, plays back. It quoted Nelson Mandela upon coming out of prison as he said;

I knew as well as I knew anything that the oppressor must be liberated just as surely as the oppressed. A man who takes away another man's freedom is a prisoner of hatred; he is locked behind the bars of prejudice and narrow-mindedness' (Mandela: 1995:616-617).

Poverty is a problem for the whole world; a problem for both developed and developing nations. It is infectious 'To the extent that low income creates problems for those who are not poor' (Sen 1981:9). Its presence limits our enjoyment of the *Ubuntu* (living virtuously in a 'spirit' of caring and community), which is good for us (Bradley et al 2015:119). 'That is what makes it a serious problem for all to be concerned about. Whether poverty is self-inflicted, systemic failure or a form of oppression, a collective effort at addressing it is imperative.

Franklin & Niemandt (2015:386), referred to Myers's six types of poverty, namely, (1) material (limited resources); (2) physical weakness (because of poor nutrition and health); (3) isolation (due to remoteness or inadequate infrastructure or basic services); (4) vulnerability (little flexibility to buffer against disasters or other emergencies); (5) powerlessness (inability to influence the wider society or environment); and (6) spiritual (broken and dysfunctional relationships with God, each other, the community, and creation). Franklin and Niemandt (2015 op. cit.) observed that 'Each type is interconnected and reinforces each other'. Although the above with the exception of powerlessness and spiritual brokenness, are simply the effects of poverty on people and communities, instead of being definitions, it is evident from this submission that poverty is a complex system interwoven as many and this researcher suggested elsewhere in this work. Poverty exists because the rich, powerful and poor people collaborate to entrench it unknowingly. It is the result of a system of wrong attitudes, wrong actions and wrong policies by citizens and leaders alike; hardly is there any innocent poor person, or an innocent politician in poverty contexts. Unless we see moral formation as the process of acquiring character and virtues (Hauerwas (1985 [1975]:76), lasting social change becomes an unlikely possibility. At the core of the foregoing, lies the fact that 'The idea of character provides the means to discuss with rigor and discipline the moral formation of the subjective (Hauerwas (1985 [1975]:29).

One of the issues with many poor people has been their indifference or cursory attention which they give to their situation. As life is rapidly changing and society dynamic, new definitions of

poverty are needed to chart new ways of addressing it in its various forms and facets; this is one goal which this work seeks to lead towards. Earlier attempts seem to define poverty in ways which the poor themselves do not see as their problem. Hence philanthropy was directed towards poor people with little improvement of their states. If we cannot appropriately identify the problem, we cannot appropriately have solutions either.

Those who propose that if the poor have jobs they will be fine, see from one angle. One can earn wages but inability to manage their earnings can leave them poor even with a well-paid job. Another person with a personal sense of direction can, out of a small income, save and strive until he is out of poverty. This virtue is what most micro finance schemes encourage but with limited success because, the researcher believes the SLC dimension is absent. Whatever definition is given to poverty is based on the perceived causes and solutions prescribed; the bottom line is, powerlessness whether caused economically, socially or intellectually can only be addressed from the inner make-up of the person. We shall use the above understanding as our working definition to pursue our research question.

## **2.1 The causes of poverty and how can it be curbed**

Most European commentators on African spirituality and poverty hold that 'For the Africans, the answer to the continental problem of poverty is to be —delivered from the spirit of poverty' (Maxwell 1998:352). Robinson (2009:5) said, 'To tackle poverty effectively and sustainably, people of all status need to be liberated from their wrong ways that bring about poverty'. This view is close to the SLC view of poverty. Sachs (2005:225-228), posited that 'If we can have a global cooperation in which we take on and remove 'geographic isolation', poverty could be overcome by 2025'. This implies that poverty continues because of the lack of global cooperation. Sachs further said that poverty is mainly caused by inequality in distributing technology and infrastructure (such as schools, hospitals, transport, roads ). According to Sachs, people are not largely poor because they are lazy or their governments are corrupt (Sachs 2005:255b). One of the strategies proposed by Sachs for the world to 'eliminate poverty by 2025' is, the improvement on 'key investments in people and in infrastructure' (2005:227). Although not disputing that improved infrastructure and people are directly linked to addressing poverty, one question which this view raises is , do poor people have the internal capability to

manage these? This question comes because no universal system or single strategy can deal with poverty on such a wholesale scale. Poverty shapes itself geographically and anthropologically. Each context requires a tailored identification of causes and finding solutions workable in the particular instance. Besides, Sachs's proposal sounds as though no poor people in the developed economies have better infrastructure yet the people have a vast array of opportunities and resources provided by the state in the Western World for their progress. Or one could ask why are there minorities of poor people in the developed nations, despite the foregoing? Laziness of poor people is a point which Sachs (2005:315-317) dismissed, citing many nations being regarded lazy while poor, but later hailed as industrious after they became developed. Yet he did not discover what internal attitudinal changes might have taken place to move them to the state of development.

In that respect, observation by this researcher in countries like the UK, USA, Germany and Canada, suggests, there are hordes of people who still live in comparable poverty which should not have been the case if Sachs (2005:245)'s infrastructure and investment in people strategy were to hold—particularly the type of chronic poverty, in which many cannot meet their basic needs over a long period of lifetime and over generations, where poverty seems to be cyclically inherited from parent to children (USAID 2016:3). Some others suggest that poverty is entrenched where 'Households or individuals, perhaps lack opportunities, to better their circumstances over time or to sustain themselves through difficult times' (Aliber 2001: v). The main type of poverty which many schemes seek to address is the chronic type. This project has in view mainly that type of poverty which can be universally found even in developed countries, and this is what we can actually describe as poverty in generic terms—lifestyle and culture embedded poverty.

Chronic poverty can be seen and felt in the very systems, social structures and lifestyles of the poor people. For example, widespread inequality, found in the unequal power relationships and unhealthy social norms (Sherperd et al 2014:20-23). To devise long term poverty reduction strategies to address the 'root' causes of chronic poverty, United Nations Department for Economic and Social Affairs (UNDESA) through the work of Shaffer (2001:32), put forward a 'stock-centred' analysis of the dynamics of chronic poverty. The analysis focuses on those forces



which increase, reduce or perpetuate the stock of poverty over the long term, broadened the concept of poverty, expanded its causal structure and deepened it to focus on those who flow into and out of poverty (34-35). Yet poverty has still evaded various solutions some of which have been mentioned.

Generally, there are numerous reasons given as causes of poverty. Tod Peters (2004:7) noted that globalisation will seem different to everyone because we live in different contexts and have different perspectives. Fatalists, according to Grudem & Asmus (2016:54), suggest that 'Economic prosperity came about simply because some nations had the good fortune of favourable geographic factors'. This matter cannot be exhausted here so it is better left to another debate.

### **3 Poverty, spirituality and the mission of God**

Western society has separated religion into the private sphere while economics remains in the public domain (Swart & Nell 2016:2). However, in Africa and most developing countries, religion is central to public discourse. 'Religious ideas typically govern relationships of people with a perceived spirit world' (Ellis & Gerrie 2004:3). That means spirituality and religion, though not same, can be loosely interchanged for each other. Spirituality shapes personality therefore, the poor state of people can readily be linked to type and the quality of their spirituality. Thus, the solutions to poverty must also consider spirituality in their categories.

Without internal personal and social change, poverty cannot be eradicated, as history shows in the works of many economic historians, it was a vicious circle from which there was no escape without government intervention (Ricardo, Malthus and Adam Smith). Poverty can only be eradicated if everyone in society lives ethically, which is impossible because of human sinfulness. That is why Adam Smith taught that where people ignore playing to the natural rules of cooperation which foster progress, government ought to intervene (Smith (1976: xi, 22) Smith suggesting that government is more ethical than the individual but the use of laws and schemes can regulate human conduct and help redistribute resources.

Although these fathers of economics (Thomas Malthus and Adam Smith) started from a religious standpoint, modern thinkers seek to separate economics from religion which are essentially mutually connected. This modern thinking makes some religious people also think that economics is not part of their spirituality. For example, most supposedly very 'spiritual' Pentecostal thinkers consign issues of poverty to the social gospel school. Therefore do not want to be associated with its theology. The social gospel school of thought is a major movement in liberal Protestantism around the turn of the 21<sup>st</sup> century, who advocate for the helping of the poor by those who have power and wealth, They are also referred to by secularists as the 'economic moralists' and have largely been ignored by Pentecostalism as well as the secularists (Frey 1998:61). Secularist attempts at improving economies, fail because they ignore the fact that people make the economy and that the citizen's sense of obligation towards improving their own lives vibrates in the larger economy.

When individual take the their own moral and economic improvement seriously, they can harmonise with their environment and collectively address national problems. Adam Smith said that 'Nature labours along with man' (Smith 1976:12), our environment, our work ethic and progress are given. God has given humankind the power to turn the earth into what it can be. In spiritually active societies like Africa, nothing in their lives goes without a spiritual reflex attached to it.

Hence developed economies prescribe their antidotes to address developing world poverty as though all societies have the same dynamics. In this way,

Inefficient economic arrangements are often introduced in situations already defined by hunger, disease and degrading poverty. We cannot look to governments to orchestrate economic development in accordance to the grand plans of economists (Berger et al 2010:37).

In a capitalist world, as Berger et al notes in the above quote, ignoring the role of God and for that matter spirituality in the economy is a bad move to make. 'It is quite clear that the state as such, is not the bearer of development'. The citizens develop and their societies become developed ones. The absence of this understanding seems to be a source of failure in many poverty reduction policies.

Since developed societies, almost always serve as models of economic progress for the developing world, the tendency to wish for a society which does economics without religion is increasing, because many people in postmodernity have stopped to think about the truthfulness of God that Adam Smith or Thomas Malthus did. Yet, 'Religious beliefs are the most effective carriers of deep culture' (Berger et al 2010:38). Malthus and Adam Smith saw God as the foundation of life. God's truth manifests itself in different forms and kinds, not in different degrees (Troelstch 1923:1, 60). What Troelstch means is, truth is life and God's life manifested among humans in different forms at different times and in different historical circumstances. Wilhelm (1968:90) also agrees with Troelstch's view.

The present work desires to awaken the Church to that renaissance or reformation towards poverty in ecclesiology. Drawing from Troeltsch, researcher thinks that the gospel by its very nature must be preached to a new world. The renewal of the world will come from the power of the gospel when preached, instills the Christian ethos needed for overcoming poverty. The gospel confronts the world's compromise of the truth and the world opposes this attempt by the Church to teach her ethos. Thus to Troelstch, 'The history of the Christian ethos becomes the story of a constantly renewed search for this compromise and of fresh opposition to this spirit of compromise' (Troelsch 1912, 1931:999-1000)

One of the objects of this study is to see how the gospel of Christ addresses new challenges posed by an unethical world to the vision of a new world (God's Kingdom in which justice reigns), in this instance a society which addresses poverty. Bloesch (1992:243), notes that humanity is crying for salvation from the gruesome effects of sin. Hence our compassion should not be for building selfish empires, but to radiate God's love by his Holy Spirit. Bringing us back to missional thinking, therefore, Christ's incarnation comprising of the birth, crucifixion, resurrection, ascension and Pentecost events are all missional in nature (Vanhoozer 2006:110). This incarnation realisation moves us from merely worshipping Jesus to following him (Meyers 2009:15-29). Mission is following him as he heals the world of sin and its effects including poverty. To the Pentecostal, Evangelism becomes missions when believers minister across cultures (Miller 2011:109). But congregations which do not address central problems in their

contexts are thriving on an inadequate understanding of mission. The gospel transforms. Transformation is both spiritual and material. How come Christianity by its mission to save, is now supposed to just save people spiritually but not materially?

From the perspective of most Christians, 'Christianity is a cheerful religion and brings joy and peace from heaven to earth '(Schaff 1885:cc1). The joys resides in the hope that flows from knowing God's love and showing same towards the world. One contemporary Christian says,

In our faith, we have found hope. And our hope in Christ is no ordinary hope. It empowers us to love our neighbors, even when they are racist or sexist or proud. It empowers us to love ourselves, even when we are too weak and too flawed and too tired. And it empowers us to seek a justice that reconciles broken hearts and heals wounds too deep for words, rather than a justice that relies on enmity and does nothing to resolve our bitterness (shaw 2017:1).

When Jesus returns, as Wright (2009:2), offering a better understanding of this return recorded in Act chapter 2, notes,

He will complete that work of transformative, restorative justice; but it has already begun, despite the sneers of the sceptics and the scorn of the powerful, and we celebrate it with every Eucharist but especially today at Pentecost.

'The Jewish origin of Christianity also, and the poverty and obscurity of a majority of its professors particularly offended the pride of the Greeks, and Romans (Schaff 1885:cc1). From the days of Constantine, beyond the ante Nicene age of the Church, affluence became synonymous with ecclesiastical office. However, to this day, the question remains if such joy and peace is being experienced by all in the Church. The answer is no! What explains this?

This question must concern congregational leadership at all levels and from all persuasions.

A knowing question inherent in the above situation is; why is poverty in the Church and community of the God who owns all resources? The guess is; either the Church has become blind to those resources, or she is not in the proper relationship with her God whose desire is that his bride's presence in this world brings his nature to affect it; and cannot have access to his stores of treasure. Or worse still, they may have been misappropriating the resources. If God's mission affects all people in all aspects of their existence and God is a sending, missional God

who reaches out to the entire creation (Bosch 1991:391), why is poverty so prevalent in a growing Church in Africa?

Some may contest researcher's question with the point made in Mark 14:7 and John 9:3, that poverty exist for God glory to be revealed in the world. However, God will not endorse his glory to be seen in such a widespread misery in which majority of his creation languish in deprivation. The foregoing flows from the backdrop that the mission of God in this world is to transform the lives of the people who accept God's salvation in Christ Jesus. That includes the poor. The Christian message cannot be received without its corresponding transformation. The role of the Church in changing the poverty situation is crucial.

To answer the question posed about the relationship between spirituality and poverty at the beginning of this section (3) above, there are two broad reasons for which spirituality and wealth, and for that matter, poverty, are related. First, spirituality affects wealth indirectly through its very strong effect on important processes such as educational attainment, marriage, decisions to have children and how many to have, and women's decisions to work or stay home to take care of the family. These affect household income, patterns of consumption and the money left over to save. It was Mbiti (1969:2), who mentions that the African goes everywhere, with his religious convictions and it affects every aspect of his life. Understanding these processes alone accounts for much of the spirituality-wealth association. Second, the types of goods to be produced are influenced by religion through demand and supply. For example, many tobacco companies have shrunk in size or closed down, for reasons a major of which was low patronage of tobacco due to the evangelical explosion in Ghana, as fewer people smoke cigarettes, their production has also shrunk. Owusu-Dabo (2011:159) notes, 'Our studies suggest that religion is a particularly important influence on smoking behaviour, with smoking being particularly rare among those of the Christian faith, and Ghana is a strongly religious society, with over 65% being Christian and about 12% Muslim'. Economic activity has always responded to Adam Smith's 'invisible hand' of demand and supply which if looked at in the right perspective, is the taste, habits and values of the people which drive what should be produced or consumed, and spirituality plays a strong role in this choices. A Ghanaian media house, Pulse Tv(2015), carried a story in which a bottle of olive oil usually 100milliliter in size, was sold by some Pastors for 200Ghana Cedis (over 50US

Dollars) a bottle. The rise of Pentecostalism and their use of olive oil for spiritual purposes influenced its importation and sales in Ghana. In Africa, spirituality, politics, economics and the sciences can only be separated in futility (Onwunta & Hendriks 2009:316).

Furthermore, poverty and wealth are directly related to the selfhood of people. In societies where people think leadership or government have a duty of solving their problems, not much could be accomplished without changing their language and worldview. Roxburgh (2015:138-140), noted that what causes change in great cities is not primarily due only to the planning and engineering expertise but the changed street language and behaviour which build country or community's institutions and brings about transformation. In this way, the selfhood of individuals in a society determines what they do, how they see the world and how they handle their environment which determines the possibility of such surroundings would develop or stagnate.

It was argued in Chapter three that there is spirituality within both theistic and atheistic worldviews. The contention is that between these two worldviews, both cannot be ultimately right. Each judged right or wrong on the basis of what give ground to its ethical position. From a Christian perspective, God is the point of reference for all morality. Thus it is only in a framework of authentic spirituality true morality exists. Colson & Vaughn (1996:137-139) note, that the world's most advanced societies were founded on the premise that there is a God whose word is the ultimate truth. Therefore, the present (postmodern) scientific and liberal developed world increasingly believing there is no God, cannot appeal to a moral authority based on faith in God. Humanism, as an attempt to be ethical in human terms without reference to God, may teach people to be kind and philanthropic, but by the standards of the Christian worldview, 'Justice and faith have no dichotomy' (Colson & Vaughn 1996:235), Our faith in a just and moral God is the point of reference for Christian morality. Metz (2017:386) says, 'A moral agent is someone who ought to have the motive of acting for the sake of others, not her own self-interest' if no moral law, poverty cannot be addressed as a moral problem in which the wealthy people oppress the poor people. Hollinger (2002:112), points to truth in postmodernism becomes individual preferences or perspectives, instead of God's objective viewpoint. Therefore, freedom without a moral framework becomes a proliferation of vices and unchecked greed. Spirituality returns us to a moral framework, whether Christian or otherwise, in which each person questions his or her

own motives from a spiritual point of departure. Spirituality therefore, can also affect wealth directly by influencing intergenerational processes, social relations and orientations towards work and money.

### **3.1 Congregational Leadership and Poverty**

Chapter three addressed the subject of leadership, but for clarity, we briefly refer to it here again. To answer whether poverty has anything to do with congregational leadership, Burger & Wepener (2004:8), show that leadership is responsiveness to changing dynamics of life and society. Congregational leadership aims to shape the inner-self of members which makes them resilient to accumulate SLC for addressing their needs. Rondinelli & Heffron (2009:14), argued that leadership is the hallmark of almost every successful effort at international development since the late 1940s, and that its absence is the underlying cause of most development failures. This view leads us to ask, what tools do leaders use to achieve development goals? Furthermore, find out How culture and interdependence among governments and organisations affects leadership styles;’ where leaders get their advice from experts, non-experts, academic or non-academic elites.

The researcher’s understanding of the role of the Church towards poverty comes from viewing her as an organism. This takes reference from Van Reken (1999:198)’s distinction between the Church as an organism and simultaneously an institution. The institutional view sees the Church as a formal organisation which pursues a fixed purpose. As an organism, the Church is viewed as an aggregation of people called to respond to a mission dictated by God’s call to each member. To address poverty, an organism will see its task as healing each member to heal the entire communion.

‘Part of our responsibility as Christians is to exercise our compassion and love for others in tangible ways’ (Van Reken 1999:199). That social justice addresses the causes rather than emphasis on social work (dealing with the consequences) of poverty, is an ongoing debate. But compassion must aim at transformation as researcher in chapter three calls transformational diaconia. Service evangelism is one such model in the Church’s approach to the world. Armstrong (1979:14-18) fuses social action and social justice as part of an evangelistic lifestyle

or tool. In it, faith must address real life issues to be authentic. Missional congregation has a broad view of society and makes the gospel speak to its issues, spiritually and socially. As Hiagbe (2015:165) says, it is agreeable that,

Religious beliefs and practices can inhibit or enhance a community's social and economic progress, since they constitute the grounds on which new ideas and innovations are either accepted or rejected by a community'.

The Church drives social change where 'Leaders are not only expected to preach and teach but also to be 'missional' leaders' ((Burger & Wepener 2004:8b). Leaders who make missional followers also make others disciples of Jesus Christ. Missional formation has in view spiritual formation towards social transformation. Cochrane, De Gruchy & Peterson (1991:91), suggest that each person is 'an active agent in history who may participate in deciding on and constructing a world to live in. Verster (2015:7) concludes, 'There are many challenges in Africa and the possibilities of alleviating poverty on the continent still leave much to be desired'. Therefore, 'Only when the church accepts the radical involvement from God can a new situation be accomplished' (Verster 2015:7a). 'Social transformation as a deed of love is aimed at empowering the people disempowered by society to believe in their abilities and to become active participants and role players in the process of transformation (Truter & Kotze 2005:997). This is what is being called transformational diaconia.

This researcher agrees with Nell (2014:7), where he says 'Practical theology affords leadership a 'reflective practice'. He considers it-'the most constructive way to address both scripture and ecclesial traditions in one direction and contemporary situations and cultural changes in another'. This kind of reflective practice and leadership responds to the changing dynamics within poverty stricken contexts of the Church.

This researcher thinks that poverty is rampant where leadership trust is lost and corruption prevalent at high places. 'Not only does corruption promote a general lack of trust in institutions and leadership, but it stimulates a perpetual culture of corruption that invades all spheres of life' (Vorster 2011:33). The researcher views poverty as an ethical dysfunction both by the poor people and the rich ones. Godly leaders build and restore trust and the Church can play this role.



In corrupt poor economies, trust is a scarce commodity. Even in the Church trust risks being relegated to expediency. Dreyer (2004:3) notes, in post-apartheid South Africa, that trust has been damaged by ‘The incredulity and disillusionment amongst members of the Church as well as society at large, especially regarding the credibility of the Church as an authentic role-player in civil society, having earlier used scripture to defend apartheid (Dreyer 2004:3). Whenever church’s trust is misplaced, mission is compromised and there is a total systemic failure. Mistrust fuels corruption, it also disrupts social cohesion and goal congruence. Be it in the Church, political economy or in small social groups. With poor people, their lack of trust in political leadership makes them refuse to be law-abiding, and less cooperating towards building a society in which each individual shares in the success of the collective efforts on the basis of fairness and justice. Roxburgh (2015:141) succinctly said that “addressing this crisis of trust is one of the most pressing challenges the denominations have” and in the larger picture, this is a challenge for African leadership.

In this light, poverty subsists in societies where leaderships fail to hold people in trust and as such actions which bring about progress are thwarted by selfish motives and inaction or resisted by the poor people. A strong ethical leadership is needed in poverty contexts to positively change the social imagination. Roxburg (2015:145) says, this change must start from us as individuals.

Masango (2002:716), writing on leadership in the African context, says that African leadership is best passed down to the younger ones through conversations. According to Nel (2015:326-7), the qualitative tools needed by a leader to do this in a congregation are: Wisdom, vision, common sense and discernment. It is time poverty and the addressing of it, becomes a central leadership discourse. More especially when the observation stands that poverty runs through families and societies across generations, just as wealth does in families and generations. Both virtue and vice can be passed down from parent to child. Masango (2002:712), notes that the ‘Sharing of knowledge gives power, not only to the one who knows, but also to the one who receives. The one who shares knowledge with the villagers or community is the best leader (2002:717). Hence leadership becomes a potent tool for fighting poverty through teaching and guiding. As the Church has that ‘fireside’ influence on its listening audience, the pulpit can be a tool for addressing poverty. Roxburgh (2015:49) noted that the language we use, the stories we tell and

listen to, the practices we repeat each time we enter a Church building or attend a denominational meeting continually shape the way a group behaves. This implies that ritual is at the centre of social life. 'In African holistic cosmology, physical and spiritual realities have a close networking relationship' (Ezeh 2003:39). The cultural imagination with which we live and socialise, determines the type of society we shape, the quality of life and even the nature of our economy (Roxburg 2015:50). How congregational leadership responds to these dynamics is crucial. It should be remembered that poverty remains a central leadership question in Africa, and lives need to be shaped to transform the African landscape. We shall consider why most poverty interventions could not do much in Africa in the next section.

#### **4 Poverty despite many economic and social interventions**

It is increasingly becoming apparent that governments are also losing grip on the problem of poverty. Evaluation of the Millennium Development Goal (MDA) which targeted reducing poverty by 2015 can attest to poverty being still as prevalent as it was many years ago. The MDAs had to be adjusted and shifted back because they were not fully achieved within the planned timeline. We see that despite the numerous interventions and poverty reduction/eradication efforts, poverty is still a force to reckon with in the majority world. Various powerful economic systems and innovations seem not to have made much impact on poverty. In view of the competitive nature of the world, even Loriaux (2007:267) argues, that 'A better strategy for convincing people of the injustice of the present global institutional order might be to highlight its unfairness'. To this researcher, it is because poverty seems to be a system and a lifestyle situation embedded in the character of the people, their culture and mind-set which makes programmes and projects which are oblivious of that fact, yet aimed at addressing poverty fail.

While acknowledging all types and forms of poverty— seasonal, cyclical, geographical, and the chronic types, this work focuses mainly on the latter. One can do a longitudinal mental-scan of nations, examine attitudes and behaviours in nations and societies, and one will agree that, economic mismanagement on national and individual scales are mostly stronger in developing nations than in the developed ones. The African Development Bank economic outlook report 2018, shows that 'Africa is the world's second most unequal continent (after Latin America),

pointing to the double challenge countries face in attacking poverty' (ADB 2018:48). Unlike in most developed countries institutions and individuals do not seem to have a sense of purpose and direction in most developing nations. 'Institutional weakness facilitates corruption, particularly imbalances between a strong executive branch and weak legislature and judiciary, experts say' (Hanson 2009:6). Dishonesty of politicians and citizens across the board welcomes you from their airports and border posts. Hanson (2009:1), notes,

A 2002 African Union study estimated that corruption cost the continent roughly \$150 billion a year. To compare, developed countries gave \$22.5 billion in aid to sub-Saharan Africa in 2008, according to the Organization for Economic Cooperation and Development. Some economists argue that African governments need to fight corruption instead of relying on foreign aid

These are human causes of poverty and not necessarily a topographic or a natural resource problem. On that note, we can agree that poverty is not always a natural phenomenon.

Poverty largely is a humanly generated problem. Poor and rich people alike contribute to it. Sometimes, rich and powerful people make far more negative impact in such a way they leave the poor people to roll in their mess to no avail. Narayan et al (1999:13) observe that 'poor people are rarely organised across communities or connected to rich people's organisations or to the resources of the state' Because poor people are mostly powerless and largely seem to have no clue as to what to do with even the resources which they recognise as useful, they live at sub-optimal level of the production line, yet rather higher on consumption. For example, Europe which experiences just a slight seasonal supply of sunlight is making solar energy supply work while most of Africa which largely have the sun all year round is suffering from loss of production as industries shut down on load shedding because their hydro and gas operated electricity generating plants are shut down because of draught and high cost of fuel. Technological, social and economic growth is needed to address poverty. According to the Department for International Development (DFID) (2009:17), 'The positive link between growth and poverty reduction is clear. The impact of the distribution of income on this relationship in particular, whether higher inequality lessens the reduction in poverty generated by growth is less clear'. More so where wrong timing in the use of resources hinders economic success in most developing societies. 'Two separate factors are crucial: the sequencing of policies; and the speed at which they are introduced' (DFID 2009:15).

If people know the solution to problems and have what it takes to address such problems, they are not limited by it. Mostly poor people seem to lack the sense of direction required to move out of poverty. Even if they get huge hand-outs, they are prone to misuse or misappropriate those resources and return to their former states. On a telescopic scale, we can see a peculiar sub-system among the minority poor in the developed economies (please see 4.1 below). Some may argue that poverty generates social vices such as the prevalence of crime, drug abuse, and propensity to seek immediate gratification instead of working towards long term benefits, which characterise neighbourhoods populated by poor people. The question is, if poverty is the result of the lack of amenities, why should such vices and poverty exist in systems where governments and local councils have provided infrastructure and services mostly abused by people (usually poor) in these localities? This gives us a clue to the paradox of having poor people even in wealthy economies. We can observe that even in the wealthiest economies, there are few who are as poor and as hopeless as the majority poor in the poorest economies, if not worse than they are. They live in a sub-culture which enjoys lifestyles similar to those in poor economies. Hershock, from a Buddhist viewpoint, notes that,

Poverty arises, takes root, and persists only to the extent that its conditions are ignored by those not yet poor. Poverty does not just happen. It is not a simple function of purely natural conditions like a drought. Poverty is a complexly afflicted quality of life that is always in some degree inflicted (Hersock 2010: 54).

This suggests that poverty and wealth are things that come with a person's disposition, lifestyle, mind-set and habits, be it is mostly work-related, spending driven, centred on personal decision making, integrity, savings and investment. It borders on personal economic and social values which can create economic and social advantage for a person.

In a Christian theological perspective, the condition of a person's heart and mind are crucial for dealing with poverty wherever it occurs. 'Transformative change will take place if people in the developing world take the initiatives from the perspective of their own beliefs, values and wisdom' (Mwaura 2008:2). Therefore, poverty could be well understood if studied contextually. This is because what constitutes poverty in one context does not necessarily connote poverty in another, although there may be some common characteristics which are not location-specific.

The bulk of the problem is embedded in the human elements in society. Hence the focus of the United Nations Development Programme (UNDP)'s development agenda seems well directed as it says that 'Development is about enlarging people's choices—focusing broadly on the richness of human lives rather than narrowly on the richness of economies' (UNDP 2015:vi). This suggests attention will be paid to how individuals make progress resulting in the transformation of the larger society. At the centre of this is religion and spirituality, because they 'Hold the key in formulating a society's worldview, regulating the way individuals perceive society and their specific roles in it' (Mwaura 2008:3).

Human change does not happen under legislation or compulsion but through persuasion, guidance and conviction. It is notable that human responses to their needs are the major change drivers rather than programmes and economic policies. Although the latter create enabling atmospheres for progress, it is another thing for people to take up the challenge to make use of those opportunities; not only to make use of them, but to use them responsibly so as not to generate other problems for the economy. For example, the state putting poor people on welfare, rather serves as incentive for individual laziness, as people resign to minimising their lives, virtually subsisting on welfare handouts for life.

SLC creates a new leadership impetus both within the individual and in the faith community trickling down to the larger community. This view stands referring to Europe and America according to Weber (1936, 1940) in his 'Puritans Work ethics and spirit of capitalism'. From the perspective of SLC, when the lives of people and their response to life challenges change positively, their worlds are open to positive changes. The issue is not even just about the ability to earn income but it is about the ability to maximise one's potential in turning round the opportunities into bigger ones. The UNDP development report 2015 indicates there is a shortage of skills, while 'At the same time, considerable human potential remains unused— Skill mismatch. Millions of people are out of work or working but still in poverty' (UNDP 2015:55). Certain skills, specialisations and vocations appeal to people in a culture because they see other prospering in it or it is occasioned by geographical default. For example, textile and garment making skills in cotton and silk producing localities may abound because people naturally learn these skills from their parents.

Poverty is an internally rooted problem and it requires a transformative approach to address it. It is embedded in various cultures and lifestyles of people. Deconstructing those unproductive cultures in SLC perspective, requires that responsible living should be taught in the congregation and practiced in the community as the first step towards addressing poverty. Although many thinkers like Goetz, (2003); Goering, Feins, and Richardson, (2003), Havey (1996), Curran 2003, Calmore 1995) agree with Bradshaw (2006:9) who suggests that

If one thinks of the culture of the poor as a dysfunctional system of beliefs and knowledge, the approach will be to replace that culture with a more functional culture that supports rather than undermines productive work, investment, and social responsibility,

We should remember that culture just happens as life is influenced by ideas, and it mostly forms unnoticed. No one can replace one culture with another by mechanical manipulations, such as forcing a new culture on them. What is needed is changing the heart, mind and the will of the people buried in poverty, and those who benefit from the deprivation of the poor. That is why SLC seems the appropriate option, which congregations and their leaders can harness effectively if they commit to do so.

The UNDP development report 2015 indicates there is shortage of skills, while 'At the same time, considerable human potential remains unused— Skill mismatch. Millions of people are out of work or working but still in poverty '(UNDP 2015:55). In search of its solutions, Amaeshi (2015:3) suggests that entrepreneurship could be the answer. He says,

For decades, the World Bank and other institutions believed that major investments in infrastructure would jumpstart the economy and drive progress. Now we know that although direct investments are important, they may not be as important as impactful entrepreneurs who are purpose-driven and socially aware of their environments. These are the entrepreneurs Africa needs right now, given the challenges of entrepreneurship in Africa.

However, the issue is not just about entrepreneurship but we need a complete overhaul of worldview and attitude and hermeneutics. If entrepreneurship grows and yet the people have not

embraced doing it ethically and justly, the entrenched corruption degrades whatever gains may accrue. Many government and international donor projects also fail because of this.

Another intervention aimed at addressing poverty has been loans and grants with structural conditions for the developing countries to comply with. The World Bank, since its inception, has been doing structural adjustment lending. In 1986 the IMF joined and other institutions copied the model (Oberdabernig 2017:1). Ghana was one of the countries on which its experiments were performed. Those state-led policy interventions on poverty seem to have yielded few or no results. It is agreeable that, some of these schemes have rather increased poverty (Gwartney, & McCaleb 1985:4). For example, Ghana, touted as an IMF success, has people poorer than before the interventions (Sanneh & Carpenter (eds.) 2005:83). One other point is what Abbey, a Ghanaian economist notes,

People who live in rich countries see poverty as pathological which can be solved through policies. Those who object to people living in cardboard houses in rich countries come to Africa and think that they are seeing the same thing when they see people living in cardboard. A focus on the poor tends to put problems of redistribution at centre of political debate rather than question of production (Abbey 1990:3).

Most foreign initiated development programmes suffer from this shortfall and consequently fail.

Further more, in many of the poor economies, the raw natural resources are available but often are sold at next to nothing for the richer countries to process, and then turn round to sell them back to the poor at high prices. Another problem has been, in many poor societies, the resources are rather too scanty to redistribute. Therefore, the unscrupulous, less ethical but powerful leaders misapply even the scant resources to the worsening of the citizenry. This paradox makes poverty intricately complex.

The complexity of the problem of poverty is that, habits and culture can cultivate or weed out poverty but they are very difficult to implement. The willingness of poor people to cooperate with the changes some which are usually painful makes it a difficult task. Even when opportunities are created, poor people ought to be ready with the skills and attitude to take advantage of opportunities (Ryan 1976:120). Therefore, unless poor people see it that way, little

can be achieved with programmes and policy interventions. Even in the resource rich poor countries, a change in mind-set and technology participated in by the local people is needed to make a lasting change. As Collier (2007:38) noted,

A much larger group of resource rich countries have enough income from resources to take them to middle-income status, but not beyond. To fully develop they would need to harness the resource wealth for growth. This has proved difficult, and the normal pattern has been stagnation, or rather booms and busts around a pretty flat trend.

Many from the mineral-rich African countries would agree with researcher that most countries are not poor because they lack resources. What they lack is know-how and personal leadership which can make the right entrepreneurial decisions. Aid is helpful but its long term effects have proven over the years to be painkillers rather than cure for the ailment of poverty. The Church in history advocated for socialist economies, thinking that that was biblical (Quinn 2004:51). Democracy and capitalism is usually perceived to be a system which gives power to the rich and the strong at the expense of the weak and poor. Drake (2013:4), relates how some Christians perceived the wealthy capitalists like Rockefeller, Candler (founder of Coca Cola Company) Rowndtree, Cadbury and others. For example, after a fire which killed miners and their families following a stand-off between the United Mine Workers and three of Rockefeller's mines, a Baptist pastor rallied people behind him to Rockefeller's Church where he taught Sunday school each Sunday, to make a public statement about his 'unchristian' capitalist mode of amassing of wealth at the expense of the poor (Drake 2013:3). That pastor was jailed for disrupting public order. Another wealthy person in American history, Carnegie, in his famous essay in 1889, started by saying, 'The problem of our age is the proper administration of wealth, so the ties of brotherhood may still bind the rich and poor in harmonious relationship' (Carnegie 1889:1) By this Carnegie conceded that wealth is not beneficial to society except when there is ethical use of it in solidarity with poor people. Other than that, rich people become a nuisance and a source of oppression to poor people.

Development partners like the Brettonwoods institutions and other bilateral donors 'Can be as much a help as well as nuisance to the poor and their economies' (Sachs 2005:285). This is because many of the programmes are firstly not harmonised with that of other donors and



secondly the impoverished beneficiary economies do not have the strength and systems required to harness the myriad of small, scanty aids coming from different angles into a sustainable whole and thirdly, the recipients have no voice or control as to dictate what is needed rather than being just takers of what is provided. Powelson (1994) lamented that authoritarian systems of the international development agencies are trying to impose on the developing world, systems which the developed world have abandoned several centuries ago,

They are encouraging — even bribing — authoritarian governments to impose upon their people’s economic liberalism, modern monetary structures, and private markets, all of which are governed by rules that defy the norms of millions of their citizens. (Powelson 1994:1).

For example, Ghana years ago was a testing ground for the World Bank tailored economic recovery programmes. Ghana had programmes like the Economic recovery programme (ERP), the ‘structural adjustment programme (SAP) of the 1980s, with its auxiliary schemes like, Programme of Action to Mitigate the Social Costs of Adjustment (PAMSCAD), regional agricultural development projects for example, Volta Regional Agricultural Development Project(VORADEP), Upper Regional Agricultural Development Project(URADEP) and the like. The loans and grants given by the World Bank and other bilateral lenders for these projects were soon depleted over the period of the projects without a sustainable change to the poverty situation. The only things left of such projects are the warehouses built for the storage of fertiliser and farm inputs which are ‘empty tombs’ or memorials of wasted resources. Donkor (1995: 283) attributed this failure of structural adjustment in Ghana to policy inability to address what he called ‘disarticulation of colonialism’ and conscious effort is needed to make all institutions reform. Burgess (2017:86) observed similar effects of SAPs in Nigeria. The benefits of these programmes were short-lived because the lifestyles of the people remained the same while resources were pumped into their hands or system. They were like people standing in a pool of stinky water being sprayed with expensive perfumes.

The situation is found in all systems where the poor are. It seems poor people have a peculiar way of doing things which can only be changed from within the person. Lewis (1966) and Geremek (1994:1) corroborate this that poverty is a human condition, embedded in society.

Hence the UNDP's focus on human development seems a better option if properly envisioned, than the econometric based policies. UNDP data indicates between 1990 and 2014 in 156 countries with comparable data covering 98% of the world's population in 2014, the number of countries in the high human development classification rose from 12 to 46, as the population in that group climbed from 0.5 billion to 1.2 billion. Over the same period the number of countries in the low human development classification fell from 62 to 43, as the population in that group fell from 3.2 billion to 1.2 billion (figure 2.2) (UNDP 2015:57). These statistics would not mean much if the mind-set of the people does not change. McGuire (1992) said religion promotes change by; 'Religious ideas, religious leadership, and religious groups'. SLC proposes that poverty has its ultimate solution in the spirituality of the poor people the strengths and virtues which it affords people in addressing life challenges.

At the World Beijing conference of 1995, Maathai (1995:2) lamented that

During the past three decades, Africa suffered lack of visionary and altruistic leaders committed to the welfare of their own people. They were persuaded to accept the development model of the West, borrow capital from the West and be guided by experts from the same West.

We tend to forget as Africans that money lenders do business for profit. Money borrowed hardly favours the borrower at the expense of the lender. Bilateral lenders dictate the terms on which African governments borrow and ensure that their monies loaned are recouped in subtle ways. What Africa needs is not hand-outs. Africa needs skills, leadership and moral vision which can easily be provided by authentic Christian spirituality which sees the economy as part of its duty to address. To this researcher, it does not seem that Africa is presently poor just because of colonialism but the earlier point about the lack of 'altruistic leadership' is more relevant. We ought to move away as a continent from blame game to responsible thinking.

Poverty is a real and pressing reality for many in our feudal world order. We need to ask ourselves; why are some poor, while some are fabulously rich even in poor economies? And the answer can guide us towards an attempt to work on solutions to this problem (Dart 1997:2). Until the poor identify the real and applicable causes of particular types of poverty befalling them, so

long as they keep blaming others for being poor and fail to identify the real causes, they are doomed to poverty. Myers (2011) noted that, 'It is the transformed person who transforms his or her environment' (116). Poor people can change their societies if they first of all, embrace change in their own lives.

Globalisation has also linked life from the smallest hamlet to the big urban centre, making it difficult for those who have lived comfortably in subsistence to keep pace with the changing trends, technology and knowledge required to be productive in today's world. Collier (2007) asks;

So if Africa, and by extension the other bottom-billion economies, are to get a dynamic manufacturing sector, it is more likely to come from breaking into export markets than from going back to the years of cosy domestic monopolies. The problem is how to get firms over that initial hump of competitiveness and enable them to get on the escalator (2007:167).

Collier's observation brings Prahalad (2004)'s, 'Fortune at the bottom of the Pyramid' to question. Prahalad posits that Poor people can move out of poverty if they have entrepreneurial opportunities, Further re-enforced by the increased consumerism and unhealthy resource based international injustice occasioned by globalisation, which 'The Accra confession' of World Alliance of Reformed Churches (2004:7), describe as a 'Scandalous world that denies God's call to life for all.' In which 'The annual income of the richest one per cent is equal to that of the poorest 57 per cent, and 24 000 people die each day from poverty and malnutrition.' Spirituality in society influences progress, in Africa that is yet to be totally the case, due to a type of Christianity inherited; such as 'the blind faith' of the Western missionaries, who separated their spiritual experience from the suffering of the world for which Jesus came to die. This made their missionary efforts to lose its intended value (WARC 2004:1).

There is a need to instigate a dialogue between the Christian missional motifs and the various anti-poverty schemes such as 'intelligent markets', 'Corporate Social Responsibility' and their implications for Pentecostal congregational development which is geared towards the fight against poverty. This dialogue between Christian view of poverty and other anti poverty

initiatives goes against the backdrop that the ‘Church’s life together is missional because the character of that life together is what God intends for the life of the whole world’ (Barrett et al 2004:55). This fact must make poverty as one of the central issues bugging society, important for the Church because it is central to Christ’s vision for the healing of the world.

Undeniably many groups that were hitherto considered unrelated to poverty as a problem are now being called into the game. This new partnership involves business, governments, the not-for-profit sector, and educators now partnering those traditionally concerned related to it such as people living in poverty, neighbourhood activists, philanthropists, and other local leaders, engaging together towards finding solutions to this problem that the whole community shares.

In considering the role of the Church towards poverty reduction in line with the Millennium Development strategy (MDS 2015), Eidre (2003), worthily laments

The style of Christianity that in the nineteenth century was brought from churches in Europe and Northern America to Africa and other southern parts of the world was first of all based on individual piety. It was a spiritual theology with sharp distinction between “Material” and “spiritual”. Churches should not involve in political issues, but concentrate on the message of salvation from sin, helping people to get eternal life. Tackling poverty, especially its structural and political dimensions, was definitely not defined as a spiritual issue. No doubt that this kind of theology is most comfortable with the version of the beatitude in the gospel of Matthew: “*Happy are those who know they are spiritually poor; the kingdom of heaven belongs to them.*” (Matt 5, 3) (Eidre 2003:2)

If Christians do not get involved in public life to ensure that the world becomes a morally just and ethical place where God’s kingdom is experienced, the Church cannot improve life from her ivory tower.

We should not forget that the founding fathers of the United States of America were Christians. Similarly, the British Parliament in the hay-days of Westminster was heavily driven by Christian ethos. Furthermore, many of the world’s greatest business empires were started by Christian pneumatics. These saw their spirituality as one that affects every area of life. For example,

Barclays Bank, Cadbury, Nestle, Unilever were started by Quaker Christians. Furthermore, the Puritans distinguished themselves in wealth and exemplary character. Men such as Edmund Calamy the descendant of Huguenot refugees from Normandy, who prospered both in business, in preaching the gospel and teaching with great influence in the City of London, contributed to reform commercial ethics of the City of London and even the business of the then parliament. Similar things are said of Perkins, Bounde, Preston, Sibbes, Thomas Taylor, William Gouge, Thomas Goodwin and Richard Baxter who influenced both economic and political life (Barker 1999:207-209). In the post-modern era, Church and state have been separated. Consequently, scientific reasoning has claimed its autonomy which is to the detrimental to the sound judgment is supposed to be based on. Now most elite societies think that economic laws are independent of moral laws; and they are ethically neutral This is the claim of the modern economic theories (Minowitz, 1993:1-14, 235-58, Fitzgibbons, 2003: 63). People often forget that Adam Smith, regarded by many as one of the founding fathers of economics, was also a moral philosopher, historian, sociologist, literary critic and linguist (Alvey 2005:252)

Furthermore, Wilberforce who was known as an advocate against slavery and oppression of the underprivileged (Mugambi 2004:1), influenced philanthropy to villages in the Mendip Hills where the labourers were ignorant, poor and oppressed. Slavery was addressed as an inner problem. In same the vein, poverty can be tackled from within people. Grudem and Asmus (2013:31) said,

The most effective way to do this, and the only way that will bring long term change to a nation, is to persuade people to change any cultural beliefs and traditions that are hindering economic development.

This view corroborates Weber (1930), as he points that Protestant transformation was in the area of 'Individual responsibility, personal diligence and approved risk-taking and financial self-improvement' (Salvadori 2006:352). These are virtues which foster economic progress.

**4.1 Poverty as a system** 'Systems are composed of interrelated components such that the properties of both the system and its components are changed if the system is disassembled in any way' (Ashmos & Huber 1987:607). Organisation studies, and for that matter congregational development, requires open mind, in order to understand systems, 'We need to discredit what we

know, to change for the naked sake of change to prevent ossification of our ideas' (Pondy & Mitroff 1979:11). Nel (2015:322) described congregations as systems with sub-systems. The same can be said of society and the political economy. Furthermore, the problems generated by humans are also systemic. In SLC conception, poverty comes with its systems as well. For clarity, we must accept Payne (1998:10)'s caution that situational poverty must be differentiated from generational one. Situational poverty results from short term deprivation consequent to shock causing events. But a generational poverty is long lasting, transcending eras in particular families because it is embedded in their way of living. Additionally, accepting the fact that poverty occurs in all economies and societies, we are looking at the pattern which is visible in generational and chronic poverty situations. This makes living in poverty almost synonymous with their social order. This makes it a system that needs to be studied and understood.

Looking at the complexity and how various issues interlink with poverty, it seems to be a multifaceted interweave of problematic incubators embedded in lifestyle, culture and worldview of poor and rich people alike. Therefore, it is a complex system. Poverty has interrelated components, drivers, actors and incubators. It is such that one needs a comprehensive study to understand it. It is the complexity of poverty and problems it generates which makes it a big problem for everyone. The greater weight of the problem of poverty is with poor people as they need leadership at the personal and community levels to be able to move above their present predicaments. And as such many interventions tend to deal with the symptoms rather than its root causes. Systems are changed by replacing important drivers within it with new ones to make them work differently. Like organisations or corporations, when they want a turnaround, they do not only re-engineer (redesign) and change engineering and administrative processes, they change the mind-set and attitude of the people in the company before the new image of the company is revealed.

That takes us to Dreyer (2007:8)'s observation that 'rigid persons who resist change in their belief systems, tend to be dogmatic'. Poor people seem to be dogmatic about their lifestyles and how they go about things in their contexts, because they fear risking beyond their sorry states, in case change might make them further worse off. A slum community will hardly allow itself to regenerate into an ultra-modern community if the people remain with their slum mentality.

Although new glass buildings may be constructed for the community, they hardly would have or embrace what it takes to keep those structures and surroundings in their pristine beauty and improve on them. Observation around the globe, from the Bronx in New York to Brixton or Hackney in London, Soweto in Johannesburg to Nima in Accra, Ghana, will demonstrate what is being described here. One would find all the subcultures peculiar to poor people. Even though geographical and national cultures may not be the same universally, their general lifestyles, behaviour and attitudes have strong similarities. According to World Faiths Development Dialogue (WFDD),

Culture has three "dimensions": the symbolic dimension (values, symbols, archetypes, myths, spirituality, religion - or often several different religions, etc); the societal dimension (organisational patterns for family and community linkages and support, systems for management, including business management, and political systems for decision making and conflict resolution, etc.); and the technological dimension (skills, know-how, technology, agriculture, cooking, architecture, etc) (WFDD 2001:8).

In this understanding of culture, there are inherited elements as well as created and adopted aspects. These elements determine how people in a community live.

Oblivious to the above, poor people are prone to blame government, the Church, the rich and others for not helping them while excusing their own failures and inactions. Not denying the fact that institutions and classes in society can fail and be oppressive, the bulk of responsible living ought to come from the individuals and families themselves. Many will agree with this researcher that, there is a peculiar way in which poor communities organise themselves. They appear to solely live for their present needs, they do not seem to care about the future. In an affluent society, one can find a minority living on the fringes of society with their peculiar ways of life. Historically in the eighteenth century Western cities, slums were present and served as home for the poor masses. The affluent develop an organising practice of planned streets, lawned parks and clean, healthy environmental practices. According to Irving (2009:10), 'In the cities of Christendom in Europe and in its settler colonies, which together constituted what we call the West, a new social phenomenon called "the slums" began in the eighteenth century, posing the

first sustained challenge to this organising practice'. Slums were among the first sectors of Western society to slip beyond the reach of the traditional parish (Irving Op.Cit.).

The common characteristics of poor communities and their people are, for example, people take the shortest route to meet their needs; they value present gratification above sustained future progress and they tend to avoid or resist any lawful system that would not allow them to live their lives at their substandard- comfort level. Myers (2011:15), observed that poor people live in a network of relationships that do not work for their well-being. One finds among them prevalence of drug pushing, addiction and abuse, robbery, gangsterism, gun crime, prostitution and all the vices which are human attempts to avoid the hard questions in life. Beyond all these they tend to call others to account for their own guilt. Hence even if they are perceived as victims of economic underdevelopment, their own comfort in that state reinforces their plight. Therefore, the intricate ways of poor people need to be understood before meaningful changes can be made. For congregational leadership, a theology of poverty will help clarify God's mission to the poor and help find sustainable answers to the problem of poverty and its complexities.

### **5 A theology of poverty**

The Church has in utmost, the necessary social tools for the needed change for the transformation of poverty context in which congregations are situated.

Theology is born out of reflecting on who God is by studying how he reveals himself in conversation with humankind. The understanding of human nature, society and its ever changing dynamics becomes crucial for congregations in this process. Doing theology has become more complex with expansion in human society and the church must expand its thinking, in order to address new aspects spawned from this expansion. Bafinamene (2017:1) says. 'The critical need for a biblically sound, theologically and ethically coherent and contextually relevant paradigm for the church cannot be overlooked if the churches in Africa are willing to take seriously their inescapable commitment to moral formation' Erickson (2001:23), underscores the importance of declaring the biblical message in a language understandable by the prevailing culture. 'The problem is how to express biblical truth in imagery which speaks to today's' mind (Erickson 2001:25). To a proposal of there being a theology of poverty, the notion from the backdrop that



Jesus's salvation includes economic situations of souls, because, 'The infinitude of good which resides in God becomes more apparent from our poverty' (Calvin 1581:1.1). This poverty is not limited to finances but to the total 'depravity' of the unregenerated. We remain disadvantaged spiritually, physically and eternally except we are regenerated by God's Spirit at work among us. 'Emphasising Christ's divinity, gives essential help in dealing with poverty exactly because it puts emphasis on the glory of God' (Verster 2015:3). For this reason, theology becomes tangible as it is expressed and lived out in spirituality, reflecting and modifying conduct in line with its insights brings transformation. Spirituality is the axis of faith. As Groody (2007:30) said, 'Spirituality gives theology the most profound meaning. Although it seems the other way round, that theology gives spirituality its meaning, the fact remains that spirituality and theology are inseparable'.. Spirituality grows through meditation and study as we reflect on how God connects with his world. In this process we get to see the needs of the world and what God wants to do about those needs like poverty in the congregation's context. This again makes missional imagination relevant to poverty as an issue. Valdir Steurnagel (2003:104), said it is

Reflective action in obedience to God, who spoke to you in the first hour. Deep in the human "heart and kidneys," theology is born in shock, disillusionment, admiration, worship, yes, also paradoxically in fear in the presence of what the Old Testament prefers to call: The Most High, the Lord of Hosts.

In doing a theology of poverty, the meaning ascribed to it by society, it must be subjected to biblical doctrine to ascertain its theological validity. .

To tease out a personal theology of poverty, it must be remembered that God has put it within the power of every creature to be able to make use of their own faculties and potential to meet their needs. When we are dull at realising this, God sometimes plunges us into needs so that we can think outside the box and see what lies around us. SLC holds that when we reach deep to our inner strengths, challenges become opportunities for action. Bosch (1979:13) said that 'Spirituality is not contemplation over against action. It is not a flight from the world over against involvement in the world 'Faith must inform our actions (Chapter 3 addressed this). Spiritual formation is geared at building sound and progressive theology in disciples. In order for Jesus to transform his followers, he took them through a process' of learning his ways (Bruwer

1996:94). Jesus empowered his followers with authority to deal with people in their totality, he taught them to build relationships not through power but through their vulnerabilities, and he made them see the responsibilities that demand action. 'It is only in accepting this responsibility that we will get wisdom to do better next time' (Bruwer 1996:94b), as Grudem & Asmus (2013:63), say from the evangelical viewpoint, that the essential concern of a believers should not be material wealth but their relationship with God, in this view, material prosperity is a secondary issue. This researcher agrees with that based on his conviction that a person is poor first of all in his mind before materially living out his or her conviction with action. Getting one's life in line with the ethos of Jesus Christ positions us to have what it takes to overcome all forms of poverty.

For a theology of poverty to be conceived, it must be understood that for a Christian in the evangelical sense, life is not compartmentalised into the sacred and spiritual. Every aspect of a Christian's life must have a theological point of reference, because 'People, in receiving the gospel, tend to translate the message of God as to integrate it with their own contexts'(Braaten 1998:9). Thus, for the poor their state of being poor can hardly be separated from their spirituality. This view must be well understood, since it can be confused with animism. The Christian life is a physical realm empowered by the life of God. In it humanity has a role to play in response to God's grace in our relationship with him. Whatever we make of this life flows from our relationship with God, how we relate to him as the creator and the source. It flows from how we honour him in handling and managing the resources he has given us and it impacts what choices we make, based on our inner convictions about life.

Sider (1997:125) notes that poverty is also a result of sinful choices yet one must be cautious not to think as some Pentecostals and other Animists who assign all problems to spiritual causes do. Sinful choices manifest in diverse modes; reckless living, laziness, greed, lack of sustainable planning, wastefulness, corruption in personal life and in public office, are all forms of sinfulness. As the Scripture says in **Hosea 4:6 (ESV)** 'My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children'. People's lack of education or ignorance causes and solutions of poverty also increases the incidence of poverty.

Poverty largely has to do with how humans manage and relate with one another and the resources God has given to them. The ethical use of these resources determines the extent to which people's economic and social lives progress. Changed people are those who have discovered their true identity as children of God and who have recovered their true vocation as faithful and productive stewards of gifts from God for the well-being of all (Myers 1999:14). The norm should be life lived from inside out instead of the other way round. This is because what is internalised becomes what is expressed in action and plan. Morehouse (2015) suggests that;

A theology with a plan of action brings the prophetic front and forward in our common quest for social change. It attracts and invites individuals to transcend their history as fragmentary actors and unites them into a faithful whole (Morehouse 2015:15)

In this vein, Morehouse noted further that 'Our culture of fierce individualism and unbridled consumerism has turned spiritual practice into a commodity' (2015:16). A congregation exists to quench our thirst for community and to bring us to a life of shared mission and purpose. The first human ownership/stewardship implies the common ownership and shared use of the material resources of the world. The right of all is prior to the right of individuals or individual nations to accumulate personal wealth (Banks & Stevens 1997:39).

The shared meaning of community requires that each person lives out the call to serve in making the world right where it is wrong. For poverty the Church's shared mission towards its reduction is imperative. We found in the teachings of St John Chrysostom (347-407AD) that there was nothing wrong with being rich as long as the rich person lives virtuously (39). Hence Jesus' parable on Lazarus and the rich man in Luke 16:17-25 'Becomes an instructor in virtue for both rich and poor'. It has been established that Christian development stands on the background that the effectiveness of the Church is dependent on the quality of its witness to the world (Myers 2011:20). This witness can be effective to the extent of its packaging developed from our sense of mission. The apostles among poor Gentiles did preach for the salvation of their souls and also met them in providing their needs in poverty. John and James charged Paul and Barnabas to 'Keep on helping the poor, which I have always been eager to do' (Galatians 2:10-NLT). Hence poverty was a concern and the Church had a holistic consideration of it in the first century Church. The missional response to poverty is part of what Vanhoozer (2009:156-158), describes

as a 'theodrama' in which God acts in concert with people and its history recorded for us in scripture, to which God now invites the Church to join him in re-playing to the audiences in our contexts. As the congregation replays this redemptive drama of God, reveals his transformative power. Poverty calls the congregation to show which part of the theodrama addresses it, from its root causes rather than not from its symptoms. Steyn & Masango (2011:6) noted that some theologians think 'That God favours the poor'. That theology and conviction largely influences their motivation and the methodology in the praxis of care they offer to people in need. The benevolent make poor people comfortable with compassion and gifts until they form a habit of dependence.

By Christian theology, 'life in the kingdom of God empowers and transforms the whole fabric' (Bruwer 1996:131), and as such he he desires that the powerful allow the weak poor entry into the space of God's favour, where they can take new approaches to old problems for new outcomes. Irvin (2009) from an urban missiological point of view says,

Poverty is still a focal point in our theological reflections on ministry in the city, but it comes in multiple constructions today. We talk of anthropological poverty, political empowerment, and the need for communities of faith and resistance to gain access to information and knowledge of production (Irvin 2009:12).

No doubt, poor societies cannot effectively compete in a global world dominated by rich nations. The poor nations with their present mind-sets and leadership structures, do not have what it takes to win in such a volatile Hi-technology market place. They need change at the personal-family, corporate and national levels to be able to find their place in the global market place. This change can be described as agogic re-orientation.

Agogy is change in the spiritual functioning of a person in order to actively involve that person in their personal constant reformation (Frit 1997:299). And this takes time to achieve (Nel 2015:211).The basic reason why it takes time is that inner psychological needs compete with what is important for the moment (Baard & Aridas 2001:35-80). As such, it requires complete dedication to change, for the new and desired values to become part of life— that is automation.

This kind of compassion is deeper than giving of food and clothing relief. Transformational diaconia aims at transforming the people's world through the transformation of their worldviews.

Going back to the compassion theology of preferential treatment for poor people from Psalm 146, Macdonald (1917 1995:778) pointed to God as the advocate, provider and emancipator of underprivileged, oppressed and poor people. Limburg (2012:1), also on Psalm 146:6, said 'God keeps *faith* (Hebrew: *emet*) forever and executes *justice* (Hebrew: *mishpat*) for the oppressed and the hungry'. Wiersbe (2007:149), commenting on Luke 4:18, noted how Jesus announcing his own ministry as the Messiah, brought good news to bankrupt sinners and healing to broken-hearted and rejected people. Which in a spiritual and economic sense has year of Jubilee in which the slaves, indebted people are set free.

To state the case of a theology of poverty in a sentence, poverty is the effect of human sinfulness, which has affected the way we use God's resources, and the way we share these resources with each other; it is the wrong response of humankind to God's graces, which hinders us from being what God wants us to be. Kendriks (2012:1) notes, poverty in the biblical sense is multifaceted and includes economic poverty, social poverty, relational poverty, religious poverty, spiritual poverty, emotional poverty, and poverty of self.

From here we shall explore a few biblical teachings on human poverty in view of the soteriological motifs of Christ' death and resurrection. Poverty from a biblical point of view came as a result of humankind's loss of identity through the fall (disobedience to God) by which sin ruled man. Not first of all individual sin, but structural sin! (Eidre 2013:2). Sin birthed many evils and vices including our tendency to cheat and oppress the weak, laziness, greed and other corrupt practices which entrench poverty. It therefore stands as a Christian hope that if a person is saved and begins to practice the ethos of Christ in relation to work and living, that person's economy will change. Therefore, spiritual formation leads to economic transformation.

### *5.1 Leadership in spiritual formation for addressing poverty*

Chapter 3 spoke to leadership, but it is vital to bring up once more how crucial leadership is for shaping people to address poverty as a congregational development paradigm. Keister (2003:174) hilights the role of religion, as asserting: 'One potentially important contributing

factor that has received relatively little attention is family-level religious affiliation and participation that shape saving and investment behaviour'. SLC agrees with this assertion. In view of the fact that theology in congregations 'Best happens through the praxis of education and action' (Morehouse2015:10). We proceed from this point to see how diaconia can be carried out as part of spiritual formation to inculcate SLC in the congregation, for the addressing of poverty.

### **5.1 Transformational Diaconia**

The SLC approach to addressing poverty, proposes a method which the researcher calls 'transformational diaconia' (see 2.2 in Chapter 3). It seeks to use principle-based compassion to shape people who are not to remain dependent on charity for life. It flows from learning and doing what scripture teaches. In applying Christ's caring love in pastoral care practice, the tendency to offer philanthropic care, and mercy to poor people above their reformation or transformational care can be seen through history. From a pastoral care point of view, Gerard admonished pastors as follows;

You much admonish the poor so as to show them that you do not despise them for their poverty, and so as not to give them an uneasy feeling of it; and you must endeavour to comfort them under it, to guard them against the dejection, discontent, peevishness, and dishonesty, which are apt to arise from that state (1799:140).

Gerard did not stop at that. He cautioned that rich people must not be treated better than poor people just on account of their wealth—equality and fairness. In God's sight we are all equally loved by God and we must do so to each other. However, the poor state of impoverished people has been addressed in the life and teachings of Jesus Christ and his apostles. The gospel is to restore us from our fallen state to dignity and well-being to which poverty is an affront. Commenting on Luke 4:18, Uttley (2011:88) calls us to 'Notice the types of people that Jesus came to help. His care for these fulfilled many prophetic texts'. This puts social justice at the core of the gospel of Jesus. Adadevoh (2016:16-17), stated in his Tokunboh memorial lectures, that 'We have the loss of credibility for Christianity on issues of social justice'. This he said was because 'Christian leaders' were found to play vital negative roles in most genocides, tribal wars and destructive events on the African continent which impoverished many.

Clayton (1976:195) said theology must not get different clothing for different climates but it must be truth represented from different angles. For a theology of poverty to be relevant to the people, it must come firstly, from their understanding of it from scripture and secondly, the heart of their identity driven mission. Morehouse (2015:9), said that 'Theology should speak to that which we hold most cherished together'. It is how God's communication to life is understood by humans –his audience. The existence of humankind, according to Christian spirituality, is defined by God's purpose for his world. In the Christian faith, an attempt to define poverty for example, stirs the need for us to have this fact in mind: Mission, meaning and purpose are inseparable whether at individual level or corporate level.

The gospel is to make life a complete whole. Jesus's gospel to the poor, addresses life holistically. Myers (2011:3-4) suggests the term 'transformational development' as an alternative to 'development' because development is 'heavily loaded with past meaning' which focused on material change, and because development is closely linked to Westernisation or modernisation.

The above implies that a move beyond social work to social transformation is needed. One of the organisations involved in this transformational work, Christian Aid, aims to 'to change the structures that keep poor people poor'. This view under 'relational theology' is that the flawed structures that are indicative of broken relationships can be mended (Clifford et al 2010:2). Gross (2014:10) proposes

Religious institutions in each country educating people, so that they are skilled and able to earn a living in today's economy. Entrepreneurial skills have a direct relation to a country's development, so understanding the Church's mission, we can give some insight as to what people are learning; what technological access to education is offered that will lead to formal entrepreneurship.

We can start with 2 Corinthians 8:9, where Paul said that Jesus was rich but became poor for our sakes so that the poor may become rich in him, from this, we can infer that Jesus, as part of his vision of salvation contemplated poverty as a central part of it. And in Luke 4:18,19, Jesus said his anointing was for preaching the gospel to the poor. Although that text did not imply financial poverty alone, it does indicate the oppressed, the blind and those who are under bondage and it is to them that he came to announce 'the acceptable year of the Lord'-Jubilee which is a time of

freedom from debt and slavery. In Lev.25:13ff God commands freedom and equity in dealing with the oppressed and poor, especially relieving them of debts and servitude in the year of Jubilee.

This does not preclude them from work and prudence. Proverbs 20:13 warned the lover of excessive ease that poverty will keep him bound. Proverbs 28:19 points to the fact that the hard worker shall have plenty while lazy people live in want. When God saved the people of Israel from captivity in Egypt, he led them to a land which is 'flowing with milk and honey' Deuteronomy 26:6-7. But this milk and honey did not literally flow without human effort. They had to keep livestock, till the soil to experience the abundance. But in it we see the hand of God in providing the rain, the blessing and a fertile ground. The paradox here also was that in spite of these provisions, there still were some who were poor and needy who had to serve those who had prospered. God instructed the Israelites to leave the edges of their fields when they harvest, so that the poor can glean from their fields. This also does not suggest that the gleaning of the poor will remove their poverty. It only meets their immediate hunger, which suggests that alms-giving though it is commanded it is not the tool meant to remove poverty.

Globalisation has economic, social, political and religious characteristics. These have woven into the 'oikomene' making it to be shaped into a certain order in which identical values are shared, yet bound by religious and economic forces (Ogbu et al (2010:28). The strength of these forces demands that some inherited values ought to be surrendered and development trajectories modified or abandoned. What this project has been alluding to theologically is not far from the general evangelical view of sin and its consequences.

Traditionally, evangelicals and conservative Christians believe that injustice, wars, corruption, poverty, illness, human rights violations and so on are all consequences of the 'fall'. In the beginning, God had created a perfect world where man could live in perfect harmony with God (Verdier-Shin 2014:173).

To start an attempt to identify a theology of poverty applied to the Pentecostal Ghanaian context, it is worth revisiting what Bediako (1993:226-252) notes, 'The civilising impulse' of the European missionary enterprise has hindered the quest for an African identity. Ogbu (1993:167),



also said that the aim of history is to build identity. Africans though fairly similar in culture are intricately diverse in detail which needs careful study. Although many moves to help poor people were well intended, the lack of cultural literacy and reflection prevented such programmes from being what they were intended to be to the recipients. Any foreign help which undermines the identity of the people being helped will have a negative outcome in the long run. Usually people are only committed to a cause that they identify with. Commenting on the development of the peculiar Pentecostal theology and its identity, Burgess (2004:13), suggested that 'spirituality, and interpretation of history contributed to the expansion of the Pentecostal movement by attracting recruits and motivating them to engage in mission'. 'But the primary motivation was to respond to the gospel and engage in mission activity in ways appropriate to local culture' (2004:263). Although many such efforts were misplaced due to wrong hermeneutics, this hunger was aroused by the need for identity.

In most congregational settings where poverty and inequality exists, there is a divorce between mission, identity and purpose and in such a state life cannot be put together. Poverty subsists in such loss of identity and state of powerlessness. This is a leadership crisis beginning at the personal level which consequently affects the community and institutions. As such, defining leadership in any organisation immediately raises questions about that organisation's mission, its reason for being (CRC 1995:10). For a Church, what defines its mission is its sense of identity developed from its perception of God in relation to specific issues facing it. For example, if Pentecostals believe that poverty can be cast out of people by exorcism, their minds would be closed to teaching their people about sound economic activities that can deal with poverty. Our theology underlies our definition of life, as Nel (2015:126), warns that 'Separation of service to God from service to people cannot be biblically justified'. The Pentecostals' ability to communicate their gospel in locally relevant ways accounts for their explosive growth (Asamoah-Gyedu 2010:2). They therefore have the potential if oriented, to use same approach to address social issues.

Having said that, there is the need to remember that any Christian approach to human problems without the holy partnership in which both humans and the divine corporate, is doomed to failure. This rests on the backdrop that God is still actively involved in his mission field—the

world. And God has not after creating the world resigned for humans to manage their own business without recourse to his help, he has a way for us to thread to achieve results on earth. This makes the need for a sustainable theology of poverty important for us to understand poverty in the right framework and to address it appropriately. That is God's response to poor people in each particular context. Thus God's approach to poor people living among the rich will not be same as that of poor people in a colony of their own kind where there is no rich person. This theology then must become a model for shaping leadership in the particular churches in various contexts and in turn influencing positive change. This type of doing theology requires contextual preaching as done by Pieterse who writes, 'African context of poverty in an empirical homiletic study, I have decided to take Matthew 25: 31-46 as a sermon text in order to be able to preach in the poverty situation in my country' (Pieterse 2013:176). SLC seeks to inspire a movement which shall pitch a prophetic voice against the evils of society. To do this to poverty there must be theological carity about the nature of poverty and what needs done about it.

In the Bible, poverty is not defined as we would today. This is because in their time, there was not much human awareness of such a widespread technological, geographical and anthropological diversity which continues to increase by the day. The known world was Africa, Parts of Europe and the Middle East. However, poverty was spoken to in both the Old and the New Testaments. According to Spender (1997:2), in Job 24, 'The poor are portrayed as hungry, thirsty, naked, and suffering from various kinds of injustice and oppression including the loss of property, family, and life'. In Pauline teachings in the New Testament, 'He understood that the word of Christ cuts across sociological boundaries and that the Church was made up of poor and rich alike' (Spender 1997:2b). Wiersbe (2007:662), commenting on Galatians 3:28 says, 'In Pauline Christology, rich and poor people are made one and can freely share in the life of God without regard for political status, economic status or race'. In Colossians 3:11 we also see that the Christian faith brought a whole new paradigm into the pagan societies in Colossae. In this regard, Wiersbe (2007:682), again notes, that what we believe determines the way we behave. Poor people besides knowing that God loves them and has prepared a future for them, must also believe that God wants to partner with them in creating that future. Notwithstanding our need to work hard, save and invest, plan and live responsibly, God has a hand in blessing our efforts.

In examining Jesus' preaching and ministry with reference to Luke 4:18, Shanks (1990:2) noted that 'Poverty raises economic issues; the Gospel deals with theological concerns. Poverty calls for help and aid; the Gospel flourishes with preaching'. Shanks further asked; 'Does the statement mean only poor people can hear the Good News?' He answered no. Neither does the hearing remove poverty. A further question was; 'What sort of connection do Isaiah and Jesus imagine between physical poverty and spiritual Good News?' The first answers to those inquiries come by way of the ministries of Jesus, Isaiah, and the Jerusalem Church. To Shanks, the gospel to the poor is 'good news' because it brings a caring and loving God together with hurting and needy people, and it is done through God's saved community (Shanks 1990:5). Jesus taught how to live a life which can empower against poverty, disease, and many other ills. His leadership would touch both the micro- and macro spheres (Gary 2007:4). Therefore, a research agenda related to Jesus's leadership, must rigorously think across multiple theoretical traditions and on multiple levels of analysis involving the intersection of leadership behaviour, culture and follower-leader interdependence, as factors which determine leadership effectiveness (Kyoungsu Kim et al.2004:78,87). (Chapter 2 addressed the missional goals of the Church).

Reviewing the life of Bartolomé de la Casas (1484-1566) from a liberation theology perspective, Chung (2012:47), notes that poverty both spiritual and economic is an affront to the '*kenosis*' (the self emptying) of Christ. Thus the need for a sustainable definition of poverty shall afford us the right congregational development and leadership paradigm for its solution. We can glean a principle from what Muller (2002:4), said, that 'Leadership seems to be possible where the so-called leader has a future perspective, both for him or herself as an individual, and for the Church' or the organisation he leads. 'Perhaps God's mission in the world can be summarised this way: God's purpose in Christ is to reconcile all things to God' (Muller 2002 Op. Cit.). If a congregational leader has a personal vision of how to move out of poverty, his leadership paradigm and congregational development could be fashioned to create that same future for himself and his followers. That means a systematic change strategy will be devised to move poor people out of their quagmire. According to SLC, leaders lead from their personality and drive leadership from the ambience of their spirituality. Thus the addressing of poverty has a leadership dimension which cannot be divorced from its theology which gives meaning to life,

and offers a framework within which spirituality is practiced. This spirituality must give the congregation a conscience towards national life.

### **5.1.2 The Church and national conscience against poverty**

‘Society means a shared life. If some are poor, then the principles on which life is shared are at issue: society itself is in question’ (Halsey 1985: xxiii). From history, Schurman (1974:71) said that ‘the American revolution had proven that nations could be constructed through the conscious and deliberate actions of men.’ Thus there was a deliberate and conscious effort in the minds of American’s of history to inculcate their dreams into the individual and social conscience before it was possible for them to build the United States of America we have. A similar thing happened in Singapore, where the nation adopted a national conscience to address its poverty situation. Singapore emerged as an independent state in August 1965, Lee Kuan Yew became its first Prime Minister; he once referred to the state of affairs as ‘a political and economic absurdity’. Today Singapore is one of the most efficient, economically sufficient countries in Asia. Four attributes assigned to this success are:

First, the dynamic leadership of Lee Kuan Yew who with his vision, perseverance, hard work and honesty transformed Singapore from a third to a first world country within one generation. Second, the rule of law and good governance provided a source of attraction to foreign investors to do business in Singapore. Third, the practice of strong work ethics and professionalism which helped ensure a good quality of life for the people. Fourth, there was a massive focus on human development, education, tolerance and multiculturalism. This was simply because, lacking natural resources, Singapore tapped into its human resources (Ahmer 2015:3).

Institutions were propelled by this national conscience within which corruption was not given an inch to thrive. If African states would change their poverty situation, there must be a conscious and deliberate human effort at that, which is not solely left at the mercy of government or political leadership but the citizenry first being accountable for their behaviour to the national conscience, and to hold political leaders accountable to that same national conscience. The Church, which is a major shaper of human conscience, must partner with national leaderships to champion this course. This needs a new response from all sectors of the Christian society. Leaders with new mind-sets are needed to address this.

Seminaries would have to change their approach to training to make the above a reality. Du Preez (2011:3) rightly notes, that ‘Insensitivity and a ‘do not care’ mentality towards poverty in theological training does not reflect the heart of the living God to the poor.’ Inadequate training

culminates in an inadequate leadership paradigm of congregations. With the wrong understanding of poverty, the Church interprets the context of poverty wrongly and applies the wrong remedies.

Furthermore, the above observation was corroborated by Howell (2015) that in groups of poor people, ‘Absolute poverty was influenced by external factors. Yet, we also saw that a set of internal rules or patterns of behaviour reinforce each group’s status.’ Smith 2001:2) tested the idea that cultural factors play a crucial role in the mobilisation of social capital. In so doing, she renews the sociological analysis of networks by reviving this method’s founding theme. SLC carries this idea in a more refined way aimed at transforming society by transforming the individual who make that society. Addressing poverty becomes individual attitude and aptitudes to be taught and its positive habits acquired by all. Each citizen, member of the community or group must make it a duty to embrace the need to improve conduct, commitment to progress and to learn how they can collectively address what is unwanted in their community. Congregational leadership is very suitable for kicking this idea to a start.

## **6 An ecclesiological systems approach to poverty reduction**

As poverty is a system, the Church must structure itself with systems to address it. The problem of poverty in most developing societies is compounded by weak institutions: corrupt judiciary, corrupt and inefficient legislature, corrupt and inefficient executive and widespread corrupt paradigm deficiency of citizenry. Hardly can any of the above change if the people remain the same. Hispanic Pentecostals recognising these challenges said, it requires ‘prophetic (truth-telling) leadership, capacity-building institutions, multifaceted delivery mechanisms, authentic relational networks and an unbridled commitment to God-ordained change’ (Rodriguez 2017:9). As such, ‘Leadership should apply spiritual-based cultural transformation in order to shift power relationships’ (Dames 2013:2-3) SLC envisages a crusade of empowering leadership in the Church to face these dynamics successfully.

Happily, there are two main institutions which can foster change in the state; firstly, the Church or the universal religious establishment and secondly, the academy. This is so because people come to these institutions with the aim of learning how and in what ways they could receive instruction to become better people. If congregational leadership is missional towards poverty, people can be disciplined and mentored from poverty to self-sufficiency. Verster (2015:5) notes, that 'Christ's Divinity establishes the possibility of a new perspective on poverty, because God himself is involved. It is God who becomes the new life for human beings. In Christ God is present. In Christ he is the one for others'. In incarnating Christ to the world, congregations need to engage specific issues facing society and devise solutions for them. For poverty, it is the spiritual, psychological, social and economic concoctions that can curb it. For example, by using Nel (2015:268,)'s congregational analysis tool, congregational leaders can identify the nature of the people in their congregations, know their needs, ascertain whether they are prosecuting the *Missio Dei* in which there is provision for addressing poverty and other social issues or not. Then, make long term commitment to addressing them by automation of certain virtues.

The problem that many churches face is not that they are aloof to poverty in their context. Their problem is; inadequate meaning is given it and they are not doing the right things to address it. The Church must be dedicated to the Lord, the body as the family of God and the world as the mission field where we are sent. If this order is distorted, things go wrong (Ortlund 1981:5-7). In our quest to develop congregations which address poverty, Nel (2015:245), observed that, teaching (adult education) and behaviour modification are not the only ways of building up a congregation and its people. A systematic study of motivational material is also recommended (Nel 2015:246). In addition to the foregoing, there is a need to intentionally build congregational structures to give a lasting effect to what is learnt. In fact, for many Pentecostal congregations, it seems their failure to build the right structures makes their efforts at preaching and teaching of temporary effects.

In Pauline congregational development paradigm, Carson & Moo (2005:426) said; The persecution and the general poor economies in which Paul planted churches exposed the churches to 'Very severe trial and extreme poverty '(2 Cor.8:2). Christian doctrine of willing generosity if taken in by poor people, psychologically and spiritually removes their hearts from

their meagre resources and plants a joy of service and giving in their hearts.’ This also reduces emotional stress which encourages productive thinking.

Jesus’s ‘Social perspective was both embracing of the poor of the poorest or the outcast of the society, as well as the rich and the mighty ones’ (Khoaseb 2014:106). Therefore, in being the Church of Christ, the Christian community must inculcate these values in their members for a progressive society; values such as, justice and equity, compassion and caring, stewardship and servant leadership, freedom, sustainability, responsibility and accountability, participation and community, sharing and solidarity, transparency and innovativeness (Stukelberger et al 2016:46).

Going back in thought to the historic Quakers (see chapter 3), ‘Money and its use is a part of the spiritual life’ (Scott 2004:3). Our attitude to making and handling money is as much a spiritual thing as any other aspect of spirituality. Paul in the epistles said that the love of money is the source of evil, but did not say that money was evil. Mugambi (2004:10), remarked that ‘A Society without (ethos) morality cannot sustain a social ethic’. And ‘religious organisations are among the few remaining institutions in society beyond the family that cross generations. Thus they are among the few in which the social capital of an adult community is available to children and youth’ (Coleman, 1990: 336). It is either positive or negative. Social capital among poor people in communities can foster either a sense of responsibility or apathy towards poverty. For example, if their belief systems consider being poor a virtue, then this form of social capital becomes a real liability. In this regard, ancestors could pass on habits and unproductive ideologies as in the name of culture which will keep the next generation in the vicious circle of the previous generation. Coleman fell short of identifying this possibility.

Congregational development as a scientific sub-discipline of practical theology adopts the purpose of science. It involves ‘Uncovering the repressive conditions that leave people bound and alienated’ (Erasmus et al 2004:4). The mission of the Church is to make people attain the freedom and well-being found in the teachings of Christ. This mission makes poverty a central discourse in the Church’s desire to bring wellness to the world. The Church’s failure to impart the virtues which build the new life leaves society doomed. Since change is necessary for society to progress, an ‘Approach to theory of change requires stakeholders to be precise about the type



of changes they want to achieve '(Anderson 2005:3). For this project, it is to understand poverty as system and to be able to propose a new system that can address the existing one for the necessary change to be experienced.

It is a difficult thing in this life to accept change or to allow the status quo to be challenged. Chapter two established that a leader who lacks the appropriate tools and skill in inspiring change like SLC, and is not missional, therefore cannot develop an effective congregation. Frame (1997b:70–72) in order to go beyond the handout approach to dealing with poverty, put in place a programme in which the jobless in a congregation are taken through a 12-week Bible study programme to prepare them for a job and how to conduct themselves both at interview and at work. Change is a long term process particularly when lifestyles have been shaped into a quagmire of poverty. A congregational analysis, 'As an investigation of the component parts of the whole' (Nel 2009:1), becomes imperative, and this brings us once more, to Nel (2015:232-233)'s suggestion that motivation which in the congregational setting is a theological incentive for change. Crediting Callahan (1987:76), Nel (2015:233), lists the following sources of congregational motivation; compassion, community, challenge, reasonability and commitment. And he posits that 'All these are present in all congregations'. Similarly, SLC lurks in everyone, to be aroused and put into action. But since each individual is prone to place more emphasis on one or two of these against others, the task of leadership is to harmonise or synchronise them.

Since poverty is a complex problem, our solutions also must be multidimensional. In order to do this, we fall on other change management theories such as Lewin's (1943,1947) 'planned change theory', and 'systems theory' in viewing poverty. Lewin (1943:172) maintained that to understand any situation it was necessary that: 'One should view the present situation – the *status quo* – as being maintained by certain conditions or forces'. After that is achieved, freeze or disable those forces; change the status quo, then defreeze or norm the new and desired situation. According to Lewin 1943:172b), group behaviour is an intricate set of symbolic interactions and forces that not only affect group structures, but also modify individual behaviour (172). In a Church setting, beliefs are the central forces which interact with congregants' circumstances. To modify behaviour, beliefs must be modified first.

Also applicable is Ericksonian family therapy theory. Lankton, Lankton & Mathews (1991:243), from its perspective, noted that to make major changes to life, or solve major problems, the acquisition and automisation of the skills and resources required for this change is necessary on daily and permanent basis as part of the developmental process. Automisation implies inculcating the needed change qualities into the person which becomes an unconscious everyday practice. For poverty that means changing the status quo by adopting new productive habits and avoiding things which erode prosperity. And the congregational leader must systematically re-programme the community through teaching, mentoring and instilling the virtues in the people.

The above approaches are proposed because SLC also believes that sustainable change can be a reality if it starts from the attitude and lifestyles of the people in the situation to be changed. This is what makes spirituality, a pervasive driver of action, a potential force to be used to change lives and social situations.

The motivation for the above thesis comes from the researcher's observation of poor communities. Their lifestyles and how they maintained infrastructure, and live their lives suggest that to be able to change their situation, a systemic planned change must work to make the needed impact. This author stands with Oscar Lewis (1966:22) that the culture of poverty is a set of beliefs and values passed from generation to generation. Interestingly, the power to make lifestyle change is inherent in a person's 'spirituality' rather than just the outward expressions. SLC posits that inherent in every lifestyle, whether a theistic or atheistic, there are some sorts of beliefs and these beliefs form a person's 'first philosophy' (axiomatic framework) on which all his thoughts and actions are propelled. If a person has an unproductive belief system, that person is grounded in regression until that framework is changed in a positive way. The person's new approach is fuelled by further reinforcement of new beliefs which foster the new expected outcome; until such a change in belief comes, a sustainable positive change is not possible. It parallels Bourdieu's model of the relation between habitus (socially acquired dispositions) and practice, with the 'durably installed generative principle of regulated improvisation' (1977:78); what Bourdieu (1990:76), calls codification, in which he infers that the rules are not always effective and it obliges us to ask under what conditions are people willing to subject themselves to certain rules? What this line of thought implies in this project is that, poor people will always

circumvent laws, rules and imposed programmes. They will embrace what is important for their survival based on their understanding of it. For example, if lawns are not to be trespassed, for the poor people, their immediate need is a quick path to where they are headed and as such may not care about the environmental benefits of a green lawn. In this light, policy and programme interventions in poverty reduction must be geared to modifying poverty-laden systems with transformational virtues such as SLC to sustain the needed change.

SLC pivots on internal values of what is needed in the person before change can take place, and must be explored fully. In this exploration SLC holds that spirituality automates conduct and regulates conduct in ways that laws and rules outside the person's axiomatic framework cannot do. Hence passing productive guidelines as part of a spiritual worldview seems more effective than laws imposed yet difficult to maintain.

Thinking further, we can see that certain vices have been abolished by legislation but the norms underlying those practices cannot be righted with legislation. White and black race issues cannot be eradicated by laws. Spirituality speaks people's conscience, so its rules are powerful for motivating people to do the right thing. That is why this project thinks contrary to Barnes (2012:207-210)'s contention that American society has a systemic neglect of the black poor, as the rich historically prospered from slave cartels and intentional ill-favouredness of the black population entrenches chronic poverty as this accounts for the majority of poverty cases among Black Americans. African Americans feel disadvantaged beyond their own efforts. Other immigrants from those lands from which slaves were sold join American society and move out of poverty; what explains that? America was dreamed from a vision of equal opportunities for all and most nations are modelling that system as democracy. The individual competitive urge acquired through personal skill, character and life improvement makes the way for people to participate in the American dream. Assuming this is done ethically, the same logic should work in every free society.

One of the lessons informing our theory is found with the early Puritan settlers in the American colonies, who purposed to create a different kind of world through hard work, shared responsibility, godly fairness and using the values of their predominantly pneumatic evangelical

theologies of work and prosperity to devise technologies that would aid their dream. Sharma & Sharma (1997:409), notes that, as social change is a process of variation in interrelationship of diverse change factors, the early settlers varied their relationship with the new world. 'Social change means that a large number of persons are engaging in activities that differ from those which they or their immediate forefathers engaged in some time before' (Merrill and Elderidge 1952, 1960:512-13). These Puritans persevered and overstepped the bounds of deprivation. (Chapter three discussed the Puritans, Moravians and Quakers on how they modelled change in society with their values now identified as SLC).

For African societies, such as poverty stricken Ghanaian communities for example, there must be a change in mind-set, work culture, shared responsibility towards building a sound and progressive society which promotes economic progress. This change must sweep across the landscape of the various actors, drivers and systemic influences on individuals and groups in society.

Organisationally, the capacity to successfully develop and support such elements of vision is dependent upon the effectiveness of leadership to represent to the community how aspects of its identity are expressed through these activities (Johnson 2009:11).

SLC aligns itself with Nel (2015:181)'s view on situational leadership. If we want situations to change, we must provide the needed dynamic and responsive leadership. 'Revolution without leadership is impossible (Sharma & Sharma (1997:461). The biggest gap in almost all poverty contexts is the lack of sustainable leadership. Social and economic needs are manifestations of leadership gaps. That is why SLC thinks that from the inside of the heart of society, leadership can champion the cause of change.

### **6.1 Addressing poverty beyond the immediate need level**

In evaluating Vincent de Paul's approach to poverty where justice and charity co-exist, this researcher acknowledges the point that character is not responsible for all kinds of poverty.

It is one thing to view defective character as the prime cause of poverty and another thing to believe that adequate treatment may require in an individual case a study of the personality of the client (Watson 1922:526)

But it is also observable that there are commonalities in most poverty situations. Kwakwani (1993:132) posits that economic growth can be affected by inequality. Cooke, et (2016:2) in the Ghana poverty and inequality report 2016, indicate that economic growth benefits the wealthy people more than the poor people. Lötter (1999:214) viewed poverty as a violation of shared values of a society. This should send our minds back to transformational doaconia in which transforming the poor people becomes the goal of every compassionate person, and this requires very deep love which only Jesus in the life of people can offer.

## **6.2 The Church is real if it responds appropriately to changing social dynamics**

Barrett et al (2004:70), alert us to the kind of thinking which should be ongoing in the Church of today, that the Church should recognise the fact that society has programmed us in ways which determine where we stand today. These ways have also lured us into rewriting the biblical message in ways that suit our current state of being, and the need of the moment is for the Church to discern this and become critical of itself, confront “the inherited traditions, which ‘fostered the dilution of biblical authority in the Church’ (Barret et al 2004:70b). This moves in line with what Hunsberger (2003:149) points out, that ‘We are engaged in a dialogue between the gospel’s version of things and the versions our culture supplies us at the most assumed levels’. The big idea of SLC as a practical theology of poverty is that poverty is an embedded aspect of life and it can hardly be addressed from outside the life of poor people. The sinful state of the human soul makes it choose paths which are not helpful to the person yet are easier to follow than ethically sustainable ones. One reason why Puritans were progressive was that they confronted sin and bad habits, with the conviction that God’s word rejects sin and bad habits (Frey 1998:15). Drucker (1994:75-84) for example, noted that in a knowledge society, mobility becomes easy since people have what it takes to decide where to live and what to do. This social transformation affects both organisations and individuals. We cannot deal with poverty without dealing with the lifestyles which make people poor. Extant approaches of poverty reduction fail because they attack it only from outside the person. Outside means need level, through philanthropy aid or corporate social responsibility as some have suggested.

Congregational leadership can teach and model the way from poverty to prosperity. If the Church must be up to the task of addressing poverty it must be passionate about the plight of the

poor. To draw from Tucker (2015), as he reflected on Nel (2015:376), Paul's continuous passion on the experience of God's transforming love shaped his mission and message. A holistic vision of being reconciled to God implies a total life of well-being in the physical and the spiritual. John also held similar view as he wrote to Gaius, 'I hope all is well with you and that you are as healthy in body as you are strong in spirit '(3 John 2 -NLT). Well-being is to be reconciled to one's identity in Christ both in body and in spirit. Therefore, prosperity is a combination of a sound mind, sound spirit and sound body. None of these is placed higher than the other. Commenting on the same text, Yongi Cho (1998: 139), said, 'The key to getting spiritual and material prosperity is linked to our soul (mind) prospering through forgiveness'. This is not advocacy for prosperity preaching as it has become known, but an attempt to direct the Church back to the basic teachings that sustained Christians in history, the right attitude to things makes them holy and pure. As Mayers (2001:339), reviewing Myers (1999)'s *Walking with the poor*, said, 'The economic and political systems, which God created and gifted to the entire human society, have been impacted by the fall of man.' Wealth has been used by humans to protect their own self-interest, and they act as owners rather than as stewards'. To many, the Christian gospel must be divorced from secular issues like international development or poverty reduction. This is because we have inadequate theologies of poverty, development, and the meaning of society. Clifford (2010:) points that 'The belief that Christian development agencies exist to make converts out of those in need' works against the mission of many poverty reduction schemes. To Clifford, people tend to see the gospel as tied with an economic commodity. Merely by giving relief items does not bring an end to poverty, neither does that make people aware of what needs to be addressed in their lives.

This would be neither good development practice nor good evangelism. To approach people with a Bible in one hand and food in the other is to make development aid conditional on accepting Christian belief, and, conversely, risks making faith dependent on material and physical gain (Clifford 2010:7).

This seems to be the conundrum of the attractational and need-driven rather than missional approach to doing Church among most Pentecostals. In our quest to make the message attractive, we stand the risk of diluting it with gestures which undermine its power. The Church must do humanitarian service but almsgiving must not be the bait to use to catch people into the Church.

This is a pointer to the Church's inability to effectively address poverty with its Christendom type of gospel.

The World Council of Churches, aims to, by 2020 achieve the following as published by Taylor (2003:3);

1. Share liturgies and create new ones which engage with the realities of wealth and poverty.
2. Provide clear and accessible teaching and educational programmes on Christianity, poverty and wealth and on the economic order so that congregations are inspired and equipped to engage in structural change and bring about God's justice.
3. Define a "greed line" to stand alongside the "poverty line" in each country, translating Gospel teaching on wealth into concrete and contemporary guidance for Christians.
4. Organise a World Church Sunday on Poverty and Wealth on UN International Day for the Eradication of Poverty to focus the attention of the churches on their calling to overcome greed and poverty.
5. Re-examine the reasons for supporting poverty-related projects and programmes to make sure they are advocates of fundamental structural change in favour of the poorest.
6. Give priority to local churches and communities in resourcing and decision making.
7. Participate in national poverty reduction strategies in every country so that the churches make their full contribution to policy-making, implementation and monitoring.
8. Support and actively participate in an inclusive global alliance of the churches and their organisations (focused on the Ecumenical Advocacy Alliance) to "globalise solidarity" and make Church advocacy more effective.

The above can only be possible if congregational leaders understand the MDGs as part of the Church's mission on earth. Stetzer (2016:5) said 'I find today that people need an unrelenting hope that results exclusively from the gospel. This hope is not based upon the right now, but has its expectation rooted in the not-yet' Absence of this hope, which drives and spurs us on towards the relevant, leaves us impoverished. When we are pushed to the margins, hope can spring us out to the centre if it is in us. The gospel carries that hope which can spring the poor from the margins to the centre. Christ's message to humankind is the vision of sustainable living, in which one can practice a 'Simple happy life filled with love and passion, be a servant of your community and a leader for positive change' (Stückelberger et al 2016:6). This necessitates a structured approach in which pastoral care and counselling become some of the vital tools for addressing poverty.

This structured approach hypothesised by Janse van Ransburg & Breed (2011:2), as ‘A hermeneutic approach (inter-subjectivity) is essential in the giving of pastoral care and counselling to poor people’. As Pieterse (2011:98) notes, Jesus in Mathew 25:21-36, was showing solidarity, healing and hope to the poor and the sick through his sermons, pastoral care should be done by interacting with poor people and communities in order to understand them and that includes listening. We have seen such moves with some success in history. Among the Moravians there was a systemic consideration of poverty and care, which was part of the congregational set up. According to Gordon (2002:243), Zwingli was appalled by poverty corruption, and vices in society. His theology and teachings addressed them and as such that became the launching pad for the hopes and aspirations of his followers (Gordon 2002:344).

Groody (2007:38), agreed with others that life, as a gift from God, is also the first human right and that; ‘Poverty means death, both physical death that is early and unjust, due to lack of the most basic necessities for life, and cultural death, as expressed in oppression and discrimination for reasons of race, culture, or gender’. ‘The dominant forces within congregations are seldom interested in deep change’ (Nel 2015:328). Leaders must be strategic and intentional at inspiring people to respond to the fact that the solutions of our problems are closer to us than people think. Those who become poor as a result of their own volition through laziness and sinful life need the liberating message of the Gospel. ‘Basically, the problem with humankind [sic] is the problem of sin and the solution to this fundamental problem is spiritual transformation that comes through faith in Jesus the Christ’ (Olatuyo, nd:2).

The Judeo-Christian Scriptures speak to poverty from the Old Testament and the New Testament. Firstly, philanthropy is commanded on one hand, secondly hard work, responsible living and prudence is commanded on the other. Both the poor and rich people are required to observe these in obedience to God. In Deuteronomy 15:7-11, rich people are not to look on poor people unconcerned. They are to share their wealth with their fellows who are poor. ‘For there will never cease to be poor in the land’ (also quoted in Matthew 26:6-13). The provisions of the Jewish Jubilee gives the land and poor people a new chance to remake themselves every 7<sup>th</sup> year and a grand one in every 50<sup>th</sup> year. The rationale is that even if a person had messed his life up, he can start afresh.



Poverty having been defined as highly contextual requires an understanding of the context. The congregational leader, in order to address poverty must know the demographics of the area, their occupations and what social ills exist for the gospel to address. Nel (2015:273, 276), suggests that congregations, in analysing themselves and their contexts, do it at three levels; head, heart and hand. For poverty to be effectively addressed a contextual diagnosis makes the congregation realise that it is God's gift to the context in which it is located (Nel 2015:260). Most congregations overcontextualise or undercontextualise, they are either doing too many spiritual activities to the detriment of society or are too world conscious and lose the message of the gospel. The congregation must neither succumb to the context nor destroy it by her actions (Nel 2015:261).

### **7 Implication for Pentecostal congregational leadership**

Our research problem been to ascertain if Pentecostals are missional and how their leadership paradigm can shift by embracing SLC in order to develop missional congregations which address poverty. Sections in previous chapters have spoken to the phenomenology of Pentecostalism and this section engages further on it in relation to poverty. The congregational and contextual aspects discussed must be relevant to Pentecostal ecclesiology else they are unable to address poverty. This issue is an important one.

Hollenweger (1973:224), cautioned that Pentecostal contribution to the global Church should be taken seriously. This is because pentecostals offer alternatives for theological education on the streets particularly in developing economies, offering alternatives for development programmes and liturgies in congregations. However, Hollenweger (1973:225), noted that they have not been systematic in describing what they are, and have been unsystematic or at best trans-systematic in description of reality (225b). This observation is not far-fetched.

In Korea, through Yongi Cho's Yoido Pentecostal Assemblies of God, Lim (2004:136) said the "positive faith", taught by Yongi Cho helped the poor to overcome their condition of suffering and despair and trained them to become leaders and overcomers. Despite the general view that there seems to be no sustainable approach to poverty in Pentecostal theology beyond exorcism,

Berger et al (2010:94), noted a correlation between Pentecostalism and economic progress. However, other scholarly literature and observation by this researcher do not support that view as the pervasive situation.

On the South African Church's role in apartheid, Maruku (2015:156-7) said,

Members of churches with Pentecostal characteristics regard themselves as passers-by in this world. They do not get involved in 'things of this world', commonly referred to as 'worldly things'. Their concern is mission, to get as many converts (with personal commitment to Jesus Christ) as possible before the return of Christ (2015:156).

In Ghana, 'The Pentecostal faith thrives and continues to claim fresher territories' (Quayesi-Amakye 2016:74). Larbie (2001:51) noted that Pentecostals are not aloof to developmental and social needs of society. Asamoah-Gyadu (2005:404) commended how they are shaping positive mind-set among their adherents. However, it is evident that their understanding of social issues has been problematic. On poverty, Quayesi-Amakye (2016:81) noted that Ghanaian Pentecostals see poverty as cruel as death and it is from that backdrop that wealth and positive attitude is taught by many Pentecostal preachers. Quayesi-Amakye (2016:81b), says

If Pentecostals are focused on economic empowerment, it is because of their strong conviction that wealth affirms, dominates, controls and commands respect. It is audacious, powerful, imposing, eloquent, and vociferous.

However, poverty is still a problem in Pentecostal congregations and in their surroundings. Their leaders, by extorting money from poor members are usually rich. Their ignorance of the causes and what to do sustainably about poverty is a source of worry. If claims that Pentecostal theology makes people rich were the case, Africa which now consumes the Pentecostal concoction in large doses should be drastically well-off economically in view of the huge success of Pentecostalism in influencing its culture and the masses. But it does not seem so as poverty is almost intact in most African countries hit by the 'Pentecostal spiritual mudslide'.

Tfwala & Masango (2016:2) noted that 'Spirituality in Pentecostal churches in Swaziland has not gone beyond merging socio-political engagement and spiritual enrichment in their liturgy'. Generally, Pentecostals in the past were noted for their other-worldliness and warped understanding of mission. Hence inadequate meaning is given to poverty as well as its solution

as part of the Church's overall mission, although charity and almsgiving has been encouraged and practised in the Church. For example, Katwata (2017:81) concluded that 'the solution to developmental issues should be mediated by the Holy Spirit, by delivering individuals from destructive forces.' On the contrary, SLC holds that spiritual warfare is not enough to address poverty. Poverty is a culture and a system embedded in lifestyles.

Pentecostal congregations ought to move beyond the belief that they are empowered for the end time evangelisation for the saving of the soul and not for addressing social issues (Yong 2010:215). Myer (2015:115) noted that 'Pentecostals do not begin with thinking. Instead, they begin with affective worship, rituals, and lived experience'. The people need to be taught deep economic truths and economic prudence must be shaped into their habitus. The congregations must learn how and in what ways to do this.

It was Hodges (1977:95), who taught in his ecclesiology that the Pentecostal should be 'self-propagating and self-governing'. Westmeier (1999:71), commenting on Núñez and Taylor (1996:15), said that the task facing Pentecostals in Latin America is to move from being 'self-supporting', 'self-propagating', 'self-governing' to become 'self-theologising' and create a Latin American theology. This call goes to Ghanaian Pentecostals, and for that matter, African Pentecostals as well.

What Pentecostal congregational leadership can do employing SLC is, develop intentional ecclesial structures and strategies, teach about poverty, and civic responsibility; motivate individuals to cultivate a practical economic spirituality and mind-set that addresses poverty. Tfwala & Masango (2016:6), suggested that national leaders should be made to know that 'The Church has a God-given mandate to guide the spiritual and social lives of the nation'. Some Urban Pentecostal congregations in Ghana are teaching about wealth creation and personal development. However, these are not only mostly centred in urban congregations, but they mostly lack theological astuteness. Poverty is still attributed to the Devil thus prayer in addition to preaching prosperity is their solution to it (Togarasei, 2011:340). The Church of God in Zimbabwe for example, 'Like other Pentecostal movements, have a business forum for men called 'the investment desk' (Togarasei 2005:234), where discourse and exchange of ideas take

place about business for economic development. However, there is little clarity in most respects, as poverty itself has been denied the right meaning and theology in the Pentecostal congregation.

A new definition and approach to leadership and poverty in congregations is necessary if Pentecostalism wants to harness the benefits of social capital available to it by their numbers. SLC has sought to set this pace in this and previous chapters. Subsequent chapters using empirical data will clarify what we have been up to till now.

## **8 Conclusions**

Poverty is not just a lack of resources, it is a system. It is a culture. In fact, a whole institution more trusted by its victims than any other form of relief. It thrives on vulnerability and broken social systems, because there is a lack of a sense of direction both at the micro and the macro levels. To reverse this trend, it requires a total paradigm shift and strong ethical leadership which SLC theory is proposing. SLC holds that a person can be awakened by the values of his spirituality to the need to work hard, apply prudence and be responsibly productive in contributing to the overall goals of the community as well as one's own. Enhanced economic personal imagination will liberate people from being victims of systems into architects of their own developmental personal leadership. Personal leadership sees the problem and takes the steps necessary to attack it. We have seen that in history from the Quakers, Huguenots, Moravians and the Puritans.

At the present time, Pentecostal congregations mostly fail to be the reliable hope for poor people. They need to be missional congregations, alive to social dynamics, to be able to stand the test of time. Thus the liberation of the poor by renewed ecclesiastical leadership and their response to the world with the awareness of SLC as a theology, will pave the way for a new post-modernist, post-Christendom world in which emerging economies will not only reignite the flames of Christian vitality but will bring a new meaning to life. This can be achieved through intentional cultivation of SLC which inspires resilience spawned from spirituality which forms productive, prudent economic attitudes and action to serve as backbone for their prosperity. This is encapsulated in the regenerate life which Christian spirituality found in Pentecostalism offers. What Pentecostal congregational leadership can do employing SLC is to develop intentional

ecclesial structures and strategies, to teach about poverty and civic responsibility and motivate individuals to cultivate authentic spirituality and mind-set that addresses poverty.

The main agent of the needed change as far as poverty is concerned is neither philanthropy, corporate social responsibility, public private partnership nor any economic ideology although these may affect the situation temporarily. It is changing human behaviour and attitude towards productivity, honesty, civic responsibility, ethical living and each individual ensuring that the economic system we all desire to have is started right in our own lives.

## **5 EMPIRICAL, DESCRIPTIVE FRAMEWORK**

### **1 Introduction**

This chapter describes the methods and approach to empirical data collection and examines some significant details of the interviews conducted with respondents. It analysis the data from the qualitative interviews conducted. The chapter aims to spell out the details of the entire empirical process and its findings.

### **2. Methodology**

As outlined in chapter one, a qualitative research approach was used for this study. The researcher used Osmer's (2008:34) four task practical theology approach, in which (1) The descriptive-empirical task asks, 'What is going on?' (2) The interpretive task asks, 'Why is it going on?' (3) The normative task asks, 'What ought to be going on?' (4) The pragmatic task asks, 'How might we respond?'

Woodridge (2014) in another way, called a similar approach 'the EDNA (acronym) approach to research'. It involved the (1) exploratory: 'What has led to the present situation?' (2) Descriptive: 'What is happening now?' (3) Normative research: 'What should be happening?' and (4) Action research: 'How should we respond?' (2014:98). The process of seeking to understand systems within systems is an important part of being engaged in practical theological interpretation (Swart & Yates 2012:3).

In this regard, Bevan (2003:4) pointed to three sources of theology: 'Scripture, tradition, and present human experience—or context'. With that backdrop, the congregational leader is seen as an interpretive guide. In this project, the guiding role includes a phenomenological study intended to understand the respondents' opinions and understanding of poverty as a phenomenon (Leedy and Ormrod, 2010:141). Researcher sought to understand poverty, leadership, and Pentecostal ecclesiology from the perspective of the respondents. 'It is valuable to note that human stories and lessons learnt through people's experiences contribute to both the theoretical and practical frameworks of the study' (Khoaseb 2014:142).

## **2.1 Design of interviews**

The questionnaire was designed to find out what is going on, why is it going on, what ought to be going on and how might Pentecostal leadership respond strategically to SLC in addressing poverty in Ghana? Within this framework, Pentecostal spirituality was explored with reference to Pentecostal leadership towards addressing of poverty as a phenomenon. An important assumption of phenomenology is the belief in consciousness, or the meaning making source of living by which experiences are constituted holistically. This can be ascertained by combining observation with interviews (Ricoeur, 1981: 112-128). This was also in keeping with Nel's (2015:273) contextual diagnosis to help the congregational leader in addressing issues in their contexts. In this case context plays a big role in the meaning making process.

The researcher gathered data with a conscious regard for contextual influences, therefore, combined observation with other aspects, based on the understanding that, although interviewing is a powerful way of getting insights into interviewee's perceptions, it is best combining it with other methods thus 'Providing in-depth information about participants' inner values and beliefs' (Ho, 2006: 11). The object of empirical work here is to ascertain how observation, field data and insights gathered from literature corroborate or disprove one another, after making room for biases. Significantly, 'Practical theological knowledge is local knowledge, dealing with specific persons in their particular contexts' (Dreyer 2014:3). In this respect, given the wide variations in congregational life among Pentecostals even within same traditions or denominations, it was necessary to use a combination of participant observation with face to face interviews to support what has been found in literature study. Therefore, the researcher visited over seventy congregations as 'a mystery worshipper' to observe the people without being known as such. This gave him insight into congregational life and some visible marks of their ecclesiology among the denominations. Some of those shall be described later in this chapter.

## **2.2 Scope and delimitation of the study**

Practical theological research aims to get a better understanding of faith practices (lived religion), as well as the continuing renewal of theory for praxis (Wepener, Dreyer & Meylahn 2017:136). The study aims to understand Ghanaian Pentecostalism as regards their theology of poverty, in the framework of SLC. Since all three selected denominations did not have a uniform

distribution of congregations in towns and cities, sampling was done separately for each denomination. The listing of locations, towns and villages where congregations for each denomination were done according to regions regrouped into three clusters; Northern, Middle and Southern belts, used as the sampling frame. A simple random sample of three in each category of Urban, semi-urban and rural was picked per denomination until the target selection was reached. In some cases, where selected prospects declined to an grant interview, another sampling was done to find replacements. A few respondents were also dropped and replaced because they lacked the intellectual capacity to respond to the questions on hand.

It should be noted that this study does not claim to cover every detail on the subject matter within Ghanaian Pentecostalism which is so vast numerically, in diversity, and geographical spread. Notwithstanding that, the study is about a specific phenomenon which does not necessarily require data to be gathered in all congregations to be representative. In fact, that would have been an unattainable goal for a PhD study to take up. Furthermore, it is a pioneering work of its own calibre, a multidisciplinary study combining leadership, sociology, development studies, missional ecclesiology and spirituality in studying poverty among Pentecostals.

Therefore, having said that, researcher sees the geographical scope of the study to cover the entire country of Ghana. However, it was not possible to pick samples equally spread in the ten regions from every part of the country. Therefore, respondents were randomly selected across the Northern belt (Northern, Upper East and Upper West regions), Middle belt, (Brong Ahafo, Ashanti, Eastern regions) and the southern belt (Central, Western, Greater Accra and Volta Regions). By the reflective nature of qualitative research, it was important to select participants who met specific criteria using sampling which 'Aims to cover a range of potentially relevant social phenomena and perspectives from an appropriate array of data sources' (Guyatt & Rennie 2002:436). For this reason, researcher selected three of the major Pentecostal denominations in Ghana including one with a reformed Presbyterian heritage, from which samples were taken. Ten respondents were selected from each denomination including at least one person of the higher rank in the category of moderator, National chairman, presbytery (regional) Chairman or General Overseer, depending on how each of the denominations designates their top-most leaders. Mainly, the selected denominations were the Church of Pentecost (CoP), the Assemblies of God



Ghana (AG) and the Global Evangelical Church (GEC). Respondents were selected by simple random sampling from the three denominations nationwide.

The study limited itself to answering the question whether Pentecostal congregations, by their leadership paradigms, are missional and sought to explore whether they could employ SLC in addressing poverty in their congregational development. Earlier Chapters have addressed these questions from literature research and we now seek to understand how Pentecostal leaders respond to the same questions empirically.

### **2.3 The interview procedure and strategy**

For ethical compliance, informed consent letters were administered and also, where necessary, introduction letters from researcher's denomination to respondents were sent (see appendix b). Before the interviews began, interviewer read and explained the contents of the informed consent, addressing ethical issues as far as their personal information is concerned. A statement was always made to inform the respondents about their freedom to stop or continue with the interview at any point in the process. Thus interviews were carried out in free and friendly atmosphere. As mentioned earlier, the main tool for this field data gathering was by semi-structured interviewing.

Barbour & Schostak (2005: 43) says, 'The shorter the interviewer's questions and the longer the subject's answers, the better an interview is'. The interviewer was careful to ensure this. The golden rule by Richards (2003:57), that interviewers should 'always seek the particular' was also held paramount in the process. The answers to the interview questions were not expected to be literal answers but they were open-ended allowing participants to answer questions from any angle and this gave room for researcher to make valuable further questioning and interjections from their stories which spurred them on to speak to the research questions from diverse angles.

The approach was for an interviewer to facilitate meaningful conversation with participants through their stories, encouraging them to continue speaking and explaining their thoughts, until they arrived at value statements. These value statements yielded a number of 'in vivo codes' which were very useful for this project. Ganzevoort (2011:228), suggests that two approaches are

central for developing practical theology narrative research, 'The first regards the narrative structure of how we understand and live our lives. The second is that, meaningful action and identity can be interpreted as "text"'. This idea has been in mind during the interviewing process.

## **2.4 The Interviewing process**

Interviews lasted between 15 and 30 minutes. Most respondents were met at denominational or congregational gatherings, where respondents granted interviews. Some were interviewed in their homes and offices. The respondents were led to respond within the scope of seven aspects (questions) hereafter mentioned.

## **3 Research Questions**

The interview questions were designed to help researcher answer the main research questions. As already noted in Chapter one, the following motivated the research questions; firstly, what accounts for the resilience, responsiveness and reflectively effective communities among the observed historic Pneumatic ancestors of Pentecostalism (Huguenots, Puritans, Quakers and the Moravians? This question arises because, reflections on these Christian revival and Pneumatic phenomena show that in spite of persecutions from the historic established state Church systems, which deprived and persecuted them (Anscombe 1959:59), they were noted to have incited Western prosperity. For example, this researcher found accounts of the contribution of Quakers, Moravians and Huguenots, to economies in which they lived (see Chapter 3 section 5). In a North Carolina, USA early settlement, ‘The Quakers were important as farmers and governmental officials as well as spiritual leaders’ (White 1981:114). Like most Pentecostals ‘The Quakers interpret the gospel not in terms of theology, ritual and creeds, but in a sensible, practical, natural belief that the Kingdom of heaven can be established on earth’ (Anscombe 1959:27). Chapter three and four outlined various economic contributions such as inventions and enterprises started by these Pneumatic spiritualities. Therefore, the question is; was it the puritan work ethic as Weber (1920, 1930:123) famously posited? Was it their religious faith or sheer hard work? Or they incited economic progress because they had a sustainable theology of poverty and their congregational leadership paradigms were missional at overcoming hardship?

Secondly, are Pentecostals in their leadership and congregational development paradigm missional? How does their spirituality influence this missional and how are they able to harness their SLC to form social capital for addressing social ills like poverty? (Chapters 2 to 4). The structured part sought to know the following about respondents; position in the

congregation, highest educational qualification, date and time, Size of congregation, locality, region (province) and denominational affiliation.

With Osmer (2008)'s four step approach (What, why, what ought to be, and how might we respond?), already described in section 2 of this chapter, as the guiding principle. The following unstructured guiding but non-prescriptive questions were asked;

1. What in your understanding is a missional congregation?
2. What in your opinion is poverty? What are the causes and possible solutions?
3. How would you describe Pentecostal congregations (in view of their missional theology) in addressing poverty?
4. What would you describe as core issues in a Pentecostal's theology?
5. In what ways, do you think, Pentecostal theology would influence or impact upon their leadership paradigms towards addressing poverty?
6. What role do you think Pentecostal congregational leaders in Ghana can play or are playing to address poverty?
7. Any other view on issues noted during this interview.

### **3.1 Transcription and coding**

'Transcription is a key phase of data analysis within interpretative qualitative methodology' (Bird 2005:227). The following respondent number classifications were assigned; Assemblies of God—A01-A10, Global Evangelical Church—G01-G10, Church of Pentecost—P01-10. Transcription was done from recorded interviews (with researcher's android phone sound recorder) into Microsoft word documents from which codes were generated. Coding was initially done using a computer assisted data management system (CADMAS), Atlas Ti7. After which clustering and reclassifying of codes into themes was manually done.

In this current chapter, the researcher's ability to understand the phenomenon with a 'Unique, personal insight into the experience under study' (Eisner 1991:33) is important. Pursuant to the foregoing, the researcher was guided by an interpretive paradigm by which he views the narrative against the context in which it is set vis-à-vis the subjective viewpoints of the respondents. Engaging grounded theory as Joynt & Dreyer (2013:3) suggested, 'Data are collected, coded, and compared in cyclical patterns until categories and their properties are identified'. The structure, theological orientation and identity of the congregation can be observed in doing this. The researcher had recourse to Theron (2015:8)'s five step model of data coding and analysis together with those already outlined in this chapter. All these were put together as a way of triangulation which helps to augment research reliability by combining different methods to arrive at same conclusions.

### 3.2 Limitations

The sheer size, diversity and proliferation of Pentecostal congregations in Ghana, many of which are not under any of the recognised umbrella organisations such as the GPCC, the Christian Council of Ghana, this study is careful not to state that the data although representative in its form, does not conclusively claim to cover every intricate aspect of Ghanaian Pentecostalism.

Most respondents, although told there was no such thing as a right or wrong answer in this interview, saw the questions as an academic examination in which the interviewer was putting their knowledge to the test. Attempts were made by them to evade the questions. The researcher needed a lot of sensitivity in this respect and therefore, was careful to take a flexible friendly stand allowing for the respondents to express themselves with freedom and self-assurance.

The researcher also suffered a lot of stress due to distance and unavailability of selected respondents on numerous occasions. For that reason several trips were done to particular respondents before finally getting an opportunity for the interview(s). In other respects, cultural differences necessitate different approaches to some questions in view of the fact that ‘Culture is not a fixed system: it is an ever-changing and ever-evolving social organisation’ (Menard 2008:304). As such, Anderson rightly noted that,

Narrative research records human experience through the construction and re-construction of personal stories. It is well suited to addressing issues of complexity and cultural and human centeredness, because of its capacity to record and retell those events that have been of most influence on us (Anderson 2015:36).

It was held paramount to allow the respondent to express their views in their natural habitat of worldviews and presuppositions without researcher attempting to correct or influence the direction of the respondents’ thoughts. Having said all the above, the analytic aspect describing findings follows in the next sections.

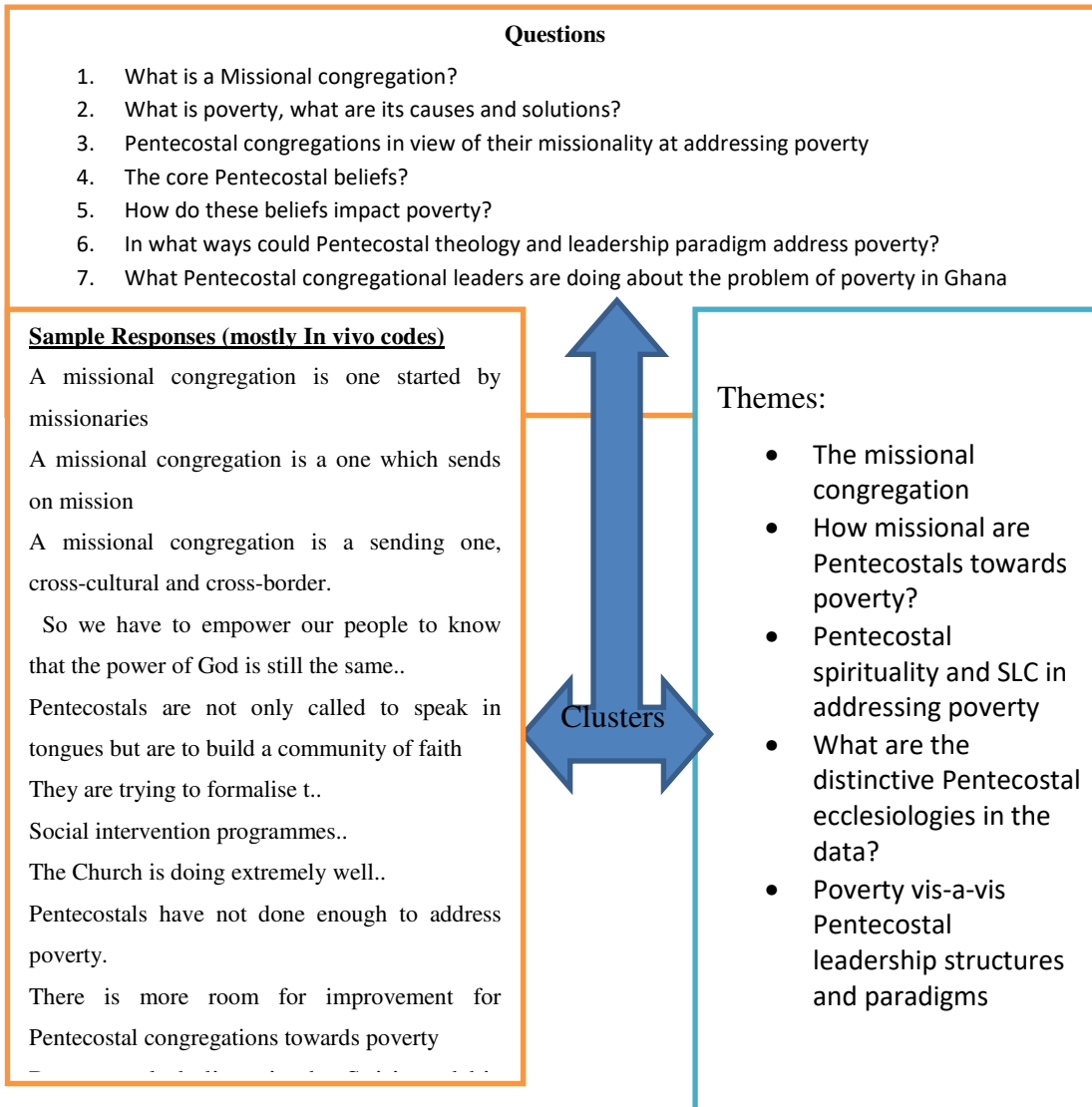
## 4 Description of findings

The shift in doing practical theology research is what Dingemans (1996:87), refers to as ‘Investigating Christian practice instead of merely applying biblical data and statements of faith’. The fact is ‘Meaning is found in context, as the taking of isolated events and trying to piece

together their meaning often results in erroneous conclusions' (King Sr, 2008:9). This study triangulates historical, context analysis, phenomenological perspectives in practical theological research to hedge against such a shortfall. Therefore, this part of the study sought to understand Pentecostal leadership orientation towards poverty, their theology of it and their missional congregational development paradigms in the light of SLC as 'transformational diaconia' discussed in earlier chapters. With particular consideration given to the history, leadership configuration and core beliefs of each denomination constituting the details of their contexts, understandings gathered from the interviews, codes generated from the transcripts and what they indicate are outlined in this section.

In order for the data in the sections below to make sense, this foreground is necessary. 'How the Church structures itself for mission reflects its service to the gospel' (Bliese 2006:242). This gives the researcher a paradigm for viewing the data hence refocusing the study on definition of missional congregation by Pentecostals and finding their praxes at addressing poverty in the light of SLC. A recent study by Polson (2016:95) on civil engagement among American congregations, found that the size, racial mix, the tendency of congregation to see their group identity as servants to the world or their distinctiveness from the world, play a role in influencing the widely recognised connection between religious participation and civic engagement (95). In this we can find 'Ecclesiological categories, driven by a theology of mission, with which congregational leadership can analyse their life and witness in a coherent way' (Bliese 2006:238). Having said that we can now look at how the data was clustered and further analysed in the ensuing sections.

In all over two hundred and fifty codes were generated. The themes and notable information gleaned from them are detailed below in figure 1. Its purpose (figure 1) is to clarify what codes the data yielded and how they answer the research questions.



**Figure 1 Sample codes and themes yielded by data**



#### **4.1 The Ghanaian context**

Ghana is a country located in the southern centre of West Africa. ‘With deeply entrenched democratic traditions and strong constitutional protections, Ghana enjoys one of Sub-Saharan Africa’s freest and most liberal political environments’ (Hudson Institute 2015:16). It was formerly called the Gold Coast for its endowment with gold. It also has a plethora of other natural resources such as gold, diamond, manganese, aluminium, tin ore, and recently crude oil and natural gas reserves were discovered and exploration has begun. It boasts of being one of the world’s largest producers of cocoa beans used for chocolate and other confectionaries. In spite of all these, its economy is still developing with a high rate of poverty.

Ghana is a highly religious country such that it is a common feature to hear religious clichés (usually Christian and Islamic) in social, political and business discourses among Ghanaians. While Islam and Christianity are her major religions, there are various African traditional religious cults and also some Eastern religions in the minority. Atheists are hard to find in Ghana. For that matter, religion stands as a vital consideration even in electing political leadership. Over the past decade of democratic elections, presidential candidates were often selected by political parties considering Islam and Christianity. Usually, Christian Presidential candidate paired with a Moslem running mate (Vice) and the vice versa, has been repeatedly done in electing leaders into the country’s highest offices. This is to make voters’s religious interests count in the voting.

Christianity, the majority religion in Ghana is more pronounced in the densely populated areas, that is, from the middle belt to the southern coastal belt, while Islam dominates the Northern belt (See Appendices C for map of Ghana). One noteworthy observation here is that poverty is also more pronounced in the Northern belt which Islam dominates than the Christian dominated middle and southern parts.

According to the Ghana Living Standard Survey 6,

73.0 percent of heads of households in Ghana are Christians. Christianity is dominant in all the regions except Northern, Upper East and Upper West. The majority of household heads in the Upper East (59.0%) and Upper West (78.9%) regions who are Christians are Catholic, whereas Pentecostals constitute the largest group of Christians in all other

regions and form the majority in Greater Accra. More than 80 percent (83.6%) of household heads in the Northern Region practice Islam. Islam is also a major religion in Upper East (55.7%) and Upper West (48.0%). On the other hand, about nine percent of household heads in Western (9.4%), Volta (9.3%) and Brong Ahafo (8.9%) have no religion (Ghana Statistical Service 2014:10)

According to the Pew research (2015: np), 90 per cent of Ghanaians say their religion is very important in their lives. In 2010, the Ghana National Statistical Service said Pentecostals and Charismatics make 28.3 per cent of Ghana's Christian population and this figure continues to change due to the continuous Pentecostal expansion. All the three selected Pentecostal denominations from which respondents were selected are among the large ones with congregations in all the regions of Ghana (See appendices C for the map of Ghana with regions). We proceed to look at the backgrounds and data according to the selected denominations and the respective views from respondents interviewed on the research questions.

#### **4.2 The Church of Pentecost**

Ghana's largest Pentecostal denomination, the CoP, had very humble beginnings dating back to the dedicated ministry of Pastor James Mckeown (1900-1989), an Irish Missionary sent by the Apostolic Church, Bradford, UK, to the then Gold Coast (now Ghana) in 1937 (The mention of Bradford should ring a bell— the Pentecostal miracle man, Smith Wigglesworth, lived in Bradford making it one of the UK's strongest Pentecostal citadels).

The Church of Pentecost began from the classical Pentecostal background, the visit of the Latter Rain team to Ghana revived —prophetism that was lurking within the psyche of the Akan Christians, leading to the emergence of a healing and deliverance ministry within CoP (Onyinah 2002:220)

Prior to the arrival of Rev McKeown, Apostle Anim began a Pentecostal movement which has been identified with the early *sum sum sore* (spiritual Churches in Akan) from which Church of Pentecost would draw some of its initial waters. A split occurred in 1939 under doctrinal differences, into the Christ Apostolic Church and the Apostolic Church, Gold Coast. The latter would grow rapidly under Pastor James Mckeown. Later, a constitutional crisis in the Church in 1953 led to the founding of the Gold Coast Apostolic Church with Pastor James Mckeown as leader.

On the Gold Coast's attainment of independence in 1957 and its adoption of the name Ghana, the Gold Coast Apostolic Church was renamed the Ghana Apostolic Church. The Church later adopted the name "the Church of Pentecost" on August 1, 1962.

Their worldwide growth statistics for June 2017, show that CoP currently operates in ninety-two nations with about 20,367 local assemblies in 2,164 Districts. Presently, global membership of the Church stands at about 2.9 million, with children constituting about 947,598. The Church of Pentecost can boast of 125,442 Church officers (lay workers) at all levels and 2,188 ordained ministers across the globe. Benin and Cote D'Ivoire are the two autonomous nations of the Church following the massive growth of the Church in those two countries.

With regards to infrastructure in Ghana according to CoP literature, the Church currently has 1,955 completed auditoriums, 5,125 uncompleted Church buildings and 597 rented and free premises of worship. It has also constructed more than 1,416 ministers' residences, with an additional 309 of them yet to be completed. In addition, 150 of the ministers presently stay in free and rented apartments. The Church has also established the following: Pentecost University College, Pentecost Convention Centre, which is probably the biggest and finest all-purpose Church based conference destination centre in Ghana., Pentecost Press Limited, Pentecost Hospital in Accra and other clinics across Ghana, they have about 100 educational facilities, Pentecost Television Station (Pent TV), and Pentecost Theological Seminary, among many others (CoP 2018).

#### **4.2.1 Core beliefs and Practices.**

The Church of Pentecost believes in the entirety of the Bible. Secondly, they are Trinitarian. Thirdly, they believe that 'all men have sinned and come short of the glory of God' and are subject to eternal punishment, therefore, need repentance and regeneration (Genesis 3:1-19); Isaiah 53:6). Fourthly, they believe in Jesus as their Saviour. Fifthly, they teach repentance, regeneration, justification and sanctification. Their sixth point of belief is, they have two sacraments; baptism and the Lord's Supper. The seventh belief is the Holy Spirit and his baptism, gifts and fruit. The CoP upholds divine healing as their number eight belief. The ninth is they teach members to give tithes and offerings, and finally, they look forward to the second coming of Christ and the next life.

Their core values, they say, are evangelism, discipleship and ‘ministry excellence’.

The Holy Spirit is central to the Church’s life. They develop leadership based on the ‘apostolic foundation’ which is from the shop floor, grass root level with members maturing to lead sub-groups, movements, assemblies, districts and areas. Team spirit with talent development shapes their team work in which ministry is by both clergy and laity.

The CoP aims to culture self-supporting attitudes, faithfulness and integrity, and distinctiveness in prayer in their members. Church discipline is exercised without fear or favour irrespective of position, race or colour of members. Their concept of place of worship is based on spirit and truth and not necessarily in a temple (John 4:23). They cherish fellowship and liberality, respect for authority and mutual respect and sense of belonging for all members without discrimination based on tribe, race or nationality. Their members are expected to offer sacrificial service to the Church without expecting pecuniary reward. They practice total abstinence from alcohol tobacco and hard drugs. They encourage Church planting. Monogamous marriage as well as chastity before marriage is enforced among them. (CoP 2018:np)

#### **4.2.2 Organisation and leadership**

Until recently, the CoP appointed its Chairman, their overall leader, through a prayer session by a body of senior Apostles of the Church, who meet in prayer until a candidate is finally identified by a prophetic knowing confirmed by majority of the Apostles. The candidate is then presented to general Assembly thereafter.

In his PhD thesis (University of Birmingham 2002), their current Chairman, narrated an event which marked a turning point in the CoP’s overdependence on directive prophetism.

The informative extract is shown below;

This trend coincided with the death of Pastor Safo, the Chairman of CoP and President of the Ghana Pentecostal Council, in July 1987. ... After his death, Prophet Yeboah prophesied in the Apostles and Prophets prayer meeting at Aburi that Pastor J. K. Ennumh should be called to the office of a Prophet. Although the meeting felt the said pastor should be observed for some time, Ennumh also prophesied that Yeboah should be

appointed the next Chairman of the Church in April 1988 at the General Council of the Church. The General Council unanimously approved of Yeboah's appointment through the ballot box. The prophetic office was conferred on Ennumh a month later, during an Extraordinary General Council. The practice of "directive prophecies" began in CoP again. Pastors such as Baidoo, Ntummy and Arthur were called to the apostleship, Osei to prophetic office, and Ayerakwah, Nyarko and Chemel to evangelistic office (Onyinah 2002:242).

The above realisation has brought change to how the CoP appoints its chairman today. They are now elected by balloting instead of being appointed through prophetic naming. Now their structure seems like a mixture of Presbyterian, apostolic ecclesiology. They do not seem to see it as such themselves.

Leadership at the lower regional level is under the purview of various Regional Coordinating Committees (RCCs). These consisted of the various Area Heads within a particular geographical Region. Members of the RCC coordinate and ensure the effective implementation of the policies and programmes of the Church in the Region. The area heads coordinate and oversee the local congregations in a particular area. This is not demarcated according to the national political boundaries. One can find the denominational areas spread across different political regions.

The current Chairman of the CoP holds a PhD in Practical theology from the University of Birmingham UK. He is currently a Professor. He is also the Chairman of the Ghana Pentecostals and Charismatic Council (GPCC—an umbrella organisation to which the three selected denominations belong). The rest of the respondents interviewed from the CoP hold Bachelor of Education degrees from their own seminary with its degrees validated by the University of Cape Coast, Ghana.

The researcher had a large body of written data about this denomination which is not possible to present here. The above is a summary of salient points, which have been corroborated by the words of respondents, in their own views of what is represented in the official documents of the denomination and how it is being practised on the ground. Having looked at the foregoing, we consider some views gathered on research questions asked during interview of selected leaders of the CoP.



### 4.2.3 Semi-structured interview responses

Respondents from the CoP are coded with 'P' therefore numbered from P01-P10.

#### **Question 1 What in your understanding is a missional congregation?**

To the above question, a respondent (P01) said the researcher's use of the word 'missional' was problematic. Being a very senior leader and having reminded researcher that he is an academic, said, 'when you meet a person of my calibre, you do not ask basic questions like the one you have asked'. He demanded to know the aim of the research as well as the researcher's concept of "missional". Researcher declined to define missional in answer to respondent's counter question, but rather offered a further explanation of what the aim of the research is, as was read out earlier in the informed consent letter to him. After that respondent (P01) said, 'We have internal mission which is mission within Ghana and external mission which is our foreign mission efforts, so if you say 'missional' without qualifying it or otherwise, it is too generic'. It was obvious that respondent has not yet come across the word 'missional'. From that response, the researcher did not see the need to probe further on the same question because respondent's answer gave an impression which equated missional with missions or missionary. Other respondents (P02, P03, P04, P05, P06, P08) said, it was their first time of coming across the word 'missional'. P02 said, 'So I will use my understanding of mission to refer to it as a congregation which has been on commission'. Respondent P03 said a missional congregation is 'A soul winning congregation in other words, one that has a missionary outlook'. In summary, all the respondents from this Pentecostal denomination did not have an idea of the missional congregational conversation.

They guessed it was same as the word 'missions' which they are familiar with as pertaining to missionary activity of the Church. Soteriological salvation is the goal of their missionary activity which is not necessarily linked to addressing poverty. They generally did not see broader scope of mission as 'God's initiative to restore and heal his creation' (Guder, Barret et al (eds) 1998:4).

**Question 2 What in your opinion is poverty? What are the causes and possible solutions?**

The responses are outlined in the table 1 below

| Definitions  | Causes   | Suggested Solutions  |
|--|--|--|
| <ul style="list-style-type: none"> <li>• Anyone who lives on less than two square meals a day is poor' (P02).</li> <li>• Poverty is lack of financial resources to meet daily needs (P06, P05, and P07).</li> <li>• The lack of the ability to provide for yourself, the necessities of life (P06).</li> <li>• It is a deficiency due to ignorance of what to do (P03, P05, and P09).</li> </ul> | <ul style="list-style-type: none"> <li>• Mostly it is caused by human factors especially laziness (P01, P02, P03, P05, P07, P09).</li> <li>• Poverty can be caused by the lack of social amenities (P05, P04, P03, and P06).</li> <li>• Living in poor environments (P05, P08, and P03).</li> <li>• Lack of formal schooling (P02, P03, P05, P08, P10, P09).</li> <li>• Inability to find a place in a competitive market for jobs with the educated (P06).</li> <li>• It is not always caused by the Devil (P03, P05, P07, P02, P01, and P06).</li> </ul> | <ul style="list-style-type: none"> <li>• Spiritual regeneration will empower people to overcome poverty.</li> <li>• The teaching of the holistic gospel (P01, P03, P05).</li> <li>• Education (P04, P07, P06)</li> <li>• Social intervention programmes (P03, P01, P08, and P10).</li> <li>• We should know that God has given all that we need to survive (P06, P03, P05, and P09).</li> <li>• People should be conscientious of recognising opportunities around them (P03).</li> <li>• Organise programmes for poor people to learn skills and trades the practice of which can earn them income (P01, P02, P 03, P05, P07, P08, P09).</li> </ul> |

**Table 1 Views from respondents in the Church of Pentecost on poverty, its causes and possible solutions.**



**Question 3 How would you describe Pentecostal congregations (in view of their missional theology) in addressing poverty?**

P01-The CoP is trying to address the issue of poverty, neglected people, suffering people from many angles. On the one hand, poverty is common everywhere and we also have people who are poor in the Church. P03 said, 'As practised in Acts, and those who had property brought what earned from its sale for others to have their needs met.' Pentecostals teach those who are rich to care for the needs of the poor as it was in the book of Acts, and also teach those who are poor because they have no jobs to look for something doing, and this will help them come out of poverty as it is not always the Devil. Respondents emphasised their denomination's shift from assigning poverty to the Devil to responsible living. One said, Pentecostal Churches are responsive to the plight of poor people by establishing schools and health centres and have in place poverty reduction programmes. There is a Sunday designated for raising funds to establish people in business (P02).

Contrary to what most respondents said, P08 said, 'Pentecostal congregations are not doing as much social action as the Non-Pentecostal denominations'. On Pentecostal practice of warfare prayer as panacea to all human problems, P08 commented, 'When we pray it does not solve all problems'. In summary all respondents agreed that more efforts on the part of Pentecostals are needed towards addressing poverty.

**Question 4, What would you describe as core values of a Pentecostal's theology?**

According to respondent P03, Pentecostals believe in Jesus Christ as their Lord and personal Saviour, in the second coming of Christ, and the operations of the Holy Spirit with the manifestations of his fruit. Another respondent puts it this way; 'Our absolute faith in God, reliance on the Holy Spirit and our fellowship with one another are core to our being' (P02).

**Question 5 In what ways, do you think, might a theology of poverty influence or impact Pentecostal paradigms of leadership in terms of addressing poverty?**

All respondent agreed that the spirituality of Pentecostals inform how they respond to poverty in the following answers. P01-said, 'The CoP is trying to address the issue of poverty by caring for neglected people, suffering people from many angles. Generally poverty is common everywhere

and we also have people who are poor in the Church'. The main response of the CoP has been offering help to its members and communities. Respondents (P01, P02, P04, P05, P06, P07, P08) mentioned the philanthropic activities of the CoP towards addressing poverty as its main approach. However, there is a new understanding that poverty is not to be treated as a demonic affliction as it used to be. You often hear respondents emphasise that 'The congregation should be taught to know that poverty is not the work of the Devil' (P03). This respondent (P03) advised that poor people need to look at the environment in which they live to be able to identify opportunities around them, rather than thinking some demon which is attacking their prosperity needs to be combated in prayer, to the neglect of responsible action. P06 said, 'What we preach must be practised; we can say that Peter healed but are not willing to embark on healing'. He further said, 'We should demonstrate God's power in a positive way to the world'.

***Question 6 What role do you think Pentecostal congregational leadership in Ghana can play or are playing to address poverty?***

The question was restated for the respondent P01 as indicated above. The researcher varied the question and asked, what impact does he think Pentecostals are making or are trying to make to address poverty in Ghanaian society generally? Whiles he acknowledged the fact that gifts and hand-outs do not eradicate poverty, he said,

You need to empower them and build their inner strength to find something to do. Our people have started credit unions and a few of our people have started craft work. I think the greatest thing to do is to empower the people to find something to do'; Pentecostals are helping some communities to do boreholes but this does not end poverty; the main point is for the people to find something doing. There are instances when people go to learn trades like hairdressing, baking, tie and dye and others. However, I think we need to do more (P01).

The researcher further asked; looking at how you are approaching poverty, do you think your Church structure and theological direction is doing exactly what Christ has sent the Church to do? To this question, the response from P01 was:

When you come to the Bible Christ was not finding jobs for people, he was rather equipping people to do the right thing. People can make theology out of it, but I do not see Christ enrolling people to learn a trade or work. He was rather equipping people. We teach people to obey Christ and in obeying Christ, all other things fall in place.

On Pentecostal ecumenical efforts and concern for national issues, P06 thinks it is about time when Pentecostals should come together not only about the spiritual development of our members but the physical too. P08 suggested that Pentecostal leaders and their denominations should come together and speak up on national issues. He debunks the Pentecostal notion that ‘Politics is a dirty game’ and the good people in the Church stand aloof for the crooked people to lead their nations astray. ‘We have wisdom from above but when we sit down and do nothing our wisdom do not do good works’ (P08).

*Question 7 Any other view on issues raised during this interview*

**P03**, ‘It is not the Devil who causes poverty. Poverty is usually the result of lack of knowledge. We can make use of our abilities everywhere and there are opportunities all around us’.

As a probing response to an idea of Church partnering with business people to start venture and employ Church member, researcher said the general attitude of poor Church people has been negative when a Church member employs a fellow believer. Respondent P08 said,

It should be a private partnership with the Church so that the business person who invests in the business will ensure that it succeeds because they have profit interest in it. If a private person sets up a school the teachers teach, but in the government ones nothing works because people do not care.

Researcher silently listens as he nodded. That urged the respondent on (P08) to further say ,’

What I want to add is, if you get the rich people both in Ghana and outside who can support, sometimes when we also engage the men of God like a pastor you come here and open a business which does well, it will create jobs. A private investor will not allow his employees to waste his investment. Like in my Church [denomination], if at the end of the year my congregation does not grow, my area head would not take it kindly with me. We are calling for the NGOs and others to come and help (P08).

As a concluding remark, P01 said, generally Pentecostals do not do things like ecclesiology so this is a good move. You may want to read works done by the South American Pentecostals because they have done a lot of work on poverty within Pentecostal theology. Researcher was very grateful for this point or suggestion from another Pentecostal scholar.

#### **4.2.4 An interpretation by a non-participant observation**

To closely watch and understand what goes on outside his own denomination, the researcher in attending over 100 Pentecostal worship services over the period of the study, finds, there were a lot of speaking in tongues in all the places visited. The quest for receiving power was a central praxis in most of the places visited as a mystery worshipper. The researcher visited one of the popular CoP one prayer camps, where people with diverse conditions seeking God's intervention repose until they are well or worse. Some non-residential clients in the community and surrounding towns travel on healing days to pray and be prayed for, each Wednesday from 8.00am to 12 noon. On this occasion, the speaker, after a long exhortation telling people they can overcome problems like poverty, disease, witchcraft and demons, led a prayer session in which fervent exuberant prayer was said for the congregants of which women formed 90% on such a typical weekday (Wednesday). The speaker shouted several times, 'Receive power! Receive it!' then I saw people rolling on the floor, some screaming and hands were laid on some deserving ones by Prayer warriors or ushers (not too sure of their designations) at the instruction of the leaders. This ministration (as it is known in Pentecostalism) lasted for close to an hour. In fact it was the climax of the gathering as one can see the expectation for that moment on the faces of participants. An offering was taken after all these towards the end of the service. After closing, researcher observed the people as they walked home. By their looks, the researcher guesses they are needy whose expectations were yet to be met, going home still hoping for a miracle. Researcher talked with one such person asking where they lived and what brought them there, the reply was she liked to pray for God to intervene in her affairs, so she regularly comes to strengthen herself in her faith as well. From the researcher's guess, it seems probable that there are many like the lady who said she was regular at the prayer camp. Each week, the same day of the week, the same group of people return to go through the same or similar routine. Although teachings are done in the denominational worship on saving, investment and such topics, what was not done to a greater extent at a prayer camp as this one, is to tell the people how to plan and invest their lives productively. Here the prayer is for spiritual intervention against demonic afflictions. Even the weekday on which people skip work to pray tells a lot about the place of work in the whole poverty eradication agenda using the Pentecostal formula of prayer.

The researcher by listening to respondents, considering literature and his personal observation in the study of this denomination, comes to the conclusion that a lot has started to change with the outward outlook of this Pentecostal denomination. In spite of that there is a lot more to be done. They are not yet missional in the true sense of the concept. Mission is still an activity they are into. They do not seem to consider it as the nature of the Church.

The researcher also observes some sense of 'being careful' to protect the image of their denomination which made them seem inflexible to deal with. Their Chairman was down to earth, but largely, the rest of the respondents were too careful and that suggests that they have been cultured to be exclusive to the outside world. There were too many unspecified protocols to observe in order to get cooperation from respondents—researcher encountered too many turn-downs from selected samples from this denomination. This suggests that they are still on the learning curve towards engaging with larger society. The researcher commends the bold changes which the current leader of this denomination has made to move their mind-set from spiritualising everything to start looking at issues from both spiritual and intellectual perspectives. Most respondents mentioned this fact.

Although they have numerous programmes to help the needy among them and to contribute to society, poverty is still a secondary aspect to their ecclesiology. Their leadership paradigm does not carry poverty as a gospel issue to focus on.

#### **4. 3 The Global Evangelical Church**

The GEC owes her source to the missionary efforts of the North German (Norddeutsche) Missionary Movement (Bremen Mission).

Its history, according to the Bremen mission, indicates that;

The "Norddeutsche Mission" was founded in 1836 by Lutheran and reformed Christian mission associations in Hamburg. Its special profile: to overcome the separation of different denominations. After its first activities in New Zealand and India, it concentrated its work from 1847 on the settlement area of the Ewe people, which was found at the "Slave coast" as it was called at that time. Since 1851, The Mission has its seat in Bremen and therefore is known in West Africa as "Bremen Mission" or "Mission de Brême" (French). In 1890, the mission area was divided among two colonial powers: At the British Gold Coast, it was an outside mission. In Togo, which was German, it was

a national mission. In Togo, it kept independence in the educational system towards the government by preferring the local language Ewe to the colonial German language (Nerderdeutsch Mission 2018:np).

In its ecclesiology, the Bremen Mission aimed at maintaining the traditional local structures. The missionary inspector Franz Michael Zahn, who headed the mission between 1862 and 1900, was critical about the colonial powers testified to by committed petitions to the German parliament. There was a change of policy under his successor Schreiber, who led the Bremen Mission between 1900 and 1924 and showed a rather uncritical attitude towards the colonial powers. During the First World War, the colony "Deutsch-Togoland" was conquered by the French and the British. In May 1922, local representatives of the Missions came together for a Synod in Kpalimé. The assembly proclaimed the fusion, the independence and unity of the parishes as the "Evangelical Ewe Church". Their first leader and Synod clerk was Pastor Robert Kwami. The denomination was later to be named Evangelical Presbyterian Church with separate Synods in Togo and the Gold Coast. After Ghana (1957) and Togo (1960) became independent states from the colonial powers the local Churches asked the Bremen Mission for help. In 1961, staff members who did not act as missionaries were sent to Togo and Ghana (Norddeutsche Mission 2018:np) also (Maier 1981:335-7).

The Ghana Church remained under the name Evangelical Presbyterian Church until 1991 when a schism occurred and the Pentecostal (renewal) arm of the Church became the Evangelical Presbyterian Church of Ghana while the other was Evangelical Presbyterian Church, Ghana. The difference in name was a 'comma (,)' and 'of'. The affairs of the Evangelical Presbyterian Church ran smoothly through successive indigenous leaderships, until a conflict emerged during the tenure of the 9<sup>th</sup> Moderator, Rt. Rev. Prof. N.K. Dzobo (1981-1991). The complex issues involved the Moderator's attempt to extend his tenure of office indefinitely, his personal aversion to the renewal movement in the Church known as the Bible Study and Prayer Fellowship [which would later become the movement which gives form to the GEC], various administrative malpractices and lapses that violated the constitution of the Church, his attempt to introduce a theology (MeleagbeTheology) that had not been approved by the courts of the Church and the eventual intimidation and excommunication of members who were opposed to such irregularities (Gbekor 2007:55 ).

In 2003, the High Court sitting in Accra, presided over by Justice Dixon Kwame Afreh, ruled that the Evangelical Presbyterian (E.P.) Church of Ghana should change her name. Through her constitutional process, the denomination adopted and affirmed the new name GLOBAL EVANGELICAL CHURCH, at an Extraordinary Synod held at Adonai Chapel, Madina, Accra on 3<sup>rd</sup> May 2003 (GEC Constitution 2008:7) The experiences, including the change of the name from E. P. Church of Ghana to Global Evangelical Church, gave the Church a new vision, purpose and mission to serve the LORD (GEC 2018:np).

The GEC has seen a phenomenal growth since its split from the Evangelical Presbyterian Church, which is attributable to its Pentecostal expression and the practice of Church growth principles of McGavran and Wagner. According to GEC records, they have 303 Pastors and 73 Evangelists looking after its 901 congregations (GEC Desk Calendar 2018:56-59). The Church also has branches in some foreign countries such as the United Kingdom, United States of America, Norway, Cote d'Ivoire, Togo and Kenya with missionary efforts in other countries (GEC 2018:np).

According to their 2016 statistics, the GEC has a hospital specialising in plastic surgery at Apromase in the Ashanti Region. In the provision of education, the GEC has 31 basic schools. The Church has 901 congregations worldwide with about 140 000 members (GEC Desk Calendar 2018:239). In this denomination, construction of manses and chapels are independently done at the local congregational levels, it was not possible to gather accurate data on their number at the time of writing. Most of their congregations have chapels and manses housing their ministers.

The denomination has its own seminary, the Global Theological Seminary, affiliated with the Trinity Theological Seminary in Accra. Efforts are in place to develop the seminary into a full university. The Church also has a convention centre at Adaklu Wumenu, in the Volta Region, where a prayer camp operates offering the Pentecostal approach to healing and deliverance on regular basis with resident ministers.

There is a Department of Development and Social Services (DSS) which programmes and oversees the denomination's social action activities. All social intervention schemes operate under this department. Also, the denominational micro finance organisation (the Global Impact Foundation), operates under this department. The Church also has a member owned union called the Empowerment Union which aims to offer financial guidance, savings and investment help to its members.

#### **4.3.1 Core Beliefs and Practices**

The GEC is evangelical because they believe in the entirety of the Bible and hold it as guide to their conviction and code of behaviour. The term 'evangelical' reminds them that they are followers of the Protestant Reformation. They believe in justification by grace through faith and the supreme authority of scripture. What does not seem to be clear is that they appear not to be conservative Calvinist, since one can sense some Arminian sentiments in the tone of their literature. The GEC believes and teaches personal conversion and vigorous moral living is emphasised with monogamy and abstention from alcohol held in strict observance.

To the GEC, evangelicalism is the recovery of the spiritual vigour of the Reformation. The GEC being evangelical in expression affirms the key doctrines of the evangelical faith (the Westminster confession) including the Apostles' Creed as an authoritative statement of the main articles of the Christian faith. This explains their strong attachment to the evangelical hymns bequeathed them by the Bremen and Scottish missionaries in their own Ewe language.

Their nine core values stated in Church literature are, firstly, Bible study, secondly, prayer and fasting, thirdly, Missions, which they interpret as evangelism and discipleship. Their fourth core value is faith, the fifth being holiness, the sixth is they also teach their members to practice tithing and offering. They also hold leadership as their seventh core value. The number eighth core value is music and finally the ninth is social action.

The GEC's unique as they name the following as what they base their corporate identity on; their name, their logo, their history, their evangelical faith, their system of Presbyterian governance



under a constitution and by Presbyters they follow a uniform written liturgy. They consider themselves to be a global denomination because they aim to send the gospel to every part of the globe.

Their literature sums up their identity as follows;

1. We have a Name
2. We have a Logo
3. We have a History
4. We are Evangelical in faith
5. We have a Constitution
6. We are Presbyterian by Governance
7. We are Liturgical by Expression
8. We are Global
9. We have Core Christian Values (GEC Corporate identity 2003:2).

Their Missions and Evangelism Department had this to say about a fund established for mission to deprived areas mostly in the North of Ghana;

The Northern Mission and Deprived Areas Fund which was established through the initiative of the Synod Committee Executive and was ratified by the 2012 Synod, benefited many individuals as well as congregations over the period. For example, over thirty Pastors and Evangelists are receiving monthly allowance since April, 2013. (GEC 2018:np).

From the above quote we can see that the GEC is a sending denomination. It is spending resources on missionary activities.

#### **4.3.2 Organisation and leadership**

Organisationally, the GEC is governed by a Presbyterian structure. Synod being the highest decision making court of the Church, the Synod committee executive machinery is made up of the Moderator, Synod Clerk and two lay Presbyters (Male and Female) and these four are the most senior administrators of the denomination. The executive is accountable to the synod committee made up of all Presbytery Chairmen, advisory committee Chairmen and directors of various departments of the Church. The administration operates with the help of directors in

charge of the various departments; namely, Administration and human resource, Missions and Evangelism, DSS, and Department of Church Life and Nurture (DCLAN).

The GEC elects its officers at Synod, comprised of representatives, usually presbyters, from all congregations and districts of the denomination worldwide. Currently two Clergy executives and two non-clergy lead the denomination. The clergy are; the Moderator and the Synod Clerk, the two non-clergy are, one male presbyter and one female presbyter. These four constitutes the Synod committee executives. Each set of elected executives stay in office for a six-year non-renewable term. The current Moderator holds a doctorate from Bakke Graduate School in the USA in leadership theology of work.

The Synod committee is comprised of all Presbytery Chairmen, directors of the various departments, Presbyters elected from their presbyteries to represent their respective presbyteries (One male, one female from each presbytery), Chairmen of various Synod advisory committees, and national coordinators of the various ministries in the denomination.

In Ghana, the GEC has 14 presbyteries led by Presbytery Chairmen together with a committee of presbytery executives who are all elected presbyters. The congregational leaders are Pastors, Evangelists and Catechists. These are helped by presbyters elected to form Church sessions in the congregations and districts. Consecrated presbyters after serving their tenure as session members remain recognised as presbyters, although they may not be involved in day to day administration of the congregation. Non-session member presbyters do aid in caring for the flock. The various groups and ministries within the congregations are led by lay elected leaders according to the various constitutions and bye laws of those groups. However, the Church's constitution supersedes all other group and ministry ones. Having looked at the above, we can now outline the interview responses from this denomination.

#### **4.3.3 Semi-structured interview responses**

The GEC is identified with 'G' for the purposes of codes for respondents—G01-G10.

**Question 1, What in your understanding is a missional congregation?**

As a follow up to the usual ‘I am not really familiar with the term “missional congregation”’ from almost all respondents, three basic kinds of responses were received to the above question: Firstly, a missional congregation is a sending congregation (G02, G05, G06, G07, G08, G09, G10). The second view was, ‘When we say a congregation or denomination is missional, we are talking of Churches planted by foreign missionaries’ (G01, G03,). Thirdly, a missional congregation is one that does not limit its gospel activity to the chapel but thinks of the community and the welfare of its people as part of the mission of the Church (G04).

**Question 2 What in your opinion is poverty? What are the causes and possible solutions?**

This question generated views too many to state in a sentence or two. Table 2 below details the responses received.

| Definitions  | Causes  | Suggested Solutions   |
|--|---|---|
| <ul style="list-style-type: none"> <li>• Poverty cuts across but the general form is financial handicap (G01).</li> <li>• People are poor if they do not have what it takes to make a decent living (G01, G05, G07, G03, G09)</li> <li>• Poverty is to have no source of livelihood (G08, G03, G09, G05).</li> <li>• Inability to provide the necessities of life (G03, G01, G04, G06)</li> <li>• Poverty is a multi-faceted word and its definitions differ according to gender, age and culture (G02, G03, G01, G09).</li> <li>• Poverty is lacking something in your life, it can be financial it can be spiritual (G05).</li> <li>• Poverty is lack of knowledge and vision for one's life (G05).</li> </ul> | <ul style="list-style-type: none"> <li>• Laziness or bad personal attitudes towards work (G01, G02, G03, G05, G08, G09)</li> <li>• .Poverty can be inherited that is passed down from parent to child (G10, G02, G03).</li> <li>• Living in poor environments (G10).</li> <li>• Lack of formal schooling (G10, G05, G07, G08).</li> <li>• Mainly caused by human inaction (G10, G06, G02, G05, G08).</li> <li>• Mostly caused by human factors and geographical factors (G02, G04, G07).</li> <li>• By generational curses (G03, G07, G10).</li> <li>• Mismanaging of oneself can make a person live in poverty (G10).</li> <li>• Lack of proper jobs or unemployment (G06).</li> </ul> | <ul style="list-style-type: none"> <li>• The causes are so many such that we do not have one set solutions (G02)</li> <li>• Spiritual regeneration will empower people to overcome poverty (G06, G05, G01, G10, G08, G03, G02)</li> <li>• The teaching of the holistic gospel (G06, G01, G03, G07, G09)</li> <li>• Education leading to change of paradigm and approach (G01, G02, G03, G04, G05, G07, G10)</li> <li>• Social intervention programmes (G06, G03, G07, G02, G07)</li> <li>• Intentionally programming poverty reduction by congregations as a main gospel activity (G01, G03, G05, G08, G07, G10).</li> <li>• Organise programmes for the poor people to learn skills, trades which can earn them income (G06, G08, G02).</li> <li>• We can encourage them to get education, provide opportunities for people to take up jobs salaried and non-salaried employment (G06)</li> <li>• Change of attitude towards work and wealth (G02, G10)</li> </ul> |

**Table 2- Views of respondents from the GEC on poverty its definition, causes and solutions.**

**Question 3, How would you describe Pentecostal congregations (in view of their missional theology) in addressing poverty?**

Most respondents in the GEC said their Pentecostal spirituality impacts the way they approach poverty. The following are some of the points made during the interview:

Because Pentecostals are open to the works of the Holy Spirit, their gifts manifest. The more their gifts manifest, they are able to solve people's problems and those who get their problems solved also bless them and their needs are met (G06).

One respondent said, sometimes Pentecostals over-emphasise the spiritual as against the physical and that hampers their ability to address poverty (G05). Another respondent, (G02) describes Pentecostals in the following words: They emphasise speaking in tongues so much, which they consider as the initial evidence of being baptised in the Holy Spirit. Secondly their emphasis on unstructured liturgical forms means they do what they think the Holy Spirit is directing them to do. Their preaching is faith-based, they also emphasise spiritual gifts including healings, deliverance [exorcism], word of knowledge, word of wisdom and their manifestations, they emphasis spiritual gifts so much such that often times some of the manifestations results in spiritism. They believe in much prayer they can pray for long days even sometimes for days speak in tongues. Their services are always noisy.

Pentecostals believe in practically living out the Bible. They preach on helping one another, and practising sharing of gifts as it was done in the apostolic days (G02). Respondents also noted that Pentecostals assign poverty to causes like curses, both generational and personal demonic attacks (G02, G03).

One respondent interestingly said Pentecostals are spirit led and a missional congregation is spirit led, therefore, they are same (G10). Others conceded in disguise that Pentecostal are not theologically balanced. One respondent said, 'The Pentecostal congregations should move from where they are to have a balanced ministry' (G04). 'They should address poverty as well as their spiritual needs' (G03). G01 says, 'The GEC has a dedicated department for development and social services, another for missions and evangelism, we also have a micro finance organisation (the Global Impact Foundation) and the Empowerment Union'. But respondent stated at the end

of his narrative, that they honestly need to do more than they have done in the past, by helping people in more tangible ways in the congregations (G01).

**Question 4 What would you describe as core values of a Pentecostal's theology?**

All respondents mentioned the Holy Spirit and his gifts as the central issues in their theology. One respondent puts it simply; Pentecostals are 'Anchored on the Holy Spirit and his ministry' (G06. G05). Others said, their Holy Ghost orientation includes speaking in tongues, they practice the Bible, their services are not liturgically structured (G02, G01, G03, G04, G07). Pentecostals believe that Christians must not be poor they must be rich but a few of them are taking it too far in the 'prosperity gospel' (G02, G03, G06).

**Question 5, In what ways, do you think, might a theology of poverty influence or impact Pentecostal paradigms of leadership in terms of addressing poverty??**

Most respondents feel that their Holy Spirit orientation puts them in an advantageous position to be able to address poverty. One respondent said, ‘So in all, if we change our mind-set and involve the Holy Spirit in whatever we do I think we can deal with the issue of poverty’ (G09). To another respondent their leadership paradigm is also spiritualised. He notes; ‘To me Pentecostal leadership depend mainly on being called by God, and as such leaders are called people, then it means that those leaders must be obeyed without question (G02).

**Question 6 What role do you think Pentecostal congregational leadership in Ghana can play or are playing to address poverty?**

Generally, respondents feel that Pentecostals are making impact in diverse ways. They are into various social intervention projects such as boreholes, clinics, schools (G01, G03, G06). One respondent said, ‘They do not only teach people to change spiritually, they also teach people skills such as soap-making, tie and die (batik cloth colouring), they have established schools, provision of boreholes for portable water’(G10, G02). Some have started credit unions and empowerment unions (savings and thrift) to teach their members to pool resources together for financial freedom (G02, G01, G03, G05, G07, G09, G10). Respondents also suggested that Pentecostals have a big role in making the rich people to help the poor people with their wealth and with that they stand a good chance of addressing poverty (G02). Pentecostal congregations can invest in their members so as to make them pay good tithes rather than putting their funds into financial instruments. However, respondents generally conceded that there is room for the congregations to do more (G01, G02, G04, G07, G09, G03, and G05).

**Question 7 Any other view on issues raised during this interview**

Generally, respondents think the research topic and issues raised were very important for the Church in Ghana. The following are some of their responses; ‘I am interested in this project’ (G01). ‘This project is very interesting and the Church needs such a work to help us find answers to the numerous questions we face’ (G03). Another said, ‘I think this research will be very

useful. Congregational development is a vital area which can help Church members to be able to meet their needs and it will help the Church to grow' (G06).

One other said, 'It has been a good interview. It has made me to rethink about what I do and my Pentecostal stand has also been reviewed' (G10).

#### **4.3.4 An interpretation with a non-participant observation**

The researcher, although a minister in this denomination, in his efforts to have an objective view of the denomination, made intentional visits to congregations to observe its life and practices other than what pertains in his own congregation. Generally, the experience had been similar with little human and contextual variations in ambience and delivery. On one such visit (most of the visits were done on Sundays) where researcher presented himself just as paying a worship visit to his colleagues. On arrival, there was a prayer time started by one of the Prayer warriors who arrived very early. All who came had no time to waste but to start praying along. When it was time for the service to start, the first prayer was ended. Generally, the services began with a Choir procession, where the pastor and liturgist are ushered in with the congregation standing. After an introit, the liturgist declared that the service was beginning in the name of God, the father, the son and of the Holy Spirit; then led the congregation to sing an opening hymn from their evangelical hymnal. The hymn was sung in Ewe, their local language, it was hymn number four in their hymnal (its English, version was; *Oh for a thousand tongues to sing...*). This was followed by almost an hour of Pentecostal prayer involving thanksgiving, supplications and binding of Satan and inviting the Holy Spirit to fill and moderate the service (the contents of this prayer is leader-dependent). During this prayer there was a copious amount of tongues speaking, and singing of choruses amidst frequent shouts of "praise the Lord!" and "Hallelujahs". Various groups in the congregation were called upon to play music in diverse forms. The Church Choir sung an anthem; the contemporary singers (a type similar to a pop group in non-Church entertainment) did a nice rendition amidst dances, cheers and shouts from the congregants. Another group representing the youth, a sort of cantata group called the Christian Youth Builders played a hymn recomposed in an African rhythm to which members of the group did a dance with uniform movements. This was followed by scripture readings. The texts were pre-selected according to the Church's lectionary Calendar although leaders have the liberty to choose



different texts to preach on, these texts must be read as a matter of rule. There was absolute silence while these texts were read in English and the local language (Ewe).

After the readings, a time of praise and adoration ensued. This was led by the contemporary singing group for close to an hour. The first part involved drumming, singing and dancing with loud and fast rhythm music which was full of emotional and fervent joy, dancing. The second part was a slow motion music called adoration led by the lead singer of the contemporary choir, where people expressed loudly their honour for God, some weeping, others speaking in tongues, and some kneeling, many with their two hands raised while they closed their eyes in worship. At a point the music paused and worshippers were asked to glorify God in words, many voices were heard some shouting out the known Hebrew names of God such as, Jehovah Sharma, Rapha, Adonai and the rest. After this segment, the slow motion music resumed for close to four minutes and the congregation was asked to observe a moment of silence before the Lord, then the lead singer summed up the segment with a short word of adoration. The sermon was based on the texts read and the preacher encouraged, and admonished members to put their faith in Jesus. An altar call was made where people who might have not given their lives to Christ were invited to stand and accept Christ. On this day one person stood and was led to pray a prayer called the sinner's prayer in evangelical and Pentecostal circles. He was asked to see a designated officer at the close of service. Then the preacher switched into a new gear, this was a praying moment where specific needs were prayed for, people requiring healing, 'breakthrough' (a term meaning God's help, rescue, open door or ending of a long struggle) in finances, marriage, job search, recovery from indebtedness and the like.

After these, two rounds of offerings were taken amidst singing and dancing. Then notices were given by an eloquent female presbyter (in other congregations visited a male or the Catechist performed this role). A closing praying moment followed, after which the pastor gave the benediction. A closing hymn was sung from their hymnal in Ewe (*the English words: Guide me oh thou great Jehovah pilgrim through this barren land...*). This was followed by a recession, the Church Choir with the liturgist and Pastor behind march out, while the congregants stood still in silence. After the recession some sat for a few seconds with eyes closed in meditation after that most congregants talked and socialised with each other those who were in a hurry to catch

up with something outside headed for their cars. Some queued up to see the Pastor for personal prayer and counselling. In all, it was another learning experience for the standpoint from which researcher attended this particular service.

Observation from literature, participant responses and researcher's own field observations from this denomination is that, there has been frequent mention by respondents of education, health and social amenities. There have been some efforts at helping communities with such things but the lack of missional conception among leaders here limits these efforts. If the mission of the Church is not equated with its nature, it cannot put issues which must be part of the Church's mission at the centre. Most respondents agreed that they have not been adequately addressing poverty.

#### **4.4 The Assemblies of God Church, Ghana**

The Assemblies of God, Ghana (AG) was started by American missionaries in 1931. According to their literature,

Rev. Lloyd and Margaret Shirer, who were then in Moshiland, Ouagadougou (now Burkina Faso) crossed over to the Northern Region of the then Gold Coast on horseback in early 1931. With their first recruits, Miss Beulah Buchwalter and Guy Hickok, they started the first Assemblies of God congregation in Yendi. With strong zeal they worked and witnessed for the Lord under very harsh conditions and in hostile environments. The likes of Bushwalker and Guy Hickock died in 1942 on the mission field. Branches of the Church were established at Tamale and Walewale in 1935 and Bawku in 1937. Bro. Mba Mahama was the first Mamprusi Christian to be converted in 1939. On December 13, 1948, the Assemblies of God aeroplane, "Ambassador", landed in Accra bringing the Wheeler Andersons, Rody Johnson and Ozella Reid to join the missionary family in the Gold Coast (AG, Ghana 2018:np).

Their mission had to contend with the daunting and enormous task of fighting hunger, disease, poverty and illiteracy. The missionaries combined community development work, literacy classes and artisanal training with their evangelistic work. 'This improved the economic lives of the people tremendously' (AG 2018:np).

The first official General Council meeting was held in 1964. Prior to that, the Northern and Southern District Councils held their meetings separately. From Accra, Kumasi, and Takoradi the Church spread to the Eastern, Central, Volta and Brong Ahafo Regions (AG 2018:np).

The AG as at 2013, had roughly 2000 congregations in Ghana. Their own seminaries have trained over 2000 pastors who are currently serving the Church nationwide (Frimpong-Manso 2013:161). In terms of infrastructure, the first Assemblies of God Clinic was built in 1948 in Saboba in the Northern Region by the Missionaries. The second was built in 1950 in Nakpanduri also in the Northern Region. Later a third Clinic (Maternity Clinic) functioned in Walewale. The first Bible School of AG was opened in 1950 at Kumbungu in the Northern Region called, the Northern Ghana Bible Institute. A year later, the Southern Ghana Bible Institute was opened in Kumasi and later moved to Saltpond. In 1988, the Mid Ghana Bible Institute was established in Kumasi as the third Bible School. (Frimpong-Manso2013:161a).

#### **4.4.1 Core Beliefs and Practices**

Article three of the constitution of the AG says they believe;

That the Church is the body of Christ, the habitation of God through the spirit, with divine appointments for the fulfilment of the great commission. Each believer, born of the Spirit, is an integral part of the General Assembly and Church of the Firstborn, which are written in heaven (Ephesians 1:22, 23; Ephesians 2:22; Hebrews 12:23).

Since God's purpose concerning man is to seek and to save that which is lost, to be worshipped by man, to build a body of believers in the image of his Son, and to demonstrate His love and compassion for the world, the prior reason for being part of the Assemblies of God Church is: To be an agency of God for evangelising the world (Acts 1:8, Mathew 28:19, Mark 16:15, 16), And to be a corporate body in which man may worship God. 1 Corinthians 12:13) (Constitution of AG Ghana Art 3)

All Assemblies of God Churches worldwide adhere to the following non-negotiable tenets of faith: They hold the Bible as their all-sufficient rule for faith and Practice: It is the inspired, infallible and authoritative word of the 'One True God', who is self-existent. This can be seen in how they support every claim with scripture verses in their official documents.

They also believe in the deity of Jesus Christ as the Eternal Son of God who is both human and divine. They also believe that humankind was created good and upright; for God said, "let us make man in our own image, after our likeness." However, man, by voluntary transgression fell and thereby incurred not only physical death but also spiritual death, which is separation from God (Genesis 1:26, 27; Genesis 2:17; Genesis 3:6; Romans 5:12-19). They also believe that the human race's only hope of redemption is through the shed blood of Jesus Christ the Son of God.

Salvation is received through repentance towards God and faith towards the Lord Jesus Christ. By the washing of regeneration and renewing of the Holy Spirit, being justified by grace through faith, man becomes an heir of God.

Like other evangelicals, The AG has two ordinances (sacraments) namely, baptism by immersion in water and the Holy Communion (Eucharist). The AG believes that all believers are entitled to and should ardently expect and earnestly seek the promise of the father, subsequent to immersion in water, the baptism in The Holy Spirit and fire, according to the command of our Lord Jesus Christ. They hold that this was the normal experience of all in the early Christian Church. With it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4,8; 1 Corinthians 12:1-31). The Baptism of the Holy Spirit comes by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). They also believe that sanctification is an act of separation from that which is evil, and of dedication unto God (Romans 12:1, 2; 1 Thessalonians 5:23; Hebrews 13:12). Sanctification is realised in the believer by recognising his identification with Christ in his death and resurrection, and by the faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit (Romans 6:1-11 Romans 6:13 Romans 8:1, 2 Romans 8:13 Galatians 2:20 Philippians 2:12, 13 1 Peter 1:5).

In 2011, two of AG Pastors were reported in the Ghanaian news media to have been suspended for standing for and winning political elections as Assemblymen (local government councillors) in two of their rural Northern communities, Zambala and Kpinkparugu in the Upper East Region. The reason, according to the reportage, was that their constitution prohibits Pastors from doing active politics (The Lead, Ghanaweb Religion 2011, Jan 18). Indeed the constitution prohibits; ‘A Minister or his/her spouse [from] engaging in active partisan politics’ (AG Constitution 2013: Art 67.3.K).

Regarding AG’s ecclesiology, they are congregationalists. The congregationalist system is the type in which each congregation is autonomous. However their autonomy is slightly limited as compared to the congregational denominations generally found in the Reformed tradition. They believe that the Church is the body of Christ, the habitation of God through the Spirit, with

divine appointments for the fulfilment of her great commission. Each believer, born of the Spirit, is an integral part of the general assembly and Church of the firstborn written in heaven (Ephesians 1:22, 23; Ephesians 2:22; Hebrews 12:23). Since God's purpose concerning man is to seek and to save that which is lost, God is to be worshipped by man, to build a body of believers in the image of his son, and to demonstrate his love and compassion for the world, the prior reason for being members of the Assemblies of God as part of the Church is:

They believe that a divinely called and scripturally ordained ministry has been provided by their Lord for the fourfold purpose of leading the Church in:

- 1 Worship of God (John 4:23, 24).
- 2 Evangelisation of the world (Mark 16:15-20)
- 3 Building a body of saints being perfected in the image of his Son (Ephesians 4:11-16).
- 4 Meeting human needs with ministries of love and compassion (Psalms 112:9; Galatians 2:10; 6:10 James 1:27) (AG 2018:np).

They also believe that divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the atonement, and is the privilege of all believers (Isaiah 53:4, 5; Matthew 8:16, 17; James 5:14-16).

In their eschatology, they also have what they call 'the blessed hope'; that the resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the Church (1 Thessalonians 4:16, 17; Romans 8:23; Titus 2:13; 1 Corinthians 15:51, 52).

They uphold their hope in the millennial reign of Christ, the second coming of Christ including the rapture of the saints, which is their blessed hope, followed by the visible return of Christ with his saints to reign on earth for one thousand years (Zechariah 14:5 Matthew 24:27 Matthew 24:30 Revelation 1:7 Revelation 19:11-14 Revelation 20:1-6). They hold that the millennial reign will bring the salvation of national Israel (Ezekiel 37:21, 22; Zephaniah 3:19, 20 Romans 11:26, 27), and the establishment of universal peace (Isaiah 11:6-9; Psalms 72:3-8; Micah 4:3, 4).

Furthermore, they believe that there will be a final judgement in which the wicked dead will be raised and judged according to their works (Matthew 25:46; Mark 9:43-48; Revelation 19:20;

Revelation 20:11-15; Revelation 21:8). Finally, they look forward to the a new heavens and a new earth (2 Peter 3:13; Revelation 21 & 22) (AG 2018:np).

#### **4.4.2 Leadership and governance**

The General Superintendent of this denomination is Rev Prof. Frempong-Manso. He holds a PhD from University of Wales, UK. He is also the Chairman of the National Commission on Small Arms and Light Weapons in Ghana. This gives an indication that the AG are now getting involved in social and national issues.

AG Ghana's corporate leadership structure comprises; (a) The General Council (b) The Regional Council (c) The District, then, (d) the Local Church ( AG Constitution 2013: Art 9). The General Council is the highest decision and policy making body of the Church (AG Constitution 2013: Art 10). The Executive Presbytery (EP) implements all decision of the General Council and is in charge of the day to day administration of the national Church through its regional, district and local leadership. The EP is comprised of the General Superintendent, the Assistant General Superintendent, the General Secretary, the General Treasurer and all Regional Superintendents (AG Constitution: Art. 11).

Executives, national, regional, and the district levels are elected officers (AG Constitution Art. 24). The General Superintendent runs a term of four years, re-electable for a maximum of three terms. The EP officers, the Regional Superintendents, the Regional Executives, the District Officers, the National and Regional Departmental Directors, and the District Departmental Representative also have four year terms of office and are eligible for re-election for another final four year term (AG Constitution: Art. 27).

The AG currently ordains women into the Pastoral ministry. The Church also has a Missions Department which supervises and runs the Missions programmes of the Church. They have home and foreign Missions, the Assemblies of God Campus Ministry (AGCM), the Music ministry, as well as Prisons ministry

(AG Constitution 2013: Art. 55).

#### **4.4.3 Semi-structured interview responses**

##### **Question 1, what in your understanding is a missional congregation.**

Respondents from this denomination gave the following answers; ‘A missional congregation is one that has been cultivated to understand that they have a role to play evangelising the world’ (A03). ‘A Church that does mission that goes out to win souls’ which is a congregation that plants Churches and is involved in world evangelisation (missions) (A02, A01, A04, A05, A06, A07, A08, A09, A10). Respondent A03 was close to the researcher’s understanding of “missional congregation”, as he defines missional congregation as ‘One that has been cultivated to understand ...that they are to co-partner with God to realise the reason of existence of the Church’ in world evangelisation (A03).

**Question 2, what in your understanding is poverty. What are its causes and possible solutions?**

The responses received were diverse, and are detailed in the table 3 below.

| Definitions  | Causes  | Suggested Solutions  |
|--|---|--|
| <ul style="list-style-type: none"> <li>• Poverty is to have no source of livelihood (A10, A09, A5).</li> <li>• Poverty is to have no Christ in a person's life (A04, A06, A08).</li> <li>• The lack of the ability to provide for yourself, the necessities of life (A01, A10, A09).</li> <li>• Poverty is equivalent to physical disability. When your legs cannot carry you around such that you are unable to do things for yourself, you are poor (A06).</li> <li>• Poverty is not always caused by the Devil but lack of hard work. (A06, A05).</li> <li>• Loss of economic sense of direction due to backward mind-set resulting from lack of education (A05, A09, A10, A03, A02).</li> <li>• When people are not able to fend for themselves (A06)</li> </ul> | <ul style="list-style-type: none"> <li>• Poverty can be inherited that is passed down from parent to child (A 01).</li> <li>• Mostly it is caused by human factors (A01).</li> <li>• Laziness can also cause poverty (A06, A05, A10).</li> <li>• Poor rainfall (A01, A02).</li> <li>• Poverty can be caused by the lack of social amenities (A02, A01, A09, A06).</li> <li>• Living in poor environments (A01, A03).</li> <li>• Lack of relevant or formal schooling or education (A01, A10, A06, A2, A4, A5, A7).</li> <li>• Wrong cultural beliefs and unproductive practices (A01, A03).</li> <li>• By generational curses. Such as an evil word or sin of an ancestor (A03, A06).</li> <li>• Dependence on state or people leave people poor (A03).</li> <li>• The absence of Christ in a person's life.</li> </ul> | <ul style="list-style-type: none"> <li>• Spiritual regeneration will empower people to overcome poverty.</li> <li>• The teaching of the holistic gospel (A06, A09).</li> <li>• Education and training (A10, A06, A08, A02).</li> <li>• Social intervention programmes (A09, A10).</li> <li>• The gospel. When people accept Christ, everything about them changes (A01, A09, A08, A04, A06).</li> <li>• We should know that God has given all that we need to survive (A10, A04,</li> <li>• People should be conscientised to recognise opportunities around them (A05, A09, A10).</li> <li>• Hard work and Prudence should be taught (A06, A02, A10, A02).</li> <li>• Intentionally programming poverty reduction by congregations as a main gospel mission activity (A05, A01, A03, A04, A07, A02).</li> <li>• Prayer to break the ancestral curse (A06).</li> <li>• Provide skills and trades training for the jobless poor people which can earn them income (A05, A07, A10).</li> </ul> |



**Table 3 Views from respondents interviewed in the AG Ghana about poverty its causes and solution.**

**Question 3, How would you describe Pentecostal congregations (in view of their missional theology) in addressing poverty?**

Generally, some respondents said Pentecostals are very responsive to the plight of the poor (A05, A06, A04, A09). ‘We are filled with the Holy Spirit to enable us reach out to the lost world wherever human beings are found’ (A04). However, almost all of them at the same time think that there is much room for improvement.

Some respondents lamented the AG’s lack of concern for addressing poverty. One of them said, ‘Our practice as Pentecostals has mainly been in the area of the Spiritual. We do not dwell so much on the physical poverty’ (A05). Another (A03) said, ‘I do not even think we have poverty in mind when making our congregational plans’ This respondent (A03), after outlining the huge salary inequality systemised among Pastors in their denomination, in which there is a huge gap between rich Pastors and poor Pastors, he concludes, ‘For me in view of these, leadership has no authentic plan for dealing with poverty’. The respondent was very passionate about this, and even cited instances when some Pastor’s had to be helped by him to pay their medical bills, while others are being paid well because they belong to large urban congregations.

**Question 4, What would you describe as core issues in a Pentecostal’s theology?**

Respondents mostly said, The Holy Spirit and his work in the congregation is core to its identity. Most respondents mentioned speaking in tongues as evidence of being baptised in the Holy Spirit as fundamental to Pentecostal identity (A06, A04, A05, A10, A01, A03, A02). One of them said, ‘You cannot be a Pentecostal if you do not believe in the Holy Spirit and his gifts. The Pentecostal is a believer who is filled with the Holy Spirit and speaks in tongues’ (A03).

**Question 5, In what ways, do you think, might a theology of poverty influence or impact Pentecostal paradigms of leadership in terms of addressing poverty?**

One respondent (A03), a key faculty figure in their seminary, said, ‘What is lacking in our Pentecostal spirituality is how to translate it into reality to address practical issues like poverty’ (A03). Most respondents agreed that they ought to teach people ‘To pray and also work hard’ (A06). There is also a general feeling expressed; eight out of ten respondents, said that leaders

should be selfless and to make more efforts at building strong and caring communities in the congregations (A05, A03, A06, A09, A10, A01, A02, A04). Respondent A03, said,

We should learn to give and see ourselves as a community, you realise that those of us who consider ourselves to be “spiritual”, should play our roles in the area of hospitality and giving so as to be able to address poverty in our midst(A03)

Another said, ‘If we save people they must have social liberation as well. We should see our mission as one of liberating the whole person’ (A05). Concluding with a Pentecostal thought, A06 said, ‘If God is leading us as country, we would do things which are in accordance with God the Holy Spirit directing leaders, Ghana would be a great country free from poverty’.

Physical social action stands very pronounced in the imaginations of respondents. What seems not done by many respondents is they were unable to see the link in practice between the missional concept and their Pentecostal, ‘Spirit led’ approach to congregational life.

### **6 What roles do you think Pentecostal congregational leadership in Ghana can play or are playing to address poverty?**

Respondents answer, ‘Among Pentecostals there should be a rethinking; the realisation that you do not just save someone’s soul while leaving his body unsaved’ (A05). One respondent (A03), speaking to the above question, said,

‘Well it will be a whole gamut of issues. The Bible says ‘we are in the world but not of the world’. Yet what do we see, one person amasses a lot of wealth yet does not care about the needs of others. As Pentecostals, we are not only called to speak in tongues but are to build a community of faith’ (A03).

Another respondent said, Pentecostal leaders should ‘Educate the youth in our local congregations that it is in the word of God to work hard and prudently (A02).

### **Question 7, Any other views on issues raised during this interview?**

Many respondents said the study is needed because it promises to be very useful for the Church. Some said its findings should not be left on the shelf, but to be brought out to influence society (Respondents A01, A06, and A03). A05 says, ‘The Church should begin to educate and empower our members that God has given all that we need to provide for ourselves’. Respondent A02 particularly thinks the youth needs much of this education. Another said ‘It is my prayer

that leaders of today would rather think of the reason for which they are leaders and impact positively' (A09). One also commented, 'I think I must say that our cultural orientation seems to favour being poor than striving to be out of poverty' (A05). She urged Pentecostal leaders to be intentional at addressing poverty as part of the mission of God. On the fact that everyone has been given the ability to sustain one's life, Respondent A06 said, 'I remember I defined my poverty as one's inability to work. I said that because, once you can see and have your legs to move, you do not have to be a beggar'.

#### **4.4.4 An interpretation with a non-participant observation**

The researcher visited a number of AG congregations to familiarise himself with its activities. Although their liturgical flow runs in similar rhythm to other AG congregations visited although there are slight variations as to ambience and the Charisma depended on who was leading, generally, noise and passionate spiritual zeal was always present.

The researcher usually arrived before activities began at the places he visited. On this occasion under description, researcher arrived while preopening prayer was on-going. A group of prayer warriors and ushers arrive earlier than everyone and the first person who arrived joined the singing, speaking in tongues and praying. Anyone who arrived joined in the prayer without hesitation. This continued until the place was ablaze with music and loud voices all in prayer. Then time came for people to share testimonies of what God had done for them. One woman came to tell how God had saved her from losing her hand bag containing some money in the local bus (trotro in Ghanaian parlance), but God was so good to her for the bag to be found intact. Another came just to sing a solo to thank God for his care for her. A few more came to tell stories of God's miracles in their lives; one was admitted for malaria but he was well, another encountered a thief at knife point but by God's miraculous hand through people who suddenly shouted which frightened the thief away. These went on for close to thirty minutes.

When all was set, the liturgist (emcee as he was referred to) who happened to be the Associate Pastor, led the congregation to sing a hymn (To God be the glory great things he has done...) using the Asempa hymnal compiled by the Scripture Union Ghana usually used in schools and inter-denominational worship.

Another prayer time followed leading to a period of joyous music and dancing during which songs of praises with lyrics in various Ghanaian languages, mostly popular choruses played on local Christian radios, for close to forty minutes, then the motion of the music was changed to a slow one, with the lead singer encouraging members to ‘worship the Lord’. The slow motion music played for close to half an hour, then a pause and members were asked to lift up the name of the Lord in words. After a while, the music resumed for another five minutes, then the lead singer concluded this part with a prayer extolling the name of God the Father, son and the Holy Spirit and everyone was told to say amen, and the place roared with shouts of “Amen!”

The emcee invited the preacher, who was the senior Pastor, he had been in his office for close to half of the time of worship and only came out when the music was changed from the fast to the slow motion (adoration). He took up the microphone after he was welcomed amidst cheers with a loud standing ovation. The preacher led the congregation again with another round of singing and adoration for close to ten minutes then he prayed and asked the Holy Spirit to use him speak to his people. The text was taken from Luke 18:1-8. After one of the female deacons read the text the pastor declared that God will answer everyone speedily and there were shouts of amen. He preached a pathos- filled message and told congregants never to give up their faith in expecting answer to their prayers. After completing the sermon, another prayer time ensued when the preacher led the congregation in prayer and commanded sicknesses in the name of Jesus to leave. Some congregants fell, others screamed, and the more these manifestations occurred, the more the pastor was encouraged to pray. He spoke in tongues for a while, and then spoke again in the usual Akan language. The prayer time lasted almost an hour. After that, another time of songs of praise came and offering was given. Notices were read by an eloquent lady after whom the senior Pastor added a few more reminders. Then a closing prayer was said. There was a lot of socialising among congregants who stood in small friendly groups of two, three, four and more, while some headed home immediately and others lingered around for a while. A few waited in a queue to see the pastor for extra prayer or personal conversation, and consultations in his office.

To interpret the entire story, the researcher begins from this point. Most of the responses from the AG for example, mentioned the term ‘holistic ministry’ yet that has not been linked with

missional ecclesiology as defined in this study. And except three respondents, A06 and A03 and A08, who said holistic ministry is practiced, the rest have been open to admit that this is in their literature but it is not being practised by all. It therefore implies that there is a gap in their sense of mission to link their conception of holistic ministry with the nature of their congregations, vis-à-vis the *Missio Dei*. The use of the term “missional” was often equated with “missionary” among respondents from this denomination. It therefore, suggests that respondents from the AG in Ghana have not yet aware of the missional congregational development concept.

## **5 Putting it all together**

Overall, the researcher, in this study has tried to understand Pentecostal concepts of poverty, leadership in missional congregational development and spirituality which initiates the idea of SLC for addressing social issues. To make it clearer, the backdrop against which the above observations have been made, this section recapitulates the interrelationship of concepts argued in this study. Figure 3 below, presents pictorially, how the three concepts, SLC, missional congregational development and poverty interweave in the study. These concepts drove the research and it was designed to make the data gathered speak to them.

The study has demonstrated that missional congregational development as a practical theological enterprise affords the dynamic interaction of the activities of the Church which generate SLC within the Church and this is what spurs on the congregation both collectively and individually to implement Christ's incarnation in their own lives and in the world. It is a cycle as figure 3 shows. Spirituality generates SLC and SLC contributes to Social Capital which builds the congregation as a community of faith, strengthening it to respond to social problems. Having meaningful spirituality (authentic spirituality defined in chapter 3), births SLC which also engenders missional and once missional, a congregation becomes outward looking and is able to generate enough social capital to address problems confronting its community such as poverty. This is because building of a sound healthy community becomes a centre of the Mission of God in the congregation. All activities such as social service, worship, evangelism and fellowship generally, converge around it to make the congregation fit for its mission.

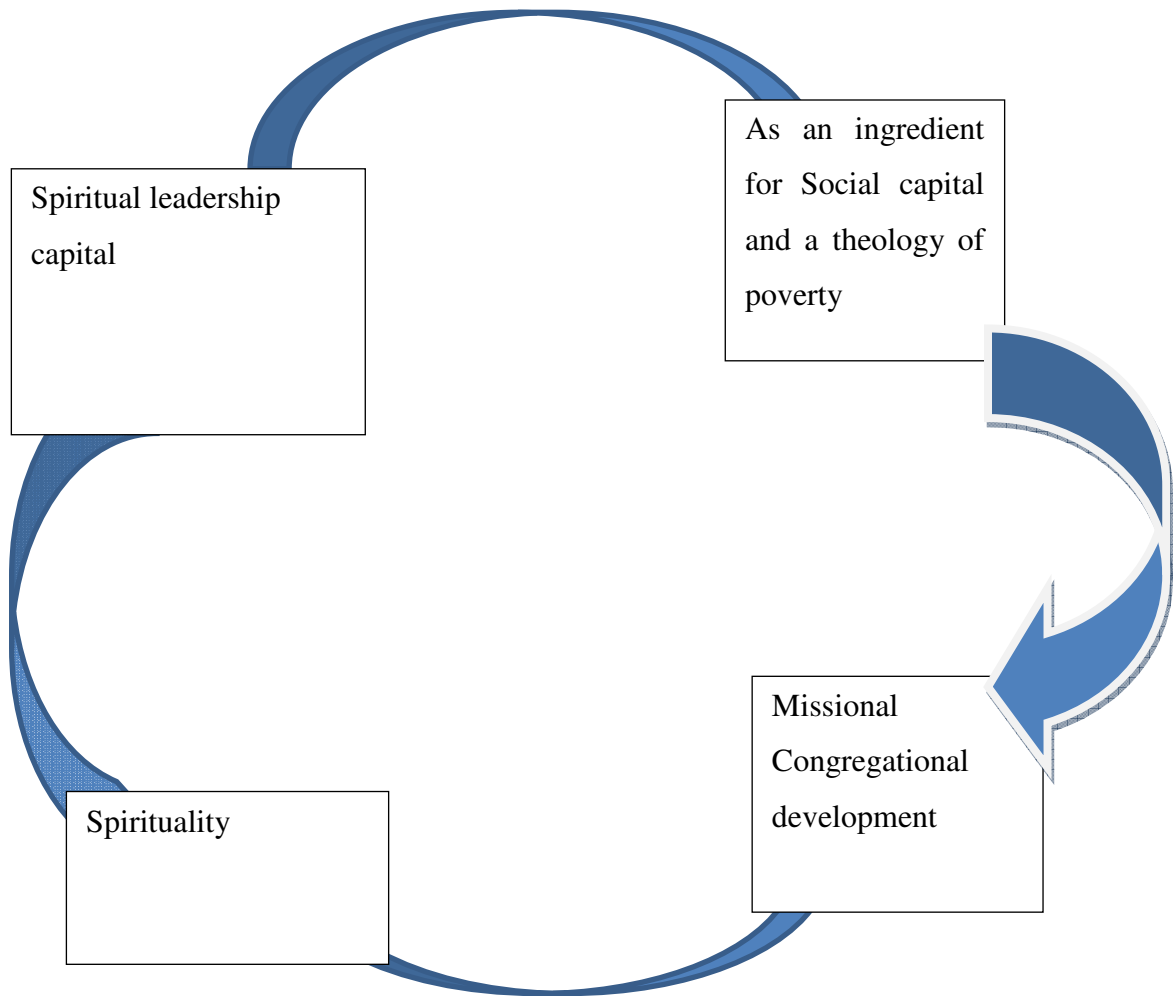
Aleh (2013:126), in her comparative study of the AG and CoP, noted that both denominations are into social services. Although researcher notes that all three denominations have social services departments and are involved in some aspects of poverty alleviation and various social interventions, it has not been a central part of congregational life. That is the more reason why the denominations have delegated social concerns to specialised units or departments so that they can concentrate on their core activities like missions and evangelism. These departments or units of the denominations operate as NGOs and not as congregations. Their aim is to administer compassion by alleviating suffering, which is laudable. However, they have not included transformational diaconia (as outlined in Chapter 3). This leads researcher to say there has not

been a strong commitment to addressing the real forms of poverty by leaders in the denominations as many of them simplified the effects of spiritual salvation to mean a cure for all the problems of the world, without intentional responses to the specific problems, intellectually, physically as well as spiritually. If that is being done, it did not show itself in the responses and researcher's observations.

The idea is that a missional congregation encourages authentic spirituality which produces SLC for generating social capital which in turn produces a collective framework or a theology for the addressing of poverty and other social problems. The problem of poverty in the Church is enmeshed in the absence of a clear picture that understanding the context of each congregation holds the answer for its problems. The root causes are found in the context and the solutions must be context specific.

In figure 3, missional congregational development must produce a kind of spirituality which has SLC in its imagination, focusing on how the gospel addresses real issues in society and the congregation. In this study the real problem is poverty and there ought to be a congregational theology of those social problems. Theology of poverty simply, refers to what God is calling us to say and do about what is facing us as poverty. When this fact is embraced by individuals, they will be empowered to think and act in communal ways to generate social capital to address the problems. Figure 3 below illustrates it much clearer.





**Figure 3 Interrelationship of themes and concepts of the study in data showing how spirituality leads to SLC then to SC ultimately adding to missional congregations**

The question as to whether Pentecostal congregations and their leaders are missional was addressed by theory (chapters 1-4), and corroborated by the empirical work. Responses to the first question, on what a Pentecostal understanding of a missional congregation is clearly indicate that the term missional is new to 29 respondents out of 30. None of the respondents seem to be aware of The Lausanne Committee for World Evangelisation (2004:5)'s goal that,

Missional congregations must pray both for renewal within their community and in the marketplace – pursuing God's reign in all spheres of society. In local congregations, missional structures must be created that go beyond dysfunctional Christendom hierarchies and provide a balance between worship, community and mission at all levels of church life – in the cell, the local and the trans-local expressions of church'.

In keeping with Osmer (2008)'s four task, this question ascertained what is happening. Ghanaian Pentecostals, at least those from respondent denominations, have shown a lack of awareness of missional theology.

Some of the dominant value statements made by respondents and also noted during literature research, was Pentecostal leaders should educate the youth in our local congregations that it is in the word of God to work hard and prudently. Respondents from all three denominations pointed to this. They see that there is something to be done, but have not shown enough commitment to doing it with the above response.

Furthermore, after enumerating all the schemes and anti-poverty activities the congregations are doing, there has been the concession made as a concluding remark in answer to question six (**What role do you think Pentecostal congregational leadership in Ghana can play or are playing to address poverty?**) by all respondents that, 'We have to do much more than we are doing to address poverty'. This is significant.

It underscores the fact that the traditional modes of alleviating poverty and human suffering ought to be augmented with new approaches. SLC is such a move to engage both the poor person and the congregational leader in productive dialogue to collectively address the problem of poverty. A missionally aware congregational leadership can achieve this.

In addition, leaders should be selfless and make more efforts at building strong and caring communities in the congregations. This was also important to many respondents. People cannot be that responsive if they are not missional. Wholesome spirituality builds wholesome communities and this understanding is missing in the Pentecostal understanding of Church. Respondents' inability to identify their own roles in making this happen is a crucial indication of such a gap of appreciation of missional approaches to congregational development and poverty.

### **5.1 Observed twists in Pentecostal ecclesiology**

Some Pentecostal denominations in Ghana, within the same denomination ordain apostles, prophets, deacons, overseers, elders and evangelists thus mixing functions with offices. Although not wrong if done with clarity, such clarity is lacking in their appreciation of ecclesiology and attention given to it. Some Pentecostals combine the diaconate, presbyterate and episcopate in one system of governance and also, they fuse offices with functions. The prophet is a function not an office, and evangelist is a function not an office. This seems an indication of the lack of detailed attention given to ecclesiology in Ghanaian Pentecostalism. The bottom line is that the templates on which most Pentecostal traditions and structures are based do not seem theologically evaluated. Even if evaluated at all, they do not seem to have followed historical orthodox configurations, which ususally serve as guidelines for the varioius traditions in the universal Church such as the Apostolate, Episcopate, Presbyterian and congregational) systems. Pentecostal structures and hierarchies seem copied from the corporate business or other denominations without proper understanding.

Most respondents said the Church needed to return to the practice of diaconia which prevailed in the Acts Church. By implication they are saying that they have not been great at helping the poor and marginalised people in their congregations as they eloquently articulated in answering questions asked on what they are doing. In imitating the "Acts Chapter 5 Church", as some respondents suggest, we should remember that the Apostolic Church had an impression that the *parousia* (Christ second coming) was an imminent event hence their otherworldliness. In applauding how they sold personal property and brought the proceeds to the Church, many often fail to see it as a short-lived practice of the Church. Even then, the practice could not be

sustained. In view of the fact that in the later years, the Macedonian Church had to had to gather resources to support the church in Jerusalem (Corinthians 9:1-13). Respondents also agree that we now need to start making life good here while awaiting Jesus' return.

## **6 Conclusions**

This chapter has outlined the approach and strategies adopted in the empirical data gathering. It also showed how the outcomes of the empirical semi-structured interviews speak to the research questions. They have corroborated most of the earlier conclusions reached in the theoretical chapters.

Over all, researcher tried to understand missional theology in terms of Pentecostal spirituality and how it addresses poverty from the perspective of the three chosen Pentecostal denominations in view of the proposed application of his SLC concept.

He finds that Ghanaian Pentecostal leadership has not yet opened into the missional approach to congregational development. Ghanaian Pentecostal congregations are still in the process of becoming outward looking and their leaders are yet to get into the missional conversation. The current Pentecostal leadership paradigm has yet to expand to the inclusion of the need for building strong communities as a source of social capital. If Pentecostals should want to effectively develop congregations which address poverty, their leadership imaginations need a new shift and their understanding of missional spirituality which produces SLC for addressing social problems needs to be enhanced. If the addressing of poverty should be effectively done as Pneumatics, Pentecostals need to inculcate the lessons learnt and described by researcher in earlier chapters about the spiritual virtues of the named historic Pneumatic movements, into their social imaginations, to be able to make the needed impact on poverty.

Having come to these conclusions, what Pentecostal leadership ought to do in Ghana to make the needed impact on poverty will be reflected upon in the next chapter.

## **CHAPTER 6 REFLECTIONS, FUTURE RESEARCH AND CONCLUSIONS**

### **1 Introduction**

This chapter brings together the points made in all previous chapters as a closing overview of this study. Chapter one set out the conceptual framework of this thesis. Chapter two discussed missional congregational development and its implications for theological education in Pentecostalism. Chapter three introduced SLC, defined Spirituality, and leadership, then shows how SLC can be modelled in congregational leadership for addressing social issues like poverty. Chapter four defined poverty and pointed out how SLC, as a response from practical theology, may address it. Chapter five, the empirical chapter, described how data was gathered, evaluated and analysed among the three selected denominations, with its findings and interpretation stated. The current chapter aims to conclude on the basis of the findings, concepts and theories discussed in the entire study.

To pre-empt what shall be discussed below, it has been found that Pentecostal congregational leaders in Ghana are not yet missional as the researcher understands the term. What is proposing is that Pentecostal spiritual formation must incorporate contextual thinking at deeper levels than language and music. Congregational leaders should begin to show how congregants can harness local and their own inner resources—SLC, and to use them for economic and social progress. During this process, transformational diaconia which is viewed under SLC as an important aspect of congregational development should be practiced. This study urges those responding to the problem of poverty to move beyond simple compassionate almsgiving, to a new outlook for the leveraging of the character and habits of the people being helped to sustain the gains of such helps. In most African cultures begging has been encouraged by simple compassionate giving without combining the alleviation of suffering with the goal of setting the people being helped on the way to becoming creators instead of being perpetual consumers of compassion.

### **2 Reflections on outcomes with research objectives**

The study aims to ascertain whether Pentecostals have clearly defined theology (ies) of poverty or not, understand their missional leadership paradigm in congregational development, and explore how SLC might be adopted to enhance their effectiveness in leadership and response to

the addressing of poverty. The study sub-discipline is congregational studies (ecclesiology) within the broad discipline of practical theology. The researcher aims to make a contribution to:

Firstly, the current debate on missional theology in congregational development. The study seeks to introduce poverty and SLC into the missional conversation from a Ghanaian Pentecostal perspective. The research proposes to provide a ground which may serve as foundation for future research in that direction.

Secondly, add to the existing body of knowledge on new ways of tackling poverty in Pentecostal churches by proposing that SLC be adopted into its leadership and including a theology of poverty in their worldview.

Finally, pilot the use of social science approach to the application of SLC to many academic disciplines to address social issues like poverty without sounding overly theological.

The researcher believes he has largely achieved his objectives with the exception that he was unable to avoid sounding theological as it became obvious that he cannot do theology without speaking in theological language. The extent of work to be done on the interface of social capital, leadership and poverty was modestly achieved leaving room for more in the future.

Over all, it is the researcher's hope that he has begun a discussion regarding highlighting the important role of leadership in the addressing of poverty as part of congregational development. The researcher has started to solicit engagement on the ideas of SLC, which he has started to do on a micro scale, after its testing period he hopes to expand its scope to reach as many congregational leaders. After the successful trial, he may roll it out as a missional training model in Ghana to teach congregational leaders, community leaders and people how to respond to poverty in their contexts and their own lives using the SLC model.

The findings of this research shall be published in various academic journals, to invite further debate and validation from peers in the field.

## **2.1 Implications of findings for Practical Theology research and Pentecostal ecclesiology towards addressing poverty**

Using Osmer's (2008:34) four task practical theology orientation, we can now reflect on the entire study under the following tasks: Firstly, 'What is going on?' secondly, the interpretive task asks, 'Why is it going on?' Thirdly, the normative task asks, 'What ought to be going on?' and fourthly, the pragmatic task asks, 'How might we respond?' The researcher reframes these in the following questions:

- (1) What is going on among Pentecostal congregations about missional theology and poverty?
- (2) Why is the situation that way?
- (3) What ought to be the situation among Pentecostal leaders toward the mission of God and poverty as a social issue?
- (4) What is the way forward as far as Spiritual leadership capital and poverty is concerned in Ghanaian Pentecostalism? —implications for future research.

What has been done in this study is, three denominations of Pentecostal persuasion with varied governance structures were examined. Congregational leaders from varied backgrounds and understandings were also interviewed. A vast array of literature was consulted and comparing and evaluating view from divergent and concordant standpoints bring researcher to the conclusions being arrived at. A combination of research methodologies, grounded theory, participatory action, phenomenological (studying the phenomenon of poverty and historical research (studying Puritans, Huguenots, Quakers and Moravians in retrospect) have been put together to reach the study conclusions.

### *2.2 What is the situation of the Pentecostal congregation towards missional theology and poverty?*

Researcher is aware of the recent work of White (2015) within the missional conversation on leadership among Pentecostals in Ghana. However, there is a yawning research gap on Pentecostal leadership, social engagement and poverty in Ghana. This current work introduced SLC as a missional approach to poverty. One of the findings of this study is that Pentecostal might find it advantageous to re-visit the the historic Pneumatic traditions, namely, the Puritans, Quakers, the Huguenots and the Moravians who were mostly affected by the unacceptability of

their faith which displaced many of them but they were so resilient in transforming themselves and their contexts. Their understanding of Church and their missional practices produced spiritual outcomes which the researcher identified as ingredients for SLC.

For a holistic congregational praxis, SLC should be modelled among Pentecostals as they concentrate on building authentic spirituality which creates a new self-perception and direction in life for each member of the congregation.

Furthermore, the interview responses and literature discussed in earlier chapters, have established that Pentecostals are involved in some forms of social services. All the denominations, from which responses were taken, have relief services departments and social service arms. But there is scanty evidence that these departments locate their operational direction from any tangible research. If this observation is inaccurate, then it may be that a solid orientation towards issues of poverty have not been well articulated or their strategy has not been disseminated as a matter of policy in any of the denominations, except for occasional mention which releases droplets into sermons and homilies from time to time.

The point of SLC is that the paradigm of philanthropic social services lacks the basic thing which can permanently address social issues—the character and aptitude of the recipients which sustains progress. The contribution of this study to this idea proposes that Pentecostal leadership and for that matter anyone desiring to see poverty addressed, might consider engaging in the cultivating of the people from within to lead themselves from their predicaments—Cultivating SLC. In this way being SLC-rich or missional can shift the Church from almsgiving mind-set to a missionally enhanced diaconal perspective (transformational diaconia), which was explored as part of SLC in this work.

In doing this, there must be a clear theology of the social problem and the Church purposefully structured to address them. Structure here means leadership direction, organisational focus and action plans for every segment of the congregation, with a clear understanding of what is to be done. Let me crave the readers' indulgence to remind them of a point which Bosch (1991:252-253,276) discussed. Bosch noted how pietism concentrated on being 'spiritual' to the extent of



becoming aloof to the needs of the context they are to save with their spirituality. This tendency did not end with Pietism but it was passed down through the Christendom mind-set to those who took inspiration from their revival phenomenon. Suggestive words in the words of respondents such as ‘repentance’, ‘new birth’ and ‘sanctification’ confirm what Bosch observed. The problem with this has been with the definition of ‘spirituality’ which had separated the physical from the sacred, as most respondents in the fieldwork agree that there is a need to make the spiritual address physical problems.

Furthermore, as has been shown in chapter 5, there is one thing common among the three Pentecostal denominations under study: they were all started by missionaries from the Western World. Although evidence points to Peter Anim’s pioneering efforts in starting what ended up as CoP, the denomination’s literature attributes its beginnings to a single missionary— Rev Mackeown from Bradford UK. Similarly, the Assemblies of God, Ghana was started by missionaries from Assemblies of God, U.S.A. Rev. Lloyd and Margaret Shirer. Finally, the Global Evangelical Church also, grew out of the Missionary efforts of the Bremen missionaries. This is significant for understanding how these three denominations developed their forms and leadership structures and mission definitions. Their congregational development paradigm would no doubt flow from this historical background. No wonder all respondents had in view their history as a mark of congregational identity.

### **2.3 Why is the situation that way? What contribution did this study do to Pentecostal Spirituality and its impact on congregational development?**

The data from the interview underscore earlier points made that Ghanaian Pentecostals do not have a full picture of the Church and its mission. As the word ‘missional’ is a new bone being proposed onto their plate, it is clear that the Spirit filled ministry handed down throughout the century of Pentecostalism, understood mission to be Church planting and soul winning. They save people but not their contexts. Responses indicate that Ghanaian Pentecostals obviously do not know that mission happens in the local congregation’s context. None of the respondents mentioned the fact that mission can happen in the congregation’s immediate context to which God has sent a congregation. They think going outside one’s locality is mission while evangelism is doing outreach in the immediate locality. This notion resounded heavily among

most respondents during the interviews. They confuse missional with missions and defined missions to be preaching outside one's own geographical area.

This limited study therefore has highlighted the possibility that Pentecostal ecclesiology in Ghana could benefit from an understanding of SLC in terms of Church missional, and are being invited to make it part of their congregational development paradigm. More scholarly debate is needed in the Ghanaian context to mainstream missional as an ecclesiological model beyond McGavran and Wagner's Church growth strategies.

This study has opened a new way of looking at the problems of poverty. It was revealed that Pentecostal leaders also have generally an idea what it means to be poor, but the specific causes of the poverty of their members was not clearly stated by many. The field data confirms this as the case, since many of them pointed to philanthropy as the main approach to poverty. Diaconia, which means service, should be based on communication and participation, directed toward wider society, and toward the fundamental economic, political and cultural structures that shape life. This suggests that there can be a clearer way of studying poverty and engaging theologically on it among Pentecostals. The solutions depend on its definition and known causes. This should spark a new Pentecostal study of context-specific poverty and thinking of the ways in which the Church can come through to address it.

Missional-incarnational ecclesiology decentres the church from a self-centred life and makes the church sensitive towards outsiders and strangers. Although a few respondents mentioned opening their door to the community, most of them considered church members's needs without relating it to the outside world in a realistic way. Many respondents struggled to answer the question as to what roles Pentecostal congregational leaders are playing to address poverty in Ghana. This lack of ready answers simply means it has not occupied their imaginations in the past. Ghanaian Pentecostals have not really studied and understood their contexts yet this is basic to an incarnational ecclesiology and ministry. The Church must listen to the story of our context then find answers for their questions. Not doing this hinders our effectiveness in meeting them with Christ's love.

The relevance of missional ecclesiology to the world is found in the congregation and its leadership's self-understanding as people sent by God to incarnate God's nature to a perishing world. It is through their transforming of lives and community that God becomes incarnate among humans. Moreover, statements from respondents like, 'the Church is doing its best' smacks of complacency. There appears an unwillingness to navigate and negotiate the collision of the missional views with their traditional structures. Since Pentecostalism is not clear on or have no idea, on how to challenge itself with the problems of the world, it does not seem to know what is needed for the moment, neither does it know that the historic eras are far gone giving way to a new era.

There is scanty evidence of engagement on what the Church is and its mission as being done within the missional conversation among Ghanaian Pentecostals. None of the respondents mentioned the fact that mission is the nature of the Church. The church is basically seen by them as a sending agent and not the sent. The result is that most congregational leaders tend to see themselves in the same light as corporate executives instead of leaders of a God-sent Church, aimed at healing and restoring the world. This establishes the point that if one is not aware of the purpose of a concept or mission, its abuse is inevitable.

The failure of the Church to incarnate the reign of God in modern culture accounts for its ineffectiveness. Contextual illiteracy if not ignorance among congregational leadership limits them from making meaningful impact on the poverty situation in Ghana.

Ghanaian Pentecostalism might want to embrace the task of positioning its congregations to know that each person is 'an active agent in history who may participate in deciding on and constructing a world to live in. Ghanaian Pentecostal leaders should be engaged with civic issues, more people from congregations should be encouraged to engage in national and local politics to raise an army of honest leaders to salvage African economies.

#### **2.4 Missional Pentecostal theological and leadership development**

The researcher observes a trend which suggests that there is a problem with Pentecostal theological education as of now. All the three denominations studied, have their own seminaries

which train their pastors without an understanding of missionality. On the larger note, they have not opened their doors to fresh ideas from elsewhere. This could lead to toxic spirituality as leaders are only shaped with an internal culture which is aloof to what happens outside its world. Missional theological education is needed among Pentecostals.

### **3 Issues for future research**

Firstly, Pentecostals have not done enough research as far as ecclesiology is concerned. Scholars in Africa should move the missional conversation to the Pentecostal arena to strengthen the Church to meet Africa's Challenges.

Secondly, in view of the onslaught of secularism against Christianity and how it has changed the meaning of spirituality and distorted progressive values, a fresh scholarly attention is needed to advance the point of life being an integrated whole without division between secular and sacred. Development programmes from the secularized Western world could not address Africa's deep inner issues because they ignore the spiritual. Spirituality is fundamental to life, particularly for Africa. African social structures thrive on their inner lives and therefore their outward lives and environments cannot be transformed except the transformation starts from within.

Further to the foregoing, SLC theory has in view its application across disciplines to address humanly embedded issues beyond the Church. Researcher expects other scholarly works to proceed from this point, refining SLC to make it more useful and practical.

Further research needs to explore the interrelationship of Church with the problems faced by African society, particularly studying the effects of their forms of spirituality on the poverty situation of the continent. The most pronounced type being African Pentecostal spirituality, should engage scholarly attention from diverse angles.

Finally, the researcher in search of data on Puritans, Quakers, Moravians and Huguenots, discovers that there are so rich a store of researchable virtues which had to be left out of this report due to its limited scope. For example, it is expected that the secret behind Quaker business success, Huguenots consistency which made them generationally prosperous, and having founded some of the world's biggest companies which continue to grow, is worthy of fresh

study. The Moravian zeal for missions and transformation in the power of the Holy Spirit is also a subject fit to occupy research attention in the future.

#### **4. Conclusions**

A congregation which is missional is one that is committed to the totality of the Church's purpose on earth, not just a part of it. In this light, addressing poverty and social concerns are integrally part of the church's mandate on earth. In this understanding, the form of Pentecostalism studied in this thesis appears not to be sufficiently proactive in its engagement with the issue of poverty in the wider Ghanaian community.

In the light of his findings, the researcher proposes that Ghanaian Pentecostalism considers widening its ecclesiology to embrace what he terms a a theology of poverty, wherein SLC is exercised towards building up the inner lives of people against all difficulties, in addition to their abstract spiritual power-seeking praxis we have seen in the past. This enterprise must involve building up missional congregations, designing of leadership and congregational structures to be able to address issues in their context. Recovering from poverty and other social problems requires newly shaped paradigms and approaches to life which is being proposed by this work. Spiritual formation should therefore be focused on building up people who understand and have the right meaning and perspective of what faces them. In terms of poverty, the need for solving it motions the Church to a field beyond just almsgiving and acts of mercy; it is an invitation to the shaping of lives strong enough to face all that the world throws at them. The pneumatic spirituality of Pentecostals sometimes shifts their focus from involving in the affairs of the world, and that is no longer a useful way of being Church.

Poverty is not just a lack of resources, it is a system, a culture, a whole institution more trusted by its victims than any other form of relief. Poverty, in short, is also the effect of human sinfulness, which has affected the way we use God's resources and the way we share these resources with each other. It is the wrong response of humankind to God's graces, which hinders us from being what God wants us to be. Poverty in the biblical sense is multifaceted and includes economic poverty, social poverty, relational poverty, religious poverty, spiritual poverty, emotional poverty, and poverty of self.

Poverty thrives on vulnerability and broken social systems, because there is a lack of a sense of direction both at the micro and the macro levels. It requires a total paradigm shift and strong ethical leadership which SLC theory espouses to reverse this trend. SLC holds that people can be awakened by the values of their spirituality, so they realise the need to work hard, apply prudence, and be responsibly productive in contributing to the overall goals of the community as well as their own progress. Enhanced economic personal imagination will liberate people from being victims of systems into architects of their own development-personal leadership. Personal leadership sees the problem and takes the steps necessary to attack it we have seen that in history from the Quakers, Huguenots, Moravians and the Puritans.

If African states would change their poverty situations, there must be a conscious and deliberate human effort at that. This should not solely be left at the mercy of political leadership and Non-governmental donor organisations, but the citizenry too must first become accountable for their individual behaviour towards the creation of a sustainable national conscience. It is by this that Africans can hold themselves and their political leaders accountable to and for that same national conscience. The Church, which is a major shaper of human conscience, must partner with national leaderships to champion this course. This needs a new response from all sectors of the Christian society.

The Church of the present day weakened by secularism and poor leadership fails to be the reliable hope for poor people. The Church must be missionally alive to stand the test of time. Thus the liberation of the poor by renewed ecclesiastical leadership and their response to the world with the awareness of SLC as a theology, is proposed as a strategy to pave the way for a new post-modernist, post-Christendom world in which emerging economies will not only reignite the flames of Christian vitality but will bring a new meaning to life. This can be achieved through intentional cultivation of SLC which inspires resilience spawned from spirituality which forms productive, prudent economic attitudes and action to serve as backbone for prosperity. This is encapsulated in the regenerate life which Pentecostal Christian spirituality offers.

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## **9 Appendices**

### **Appendice A Introduction and permission CoP**



Appendices B

**Appendice B Introduction letter from GEC**

Appendice C

Credit: <http://ontheworldmap.com/ghana/>

**Appendice C Map of Ghana showing regions, major towns and neighbouring countries**

## Appendice D Interview Guideline

### RESEARCH INTERVIEW

As part of an on-going research on the topic, Spiritual Leadership Capital: A Theology of Poverty in Congregational Development, we will be pleased to have you respond to the following questions as agreed in the informed consent signed by you with the researcher. As promised when we asked for your consent, your personal detail will be protected. Only myself and may be my study leader will be able to identify you. The interview is expected to be carried out in a friendly and sincere manner. Please feel free to speak your mind.

#### A.

1. **Respondent Code:**..... **Date and time**.....
2. **Position:**.....**Highest qualification**.....
3. **City/Town**.....**Region/Province**.....
4. **Type of Locality:** (a) Urban      (b)Semi Urban      (c) Rural
5. **Phone:**.....**Email:**.....
6. **Denominational Affiliation:**.....
7. **Size of your congregation:(please mark [X])** (1) Less than 50 members [ ] (2) 50-100 members [ ] (3) 100-200 members [ ] (4) over 200 but less than 500 [ ] (5) Above 500 members but less than 1000 [ ] (6) membership above 1000[ ]

#### B. Interview Synopsis/Questions:

1. What in your understanding is a missional congregation?
2. What in your opinion is poverty? What are the causes and possible solutions?
3. How would you describe Pentecostal congregations (in view of their missional theology) in addressing poverty?
4. What would you describe as core issues in a Pentecostal's theology?
5. In what way, do you think, Pentecostal theology would influence or impact upon their leadership paradigms towards addressing poverty?
6. What role do you think Pentecostal congregational leadership in Ghana can play or are playing to address poverty?
7. Any other view on issues raised during this interview

**C. Signature of Respondent:**.....

**Signature of Interviewer/Researcher:**.....

## Appendice D Interview Guideline

Appendice E Informed Consent Forms

**Department of Practical Theology**

**LETTER OF INTRODUCTION AND INFORMED CONSENT  
FOR PARTICIPATION IN ACADEMIC RESEARCH**

**Title of the study:** SPIRITUAL LEADERSHIP CAPITAL: A THEOLOGY OF POVERTY IN CONGREGATIONAL DEVELOPMENT

**Researcher:** Rev. Smith Francis Korbla Tettey and University of Pretoria, Centre for Congregational Studies in the Department of Practical Theology.

**Address:** Global Evangelical Church Community Three, Tema, Ghana Tel: 0261974220 Email: elikem3@aol.com

You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely: **Missional Congregational Development (leadership), and poverty reduction in Ghanaian Pentecostalism**

**Purpose of the study:** The main concern of this project is missional theology as regards leadership in congregational development within the context of Ghanaian Pentecostalism, seeking to understand how Spiritual Leadership Capital (SLC) can be used to address questions posed to the church and the world by the problem of poverty. The purpose of the study is to **make a contribution to (1) the current debate on missional theology in congregational**

**development, (2) add to the body of knowledge on new ways of tackling poverty in Pentecostal churches by applying SLC to their leadership and theology of poverty, and (3) to pilot the use of social science approach to the application of SLC to other academic disciplines to address social issues like poverty without sounding overly theological.**

The results of the study may be published in an academic journal. You will be provided with a summary of our findings on request. However, no participants' names will be used in the final publication without his/her consent.

**Duration of the study:** The study which has started already will be conducted over a period of three years (36months) and its projected date of completion is April 2018.

**Research procedures:** The study is a qualitative research involving phenomenological evaluation of selected case studies and biographical data of some leaders from the Puritans, Moravians, Huguenots, Quakers and Pentecostals as current and historic Christian revivals seeking to understand their congregational development theology of poverty and how they employed SLC in fighting poverty.

**Type of data to be collected:** In addition to the interviews, economic publications, sermons, sourced from denominational archives, repositories of mission organizations, theological libraries hard print or online and other social science works relevant to the foci of this project shall be consulted.

**The process of the study** will involve visits to various gatherings for observing congregational life; do semi or fully structured interviews(subject to on site conditions) of 45 randomly selected leaders from a list of congregations in the selected denominations, stratified as; Urban, semi-urban and rural. The towns and cities randomly selected in clusters of 5 from each stratum that is, urban, semi-urban and rural congregations nationwide. The recorded interviews shall be transcribed, analysed and interpreted.

**What is expected of you:** You are expected to grant the researcher or his team access to you and your congregation for observation and recorded interview. You are kindly expected to allow us part of your time and intellectual resources, by answering questions in a verbal structured and

semi structured interview(s) from researcher. The synopsis of which will be furnished on or before the interview.

**Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as participant, may contact the researcher at any time in order to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document.

**Confidentiality:** Most of the information will be treated as private and confidential. Although much private personal information is not envisaged in the research, efforts are in place to replace names of people and organisations with code names or numbers. However, the original interviews which shall not be made public without participant consent shall carry names where necessary. The research committee, examination or academic board of the University of Pretoria or its appointed persons or agency may have exclusive access to the raw data without compromising the rights of participants.

**WRITTEN INFORMED CONSENT**

I hereby confirm that I have been informed about the nature of this research.

I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent: \_\_\_\_\_

Researcher: \_\_\_\_\_

Date: \_\_\_\_\_

Contact number of the Researcher:

\_\_\_\_\_

**VERBAL INFORMED CONSENT** *(Only applicable if respondent cannot write)*

I, the researcher, have read and have explained fully to the respondent, named

\_\_\_\_\_ and his/her relatives, the letter of introduction.

The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent: \_\_\_\_\_

Researcher: \_\_\_\_\_

Witness: \_\_\_\_\_

Date: \_\_\_\_\_