A NEW PARADIGM OF LEADERSHIP DEVELOPMENTCHURCH OF GOD MISSION INTERNATIONAL

A thesis submitted to The **University of Manchester** for the degree of:

Doctor of Philosophy

In the Faculty Humanities

School of Arts, Languages and Cultures

2014

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This Research was carried out at

Cliff College, Calver, Hope Valley, Derbyshire.

United Kingdom

Contents

Word Count: 88,130

    Excluding: Abstract, Declaration, Copyright, Contents Table, Appendices and
              Bibliography.

Abstract of Thesis

This research explores leadership development in the Church of God Mission International (CGMi), Nigeria, from its beginnings in 1968 to date, and the leadership challenges of the future of the Church. The thesis examines the charisms of leadership in Benson Idahosa's life as the founder of the movement, and subsequent developments – its expansion and emergence as a major Pentecostal denomination. A biographical narrative of Benson Idahosa's ministry along with a historiographical account of CGMi, up to the present time of transition from a charismatic missional movement to a more settled institutional denomination. This narrative raises the primary research question: Can the charism of the founder be continued in CGMi as a more settled Church?

The thesis is an interdisciplinary study that brings together Church leadership, missiology and Pentecostal studies with the sociology of routinization in order to explore the importance, aspirations and reality of leadership in a mission movement turned settled Church. This analysis reveals a leadership tension situated in the struggle between charismatic and institutional emphases. The sociology of routinization is used to interpret the current state of CGMi as a Church in transition, reflected in the changing nature of leadership. It is argued that a more settled institutional approach to leadership is currently steering CGMi, which may divert the Church from its original charismatic and missional emphasis. The thesis offers a challenge to the sociological inevitability of routinization, by exploring a theological approach to leadership renewal guided by the charism of the founder.

The concept of leadership renewal provides a framework for discernment by distinguishing between the essential and non-essential elements of the founder's charism. This also requires discernment about the transmission or non-transmission of those elements in order to meet the contemporary demands of the Church, while preserving the original essence of the movement. CGMi as a Pentecostal denomination possesses charismatic characteristics, rooted in its foundation, that must be reproduced through constant relationship with the Spirit as a vital corrective to the process of institutionalisation. It is argued that a theology of leadership renewal is needed in order to provide a corrective measure to the pressures of institutionalisation, through a charismatic emphasis on leadership development. The aim of the thesis, therefore, is to propose a theology of leadership renewal, fit for the future of the Church, in which the charismatic and institutional dimensions work cooperatively, and without collapsing the tension that exists between them.

The research provides an original account of leadership development in CGMi as a charismatic movement in transition. Arising from this is a theology of leadership renewal which has the capacity to coordinate the tension generated between

institutionalising tendencies and a charismatic emphasis on the Spirit, rooted in the essential and transmissible elements of the charism of the founder.

The Declaration

No portion of the work referred to in the thesis has been submitted in support of an application for another degree or qualification of this or any other university or institute of learning.

Abbreviations

ANFCBII	-	All Nations for Christ Bible Institute International
AOGC	-	Assemblies of God Church
BCM	-	Bishopric Council of Ministers
BIU	-	Benson Idahosa University
BOA	-	Board of Administration
BOT	-	Board of Trustees
CAC	-	Christ Apostolic Church
CAC	-	Corporate Affairs Commission
CAMP	-	Company and Allied Matters Decree
CAN	-	Christian Association of Nigeria
CAPRO	-	Calvary Ministries
CCC	-	Crenshaw Christian Centre
CFI	-	Campus Fellowship International
CFNBI	-	Christ for the Nations Bible Institute
CFU	-	Christian Faith University
CGMi	-	Church of God Mission International
COB	-	College of Bishops
COE	-	Council of Elders
CMF	-	Christ Missionary Foundation
CTTUM	-	Christ to the Unreached Ministry
CWFI	-	Christian Women Fellowship International
DA	-	Director of Administration
DDA	-	Deputy Director of Administration
DLBC	-	Deeper Life Bible Church

DNA	-	Deoxyribonucleric Acid
DCM	-	District Council of Ministers
ETC	-	Evangel Temple Church
FAAN	-	Federal Aviation Authority Nigeria
FDM	-	Faith Digest Magazines
FGBMFI	-	Full Gospel Business Men Fellowship International
FMC	-	Faith Medical Centre
GS	-	General Superintendent
ICCC	-	International Communion of Charismatic Churches
ILRI	-	International Leadership Resource Institute
IWO	-	Idahosa World Outreach
LBS	-	Lagos Business School
LCC	-	Local Church Committee
LPSA	-	Land Perpetual Succession Act
MAP	-	Mission Action Programme
NEMA	-	Nigeria Evangelical Mission Association
NCBI	-	New Covenant Bible Institute
NCBC	-	New Covenant Gospel Church
NCM	-	New Convert Manual
NFCBI	-	Nigeria for Christ Bible Institute
OC	-	Ordination Commission
PCM	-	Provincial Council of Ministers
PFN	-	Pentecostal Fellowship of Nigeria
PTL	-	Praise the Lord Club
RCC	-	Roman Catholic Church

RCCG	-	The Redeemed Christian Church of God
RTEP	-	Right-Living Teamwork Evangelism and Prayer
RV	-	The Redeemed Voice
SCM	-	Supreme Council of Ministers
SVBS	-	Special Vocation Bible College
TMM	-	The Ministers' Manual
WLC	-	Word of Life Church
WMO	-	World Mission Outreach
WOFM	-	Word of Faith Movement
WOFGS	-	Word of Faith Group of School
WCC	-	World Council of Churches
ZCM	-	Zonal Council of Ministers

Acknowledgements

O. Daramola, Rev Mohammed Zubairu and Bishop Curtis Fianu (my Pastors). Thanks for your contributions to my life, spiritually, academically and physically. God bless you all.

Introduction

This thesis focuses on the leadership processes within the Church of God Mission International as a mission movement and the attempt to develop the founding charism of Benson Idahosa's leadership. Many scholars have written about Benson Idahosa's birth and conversion and consequently his establishment of a charismatic movement known as the Church of God Mission International (hereafter referred to as CGMi). These writings tend to be presented in the form of biography and criticism of his doctrines in the Gospel, without due consideration of the nature of Benson Idahosa's leadership. In addition, they did not consider the divine charisms that propelled the authority behind his charismatic ministry and how they shaped CGMi as a movement.

It is the inadequacy of these scholarly materials in not exploring the leadership of Benson Idahosa through the establishment of CGMi as a charismatic movement that provoked this study. His contributions to African Christianity, especially to African Pentecostalism are immensely great. His missional emphasis in the charism of the Spirit is examined as it drove his passion for evangelism with the vision statement: 'Evangelism Our Supreme task.' According to Peter Obadan, 'Benson's primary ministry was evangelism. It was a ministry he never compromised.'[1] It was an expression of CGMi's identity and Benson's missionary motivation, but before his death he initiated some moves towards institutional leadership, which altered the direction and shape of the movement. Can the new vision by the current leadership that focuses on 'building people into leadership with global passion deeply rooted in Christ' sustain CGMi's emphasis on 'evangelism' as a missional movement OR will it drift away from charismatic-oriented leadership towards institutional-oriented leadership in this transitional development of leadership drive?

CGMi under Benson Idahosa witnessed tremendous changes that signalled the commencement of the Church leadership transition. First, Benson adopted the Episcopal titles for himself and his associates, a process he considered as suitable for

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[1] P. Obadan, *The Legend: Archbishop Prof. Benson Idahosa 11th September 1938 – 12th March 1998*, (Benin City, Nigeria: Glopet Limited, 2006), p. 130.

ranking and grading staff; secondly, he ordered the review of the Church constitution to reflect the changes in titles and other administrative paraphernalia; and thirdly, new office routine procedures were established.[2] The consequence of these actions for CGMi was that they opened the door for her leadership transition by, one, changing the nature of the movement's behaviour from out-door activities (crusade oriented) to in-door activities (office routine); two, the charismatic doctrinal emphasis through the spontaneity of the Holy Spirit's gifting and leading being changed to a management emphasis and hierarchical structure leading; and three, instead of missional emphasis for soul winning that earlier propelled the movement, a more settled Church approach began to emerge.

According to Alan Roxburgh and Fred Romanuk, 'Unless an organisation learns to address its transition issues, it will never create an effective change process.'[3] William Bridges advances that, 'As organisation passes from one phase of its life to the next, different roles are emphasized and the different role combinations that result produce different organisational behaviours.'[4] (sic) Bridges noted that, this shift is subtle but profound: the emphasis moves from doing to being, from the results that the organisation achieves to the external impression that it makes.[5] In this context, this kind of transition can result in a loss of identity and missional impulse, when a 'charismatic organisation' becomes institutionalised. Such reflections highlight the need to understand and preserve the identity of CGMi as a 'charismatic movement' in a time of transition, despite the institutional encroachment which seems inevitable.

In a wider context based on Church leadership in West African Pentecostalism, according to Joel Noret, highlighting the position of prominence given to Church leaders in Africa,

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[2] B. A. Idahosa, *Sitting Trial or Standing Trial,* (Benin City, Nigeria: Gift-Print Associates, 1991), pp. 26-27.
[3] A. Roxburgh and F. Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing world*, (San Francisco, CA: Jossey-Bass A Wiley Imprint, 2006), p. 58.
[4] W. Bridges, *Managing Transitions: Making the Most of Change*, Third Edition, (London: Nicholas Brealey Publishing, 2011), p. 76.
[5] Bridges, *Managing Transitions,* p. 81.

> In southern Nigeria, the local category of "one man Churches" refer to Pentecostal Churches entirely built around the charisma of their founder, who often appears to be their President for life, too. Actually, such an expression epitomizes the prominent place taken by charismatic figures in many West African Churches and ministries.[6]

From the above, there is no room for distinction between the person and his position as a leader, as leadership influence is built entirely on the individual's charisma. This thesis proceeds on the assumption that the identity of any movement or at least movements in West Africa is rooted in the life and work of its founder.

Benson Idahosa's leadership is considered as it developed through a missional emphasis on the Spirit resulting in CGMi being a charismatic movement, and is reflected through the motto 'Evangelism Our Supreme Task.' Benson carried out this leadership vision through the charisms bestowed on him by God in the light of the supernatural miracles, signs and wonders that accompanied his evangelistic activities, and attracted many to follow him as a founder. These activities inform the central focus of this thesis in analysing the charism of the founder, as a basis for Benson's charismatic leadership. By charism is meant a supernatural gift of the Spirit for the general good, to up-build the Church. Antonio Romano offers a clear fundamental understanding of the various aspects of the concept of founders' ministries needed to determine their charisms. The term *founder* means a person who initiates an organization or establishes it on stable principles. This can apply to a movement, an association, a religious institute or a foundation of any other similar nature.[7] Movements that drift from these origins tend to lose their charismatic life and missional impulse. For instance, William Abraham stressed that John Wesley was a brilliant leader and an able thinker, yet the movement he founded in the eighteenth

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[6]   J. Noret, "Religion Crossing Boundaries: Transnational religious and Social Dynamics in Africa and the New African Diaspora," *Brill*, A. Adogame and J. V Spickard (Eds), (Leiden, Boston: Brill, 2010), pp. 115-166. This paper draws its findings on Pastor Elvis Dagba, founding President of the Ministere d'Evangelisation et du Perfectionnment des Saints (MEPS).

[7]   A. Romano, *The Charism of the Founders: The Person and Charism of the Founders in Contemporary Theological Reflection,* (Middlegreen: Guernsey Press Co Ltd, 1994), p. 27.

century failed as a Church to sustain its best insights and practices beyond a century and half or so in North America.[8]

In West Africa also, other movements have undergone such transition, the Redeemed Christian Church of God (RCCG) is a typical example, where recharismatization was entrenched in order to reconnect the Church away from Cherubim and Seraphim Church (C&S) back to Pentecostal spirituality, a process which began with its founder.[9] Therefore, there is a need to understand the ongoing significance of Benson as founder to determine the identity of CGMi as a Church. The present assessments of Benson tend to be in the form of hagiography, and repeat the problems of 'Big Man' thinking and patrimonialism. Scholars view both concepts as tied to the African traditional/cultural beliefs that dictate leadership practices. Ogbu Kalu observed that, 'Pentecostal in Africa representation borrowed heavily from popular culture. For instance, political class display of photographs to promote self-image on glossy posters and huge billboards as veritable proofs of success. Pentecostal leaders soon abandoned the old aesthetic scruples and prompted their anointing as successful 'big men of a big God.'[10] (sic) Thus there is a linkage between the iconic image of the leader, the message, and the lure to mimesis. The dress and lifestyle of the big man of God become essential ingredients of the composite culture. John McCaulay attributes the application of this 'big man rule' concept in African Pentecostalism to kinship-based relationship between patron and client, which encourages separation from their past, to trust the new leadership.[11] The theology of the founder's charism which is a central focus in this thesis, takes an alternative approach to 'the big man rule' concept and presents a new way of seeing the leadership of Pentecostal Christianity in West Africa through the lens of the special 'gift of grace on a leader' leading to the establishment of a movement and the need for such a movement to continue in the founder's charism.

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[8]   W. J. Abraham, *The Logic of Renewal*, (London: SPCK, 2003), pp. 1-2.
[9]   A. F. K. Ukah, *A New Paradigm of Pentecostal Power: A Study of the Redeemed Christian Church of God in Nigeria,* (Trenton, NJ: Africa World Press, Inc., 2008), pp. 81-84.
[10]   O. Kalu, *African Pentecostalism: An Introduction*, (Oxford: Oxford University Press, 2008), p. 112
[11]   J. P. McClaulay, ' African's New Big Man? Pentecostalism and Patronage in Ghana,*' An Occasional Paper*, (Oxford University Press on behalf of Royal African Society), 6th December 2012. Received directly from the Author in 9th March 2013.

This thesis explores an alternative approach to leadership development that can keep the missional identity of CGMi as a 'charismatic organisation' firmly rooted in its founder's charism, while being open to the needs of a more settled situation. In this regard, Peel observed that the charismatic movement itself was in a state of constant renewal.[12] This alternative leadership approach considers the charism of Benson Idahosa as the founder of CGMi and the various leadership practices associated with his pnuematological gifts, resulting in the establishment of this movement.

The methodology considers a framework for understanding Pentecostal/charismatic leadership in times of transition. According to Allan Anderson, 'Pentecostal refers to divergent African Churches that emphasize the working of the Spirit in the Church, particularly with ecstatic phenomena like prophecy and speaking in tongues, healing and exorcism. These phenomena have been characteristic of Pentecostal and charismatic Churches throughout the world, and are widespread throughout Africa across a great variety of Christian Churches.'[13] Richard Burgess also noted that, "African Pentecostalism" describes any African Church or movement that stress the experience of the Spirit and the practice of spiritual gifts.[14] In this light, the need to consider the nature of a 'charismatic leader' is important for a Pentecostal approach. CGMi as a movement falls within the category of Churches described as Pentecostal-charismatic and/or neo-Pentecostal Churches. It is so described because it falls within the movements that stress the experiential manifestations of the Holy Spirit and the practice of spiritual gifts. Anderson identifies the leaders of these movements as the key personalities that allow for these spiritual manifestations which birth such movements.[15] CGMi as a movement was established by Benson Idahosa under such charismatic grace.

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[12]   J. D. Y. Peel, cited in M. A. Ojo, *The End-Time Army: Charismatic Movements in Modern Nigeria,* (Trenton, NJ: Africa World Press, Inc., 2006), p. viii.

[13]   A. Anderson, *An Introduction to Pentecostalism*, (Cambridge: Cambridge University Press, 2008), p. 103.

[14]   R. Burgess, *Nigeria's Christian Revolution: The Civil War Revival and its Pentecostal Progeny (1967-2006)*, (Milton Keynes: Paternoster, 2008), p. 6. A notion first applied by Walter J. Hollenweger and Allan Anderson in describing the African Pentecostal/charismatic Christianity.

[15]   Anderson*, An Introduction to Pentecostalism*, pp. 115-122

There are two approaches to understanding the importance of Benson as a charismatic leader and founder for the time of transition faced by CGMi. First, the sociological theory of charisma and 'routinization,' this explains how movements get started but are inevitably institutionalised. The term "routinization" is not of the present author's choice, but is the word consistently used to translate Weber's concept in his own German language. Matthew Ojo observed that the demand to have a stable denomination within a growing charismatic organisation often leads to routinization of charisma, and thus institutionalisation.[16] Margaret Poloma also noted that charismatic movements are ignited by charisma, but they soon waned, where the new revival was increasingly routinized and bureaucratised.[17] Andrew Goodhead stressed that over time, the force of charisma gives way to routinization, leading to institutionalization, and set patterns of behaviour.[18]

Secondly, a theological approach to the charism of the founder: this explains how movements get started and may be renewed through the continued empowerment of the Holy Spirit. Eddie Hyatt noted that Montanus stressed that the qualifying factor for ministry in the Church was possession of a spiritual gift rather than appointment to ecclesiastical office. Montanism was the first charismatic renewal within the Church and it sought to bring revival to a rapidly hardening ecclesiasticism.[19] The Montanists saw the spiritual gifts as the exclusive possession of the prophets.[20] In recent times, Church history recounts that different forms of Pentecostal/Charismatic movements have risen, such as the Holiness and Keswick Higher Life movements, the Shepherd movement, The Third Wave[21] etc. These movements manifested an experiential baptism in the power and charism of the Holy Spirit as an essential feature of His gift of grace. African Christianity is having her own

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[16]   M. A. Ojo, *The End-Time Army: Charismatic Movement in Modern Nigeria*, (Trenton, NJ: Africa World Press, 2006), pp. 154-157.

[17]   M. M. Poloma, 'Charisma and Structure in Assemblies of God: Revisiting O'Dea's Five Dilemmas,' Occasional Paper, The University of Akron, Akron, OH: February 6, 2002. p. 3.

[18]   A. Goodhead, *A Crown and A cross: The Rise, Development of Methodist Class Meeting in Eighteen Century England,* (Eugene, OR: Wipf and Stock, 2010), p. 201.

[19]   E. L. Hyatt, *2000 Years of Charismatic Christianity: A 21st Century Look Church History from a Pentecostal/Charismatic Perspective,* (Chicota, TX: Hyatt International Ministries Inc., 1998), pp. 26-29. Although history has judged Montanus to be heretic.

[20]   Anderson*, An Introduction to Pentecostalism*, p. 20.

[21]   R. McAlpine, *Post Charismatic?,* (Lottbridge Drove: David C. Cook, 2008), pp.27-41.

share of this experience of Spirit baptism emanating from what Philomena Mwaura called the "African Initiated Churches."[22]

The sociological approach can help to diagnose a threat (that is, routinization that leads to institutionalisation and eventually, sometimes, the loss of charism), but the theological approach is necessary for finding a solution (that is, renewal that enables maintenance of the charism and its missional impulse). From the perspective of a theology of the founder's charisms, the question is whether, and in what sense, the charism of the founder can continue in a settled situation, so that the charismatic and missional identity of CGMi may be preserved. This thesis explores two main areas: first, the possibility of CGMi retaining its character as a 'charismatic organisation' in which routinization and renewal remain in creative tension; and second, the kind of leadership development needed to maintain and to sustain its founding charisms.

The Research is divided into Three Major Parts

The research covers three main areas; the first part from chapters one to three focuses on the examination of Benson as a founder, his charism as a founder, and a framework to understand the concept of Benson's charismatic leadership as a founder. This includes a clarification of the theology of charisms, the charisms of the founder and what the thesis considers a movement/Church to be a 'charismatic organisation.' It shows how Benson Idahosa draws on the Catholic theology of charisms in developing his institutional offices to shape the leadership drive within CGMi. It compares and contrasts the definitions of charismatic leadership in wider Pentecostalism with the African notion of 'the big man rules.' It gives the account of the biography of Benson Idahosa as the founding father of CGMi and how his charism shaped the CGMi's missional framework for charismatic leadership development. In addition, it draws on the evidence to outline what are considered to be the essential and non-essential elements of the charisms of Benson as the founder of CGMi. A

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[22]   P. N. Mwaura, 'Gender and Power in African Christianity: African Initiated Churches and Pentecostal Churches,' *African Christianity: An African Story,* O. U. Kalu (Ed), (Trenton, NJ: Africa World Press, Inc., 2007) pp. 360-365.

central aim of this part is to develop a methodological framework for understanding charismatic leadership in times of transition.

The second part takes up Weber's sociological concept of routinization as a framework for understanding the changing nature of leadership (chapters four to six), and the leadership tension that exists within CGMi. The nature of leadership transition is examined, and the primary research question identified: Can the charism of Benson Idahosa be continued in CGMi as a settled Church? In order to demonstrate this, it examines and defines the offices and their roles within CGMi. The 'interpretative framework' derived from the concept of routinization as an inevitable means of perpetuating the movement after the death of the founder is laid out and applied. It helps to analyse the danger of institutionalism – without charismatic fervour – within the movement. It points out the theological possibility of sustaining the charism of the movement through renewal in the gifts of grace.

The third part examines the current state of leadership development within CGMi (chapters seven to nine). It considers the training institutions, their impact on leadership development in the Church. The ordination of the Pastoral and Lay leaders by nomination and selection, truth with the emerging theology of leadership, are considered. In answering the research question and dealing with the hypothesis, the argument is that CGMi may not be able to continue in the charism of the founder under a settled institutional approach, unless leadership is intentionally focused on renewal – primarily rooted in the founding charism Benson possessed as a founder. It deals with the understanding of the Church as a sacrament of the Spirit and a continuation of the salvation work of Christ – guided and directed by the Holy Spirit. The institutional model of Church as springing from human ingenuity cannot be appropriately applied to a divinely designed organisation. Rather, a theology of leadership-renewal that promotes the essential transmittable elements of the founder's charism, as the gifts of grace, freely given by the Spirit, can be a way forward in continuing the charism of the founder in the context of CGMi.

There are two major arguments in this thesis. The first results from CGMi's current wrestling with the effects of transmitting from a purely charismatically-oriented

missional movement to a more settled Church oriented institution, due to the adoption of hierarchical structures leadership. I argue that the charism of the founder cannot be sustained in such a settled Church institution, where the non-essential elements are given priority above the essential elements of the founder's charism. This occurs because what may have been essential in the founder's time, with changes in socio-cultural behaviour and evolving postmodern transformations could have become non-essential in the next generation's context. The second major argument addresses the developing dialectic tension within CGMi in its current transition, as it faces the challenge of two leadership dynamics (that is, charismatic and institutional emphasis), in this second argument, a study of Weber's concept of routinization of charism as a charismatic leadership challenge will be considered. The theory Weber developed is based on a sociological understanding of human society, where routinization might be necessary in some sense to sociologists. It may not however be theologically sound. I argue that theologically speaking, routinization of charisma is not a solution for a charismatic movement like CGMi, because the Church is a sacrament of the Holy Spirit, and a continuation of the work of Jesus Christ. The Holy Spirit is given to empower the Church with the gifts of grace for service in the Body of Christ (the Church), and these gifts are capable of being renewed.

Scope of the Thesis

This thesis limits its findings in certain ways, both in terms of CGMi and in terms of West African Pentecostalism. It limits its work about CGMi purely to leadership development within the charisms of Benson Idahosa as the founding father and a charismatic leader. It does not emphasise all the details of the biography of Benson, as enough has already been written on his hagiography. It highlights only those areas necessary in the life of Benson relating to the development of his leadership charisms, where CGMi could provide some charismatic examples. This thesis is not a comprehensive history of African Pentecostal Christianity and the associated doctrinal arguments about Pneumatology and about the 'African Big man rule' concept, as Pentecostal leadership phenomena. Rather, this thesis hopes to offer an alternative approach to Pentecostal leadership development through the charism of

the founder. It draws from related literature on charismatic leadership and on scholarship concerning the theology of the charism of the founder. It examines how CGMi can sustain and continue to hold the leadership tension through a process of continued renewal of the charism of Benson within its leadership transition.

Contributions to knowledge

This thesis hopes to contribute to the scholarship of Church leadership. The area of study carried out in this thesis – on leadership development in the Church of God Mission International (CGMi) as a Pentecostal denomination – has never been previously attempted. This is a significant contribution to scholarship as far as Nigerian Pentecostalism and CGMi's leadership development is concerned. First, it outlines the importance of the founder's charism to a movement – CGMi as one of the leading Pentecostal denominations in Nigerian Christianity is profound and has influenced African Pentecostalism for decades. Secondly, it traces the pioneering work of Benson Idahosa as a founding father of this movement and his charism of grace that changed the face of present-day African Christianity. Therefore, this study provides the context from which CGMi and Nigerian Pentecostal leadership issues can be further developed.

Another contribution to scholarship lies in the application of Weber's concept of routinization. The examination of his theory proves that Weber had removed the notion of charism from its theological context and given it a more general significance to be applied to political, economic and social phenomena. My contention with Weber's concept of routinization is that the Church is a sacrament of the Spirit that continues the salvific works of Christ. Weber's concept of the inevitability of routinization does not leave space, in CGMi's context, for the Holy Spirit as a Divine Being to renew and recreate. He can give the same power to the new leaders in the Church to continue the work of salvation of Christ.

PART 1: Tracing the Charisms of the Founder

This first section attempts to present a definition of the theology of charisms, with a view to developing a framework for understanding a charismatic movement and charismatic leadership in times of transition. It considers the nature of a charismatic leader and how this is important for a Pentecostal approach. It takes two approaches in understanding the importance of Benson as a charismatic leader and the founding of CGMi. Roger Stronstad's thoughts offer a basis for understanding this charismatic nature of a leader. First, he discusses the term "charismatic" which must be distinguished from its contemporary meaning, that is, as it is used to describe the neo-Pentecostal movement that penetrated the history of denominations of the 1960s and 1970s. Stronstad says, 'By "charismatic" I mean God's gift of the Spirit to his servants either individually or collectively, to anoint, empower, or inspire them for divine service.'[23] The Spirit has always been involved in charismatic activities from Old Testament to New Testament times. Therefore, highlighting the charismatic activities of the Spirit in a leader sets the stage for discussing the theology of the charisms of the founder. Second, it highlights through the understanding of the charism of the founder, the significance of the charismatic leadership of Benson, identifying CGMi as a missional movement and consequently as a charismatic organisation.

Chapter one reviews the importance of the theology of charisms and what it means to consider a movement or Church as a charismatic organisation, in order to develop a theology of leadership that can help sustain the charisms and identity of CGMi into a more settled future. Chapter two presents a biography of Benson Idahosa's life, shaped by a framework for understanding charismatic leadership development, as an evidence-base for Benson as charismatic leader and founder of CGMi, and how his leadership shaped the nature of CGMi as a Church. In addition, through the evidence provided in Chapter two, Chapter three outlines those elements considered to be essential and non-essential charisms of Benson as founder of CGMi. It demonstrates

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[23]   R. Stronstad, *The Charismatic Theology of St. Luke: Trajectories from the Old Testament to Luke-Acts*, 2nd Edition, (Grand Rapids, MI: Baker Academic, 2012), p. 16.

through the understanding of the theology of charisms that the renewal of a movement proceeds from its roots. It also shows that the charismatic roots of CGMi may continue to shape its identity as a missional movement and charismatic organisation in a more settled situation.

Chapter 1: Defining Charisms in Relation to Charismatic Leadership

1.1 Introduction

This chapter considers in detail the theology of charisms as a way of understanding the charism of the founder, thus leading to the development of charismatic leadership. It highlights the charismatic activities of the Holy Spirit through the founding fathers of Israel's history as a nation in transition and as a settled nation in both Testaments and the emergence of the Church as a charismatic community. It brings to light the Catholic theology of founders' charisms. It compares and contrasts the Pentecostal definition of charism and the understanding of charismatic leadership in a wider sense. Furthermore, it explains what this thesis means by 'movement' as a charismatic organisation. The goal here is twofold: first to gain a clear framework for understanding the nature of Benson as a charismatic leader of a charismatic organisation, and especially why understanding the charism of the founder is so important to the identity of CGMi as a missional movement; and second, to gain a clear framework for developing a theology of leadership that can help sustain the charisms and identity of CGMi into a more settled future.

1.2 A Theology of Charism

Norbert Baumert examining the word 'charism' in the light of the Greek *charisma* observes a strange contrast. Today, some see 'office' and 'charism' as opposites. Others claim that office itself is a charism – and, thus, they dissolve that difficult process of discernment.[24] Avery Dulles noted that, the Greek term charisma means a freely bestowed gift. The term appeared seventeen times in the New Testament, and

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[24] N. Baumert, 'Charism' and 'Spirit'-Baptism: Presentation of an analysis,' *Journal of Pentecostal Theology,* Volume 12. Number 2, April 2004, p. 149.

all but one of these occurrences are in Pauline corpus.[25] The exception is in 1 Peter 4:10. In many of Paul's passages the Greek term cannot be translated by the English word 'charism' (e.g., Romans 1:11; 5:15; 6:23; 2 Corinth. 1:11). But in many instances Paul uses 'charism' as it is often applied in today – 1 Corinth. 7:7; 12:4-11 and Romans 12:3-8, where it speaks of charism as attributed to the gifts of the Holy Spirit. Yet, there are other occasions where Paul speak of charisms without actually using that word (e.g., Ephesians 4:11).[26] Charism to Paul is not a technical term for certain capacities given by the Spirit for the 'up-building of the Church,' as is usually said, but in all passages it is translated correctly and sufficiently as 'gift' (something given). God gives these gifts through the workings of the Spirit - 1 Corinthians 12:4-11. Thus neither in Paul nor in the Church-fathers is 'charism' a technical term as is often wrongly claimed. Since 'charism' today has a strongly pnuematological connotation, reflection on *charism* and *Spirit* requires a definition of terms.[27] Baumert proposed that, 'Charism is an ability that proceeds from the grace of God, given by God the Holy Spirit, specially and personally in each case that is allotted for the life and services in the Church as community of salvation, and in the world.'[28] This is not to confine the term to 'for service' or 'striking, extraordinary abilities.'

He stressed that there is gap between Biblical language and the theological language of today, the meaning of the word *charism* must always be determined according to context. The question in respect of the term 'charism' today would be, for example, whether a ministerial office is a charism: certainly, it is a 'gift' in the Biblical sense, but not a 'charism' according to the sense in which charism is used and understood today. Baumert argued that the use of the word 'charism' is indicative of a major trend in the modern Church. The term signifies a shift of emphasis from a one-side stress on the sacrament and rite (catholic) or on the word rationality (reformational),

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[25]   A. Dulles, ' The charism of New Evangelizer,' *Retrieving Charisms for the Twenty-first century*, D. Donnelly (Ed), (Collegeville, MN: The Liturgical Press, 1999), p. 34.
[26]   Dulles, *Retrieving Charisms for the Twenty-first century*, p. 34
[27]   M. F. G. Parmentier, 'The Gifts of the Spirit in the Early Christianity,' J. de Boeft and M. L. van de Lisdonk (Eds), *The Impact of Scripture in Early Christianity*, (leiden: Brill, 1999), pp. 58-78. Cited in Baumert, *Journal of Pentecostal Theology*, Vol. 12, No. 2, p. 149.
[28]   Baumert, *Journal of Pentecostal Theology*, Vol. 12, No. 2, p. 150.

to a greater openness for each fresh and surprising work of the Holy Spirit.[29] While Baumert considers the individual use of charism as a means of contributing to the body of Christ, this research tends to develop the idea further by focusing on how the individual's charism (like that of Benson Idahosa's) which starts a movement can be shared or distributed through renewal; how by sustaining the essential elements of the charism, continuity is ensured.

For a further understanding of the theology of charism from a Pentecostal approach, an appeal to the various activities of the Holy Spirit in Biblical terms becomes necessary. This is because Pentecostals have often drawn their theology of charisms either from a theological understanding of biblical events or from their historical character. In reality, both are needed to have a balance. Stronstad observed that, 'Pentecostals, on the one hand, tend to emphasize the theological character of the narrative and de-emphasize their historical uniqueness. On the other hand, those who respond to their methodological challenge maximize the historical character of the narratives and minimize their theological character.'[30] Pentecostals build their distinctive theology on the episodes in Acts regarding the gift of the Spirit (charism) to the following: the disciples on the day of Pentecost (Acts 2:1-13), the believers at Samaria (Acts 8:14-19), Saul of Tarsus (Acts 9:17-18), Cornelius and his household (Acts 10:44-46), and the disciples at Ephesus (Acts 19:1-7). In general, these five events become the Biblical precedents of Spirit Baptism, and especially the event that occurred on the day of Pentecost is held as a pattern for all ages.

However, Stronstad believes that both Luke and Paul's terms "baptized in the Holy Spirit" and "filled with the Holy Spirit" relate to the same event. Paul writes, "for by one Spirit we were all baptised into one body, whether Jews or Greeks, whether slave or free, and we were all made to drink of one Spirit" (1 Corinth. 12:13). According to this metaphor, Spirit baptism is the spiritual transformation which puts the believer in Christ, and which is the effect of receiving the gift (charismata) of the Spirit (hence

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[29]   Baumert, *Journal of Pentecostal Theology*, Vol. 12, No. 2, p. 151.
[30]   Stronstad, *The Charismatic Theology of St.,* p. 6

'baptism in the Spirit').[31] Therefore, according to Paul, the metaphor signifies initiation and incorporation, that it is, in fact, the means of entry into the body of Christ. For a more methodological understanding of the theology of charism of the Holy Spirit and his charismatic activity in the Biblical Testaments, a further study becomes necessary.

1.3 Theology of Charism of the Spirit in the Old Testament

This subsection traces the charismatic activities of the Holy Spirit from the Old Testament to the New Testament, in order to draw out the theology of charisms. The term 'charismatic' is used here in a functional and dynamic sense, that is, God's gift of his Spirit to his servants, either individually or collectively, to anoint, empower, or inspire them for divine service. This helps to demonstrate the root of the charismatic gifts in a godly community.

According to Stronstad, the charismatic activity of the Spirit of God falls into five clearly defined periods that correspond to critical phases in the political and religious development of Israel as a nation. First, the founding of the nation of Israel in the wilderness; secondly, the period of the Judges; thirdly, the founding of the monarchy; fourthly, the time of Elijah and Elisha; and finally, the exile and restoration.[32] The first charismatic activity began with the birth of the nation of Israel in the wilderness, with Abraham earlier identified as a prophet (Genesis 20:7). But the prophetic movement in Israel was fully born in the time of Moses during the burning bush episode. As prophet-leader of the nation Moses became God's agent of redemptive signs and wonders (Psalms 78:12-20). Moses interceded for the nation, cried to the Lord (Exodus 15:25), and as political and spiritual leader, he had the Spirit upon him (Numbers 11:17), to share the burden of his prophetic leadership. The Lord took of the Spirit on him to distribute upon seventy elders (Numbers 11:25), a type of transfer of charism from Moses to the seventy elders. All the seventy elders were endowed with the Spirit of prophecy. Joshua as heir apparent to Moses, also received

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[31] J. D. G. Dunn, *Baptism of the Spirit*, p. 130. Cited in Stronstad, *The Charismatic Theology of St.,* p. 11.
[32] Stronstad, *The Charismatic Theology of St.,* p. 17.

the Spirit, and later the spirit of wisdom along with the seventy elders (Number 27:18 and Deut. 34:9).

The variety that characterised the activity of the Spirit at the founding of Israel is absent in the time of the Judges. It is restricted exclusively to the judges themselves, who were charismatic warriors, receiving military powers through the gift of the Spirit. Because the judges did not embark on training to sustain this charism there was need for change by God. The founding of the monarchy to succeed the judges is characterised by an outburst of charismatic activity focused on Israel's first two kings – Saul and David. The Spirit of God came upon Saul twice (1 Samuel 11:6; 19:23), complementing Samuel's anointing of him the first time (1 Samuel 10:10). Just as the Spirit of the Lord had come upon Saul when Samuel anointed him, even so the Spirit came upon David when he was anointed by Samuel (1 Samuel 16:13). With David's descendants, kingship in Israel became 'hereditary' and loses the charismatic character that was evident in the anointing of Saul and David.[33] This opened the door for the prophets and the prophetic era.

The mission to call Israel from its apostasy back to faithfulness to the Lord is dominated by those remarkable charismatic prophets Elijah and Elisha. There are various reports of the Spirit of God moving Elijah at different times (1 Kings 18:12). Before Elijah is caught up into heaven, Elisha asks for a double portion of Elijah's spirit (2 kings 2:9). When Elisha returns to the sons of the prophets, they recognize that "the spirit of Elijah rests on Elisha" (2 Kings 2:15), demonstrating a transfer of a charism of power. Finally, the Babylonian exile and restoration is also a time of charismatic activity. Ezekiel was most conscious of the power of the Spirit of the Lord in his life (Ezekiel 2:2; 3:12. 14, 24; 8:3; 11:1, 5, 24). Moreover, the post-exilic Chroniclers consistently associate the gift of the Spirit with inspired speech, with particular emphasis on prophets and priests (1 Chronicles 12:18), the Spirit is given to Israel to instruct and witness to them (Nehemiah 9:20, 30).

Analysis of the Charismatic Activity of the Spirit Above

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[33]   Stronstad, *The Charismatic Theology of St.,* p. 18.

In reviewing the above analysis of the distribution of the charismatic activity of the Spirit of God, it shows a significant manifestation of the charisms of the Spirit during Israel's formative years. In the formation of the nation of Israel from Moses, Joshua and the elders, it highlights the founding fathers; in the judges, the charismatic warriors; in the monarchical era, the charismatic kings; in the days of Israel's apostasy, the charismatic prophets; and in the exilic and post-exile times in restoration, there were charismatic prophets and priests. Thus the charismatic activity of the Spirit of God was concentrated on the founding fathers – judges, kings, prophets and priests. The cessation of charismatic experience was not permanent. God constantly gives the Spirit at each period and the continuity rests in Him and not on the recipients of the Spirit. In this way, Stronstad says, the charismatic activity of the Spirit is typically programmatic and paradigmatic.[34]

In the Old Testament, the most significant indicator of the charismatic activity of the Spirit of God is the transfer of the Spirit in association with the transfer of leadership. These examples of transfer of the Spirit include that between Moses and the seventy elders; from Moses to Joshua; Saul to David; and Elijah to Elisha. This transfer of Spirit has a twofold purpose: first, to authenticate or accredit the new leadership, and second, to bestow the appropriate charism for the new leadership responsibilities.

The first recorded transfer of leadership is from an individual to a group, from Moses to seventy elders of Israel (Numbers 11:10-30). This was carried out by the Lord himself, after Moses had complained, the Lord said to him, "Gather for me seventy men from the elders of Israel, I will take of the Spirit, who is upon you, and will put Him upon them, and they shall bear the burden of the people with you...then the Lord came down in the cloud and spoke to him; and He took of the Spirit who was upon him and put Him upon the seventy elders. And when the Spirit rested upon them, they prophesied. But they did not do it again" (Numbers 11: 16-25).

This transfer was for the purpose of complementing Moses' leadership responsibilities. When Moses neared his time of death, he requested that God should

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[34]   Stronstad, *The Charismatic Theology of St.,* p. 71.

appoint a successor, and was again instructed in Numbers: 'Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him…you shall put some of your authority on him, in order that all the congregation of the sons of Israel may obey him (Numbers 27:16-20). Later, it was recorded that, 'Now Joshua the son Nun was filled with the spirit of wisdom, for Moses had laid his hands on him, and the sons of Israel listened to him and did as the Lord had commanded Moses' (Deut. 34:9). This is profound evidence of a transfer of charism of leadership.

The transfer between Saul and David provided a further example of transfer of both leadership and the Spirit. When Saul was anointed by Samuel, the Spirit came upon him mightily (1 Samuel 10:10). In the same way, when David was anointed by Samuel after Saul's rejection, the Spirit came upon David mightily from that day forward (1 Samuel 16:13). The Spirit of the Lord departed from Saul at that instant thus showing a transfer of the Spirit and the charism of leadership to David. In the case of Elijah and Elisha, as a further example, Elijah offered Elisha the opportunity to make a request for anything before Elijah was taken away by the Lord. Elisha asked for a double portion of Elijah's spirit (2 Kings 2:9). The request was granted and the sons of the prophets recognized that "the spirit of Elijah rests on Elisha" (2 Kings 2:15). The authentication of the charism of the Spirit was immediately confirmed in Elisha by his ability to separate the flow of the Jordan River after Elijah's departure. In everything, the Spirit expresses His charisms through programmes and changing paradigms. A change from a spiritual/political leader to military leaders; from Judges as military leaders to monarchical leaders; from monarchy to prophets and the prophetic; and from the prophets to the Messiah, the giver of the Spirit; and to the Church – the age of the Spirit.

In each of the above cases, signs and wonders characterize every leader's reception of the Spirit of the Lord, thus the presence of the Spirit of Lord demonstrates the manifestation of some special charisms of the Spirit – such as prophecies, or special military victories. The gifts authenticate the call of God in their lives. Others were given the spirit of wisdom for special skills of craftsmanship (Exodus 35:31), thus stressing the vocational theme. In this way, the charism of leadership is transferred in

the Old Testament through the charismatic activity of the Spirit. Later, the books of Isaiah and Joel record the prophetic anticipation of the gift of the Spirit in the Messianic age (Isaiah 11:2, 61:1 and Joel 2:28-29); times when the activity of the Spirit is concentrated on the unique charismatic leader and a people who are both empowered and renewed by the Spirit. It places the Messiah's ministry above a mere hereditary type but the Spirit equips him with the skills appropriate for His call. These passages portray the Messiah as a unique man of the Spirit, who shares the charismatic gift of the Spirit with the restored people of God.

1.4 Theology of Charism of the Spirit in the New Testament

The New Testament contains a series of Holy Spirit manifestations both through Jesus Christ, and His promised pouring upon His disciples the power of the Holy Spirit (Luke 24:49; Acts 1:8). This is evident in the initial commissioning of the Twelve in Luke 9:1-6; where '…He gave them power and authority over all the demons and to heal diseases.' Through this exercise of power by the disciples, they became partners with Jesus in manifesting the kingdom of God. In addition, the outpouring of the Spirit upon the disciples on the day of Pentecost fulfils the promise of power for mission (Acts 1:8).

According to Stronstad, 'The story of Pentecost in the New Testament is the transfer of the charismatic Spirit from Jesus to the disciples. In other words, having become the exclusive bearer of the Holy Spirit at his baptism, Jesus becomes the giver of the Spirit at Pentecost (Acts 2:33).'[35] By this transfer of the Spirit, the disciples become the heirs and successors to the earthly ministry of Jesus (that is, the possessors of the charisms of the founder); that is, because Jesus has poured out the charismatic Spirit upon them, the disciples will continue to do and teach those things "that Jesus began to do and teach" (Acts 1:1). They become a charismatic community, heirs to the earlier charismatic ministry of Jesus, possessing abilities to sustain the charism of the founder. The Sanhedrin reluctantly affirmed the presence of these charisms on the apostles in Acts 4:13-16.

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[35]   Stronstad, *The Charismatic Theology of St.,* p. 55.

The power is not some impersonal force but is a manifestation of the Spirit. It reveals the purpose of the gift of the Spirit; it is for witness (evangelisation of the world). The gift of the Spirit is thus an equipping of the disciples for service. According to Duffield and Van Cleave, 'Power for service: the chief purpose of the baptism with Holy Spirit is that the believer might have power for Christian service…this distinctive power for special service is the distinctive result of having been filled with the Spirit.'[36] Jesus was anointed with the Holy Spirit before he began his public ministry and performed his mighty works by the power of the Spirit. He preached and healed under the anointing of the Holy Spirit (Luke 4:18; Acts 10:38 and Matthew 12:28). As great as were these acts, he promised that his disciples would perform greater works through the power of the Spirit, whom he would send upon them when he returned to the Father (John 14:12). Frank Macchia citing Henry Lederle, noted that, 'The major distinctive doctrines of the charismatic movement certainly are Spirit baptism and the charisms of the Holy Spirit.'[37] Nigel Scotland says that, 'Without doubt there is a close relationship between baptism in the Holy Spirit and the spiritual gifts.'[38] This is what was accomplished on the Day of Pentecost, thus epitomising the baptism of the Holy Spirit and transfer of the charism of the Spirit in order for the disciples (as a charismatic community) to continue the works of Jesus Christ as the founder of the Church. Jesus trained and mentored his disciples to prepare them to receive the charism before the Holy Spirit released the gift of grace on them.

Charismatic Leadership of Jesus

Paul Avis argued that the theological sense of charisma is bound up with the Messiahship of Jesus who is anointed as prophet, priest and king for His redeeming work, and who incorporates His faithful people into those offices as they are baptized by one Spirit into one body (1 Corinthians 12:13).[39] Jesus was clearly a charismatic

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[36] G. P. Duffield and N. M. Van Cleave, *Foundations of Pentecostal Theology*, (Los Angelis, CA: Foursquare Media, 2008), pp. 312-313.

[37] H. Lederle, *Treasures Old and New: Interpretations of Spirit Baptism in the Charismatic Movement,* (Peabody, MA: Hendrickson, 1988), p. xi. Cited in F. D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology,* (Grand Rapid, MI: Zondervan, 2006), p. 21.

[38] N. Scotland, *Charismatic and the New Millennium*, (London: Hodder & Stoughton, 2000), p. 35.

[39] P. Avis, *Authority, Leadership and Conflict in the Church*, (Philadelphia, PA: Trinity Press International, 1992), p. 70.

leader in every sense. He was exceptional and set apart; endowed with supernatural qualities, exceptional sanctity, goodness and wisdom. Avis stressed that Jesus attracted and retained his followers not on the basis of traditional legitimacy or status, but by virtue of his innate qualities and the sense of the divine and numinous that emanated from him.[40] Avis added,

> The charismatic nature of Jesus shows that he was not detached from everyday concerns and responsibilities of human life; he forsook family and home, just as he taught his disciples; he shunned worries and made no provision for the future. He undermined both social and religious conventions and was cautious about his miraculous signs while accepting that they testified about his divine source of authority. As a typical characteristic of a charismatic leader, Jesus was opposed as much as he was supported: his opponents judged him guilty of blasphemy. Jesus' charismatic authority challenged the traditional authority of the Jewish cult, especially when he prophesied the destruction of the temple as an eschatological challenge that was very near fulfilment.[41]

Avis identified four features that made the theological charismatic renewal of Jesus' charisma possible; firstly, incorporating his faithful people into those offices (prophets, priests and kings) through baptism by one Spirit into one body; secondly, attracting and retaining followers through virtue of his innate qualities and the sense of divine power emanating from him; thirdly, power for miraculous signs and utterances backed by the gift of grace; and fourthly, the self-awareness of being clothed with the power of the Spirit.[42] As James Dunn pointed out, this understanding of Jesus being clothed with the power of the Spirit leads from a sociological sense of charisma to a theological sense.[43] It influenced his relationship with his society sociologically, and helped him demonstrate the power of the Spirit in healing and deliverance, thus meeting his followers' needs theologically. To evaluate this from the Christian perspective, Jesus really was endued with a unique charisma and was aware of this, because he thought of himself as God's Son and as anointed

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[40]   Avis, *Authority, Leadership and Conflict in the Church,* p. 71.
[41]   Avis, *Authority, Leadership and Conflict in the Church* p. 71.
[42]   Avis, *Authority, Leadership and Conflict in the Church*, p. 71.
[43]   J. D. G. Dunn, *Jesus and the Spirit,* (London: SMC/Philadelphia: Westminster Press, 1975), p. 98.

by God with the eschatological Spirit.[44] This motivates the missional nature of Church towards witnessing to the world before the end of age.

Paul: an Example of continued Charism

Paul, like the rest of the apostles, received his gift of grace (charism) through a special encounter with Jesus – in Paul's case on the way to Damascus and in the Arabian Desert (Acts 9:1-17; Galatians 1:17). Avis argued that Paul was not a charismatic leader when viewed from the perspective of the Weberian theory of charismatic leadership. This is because Paul's charismatic status from a sociological angle was ambiguous. But the consciousness of having been singled out for special mission and possessing divinely imparted apostolic authority and suffering all the hostility meted out to charismatics by the religious cults for his faith – theologically, all these put him in the class of a charismatic leader. However, Avis contended that there are a number of factors that challenge Paul's charismatic status in the Weberian sense: first, that charisma is self-determining, but Paul constantly referred to a higher source for the gift of grace on him, affirming his unworthiness as a human being;[45] second, Paul resisted being elevated into a typical charismatic leader, particularly at Corinth, showing a deliberate attempt to allow others to exercise their God-given charisma to judge for themselves without supervision;[46] third, Paul as an itinerant preacher provided for his needs through self-support, untypical of charismatics.

From the Apostle Paul's exposition of the theological charisma given to Christians in his epistles, he may not typify Weber's idea of a charismatic leader for one reason, that is, the lack of self-authenticating authority. However, theologically, he certainly qualifies as a charismatic leader; Paul possessed the gifts of grace for signs, wonders and miracles, suffered persecution for challenging the Judaizers authorities and opposed conventions. In addition, his teaching expounds how powerful theological charismatic opportunities are given to every Christian, because through baptism all

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[44]   Dunn, *Jesus and the Spirit,* p. 67.
[45]   Avis, *Authority, Leadership and Conflict in the Church,* p. 72.
[46]   B. Holmberg, *Paul and Power*, (Lund: Gleerup/Philadelphia: Fortress, 1978), p. 160.

were made to drink of the Spirit and receive spiritual gifts (charisma) for the benefit of all.[47] In this sense, he fits the type of a charismatic leader and represents the continuation of the charism of Jesus as the Founder of the Church.

The Church: A Charismatic Community

Relating charismatic to the Church, Charles Barrett observed that the early Christians saw themselves under the immediate governance of the Holy Spirit as a manifestation of the new age of God's Kingdom.[48] There was a general recognition of charismatic phenomena, such as exorcism, tongues, prophecy and healing, which were by no means unique to the Church. Dunn contended that 'Pneumatic men were a familiar sight outside the Church.'[49] Hence Paul constantly laid emphasis on rightly identifying the Spirit that Christians received at new birth. It is the Spirit of Christ (Romans 8:9), the Spirit of God's Son (Galatians 4:6), and the Spirit that confesses the lordship of Jesus (1 Corinthians 12:3). Avis stressed that apart from the ecstatic manifestations of the Spirit, there is a striking emphasis on mundane, practical aspects of the charismatic community: charisma leads beyond tongues and prophecy, to order edification and service – helpers and administrators are listed as among Charismatics (1 Corinthians 12:28).[50]

The Weberian theory of charisma emphasized socio-communal characteristics of the followers of a charismatic leader based on the emotional ties of the community. However, from a theological perspective, the Church is a Spirit-bearing body, a Messianic community, in which the risen Christ dwells by his Spirit. Those baptized into that body share his vocation and endowment to serve God as prophets, priests and kings.[51] As 1 Peter 2:9 puts it, the baptismal context is implied in the language of emergence from darkness to light through the illumination of the Holy Spirit, making the Church a charismatic community.

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[47]   Avis, *Authority, Leadership and Conflict in the Church*, p. 73.
[48]   C. K. Barret, *The Holy Spirit and the Gospel tradition*, (London: SPCK, 1966). Cited in Avis, *Authority, Leadership and Conflict in the Church*, p. 73.
[49]   Dunn, *Jesus and the Spirit,* p. 302.
[50]   Avis, *Authority, Leadership and Conflict in the Church*, p. 73.
[51]   Avis, *Authority, Leadership and Conflict in the Church*, p. 74.

Friedrich Schleiermacher draws a sharp distinction between the outward life of the Church and its inner life. The outward life of the Church (which centres on earthly structures as avenues of routinizing charisma), is subject to change within historical process: the inner life of the Church is constant and unchanging.[52] He describes this inner life as the consciousness of God through the mediation of Christ. Just as there exists a mutual relationship of blessedness between Christ and the being of God,[53] so the redemptive work of Christ in believers (establishing his God-consciousness in Christ's threefold office of prophet, priest and king) is perpetuated in the life of the Church through the Spirit. And since the efforts produced by the Church are simply the gradual realization of redemption in the world, its activities must likewise be a continuation of the activities of Christ himself.[54]

Avis observed that Schleiermacher was writing without the benefits of Weber's taxonomy of tradition, bureaucracy and charisma. Schleiermacher's notion of Christian consciousness was an insight into religious experience enriching our understanding of charisma in theological terms, and it also helps to distinguish between the sociological and theological senses.[55] Therefore, as Christian community (members of the body of Christ), we consciously stand with our charisma before God in union with Christ. Our vocation is to serve the Lord as prophets, priests and kings within the inevitable constraints *of historical* and social structures without losing the charismatic fervour to work in the Spirit.

Leonardo Boff deepens Schleiermacher's notion, arguing that 'the Church has always understood itself as the continuation of Christ and his mission.'[56] The nexus between Christ and the Church is how Christ continues his redemptive work. To accomplish so great a work, Christ is always present in his Church. He argues that 'the expressions such as "the Church is Christ continued," "the Church is one with Christ," highlight

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[52] F. Schleiermacher, *The Christian Faith*, H. R. Makintosh and J. S. Stewart, (Eds), Apocryphile Edition, (Berkeley, CA: The Apocryphile Press, 2011), pp. 582-585. See also Avis, *Authority, Leadership and Conflict in the Church*, p. 74.
[53] Schleiermacher, *The Christian Faith*, pp. 535-536.
[54] Schleiermacher, *The Christian Faith*, pp. 589-590
[55] Avis, *Authority, Leadership and Conflict in the Church* , p. 75.
[56] L. Boff, *Church Charism and Power: Liberation Theology and the Institutional Church*, (London: SCM Press, 1985), p. 144.

the continuity of function. Just as Christ achieved salvation for all persons, the Church must prolong that mission throughout the centuries. It has the same mission as Christ.'[57] For Boff, the Church shares in Christ's mission, and as his body is enabled to share in Christ's charisma. [58]

Theologically, the Church operates in the Spirit. Boff contends that the Spirit is at the heart of all the great events of salvation history; the Church begins with the Resurrection and Pentecost. It is an event of the Spirit, who first raised Jesus from among the dead, changing his nature from earthly to spiritual (Pneumatic); He later descended upon the twelve, transforming them into apostles and founders of ecclesial communities. The Spirit thus gives life to the Church as different from every other organization.[59]

Boff focuses on Paul's use of charism as a profound mystical experience of the presence of Christ and the Spirit within the People of God, enabling them to do service. Charism to Paul means simply the concrete function that each person exercises within the structure of the community for the benefit of all (1 Corinthians 12:7; Romans 12:4).[60] Avery Dulles contends that the bestowal of charisms depends on God's good pleasure, not upon any law or ordinance and that there is no opposition between charism and office. The charisms mentioned in 1 Corinthians 12:28, (apostles, prophets and teachers) were identified with institutional offices. Thus vocation to office itself involves a charism. Indeed, the Pastoral letters do shift toward the institutionalization of charism. Timothy is described as having received a charism of ministry through the laying of hands, together with utterances of prophecy (1 Timothy 4:14).[61] Here lie two bases of the charismatic gift, although the two do not coincide, because charism may be neglected even while the appointment remains – renewal being necessitated. This is why Timothy is exhorted to "fan into flame the charism he received at the moment of his ordination" (2 Timothy 2:6).

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[57] Boff, *Church Charism and Power,* p. 144.
[58] Boff, *Church Charism and Power,* pp. 145-146.
[59] Boff, *Church Charism and Power,* p. 154.
[60] Boff, *Church Charism and Power,* pp. 156-157.
[61] Dulles, *Retrieving Charisms for the Twenty-first Century,* p. 35.

The concept of a 'charism of office' was adopted in the Church from the days of Irenaeus of Lyon, adopted by Vatican II, as sure "charism of truth."[62] Thus the Catholic Church foresaw a continuation in the charism of the founder through "renewal." John Hardon describes this form of renewal as 'renovation in the sense of restoring a practice, custom, or institution to its original meaning or purpose.'[63] This was applied by the Vatican II Council especially to the spiritual renewal of religious communities, returning to their gospel foundations, the charisms of their founders.[64] Theologically, however, charisms are inherently the free gifts of the Holy Spirit (also known as the 'gifts of grace') bestowed on individuals in the Church community which is charismatically founded by the Spirit for the common good. These can be passed on through renewal or revitalisation by the Spirit on the new leaders for continuity of the founder's charism. In order to develop a more concrete understanding about the concept of the charism of the founder, Antonio Romano's view on the concept is considered.

1.5 Catholic Understanding of a Founder

The Roman Catholic Church was the first to develop the concept of founder as a theological phenomenon of the charism of the Holy Spirit upon a leader. Romano observed that there are distinctions between the two kinds of founders. First, there are founders in a civil sense, these produce foundations based on a judicially-constituted person having autonomous patrimony and a determined task. The organization is not sovereign nor can it decide the direction of its activities, but follows the will of the founder, and can cease to exist for a range of causes, including:- failure of patrimony, the achievement of its purpose, or the suppression by the state through withdrawal of its recognition. The second kind of founders are more strictly ecclesiastical: these are established on patrimony primarily based on worship or religion or some other work of the Church. Their focus is not capital, but

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[62]   Dulles, *Retrieving Charisms for the Twenty-first Century*, p. 35.
[63]   J. A. Hardon, *Modern Catholic Dictionary*, (Bardstown, KE: Eternal Life, 1999), p. 463.
[64]   Hardon, *Modern Catholic Dictionary*, p. 463.

people. Both kinds of founders produce communities which are based upon inter-personal relationships which radiate outward from the founder to all others.[65]

Romano advocated five principal ways in which the concept of the founder can be thoroughly understood: one, judicial history; two, theological history; three, sociological history; four, charismatic theology, and finally, charismatico-analogical aspects. He considered the understanding of "founder" under judicial history before the Vatican II period.[66] In order to keep the focus of this thesis, the theological history, and the sociological and charismatic centred principles are applied.

Romano defining the founders' concept maintained that what makes them founders is the fact that they set up a certain society or religious institution with a specific purpose; they determined the norms which governed the society or religious institute.[67] Hardon asserts that a founder is a person who originally established any institution or enterprise that continues and flourishes after his or her time. The term is commonly applied to Christ as the founder of the Church.[68] Romano here moved from the judicial-historical use of the term "founder" to the theological use of the term.

Romano appealed to the theological aspect, arguing that judicial-history is insufficient and that it lacks the characteristics which define the term. He noted that the fundamental element that defines the theological basis of a founder is in connection to the feeling which the founder has that they and no other, have been called by God to give life to a new religious family, or – more broadly – to a new form of evangelical life.[69] This person and no other bears the original inspiration which helps to gather the first members, and defines the purpose and scope of the new institution. He establishes the spiritual life, and determines the Rule and Constitution for the new community.

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[65] Romano, *The Charism of the Founders*, pp. 28-29.
[66] SCR.SH., 66. *Nova Inquisito* XIV. Cited in Romano, *The Charism of the Founders*, pp. 32.
[67] SCR.SH., 66. *Nova Inquisito* XIV. Cited in Romano, *The Charism of the Founders*, p. 33.
[68] Hardon, *Modern Catholic Dictionary*, p. 218.
[69] Romano, *The Charism of the Founders*, p. 41-42.

In the case of the sociological history of the founder, Romano appealed to Weber's concept of charisma, stressing the importance of identifying the background and the soil from which the wide variety of communities have sprung up sociologically. But Romano argued that if we wish to deepen our understanding of the founder-figure and the human action which draws life from him, then the sociological approach on its own is insufficient. All the data about charism lead to its source: the Holy Spirit. The channel where God shares his own life: the Church, the abode of the Spirit.[70]

Romano argued that the aspect of charismatic theology becomes the crucial dimension of appeal to define the concept of founder. This approach has evolved since Vatican II. The Council presented religious life in its unique charismatic dimension within the Church. For instance, in the decree on the renewal of religious life, *Perfectae Caritatis* (28th October 1965), it affirmed that since the early Church, some men and women have been called to follow Christ in the liberty of the Spirit. They have been 'moved' by the impulse of the Holy Spirit to found religious families.[71] Before Vatican II for instance, both Pius VII, on 24th May 1807, in the Apostolic Constitution *Ad cathedram apostolorum principis*, and Pius XI, on 19th March 1924 (Letter *Unigenitus Dei Filius*), said,

> Before anything else, we beg the religious never to lose sight of the example of their founders. When these exceptional men created these institutes, what would they have done had they failed to listen to divine inspiration?[72]

Therefore, Vatican II has shown the application of the theology of the Holy Spirit to ecclesiology; thus one of the Council's greatest restorations to the role of the Holy Spirit in ecclesiology has been that of the Charisma.[73] All these theologians agree that the founder is someone stirred up by God, moved by the Holy Spirit, to incarnate the mystery and love of God among their followers. Benson Idahosa's leadership is viewed from the lens of founder's charism, as the founding father of CGMi, who was

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[70] Romano, *The Charism of the Founders*, pp. 49-50.
[71] Fr. Finnian, "Decree on the Up-To-Date Renewal of Religious Life: Perfectae Caritatis," *Vatican Council II: The Basic Sixteen Documents*, A. Flannery, (G. Eds), (New York: Costello Publishing Company, 2007), pp. 385-391.
[72] Romano, *The Charism of the Founders*, p. 55.
[73] Romano, *The Charism of the Founders*, pp. 56-57.

moved by the inspiration of the Holy Spirit. The Catholic position will be engaged in further discussion in later chapter.

1.6 African Pentecostal Perspective of the Theology of a Founder

African Pentecostalism[74] is a movement characterised by its understanding of the activities of the Holy Spirit through the gifts of grace, which Asamoah Gyadu will refer to as 'extraordinary graces' attributable to the experience of the Holy Spirit.[75] Several practitioners in Sub-Saharan Africa have experienced this power of the Spirit and established different Church organisations. The popularity gained through this charismatic power is daily being criticised and challenged by many ecclesiastical observers. Kalu Ogbu examines the origin of Pentecostalism generally. He asserts that the Pentecostal story of Africa must be woven into the broader tapestry of the Christian presence and Africans' response. He stressed that contemporary scholarship which tends to focus on the present manifestations of the Pentecostal movement without taking a long view of them misses much of the significance of the movement in Africa's encounters with the gospel. He noted that it is imperative to have a keen eye on space/context, time/periodization, significant themes and changing patterns; and underpinning ideology.[76] These are all needed in order to understand the African voice.

However, Kalu, Asonze Ukah and other scholars approach the concept of founders in the African Pentecostal tradition from a perspective completely different from the Catholic one. They focus on various genres of the culture and media to examine how its means of publication has helped to promote and impact leadership in African Pentecostalism. Kalu observed that,

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[74] This term *African Pentecostalism*, despite its inadequacies, refers to African Churches that emphasizes *the working of the Holy Spirit in Church particularly with ecstatic phenomena like prophecy and speaking in tongues, healing and exorcism*. These AICs as well as other Pentecostal and charismatic Churches are expressions of Pentecostals in Africa, See Allan Anderson, 2004. Pentecostalism in Africa: An Overview in Orita XXVI/1-2, p. 38-56. Also, Allan H. Anderson, *African Reformation: African Initiated Christianity in the 20th Century,* (Trenton, NJ: Africa World Press, Inc. 2007), p. 206.

[75] J. K. A. Gyadu, "Born of Water and the spirit:" Pentecostal/Charismatic Christianity in Africa,' *African Christianity An African Story,* O. U. Kalu, *(*Ed), (Trenton, NJ: Africa World Press, 2007), p. 240.

[76] Kalu, *African Pentecostalism*, pp 3-8.

> For early Pentecostals, posters and handbills from 1970s to mid 1980s were relative austere, and emphasized the words of the message in black and white background. But by late 1980s, Pentecostal representation borrowed heavily from popular culture. For instance, the political class, government leaders display huge billboards of themselves for self-promotion. This show of popularity opens the door for seeking veritable proof. Pentecostal leaders soon abandoned the old aesthetic scruples and promoted their anointing as successful "big men of a big God."[77]

Kalu's observation stressed that there is a linkage between the iconic image of a leader, the message, and the lure to mimesis. The dress and lifestyle of the big man of God become essential ingredients of composite culture. Ukah on his part believes that there is a huge disparity between Pentecostal understanding of leadership and that drawn in the Bible, as presented by the Apostle Paul, where he regarded himself as "a bondservant" (2 Corinthians 4:5), and the new pastor, who engages in a particular cult, and flaunts his person, wealth, and status.[78] As Noret observed, for instance, in Nigeria Pentecostal Churches are entirely built around the charisma of their founder, who often appears to be the President for life too. A position often given to many charismatic figures in many West African Churches and ministries.[79]

The above thoughts portray a picture of Pentecostals basing their theology of the founder entirely on the individual and his/her charisma. Noret added, for instance, MEPS is currently built entirely upon the personal charisma of its founding President. There is no room here, at the moment, for a distinction between the person and that person's position.[80] In this way the Pentecostals tie their leadership understanding to both the person's charisma and to his/her position as a founder, which often creates room for patrimonial succession. Kalu believed that this ambiguous concept of the "big man" is drawn from African traditional societies.[81] For instance, among the Igbo of the south-eastern Nigeria, such a position is often represented by an achieved person who had performed all traditional rituals and taken all titles, fulfilling the

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[77]   Kalu, *African Pentecostalism*, pp. vii-viii.
[78]   Asonze Ukah, 'Seeing is More than Believing,' p. 13. Cited in Kalu, *African Pentecostalism*, p. 112.
[79]   Noret, *Brill*, pp. 115-116.
[80]   Noret, *Brill*, p. 116.
[81]   Kalu, *African Pentecostalism*, pp. 112-113.

dreams of old age lived with dignity. Kalu cited the works of Ben Jones and Rijk van Dijk as:

> This ambiguity is similarly found in the works of Ben Jones on Teso village, Uganda, and by Rijk van Dijk's study of youth Charismatics in Malawi. Jones paints the big man as a person who assiduously climbs through the status ladder by being elected to hold offices.[82]

Traditionally in African history, ascendancy to a position of authority and societal recognition had always been by demonstrating a strong moral integrity and satisfying all traditional rituals to merit the title "big man" in the society. Kalu stressed that with the enlargement of political space from the village into national opportunities, and with the emergent culture of urbanisation, the big man would be able to achieve wealth and status without the ethical demands in traditional society. From the 1980s, the promotion of persons and the allure of the prosperity gospel quietly reshaped the Pentecostal attitude towards status, elitism, and the big man syndrome.

As McCauley says, the African Pentecostal concept of "big man rule" is a kinship-based relationship between patron and client. This he traces to four socio-economic and political problems within African societies, where the government is unable to meet the need and aspiration of its masses. These needs he noted include: one, social welfare; two, change in social values in the wake of the global financial crisis; three, expanding state control over customary activities; and four, urbanisation.[83] McCauley's concept of big man rule draws from charismatic/Pentecostal happenings in Africa, whose characteristics focus on the Holy Spirit and material well-being. Paul Gifford, observed that this movement has shifted away from popular participation and toward a model of the "unchallengeable big man."[84] This feature is also observable in how Ruth Marshall described Nigerian Pentecostalism as a 'new prestige that have made leaders of the born-again Pentecostal Churches in Nigeria

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[82]   Kalu, *African Pentecostalism*, p. 113.
[83]   McCauley, *Africa's New Big Man,* p. 1.
[84]   P. Gifford, *Ghana's New Christianity: Pentecostalism in a Globalising Africa Economy,* (Bloomington, IN: Indiana University Press, 2004), p. 188.

analogous to political big man.'[85] This new Pentecostal leadership norm appears to be contrary to the 'nature of servant-leadership' portrayed in the teachings and practice of Jesus Christ in the New Testament.

Unlike Kalu, McCauley observed that the notion of the big man rule is not solely associated with the charismatic/Pentecostal leadership, but it is a term borrowed from the ethnic and political classes, who adopt the patron-client relationship in the distribution of resources and loyalty in Africa.[86] The failure of ethnic ties relations and the political big men's inabilities as patrons to meet the economic needs of their loyal followers, has created the space for the charismatic/Pentecostal to emerge, as an alternative to kinship ties. The financial crisis of the 1970s also sparked a change in social values and the opportunity for new norms to develop. Finally, the government failure to address social welfare and the increasing urbanisation of African states pulled individuals away from their traditional support networks. Consequently, all these signalled the emergence of new support networks, and an opportunity for revivalist religious movements to fill that void and gain popularity. By promoting internal competition, materialism as a blessing, and a complete break from the past, the movement creates pay-off structures that allow Pentecostal big men to distribute goods and resources in exchange for loyal support from their congregations. This allows for a patron and client relation, where the pastor becomes the obvious patron and all congregants constitute their clients.[87]

However, Kalu stressed that the linkage between television culture and the prosperity gospel that promoted the concept of the big man and the big God whose will is to prosper His people materially, physically, and spiritually was because of the blood of Christ's atonement and of many promises in the scriptures.[88] Brouwer, Gifford and Rose noted that 'The Faith Movement expressed a simple theology: that Christians received good fortune and good health because they had a right to expect such things from God. Prosperity had been won for all by Christ, if only they knew

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[85]   R. Marshall, *Political Spirituality: The Pentecostal Revolution in Nigeria*, (Chicago, IL: Chicago University Press, 2009), pp. 105-107.
[86]   McCauley, *Africa's New Big Man,* p. 3.
[87]   McCauley, *Africa's New Big Man,* pp. 5-11
[88]   Kalu, *African Pentecostalism*, p. 115.

how to ask for it.'[89] When Benson Idahosa linked with Bakker's PTL and other proponents of the faith/claim theology, the character of Pentecostalism changed dramatically in several ways: through the rise of mega-church programmes/projects; success of the rich big man of God; acquiring doctoral degrees of honorary causa; and the radical shifts in ecclesiology from Congregationalist polity to episcopacy with centralized, bureaucratized administration,[90] - these all help to establish the big man syndrome. The notion of the African charismatic-Pentecostal big man rule may not be fully blamed on ethnic ties and political negligence or laxity, but according to Musa Gaiya, much of this modern Pentecostal trend shows various contributions from American gospel influence[91] exported to Africa. Gaiya and Marshall believed that Benson was greatly influenced by the American gospel leaders,[92] such as, Gordon and Freda Lindsay, Jim Bakker, Oral Roberts and T. L Osborn.[93]

Noret spots a difference in the expression of charisma in the Assemblies of God Church leaders and those of the Foursquare Gospel, where the pastors do not have a direct claim to founding a Church but simply rely on friendship and personalisation of relationship. Whatever their personal charisma may be, their pastors simply operate as members of an institution that encompasses them, and not as founders of an organisation, as in case of MEPS and other recently and highly personalised Churches.[94] This shows that some charismatic/Pentecostal Churches are excluded from this self-promotion of the "big man rule" syndrome. According to Kalu, on the one hand, those who promoted this syndrome among the Nigerian Pentecostals were just few elitist practitioners driven by their self-desire to showcase God as the wealthiest through their flamboyant lifestyle and media display. On the other hand,

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[89]   S. Brouwer, P. Gifford and S. D. Rose, *Exporting the American Gospel: Global Christian Fundamentalism*, (New York: Routledge, 1996), p. 26.

[90]   Kalu, *African Pentecostalism*, p. 115

[91]   M. A. B. Gaiya, 'The Pentecostal Revolution in Nigeria,' *Occasional Paper*: Centre of African Studies University of Copenhagen, July, 2002, pp. 9-10. http://www.teol.ku.dk/cas/research/publications//Occ_paper/gaiya/2002.pdf. Accessed on 20/02/2010

[92]   Marshall, *Political Spirituality,* p. 180.

[93]   Gaiya, 'The Pentecostal Revolution in Nigeria, p. 10.

[94]   Noret, *Brill*, p. 118.

majority hold tenaciously to Pentecostal theology of the Holy Spirit for miracles, signs and wonders for the benefit of the Church.[95]

1.7 Pentecostal Impact on Nigerian Christianity

Although many of the African charismatic/Pentecostal leaders may be said to have been drawn into this phenomenon of big man rule, by their flamboyant displayed of wealth,[96] elitism and status promotion, yet the impact of charismatic/Pentecostal Christianity in Nigeria and African[97] is highly commended by scholars worldwide. For instance, Pius Ukpong describes the Nigerian Pentecostal impact as having awakened a tremendous yearning for a primal spirituality in the country.[98] According to P. D. Hocken, 'In Nigeria below the Islamic north, all the denominations are experiencing renewal. Prayer and fasting and signs and wonders, healing and deliverance are common.'[99] This observation indicates the impact of Pentecostalism on the mainline Churches in Nigeria. Ukpong stressed that the explosion of Pentecostalism introduced into Nigeria a spirituality that was not fostered by the initial western missionaries. It inaugurated an approach to faith and ecclesial polity that is glaringly different from the initial practices of the mainline churches.

Ukpong also observed that, Pentecostalism has eaten deep into the religious consciousness of contemporary Nigerian society and its influences and repercussions can be observed across religious strata in the country. We are moving into a new religious culture developing from the contemporary Pentecostalism. Pentecostalism is challenging some of the Churches' traditional pious practices that are ineffective for meeting the spiritual needs of today. Members of the mainline churches are incorporating Pentecostal elements, new religious practices or devotions that seem

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[95]   Kalu, *African Pentecostalism*, pp. 114-118.

[96]   Marshall, *Political Spirituality: The Pentecostal Revolution in Nigeria*, pp. 177-179. See also Brouwer, Gilfford and Rose, *Exporting the American Gospel,* p. 171.

[97]   Kalu, *African Pentecostalism: An Introduction*, pp. 113-115.

[98]   Ukpong, *The Presence and Impact of Pentecostalism in Nigeria*, p. 25. "Until the Nigerian Civil War, prophetic churches were of minor importance in eastern Nigeria. There was a tendency to look down on them as superstitious and unsophisticated. All this has changed since 1970." See also E. ISICHEI, *A History of Christianity in Africa from Antiquity to the Present, p.* 290.

[99]   P.D. Hocken, 'Charismatic Movement,' in *The New International Dictionary of Pentecostal and Charismatic Movements*, Revised and Expanded Edition, S. M. Burgess (Eds), (Grand Rapids, MI: Zondervan, 2003), pp. 510-511.

to respond pragmatically to their religious and spiritual necessities.[100] Nigerian Pentecostalism is not just the "big man rule" affair but it has impacted Christianity in a wider sense. For instance, Kalu observed that Benson Idahosa reshaped African Pentecostalism in five ways, through prosperity gospel, the Episcopal polity, televangelism, mega-church with mega projects, and theological education that sponsored a large group of African students who spread the faith and deliverance theology throughout the continent.[101] These helped to promote both the leadership drive and Church-planting concepts that changed the nature of emerging Pentecostal/charismatic movements.[102]

Kalu presented Pentecostalism as a movement defined by its theology that privileges a personal spiritual encounter with God.[103] This view pictured the Pentecostal as holding the faith of the individual's salvation as a means of receiving grace. Thus *Charis* becomes the accessing motivation for *Charisma* to live a life of self-discipline, sobriety, holiness and righteousness. In another sense, Donald Dayton argued that, 'Pentecostal identity is revivalist, emphasizing charisma, conversion and sanctification. It has a strong Christology because it is an experience of a new relationship with Christ as saviour, healer, sanctifier (who baptizes with the Holy Spirit), and the sustainer of the hope of glory. He is the soon coming King.'[104]

This idea advanced by Dayton identified the Pentecostals with the emphasis of being "Born Again": the individual making a complete break with the past; thus to be "Born Again" became part of their identity. Kalu stressed that the manifestation of these Charismata in the lives of believers defines the devotees of the new religious movement. They were perceived as *new* because the old Evangelicals believed that these Charismata had ceased.[105] Such Pentecostal believers' identity includes the power to speak in known and unknown tongues which is believed to be an exclusive right for everyone who has received Jesus as Saviour and Lord. They are entitled to

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[100] Ukpong, *The Presence and Impact of Pentecostalism in Nigeria*, pp. 27-28
[101] Kalu, *African Pentecostalism: An Introduction*, p. 19
[102] Ojo, *The End-Time Army*, pp. 62-63
[103] Kalu, *African Pentecostalism: An Introduction*, p. 6
[104] D. Dayton, *Theological Roots of Pentecostalism*, (Metuchen, NJ: Scarecrow, 1987), p. 10.
[105] Kalu, *African Pentecostalism: An Introduction*, pp. 8-9.

seek to be baptised with the power of the Holy Spirit and fire according to the Lord's command and as witnessed by the early Church.

The challenge with Kalu's work is that it focused on the Continent of Africa and global Pentecostalism rather than on Nigeria, which made him generalise his information on Pentecostalism, thereby not giving enough opportunity to explore the details of Pentecostal leadership in Nigeria. The second challenge posed by Kalu's work is that he did not focus his views on any particular leader of a Pentecostal assembly to give room for detailed evaluation of leadership. However, his work offered a broad base for understanding the worldwide phenomenon of Pentecostalism which presented a clearer global view of Pentecostalism. Kalu helped to provide the initial understanding of the nature of Pentecostalism and of the initial activities of Benson Idahosa as a charismatic leader influenced by the Pentecostal phenomenon of baptism of the Holy Spirit with the associated charismata relating to 'born again.[106] These activities included speaking in tongues and the signs and wonders that followed his leadership, consequently leading to the birth of the CGMi.

According to Ukpong, Archbishop B. A. Idahosa was a man that brought a new insight into the Pentecostal World of Nigeria. When the movement began it had a wide spread over the country especially the western and eastern parts. The Archbishop paved the way with his message having the undertone that the children of God are not beggars but Kings and Princes with a Priestly heritage of God. Until Idahosa began this movement no Nigeria preacher could boldly declare it. The Church was seen and known as a place for the gathering of the poor with no hope of ever getting on in life, those, whose hope was only achieving heaven.[107] This is why Gaiya regarded Idahosa as one of Africa's foremost crusaders and the founding father of the prosperity gospel in Nigeria.[108] Israel Olufinjana noted that Benson will be remembered as an apostle to the nations.[109]

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[106]   Kalu, *African Pentecostalism: An Introduction*, p. 91.
[107]   Ukpong, *The Presence and Impact of Pentecostalism in Nigeria,* p. 16.
[108]   Gaiya, *The Pentecostal Revolution in Nigeria*, p. 11.
[109]   I. O. Olofinjana, 'Benson Andrew Idahosa (1938-1998): Father of Nigerian Pentecostalism,' http://israelolofinjana.wordpress.com/2012/03/12/benson-andrew-idahosa Accessed on 20/04/2013

Benson a Charismatic Leader of a Charismatic Organisation

In this subsection, because of the charismatic grace evident in his ministry and as founder of the Church, Benson Idahosa had the title 'Apostle' included in his official position as head of CGMi.[110] His message of faith compelled others to dub him as an 'apostle of faith' because of the exceptional manifestation of the Holy Spirit with the charisms of signs, wonders and miracles that characterised his evangelistic and missional activities as a charismatic leader. Max Weber describes a charismatic leader through the lens of 'charisma' (from which the word charismatic was derived) as a certain quality applied to an individual's personality by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, powers or qualities. These are not accessible to the ordinary person, but are regarded as of divine origin; on the basis of them the individual concerned is treated as a leader.[111] It is this quality of divine gifting in an individual that makes them distinct from ordinary people. It is important to state here that Weber did not intend to discuss charisma as a theologian. Although he uses New Testament Biblical terms such as 'gift of grace' he focused his argument purely on the sociological context and considers 'charisma' as it relates to the legitimacy of authority. It is this legitimacy of authority on a leader that informs the basis of discussion in this thesis about the charism conferred on the leadership of Benson Idahosa as the founding father of CGMi.

On the basis of his apostleship as founder of CGMi, Benson's charismatic leadership is discussed under this lens of an apostle. Peter Wagner observed that 'some apostles like Paul are founders and often break new grounds to establish new organisations.'[112] Wagner is pointing to the fact that he believed that the title (apostle) carries with it power or charism that enables the one so entrusted with the office to function effectively in their divine assignment. He noted that the word "apostle" was never used or applied in Old Testament passages; rather that Jesus was the first to apply it to Christian leadership, a term he carefully and specifically applied

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110   *CGMI 1997 Revised Constitution*, p. 8.
111   M. Weber, *The Theory of Social and Economic organisation*, T. Parsons (Ed), (New York: The Free Press, 1997), pp. 358-359.
112   C. P. Wagner, *Sphere of Authority: Apostles in Today's Church*, (Colorado Springs, CO: Wagner Publications, 2002), p. 58.

to certain leaders (His disciples) in the New Covenant, after all-night prayer (Luke 6:13).[113]

These chosen messengers in almost all of their epistles introduced themselves as the apostles of Jesus Christ, denoting the uniqueness of their *mission and commission*, because of the importance attached to the title or the great authority it carried. Wagner affirmed it is an ambassadorial authority, which is delegated by a superior authority; hence Jesus used it for his disciples to reveal the importance of their task.[114] The challenge with Wagner's idea is that he seems to have attached more value to the title than the *task or mission* that generated the title; this may easily lead to abuse or self-exaltation, as is presently observed in Nigerian Pentecostalism, where the gospel of prosperity is provoking curious manipulations; such as, 'the big man' syndrome and others discussed above. Rather, reverse understanding is applied here, that is, because of the importance of the *mission,* the title of Apostle was conferred on the disciples.

When TL Osborn used the same "ambassadorial" term for Benson Idahosa in *Fire in his Bones,* he shows that Benson's *mission* to the world was unique as a leader in the sense of geographical application of the word A*mbassador (Apostle)* to a group of people (Africans). By Osborn's claim, Benson Idahosa was Jesus' Ambassador to Nigerian and African Pentecostalism, with a unique mission to set up CGMi as a base for operation. Wagner describes four ways an apostle's title can be affirmed in contemporary times within his locality: first, the apostle needs to know God's call personally; second, the leadership of his own local Church needs to affirm it; third, the congregation of the apostle's local Church needs to agree; and fourth, those whom the apostle has established and grounded in the faith need to recognize him.[115] The above factors constitute Wagner's understanding of the legitimacy of authority on the charismatic leader who possesses special charism to carry out his or her mission within his apostolic sphere.

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[113] Wagner, *Sphere of Authority,* pp. 58-59.
[114] Wagner, *Sphere of Authority,* p. 59.
[115] B. Scheidler, *Apostles: The Fathering Servan*t, (Portland, OR: City Bible Publishing, 2001), p. 191. Cited in Wagner, *Sphere of Authority,* p. 66.

First, Benson was very active in proselytising and converting many to Christianity. He experienced what he believed to be a revelation from God calling him to ministry. He began conducting evangelistic outreaches from village to village, before establishing his Church in a *store house* in Benin City.[116] This experience helped him to break new ground as an apostle and a charismatic leader. Secondly, he was appointed the chairman/president of CGMi's board of trustees by the membership of the Church.[117] Thirdly, the Church accepted his ordination as their leader in this capacity, thus resulting in his consecration as Archbishop and the changing of his official title in the constitution to Archbishop/Apostle[118] in 1981. And finally, Idahosa was regarded by many Nigerian Christians as one of the founding fathers of modern Pentecostalism in Nigeria, and at his death was President of the Pentecostal Fellowship of Nigeria (PFN).[119] Many prominent Nigerian pastors like Ayo Oritsejafor (Current CAN chairman), Joseph I. Ojo (former General Secretary PFN), Felix Omobude, now PFN President, Fred Addo and Chris Oyakhilome were his protégés.[120] He was a relentless Church planter and from the harvest of his numerous crusades (he planted over 600 Churches) and loved huge and solid Church building projects.[121] These are characteristics of his apostolic authority and the missional identity of CGMi. Harry Westcott in the *The Legend,* gave a vivid account of Idahosa's apostolic authority on his encounter with him,

> As the man, Benson Idahosa concluded, I grabbed his hand and pulled it onto my head and this great apostle just continued in prayer, but this time prophesying over me in tongues…God just knit my life to that of Benson and Margret Idahosa. And so over the next almost twenty years they became my father and mother in the Lord and only eternity will reveal to me what riches became mine as a result of this relationship.[122](sic)

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[116]   Books L. L. C, "Benson Idahosa," *Nigerian Pentecostalism,* p. 8.
[117]   *The Revised Constitution of Church of God Mission International*, p. 63.
[118]   Obadan, *The Legend*, p. 118.
[119]   Marshall, *Political Spirituality: The Pentecostal Revolution in Nigeria*, p. 178. See also Gaiya, The *Pentecostal Revolution in Nigeria*, p. 11
[120]   Books L. L. C, "Benson Idahosa," *Nigerian Pentecostalism,* p. 8.
[121]   Obadan, *The Legend*, p. 141.
[122]   H. Westcott, cited in Obadan, *The Legend*, p. 200.

Idahosa's life as an apostle impacted lives from every part of the world.[123] Weber posits that the charismatic leaders secure their leadership position through the use of charisma and that generates obedience from their followers. Obedience must be guaranteed on the basis of legitimate authority.[124] Ukah also believed that, 'It is on the ground of this gift of grace (charism), the leader attracts and maintains people around him, and for legitimating his leadership position, his authority over them.'[125] These observations reveal a strong charismatic grace present in any leader's authority. Benson's leadership wielded such apostolic authority through signs and wonders that a huge followership was attracted towards him leading to the establishment of CGMi movement as a charismatic organisation.

1.8 CGMi Movement as a Charismatic Organisation

CGMi as a Church movement was launched under the powerful anointing of the Holy Spirit, evidenced by the growth in its earlier stages, as will be discussed in next the chapter.   Like the early Church, who saw themselves under the immediate governance of the Holy Spirit,[126] CGMi was established through divine revelations and the grace of the Spirit of God introduced by Idahosa.[127] Avis says, 'The church is a Spirit-bearing body, a Messianic movement, in which the risen Christ dwells by the Spirit.'[128] It is this presence of Christ in the Church through the Holy Spirit that releases the power to make it a charismatic movement, and makes it different from a secular institutionally-based organization.[129] Benson, addressing CGMi in the Constitution noted:

> The ministry of Church of God Mission International Incorporated was divinely born by the urge of the Holy Spirit

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[123]   Obadan, *The Legend*, pp. 201-202. Westcott is a preacher from Australia. He witnessed to how Benson Idahosa ministered under the powerful anointing of the Spirit, preached the gospel in a manner he has never heard before, and that he was anointed with authority and power and miracles just followed miracles, as sick folks, crippled and the blind were healed by the power of God through the anointing that was upon this servant of Christ Jesus – Benson Idahosa.
[124]   Weber, *The Theory of Social and Economic organisation*, pp. 324-327.
[125]   A. Ukah, *A New Paradigm of Pentecostal Power: A study of Redeemed Christian Church of God,* (Trenton, NJ: Africa World Press, 2008), p. 81.
[126]   Barret, *The Holy Spirit and the Gospel Traditions*, Cited in Avis*, Authority,* p. 73.
[127]   Garlock, *Fire in His Bones*, pp. 69-72.
[128]   Avis*, Authority, Leadership and Conflict in the Chuurch, p. 7*4.
[129]   Boff, *Church Charism and Power,* p. 144.

> with specific instructions of the Lord: Raise up an army for me, to go with the Gospel to all nations. Gather together those whom I have called and I will send them with the fire of my Spirit. Give them my Word and your example to many who will go to Teach, Preach and Heal.[130]

This is the undergirding revelation or prophetic word upon which CGMi is founded as a charismatic movement under the leadership and influence of the Holy Spirit. Benson under this instruction to establish CGMi, developed a missional programme that reflects on its evangelistic drive – with a motto that says, 'Evangelism is our Supreme task.' It became a symbol of missional identity, leading to the development of various leadership programmes in relation to Benson's leadership charisms which included: first, evangelism and Church planting; two, mentoring and discipleship activities; three, development of charismatic theology; four, ecclesiastical polity; and five, training and ordination of other subordinate leaders, together forming a framework for the continuity of the founder's work. Here is the crucial issue: Is CGMi still continuing in this vision or has she disconnected from this source of power to fulfil her mandate of Teaching, Preaching and Healing while the Church is currently engaged in those activities that point her to a more settled organisation with a gradual disconnection from her charismatic foundation? In response to that question this research is aimed at developing a theology of leadership which can help sustain these charisms and the identity of CGMi into a more settled future.

1.9 Summary

The chapter considered in detail the various theologies of charism as a way of presenting an understanding of the charism of the founder. It considered the theology of charism of the Spirit in the Old and New Testaments, as a programmatic and changing paradigm. In addition, it highlighted the charismatic leadership of Jesus Christ; Paul as an example of continued Charisma; and the Church as a charismatic community through the endowment of the Spirit's charisms. The Catholic understanding of the theology of a founder was reviewed in contrast with African Pentecostal perspective of the theology of a founder based on personal charisma,

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[130] *CGMI 1997 Revised Constitution*, (Benin City, Nigeria: Gift-Print Associates, 1997), p. 57.

and stressed the Pentecostal impact on Nigerian Christianity. The goal was to gain a clearer framework for understanding Benson as a charismatic leader of a charismatic organisation and it stressed the importance of the charism of the founder in the identity of CGMi Movement as a Charismatic Organisation in order to gain a clear framework for developing a theology of leadership that can help sustain the charisms and identity of CGMi into a more settled future. Having done this, the next chapter is a biographical account of Benson Idahosa's leadership as the founding father of CGMi, in order to identify the particular characteristics of Benson's charism as its founder.

Chapter Two: Benson Idahosa as a Founding Father

2.1 Introduction

The previous chapter considered in detail the various theologies of charism as a way of presenting an understanding of the charism of the founder. This chapter examines the life, times and leadership of Archbishop Benson Andrew Idahosa as the Founder and President of Church of God Mission International Incorporated (CGMi) and Idahosa World Outreach (IWO), and as a modern Pentecostal and Charismatic movement pioneer in Africa, as well as a Pentecostal Ambassador to the world. It considers how this development helped shape the framework of understanding the charismatic leadership as a follow-up from the previous chapter. This chapter draws on Benson's missional programme – with a motto that says, 'Evangelism is our Supreme task.' This became the symbol of missional identity for the movement he established, leading to the development of various leadership programmes in relation to his leadership charisms. The chapter highlights Benson Idahosa's missional activities in the light of his leadership development, as a framework for continuing in the founder's charism. The goal is twofold: first, to provide an evidence base for Benson as a charismatic leader and founder of CGMi as a movement; and two, to provide evidence for the way that his leadership shaped the nature of CGMi as a charismatic organisation.

2.2 Benson Idahosa's Background

In considering the biography of a man of grace, influence and substance like Benson Idahosa, volumes can be written. However, background will give an insight into his life and his leadership activities. According to Ruthanne Garlock, 'Benson was a man of lowly or humble beginning.' She probed with a question, "Why did God choose a lowly African from a heathen background and gave him such a powerfully anointed ministry?(sic).'[131] In her response, she reflected on a Biblical fact that 'God almost always chooses the weak to confound the mighty, the foolish to confound the wise' (1 Corinthians 1:27-28). He was born on the 11th September, 1938, in Benin City, Edo

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[131]   Garlock, *Fire in His Bones*, pp. 56-57.

State, Nigeria.[132] Benin City was formerly known as the "City of Blood" because of the practice of human sacrifice to heathen gods. He was the fourth of the nine children born to Mr and Mrs John Idahosa. He grew up in a mud hut like many Nigerians. There was small prospect for a leader to emerge from this background. His emergence was a proof that God can raise a leader from obscurity.

Benin people are called the 'Binis' or the 'Edos' and were great warriors and predominantly farmers before the colonial era. According to Benson,

> Benin City was a sanitary eyesore to visitors and decent inhabitants. Every street junction had numerous animal sacrifices, which was reminiscent of the practices of the people before the Benin Kingdom was destroyed by the British. In fact, the British forces which captured and burned the City in 1897 described it as the City of Blood. Many corpses were found on the crucifixion trees and the City was generally a sanitary mess.[133]

To Benson, the socio-spiritual state of Benin City at this time needed divine intervention to change its sanitary conditions, with its dirt from the sacrifices and idolatry. Peter Obadan affirmed that, 'Benin, the "City of Blood," was full of occult practices, used in promoting wickedness such as those of the "Ogboni" and the "Owegbe" fraternities. They ruled the City and held everybody hostage to fear and created a myth around the cults.'[134] These cultic groups controlled the activities of the physical and spiritual world; people lived in danger of becoming victims to ritualistic sacrifices to the idol gods. It is in this atmosphere Benson emerged as a leader to challenge these powers.

In Garlock's biography, she says, Benson was a sickly child; his father, a poor farmer, claimed that the child was a curse to his household…spitting on the floor (Bini sign for rejection), saying 'the baby has refused to die, yet he has refused to live…therefore should be abandoned in the rubbish heap to die.'[135] By this decision, Benson's father

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[132]   E. O. Akinwumi, 'Idahosa, Benson Andrew 1938 to 1998,'
http://www.dacb.org/stories/nigeria/idahosa_bensona.html Accessed on 29/09/2012
[133]   B. A. Idahosa, *Standing Trial or Sitting Trial?*, (Benin City, Nigeria: Gift-Prints Associates, 1991), p. 94.
[134]   Obadan, *The Legend*, pp. 2-5.
[135]   Garlock, *Fire in His Bones,* pp. 2-5.

disowned the child but his mother would not let the child die. A few years later Benson became well and was enrolled in the Anglican Mission School at Ewossa village, near Benin City, thanks to his mother's vision about his future.[136] Akinwumi noted that '…until he was fourteen years old, his education was irregular. He had to satisfy his educational curiosity by sitting close to his uncle's children to rehearse their lesson with them each day.'[137] At sixteen he returned to his grandparents' home in Benin City, where he enrolled for two years of boarding school to complete his first leaving school certificate course in three years instead of six.[138] For Benson, despite his quest for educational enlightenment, he was never a Christian and had no experience of Christianity or how to become a Christian. However, he made the effort to attend Sunday services a few times.

Conversion and Early Ministry

According to Garlock, Benson had earlier attempted to join one of the Benin City Churches like the Salvation Army Mission, rather than worship his family idols. But the messages preached Sunday after Sunday failed to convince him about becoming a Christian. He resorted to playing football in a nearby school with friends.[139] On one such Sunday in 1958, his life took a twist towards God in a mysterious encounter. He was trying to kick a ball through a classroom window; his aim being to hit the Pastor who was preaching there to his few converts. After several attempts at the Pastor, the ball hit the window and bounced back on his own chest and he collapsed and fainted. The Pastor eventually took him into the Church and prayed for him and he revived. After recognizing the miracle, he immediately surrendered his life to the Lord and was converted at the age nineteen.[140] Thus he became the first Bini to be saved into this little gathering of the Assembly of God Church (AOGC).[141]

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[136] Garlock, *Fire in His Bones,* pp. 14-15.
[137] Akinwumi, 'Idahosa Benson Andrew 1938 to 1998, p. 1
[138] Garlock, *Fire in His Bones,* pp. 35-38.
[139] Garlock, *Fire in His Bones,* pp. 41-42.
[140] V. I. Iyawe, *Archbishop Benson Idahosa: Achievements and Legacies of a Colossus*, (Benin City, Nigeria: Gift-Prints Associates, 1999), p. 1.
[141] O. Uzamere, *Nigeria: 10 Years After Arch-Bishop Idahosa,* p. 2. http://allafrica.com/stories/200805010120.html. Accessed on 11/02/2012.

This experience of the healing power of God which led to his conversion, soon became a propelling force for his faith. Akinwumi observed that as a young convert he quickly became very zealous in winning souls and in conducting outreaches in villages around Benin City.[142] The change was very dramatic and urgent in the way he responded to the leading of God. Uzamere also observed that he immediately began to preach the Word of God and did it earnestly. The people called him "Little pastor" he began to make a stir with the signs and wonders following his utterances, prayers and supplications.[143]

2.3 Mentoring and Spiritual Growth under Assemblies of God Church

Under the Assemblies of God Church, the mentoring relationship that existed between him and his pastor was such that it impacted the missional mentoring in Benson's own later ministry. In mentoring, leadership is a relationship in which one person seeks to influence the thought, behaviour, beliefs or values of another person.[144] Though this mentoring relationship was short-lived, Okpo had a great influence on Benson. Wright observed that leadership is about influence and service.[145] Benson was an ardent student of the Bible and a zealous Christian in his new-found faith in this congregation under the leadership of his Pastor. Garlock stressed that,

> With Pastor Okpo's encouragement, he began organizing teams of workers, whose duty was mainly to pray and singing gospel songs to create awareness of Jesus Christ, within the neighbourhood where they intend to evangelise and going into the villages surrounding Benin City to preach the gospel that radically changed the life of his hearers.[146]

He developed so fast in faith by sharing scripture with prospective converts and Christians. Obadan noted that, '…he soon became a Sunday School teacher in the

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142   Akinwumi, *Idahosa Benson Andrew 1938 to 1998*, p. 2.

143   Uzamere, *Nigeria: 10 Years After Arch-Bishop Idahosa,* p. 2.

144   W. C. Wright, *Relational Leadership: A Biblical Model for Leadership Service,* (Milton Keynes: Paternoster Press, 2000), p. 2.

145   Wright, *Relational Leadership,* p. 13.

146   Garlock, *Fire in His Bones,* p. 62. The Assemblies of God Church is one of the earliest Pentecostal Churches invited to Eastern Nigeria from America during the wake of Pentecostal revival among the African Initiated Church development in the earlier part of the twentieth century. See Kalu Ogbu, *African pentecostalism*, p. 34.

AOGC in Benin City, where he rose to the rank of a superintendent, as a result of his quest for the knowledge of the Lord.'[147]

Garlock observed that, 'Where education was concerned, he put all his effort into studying the Bible with Pastor Okpo or reading any book and study aids he can get his hands on.'[148] In one such teaching he heard about the Holy Ghost baptism and speaking in unknown tongues from Okpo. He demanded to have hands laid on him, and consequently received the blessing of the Spirit's baptism. He felt submerged in the presence of the Holy Spirit and it was more profound than anything Benson had yet experienced. It was a powerful reinforcement of his Christian faith.

After this Pentecostal experience, Benson served in the Assemblies of God Church in various capacities, such as the evangelism team, Sunday school and prayer fellowship with signs, wonders and miracles.[149] Through the mentoring of Pastor Okpo, he was encouraged to evangelise his own Bini people and won many to Christ. This cream of converts included his wife-to-be, formerly Margret Izevbigie, (now Margret Benson Idahosa) who was initially sceptical about Benson's "new religion" (faith) but when she saw the miracle of her niece being raised to life from the dead,[150] she was immediately convinced and accepted Jesus as Lord and later became Benson's wife.

At the age of twenty-one, Benson was offered an opportunity to work at the Bata shoe company Nigeria, as a store assistant, in order to earn some wages to support himself. This new job did not affect his love and commitment towards his Church and God, rather it enhanced his faith so much that he gave twenty per cent of his monthly earnings to the Church, kept a small amount for personal effects and saved the rest.[151] He asked village chiefs for permission to preach to their subjects about the saving power of Jesus Christ. In these outreaches, he prayed for the sick and several miracles were recorded and many became attracted to his meetings, as they witnessed God's power of healing.

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[147]   Obadan, *The Legend*, p. 4.
[148]   Garlock, *Fire in His Bones,* p. 44
[149]   Garlock, *Fire in His Bones,* pp. 47-50.
[150]   Uzamere, *Nigeria: 10 Years After Arch-Bishop Idahosa,* p. 2
[151]   Garlock, *Fire in His Bones,* pp. 56-57.

Earlier in 1962, a prayer and Bible study group was formed and named Calvary Fellowship at a shop in Ivbizua Street, behind Barclay's bank on Mission Road, Benin City, under Rev Edgar Perkins and Pastor Okotie as Pastors in Charge. The Fellowship was officially inaugurated in 1965.[152] Later Edgar Perkins approached the leaders of AGOC to release Benson Idahosa to help this group with their work, in what he regarded as a "Macedonian call for help." Benson Idahosa was immediately deployed to this fellowship as the new leader and pastor: a golden opportunity to showcase his leadership gift, as Benson realized.

2.4 Birth of Church of God Mission International (CGMi)

Before the end of the Nigerian civil war in 1970, Benson Idahosa was already in charge of this Calvary Fellowship; he began to experience a tremendous response in this prayer and Bible study group. He had a night vision where a voice spoke to him clearly, "I have called you that you might take the gospel around the world in my name," the voice said in a strong, assuring tone. "Preach the gospel, and I will confirm my Word with signs following." Garlock emphasized Benson's account of the scene as follow, 'The room seemed charged with the presence of God as he fell to his knees beside the bed.' In response he prayed, "Lord whatever you say do, I am going to do."[153] He prayed through the night, renewing his own vows to God and interceded for his people who had a deep need to hear the message of salvation.[154] With many other visions and dreams following and his Pastor providing guidance and direction about the plan of God for his life, he set out to search for a new location and got a small storehouse on 26th Forestry Road, Benin City, which he paid for with his own money. He moved the little prayer and Bible study group to this new location.[155]

As more people began to attend Benson Idahosa's meetings at the little storehouse fellowship, he was compelled to seek for an alternative location. He began to pray

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[152] Obadan, *The Legend*, pp. 3-4.
[153] Ojo, *The End-Time Army*, p. 61. Most Pentecostal leaders often rely on visions, their acclaimed miracles and exposition of the scripture to maintain their authority within the organisation, p. 186.
[154] Garlock, *Fire in His Bones,* p. 69.
[155] Obadan, *The Legend*, p. 4.

concerning a new location for the overflowing fellowship and was directed in a night dream, as he put it:

> I had a dream, and in this dream, I saw a side street branching off a main road at the Iyaro district of Benin City, behind the former science faculty of University of Benin. Trooping out of this street towards the main road was a large crowd of people. They seemed to be happy people. Then I woke up, and as I was puzzling over the dream I had, the Lord spoke very clearly to me. He said, "In that place is some vacant land which I have kept for myself to begin a work for my glory."[156]

To Benson Idahosa the dream was wonderful, but the voice that spoke to him after the dream was more incredible: to hear God giving audible direction to a vacant piece of land along the University of Benin area in the Iyaro district of the City. This he found out to be true, as he claimed, and was the only land in that vicinity at the time. He also found out the owner and negotiated with him a price of four hundred pounds, payable within a month.[157] After appealing to his congregation to contribute towards its purchase, plus his personal savings the land was paid for within a month in April 1970.[158] Thus the plan to start a Church was concluded and they immediately started building. This Church was later known as the "Mother Church"[159] after completion. According to the CGMi revised constitution, 'What is now called Church of God Mission International was officially established on the 26th October, 1968 at No 26 Forestry Road, Benin City. [160]

Later, Benson decided to register the Church under the Corporate Affairs Commission (CAC). With a vision to reach about sixty nations of the world and hold six crusades yearly, it became obvious to add the word "International" to the originally proposed Church of God Mission. The ministry was incorporated on the 18th day of September, 1974. S. G. Elton, who by this time had become his mentor and spiritual guide, helped to select the first Board of Trustees (Elders).[161] The Trustee Membership comprised

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[156] Idahosa, *Standing Trial or Sitting Trial?*, pp. 74-75.
[157] Idahosa, *Standing Trial or Sitting Trial?*, pp. 76-77.S
[158] Garlock, *Fire in His Bones,* pp. 86-89. See also Idahosa, *Standing Trial or Sitting Trial?*, pp. 78-79.
[159] CGMi 1997 *Revised Constitution*, p. 63.
[160] *CGMi 1997 Revised Constitution*, p. 63.
[161] Garlock, *Fire in His Bones,* p. 128.

three individuals namely, Benson A. Idahosa, as Chairman, Akinjobi O. and Ekubor R. A. (deceased) as members.[162] The church was registered under the Land Perpetual Succession Act and Certificate No 1245 was issued, with ownership rights vested in the members.[163] However, a series of changes occurred over time in respect of the Board of Trustee membership.

Benson Seeks Mentoring Guidance as Independent Minister

Pastor Okpo until this time had great influence on Benson's work. Garlock observed that, 'He (Benson) was not keen about the exclusivism that exists in his relationship with the AGO C. He decided to be an independent denomination with every right, but needed a spiritual overseer.'[164] Benson Idahosa claimed to have been directed by God to go to Sydney Granville Elton, who later became instrumental in Benson Idahosa's breakthrough in Ministry. Benson Idahosa's exploration into the world with the gospel of Jesus Christ began with his connection to this missionary. Elton, a Welsh Pentecostal missionary, came to Nigeria in 1954 as a missionary of the Apostolic Church but separated from it when he joined the Latter Rain Movement. Ogbu Kalu observed that, 'Elton lived as an apostle who discerned the new Christian temper of the nation and chose to rear those young firebrands.'[165] He was among the stream of missionaries who came to help in the Christ Apostolic Church (CAC) revival of the 1930s to the 1960s, but later became a strong resource person who mentored the spiritually thirsty Nigerian Christian converts by teaching them how to carry out the work of God and minister in the power of the Holy Spirit. Elton's contact with the United States led to the invitation from leading American evangelists visiting Nigeria to hold evangelistic crusades in the 1950s and 1960s.[166] His adopted home at Ileshia, Osun State, Nigeria, attracted many who needed spiritual direction and guidance as emerging Pentecostal leaders, like Benson Idahosa.

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162   *CGMi 1997 Revised Constitution*, p. 63.
163   Obadan, *The Legend*, p. 8.
164   Garlock, *Fire in His Bones,* pp. 98-99.
165   Kalu, *African Pentecostalism*, p. 91.
166   M. A. Ojo, *The End-Time Army*, p. 35.

After Elton heard Benson Idahosa's request for spiritual guidance, he gave his consent and offered to put him in touch with Gordon and Freda Lindsay in America.[167] Therefore to prove the veracity of what they witnessed, Lindsay offered him a scholarship, to study at the "Christ for the Nations Institute (CFNI)" in Dallas, USA.[168] Elton was used to obtain help from this American preacher to roof Benson's building which was officially dedicated by Elton and Lindsay on March 21st 1971.[169] Idahosa was also officially ordained into ministry as a "Reverend" the same day under the prophetic words of Elton to Lindsay, saying that, "I believe this man is going to be a key man in the work of God in Nigeria – I think we ought to ordain him into the ministry" Lindsay affirmed instantly that, 'I think God has raised him up to do a mighty work in this country.'[170] These two men were used prophetically to forecast the future of Benson Idahosa and the work he was to do in Nigerian Pentecostalism and African Christianity in general.

2.5 Benson's Local and International Evangelistic Crusades[171] and Church Planting

In order to established God's total control over Benin City and its environs, he attempted to introduce crusades and to hold open-air meetings, which were ideas he derived from some tracts and Faith Digest magazines he read from the numerous publications of T. L Osborn, and from personal letters of encouragement from Osborn to Idahosa 1961/62.[172] Uzamere says 'Crusades were rare in Benin in Christian circles in the 1960s. The older Churches were a cloistered group of people feeling quite "superior" to their heathen brothers and sisters. Benson Idahosa's style was the opposite in this regard. He had come to release the captives and direct them towards God with whom he encouraged a personal relationship. Not long after, his Church meetings began to witness increase in growth numerically. His fame soared and a

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[167]   Garlock, *Fire in His Bones,* pp. 101-104.
[168]   Obadan, *The Legend*, p. 10.
[169]   F. Oyedipe, *Practical Workbook on Christian Leadership and Management*, (Benin City: All Nations Press, 2008), p. x.
[170]   Garlock, *Fire in His Bones,* p. 104.
[171]   By 'Crusades' in the Nigerian context refers to an evangelistic outreach programmes: sometimes labelled by the word 'missions.'
[172]   B. A. Idahosa, *4 Facts You need to Know*, (Benin City, Nigeria: Gift-Prints Associates, 1995), pp. iv-vii.

Church was born.'[173] From this report it will be observed that Idahosa adopted approaches not very common among the existing Churches within his vicinity, thereby creating room for the emergence and growth of the CGMi. These included prayer, and aggressive evangelism with the Holy Spirit's power to perform miracles, his motto was "Evangelism is our Supreme Task,"[174] making soul-winning his chief concern. He worked towards it and pointed people to God, concerned about their opportunity for a divine relationship.[175] This mission to change Benin City, spelt out by Benson Idahosa was the beginning of his missional evangelistic ministry leadership.

Apart from the cultic powers that challenged Benson's missional leadership and ministry, he also boldly challenged anything that was inimical to the gospel within the Benin vicinity. Obadan noted that, 'Benson was opposed to the customs and traditions that compel everybody to shave off their hair for the death of the "Oba of Benin" (the traditional Monarch).'[176] According to Vincent Iyawe he confronted the unproductive and unscriptural cultures of traditional institutions (such as earlier described at the beginning of this narrative).[177] This caused provocation from these institutions to try to stop Benson in many ways. For instance, robbers were hired to kill him, ritual sacrifices and coffins were placed at his door signifying his death[178] or destruction by the Bini gods, but this never happened. The government of the day later intervened with a decree for all secret cult activities to cease in the country and that all government officials involved should either withdraw or resign their appointment.[179] Benson Idahosa's ministry counteracting these powerful occult kingdoms established him and his Church as a new means of protection for many within the Benin area, so they sought solace under the God Benson preached about.

[173] Uzamere, *Nigeria: 10 Years After Arch-Bishop Idahosa,* p. 2.
[174] Obadan, *The Legend*, p. 13.
[175] A. Den, 'Benson Andrew Idahosa 1938 to 1998,' http://godtalk.forumup.co.uk/ptopic574-godtalk.html. Accessed on 11/02/2010
[176] Obadan, *The Legend*, pp. 192-193.
[177] Iyawe, *Achievements and Legacies of a Colossus*, p. 29.
[178] B. A. Idahosa, *Knowing What to Say and How to Say it*, (Benin City, Nigeria: Gifts-Prints Associates, 1991), p. 54.
[179] Idahosa, *Standing Trial or Sitting Trial*, p. 98.

According to Matthew Ojo, upon his return from States in 1972, he took up the practice of Church-planting, and within a short time had planted satellite Churches around Benin City. Elton, his mentor was particularly keen on Church-planting as a means of expanding his own work and influence in Nigeria, and he found Benson Idahosa a good disciple.[180] Benson's Church-planting skills were motivated by Elton and his training at Dallas. Ojo noted that, 'The crusades and Church-planting concept launched Idahosa into the limelight as an energetic itinerant Pentecostal minister in the country. He soon became a favourite preacher in many Pentecostal activities.'[181] The growth experienced in Benin City led Benson to relocate for the third time from the "Miracle Centre" on airport road in 1986. After completing the third building at Faith Way, G.R.A, known as the "Faith Arena Church" in Benin City, it became the new headquarters of the CGMi.[182] The current leadership renamed it "Global Headquarters." Thus CGMi gained popularity across the nation. Garlock observed that,

> Benson who came literally from the oblivion of a garbage heap to a position of leadership now head over more than three hundred churches by the end of 1975. He was now director of a Bible school, pastor of the largest Pentecostal Church in Benin City – perhaps in all of Africa – and speaker for one of the most popular TV programmes in the nation.[183]

With such unprecedented growth and expansion within the country, Benson expanded his TV programme beyond Benin City to Warri, Lagos, Ibadan and even a few nearby countries began to be reached by either radio or television – such as Ghana, Togo, Dahomey (now Benin Republic), and Cameroon. An increasing number of crusades were conducted in various parts of Nigeria, more congregations of CGMi Churches continued to proliferate and Benson's mentor, Elton, was fully involved

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[180]   Ojo, *The End-Time Army*, p. 61.
[181]   Ojo, *The End-Time Army*, p. 61.
[182]   W. Rowan and A. J. Daniels, *Changing Africa From the Inside*, (Benin City, Nigeria: All Nations Press, 2002), p. 11.
[183]   Garlock, *Fire in His Bones,* p. 148.

with Benson in the crusade programmes, in a way similar to the Biblical type of relationship between Barnabas and Paul or Paul and Silas (Acts 13-14 and 16).[184]

Benson's Establishment of Idahosa World Outreach – (IWO MEDIA)

While Benson was in US, he read a book written by T. L. Osborn on world evangelisation in contrast to world population growth rate. The book statistically concluded that 'If more labourers do not volunteer for greater soul winning, we shall lose the world and our liberty to evangelize.'[185] The understanding gained from his studies provoked his desire to return to his country. The book became the motivating source for Benson Idahosa's global soul-winning burden for more missionary evangelistic crusade meetings in order to draw many into God's kingdom from the lost world. On his return from the USA, Benson Idahosa still had this burden to win more souls for the kingdom. He consulted his mentor, Elton, and his Church elders about his intention to hold the first City-wide crusade using the Benin City stadium, also known as "Ogbe Stadium" for five days – February 25th-29th, 1972.[186] A series of other crusades soon followed, which included T. L. Osborn's "miracle crusade" at Idia College playing field in 1974, where great miracles of healing and thousands professing Christ as their Saviour were recorded, so the Church grew with over 700 attending.[187]

The success of the T. L. Osborn's crusade this according to Ogbu opened the door to Benson's Television programme popularly known as "Redemption Hour,"[188] Gaiya argued that Benson Idahosa was the first to begin televangelism;[189] Obadan also noted that he was the first to put the Bible on television in Nigeria.[190] Although Kalu argued that, 'The electronic Church era that began in the 1950s with Billy Graham, Rex Humbard and Oral Roberts' television broadcast, spilled over to Nigeria through Jim and Timmy Bakker's Praise the Lord Club (PTL) through the ministry of Benson

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[184]   Garlock, *Fire in His Bones,* pp. 149-152.
[185]   T. L Osborn, *Soul-winning : Out where the Sinners Are*, (Tulsa, OK: Harrison House, 1966), pp. 67-69.
[186]   Garlock, *Fire in His Bones,* p. 125.
[187]   Rowan and Daniels, *Changing Africa From the Inside*, pp. 9-10.
[188]   Kalu, *African Pentecostalism*, p. 107.
[189]   Gaiya, *The Pentecostal Revolution in Nigeria,* pp. 9-10.
[190]   Obadan, *The Legend*, p. 169.

Idahosa.'[191] The television ministry led Benson to set up an organisation for that purpose, the Idahosa World Outreach (IWO).

Apart from the television and radio programmes that created awareness of Benson's evangelistic ministry, he took the crusade missions to other African nations in order to ignite the Holy Spirit's fire, burning in Nigeria, in them. With his missional statement: "Evangelism our supreme task," he pushed the frontiers of his crusades to Accra, Kumasi and Tema, in Ghana, where crusades were held in 1977. The effect of these crusades attracted many young Ghanaians to Benin City, where they were trained as Church leaders through scholarships from Benson; details will be discussed in section three under training institutions in CGMi.

Benson's evangelistic crusading was not limited to Africa alone. He went into East Asia, Europe, Latin America, the Middle East, and the USA, which became his second country after Nigeria.[192] These nations' crusade tours fulfilled the vision he had from God at the earlier stage of his ministry: "I have called you that you might take the gospel around the world in my name." Benson claimed to have followed God in obedience to the letter and God confirmed his predicted word about his ministry.

2.6 Benson Idahosa's Approach to Leadership Development by Mentoring and Discipleship

Benson started training leaders by setting up a 3-months believers' training course known as the New Covenant Bible Institute (NCBI).[193] Its purpose was to equip those the Lord had called, to train their character, to expose to them the gifts and callings of the Lord and to release them into the field.[194] After returning from the USA he changed the name of the school to Nigeria for Christ Bible Institute (NFCBI). In 1975, it became the All Nations for Christ Bible Institute International (ANFCBII): details about this school will be discussed in a later chapter. Benson established a Bible

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[191]   Kalu, *African Pentecostalism*, p. 106.
[192]   Garlock, *Fire in His Bones,* pp. 176-177.
[193]   Rowan and Daniels, *Changing Africa From the Inside*, p. 9.
[194]   *Student Handbook*, (Benin City, Nigeria: Gift-Prints Associates, 1994), p. 2. Most of this information was not properly documented until recent times and there are no archives centre to search for information; hence the handbook becomes a useful document to draw some of this useful information.

training school as his means of articulating his leadership training and for the purpose of equipping emerging leaders to reach out to win souls for the expansion of the Church. His mentoring style - which Iyawe regarded as parent/child relationship, was a mentoring form that made many of his protégés call him 'papa.'[195]

The relational kind of mentoring approach he adopted enabled him to relate with almost everyone (young or old) that came across his way in his gospel mission. Michael Reid observed that, Benson would spend time talking to each one, praying with them and often reaching into his pocket to give money to help them. He had time for the lowliest and cared about each individual.[196] This relational mentoring of Benson is viewed in two ways: first, mentoring within CGMi, and second, mentoring outside CGMi. This second approach has two dimensions: that is, within Nigeria and also with international mentorees.

Mentoring and Disciplining within CGMi Ministers

According to Vincent Iyawe, Benson Idahosa was an encourager and a motivator, who would push his protégés to exercise faith and sometimes he taught them practically how to act in faith according to their expectations from God, thus teaching by example.[197] His big dreams and visions are demonstrated by his faith works and some inscriptions written on his office table such as "make no small plans here." These were a huge motivation to CGMi's pastors to dare big things; he noted that his disciples had learnt to follow suit.[198] He saw what others could not see in themselves and encouraged them to go ahead and do it. Iyawe classified Benson's protégés into two categories: first, those who were called "children of the house," who worked with Benson from the inception of his ministry from the early 1970s. In these he includes the earliest members of the College of Bishops and a few men and women

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[195]   Iyawe, *Achievements and Legacies of a Colossus*, pp. 31-32

[196]   M. S. B. Reid, *What God Can Do for You,* (Brentwood: Michael Reid Publishing, 2006), p. 58. Bishop Michael S. B. Reid was one of the Ministers mentored by Benson Idahosa; he is the founding pastor of Peniel Pentecostal Church in Brentwood, Essex, UK. But he later had character failure in extra-marital affairs and resigned from this Church.

[197]   V. I. Iyawe, *Life of Faith: Following his Steps*, (Benin City: Gift-Prints Associates, 2002), pp. 33-35.

[198]   Iyawe, *Life of Faith,* p. 34.

listed in his book. The second category, were those who established CGMi branches/congregations and later left to set up their own ministries outside CGMi.

Mentoring and Disciplining Pentecostal Ministers outside CGMi

Benson Idahosa attracted many young ministers outside of CGMi, who were attracted to him through his boldness, power and prosperity-based preaching, as well as his enormous faith in the supernatural.[199] He was instrumental in the strong wave of revival in Christianity and conversion of many from animism, which occurred between the 1970s and 1990s in Nigeria. His contribution in forming the Pentecostal Fellowship of Nigeria endeared him to many young leaders who sought his mentoring. Many prominent Nigerian pastors like Ayo Oritsejafor (current CAN President), Joseph Ojo, immediate past PFN Secretary General, Felix Omobude, (current PFN President) were his converts. Fred Addo, David Oyedepo, Francis Wale Oke and Chris Oyakhilome were his protégés.[200] Iyawe noted that some of these men worked with Benson not as CGMi staff, but built up respectable ministries elsewhere, and became his sons through regular interaction with him in the mentoring process.[201]

He developed the Christ-like principle of either initiating connection with his prospective protégés or inviting them to his programme in Benin City. Kalu Ogbu identified five ways Benson Idahosa attracted young leaders in his mentoring capacity: first by his prosperity-gospel preaching; second, through the Episcopal polity - through his consecration as archbishop (a rare act for Pentecostalism at the time); third, by his televangelism ministry, not known in Nigerian Christianity then; fourth, by his mega-Church projects previously peculiar only to mainline Churches; and finally, through theological education that sponsored a large group of African students who spread the Christian faith and deliverance theology throughout the continent.[202] The success recorded in achieving these feats became a source of

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[199]   LCC, *Nigerian Pentecostals: Joseph Ayo Babalola…,* (Memphis, TN: Books LLC, 2010), p. 8.
[200]   LCC, *Nigerian Pentecostals,* p. 8.
[201]   Iyawe, *Achievements and Legacies of a Colossus*, p. 33.
[202]   Kalu, *African Pentecostalism*, p. 19.

attraction to many young leaders, who saw Benson as a leader to submit to and work with in order to gain understanding for their own ministries too.

According to David Oyedepo, 'Show me a man without a mentor, and I will show you a man that may never bear any trace of leadership. This is because every great leader is an off-spring of another.'[203] Oyedepo attributes his success and achievements in ministry to connections with different mentors at various points in his career as a preacher, Benson Idahosa being one. He noted that,

> God connected me to human sources through whom he released that deposit upon my life. There are certain deposits that God has for you, but will only be channelled through certain human vessels. If you despise them, you may live without such deposits all through your life.[204]

He observed that God's deposits in other ministers, with greater experience in ministry, are major contributors to his life. One contributor was Benson Idahosa, as his mentor. He claimed a divine link to him:

> On February 5th, 1985, the Lord said to me concerning Archbishop Benson Idahosa, "Arise and meet my servant in Benin, for I have things for you there." I didn't understand, so I did some complaining, I said, "Lord, I have heard so many terrible things about this man, what could you possibly want me to do with him?" All the same, I went. The man of God himself opened the door for me. We had never met before then, yet he told me the Lord had told him he was sending me to him for special reasons. I submitted myself to his tutorship and until his call to glory; there was a very unusual and binding relationship between the two of us.[205]

Oyedepo's valuing the relationship between himself and Idahosa, expresses his opinion that everyone should locate and follow a mentor. Asamoah Gyadu argued that, because Benson was a protégé of several American televangelists, his influence on modern African Christianity has been phenomenal. A number of leading

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203   D. O. Oyedepo, *Exploits in Ministry*, (Lagos, Nigeria: Dominion Publishing House, 2006), p. 268. Bishop David Oyedepo is the founding pastor of the Living Faith World Outreach Ministries, also known as Living Faith Church. He currently has the largest single Church auditorium of 50,000 seater capacity in Lagos, Nigeria.
204   Oyedepo, *Exploits in Ministry*, p. 268.
205   Oyedepo, *Exploits in Ministry*, pp. 361-362.

charismatic Pastors in West Africa, including almost all the pioneers, were either trained at Idahosa's ANFCBII or have drawn their inspiration from his success story.[206] Gyadu hereby stressed Benson's leadership mentoring influence on his protégés principally from his training institution.

In the same light, Matthew Ojo observed that Benson Idahosa's flamboyant lifestyle and his emphasis on the faith-message, miracles, and gospel of prosperity, was able to attract many contemporary leaders, who were seeking understanding of this aspect of Christianity. He stressed that Idahosa exerted a lasting influence on those trained in ANFCBII,[207] as a strategy that enabled this form of Pentecostal revival to spread so fast into the nations of Africa within a short space of time. Ojo asserted that Benson Idahosa's style of leadership brought independence to charismatic Christianity in West Africa, because he instilled in those he mentored that each of them could become a 'giant,' and truly some of them did become giants.[208] Indeed, it was largely Idahosa's influence that brought independence to Pentecostal Christianity in some West African countries, because Idahosa instilled in those he trained the idea of religious entrepreneurship.[209] Benson's style of preaching boldly and the ethic of hard work were reflected in many of his disciples.[210]

Mentoring International Ministers

As Pastors from Nigerian were attracted to Benson, so were international protégés that sought mentoring under his leadership. Jacob Olupona, commenting on the result of the Pentecostal approach to evangelism, used Benson as his case study. He observed that,

> They also spread their evangelical activities to the entire West
> African region by recruiting new converts, training a selected
> group of followers in evangelical methods, and sending them out
> as disciples to other nations and places. The late Archbishop

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[206]   Gyadu, *African Christianity: An African Story,* p. 348.

[207]   M. A. Ojo, 'Transforming Religious Networks and Indigenous Pentecostal Ministry Enterprises in West African Coastal Region,' *Christianity in Africa and the Diaspora: The Appropriation of s Scattered Heritage*, (London: Continuuum International Publishing Group, 2008), p. 171.

[208]   Ojo, *Christianity in Africa and the Diaspora,* p. 72.

[209]   Ojo, *The End-Time Army,* p. 63.

[210]   Ojo, *Christianity in Africa and the Diaspora,* p. 172.

Benson Idahosa, who was by far the most successful Pentecostal preacher in Africa, typified this approach.[211]

Olupona recognizes Benson's understanding of missional mentoring as being purposeful in enhancing his evangelism-drive and the spread of the gospel within sub-Saharan Africa. He selected some disciples from among the students who came to Benin City, and mentored them closely, like Jesus' twelve disciples (Luke 6:12-15). He added that, some of these disciples he trained and ordained in ANFCBII form the nucleus of a group of charismatic speakers active in places like Ghana, Ivory Coast (Cote d'Ivoire). These disciples include Nicholas Duncan Williams, James Saah, and Charles Agyin Asare, who were his protégés and became successful charismatic leaders.[212] Many of these men described their relationship with Benson as "Timothy finding a Paul" or "Elisha was not looking for Elijah but God joined them when he told Elijah to throw his mantle on him" (1 Kings 19:19).[213] This is a summary of Benson's charism of mentoring and leadership that attracted many of his protégés, who described him as a man to be followed and worked with.

2.7 Developing Pentecostal and Charismatic Theology

Benson Idahosa encountered with different gospel personalities and leaders at various times after his conversion at the Assemblies of God Church, where he was initially discipled and mentored under Pastor Okpo. He was also mentored by S. G. Elton, and trained in Christ for the Nations Bible Institute at Dallas, Texas, under Gordon and Freda Lindsay. Many other contacts greatly influenced his Pentecostal and Charismatic theology. Gaiya observes such influences over Benson as American charismatic Pentecostalism. Idahosa's American mentors included Jim Bakker, Oral Roberts and T. L. Osborn.[214] This thesis traces Benson's Pentecostal and Charismatic theological roots to the Word of faith Movement (WOFM); and his quest for

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[211]   J. K. Olupona, "Africa, West Survey" *International Dictionary of Pentecostal and Charismatic Movements*, p. 16.

[212]   Olupona, *International Dictionary of Pentecostal and Charismatic Movements,* p. 16. See also, Paul Gifford, *Ghana's New Christianity: Pentecostalism in a Globalising African Economy*, p. 26.

[213]   M. S. B. Reid, *It's So Easy*, (Brentwood: Alive UK, 2005), p. 47. This protégée is an exception for being unfaithful to his marriage and had to resign from his leadership of the Church. The trustworthy leaders do not include Michael Reid, who betrayed this trust by his illicit act.

[214]   Gaiya, *The Pentecostal Revolution in Nigeria*, p. 10.

episcopal polity was influenced by the International Communion of Charismatic Churches (ICCC), which led CGMi to adopt that organisational structure.

The theology and doctrines of Bensons Idahosa and CGMi are articulated in part in a 105 page booklet entitled "The Ministers' Manual" also known as the "Tenets of CGMi" (hereafter referred to TMM).[215] This text contains 11 articles of faith, beginning with belief in the Trinity of the Persons or Unity of the Godhead. These articles of faith also constitute the Church's Fundamental Beliefs that guide the minister in the conduct of services, including marriages, dedications and burials.[216] Other parts of these doctrinal beliefs of Benson Idahosa and the CGMi are explained in the CGMi's New Convert's Manual (hereafter referred as NCM), which is an instructional handbook for young Christians and affiliates. They are instructed in these doctrines for the first six to nine months of their Christian experience in the Church. At the end of this instruction they get baptized by immersion.[217] This manual serves as the Church catechism book for the catechumenate, that is, teaching for those under instruction in the rudiments of Christianity. All young converts and those who become affiliated to CGMi from other denominations are expected to go through these teachings to enable them to understand the fundamental beliefs of the CGMi as a Church.

The original editions of TMM and NCM were both authored and edited by Benson Idahosa, when it became evident that CGMi needed a clear doctrinal and liturgical direction for its routine ecclesiastical operations. In order to achieve this programme for new converts from the crusade and affiliates from Church planting ministries, Benson initiated the production of these manuals. The Church constitution also contains some of Benson Idahosa's theology. The contribution resulted from the

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[215]   NMCC, *CGMi: Ministers' Manual*, Revised Edition 2003, (Benin City, Nigeria: Gift-Prints Associates, 2003), NMCC is National Marriage Committee Counsellors of CGMi, who compiled this Revised Edition in 2003. It is not very clear when it first came into use but Benson Idahosa drafted the original edition much earlier.

[216]   NMCC, *CGMI: Ministers' Manual*, pp. 4-6.

[217]   The Teachers, *12 Basic Bible Lessons for CGMI New Converts*, (Benin City, Nigeria: Gift-Prints Associates, 1989), pp. iv-viii. The teaching in this manual was first developed by Benson Idahosa and adopted in January 1989; this is what qualifies any young convert to join any group in the Church after being trained for the period stated above.

decision to incorporate the Church as a government-approved Charity under the Nigerian Corporate Affairs Commission (CAC). At this point, it became necessary to include the basic tenets of the Church in question. They form the summary of Benson Idahosa's mature theology, as practised in CGMi. These three sources of material are therefore significant as evidence in examining the theology and doctrine of Benson Idahosa and of CGMi as a movement. They formed the basis of his teachings and the practice of all pastoral staff and are set out in chapter eleven subsection twelve under the articles of faith.

Benson Idahosa's theology did not evolve automatically; like every other leader, the process of developing a practicable theology and doctrine happened over time. According to Ayodeji Abodunde, 'The combination of knowledge and teaching from the sources mentioned above enabled Benson to develop his charismatic theology and doctrines and influence in the tradition of global charismatic movement.'[218]

2.8 The Word of Faith Movement (WOFM)

Allan Anderson in his narratives on different Pentecostal and Charismatic experiences and on the revival that spilled over to Nigeria, traces the route from Essek William Kenyon and the Word of Faith Movement through America; he noted that this movement emerged in the USA Bible Belt:

> Known also as 'positive confession' and 'faith message,' and by its detractors as the 'prosperity gospel' and 'health and wealth' movement. It is widely believed to have originated from early Pentecostalism and to have been particularly influenced by Baptist pastor E. W. Kenyon (1867-1948). Kenyon taught the 'positive confession' of the Word of God' and Law of faith working by predetermined divine principles. The healing evangelists like William Branham and especially Oral Roberts, the FGBMFI, contemporary popular televangelists and the Charismatic movement further developed the teaching in the movement.[219]

This movement generated the faith message on which Benson patterned his theology and doctrines, and helped him in the charism by which he organised CGMI as a

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[218]   A. Abodunde, *A Heritage of Faith*, (Ibadan, Nigeria: Pierce Watershed, 2009), p. 553.

[219]   Anderson, *An Introduction to Pentecostalism*, pp. 157-158.

movement. Many Pentecostal and Charismatic Churches over the world embraced the message, especially North American ministers like Kenneth Hagin of Tulsa, Oklahoma (widely regarded as the father of the Faith Movement), among many others. They spread the 'faith message' around the world through literature, tapes and television ministries. Anderson added, 'many Pentecostal and Charismatic preachers in other parts of the world have propounded a modified form of this teaching to suit their own contexts. Leading global exponents include David Youngi Cho of South Korea, Nigerian Benson Idahosa and David Oyedepo, Nicholas Duncan Williams and Mensa Otabil of Ghana, Ulf Ekman of Sweden and so on.[220] Here are some of the evidence of these theologies and doctrines.

Benson's Understanding of the Charismatic Baptism and Gifts of the Holy Spirit

The charism that propelled Benson's leadership within CGMi as a missionary movement was principally based on the authority and power of the Holy Spirit and all the gifts associated with it. In what looked like a burning desire for the Spirit's baptism in him at (CFNBI) in Dallas, Texas, he expressed passionately,

> I am here to learn everything I can about how to minister in the power of the Holy Spirit. Because so many people in my country are held in the bondage of darkness, only the power of the Holy Spirit can set them free. I want God to use me to help them find that freedom.[221]

Benson's reason for going to the Bible College was purposeful – simply to get the knowledge and understanding of how to operate in the power and gifts of the Spirit. This dream came to reality when he returned from studies abroad. CGMi as a movement believes strongly in the baptism and power of the Holy Spirit, along with all his gifts.

In the CGMi's constitution, it states that, 'We believe in the baptism in the Holy Spirit with the evidence of speaking in tongues and in the gifts of the Holy Spirit. Acts 1:8 and other gifts listed in 1 Corinthians 12 and Romans 12.'[222] Furthermore, 'We

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[220]   Anderson, *An Introduction to Pentecostalism*, p. 158.
[221]   R. Garlock, *Fire in His Bones,* p. 111.
[222]   *CGMi* 1997 *Revised Constitution,* p. 56.

believe the Holy Spirit resides in the believer in order to perform certain very important spiritual functions in their lives. The Holy Spirit is key to our victorious Christian living.'[223] These functions include:

> (1) He gives strength to the spirit of the believer enabling one cope with the stress and hardship of life; (2) He is the fortitude and courage of the believer, enabling him withstand adverse circumstances; (3) He leads and direct the paths of God's people in righteousness and help them to pray according to God's will; (4) He calls some believers to special services for the purpose of glorifying God; (5) he illuminates one's heart to know Christ as Saviour and Lord, and sheds light on the Word of God for the believer; (6) He empowers the believer for service for winning souls and helps the believer to witness Christ effectively; 7) He convicts sinners of their sins and reproves the believer of unrighteousness; and (8) He backs the Word preached with signs and wonders and healing-miracles.[224]

This understanding helped Benson develop his theology of the Holy Spirit and demonstrate the charism which propelled CGMi as a missionary movement. It was reported by Garlock that 'Idahosa ministered with the electric, dynamic presence of the Holy Spirit which was evident every time he stepped behind the pulpit.'[225] This desire seems to explain the dynamism of the deliverance ministry he later operated round the globe, as the evidence of the Holy Spirit's authority on his leadership role.

Benson Idahosa through the Charismatic gift of the Holy Spirit manifested unique leadership traits in his ministry, such as the bold declaration of God's Word, and the exercise of great authority in the power of the Spirit.[226] The Holy Spirit was the one who propelled the missionary ministry of Idahosa, through the different gifts demonstrated in his life. These attracted many young leaders to him and he became their mentor, helping to shape their call to the ministry through his charism, training and examples, which they all admired and longed to have.

Benson's Faith Message

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[223]   The teacher, *12 Basic Bible Lessons for CGMI,* p. 57.
[224]   The teacher, *12 Basic Bible Lessons for CGMI,* pp. 61-63.
[225]   Garlock, *Benson A. Idahosa: Fire in His Bones,* p. 123.
[226]   Ojo, "Transitional Religious Networks," *Christianity in Africa and the African Diaspora*, p. 172.

Benson believed that through faith anything was possible, therefore whatever happened in the Bible could happen again. These are the facts upon which he based his faith prosperity teachings. He asserts that, '…each life changing decision must be based on faith in God…through faith we know God worked out a better purpose for us.'[227] Brouwer and Gilford noted that, 'Idahosa claimed that his faith had brought him so many clothes he did not know he had them; a car that even Nigeria's President Babangida could not match. He usually gives his listeners hope that God can also bless them too.'[228]

Benson was known among many scholars as a preacher whose theology focused on the doctrine of faith, prosperity and deliverance. Kalu Ogbu stressed that, 'Benson brought theological education that sponsored a large group of African students who spread the faith and deliverance theology throughout the continent.'[229] Benson described faith as trusting God to bring you to life's highest point. He added also that, faith is the active force which draws the line between success and failure.[230] As he expands on this subject of faith, he noted, as Kenyon asserts that, 'what you have under-developed in you has no value,'[231] so faith that changes destiny must be developed to its full potential. The hallmark of his leadership authority was the "faith message" he proclaimed throughout Nigeria and around the globe. In his testimonies, as he highlighted in one of his books:

> By faith, I have preached to more white people than any black man ever born. By faith, I have preached to more black people than any white preacher has done in my generation. By faith, I had asked for and obtained bank loans to execute projects for God's Church – I had collected the money before obtaining the necessary forms to fill to make request for the loan! By faith, I once decreed the postponement of a court ruling, by asking God to keep the Judge away from court, and God honoured his Word from my mouth.[232]

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[227] B. A. Idahosa, *Faith Can Change Your Destiny*, (Crowborough: Highland Books, 1986), pp. 59-60.
[228] Brouwer, Gifford and Rose, *Exporting the American Gospel*, p. 172.
[229] Ogbu, *African Pentecostalism*, p. 19.
[230] B. A. Idahosa, *Knowing What to Say and How to say it*, p. 2.
[231] Idahosa, *Knowing What to Say*, p. 2. See also Idahosa, *Faith Can Change Your Destiny,* p. 9.
[232] Idahosa, *Knowing What to Say,* p. 5.

The dynamics of faith power applied by Idahosa in his ministry work were a strong indication of the leadership authority he demonstrated in his career as a Pentecostal preacher. Faith propelled his evangelistic crusades and Church planting ministries for CGMi and trained emerging leaders for nations across the globe and he won countless hundreds of thousands to the Kingdom of God.[233] He believed that faith gives you the authority to speak for God and situations around you. Thousands of testimonies are written in them to confirm the call of God on him and his message of faith.

Benson's Doctrine of Salvation and Deliverance

In the NCM, Benson Idahosa as a Pentecostal Christian, made no distinction between his understanding of faith and salvation. He believed that they are inseparable and that as soon as one is saved he deserves the right to be delivered from every human trouble that existed in his or her life previously. He views the doctrine of salvation (soteria – Greek), as deliverance from sins and preservation from destruction and the ultimate wrath of God.[234] He sees sin as a main cause of human troubles just as the Bible also views it (Ezekiel Chapters 18 and 33). This is how he described sin:

> Sin is unbelief – disbelief expressed in who God says he is, and what God says he can do. Sin is also any act of wickedness expressed against man. It also means to err or miss the divine mark or plan of God, or to fault the Law of God or to act in a manner which reflects the spirit and character of the devil. It must be noted that that which is sinful is not dictated from society's view point but from God's perspective expressed clearly in his Word. For instance, society may not frown at a young man and lady living together without being married and to them that relationship may not even offend their conscience, but because the Word of God says fornication is a sin, it then surely is. Sin is not relative; it is absolute because it can only be viewed from God's perspective.[235]

To Benson, in the light of the above, sin is anything that goes contrary to the Word of God no matter how it is viewed socio-culturally. As long as the Word of God frowns

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[233]   Idahosa, *Knowing What to Say,* pp. 3-4.
[234]   The Teachers, *12 Basic Bible Lessons for CGMI New Converts*, p. 1.
[235]   The Teachers, *12 Basic Bible Lessons for CGMI New Converts*, p. 2.

on it or challenges it, it is therefore sin – and under such circumstances salvation and deliverance become necessary.[236] He says God abhors sin and as this creates a gap or gulf between God and the man still living in his sins.

However, in bridging the gap or gulf created by sin, Benson described Jesus as the way to salvation and deliverance from the power and consequence of sin. Christ bridged that gulf between man and God; He gives eternal life which is the life of God – which implies salvation.[237] Benson further believes that salvation satisfies all of man's fundamental needs. It affects the whole person, spiritually, physically and materially.[238]

Benson believes that salvation is all inclusive out of God's abundance to his people. He can place all the wealth required for His works sake into our hands as we claim His promises and act upon them by faith.[239] In agreement, T. L. Osborn noted that, 'The vast wealth of this planet is the creation of God who is good and who has created abundance of good things for the good life which God wills for you. Therefore at new birth these treasures are released into reality.'[240] Benson and Osborn seem to build their doctrine of salvation around the well-being of man in terms of prosperity and success materially, as well as spiritual wellbeing.

Benson's Theology of Prosperity

Kalu asserts that, 'By the 1980s, his (Benson) theology was developing some of the themes from T. L. Osborn as Idahosa waxed strong with prosperity motifs that sounded like music in the ears of those who had come out from the civil war.'[241] These materials helped to shape his perception about God's supernatural providence for His people. In Benson' own words, he declared, 'Since I came in personal contact with Drs Daisy and T. L. Osborn, through their written literature, attended meetings

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[236] The Teachers, *12 Basic Bible Lessons for CGMI New Converts*, pp. 2-6.
[237] The Teachers, *12 Basic Bible Lessons for CGMI New Converts*, pp. 6-7.
[238] Idahosa, *I Choose To Change*, (Crowborough: Highland Books, 1987), p. 9.
[239] Idahosa, *I Choose To Change*, pp. 9-10.
[240] T. L. Osborn, *The Good life*, Enlarged Edition, (Tulsa, OK: OSFO Publishers, 1994), pp. 19-20.
[241] *African Pentecostalism: An Introduction*, p. 91.

with them and in crusades organised for them in my early stage of ministry, my heart cry then, as it is today, is how to make use of the same authority.'[242]

Benson Idahosa developed his prosperity doctrine on two premises: first, that God created all the wealth on this planet earth and that it is His. He has the power to give it to whoever he wills. Second, God asks that we share our financial and material prosperity for His glory and for His work.[243] Benson believed that one has to have a clear understanding of God's vision for our prosperity before one can really experience it. To him prosperity is a matter of choice and willingness to follow the instructions of God as found in the Bible. Brouwer, Gilford and Rose perceive the African prosperity gospel in the following terms:

> According to this, Jesus has met all our needs on the cross, and every believer should now share the victory of Christ over sickness, and poverty. A believer has right to health and wealth – in fact, a believer should be distinguished for his or her health and wealth.[244]

The preaching of prosperity gospel in this context in Africa had been attributed to Benson Idahosa,[245] as the pioneer of the faith message of health and wealth. He is adjudged as one of the best known leaders the Pentecostals have produced in Africa, and was frequently seen on American platforms.[246] Musa Gaiya called Benson Idahosa a crusader and the founding father of the prosperity gospel in Nigeria.[247] The above observers noted that, for Benson Idahosa, success was achieved instantly through faith, anointing, and giving to God or His servants.[248] Benson's results attracted many African Pentecostal preachers to adopt his gospel of health and

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[242] B. A. Idahosa, *4 Facts You Must Know*, (Benin City, Nigeria: Gift-Prints Associates, 1995), pp. vii-viii.
[243] Idahosa, *I Choose To Change,* p. 10.
[244] Brouwer, Gifford and Rose, *Exporting the American Gospel,* p. 171.
[245] D. I. Ayegboyin, 'A Rethinking of Prosperity Teaching in the New Pentecostal Churches in Nigeria,' *Black Theology: An International Journal*, BT 4. No 1. (2006), p. 74.
[246] Brouwer, Gifford and Rose, *Exporting the American Gospel,* p. 171.
[247] Gaiya, 'The Pentecostal Revolution in Nigeria, p. 5.
[248] Brouwer, Gifford and Rose, *Exporting the American Gospel,* p. 172.

wealth, so much so that Philip Jenkins in analysing the Pentecostal Churches in Nigeria called them "health and wealth Churches."[249]

This prosperity Gospel Benson introduced attracted a large following from mostly young emerging leaders of Pentecostal/Charismatic Christianity. According to Deji Ayegboyin, 'Archbishop Idahosa is reputed to be mentor to a multitude of prosperity preachers.'[250] And they were willing to submit to his mentoring grace in order to tap from his charismatic revival and gifts of the Spirit. This he willingly accepted and became a leading figure in mentoring many disciples to prominence.

Faith and Positive Confession

To Benson Idahosa, the revelation of Paul in Romans gave a complete exposition of the central truths of Christianity. In particular, he noted one such truth found in Romans 10:10 'For one believes with the heart and so is justified, and one confesses with the mouth and so is saved.' He believed that confession comes from the heart through the utterance by the mouth.[251] How one uses the mouth determines the result or outcome of the individual's life.[252] The "Word of Faith" practitioners hold the teaching of Kenyon on positive confession. For instance, Kenyon clearly defined his own concept of positive confession as '…affirming something that we believe. It is testifying of something that we know. It is witnessing for a truth that we have embraced. He further maintains that, confession holds a very large place in Christianity and that Christianity is even called "the Great Confession.'[253]

Considering Kenyon's view about confession, it becomes clear that his theology centres so strongly on spoken words. In his analysis of the need for our confession, he says it depends on several things: first, what God in Christ has wrought for us; secondly, what God through the Word and the Spirit has wrought in us; thirdly, what we are to the Father in Christ; and fourthly, what God can do through us, or what the

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[249]   P. Jenkins, *The Next Christendom: The Coming of Global Christianity,* (Oxford: Oxford University Press, 2007), p. 79.

[250]   Ayegboyin, *Black Theology: An International Journal*, p. 74.

[251]   By 'confession,' in Biblical sense of declaration, not in need to confess out sins, as in (1 John 1).

[252]   Idahosa, *I choose to Change*, p. 73.

[253]   D. Gosset and E. W. Kenyon, *The Power of Your Words: Walking with God by Agreeing with God*, (Port Harcourt, Nigeria: Outreach Christian Bookcentres, 1981), p. 11.

Word will do on our lips.[254] Confession according to Kenyon is faith's way of expressing itself. Faith, like love, is only revealed in action and words.

According to Kenyon, 'Our faith is measured by our confessions. Our usefulness in the Lord's work is measured by our confession and that sooner or later we become what we confess.'[255] Kenneth Hagin also holds the same view that confessing doubts and fears, denies the grace and ability to do what God says in his Word. In the same way, positive declaration of what the Word of God says makes our faith grow stronger and stronger as we maintain that confession.[256]

The dynamics of positive confession for many of the WOFM practitioners as well as Benson Idahosa is a leadership tool delegated to one by the grace of God, conferred on them through the new creation blessing in Christ Jesus. It is appropriated by the force of faith released in spoken words.[257] According Kenneth Copeland, the leader's faith in the written Word of God as the authority of the believer, backed by positive confession of the same to any situation or circumstance confronting such a believer forces it to bow to the command so declared.[258] Through this dynamic Benson demonstrated a strong leadership authority through utterance of spoken words that enabled him to control almost everything within the sphere of his domain.

Developing the Authority of the Believers

Benson Idahosa saw the authority of the believer principally from a three dimensional viewpoint: first, the authority of the new creation, surrendering their life to Christ, graced to live above the schemes of the devils. Second, the authority of the leader called with a special responsibility to minister to the needs of both the saved and unsaved.[259] Finally, third, the Apostolic authority as one delegated to oversee the work of God through Church-planting and nurturing converts and mentoring others. According to Benson, all these dimensions are derived from the work of Christ on

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254   Gosset and Kenyon, *The Power of Your Words,* p. 12.
255   E. W. Kenyon, *The Two Kinds of Faith*, *Faith's Secret Revealed*, (Lynnwood, WA: Kenyon's Gospel Publishing Society, Inc., 1998), p. 66.
256   K. E. Hagin, *Right and Wrong Thinking*, (Tulsa, OK: Faith Library Publications, 1985), pp. 61-62.
257   Idahosa, *Faith Can Change Your Destiny*, p. 13.
258   K. Copeland, *The Force of Faith,* (Fort Worth, TX: Kenneth Copeland Publications, 1983), pp. 26-27.
259   Idahosa, *Sitting Trial or Standing Trial?*, pp. 63-65.

behal of the new creation – the believer – as written in the Word of God, by which our authority as believers is authorized. He declared this in the following words:

> Our God-given authority over diseases – after discovering that demons were the cause of sickness then I began to search for the scriptures which proved that when I ordered these spirits of infirmities to come out of the sick people they would obey me. I believe God's Word was Yea and Amen. I believed it would accomplish that which God says it would. I found evidence in God's Word that as a believer, I had the *right* to speak to devils in Jesus Name and they were compelled by divine law to obey. The Bible says he *(God)* gave me the power! His Word said so! It was proof![260]

For Idahosa, simply believing the content of the Bible as it is written was enough to develop the authority that releases the faith needed to cast out devils from sick folk. He affirmed, I knew that he had ordained me (John 15:16). And I knew the purpose; to preach, to heal the sick and to have power to cast out devils (Luke 9:1-2). He argued further that, 'The Lord authorized those whom he sent forth: it is God-given authority as contained in the scriptures that comes alive to restore that which the enemy has taken.'[261] Benson Idahosa developed his charismatic theology on the basis of this understanding that flowed from the Word of God.[262]

Testimonies as Means of Publicity for Leaders

The theology of prayer for deliverance was meeting the need of teeming worshippers who flocked to CGMi under Benson Idahosa's leadership. Then the testimonies borne by those who either witnessed or experienced the power of God,[263] aided the publicity of the work of Idahosa greatly. Kelechi Onyemaobi, who also wrote a hagiography of Benson Idahosa, noted that, 'In his 30 years of inspired soul winning evangelism, Archbishop Idahosa is credited with having performed hundreds of

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[260] Idahosa, *4 Facts You Must Know*, pp. 9-11.
[261] Idahosa, *4 Facts You Must Know*, p. 11.
[262] Garlock, *Fire in His Bones*, p. 196.
[263] Ayegboyin, *Black Theology: An International Journal*, p. 80.

miracles – including raising the dead, among them was his own wife.'[264] The phenomenon of miracle for the Nigerian Christian leaders was one of the ways they could prove to the adherents of African Traditional Religion and their Juju priests the superiority of the gospel over African primal religion. Richard Burgess observed that, 'These miracles and testimonies of deliverance are sometimes strange to western ears but familiar territory to Africans accustomed to a world inhabited by unseen spirits.'[265] Faith in God in conjunction with prayers for deliverance and healing over demonic attacks and sicknesses in the name of Jesus Christ offered the means to achieve this goal. Nigerians have a belief in the influence of lesser spiritual entities that affect their daily material lives.[266] Therefore the appeal to a superior spiritual power becomes crucial; this understanding played a prominent part in the application of efficacious prayer by these leaders as the key ritual for influencing these powers.[267] The result in most cases was the miraculous intervention from God to prove His power before the people. Thus people testify about these deeds.

Thus the theology and doctrines of Benson Idahosa which were developed from the various influences of the Word of Faith adherents, as a non-structural organisation and other individuals helped provide an evidence-base showing how Benson's leadership charisms were shaped. They further provide evidence of the doctrinal basis for CGMi's charismatic identity.

2.9 Episcopal Polity for Organisational Structure

A further transformation occurred in CGMi through the development of hierarchical leadership. The desire for ecclesiastical titles brought Benson into a dialogue that also influenced his leadership theology for structural organisation, and was fulfilled by the International Communion of Charismatic Churches I.C.C.C. which was initiated in 1975. The I.C.C.C founded in 1982, was originally called the Pentecostal World

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[264]   K. Onyemaobi, *A Pencil in God's Hand*, (Lagos, Nigeria: Patrioni Books, 1995), pp. 1-7.
[265]   R. Burgess, 'Freedom from the Past and Faith for the Future: Nigerian Pentecostal Theology in Global Perspective,' *PentecoStudies*, Vol. 7. No. 2, 2008, pp. 34-36.
[266]   Burgess, *PentecoStudies*, p. 32.
[267]   B. C. Ray 'Aladura Christianity,' *Journal of Religion in Africa*, Vol. 23 No. 3, pp. 266-291. Cited in R. Burgess, "Nigerian Pentecostal Theology in Global Perspective: Freedom from the Past and Faith for the Future" *A Journal Article, PentecoStudies*. Vol. 7. No 2, 2008, p. 33.
http://www.glopent.net/pentecostudies/2008/ Accessed on 21/02/2011.

Conference, later World Communion of Pentecostal Churches,[268] and was a visible expression of the charismatic dimension of the world Church.[269] It represented a coalition of national and international ministries. On the one hand, however, it opened a significant dialogue between the Roman Catholic Church (RCC) and the World Pentecostal/Charismatic Renewal Churches; on the other hand, the I.C.C.C. sought to provide a trans-denominational forum that would facilitate the exchange of ministry resources, ideas, counsel, and spiritual direction among the leaders and Churches represented.[270] Benson Idahosa saw his involvement in this dialogue as an opportunity to be consecrated a Bishop, in order to gain acceptance with the Nigerian government and in the Christian Association of Nigeria (CAN), recognised by the government.

The Pentecostals in Nigeria were experiencing a dramatic growth at the time; but even those within the historic Church with their ecclesiastical titles had little voice to address sensitive issues concerning politico-religious affairs. The Nigerian military government of the day had little patience for religious discussion,[271] because many of their military leaders were Muslim officials, who sought to introduce the sharia system of law and to Islamize the nation. Therefore, Christianity in Nigeria was threatened with extinction under the hard Islamic-military rulers. Kalu described the tension as a decimation of civil society which muffled critical voices, and created the monologic state.[272] Benson saw this as a chance to intervene and to turn the tide of Pentecostal Christianity to God's glory, but in turn it helped to create a new dimension of theological thrust in Benson's theology of leadership that changed the face of CGMi as a movement.

In 1981, Bishop McAlister, acting upon the recommendation of Du Plessis consecrated John Meares as a Bishop. Later both Bishops consecrated an African, Benson Idahosa, into the office of "Archbishop" (placing them in the line of

[268] R. P. Spittle, 'Du Plessis, David Hohannes (1905-1987),' *International Dictionary of Pentecostal and Charismatic Movements*, pp. 589-592.
[269] Historical Perspective of the I.C.C.C., http://www.theicc.com/history.html Accessed on 10/11/2011.
[270] Historical Perspective of the I.C.C.C., p. 1.
[271] Kalu, *African Pentecostalism*, pp. 234-235.
[272] Kalu, *African Pentecostalism*, p. 235.

succession, a term used by the Catholics to show a prospective heir apparent to the papal throne). They established a College of Bishops to govern in Pentecostal ecclesiastical matters.[273] Some aggrieved CGMi members challenged Benson's consecration as archbishop, instead of the initial plan of making him a Bishop; this decision was due to the court injunction that restrained Benson's consecration as "Bishop" by some of the CGMi members who disagreed with the ecclesiastical title.[274] Their argument was that CGMi could drift from the current charisms of the Holy Spirit which characterized the movement's identity, into a settled institutional Church. This could in turn lead the movement to work solely under the authority of hierarchical structures rather than sustaining the charismatic gifts of the Holy Spirit. Benson completely ignored this view, which had in focus future leadership tension; he, however, won the court verdict and secured his consecration.[275]

Archbishop Benson also consecrated Bishop Paulk into the office of Archbishop in 1996. By 1997, David Huskins was consecrated a Bishop, placing him in the line of Apostolic succession. Benson died on 12th March 1998. Soon after, Earl Pualk consecrated Margaret Idahosa as a Bishop, and as the successor of Benson.[276] By November 2009, Margaret Idahosa was elevated to the position of "Archbishop." CGMi has enjoyed the support and blessings of the leadership of the I.C.C.C. to the present day.

This historical dialogue between the I.C.C.C. and the Papacy of the Roman Catholic Church (RCC) is necessary because of its impact on the Nigerian Pentecostals and CGMi's leadership. First, the union introduced a new leadership pattern that helped to shape Benson's hierarchical leadership understanding – preparing the way for the ecclesiastical form of leadership in CGMi today. The outcome for Benson was that it resulted in structural forms of leadership and set the stage for a settled Church institution; secondly, it created an organisational tension between charismatic and

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[273]   The Committee, *Profile of I.C.C.C.*, 2009 Edition, p. 6-7.
[274]   P. Obadan, *The Legend,* pp. 121-122.
[275]   Idahosa, *Sitting Trial or Standing Trial?,* pp. 28-37. See also Onyemaobi, *A Pencil in God's Hand,* pp. 35-37.
[276]   The Committee, *Profile of I.C.C.C.*, 2009 Edition, p. 6-7.

institutional emphasis; and thirdly, it helped CGMi leadership towards introducing the institutional model of Church development.

Organising for a Settled Future

In view of the above development, Benson having been consecrated Archbishop of CGMi, accordingly he took a decision to revise the Church constitution to reflect these new titles and their functionalities. In his view, the Church was adopting these titles without the dogmatic mechanics of the traditional denominations. In addition, he declared:

> The change was to be only in terms of the grading of our officials and ministers by rank. The change did not in any way affect God's call for us to preach the Word in season and out of season. We still recognize that the only way to reach the World for Christ is by preaching of the Gospel. Nothing else but titles has changed. The vision given to us by God remains the same, the call remains the same, and the ministry remains the same.[277]

The constitution was consequently revised to reflect these changes. In doing this, CGMi as a movement entered a transition that did not initially appear to be a major shift, but new Episcopal structure began to dictate the operation and order of things under the new ecclesiastical titles, and other office-holders sought recognition too. Thus the charism for evangelism in crusades and Church-planting began to give way to daily routine office activities. This sets the stage for an on-going change in leadership – thus CGMi is seeking a theology of leadership renewal to cope with the tension.

2.10 Training and Ordination of Subordinates

This consecration also led to the development of a training programme to prepare prospective mature CGMi members into an ordained office, where leadership development and responsibilities begin. As a Pentecostal denomination, CGMi considers ordination as a mark of recognition of service: being worthy for leadership ministry with confirmation by the laying on of hands. The Pastors and Lay members generally seek ordination into one of the many areas of ordained ministry, as a way of

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[277]   Idahosa, *Sitting Trial or Standing Trial?*, p 26.

deepening and demonstrating commitment to both God and Church. This is the moment when the leadership hierarchy in the CGMi begins to make a difference, as a framework for continuing the founder's work and for shaping the nature of leadership in CGMi as a charismatic organisation.

2.11 Summary

This chapter focused its attention on the biography of Benson Idahosa and the processes of his leadership development, which were traceable to many influences that helped to shape his leadership understanding, resulting in the identity of CGMi as a charismatic organisation. The chapter also considered Benson's approach to leadership development through mentoring and discipleship of both CGMi's ministers, Pentecostal ministers and international ministers as the sphere of his leadership expanded. It reviewed the development of his various charismatic doctrines that shaped the identity of CGMi as a charismatic organisation through the influence of WOFM. Finally, it considered Benson's Episcopal polity for organising the hierarchical leadership structure of CGMi, as a leadership influence propelled by I.C.C.C. All these provided the framework and evidence for considering Benson as a charismatic leader and founder, and CGMi as a charismatic organisation.

Chapter Three: The Charisms of the Founder

3.1 Introduction

The previous chapter focused its attention on the biography of Benson Idahosa and the processes of his leadership development. This chapter hopes to draw upon the evidence provided in chapters one and two to highlight the Biblical and theological importance of the charisms of the founder and how it helped to shape the identity of CGMi as a charismatic organisation. It also outlines what it considers to be the essential and non-essential elements of the charisms of Benson Idahosa's leadership as founder of CGMi. It explores the importance of charism to any charismatic organisation and argues the theology that charisms are not just renewed, but maintain the charismatic calling of a movement which proceeds from the roots. It answers the question of why continuing in the charism of the founder becomes necessary for any charismatic community or organisation such as CGMi. The goal of this chapter is twofold: first, to suggest how the charismatic roots of CGMi may continue to shape its identity as a missional movement and charismatic organisation in a more settled situation; and two, to explore its implications for the kind of leadership development necessary to maintain it.

3.2 Biblical Emphasis on Charisms of the Founders

The charism of the founder is presented in the Bible as being propelled by the charismatic activities of the Holy Spirit through distribution, transfer and vocational motifs. According to Stronstad, the term charismatic is used in a functional and dynamic sense, that is, God's gift of his Spirit is to his servants, either individually or collectively, to anoint, empower, or inspire them for divine service.[278] Five examples of charismatic activities are described by Stronstad, which defined the political, religious and spiritual development of Israel as a nation, and which focus on charismatic distribution and transfer of the Holy Spirit on individuals. These include the founding fathers like Abraham, identified as a prophet (Genesis 20:7); Moses as prophet and spiritual leader of the nation, with redemptive signs and wonders

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[278]   Stronstad, *The Charismatic Theology of St. Luke*, p. 16.

(Psalms 78:12-20); and many of the judges as military or charismatic leaders of Israel. These distributions and transfers of grace occurred from Abraham to Isaac, Isaac to Jacob and from Jacob to Joseph and the rest of his children, where there was distribution and transfer of grace (Genesis 21:12, 27:28-30, 48:16 and 50:1-27). The case of Moses was unique, in that God ordered him to assemble the seventy elders before him in the tabernacle, so that he could take some of the charisms on Moses to pass on to them – Numbers 11:10-30. This became the first transfer of leadership grace from an individual to a group, thus the transfer of Spirit became associated with transfer of leadership charisms.[279] Again, under God's instruction, Moses was asked to pass some of his graces (charisms) to Joshua – Numbers 27:16-20 and Deut. 34:9. In each of these cases, God began with an individual patriarch, who later passed on his God-given grace to the next in line as successors.

The failure to continue the passage of the charism by Joshua to the elders, who outlived him to the next generation, resulted in a fresh release of the charism of the Holy Spirit on the military Judges – who barely had time for administrative activities. Consequently, this led to the founding of the charism of monarchy to succeed the Judges. This also took the form of a charismatic activity in the anointing of the first two of Israel's kings – Saul and David (1 Samuel 10 and 16). In each of the cases stated above, God expected a continuation of the founding fathers' charism to the succeeding generations. God promised Isaac that he would perform the oath he swore to Abraham as he (Isaac) walked in the ways of his father (Genesis 26:3-5), and to Jacob, he reiterated the same promise if he continued in his father's ways – Genesis 28:13-15.

When the Spirit of God entered into David, an evil spirit took over Saul, who had once shown a charismatic manifestation of the Spirit of God (1 Samuel 16:13-14, 1 Samuel 10:5-12). Samuel became a medium through which this transfer of charism of leadership was appropriated. The same happened in the story of Elijah and Elisha in 2 Kings 2:1-15, Elisha requested a double portion of Elijah's spirit, which was granted him on the fulfilment of Elijah's condition. In all, the Spirit of God moved from a

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[279]   Stronstad, *The Charismatic Theology of St. Luke*, p. 23.

founder to the next-in-line of leadership; whether in patriarchal leadership or monarchical or prophetic transfers, thus authenticating the significance of the continuity of the charisms of the founder.

The New Testament also contains lots of promises about the outpouring and manifestations of the Holy Spirit in the lives of Jesus' disciples – Luke 24:49 and Acts 1:8. This was fulfilled on the day of Pentecost in Acts 2. Thus Jesus Christ, who became the exclusive bearer of the Holy Spirit, later became the giver of the Spirit. In this way, the disciples were heirs to Christ's ministry. They also became possessors of the charisms of the founder because Jesus had poured on them His charismatic Spirit for the purpose of continuing his work of the Great Commission. Thus, they became a charismatic community, possessing power and abilities to found the Church and to sustain the founder's charism. According to Duffield and Van Cleave, 'the chief purpose of the baptism with Holy Spirit is that the believer might have power for Christian service.'[280] Apart from the outpouring of the Holy Spirit on the day of Pentecost in Acts 2, all the baptism with the Spirit in the New Testament had a distribution and transfer pattern; where another person was used as a medium for the fresh baptism of the charism of the Spirit – for instance, Peter and John at Samaria - Acts 8:14-17, Ananias with Paul at Damascus - Acts 9:17-20, Peter at Caesarea in Cornelius' house - Acts 10:40-48, and Paul at Ephesus with John the Baptist's disciples - Acts 19:1-7.

Paul admonished Timothy, encouraging him not to neglect the gift that was given to him by the laying on of hands of the eldership (1 Timothy 4:14) and that he should '…fan them to flame' (2 Timothy 1:6). According to Avery Dulles, Timothy is described as having received a charism of ministry through the laying on of hands, together with utterance of prophecy.[281] So the charisms are transferable through laying on of hands and by prophetic utterance.

Dulles argued that, 'The bestowal of charisms depends on God's good pleasure not upon any law or ordinance. Paul in 1 Corinthians 12:11, says that the Spirit

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[280] Duffiield and Van Cleave, *Foundation for Pentecostal Theology*, p. 312.
[281] Dulles, *Retrieving Charisms for the Twenty-first century*, p. 35.

apportions the gifts to each individual as he wills.'[282] Even so, Paul believes that spiritual gifts can be transferred through human vessels, hence, he told the Christians at Roman, 'For I long to see you, that I may impart to you some spiritual gift, so that you may be established' (Romans 1:11). Those Christian leaders called into founding mission enterprises are specifically graced with such capacity, to pass on these charisms or spiritual gifts to their followers, such as Paul did to many of the Churches he founded. According to Romano,

> Founders are those whom the Holy Spirit inspires of whose spirit we must drink deeply…the charism of the founder appears as an experience of the Spirit transmitted to their followers to be lived by them, to be preserved, deepened and constantly developed in harmony with the body of Christ continually in a process of growth.[283]

Romano's postulation here shows that it is the charism of the founder that gives identity to the group he or she founds; it is these charisms that shape the charismatic organisation to become uniquely distinct from others. The apostle John talked about the experience of the apostolic community with Christ's charisms, as what they saw, handled, witnessed and looked upon (1 John 1:1-4). Paul also told to Timothy to be strong in the grace that is in Christ Jesus…'what you have learned of me commit to faithful men who will in turn teach others, (2 Timothy 2:1-2). The charism of the founder is both to be sustained and continued after the death of the founder through a process of daily renewal. CGMi under Benson witnessed a mighty move of the Holy Spirit in the life of this individual as a founder: they saw the signs, wonders, and miracles that divine hands empowered him to perform in their midst. All these are witnesses to the missional evangelistic activities that birthed CGMi as a charismatic organisation.

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[282]   Dulles, *Retrieving Charisms for the Twenty-first century*, p. 34.
[283]   Romano, *The Charism of the Founders,* p. 81.

3.3 Charisms Help to Maintain the Identity and Vocation of a Charismatic Organisation

John Futrell suggests that it is charism from the Holy Spirit originating in the founder, which brings people together in a religious community. It is now becoming clear that authentic adaptation of their manner of life and of work to our own time can be accomplished only through genuine renewal of their spirit; and that this, in turn, depends upon the clarity of their understanding of the founder's charism.[284] There is an acute need, therefore, to find a way to identify and to describe accurately the charism of the founder as the one norm for discerning new forms of its expression today. In discovering the founder's charism, some issues need to be clarified; first, is the charism truly alive today, because it does not exist in the air? Futrell provides an answer, arguing that,

> If this charism has any real being at all today, it is because the
> Holy Spirit is still operative by his presence and power within
> certain persons, calling them to the service of the people of God
> and of the world to which he originally called the founder
> through this gifted vision and dynamism. Any charism, we know
> as a gift of the Spirit to an individual is for the good of others. A
> specific charism is given at certain moments in the history of the
> Church to a person whose manner of reading the multi-
> dimensional gospel portrayal of the life of Jesus brings him to
> focus on some particular aspect of Jesus' life, leading him to
> follow Jesus and to serve others for his love in a particular
> way.[285] (Sic)

For Futrell, an honest attempt to discover the founder's charism, therefore, always implicitly contains the honest question: 'Is this charism still a true valid form of service of the Church today?' If not, we should frankly say so, and seek to discern what new charism the Holy Spirit may be giving to us. If it is still valid, then, we must seek to truly renew this charism within ourselves. Religious orders have also ceased to exist, even when their charism remained real, because none of the members were actually living

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[284]   J. C. Futrell, 'Discovering the Founder's Charism,' p. 62. www.theway.org.uk/Back/s014.futrell.pdf. Accessed on 14/11/2013
[285]   Futrell, *Discovering the Founder's Charism*, p. 63.

it.[286] Secondly, the founder's charism exists only in as much as it is lived now. It is this intention that continues the dynamic movement of the charism through different forms of expression during the evolving life of the religious community. Thus the founder's vision of a particular way to follow Jesus cannot be identified with the particular spiritual vocabulary of his own times used to express it; nor can the founder's ideal of apostolic service be identified with the particular works in which the ideal was incarnated during his own epoch. Futrell advocates that, 'A charismatic movement undertakes the effort to discover the founder's charism and express it in the contemporary language as the ideal of spiritual renewal and the norm for discerning the necessary adaptation to the signs of our times.'[287]

The dynamic movement of the charism of a given religious community is a movement of organic life. As long as the charism is truly alive in living persons, it is a continuity of life originating from the founder. Even so, Benson Idahosa's missional leadership charism, emphasized in the power of the Holy Spirit, drove his passion for soul winning through evangelism and Church planting practice, with a vision statement for CGMi: 'Evangelism Our Supreme task.' According to Peter Obadan, 'Benson's primary ministry was evangelism. It was a ministry he never compromised.'[288] It was an expression of CGMi's identity and Benson's missionary motivation. Ojo noted that, 'The church planting concept launched Idahosa into limelight as an energetic Pentecostal minister in the country.'[289] Through his evangelistic crusades and Church-planting activities CGMi spread across Nigeria. His mentoring and disciplining of emerging leaders and training of new converts and Pentecostal ministers became some of his ways of expressing the gift of charisms in the Holy Spirit. Gyadu saw this as a phenomenal influence that changed the face of African Christianity, in that he positively influenced a number of leading charismatic pastors in West Africa, who were either trained at All

[286]   Futrell, *Discovering the Founder's Charism*, p. 64
[287]   Futrell, *Discovering the Founder's Charism*, pp. 67-68.
[288]   Obadan, *The Legend*, p. 130.
[289]   Ojo, *The End-Time Army*, p. 61

Nations For Christ Bible Institute International, or drew inspiration from his success story.[290]

Poloma is quick to observe that charismatic movements easily wane, when the new revival finds an inroad into increasingly routinized and bureaucratized Pentecostal streams.[291] Bridges advanced that, 'As organisation passes from one phase of its life to the next, different roles are emphasized and the different role combinations that result produce different organisational behaviours.'[292] As CGMi adopted Episcopal structures of leadership, it also extended into a management maintenance culture as well. Poloma noted that this kind of transition can result in a loss of identity and missional impulse, when a 'charismatic organisation' becomes institutionalised; that is, it quenches charisma as it seeks to protect its emergent structures.[293] Such reflections require an understanding of CGMi's situation, in order to seek to preserve the identity of CGMi as a 'charismatic movement' in a time of transition, despite the institutional encroachment which may be inevitable.

3.4 The Essential and Non-Essential Charisms of Benson Idahosa

According to Romano, Lozano touches on the delicate but basic matter which every organisation must confront if it is to live authentically, and that is the interpretation of the charism of their founder. Without a clear understanding of their own mission and identity in the Church and in the world, an organisation runs the risk of ossifying into an archaeological past.[294] For Lozano, it is only through faithfulness to the founder's charism that an organisation can experience fruitfulness. The charism may then continue to perpetuate itself in history through the dynamic process by which the Spirit dictates and incorporates new members.[295] In this way, often the community's greatest responsibility and difficulty is to discover which spiritual aspects of their founder's charism are to be transmitted. For Lozano, those elements to be transmitted include those which he observed to be integral to a Christian's

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[290]   Gyadu, *African Christianity, An African story*, p. 348.
[291]   Poloma, *Charisma and Structure in Assemblies of God*, pp. 2-3
[292]   Bridges, *Managing Transitions: Making the Most of Change*, p. 76.
[293]   Poloma, *Charisma and Structure in Assemblies of God*, p. 3
[294]   Romano, *The Charism of the Founder*, p. 108.
[295]   Lozano, cited in Romano, *The Charism of the Founder*, p. 109.

consecrated life, such as celibacy and community life; special ways of defining relationship with God's people, and Gospel life expressed in a particular service (such as in the sacraments) in the Church. The elements that may not be transmitted are the personality of the founder; that is, their temperament, ability to communicate, their emotions, methodology, intuition, sufferings, trials, their degree of sanctity and gifts that graced them as founders. However, Lozano stressed that the transmittable elements are all more effectively passed on when the group preserves a living and active memory of their founding experience.[296]

Romano observes that Mario Midali's approach stressed a deeper understanding of transmittable and non-transmittable charisms, in that he considers two perspectives in relation to the founder's charism. The first aspect is the historical: contingent, subject to socio-cultural conditions but adaptable to changing situations. The second, the permanent and unchanging aspects: allowing the organisation to develop its spiritual character among God's people over time.[297] Midali insists that danger occurs only when there is an amplification of the meaning of the charism to the disadvantage of both the local and the universal Church, and a minimisation or dissipation of that charism, causing the local Church and universal Church to lose their fidelity. The founder's charism cannot be reduced to a formula. It is important to describe the charism in all its particulars and to live it effectively, in faithfulness to the experience and original mission of the founder.[298] Romano stresses that:

> Midali considers that anything which belongs, uniquely and unrepeatably, to the story of an institute's beginning is an element not to be transmitted. Above all, this includes anything to do with the founder's personality and their personal religious experience.[299]

These elements are uniquely given to the founder because of the divine grace bestowed on him to start a new form of organisation among God's people. They are

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[296]   Lozano, cited in Romano, *The Charism of the Founder*, pp. 109-110.
[297]   Midali, cited in Romano, *The Charism of the Founder*, p. 110.
[298]   Midali, cited in Romano, *The Charism of the Founder*, pp. 110-111.
[299]   Romano, *The Charism of the Founder*, p. 111.
[299]   Romano, *The Charism of the Founder*, p. 112
[299]   Romano, *The Charism of the Founder*, p. 113.

qualities which are completely unique to the founder. They may dictate how the organisation is to behave initially, based on the consecrated life of the founder. However, according to Romano, elements to be transmitted are designed to perpetuate the foundation as a specific form of evangelical life, rather than to mechanically repeat certain actions. This is because the Holy Spirit continues to keep the charisms alive in the Church, as perennial elements. These charisms are easily transmitted when the organisation submits to the Spirit, in harmony with the gospel experience and the apostolic ideals of their founder.[300] Distinguishing between these transmittable and non-transmittable developments (as essential and non-essential charisms), the founder's spiritual life, theology and doctrine, evangelism and experiences need to be examined.

The socio-cultural and ecclesial contexts are clarified when the founder's theological, spiritual and juridical concepts are defined. This is possible only through a constant revisiting of the beginning in order to update the community's life with those essential elements which are tolerant of inculturation and those which are not.[301] In this sense, both the essential and non-essential elements can be determined by the context, time and place in which an organisation operates. Problems occur when those elements that are non-essential are given priority over those that are essential. It signifies taking a means as an end in itself. Therefore, the dialectic discourses between the essential and non-essential elements heighten the leadership tension within the organisation. Under these conditions, one may ask: Can the charism of the founder be continued in such circumstances? The answer will be considered in a later chapter.

The tension in this process of transition is considered under these elements of essential and non-essential aspects of the founder's charism. The essential and non-essential elements of the founder's charism which are determined by evidence already mentioned above and in chapter two. These elements are considered essential because first, they aided the growth and expansion of CGMi; secondly, they

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[300] Romano, *The Charism of the Founder*, p. 114
[301] Romano, *The Charism of the Founder*, p. 117

advanced the leadership of Benson Idahosa; and thirdly, they established CGMi movement as a strong Pentecostal denomination in Nigerian Christianity. They are transmittable because they possess the virtue in continuing the founder's charism. These include personal observation and the statement of others' biographies of Benson Idahosa. The evidence also involves the history of CGMi; internal evidence is based on documents examined (such as, the Church constitution, New Convert Manual and Ministers' Manual cited in chapter two and CGMi Policy Manual - published in 2012) together with the practice of leadership within the Church. The theological charism is determined through Benson's experiences, influences from the WOFM and the structural transformation through ICCC's influence – all resulting in on-going tension within CGMi. The outcome of the over-emphasis between the essential elements and the non-essential elements is where the leadership tension exists. These essential elements are considered as follows.

The Essential Elements of the Missional of the Charism of the Founder

There are essential elements of Benson's charism that characterise his ministry and which need to be perpetuated. Midali says these elements are connected to the foundation of the group as a specific form of evangelical life, rather than by a mechanical repetition of actions.[302] The missional charism operated by Benson at the start of CGMi, was essential for the founding, growth and identity of the movement. It was directed at meeting a need within Benin City and beyond – see roll 2 in the table below. Peter Obadan, giving a description of Benson's emergence as charismatic leader exclaimed:

> The works of darkness and principalities and powers were forces
> Papa had to contend with. That myth was broken and their
> power rendered useless by the power of the gospel; Papa
> replaced the fear that enveloped the land with faith. He turned
> the city of blood into the city of life and peace. He replaced the
> gospel of poverty which hitherto many languished in with the
> gospel of prosperity.[303]

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[302]   Midali, Romano, *The Charism of the Founder*, p. 111.
[303]   Obadan, *The Legend*, p. 47.

The charism of boldness and faith that was manifested in Benson's earlier ministry was vital to address the prevailing circumstances through the power of the gospel. Lozano noted that founders choose the way which best expresses their inspiration at a particular time.[304] For Benson, boldness and faith were his method of confronting these powers. However, it would be out of context to perpetuate such charism when there is no corresponding power to confront. Iyawe observed that '…it became a shame to belong to any secret society.'[305] Evangelistic crusades were essential at that early stage of CGMi because nothing like that had ever been done before in Benin City and its neighbourhood; the awareness of Christianity was minimal; the mainline Churches were inward-looking and never engaged in any mission-oriented activity to reach out and win souls. Benson's charism through evangelistic crusades and his Church-planting concept was truly efficacious and timely.[306] This expressed the missional dimension of Benson's vision for ministry. For Benson, to carry out evangelism was a missional task using the methodological approach of crusading – which was essential at the time. If CGMi is to adopt a new method for evangelism, it needs to consider the current tension so as not to collapse this charism completely. Evangelism is held as an essential and integral part of the Church's life in order to fulfil the Great Commission in Matthew 28:18-20. According to Benson,

> CGMi remains our name. The Great Commission remains our challenge, Evangelism, our supreme task. It is our prayer that everyone that gives his life to Christ through our ministry will have this vision - Evangelism our supreme task (sic).[307]

It was Benson's dearest wish that the charism of evangelism as means of fulfilling the Great Commission should remain topmost in CGMi's primary religious experience and that everyone should embrace this missional charism for soul-winning, because it leads to proliferation of branches and growth for CGMi. The method employed (through crusades) by Benson was necessary for the time, but may not be an essential element transmittable in CGMi for every part of present-day Nigeria and Africa generally. This is because there is a much greater awareness of Christianity

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[304] Lozano, cited in Romano, *The Charism of the Founder*, p. 108.
[305] Iyawe, *Life of Faith*, p. 20.
[306] Ojo, *The End-Time Army*, p. 61.
[307] *CGMI 1997 Revised Constitution,* p. 4.

today. Thus crusades might be non-essential in today's context, though, there is need to continue Benson's missional evangelistic charism in some form. Today, CGMi now focuses more on management activities instead of Church growth activities.

The Essential Element of Pentecostal and Charismatic Theology

It could be argued that one of the essential aspects of the charism of the founder of CGMi is the development of Pentecostal and charismatic theology – based on the teaching and preaching of the Word of God – which needs to be perpetuated, because Benson himself promoted it – see roll 4 in the table below. The Church has the capacity for renewal in the dynamic power of the Spirit. This is essential for the very existence of the Church because it is the source through which the Holy Spirit continues to keep the charism alive within the Church.[308] It is essential for building people into leadership and maturity in Christ Jesus. Benson's theological and doctrinal dimensions include: the Trinity; the infallible Word of God, presented through the message of Faith; the knowledge of Baptism in the Holy Spirit, as the giver of the gifts of grace for Service.[309]

For Benson, these theological issues and doctrines were developed through his teachings, spiritual and personal experiences, his association with Assemblies of God Church[310] and the Word of Faith Movement.[311] They were also the basis of his mature practice as contained in the CGMi New Convert Manual, the Ministers' Manual and the Church constitution. These essential elements are determined by Benson's practical and spiritual experiences. They helped to balance the tension between the charismatic and institutional emphasis, thus preventing the collapse of the founder's charism and also helping the renewal of the founding charism. According to Midali, these elements have a perennial quality and are transmittable, when the community

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[308]   Midali, cited in Romano, *The Charism of the Founder*, p. 110
[309]   *CGMi 1997 Revised Constitution,* pp. 55-56.
[310]   Garlock, *Fire in His Bones*, pp. 50-73.
[311]   Anderson, *An Introduction to Pentecostalism*, p. 158.

all live them out in obedience to the Spirit in harmony with the gospel experience and the apostolic ideals of their founder.[312]

This Pentecostal/charismatic element is understood as non-essential only when it is allowed to be overshadowed by an institutional-oriented emphasis, such as, hierarchy structure maintenance,[313] where human-made policies through management principles override the Spirit-generated leading.[314] This element is 'fleshed out' through mentoring and discipleship by the training institutions and the Church.

The Essential Elements of Mentoring and Discipleship Charisms

The next essential element is the leadership mentoring and discipleship charism of Benson shown in roll 5 on the table below. In chapter two, it was explained that Benson adopted a relational mentoring approach in disciplining young leaders, by having one-on-one encounters with them,[315] doing joint crusading with those he mentored and developing their leadership skills.[316] This enabled him to pass on the gifts of ministry to emerging leaders under his apostleship. Ojo observed that the greatest impact of Idahosa was among those he trained in his Bible School in Nigeria. Idahosa's scholarship scheme became an effective means of facilitating substantial religious and even social transformation in Africa.[317] As well as the knowledge passed on to those who were trained, Pentecostal Christianity spread rapidly and Churches were proliferated around Africa. Ojo stressed that Idahosa's style of preaching boldly and his ethic of hard work were reflected in many of his disciples. Indeed, it was largely Idahosa's influence that brought independence to Pentecostal Christianity in some West African countries, because he instilled in those he trained the idea of

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[312]   Midali, Romano, *The Charism of the Founder*, p. 111.
[313]   Idahosa, Sitting Trial or Standing Trial, p. 26. See also the *CGMi 1997 Revised Constitution,* pp. 3-4
[314]   CGMi, *Archbishop's Policy Letters to Pastors and Members 2005 to Date*, p. viii
[315]   Iyawe, *Achievement and Legacies of a Colossus,* p. 31-33.
[316]   Reid, *What God Can Do for You*, pp. 59-61.
[317]   Ojo, *The End-Time Army*, p. 63.

religious entrepreneurship.[318] Thus mentoring helped Benson to maintain the founding charism, and kept it from collapsing.

Since Benson Idahosa's death with the introduction of a more institutional approach to leadership, the charism is challenged in developing more "secular" approach to emerging leaders, thus training today focuses more on raising professionals. This has been promoted through International leadership Resource Institute (ILRI) that has developed management-oriented professionals by their characteristically "non-essential" courses, such as, financial reporting and control management, Administration and personnel management.[319] This has changed the drive for mentoring and discipleship towards a management-orientation.[320] For example, in the new Archbishop's policy letters to pastors and members, the first paragraph reads:

> It has been observed that inspite of the solid administrative structure already in place in this mission, due process is not being followed in practice. Consequently, I have been directed to reiterate that CGMi has an administrative hierarchy in place which must be adhered to in all transactions, whether correspondence, requests, responsibilities, or conflict resolutions. For the avoidance of doubts, the existing structure is in the following ascending order:- branch Church, district, province, zones and national office. I am to emphasize that all correspondence to headquarters on any subject must be endorsed by the respective levels of pastors between the initiator of the correspondence and the final recipient at the headquarters.[321]

Such policy statements challenge CGMi's initial operation process based on spontaneous leading of the Spirit. This is because the spontaneity of the Holy Spirit's leading is likely to be ignored in a stiff bureaucratic or institutional order of a policy-driven setting.

The Essential Elements of Effective Organisation

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[318] Ojo, *Christianity in the Africa and the Africa Diaspora*, p. 72.

[319] CGMi, ILRI, *Training the Trainers Curriculum Programme for Pastors*, pp. 179-295.

[320] Appendix 4, Administration, p. 5.

[321] CGMi, *Archbishop's Policy Letters to Pastors and Members 2005 to Date*, pp. 1-2.

Another aspect of the founder's charism in CGMi leadership is in effective organisation, shown in roll 6 in table below. From Benson's point of view, the adoption of the Episcopal titles served to organise the movement, but not to change its character and purpose. According to Benson,

> The Church decided to adopt an Episcopal method of ministry by titles, without adopting the dogmatic mechanics of the traditional denominations. The change was to be only in terms of the grading of our officials and ministers by rank. The change did not in any way affect God's call for us to preach the Word in season and out of season. Nothing else changed but titles have changed. The vision given to us by God remains the same, the call remains the same, the ministry remains the same.[322]

Every organisation needs some system to maintain order and to avoid chaos and anarchy. The Church is not excluded. Thus Benson considered the adoption of these episcopal titles as helping to create a sense of organisation in the movement for the purpose of missional growth. Hence, they are viewed as essential elements of CGMi's leadership. However, he cautioned (according to Article 1 Preamble of the CGMi's constitution) that 'They will have no effect on the patterns (charism) we use to reach the world.'[323] This puts the structures on the side of essential elements to be transmitted as long as they do not change leadership priorities.

However, in CGMi since Benson's death more emphasis has been given to the hierarchical structure of a settled Church, promoted by an institutional management-orientation in Church practice, where more charismatic leadership is considered a "non-essential" element because it down-plays organisational effectiveness. For example, CGMi policy manual states,

> This measure is aimed in part at ensuring that those appointed to supervisory levels are abreast of all activities within their presbyteries. It is also aimed at enabling supervising pastors assume full responsibilities over happenings in their domain…the same arrangement holds true for all requests or demands beings made by any pastor/Church, on headquarters. Every stratum of hierarchy must be seen to have made an input towards providing

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[322]   Idahosa, *Standing Trial or Sitting Trial?* p. 26.
[323]   *CGMI 1997 Revised Constitution,* p. 3.

the needed solution before reference is made to headquarters. In this case also, it must be the Bishop or Coordinators that communicates with headquarters on such matters.[324]

Holding on to structure, without the Spirit's leading, paves the way for bureaucratic routinization which leads to dialectic tension for CGMi. According to Romano, incumbent leadership must ask some obvious questions: What other charisma has the Holy Spirit wanted to give them? What new dimension, therefore, must this same charisma assume in these new times and situations?[325] The right answer is required and failure to answer rightly, Romano stresses will result in losing touch with the foundational experience, and then, the creativity of the original charism will also evaporate and become just a dry institutional denomination (that is, without the power of the Spirit). Thus leadership now focuses on hierarchy maintenance for management purposes, thereby becoming non-essential element of the founder's charism. The non-essential elements must not be exalted above the founding charism, yet the essential elements need a renewed organising structural influence to create order in CGMi, thus preventing the danger of the tension collapsing.

The Essential Elements of Ordination

Ordination is an essential element in the founder's charism as shown in roll 6 in the table below. It provides CGMi with the opportunity to recruit, commission and certificate emerging leaders, see roll 6 in the table below. It guarantees continuity in preparing leaders for the charismatic leadership as Archbishop, Bishops, Presbyters and Pastors.[326] Ordination, for CGMi, is the sacrament of official conferment of the rights to officiate in the sacraments (such as the Lord's Supper and baptism by immersion, marriage and other designated ecclesia orders) in CGMi.[327] Ordination is where the charism of Benson is hopefully passed on to succeeding generations through the rituals of anointing with oil, laying on of hands and prophetic declaration, but it currently encourages institutional management through training process. Ordination becomes an easier way for CGMi to impart the gift of grace (that is, gifts of

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[324] CGMi, *Archbishop's Policy Letters to Pastors and Members 2005 to Date*, pp. 1-4.
[325] Romano, *The Chrism of the Founders*, p. 63.
[326] *CGMI 1997 Revised Constitution,* pp. 42-43.
[327] *CGMI Ministers' Manual*, p. 4.

the Holy Spirit) on ordinands in order to continue in the renewal of the founder's charism. This is why the rituals are important, because they help to encourage the continuation of the founder's charism within the tension of what is essential and what is non-essential. See summary below.

The Summary of The Charism of Benson Idahosa as the Founder of CGMi Past and Present

A. ORIGINAL CHARISM OF THE FOUNDER	B. TRANSMITTABLE – AS ESSENTIAL ELEMENTS OF THE CHARISMS	C. NOT TO BE TRANSMITTED – AS NON-ESSENTIAL ELEMENTS OF THE CHARISMS
1. Holy Spirit's Power for the Miraculous: Signs, Wonders and Miracles	Gifts of the Holy Spirit Necessary for imparting power for all Ages	Routine Rituals – where Holy Spirit spontaneous activities become routinized
2. Missional Charism: Evangelism a Supreme Task Through Crusades	Evangelism: as Great Commission Focus, Soul-Winning: Through House-to-House Evangelism	Crusades: are currently non-Essential in current Nigerian Context, they may be Useful in some areas, such as Muslim Dominated Northern Nigeria
3. Church-planting Concept	Proliferation of CGMi's Churches for Growth at all Times	Organisation becomes the main focus instead of the pursuit of CGMi's growth.
4. Theology/Doctrinal Emphasis on Faith & Prosperity & Deliverance & the Authority of the Word of God.	Essentials for Building God's People into Leadership & Maturity in Christ.	Secular courses: currently in focus towards Professional drive instead of discipleship maturity
5. Mentoring and Disciplining Emerging Leaders	Missional Relationship for Imparting Charism of Ministry to Young Leaders	Training: currently raises Professional
6. Ordination: Episcopal Structures/Hierarchy Titles	Previously for creating Orderliness and transmitting grace.	Ordination: currently focuses on Hierarchy Authority for Management purposes

In this table, the vertical columns are represented by A, B – as 'original/past charisms of Benson' and C – as 'present CGMi's leadership drive' showing the different stages of the transmittable and non-transmittable charisms of Benson to date. A - Represents

the original charisms given by Spirit to Benson leading to the growth of CGMi. B - Represents the transmittable charism of Benson, and C -represents the non-transmittable charism in terms of CGMi's current situation. The vertical columns shows how each charism develop to cause growth in CGMi, and the third part (that is, C) under non-transmittable column showing the current trend in CGMi which makes these charisms non-transmittable anymore. This is because they are humanly propelled through training process and not Spirit generated. The horizontal columns from 1-6, show the original aspect of the charisms and the difference between those transmittable and non-transmittable charisms. Because of the changing nature of leadership activities, the charism altered from origin to current era, some of these charisms are no longer transmittable, due to context, dynamic nature of Christian awareness and times and deliberate changes in leadership approach ministry.

3.5 Why CGMi Needs to Continue in the Charism of Benson Idahosa as its Founder?

In answering the question, why CGMi needs to continue in the charism of Benson Idahosa as its founder, it is necessary to consider this through an African Pentecostal perspective and Biblically, where the role of the founder is of such significance. The question is how one understands this significance. For instance, Kalu posits that unless contemporary scholars begin to see beyond the present manifestation of the Pentecostal movement, they might fail to see the significance of the movement in Africa's encounter with the gospel. It is therefore important to have a keen eye on the components of space and context, culture and changing patterns.[328] For Kalu, cultural and traditional beliefs affect how a leader is viewed and the Church in Africa (especially the Pentecostals) share in this iconic image promotion of their leader. Therefore prominence is often accorded to any individual in leadership - to the great benefit of the early European missionaries.

However, as Noret observed, African Pentecostals often based their theology of the founder on the personal charisma of their founder, often called the founding

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[328]   Kalu, *African Pentecostalism*, pp. 4-6.

President.[329] Ukah noted that such leaders or founders are often called General Overseers (GO), whose position is sacrosanct. They are often regarded as God's representative, whose authority is supreme, their orders final and their power and supremacy are considered next to Jesus Christ within the denomination. Because of the grace of God and the endowment of the gifts of the Holy Spirit that distinguish them from others, they are revered. Such leaders are neither voted into power nor nominated by anyone, nor can they be removed from office, but hold office for life. They are seen as the physical channel of grace and divine ordinance for the Church and their words or prophecy are treated as sacred.[330] Therefore their declarations or pronouncements produce corresponding effects for their followers – thus faith in the leader's faith. In this way, charism is easier to be transferred from the leader to followers.

Jacob Olupona argues that, in African Traditional religion, leadership is transferred from family patriarch to the next in line to leadership, from one generation to another. Traditional powers and healing medicine are transferred according to the predecessor's choice or headship in the family. Priesthood is sacred and believed to be conferred by the gods and whoever is chosen is never denied the right of priesthood.[331] Thus the entire tribe or community revere the office holder, until he ceases to be.[332] Africans who are "born again" into Christianity see the founder of their denomination in this light. African Pentecostals hold these views as long as they find Biblical parallels or examples to follow. It takes divine grace to be called into the office of a founder and to charismatic leadership. The gift of the Holy Spirit for signs, wonders and miracles are divinely conferred as well, in this way, there is no place for the big man syndrome.

In this regard, the Nigerian Pentecostal leadership does not bear the marks of the 'Africa big man rule syndrome' nor does Benson Idahosa, as suggested by John

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[329]   Noret, *Brill*, p. 116.
[330]   Ukah, *A New Paradigm of Pentecostal Power*, p. 96.
[331]   J. K. Olupona, 'African Traditional Religion: Overview,' *Worldmark Encyclopedia of Religious Practices,* Thomas Riggs (Ed)*.* Volume 1: Religions and Denominations. Detroit: Gale*,* 2006*.*, p. 31. http://omnilogos.com/african-traditional-religions/ Accessed on 24/12/2013
[332]   Olupona, *Worldmark Encyclopedia of Religious Practices,* pp. 31-33.

McCauley. Benson's boldness in sharing the gospel and to command the miraculous are essentially based on the gift of grace endowed by the Spirit,[333] and not the notion of big man rule. McCauley's concept relies heavily on facts drawn from political life and what he calls 'informal institutions' views of leadership, which may not be completely out of fashion. In the opinion of this thesis, the concept of "big man rule" is purely individualistic, a mental perception of an individual who chooses the way they perceive issues of divine calling. Besides, this thesis seeks to distance its focus from the "big man rule" concept. In other words, it presents a notion of the charism of the founder as the alternative to such a view of leadership. This thesis argues that founders are unique figures with divine gifts of grace to lead a charismatic community or organisation. Their charism gives birth and identity to the movement they established, and so there is a need for such movement to sustain and continue in the founder's charism.

From a Biblical perspective, on the one hand, this thesis presents the activities of the Holy Spirit in the lives of the founding fathers of the nation of Israel through certain individuals who provide for the distribution, transfer and vocational signs of the Spirit of God on the people of God.[334] This has in turn helped to structure the charismatic nature of both the nation of Israel and the early Church as a charismatic community. On the other hand, the theology of the founder advanced from a Catholic perspective stresses the foundation upon which a religious community is established, base, on the examples, life and spiritual experiences of founders with the Spirit of God. This forms the norm and identity of the movement they found.[335] The Pentecostal perspective, (especially in Nigerian Pentecostalism) views the concept of founder from the 'personal charisma of the founder' displayed in setting up a charismatic movement.[336] Therefore, according to the theology of founder's charisms stated in chapter one, renewal of a movement proceeds from its roots. Futrell throws light on this, saying, for all organic life, there is a continuity of life from the seed through the

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[333]   Obadan, *The Legend*, pp. 102-106.
[334]   Stronstad, *The Charismatic Theology of St.,* pp. 15-26
[335]   Romano, The Charism of the Founders, pp. 129-150.
[336]   Noret, Brill, pp. 115-116

branch and the flower to the fruit, even in a sequoia a thousand years old. He stresses that,

> The continuity of the dynamic movement of the founder's charism in a religious community depends not upon some necessary theological process, but upon the conscious, free taking up again of the dynamic movement of the founder's charism by the persons who are the religious community today. This organic process of continuity depends upon successive and inter-connected realizations of the same dynamic movement which had its charismatic origin in the founder by the power of the Holy Spirit. The religious institute, in its effort at authentic renewal, must look to its own past, read it, and interpret it, in order to create its future. The present is different from the past; but this looking at the past can overcome the difference through taking up again the dynamic movement of the charism of the founder; the movement is from him to the persons who are the religious community today.[337]

Extrapolating from that quotation, CGMi may disconnect from her founder's charism if she fails to hold on to those essential elements of Benson's charisms which brought the movement to prominence as a charismatic organisation – such as, evangelism, church-planting, mentoring and discipleship activities and deliberate effort in the renewal of her charismatic graces. It is the Holy Spirit who inspired Benson to start this movement through the Spirit's anointing that ignited the abilities for signs, wonders and miracles in his ministry to embark on his missional leadership and evangelistic activities. These activities helped CGMi to create its own charismatic identity that makes it unique from other Pentecostal Churches. However, as Bridges observed as organisation passes from one phase of its life to next, different roles are emphasized and the different role combination produce different organisational behaviour. For CGMi, the adoption of Episcopal structures created a new organisational behaviour for structural maintenance that shifted its emphasis from purely charismatic operation to a mixture of bureaucratic and charismatic behaviour resulting in a tension between the two. As Margaret Poloma observes, 'Carnal unregulated religious experience has commonly caused established Pentecostalism to quench charisma as it sought to

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[337] Futrell, *Discovering the Founder's Charism*, pp. 69-70.

protect its emergent structure.'[338] Yet, she also agrees that Pentecostal movements have often possessed the ability to hold these two impulses (that is, charism and institutionalism) in productive tension.[339] This holding together of two seemingly incompatible impulses, she attributes to constant renewal of the charisms through the infilling of the Holy Spirit. Thus institutionalism has not sounded the death knell for charism, nor has revitalization of charisma brought about organisational anarchy.

This thesis argues that since the identity of any charismatic movement relies so much on the spiritual experiences and life of the founding father, a rediscovery of the essential elements of the founder's charism becomes necessary. Paul admonished Timothy to 'fan into flame' the charisms bestowed on him through the laying on of hands of the elders – 1 Timothy 4:14 and 2 Timothy 1:6. So also CGMi may wish to consider revisiting the charism of its founder. This is possible by looking at its past, reading it and interpreting it in today's context, in order to recreate its future and continue to shape its identity as a charismatic organisation. It also argues that since the DNA of any charismatic movement is connected to the charism of the founder, CGMi as a Pentecostal/charismatic organisation may well explore those essential elements of Benson's charisms, where religious distinctiveness centres on supernatural experiences believed to be generated by the Spirit's baptism. The implication would be renewal of CGMi's spirit and adaptation of its life to the signs of our times – through a real re-founding in radically new ways of incarnating this charism in the world today. This is necessary in order to establish the kind of leadership development necessary to maintain the founder's charism.

3.6 Summary

This chapter has considered the charism of the founder drawing upon the evidence provided in chapters one and two to highlight the Biblical and theological importance of the charisms of the founder and how it helped to shape the identity of CGMi as a charismatic organisation. It explored what it considered to be the essential and non-essential charisms of Benson Idahosa's leadership as founder of CGMi. It examined

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[338] Poloma, *Charisma and Structure in Assemblies of God*, p. 3.
[339] Poloma, *Charisma and Structure in Assemblies of God*, p. 4.

the importance of charism to any charismatic organisation and argued that the theology of charisms and renewal of a movement proceeds from the roots. It answered the question why CGMi needed to continue in the charism of its founder as a charismatic organisation. The purpose of this chapter was to suggest how the charismatic leadership of Benson, as the roots of CGMi, may continue to shape its identity as a missional movement and charismatic organisation in a more settled situation. The next chapter considers the changing nature of leadership in charismatic organisation.

PART Two: Changing Nature of Leadership

The last section examined the concept of 'the charism of the founder,' and of Benson's biography; and how these helped to shape his leadership and the charismatic nature of CGMi as a movement. This section considers in detail the changing nature of leadership within Church of God Mission International (CGMi) as a movement in transition, including the outcome of the theological influences from the Word of Faith Movement and the International Communion of Charismatic Churches on Benson's leadership and on the Church he founded as discussed in the previous section. On the one hand, it examines the leadership dynamics created by the charismatic theology of Word of Faith Movement (WOFM), in helping to shape the charismatic understanding of the theology of the Holy Spirit, and propelling Benson's charism upon which CGMi as a charismatic organisation was grounded. On the other hand, this stands in tension with the influence of the International Communion of Charismatic Churches (ICCC) on his understanding of leadership which resulted in the introduction and adoption of episcopal titles as a means of organizing the movement, and which created a hierarchical leadership system. This shift, from a Pentecostal or charismatic doctrinal emphasis in missional leadership to office procedures through structural management, changed CGMi's missional leadership focus. Ukah describes this shift as an effective rebranding and repackaging of the Church as a modern and global corporate organisation.[340]

The operational tension lies between the understandings of leadership influenced by the charismatic gifts of the Spirit leading to crusades and Church-planting – and that other leadership, propelled by hierarchical authority, leading to the development of institutional management. This section examines the development through Weber's theory of routinization of charisma and the emerging offices that established this institutional focus. The movement is moving towards a settled Church institution. This tension poses a huge challenge for CGMi's leadership concerning the continuity of its founder's charism. The section explores the leadership transition within CGMi in the

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[340] Ukah, *A New Paradigm of Pentecostal Power*, p. 81.

light of the institutional encroachment which is inevitable and the possibility of sustaining the founder's charism under a settled institutional development.

Chapter Four: The Routinization of Charisma: A Leadership Challenge

4.1 Introduction

In seeking to understand this CGMi leadership transition, and the tension associated with it, Max Weber's sociological theory of the 'routinization of charisma' will be used as a methodological approach. First, the chapter considers what Weber means by a charismatic leader and various aspects of charismatic authority. It reviews also in detail what Weber means by the concept of routinization and how this relates to the founder's charisma, especially in the context of leadership succession. Second, it examines the theological implications of routinization and its application to leadership theology. This will provide a bridge between Weber's theory and its application in African Pentecostal Churches, and offers a framework to analyse what is happening in the process of leadership transition in CGMi. Third, this chapter tests the claim of inevitability of routinization from a more theological perspective by using both the Biblical and theological understanding of renewing the charism of the founder which was discussed in earlier chapters. In addition, the chapter examines the Church as a sacrament of the Holy Spirit. Finally, it evaluates the possibilities of harmonizing the charismatic and the institutional practices in perpetuating the founder's charism.

4.2 Weber's Concepts of Charismatic Leadership

Weber argued that 'charisma' (from which the word charismatic was derived) is applied to a certain quality of an individual's personality by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities. These are not accessible to the ordinary person, but are regarded as of divine origin or as exemplary; on the basis of them the individual concerned is treated as a leader.[341] Weber's treatment was

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[341] M. Weber, *The Theory of Social and Economic organisation*, pp. 358-359.

illustrated by various kinds of leadership whose authority can invariably be attributed to charisma; as in primitive societies, where he saw magical powers as being instrumental in propelling the initiation of charismatic authority. Charisma may be manifested in various contexts: ecstatic display in shamanism; power of revelation associated with prophets; military might and heroism; regimen of a holy man; or a capacity to demonstrate exceptional therapeutic abilities or legal knowledge.[342] It is this quality of divine gifting in an individual that makes them distinct from ordinary people. It is important to state here that Weber did not intend to discuss charisma as a theologian. Although he uses New Testament Biblical terms such as 'gift of grace' he focused his argument purely on the sociological context and considers 'charisma' as it relates to the legitimacy of authority.

Weber argues that the charismatic leaders secure their leadership position through the use of charisma that generates obedience from their followers. Obedience must be guaranteed on the basis of legitimate authority. Naturally, the legitimacy of a system of authority may be treated sociologically only to the degree that appropriate attitudes exist, and the corresponding practical conduct ensues.[343] This concept stresses the sociological impact of charisma as it legitimizes the authority of the charismatic leader. The exercise of legitimate authority is expressed in three ways:

On rational grounds:- Bureaucratic authority (modern law and state organisations). It rests on a belief in the legality of patterns of normative rules and rights of those elevated to authority under such rule to give commands. This type of authority is called legal authority. According to Alan Bryman, it is sometimes referred to as legal authority in order to express the close interconnectedness of the belief in the legality of the commands issued by a person and the rules on which their ascent to power is based. In the contemporary world, this finds organizational expression in the spread of bureaucracy.[344]

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[342]   Weber, *The Theory of Social and Economic organisation*, pp. 359-360,
[343]   Weber, *The Theory of Social and Economic organisation*, pp. 324-327.
[344]   A. Bryman, *Charisma and Leadership in Organizations*, (London: SAGE Publications Ltd, 1992), p. 23.

On traditional grounds:- Traditional authority (patriarchs, patrimonies and feudalism) rests on the established belief in the sanctity of immemorial traditions and the legitimacy of status of those exercising authority under them. Individuals in a position to issue commands have usually acquired this right from inherited status.

On charismatic grounds:- (mostly in religious institutions): it rests on devotion to specific and exceptional sanctity, heroism or the exemplary character of an individual person and of the normative patterns or order revealed or ordained by him.[345] Bryman observed that with charisma, allegiance is owed to those who possess charisma by virtue of their unique attributes and abilities. It is these individuals' specific characteristics that result in the special allegiance shown by the followers of charismatic leaders.[346]

Weber's concept of charisma becomes the foundation for developing the features of the theory of charismatic leadership, such as the nature of charismatic authority, the influence of a charismatic leader, proselytizing mission, other activities of a charismatic leader, provisions for succession and remuneration for followers:-

First, on the nature of charismatic authority based on charisma, Weber treats charisma in the context of authority, saying that its bearer is always an individual 'leader.' His charismatic quality has to be 'proved' by being recognized as genuine by his followers.[347] A vital feature of an individual's claim to charisma is his or her mission and subsequent preparedness of others to believe in it.[348] Under rational authority, obedience to different levels of leadership is based on legally established impersonal order, in so far as it is within the scope of the authority of that office. Under traditional authority, obedience is owed to the person occupying the position of authority within the sphere bound by tradition, and as loyalty within traditional norms. In the case of charismatic authority, such a leader is obeyed by virtue of personal trust in him and his revelation, heroism or his exemplary qualities so far as they fall within the scope of the individual's belief in his charisma. The bearer of

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[345] Weber, *The Theory of Social and Economic organisation,* p. 328.
[346] Bryman, *Charisma and Leadership in Organizations*, p. 24.
[347] Weber, *The Theory of Social and Economic organisation,* p. 65.
[348] Weber, *The Theory of Social and Economic organisation,* p. 24.

charisma seizes the task for which he is destined and demands that others obey and follow him by virtue of his mission. The concept of 'charisma' which Weber called 'the gift of grace' was taken from the vocabulary of early Christianity,[349] as evidence of having received the Holy Spirit, and manifested in their capacity to prophesy, to heal or to speak in tongues. However, Weber's use of the term moves it well beyond this specific range of phenomena.[350]

Weber posits that recognition on the part of those subject to authority is decisive for the validity of the charisma. This is freely given and guaranteed by what is held to be a 'sign' or 'proof' originally; this was always a miracle, and results in devotion to the corresponding revelation, hero worship, or absolute trust in the leader.[351] Avis observes that 'charismatic authority is in conflict with the basis of legitimacy expressed in rationalised traditions that undergird a fully established institutional order. Traditional and bureaucratic authority-structures enjoy permanence, but charismatic authority is inherently unstable.'[352] This is because traditional and bureaucratic authority thrive on legally established impersonal order and institutionally-sanctioned positions of authority, so the obligation of obedience is based on loyalty within the area of accustomed traditions. This is not so in charismatic leadership.

The authority of the charismatic leader is based on personal giftedness (charisma). Such a leader has no such thing as appointment or dismissal and no promotion or hierarchy. There is only a 'call to service' by the leader on the basis of the charismatic qualification of those he summons.[353] Avis noted 'His administrative officers are his disciples, bound to him by the same charismatic fervour and by personal loyalty. His followers are those whose need and distress gives rise to 'charismatic hunger – outside the sphere of traditional or bureaucratic institutions of the society.'[354] At this

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[349]   Weber, *The Theory of Social and Economic organisation,* p. 329.
[350]   Bryman, *Charisma and Leadership in Organizations*, p. 24.
[351]   Weber, *The Theory of Social and Economic organisation,* p. 359.
[352]   Avis, *Authority, Leadership and Conflict in the Church*, p. 67.
[353]   Weber, *The Theory of Social and Economic organisation,* p. 361.
[354]   Avis, *Authority, Leadership and Conflict in the Church*, p. 68.

stage the charismatic leader is primarily concerned with the legitimacy of his charisma and fulfilling the given task or mission.

Second, the influence of a charismatic leader: Weber argued that charismatic authority repudiates the past, and does not operate on the precedents handed down. It is in this sense a revolutionary force. The group which is subject to charismatic authority is typically based on an emotional form of communal relationship.[355] Through this emotional communal relationship, the religious charismatic leaders inspire their followers towards their missions. Weber stressed that:

> Charismatic leaders do not rely on established administrative structures to lead; no systems of formal rules or abstract legal principles, and hence no process of judicial decision limiting them. Charismatic authority is thus specifically outside the realm of everyday routine and worldly concerns. In this sense, it is sharply opposed both to rational and particularly bureaucratic authority, and to traditional authority, which are specifically forms of everyday routine.[356]

Charismatic authority is decidedly 'irrational' in the sense of being foreign to all rules. Charismatic leaders have a remarkable ability, they relish risk and feel empty without it; they are great optimists; they are rebels who fight convention; and they may seem idiosyncratic.[357] These leaders inspire trust, faith and belief in themselves and emphasize a deeper sense of influence on followers.[358] House and Shamir argued that charismatic leaders could be distinguished from others by their tendency to dominate, having a strong conviction in their own ideals, a need to instil high self-confidence.[359] By this, the charismatic leader is able to motivate high levels of task accomplishment and simultaneously to communicate high performance expectations as well as confidence in their followers' ability to meet such expectations. Through

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[355]   Weber, *The Theory of Social and Economic organisation,* pp. 360-362.
[356]   Weber, *The Theory of Social and Economic organisation,* p. 361.
[357]   12 Manage, 'Charismatic Leadership (Weber),' http://www.12manage.com/methods_weber_charismatic_leadership.html> Charismatic Leadership (Weber) – Description, forum and special interest group. Accessed on 11/02/2012.
[358]   12 Manage, Charismatic Leadership (Weber), p. 1.
[359]   R. House and B. Shamir, 'A 1976 Theory of Charismatic Leadership,' *Leadership: The Cutting Edge*, (Carbondale, IL: Southern Illinois University Press, 1977), pp. 189-207. Cited in J. A. Conger and R. N. Kanungo, *Charismatic Leadership in Organizations*, (Thousand Oaks, CA: Sage Publications, Inc. 1998), p. 16.

role modelling, charismatic leaders demonstrate the values and beliefs they wish followers to endorse so that a mission might be successful.

Third, a central focus in Weber's theory of charisma is the proselytizing mission of the charismatic leader who engages in a mission seeking to make appeal to a specific group who see in the mission a solution to their distress. Weber identifies what he calls two great fields of charismatic activities, which are one, religious proselytizing; and two, adopting approaches that are outside the range of routinization of provision. The group can only become permanent and stable through a profound change in their character.[360] This means that the mission must be situationally relevant for the prospective charismatic leader to achieve a following: the individual must demonstrate that the mission is the answer to their needs.[361] Charismatic leadership is characterized by religious proselytism which seeks to convert people and make disciples of them.

Weber says disciples also demonstrate these charismatic qualities, as enthusiasm for 'the cause' and by personal loyalty to the leader, or both. In this way the charismatic leader creates room for permanent helpers. The leader assigns a disciple to particular ad hoc missions, without the limitations on the scope of authority or functions that are essential to rational and traditional office.[362]

Fourthly, Weber's concept of charisma is based on the charismatic leader providing a pattern for a successor and the need for remuneration. He argued that the movement's initial revolutionary character relied on the authority of the individual against the established order, but if the movement secures sufficient recognition to have the prospect of permanent organization, the successors of the original leader cannot base their claim to legitimacy on the same grounds as the founder.[363] Hence the problem of succession, both in terms of who shall succeed and what is the pattern of determining the legitimacy of their status, is crucial for the legitimacy of continuing such charismatic movements. Weber suggested that this may either be

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[360]   Weber, *The Theory of Social and Economic organisation,* p. 65.
[361]   Bryman, *Charisma and Leadership in Organizations*, p. 25.
[362]   Weber, *The Theory of Social and Economic organisation,* p. 65.
[363]   Weber, *The Theory of Social and Economic organisation,* p. 66.

done in the form of heredity, or succession to an office, and or succession by an unbound process of individual selection.

Weber's view of charisma is that it is essentially unstable in nature. Instability could occur in various ways. First, this may occur by the collective excitement produced by extraordinary events and surrender to heroism of any kind. Secondly, when the specific manifestations that propelled the charismatic leader's emergence begin to fail, followers are forced to turn to daily routine activities.[364] In order to ensure that the charismatic leader's mission is not allowed to dissolve, the leader's followers will wish to place their relationship on a more stable footing or perpetuate it. Weber noted that this step is motivated by the perception of the charismatic leader's followers that their ideals and material interests would be better secured through formalization of their position. Thirdly, the anxieties of the leader's permanent followers become more acute with the departure of the charismatic leader, especially by death. When this occurs the inevitable problem of succession emerges for the group.[365]

In another sense, Weber says, the leader himself may have the primary role in designating his successor and pattern of succession; or, in varying ways and degrees, the decision may be shared by the members of the administrative staff or followers.[366] The idea here is that the way in which the charismatic movement undergoes the routinization process is actually worked out by the leader, especially regarding the pattern in which authority is held by succeeding individuals. Weber did see charismatic legitimisation of authority as partially transferable from person to offices. In the process of routinization the charismatic element does not necessarily disappear. It becomes, rather, dissociated from the person of the individual leader and embodied in an objective institutional structure, so that the new holders of authority exercise it second-hand as it were, by virtue of an institutionally legitimized

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[364]   Weber, *The Theory of Social and Economic organisation,* p. 67.
[365]   Bryman, *Charisma and Leadership in Organizations*, p. 26. See also Weber, *The Theory of Social and Economic organisation,* p. 66-67.
[366]   Weber, *The Theory of Social and Economic organisation,* p. 66.

status or office.[367] Here Weber saw the character of the initial charisma as being changed in a process of routinization. One aspect of this change is that charisma is depersonalized. It is no longer a characteristic that applies to a special individual; instead, it becomes a quality that can be transferred or acquired, or is attached to a position in an organizational setting.

4.3 Weber's Concept of "Routinization"

Weber argues that 'Charismatic authority has a character specifically strange to daily routine, and the social relationships involved are strictly personal. If this is not to remain a purely transitory phenomenon, it has to embrace a character of perpetual relationship forming a stable community of disciples or a band of followers. Because charismatic authority is itself unstable, owing to its unlikely capacity to continue with qualities of the charisma (the gifts of grace) that ignited the founding of the organisation.'[368] Charismatic authority cannot remain stable, but becomes either traditionalized or rationalized, or a combination of both.[369] This occurs, in Weber's view, when the extraordinary phenomena (like signs and wonders) that propelled the charismatic leader's emergence wane. The followers are then forced to resort to daily routine duties.[370] Therefore a process of "routinization" becomes necessary for the exercise of authority and legitimacy as well as its perpetuation. The word "Routinization" is an English construct attempting to translate Weber's German word "Veralltaglichung" as the mechanism for maintaining charismatic authority, although this conveys a more bureaucratic tenor than Weber intended. One type of routinization would be direct transfer of charisma from one person to a successor, a sort of 'lineage charisma' used to determine succession. The other, more modern form of routinization, according to Weber, took the form of depersonalization "Versachlichung", producing the charisma of office. In this instance, charismatic authority is more or less independent of the personal qualities of the person holding

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[367]   Weber, *The Theory of Social and Economic organisation,* p. 67.
[368]   Weber, *The Theory of Social and Economic organisation,* pp. 363-364.
[369]   Weber, *The Theory of Social and Economic organisation,* pp. 364.
[370]   Bryman, Charisma *and Leadership in Organizations*, p. 26.

the office.[371] However, Weber observed that as routinization occurs, it affects the charismatic nature of the community. He identified some principal motives underlying this transformation.

First, as they seek the continuity of the community, the ideals of the community and the continued renewal of the group require a radical change in its character in order to form permanent relationships resulting in a stable community. Bryman observed that the leader's followers share in the leader's charisma, and that there is a kind of religious stratification with the charismatic leader at the apex. This group is described as "charismatic community."[372] In seeking to perpetuate the norms established by their leader, the charism of this community and its founder inevitably become "routinized". It cannot remain stable unless it becomes either traditionalized or rationalized or both.

Second, concerning the security of their social status, Weber noted that a 'strong ideal and strong materialistic interests of the administrative staff, the disciples and other followers of the charismatic leader in continuing their relationship, in such a way that help stabilize their status in the institution becomes central. Routinization guarantees a secure social position which connects them to familiar structures of society.'[373] Charismatic norms are easily transformed into those defining a traditional social status on a hereditary basis. The desire to secure their social status within the group moves the followers to opt for established structures, and thus routinization becomes inevitable. It forms an institution which exists to promote the material interests of the members of the organization.[374] However, Weber stressed that these interests become even more evident with the disappearance of the charismatic leader and with the problem of succession, which inevitably arises.

Third, for economic advantages, Weber argued that, for charisma to be transformed into a permanent routine structure, its anti-economic character must be altered; the material interests of the followers must be considered. It must be adapted to some

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[371] http://www.encyclopedia.com/article-1G2-3424500542/charisma.html Accessed on 20/07/2012.
[372] Bryman, Charisma *and Leadership in Organizations*, p. 25.
[373] Weber, *The Theory of Social and Economic organisation,* p. 364.
[374] Goodhead, *A Crown and A Cross*, p. 202.

form of fiscal organisation to provide for the need of the group. When a charismatic movement develops in the direction of 'prebendal provision,' the 'laity' becomes differentiated from the 'clergy,' thus the participating members of the charismatic administrative staff become routinized.[375] Weber saw the struggles for the control of "economic advantage" in terms of remuneration. This creates a strong tendency for the group to be routinized into its structures of authority.

Fourth, in the demand for succession, Weber illustrates the situation in which the group demands a successor. These include, first, the movement securing sufficient recognition to have the prospect of permanent organization; secondly, the anxieties of the charismatic leader's followers over their leader's death; and thirdly, where the charismatic leader designates a successor while still alive.[376] Bryman posits that at this stage the charismatic leader's staff changes from a loose assemblage of devoted and enthusiastic disciples into a stable organization, which is the creation of a bureaucracy.[377] With this happening, Weber says the creation of a hierarchy opens the door of economic benefits, the development of charisma of office, in which the character of the charisma is transformed by its routinization. This becomes an effective means to ensure the transposition of charisma into a stable institutional structure.[378] However, Weber argues further that the continuity of this group becomes more secured if the character of the subsequent social relationship meets the following conditions:

When there is a search for a new charismatic leader on the basis of the qualities which will fit him for the position of authority; by revelation manifested in oracles, lots, divine judgements, or other techniques of selection. In this case the legitimacy of the new leader depends on the legitimacy of the technique of his selection; By designation on the part of the original charismatic leader of his own successor and his recognition of the place of the followers; designation of a successor by the charismatically-qualified administrative staff and his recognition by the community;

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[375]   Weber, *The Theory of Social and Economic organisation,* pp. 367-369.
[376]   Weber, *The Theory of Social and Economic organisation,* p. 66.
[377]   Bryman, *Charisma and Leadership in Organizations*, p. 26.
[378]   Bryman, *Charisma and Leadership in Organizations*, p. 26.

In the case of hereditary authority, the conception that charisma is a quality transmitted by hereditary: thus it is participated in by the kinsmen of its bearer, particularly by his closest relatives; and he set in place ritual for the transfer of authority, which eventually becomes the charisma of office. In this sense, legitimacy is no longer based on the individual, but on the acquired qualities and effectiveness of the ritual acts. The most important example is the transmission of priestly charisma by anointing, consecration, or the laying of hands; and of royal authority, and by coronation.[379]

These six-points-succession processes advocated by Weber are appropriated through routinization, as the means of legitimizing the authority of the successor and ensuring the continuity of the charisma of the founding charismatic leader of the organization or religious group. Its realisation is twofold: first, for the charismatic leader to start the process, or second, for the group to determine the process through laid-down procedures for succession. Bryman stressed that while many of Weber's illustrations of the process relate to the context of religious organizations, such as the 'apostolic succession', he regarded the development of charisma of office as something which occurs outside this "spiritual" sphere.[380] Therefore it becomes imperative to look at the theological understanding of the concept of routinization in relation to the founder's charism.

Finally, within the institutionalization process, Weber argues that there were strong incentives on the part of charismatic leaders and their followers to transform their movement into more permanent institutions: usually the disciples or followers are keener to change charisma from the once extremely transitory "gift of grace" into a permanent daily routine. The group's need for social security, economic and material wellbeing and the demand for a successor, necessitate institutionalization which sets up traditions and rules to protect the interests of the administrative staff. This administrative staff may seek and achieve the creation of individual positions, and make the charismatic leader's position simply an office, with the intention of

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[379]   Weber, *The Theory of Social and Economic organisation,* pp. 364-366.
[380]   Bryman, *Charisma and Leadership in Organizations*, p. 26.

traditionalizing or legalizing the organization as a permanent system. The process by which this is attained is what Weber regards as the concept of routinization.

Weber considers the consequences of routinization; that routinization of charisma ensures adequate succession, and comes with interests on the part of the administrative staff, who must be catered for if the movement is not to disintegrate. He stresses that routinization also takes the form of appropriation of powers, and of economic advantages for the followers and of regular recruitment into this group. Initially, recruitment is on the basis of personal charisma, but with routinization, disciples or followers may set norms for recruitment, in particular involving training or tests of eligibility. He also argues that charisma can only be awakened and tested; it cannot be learned or taught. Only the proved novice is allowed to exercise authority. [381]

Weber notes that the process of routinization is not free from conflict. Conflict occurs because the earlier spontaneous charisma of the leader is not easily forgotten. The conflict (tension) arises between this spontaneous charisma and the charisma of office or of heredity. This he says can happen in many ways. First through the power of absolution, admitting a less charismatic individual into the community. The effect is to strengthen the tendency to routinization. Second, the decisive motive underlying all cases of routinization of charisma is basically a striving for security. It is for the legitimization of authority and social prestige and of economic advantages enjoyed by the followers and sympathizers of the leader.

Third, the process of routinization is not confined to the problem of succession and does not stop even when the pattern has been resolved. According to Weber, the fundamental issue is making the transition from charismatic administrative staff to those adapted to daily routine.[382] Here the problem of succession is crucial, because it involves the routinization of the charismatic focus of the structure. Fourth, the succession problem is solved either by charismatic designation of a successor or by

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[381]   Weber, *The Theory of Social and Economic organisation,* p. 367.
[382]   Weber, *The Theory of Social and Economic organisation,* pp. 369-371.

invoking hereditary charisma.[383] This Weber observes has resulted in the differentiation of hereditary social classes.

Conger and Kunungo expanded on Weber's view, stating: 'With success in the movement, the followers begin to achieve positions of authority and material advantage. The desire naturally arose to institutionalize these, so traditions and rules grew up to protect the mission.'[384] They advocated five possible ways of routinization of the founder's charisma:

One, the development of an administrative apparatus (separate from the charismatic leader) that puts into practice the leader's mission; two, the incorporation of the leader's mission into oral and written traditions; three, the transfer of charisma through rites and ceremonies to other members of the organization; four, a continued identification by organizational members with the original mission; and finally, selection of a successor who resembled the charismatic leader and was committed to the founder's mission.[385]

In the case where charisma is not routinized, these factors were largely missing. However, Andrew Goodhead noted that 'Over time, the force of charisma gives way to process of routinization, leading to institutionalization, and set a new pattern of behaviour.'[386] With the process of routinization the group's character tends to develop into the form of everyday authority, particularly rationalized or bureaucratic (legal authority) or both.[387]

Max Weber is to be commended for originating the concept of what he called "the inevitable theory of routinization" that helps to solve the problems of charismatic succession. He considered his theory through the sociological perspective which in fact gives a framework for 'the gift of grace' inherently present in a charismatic leader. Weber's thesis shows that charisma could only be transferred through

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[383] Weber, *The Theory of Social and Economic organisation,* pp. 371-372.
[384] Conger and Kanungo, *Charismatic Leadership in Organizations*, (London: SAGE Publications, 1999), p. 28.
[385] Conger and Kanungo, *Charismatic Leadership in Organizations*, p. 29.
[386] A. Goodhead, *A Crown and A Cross, the Rise,* p. 201.
[387] Weber, *The Theory of Social and Economic organisation,* p. 369.

routinization, by depersonalizing charisma and attaching it to a position or office. The Weberian concept of routinization, which heavily centred on the science of society – a scientific law that governs the social process of societies and organizations – which he called "routinization." Legitimizing authority both at the traditional, bureaucratic and charismatic levels is through routinization of charisma.

The Weberian theory of routinization of charisma is limited in his claim that 'because charismatic authority is inherently unstable, a process of routinization becomes inevitable to provide secure grounds for the exercise of legitimate authority and its perpetuation.'[388] Its application is limited in three ways. First, it confines its proofs only to "sociological laws", in cases where it is impossible to find a suitable replacement for the founding charismatic leader, when the pure form of charismatic domination will wane and turn into an institution.[389] Secondly, Weber fails to see that the Church is a divinely connected community in continuing of the work of Christ Jesus, as the body of Christ.[390] Thirdly, that the Church exists as a sacrament of the Holy Spirit's phenomena right from the day of Pentecost and that "the gifts of grace" (charisms or charismata)[391] are conferred on the charismatic leader and can be renewed by the Spirit. In this way, Weber limits the theory's full potential by failing to see the theological possibility of charisma's revitalization through a process of "renewal" as an inherent work of the Holy Spirit that initiated the founding of the Church on the Day of Pentecost (Acts. 2).

David Bosch poses a challenge about 'whether a movement can survive only as movement; he argues that either the movement disintegrates or it becomes an institution – this is simply a sociological law. Every religious group that started out as a movement and managed to survive did so because it was gradually institutionalized: the Waldensians, the Moravians, the Quakers, the Methodists, the

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[388]   M. Weber, *Economy and Society: An Outline of Interpretive Sociology*, Vol. 2., G. Roth and C. Wittich, (Eds), (Berkelet CA: University of California Press, 1978), p. 1121.
[389]   Weber, *Economy and Society, volume. 2.*, p. 1121.
[390]   Boff, *Church Charism and Power,* pp. 144-145.
[391]   Boff, *Church Charism and Power, Volume 2,* p. 146.

Pentecostals, and many more.'[392] How this occurs is very important. Bosch argued further that it could not, in the long run, survive merely in the shape of a charismatic leader with his handful of lower class artisans from the periphery of society (citing, the example of Jesus' disciples). Bosch's concern was fundamentally based on routinization of charisma in relation to mission, but stressed the theological necessity of renewal of charisma for the continuity of missions.[393]

4.4 Routinization and "Recharismatization"

Asonzeh Ukah advocates "recharismatization of charisma." According to Ukah, taking on Weber's concept that "a religious community in connection with a prophetic movement as a result of routinization," is a process where either the leader himself or his disciples secure the permanence of his preaching and the congregation's distribution of grace.[394] Ukah noted that Weber used the concept of charisma to capture the social source of legitimate authority. Thus applying the concept of charismatization is applied as a process that implies the recognition and acceptance of this legitimacy among followers of a charismatic leader. Charismatization is a process of stamping a leader's charisma on members of a group.

Ukah maintained that this concept of "institutionalization of charisma" proposed by Weber, usually follows the death or disappearance of the founder. Organisations, whether religious or secular, are driven by two broad objectives, namely the orderly pursuit of goals and the desire for self-perpetuation. These goals determine the structures of the organization and the strategies for their pursuit.[395] Ukah contends that the way charisma is routinized and institutionalized influences how these organisational objectives are pursued, how challenges are met and resolved. In the case of the Redeemed Christian Church of God (RCCG), where Ukah directed his case study, it was observed that the founder had a written will that sealed his choice of a successor as the choice of the Holy Spirit, which formed an appeal to divine sanction

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[392]   D. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, (New York: Orbis Books, 2008), p. 52.
[393]   Bosch, *Transforming Mission*, pp. 53-53.
[394]   Ukah, *A New Paradigm of Pentecostal Power,* p. 81.
[395]   Ukah, *A New Paradigm of Pentecostal Power*, p. 82.

as the basis of his authority and power. Such an appeal subverted the Church Constitution and effectively truncated the routinization process and opened up the way for the recharismatization of the movement.[396] This fits well with one of Weber's principal suggestions for solving the problem of succession. In this case, the original charismatic leader designated the successor to be recognised by his followers.

While Weber's theory stressed that 'legitimacy is acquired through the act of designation by the original charismatic leader,' in Ukah's recharismatization, the new leader appealed directly to God and not to the original or founding leader for his source of legitimacy. When this happens, it enables the 'refounding' of the organization. In this way the organization could be characterized as having had an experience of 'double founding', one by the original founder, and the other by his successor. This process of 'refounding' which is on-going, Ukah refers to as recharismatization.[397] This is not the routinization addressed in this context. Theologically speaking, Ukah explained that the succeeding leader did have claims to original vision, a spiritual insight and charismata for himself as the basis for his legitimate authority to recharismatize. Ukah also agreed that the founder set the stage for the process of routinization and institutionalization of his charisma as well as igniting a more profound process of recharismatization, and that this second process is what enabled the new successor to reorient the Church.[398] For Ukah, recharismatization is another dimension of the leadership process that enables the new leader to claim an independent source of authority (usually from personal insights and revelation of what he perceives as his spiritual leading).

A critical examination of Ukah's concept of recharismatization reveals a passive sense of the Holy Spirit's involvement in this process as the Lord of the Church. He has the capacity to direct and order the way the Church should be shaped. Besides, the issue of "refounding" would not occur where renewal of charisms were continuously generated by the Holy Spirit. For example, in Acts of the Apostles, because all the apostles knew they had to continue the redemptive work started by Jesus Christ

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[396] Ukah, *A New Paradigm of Pentecostal Power*, pp. 82-83.
[397] Ukah, *A New Paradigm of Pentecostal Power*, p. 53.
[398] Ukah, *A New Paradigm of Pentecostal Power*, p. 54.

through "the gifts of grace" conferred by the Holy Spirit,[399] refounding was not necessary.

Theologically, this is evidenced in the Words of Christ, 'Truly, truly, I say to you, whoever believes in me will also do the works that I do, and greater works than these will he do, because I am going to the Father' (John 14:12); 'But you will receive "power" when the Holy Spirit has come upon you, and you will be my witnesses...'(Acts. 1:8). Pneumatology suggests that the renewal of charisms continues through the renewal of the Holy Spirit's charismata on the new charismatic leaders in the Church. Sociology says the original charisms cannot be reproduced in the succeeding leaders, because the nature of charismatic structure will automatically change into a permanent institution through everyday routine.[400] But the New Testament indicates that the charisms of the founder can continue (as in the case just noted of the apostles being filled with the Holy Spirit to do the works "charismata" of Jesus Christ) because they are inherently the gifts of the Spirit, and He gives them freely to whoever He wishes for the profit of the whole Church (1 Corinthians 12:7-11). The sociological perspective fails to see the inherent capacity of the Holy Spirit to revitalize the charisma of the founder after his death (or disappearance) in the new leaders. These charisms are free gifts of the Holy Spirit.

4.5 Charismatic Renewal Instead of Routinization

There is a need to test Weber's sociological claim that charisma are inevitably routinized by changing the character of the charismatic organisation in an effort to perpetuate it after the death of the charismatic leader. This assumption is against the biblical and theological understanding that charisma could be renewed or revitalised through the inherent power of the Holy Spirit, who distributes these gifts freely for the work of the salvation of humanity. The biblical and theological approach to renewal of charisms is applied to correct this claim. For instance, Weber compares the charisma in the Church (basically propelled by the Spirit's enablement as the gifts of grace) with that of other professional careers, such as artists, war-lords (soldiers),

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[399]   Boff, *Church Charism and Power,* p. 144.
[400]   Weber, *Economy and Society, Vol. 2,* p. 1121.

philosophers and political officials.[401] He fails to recognise the theological possibility of renewal of charisma, as the gifts of the Spirit given to many as He wills (1 Corinthians 12:11). He also fails to see the Church as a sacrament of the Spirit,[402] with inherent ability to renew His gifts on individuals.

Therefore in suggesting a strong theological possibility of (charismatic) renewal of charisma, it is imperative to notice the argument that Jesus the founder of the Church, by the indwelling presence of the Holy Spirit incorporates into one body his faithful people (apostles, prophets and kings) into those 'offices' through the baptism of the Spirit. The power for miraculous signs and utterances through the gifts of grace, and of being clothed with the power of the Spirit, form the basis of legitimacy of authority and continuity of the redemptive mission towards humanity.

From the Biblical perspective, charisms are renewable, hence Paul encouraged Timothy to fan into flame the gifts conferred on him by the laying on of hands of the elders (Presbytery) as in 1 Timothy 4:14 and 2 Timothy 1:6 respectively. The Old Testament revealed a considerable history of transfer of charisms of the Holy Spirit on individuals for leadership and other services as in Deut 34:9; 1 Samuel 16:14-16 and 2 Kings 2:1-15.[403] Theologically speaking, renewal of the charism of the founder is inherently possible without changing the character, forms and practices of the group, but rather of improving it.[404] The charism of the founder can be sustained and carried forward through the power of the Holy Spirit, who possesses the capacity to renew these charisms in the successors. He is the same yesterday, today and forever (Hebrews 12:8).

4.6 Harmonising Charismatic and Institutional Charisms

Kung and Sartori argued that 'the "eclipse" of charism has sometimes been explained as the outcome of a dialectic tension between the weight of authority (hierarchy) and the institution (structure) and the way in which they succeeded in pressing heavily on

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[401]   Weber, *Economy and Society, Vol. 2,* pp. 1121-1122.
[402]   A. C. Dulles, *Models of the Church*, (New York: Image Books, 2002), pp. 55-56.
[403]   Stronstad, *The Charismatic Theology of St.,* pp. 23-26.
[404]   Furell, Discovering the Founder's Charism, p. 70.

anything that looked like charismatic creativity. Others are convinced that Church organization has gained the upper hand even to the point of regulating the role of the 'spiritual' and 'charismatic' and confining them within boundaries defined by the Church. In this understanding there are distinct separations between the charismatic Church and the hierarchical institutional Church.'[405] But Romano stressed that Pius XII accepted charism as an organic part of the Church's structure. This tension required dialectic balance between the hierarchical and the charismatic. Therefore the organic structure of the Church is not limited to, or only constructed from, degrees of hierarchy; nor, conversely, does it consist solely of charismatic people unconnected to any hierarchy.[406]

Jean Beyer echoed the idea that the charism is connecting power that brings individuals to this personal experience of the Spirit, which leads to the formation of the community of faith, hope and love, in and for the Church. As an organic communion, the charism needs a harmonious juridical structure.[407] This necessary institutionalization of the charism is principally expressed in the Constitutions, a purely Catholic approach.

Beyer stresses the need for the renewal of an institute as a return to the charism of the founder, rather than purely and simply as a return to the Gospel. It is not simply a renewal of charism "modernized" on psychological and sociological lines for the needs of the times, but one that strives to trace the source of the founder's charism (that is, the Holy Spirit) and seeks to reconnect it in our day. He added,

> Returning to the charism of the founder does not necessitate
> giving power to people who sound good, but do not live or think
> in a way which is in consonant with the founder from whom the
> institute came forth. Rather, it means anchoring oneself deeply
> in the spiritual soil of the charismatic person. It means revisiting
> the beginnings of the community in order to discover the Spirit

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[405]   H. Kung, "Charismatic Structure of the Church," *Concilium I.*, (1965), 43-59. Also in L. Sartori, "Charism of Ministry," in *DTI*, p. 504. Cited in Romano, *The Charism of the Founders*, pp. 81-82.

[406]   Romano, *The Charism of the Founders*, p. 83.

[407]   J. Beyer, Cited in Romano, *The Charism of the Founders*, p. 98.

within the many expressions of the charism, articulated as a
variety of duties and functions within the institute.[408] (sic)

Beyer sees the consecrated life as both charismatic and institutional. He blames the Church for not being able to develop a theology that harmonizes these two elements of spirit and structure, spirit and law.[409] Juan Lozano offers a positive response to this neglected theological focus. However, before dealing with his concept, he warns that the institutionalizing of charism bears within it three areas of caution. First, the ritualization of the charism: when the group's activity becomes repetitive and stabilized, it tends to lose the intention of the founder. Thus the community dilutes its own identity and changes its original meaning. Secondly, there is the danger of the reductive imitation of the charism. In attempting to stabilize and strengthen the institution, it opts for copying external structures completely alien to the spirit of the founder. Thirdly, the neutralization of the charism, when the new foundation acquires power in society and the Church, and as a result, drifts towards a neutralization of its renewing power.[410] Lozano, in view of these dangers, posits that the greatest danger lies in the very institution which the charism has created, in the actual community and its own members. He contends however that the institution is, like a body, necessary and essential if the Spirit is to be present and active in history.

Returning to Romano, he concluded that charism and institution are complementary dimensions and in practice cannot avoid each other. The encounter of the ecclesiastical institution with the charism of a founder is utterly inevitable. This may be true in one sense, but on the contrary, Dulles foresees a danger where charism may be neglected even while the institutional development remains. Thus the ecclesiastical institution will be stalled. However, where the charismatic organization remains linked to the Holy Spirit through constant renewal, it remains connected to the charism of the founder. The tension between charism and institution, like the tension between charismatic and institutional people, lies at the heart of any historical dialectic. The only solution lies in mutual respect for each other's

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[408] Romano, *The Charism of the Founders*, pp. 98-99.
[409] Beyer, Cited in Romano, *The Charism of the Founders*, p. 99.
[410]   J. M. Lozano, *The Charisma of Institution*, pp. 154- 158. Cited in *The Charism of the Founders*, pp. 105-107.

responsibilities and in a discernment marked by sensitive and purifying self-discipline. This will prevent either party from becoming closed and biased by the narrowness of their ideas.[411]

According to Romano, if the theology of charism is to be understood in depth, then the members of the charismatic community must periodically return to the founder's thoughts, teachings and spiritual experiences, seeking understanding which does not lead to routinization, but a return to the source of power (the Holy Spirit) that empowered the founder in the first place. They must learn how the founder accepted, described and lived this gift-project of the Spirit, taking due account of the cultural, ecclesial and social context in which the founder lived.[412] Giuseppe Giraredi advocated two complementary pairs of unchanging elements that must be kept in mind: continuity and renewal, and unity and pluriformity. Concerning continuity and renewal, he says, the charism is a dynamic reality, always open to new historical developments, but must not lose identification with its own beginnings. Continuity and renewal are usually ensnared by two possibilities: first, a falsely-faithful conservatism, an attempt to keep the charism frozen in a frame of history; second, a false progress and a renewal which is not firmly rooted in the initial purpose of the institute given by the Spirit in the beginning. For 'unity and pluriformity' (meaning charism as the unifying force for the community), charism is a reality disclosed in the founder, in whom all are called to share in the common root.[413]

4.7 Summary

This chapter considered the routinization of charisma as a leadership challenge. It appealed to Weber's sociological theory of routinization of charisma that maintains a tension between charismatic and institutional leadership. Therefore, routinization of his charisma becomes inevitable. However, the chapter challenges Weber's concept through the application of the biblical and theological concept of charismatic renewal. It discusses the Church as a sacrament of the Holy Spirit, who freely gives

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[411]   Lozano, *The Charisma of Institution*, pp. 160- 161. Cited in Romano, *The Charism of the Founders*, pp. 107-108.

[412]   Romano, The Charism of the Founders, pp. 109-112.

[413]   G. Giraredi, Cited in Romano, *The Charism of the Founders*, pp. 115-116.

these gifts of grace to the Church to enable it to function. In addition, the chapter explores the renewing of the founder's charism and the possibilities of harmonizing the tension between the charismatic and institutional dynamics for the continuity of the founder's charism. This is important in helping to solve the problem of the tension within CGMi leadership. The next chapter addresses these issues raised, and tests these theories and concepts, in the light of Benson Idahosa's leadership and the CGMi he founded.

Chapter Five: The Church in Transition

5.1 Introduction

This chapter takes on the analysis and application of issues raised in the last chapter. These are considered in two broad perspectives: first, issues raised through Weber's theory of routinization of charisma as a sociological approach to legitimize a charismatic leader's authority and the potential "impossibility" of passing on this charisma to succeeding leaders; second, the issues surrounding the theological possibility of passing this charisma to succeeding leaders as long as they continue to use the gift of grace freely given by the Spirit of God for the Church's benefit. The issues raised in both sociological and theological perspectives are tested in the light of Benson Idahosa's leadership and CGMi as a movement.

The chapter explains how CGMi can be understood as a charismatic organization and Benson as a charismatic leader from both sociological and theological perspectives. It demonstrates how a movement like CGMi could drift completely into institutionalism through settled Church structures; that is, when it begins to apply bureaucratic principles in its leadership functions, without appeal to spiritual renewal as well. The chapter considers these issues in two broad ways: first, it looks at the sociological issues raised in relation to the founder's charism, and the nature of a settled Church; and second, the theological perspective is considered in relation to the concept of charismatic organization and CGMi. What are the charismatic and institutional possibilities when there is renewal by the power of the Holy Spirit? Finally, the concept is applied to test Benson's leadership claim about CGMi that 'nothing has changed.'

5.2 The Legitimacy of Charismatic Authority

In the case of CGMi as a movement, the manifestation of Benson Idahosa's charisma at the inception of his ministry claims a link to God's enabling power (in line with biblical prophets and apostles) for accomplishing a divine purpose. As Weber rightly observed charisma will be applied to a certain quality of an individual personality by virtue of which the individual is considered extraordinary and treated as endowed

with supernatural, exceptional powers, such as are not common to the ordinary person, and on the basis of these the individual concerned is treated as a leader.[414] Benson falls into this picture of Weber's charisma which makes him an observable charismatic leader.

Avis also described how the authority of a charismatic leader is guaranteed by signs, wonders and miracles. By the same token, he is vulnerable to disconfirmation and then rejection as a result of failure at this level.[415] Weber regards this as the genuine charismatic meaning of the 'gift of grace'[416] as an appeal to divine enablement beyond human comprehension. The call of Benson as a leader involved charismatic manifestations that broke the conventions of both the Assemblies of God Church's (AOGC) tradition of authority, (preaching with signs following without seminary training under this Church) and the local traditional authority (where Benson had to resist traditional institutions while preaching the gospel).[417] These elements are in line with Weber's concept of a charismatic leader. Garlock captured this earlier part of Benson's charismatic ministry, noting that, 'Benson began by organizing a team of workers around villages surrounding Benin City to preach the gospel that radically changed his own life. Wherever he went with his burning message, people seemed drawn to him.'[418] This early manifestation of charismatic grace was evidenced in his offices in AOGC, both as Sunday school teacher and local evangelist, experiencing signs, wonders and miracles compelling him to seek independence from denominational exclusivism[419] in order to do something new. The outcome of his charismatic authority and experience gave birth to CGMi, as a movement characterized by signs and wonders, causing Onyemaobi to describe Benson's ministry as that of 'a miracle worker or myth maker.'[420]

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[414]   M. Weber, *Economy and Society: An Outline of Interpretive Sociology*, Vol. 1., G. Roth and C. Wittich, (Eds), (Berkelet CA: University of California Press, 1978), p. 241.

[415]   Avis, *Authority, Leadership and Conflict in the Church*, p. 68.

[416]   Weber, *The Theory of Social and Economic organisation,* p. 360.

[417]   Obadan, *The Legend*, pp. 102-104

[418]   Garlock, *Fire in His Bones,* p. 62.

[419]   Garlock, *Fire in His Bones,* p. 98.

[420]   Onyemaobi, *A Pencil in God's Hand*, p. 1.

When Benson assumed leadership of the prayer fellowship that formed the nucleus of CGMi in the mid-1960s, he did so by appealing to divine authority, through a vision that legitimized his charismatic ministry. He had claimed a vision and covenant with God,[421] as seen in chapter two, and being called with divine mandate to lead the group.[422] As an Evangelist and a Sunday school teacher in AOGC and later as an Apostle,[423] many of his followers attested to his claims to religious authority. They acknowledged his charismata of miracles and revelations of God.[424] These manifestations of divine gifts of truth with his personal qualities became the rallying point of his public ministry, which caused people to be attracted to him. In the words of Weber, 'the only basis of legitimacy for this kind of leader is that his personal charisma be proved, and receive recognition, and be able to satisfy his followers.'[425] For Weber, the charismatic leader does not concern himself with daily routine obligations, he is simply driven by the desire to accomplish given tasks. This was the case for Benson when he founded CGMi as a movement driven with the passion for souls with 'evangelism his supreme task.'

These supernatural manifestations confirmed his leadership and helped him and his disciples to secure the permanence of his message and so legitimized his authority before everyone. Ukah observed that these gifts of grace function in a two-fold way as grounds for attracting and also for maintaining people around the leader.[426] Weber treats charisma in the context of authority, that its bearer is always an individual leader. His charismatic quality has to be 'proved' by being recognized as genuine by his followers. Recognition by them is interpreted as an expression of the 'moral legitimacy of his claim to authority.'[427] Iyawe and Obadan, disciples of Benson, describing his authority, observed that:

> These are some of the dramatic events that inflamed his ministry
> and gave it recognition. In his very many crusades throughout

[421]   Garlock, *Fire in His Bones*, pp. 69-72.
[422]   Garlock, *Fire in His Bones*, p. 73.
[423]   Obadan, *The Legend,* pp. 3-4.
[424]   Iyawe, *Life of Faith,* p. 19.
[425]   Weber, *The Theory of Social and Economic organisation,* p. 361.
[426]   Ukah, *A New Paradigm of Pentecostal Power*, p. 81.
[427]   Weber, *The Theory of Social and Economic organisation,* p. 65.

the world, he prayed the prayer of faith that opened the eyes of the blind, made the deaf to hear and the dumb to speak. He cast out demons, healed the paralytics and other manners of diseases. It was common to see men and women getting out of wheel chairs and others abandoning their crutches.[428]

Idahosa became the first to stage an open confrontation against idol worshippers and cults of witches, during his evangelistic crusade campaigns in Benin City. By faith in God, he challenged the "Ogboni" and "Owegbe" cults when it was also a thing of pride to belong to a cult then.[429]

Iyawe is a medical doctor, and was a member of Benson Idahosa's crusade-team. Obadan, an accountant, was one of Benson's earliest converts and a member of the CGMi leadership Council; both were present when many of these miracles happened. Therefore their accounts and testimonies as eye-witnesses are crucial. They affirmed the genuineness of Benson's charisma, as the "moral legitimacy" of his claim to charismatic authority.

The charismata in Benson attracted many to embrace his ministry and bound them to him by the same charismatic fervour and personal loyalty. By so doing, they shared in that gift of grace, which came through Benson's initial association with WOFM. There he learnt about the Pentecostal/charismatic theology of the Holy Spirit that released these charisms of the supernatural ministry on him. He received confirmation of these gifts of grace during his study at CFNBI, Dallas, USA,[430] and his mentoring relationship with S.G. Elton, Gordon Lindsay, Oral Roberts, T.L. Osborn through the laying on of hands and prophetic declaration.[431] The laying on of hands became a means of transferring the gift of grace between individuals. Dulles identified the laying on of hands as one of the commonest ways the early Christians received the charisms of the Spirit to accomplish their tasks.[432] This subject of 'laying on hands' will be discussed in detail in chapter eight. These impartations revitalized Benson with the Holy Spirit to fulfil his God-given purpose as a charismatic leader. However, the laying of hands (as a traditional authority) here was not self-authenticating for

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[428]   Iyawe, *Life of Faith*, p. 19.
[429]   Obadan, *The Legend*, p. 47.
[430]   Garlock, *Fire in His Bones*, pp. 117-118.
[431]   Idahosa, *4 Facts You Must Know,* p. viii.
[432]   Dulles, *Retrieving Charisms*, p. 35.

Benson as a charismatic leader. The traditional backing was to confirm what already existed as authority in Benson; thus it was an exercise of recognition rather than a bestowal of authority.

As authority is based on charismatic grounds, Weber states that it rests on devotion to the exceptional sanctity, heroism or exemplary character of an individual.[433] For Benson, these qualities were not far from the personal type of leadership he wielded, as described by his followers. For example, his life of faith was devoted to trusting God and his achievements in gospel fields included, church-planting, establishing institutions and mentoring emerging leaders.[434] His demonstration of the power of the Holy Spirit in signs and wonders during miracle crusades,[435] and his life of integrity and holiness, formed the pattern of his charismatic leadership.[436] Bryman noted that allegiance is owed to persons who possess charisma by virtue of their unique attributes and abilities.[437] Thus such features compel the allegiance shown by the followers of the Charismatic leader. Benson had a huge following that was beyond the bounds of CGMi and which later earned him the Pentecostal Presidency in Nigeria during his life-time.[438]

The legitimacy of Benson's authority was not based on bureaucratic or traditional patterns. Weber's treatment of charisma as "authority of a charismatic leader" was based on the individual's mission and the subsequent preparedness of others to believe in it.[439] This is true of Benson who was simply steeped in power for mission and evangelism. Through crusades and Church-planting he attracted many followers, who believed in the gifts of grace bestowed on him by the Spirit to accomplish these tasks. Benson's charismatic type of leadership could not be related to either bureaucratic or traditional authority, which rely on heredity or 'set orders' to function.

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[433]   Weber, *Economy and Society, Volume 1.*, p. 215.
[434]   Iyawe, *Life of faith*, pp. 12-25.
[435]   Onyemaobi, *A Pencil in God's Hand*, pp. 1-11.
[436]   J. L. Meares, Founder and Pastor of Evangel Temple, Washington D. C. Cited in Garlock, *Fire in His Bones*, p. 1.
[437]   Bryman, *Charisma and Leadership in Organizations*, p. 24.
[438]   Marshall, *Political Spirituality: The Pentecostal Revolution in Nigeria*, p. 178
[439]   Weber, *The Theory of Social and Economic organisation,* p. 24.

Weber noted that such a leader is obeyed by virtue of personal trust in him, his revelation or his exemplary qualities. Ketan Palshikar says these exceptional qualities make them almost god-like for their followers. The charm of such people made their followers accept these leaders without questioning them.[440] Iyawe observed that Benson possessed special qualities, 'He was a man of faith, this was his greatest attribute. He manifested faith in God in an exemplary manner. He believed that anything was possible with God. He pursued his goals and achieved them.'[441] At this stage, Weber said, charisma is self-determined and sets its own limits. The bearer is task-oriented and demands obedience of others by virtue of his mission. If they fail to recognize him on the basis of his radical leadership, yet as long as he proves himself, they follow.[442] Yes indeed, 'with charisma backing, they demand others to obey' says Weber. Like Paul, Benson ascribed his charisma to a higher source. He believed that,

> Our God-given authority over diseases is from God – after
> discovering that demons were the cause of sickness, then I began
> to search the scriptures which proved that when I ordered these
> spirits of infirmities to come out of the sick people they would
> obey me. I have the right to speak to devils in Jesus' name and
> they were compelled to by divine law to obey. [443]

For Benson, the Word of God is the source of authority for a charismatic leader, conferred on him by the Lord who called him for the task. This authority from the Word of God is backed by the Holy Spirit who releases the charisma to the leader. Thus Benson recognized like the Apostle Paul that he was just a human instrument graced with the power of God (charisma). He explained his encounter with this power:

> The Lord endued me with His Holy Spirit and the joy of salvation
> broke all over me. I was one of the happiest men alive. Then I
> was consumed with an ardent desire to preach the Good News
> to everyone I met. That was how I began my career as a bearer

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440   K. Palshikar, 'Charismatic Leadership,' http://www.edu-ketan/documents/charismatic%2520Leadership-pdf. Accessed on 09/12/2013.
441   Iyawe, *The Achievements and Legacy of a Colossus*, p. 12.
442   Weber, *Economy and Society, Vol. 2,* pp. 1112-1113.
443   Idahosa, *4 facts You Must Know*, pp. 9-10.

and preacher of Good News. Ever since, the Lord has done marvellous things, and wrought special miracles in my life.[444]

So Benson's charismatic authority was founded on first, the gift of grace from the Holy Spirit for signs, wonders and miracles evident in his evangelistic crusades; secondly, the laying on of the hands of his numerous mentors – especially from the WOFM movement; and thirdly, by the authority from the Word of God. These could be considered as Benson's nexus of charismatic authority. In terms of Benson's charismatic leadership, it was evidently revolutionary in nature. Like other charismatic leaders, Benson's followers sometimes failed to understand his charismatic authority. Hence they opposed and instituted court cases against him over the issue of Church building,[445] his consecration as a bishop.[446] These crises helped Benson prove his charismatic grace.

The Influence of Benson Over CGMi as a Charismatic Leader

Weber argued that charismatic leaders repudiate the past, and do not operate on the precedents of handed down rules, hence they are revolutionary in nature.[447] The corporate group becomes subject to the charismatic leader through communal relationship.[448] In the case of CGMi, Benson was the founding father. Ojo observed that Benson did not follow precedents handed down when he established CGMi in Benin City in the late 1960s; he claimed a divine mandate to preach the gospel all over the world and inaugurated the IWO Media in mid-1970s as an organ for his evangelistic campaigns. He was the first prominent African preacher to promote the prosperity gospel, and demonstrated this with his flamboyant life-style and his emphasis on faith and miracles.[449]

Ojo stressed that, 'It was largely Idahosa's influence that brought independence to charismatic Christianity in some West African countries, because he instilled the

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[444] B. A. Idahosa, *Faith to Weather the Life-storms*, p. 16. Cited in Onyemaobi, *A Pencil in God's Hand*, p. 21.
[445] Garlock*, Fire in his Bones*, pp. 90-92.
[446] Idahosa*, Sitting Trial or Standing Trial?*, pp. 6-16.
[447] Weber, *Economy and Society, Vol . 2*, pp. 1115-1116.
[448] Weber, *The Theory of Social and Economic organisation,* p. 360-361.
[449] Ojo, *Christianity in Africa and African Diaspora*, pp. 170-171.

principle in those he trained that each of them could become 'a giant',[450] an expression Benson uses to challenge his protégés to strive for success at all costs. Benson anticipated the great success of his mentorees. Weber observed that religious charismatic leaders through relationship with their disciples could inspire and lead their followers towards the achievement of their missions.[451] Benson's capacity to exert influence on his followers was largely due to the gifts of grace prevalent in his ministry; his mentoring and discipleship drive; his unique style of preaching boldly and the ethic of hard work which was reflected in many of his disciples.[452] In addition, with his weekly television programme, Benson was the first Pentecostal preacher to attempt to reach a larger audience in Nigeria (about 50 million people by then).[453] Through such television media he influenced many, organising the Redeemed Voices, that is, the Church choir that attracted elites to join his ministry and Mega-Church; and finally, the mass crusades where hundreds of thousands gave their lives to Christ. Kalu affirmed that within a decade Benson reshaped African Pentecostalism in many ways.[454]

To lead, Weber noted, charismatic leaders do not rely on established administrative structures: no systems of formal rules or legal principles. Because of this lack of administrative structure, Benson adopted a prophetic pattern of listening to the voice of the Spirit; he often declared that, 'God or the Spirit said to me...'[455] House Shamir observed that charismatic leaders can be distinguished through their tendency to dominate, having a strong conviction in their beliefs and ideals, a need to influence others with high self-confidence.[456]

5.3 The Missional Orientation of Benson's Charismatic Leadership

Weber advanced that a charismatic leader engages in proselytizing appealing to specific groups who see in the mission a possibility of solving their problems. They do

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[450]   Ojo, *Christianity in Africa and African Diaspora,* p. 171.
[451]   Weber, *The Theory of Social and Economic organisation,* p. 360.
[452]   Ojo, *Christianity in Africa and African Diaspora,* p.171.
[453]   Hephaetus, *Nigerian Religious Leaders…,* (Milton Keynes: Lighting Source Ltd, 2006), p. 12
[454]   Kalu*, African Pentecostalism*, p. 19.
[455]   Idahosa, *Sitting Trial or Standing Trial?*, p. 81, 125.
[456]   House and Shamir, *Leadership: The Cutting Edge*, pp. 189-192.

this by adopting approaches outside routinization, for example, by free gifts and 'booty' to support their followers.[457] This means the mission must be situationally relevant to attract followers and the charismatic leader must prove that the mission answers the needs of the followers. This may be true if the mission is outside religious circles, but arguably, the mission of Benson was based on a divine calling propelled by the Spirit. CGMi was characterized by religious proselytism which seeks to convert people by persuading them through the preaching of the Gospel. Thus introducing the converts into the kingdom of God and making disciples of them is not based on economic need. Obadan noted that, as an apostle, Benson's method of proselytizing was through his numerous evangelistic crusades, Church-planting, and providing training for his converts.[458] Weber says disciples also participate in these charismatic qualities out of enthusiasm for the 'cause' or personal loyalty to the leader, or both. The leader assigns disciples to particular ad hoc missions without limiting their scope of authority to function. In so doing, the charismatic leader creates room for permanent helpers. Obadan summarized Benson's involvement of his disciples thus:-

> Benson believed in investing in people. To him human capital
> remains the best of assets. He worked using committee system…
> papa allowed his ministers the latitude of choice, as to where
> they wish to be…He trained his administrative staff both within
> and outside the country. He delegates and does not relegate
> anybody to the background and will never put you down. He
> challenged them with tasks.[459]

In this way, Benson as a charismatic leader was able to create room for many subordinate leaders and disciples. Iyawe observed that, 'His life of faith (charisma) was an inspiration to all those who walked and worked with him, these includes his drivers and gardeners – who have now become great people in the society and in CGMi. This is attributed to Benson's encouragement and mentoring skill.'[460] They formed Benson's central working team in CGMi and were offered opportunities to become his permanent helpers. As the CGMi movement secured recognition and was

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[457] Weber, *The Theory of Social and Economic organisation,* p. 65.
[458] Obadan, *The Legend*, pp. 133-143.
[459] Obadan, *The Legend*, pp. 229-234.
[460] Iyawe, *Life of Faith*, p. 35.

deemed fit to have permanent administrative staff, it set up organized offices – thus creating scope to develop a pattern for determining the legitimacy of his successor's status.[461]

Provision for Succession in CGMi

The creation of a central administrative staff necessitates arranging for a remuneration system and for leadership succession. Weber posits that, as the movement secures the prospect of permanent organization, the successors of the original leader cannot base their claim to legitimacy on the same grounds as the founder. Hence the problem of succession, both in terms of who succeeds the leader and the pattern of determining the legitimate status of such individuals, becomes crucial for the movement.[462] For CGMi, the issue of how to maintain a sense of authority from the original point of reference did not arise, as Weber observed, because Benson as the founder of CGMi was still alive. Therefore neither hereditary succession nor succession by office, nor succession by individual selection applies. However, Benson and CGMi arrived at an organizational crossroad when they opted for an episcopal ministry by titles, which set the stage for the hierarchically-structured leadership of 1981,[463] as a result of the movement's growth. Consequently, the Church Constitution, without provision for a successor, changed the leadership pattern in CGMI.

Again, Weber stressed that because charisma is essentially unstable in nature, issues of succession become more obvious: as the excitement over the special manifestations that propelled the charismatic leader's emergence begin to wane, change in the movement's character becomes inevitable.[464] In addition, when the anxieties of the leader's permanent helpers or followers become more acute at the death of the leader, then the unavoidable problem of succession emerges in the group.[465] In the case of CGMi, the two reasons mentioned above were not applicable,

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[461]   Idahosa, *Sitting Trial or Standing Trial?,* pp. 26-27.
[462]   Weber, *The Theory of Social and Economic organisation,* p. 66.
[463]   Idahosa, *Sitting Trial or Standing Trial?,* pp. 26-27.
[464]   Weber, *Economy and Society* vol. 1, p. 1121
[465]   Bryman, *Charisma and Leadership in Organizations*, p. 26.

because there was no noticeable decline in the special manifestations that birthed CGMi, as long as its charismatic leader was alive. He started changing the structure of the movement and put in place all the administrative paraphernalia to ensure the perpetuation of the organization. For the last reason, Benson as the founder initiated this process by setting in motion a pattern of succession in the Second Revised Church Constitution of 1997, shortly before his death.[466]

Benson appealed to the succession concept received through his association and link with the International Communion of Charismatic Churches (ICCC), [the body that consecrated him as Archbishop] discussed in chapter three about apostolic succession. Although ICCC had in addition other objectives (which included training and equipping of Church leaders) they also deal with issues of leadership succession.[467] The ICCC's claim to episcopal structures was associated with the hierarchical authority established in the Roman Catholic Church.[468] In Weber's view, the charismatic leader may well have the primary role in designating his successor and pattern of succession, in which the members of administrative staff participate. With this new administrative paraphernalia, Benson set the stage for CGMi to begin a routinization process, especially regarding the pattern of succession.

5.4 Transition Towards a Settled Church

As stated earlier, routinization is an English construct of a German word "Veralltaglichung", which helps to explain how organisations drift from charismatic activities to daily routine activities, when the original charisma wanes. Weber's sociological theory of routinization can help to explain Benson's charismatic leadership in the light of CGMi's on-going transition towards a settled Church. For CGMi, the process of routinization of the founder's charisma started in an almost imperceptible manner.

As Weber observed, charismatic leaders do not initially concern themselves with daily routine obligations, but are simply driven by their passion to accomplish their

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[466] *CGMI 1997 Revised Constitution*, p. 60.
[467] Historical Perspective of ICCC, p. 1. http://www.theiccc.com/history.html. Accessed on 10/02/2011.
[468] D. Huskins, ICCC Position Report, p. 8. http//www.theiccc.com/index.html. Accessed on 19/12/2011.

mission. Benson was indeed driven by such passion for evangelism to make converts to Christ, and his only concern was to get the next crusade done.[469] The outcome of Benson's commitment was such an increase in the growth of CGMi, as to warrant a change in operation. Charismatic leadership is said to be relatively unstable, and so structures and hierarchies begin to emerge. Owing to the unlikely capacity to sustain the qualities of the charisma (gift of grace) that ignited the founding of the organization, routinization acts to stabilize this: thus the desire to transform charisma and charismatic blessing from a unique, transitory gift of grace...into a permanent possession of everyday life.[470]

This routinization process began to emerge in CGMi slowly and unnoticed. It happened after Benson's victory in the various court suits against his leadership: over disputes on the first Church building,[471] the court injunction over his consecration as bishop, the assault by thugs during a Sunday Service, in 1980s,[472] and the breakaway of his most trusted subordinate leaders.[473] These brought about the need for restructuring the whole movement. Weber observed that it is during such moments of transition that the charisma of the charismatic leader and his followers is perpetuated. All this changed the nature of the movement.[474]

Benson and CGMi opted for a restructuring of the leadership hierarchy and created Area and District leaders, to decentralize the authority of the movement. Although Benson saw this as a mere grading of officials and ministers by ranking them,[475] it equally changed the course of events in CGMi. A process of routinization started to provide a secure anchor for the exercising of authority and the legitimacy of office-holders. Thus the leader's personal authority was vested in his representatives and officials in such a manner that they shared the aura of his office. Weber observed that when the motion for this kind of change sets in, the result is usually a

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469 Ojo, *Christianity in Africa and African Diaspora,* p. 172.
470 Weber, *Economy and Society, Volume 2,* p. 1121.
471 Garlock, *Fire in His Bones*, pp. 90-94.
472 Idahosa, *Sitting Trial or Standing Trial?,* pp. 130-135.
473 Obadan, The Legend, pp. 83-101.
474 Weber, *Economy and Society, Volume 2,* p. 1121.
475 *CGMI 1997 Revised Constitution*, p. 3.

transformation into either rational-legal or traditional type of leadership, or a combination of both.[476] Weber considers the underlying transformation thus:

First, Benson and CGMi sought the continuity of the movement. Weber argued that the expectations of the community and their continued renewal relied on radical change in character before they could form a permanent stable community. Benson insisted that the change in CGMi's charismatic leadership by adopting episcopal structures would not affect its operational charisma based on calling, vision and ministry – these he believed would remain the same.[477] In this sense, Benson expected his charisma to continue in CGMi beyond his time. This attempt by Benson and CGMi to perpetuate his charisma began a process of routinization leading to settled institutional authority.

Second, CGMi aimed at securing social status within its organisation. The issue of securing the social status of the administrative staff and the followers with strong materialistic interests becomes crucial and central. Bryman posits that,

> Weber recognized that a certain degree of routinization is bound to occur as soon as the initial charisma of the leader is acknowledged by others and a following develops. In particular, a structure of tasks, obligations, rules and so on begins to develop, disciples come to rely on the emerging structure for their status and hope they may receive rewards for their activities.[478]

In the case of CGMi, Benson's initial converts and followers included those who were already engaged in government services (as civil servants and politicians) and were deeply conversant with bureaucratic operations in that circle. They played a significant role in formulating the administrative structure in CGMi's leadership – which continues even to this day.[479] For instance, Obadan stressed that Benson paved the way in securing social status for his disciples in the following ways; by allowing his ministers the latitude of choice, that is, in deciding where they wished to serve. Moreover, he allowed retired administrators of government functionaries and

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[476]   Weber, *The Theory of Social and Economic organisation,* p. 364.
[477]   Idahosa, *Sitting Trial or Standing Trial?,* p. 26. See also *CGMI 1997 Revised Constitution*, p. 3.
[478]   Bryman, *Charisma and Leadership in Organizations*, p. 76.
[479]   Obadan, *The Legend*, p. 117.

colleges into CGMi's central administration.[480] At this stage, the desire to secure their social status within the movement led the followers to opt for established structures, thus initiating routinization.

Third, the followers' quest for the economic advantage of the group became a necessary step that followed the desire for security in social status. Weber argued that the charismatic movement does not have such thing as a salary or a benefice. Disciples or followers tend to live primarily in a communistic relationship with their leader on means which have been provided by voluntary gifts.[481] Benson and his CGMi movement did not rely simply on voluntary gifts as a means of sustaining the group. Benson secured a job with Bata Shoe Company and contributed over twenty per cent of his earnings to running the movement.[482] Many of his followers, as mentioned above, had gainful employment. Benson preached and lived by faith holding to the promise of divine sponsorship by God[483] and his followers learnt to emulate this practice. He taught his followers the Biblical principles of sowing and reaping, tithing and seed-faith.[484] He became known as an advocate of the prosperity gospel in Africa.[485]

However, Weber insists that for charisma to be transformed into permanent routine activity its anti-economic character must be altered, and the material interest of the followers must be considered. It must be adapted into some fiscal organisation to provide those needs and the administration becomes routinized. Obadan says, 'In 1980, Benson ordered a development of accounting and payroll system for the Church, and in addition, a pension scheme for workers. Benson was concerned about the welfare of workers. On the 16th of June 1981, 'I handed in a set of accounting manuals'.[486] Benson here put in place some economic measures to meet follower's

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[480]   Obadan, *The Legend,* pp. 230-234.
[481]   Weber, *The Theory of Social and Economic organisation,* p. 361.
[482]   Garlock, *Fire in His Bones*, pp. 56-57.
[483]   Onyemaobi, *A Pencil in God's Hand*, p. 82. s
[484]   Onyemaobi, *A Pencil in God's Hand*, pp. 84-91.
[485]   Brouwer, *Gilford and Rose, Exporting the American Gospel*, pp. 171-172. See also Ojo, The End-Time Army, pp. 61-62.
[486]   Obadan, *The Legend*, p. 240.

needs. This set the Church on a course to be either traditionalized or rationalized as a settled institution.

Fourth, Benson designated the need for a successor through the provision in the CGMi Revised Constitution of 1997, a need not mentioned in the 1981 edition. He made provision for a pattern of succession; selection and approval of the individual through a special ritual.[487] Then legitimacy transcends the individual, but the qualities and effectiveness of the ritual acts were now to be determined by the legitimacy of the office. Both processes apply to CGMi regarding Margaret – Benson's successor.

Finally, with CGMi seeking to institutionalize the movement, Weber posits that there is a strong incentive on the part of the charismatic leader and their followers to turn the movement into a more permanent institution. This usually occurs when the charismatic leader begins the process, or when he dies, and when followers change the charisma from a once – transitory gift of grace into a permanent daily-routine possession. In the case of CGMi, Benson initiated this process which turned the movement into a settled organization. The new administrative structures under the current leadership after the death of Benson seemed to work towards this goal.[488] The absence of provision to renew the founder's charism, but seeking the process of institutionalizing CGMi as a settled Church, makes routinization appear inevitable.

Distinction between a Settled Institution and a Charismatic Organisation

Weber's sociological concept of routinizing charisma might only be possible for CGMi where the followers of Benson decide to disconnect from the source of the charism that empowered him to establish the movement, and to adopt settled Church Institution. The question to ask in this regard is what is the distinction between a settled church (as an institution) and a spiritual movement (as a charismatic organization)? Can these two simultaneously run together? How is the organization of charisma achieved?

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[487]   *CGMI 1997 Revised Constitution*, p. 60.
[488]   Appendix 4, Administration, p. 1.

In response to these questions, a settled Church is often described in two words 'organization' or 'institution.' They are often applied interchangeable by different writers when referring to the Church. Avery Dulles in *Models of the Church* offers a distinctive approach to Church, describing it as an 'institution' and a 'mystical communion' (organic organisation). First, we discuss Church as an institution, that is, as settled Church. Dulles draws his concept of Church as an institution from Roman Catholic views, taking into account Bellarmine and Butler, who argue that the Church is a society, having a constitution, a set of rules, a governing body, and a set of members who accept this constitution and these rules as binding on them. Based on this notion, Dulles argues, 'Institutionalism is not the same as acceptance of the institutional elements in the Church, and that the Church of Christ could not perform its mission without some stable organizational features.'[489] Dulles says Christianity has always upheld the institutional side, which does not imply institutionalism. He sees institutionalism as a deformation of the true nature of the Church. Dulles again, expanding on Congar and others' views, observes that,

> In the institutionalist ecclesiology the powers and functions of the Church are generally divided into three: teaching, sanctification and governing. This division of powers leads to further distinctions between the Church teaching and the Church taught, the Church sanctifying and the Church sanctified, the Church governing and the Church governed. In this case, the Church as an institution is on the giving end. The Church teaches, sanctifies and commands, in each case identifying the Church itself with the governing body or hierarchy.[490]

Dulles noted that in this type of institutional model the hierarchy governs the flock with pastoral authority, as Christ's vice-regent to impose laws. Dulles stressed that its characteristics are those of hierarchical authority. The Church is not considered as a democratic society, but as one in which the fullness of power is concentrated in the hands of a ruling class that perpetuates itself by co-option.[491]

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[489]   A. C. Dulles, *Models of the Church*, (New York: Image Books, 2002),pp. 26-27.
[490]   Dulles, *Models of the Church*, pp. 29-30.
[491]   Dulles, *Models of the Church*, pp. 31.

However, the Institutional approach relies heavily on the elements of Christian continuity and a strong sense of corporate identity. This results in a high degree of institutional loyalty, strong goals for missionary action and concern for their esprit de corps.[492] Institutions depend on human and material resource management, thus building on policies to hold on to authority. This institutional model of Church has its disadvantages. Dulles noted the case against the institutional model:

> First, that it has a limited basis in Scripture and in the early Church tradition. Paul's model of Church is more organic, more communitarian and more mystical. Second, the institutional model leads to some unfortunate consequences in Christian life, both personal and corporate. Clericalism tends to reduce the laity to a condition of passivity making their apostolate a mere appendage of the hierarchy. Third, it sets obstacles to a creative and fruitful theology, by holding to the defence of current official positions and makes no room for critical and exploratory thinking. Furthermore, it fails to account for the spiritual stability of Churches. The gifts and graces of the Holy Spirit, it would seem, must wait upon the approbation of the official leadership. And finally, in an age of dialogue, ecumenism and interest in world religion, the monopolistic tendencies of this model are unacceptable. They are often regarded with suspicion and do not easily attract people.[493]

Although Dulles argued in favour of the Roman Catholic institution as a necessity for moving forward, his general understanding reveals that a purely institutional-based model of the Church may not be best practice for the Church that started charismatically or organically, mystically and communally. In his conclusion, he noted that while people are willing to dedicate themselves to a cause or a movement, they do not wish to bind themselves totally to any institution without organic reference. Institutions are seen as self-serving and repressive and as needing to be kept under strong vigilance. Considering the notion of the Church as a mystery, the Church cannot be primarily an institution nor does it draw its strength from institutional features. It relies principally on the grace that follows from the Holy Spirit and the charisms that emanates from such a divine presence.

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[492]   Dulles, *Models of the Church*, pp. 34-35
[493]   Dulles, *Models of the Church*, pp. 36-37

In his second approach, Dulles views the Church as a mystical communion (with charismatic nature), holding that Congar and Hamer both maintained the ecclesiology of community as their theme. Congar states that the Church has two aspects, that is, first, the fellowship of persons – fellowship of human with God and with one another in Christ, and second, the Church is involved with divine life disclosed in the incarnation of Christ and communicated to men through His Spirit.[494]

Dulles observes that there are some benefits in this model of Church which include: firstly, having a strong Biblical support for the notion of communion as described in the Book of Acts and in many of Paul's Epistles where he referred to the Church as the Body of Christ. Secondly, it allows for more ecumenical fruitfulness than the institutional model which is concerned with institutional identity. Thirdly, this model promotes charismatic gifts that foster cordial relationships between individuals, and corporately with the Holy Spirit, to revivify their spirituality; moreover, it makes room for spontaneous initiatives aroused by the Holy Spirit without prior consultation with the hierarchy. Furthermore, people find more meaning for their lives in communal relationship in this model of Church than in the institutional model that looks oppressive and depersonalizing.

Dulles notes there are also some weaknesses associated with this model of Church, such as the lack of organizational and hierarchical control as a result of 'free for all' spontaneity in the manifestation of the gifts of the Spirit, which run the risk of appearing excessive. It seeks to exalt and make the Church divine beyond its due, and leaves no room for ecclesiological adjustments. In addition, this model does not give room for clear identity or mission strategy. The only common ground accepted for identity is the Baptism in the Holy Spirit.[495] In any case, Dulles seems to appear biased in his assessment of this model of the Church's weaknesses in favour of the Roman Catholics. Regarding early Church activities, orderliness and decency are clearly marked in the way things were done in Acts Chapter 2 to 6. The issue is can these two leadership dimensions (that is, charismatic and institutional) simultaneously run

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[494]   J. Hamer, *The Church as a Communion,* p. 93. Cited in Dulles, *Models of the Church*, p. 44.
[495]   Dulles, *Models of the Church*, pp. 50-52.

together? How will the organization of charisma be achieved through these co-existences?

There is no doubt that a relationship exists between charismatic and institutional practices, depending on the amount of tolerance practitioners permit and to what extent each is allowed to influence the other. They can co-exist as long as they are not opposed to each other. According to Gotthold Hasenhuttl, 'Where an authority occupies a pre-existing office and enjoys a permanent title, we have an institution. Authority and office are therefore not challenged in the Church.'[496] For Hasenhuttl, institution helps to foster social stability, and the Church needs stability to progress. It is a changeable, but permanent, product of purposive social role behaviour which subjects the individual to obligations, gives him formal authority and possesses legal sanctions.[497] Obligations do not arise out of spontaneous understanding, but out of the action of someone else. The obligation which the institution imposes on individuals is roles. When obligations and corresponding rights of roles are confirmed by authority of leading roles, it results in formal institutional authority, and consequently in the domination of one over other members of the group.[498]

To prevent the situation above arising, Guy Sayles stated that both institutional and charismatic practices are needed in Church. Every Church must find ways to nurture intimacy and negotiate institutional realities. However, there are times when 'institution' threatens to 'quench the Spirit.'[499] Sayles says, for instance, when a charismatic movement grows beyond 50 or so people, especially if it is a diverse movement, it will have to find organized ways of communication and decision-making. It will need division of labour, job descriptions and clarified expectations, and these create an institution. And for a movement to endure beyond one generation, it must take on some institutional forms, so 'institution is simply another word for

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[496] G. Hasenhuttl, *The Church as Institution*, G. Baum and A. Greeley, (Eds), (New York: Herder and Herder, 1974), p. 11.
[497] Hasenhuttl, *The Church as Institution*, pp. 14-15
[498] Hasenhuttl, *The Church as Institution*, pp. 16-17.
[499] G. Sayles, 'Is your Church an Institution or a Family?,' http://www.ethicsdaily.com/is-your-church-an-institution-or-a-family--cms-20734#sthash.uM4M3JPA.dpuf. Accessed on 22/12/2013.

social endurance.'[500] In this way, the Church must ensure the institution is made the servant of the charismatic mission, for the institutional realities of the Church were made to serve its reason for being. Perpetuating the institution is not the reason. The reason is the gracious reign of God through the Church.

In achieving the organisation of charisma through the co-existence of charismatic and institutional practices, Hasenhuttl suggests the following, first, the Church will have to do without a dogmatic basis laid down by authority. Secondly, ecclesial revisionism follows from an absolute commitment to freedom and the humanization of life. A Church of this sort would be institutionally tolerant. And Thirdly, under this system, such a Church would stimulate love of freedom, without institutional bureaucracy, where hierarchy is simply a tool for order rather than domination of others. In this way, institutional and charismatic practice can co-exist under the leading of the Holy Spirit, who is the giver of the charism for ecclesiastic operations.

In the case of CGMi, it started as a charismatic movement under the leadership of Benson who was vested with the power of the Holy Spirit, with supernatural evidences. It thrived as an organic Church or a charismatic movement. Frank Viola explains further what it means for a Church to be charismatic in nature. He argues that:

> The New Testament uses many images to depict the Church. All such images are living entities: body, a bride, a family, one new man, a living temple, a vineyard, a field, an army, a city etc. Each image teaches us that the Church is a living organism rather than just institutional organization. The NT Church was "organic," born from and sustained by spiritual life instead of constructed human institutions, controlled by human hierarchy, shaped by lifeless rituals and held together by religious programmes. All life forms have a DNA a genetic code. DNA gives each life form a specific expression. DNA, or deoxyribonucleic acid, is the hereditary material in humans and almost all other organisms.[501]

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[500]   Sayles, *Is your Church an Institution or a Family?*, p. 2.
[501]   F. Viola, *Reimaging Church: Pursuing the Dream of Organic Christianity*, (Nashville, TN: David C. Cook, 2008), pp. 32-33.

Viola focused his argument on the basis of 'the triune nature of God' drawing from the position of Stanley Grenz, who describes God as a 'social Trinity.'[502] The Church is a charismatic expression of the triune God. It was conceived in Christ (Ephesians 1:4-5) and born of the Spirit on the day of Pentecost (Acts 2:1ff). Therefore, Church is the earthly image of the triune God (Ephesians 1:22-23). Because the Church is charismatic, it has a supernatural expression.[503] Grenz concludes that 'the ultimate basis for our understanding the Church lies in its relationship to the nature of the triune God himself. In this sense, the charism (gifts of the Spirit) continues through the supernatural power of the Spirit from generation to generation through human founders of different Church movements. It is these charisms that define the shape and organs of the Church movement, such as CGMi.

In view of the above, a distinction lies between the Church organization as an institution and as a charismatic organization. On the one hand, when the Church seeks to disconnect from her charismatic or organic nature in order to embrace institutionalism, the consequence will inevitably be the routinization of the founder's charisma, and thus it becomes a settled Church institution. On the other hand, when the Church seeks to hold only to her charismatic practices, ignoring institutional necessities it degenerates into administrative disorganisation, which leads to the loss of missional fruitfulness. However, the Church needs to hold on to both the charismatic and institutional practices through renewal of the charisms of the Spirit, such as were endowed on the founder from the onset. If the new leaders consciously note the essential character of the founder's charism, despite the resulting dialectic tension between institution and charismatic, then the two elements can co-exist under the influence of the Spirit as a charismatic organisation. The theological perspective of the charism of the founder (in the light of CGMI) as a charismatic organisation is considered as issues arise from chapter four.

5.5 A Theological Response to Routinization of Charisma

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[502]   S. Grenz, *Theology for the Community of God,* (Grand Rapids, MI: Eerdmans, 1994), p. 482. Cited in Viola, *Reimaging Church,* p. 33.

[503]   Viola, *Reimaging Church,* p. 35.

This section re-examines the concept of the routinization of charisma advocated by Weber as the means of continuing the charismatic qualities of a charismatic leader after his death, in order to perpetuate the organization. Theologically speaking, the understanding of charisma presented here demonstrates a contrast with the sociological perspectives. This is because the disappearance of the charismatic leader does not end the mission initiated by Jesus Christ as the Founding Charismatic. Inaugurated by the power of the Holy Spirit, it possesses the charismatic gifts of grace that enable the Church to be a charismatic community. It shows the need for a constant renewal in the power of the Holy Spirit as a way of continuing the charism with which CGMI was founded. This will be discussed under two major headings: first, recharismatization of charisma in an organization; and second, CGMI as a charismatic possibility. This is necessary in order to answer the research question: Can the charism of the founder of CGMI be continued in a settled Church institution?

5.6 Recharismatization not Feasible in CGMi's Context

In seeking the continuity of the founder's charism, Ukah suggested the concept of recharismatization as a complementary principle to the routinization of charisma. Ukah directed his study to the Redeemed Christian Church of God (RCCG) and its founder, Josiah Akindayomi and the succeeding leader Enoch Adeboye. He contended that the way charisma is routinized and institutionalized influences how the organizational objectives are pursued, how challenges are met or resolved. He observed that in the RCCG, the founder had written a 'will' that sealed the position of a successor and as such subverted the Church Constitution, thereby truncating the routinization process and opening the door to the recharismatization of the movement. For CGMi, there was no will written by Benson to be presented before any assembly as in the case of RCCG. Although there was a similarity in the drafting and revising of the Church Constitution and designating a pattern of succession, Benson died suddenly. His international followers and disciples claimed that he had designated his wife to succeed him, and with no documents to that effect, the Church simply accepted that claim as the will of God.

Ukah's concept of recharismatization fits into RCCG because Akindayomi had the occasion to mentor Adeboye, his successor, for the seven years before he succeeded him;[504] Adeboye was introduced to the whole assembly and the core leaders of the Church before the succession.[505] Also, RCCG was a Church changed from Cherubim and Seraphim (C&S), as one of the earliest forms of African Indigenous Churches (AICs) that was established in the early twentieth century C&S was not a Pentecostal or charismatic Church. It operated as a "white-garment" Church under a prophetic/prayer pattern of ministry. When Akindayomi embraced Pentecostalism he decided to charismatize. He put measures in place (such as the drafting of the constitution) that helped the new leader to decide the direction of the RCCG, which made Ukah's recharismatization (or a re-founding) necessary in that context.

Finally, the manner in which Adeboye joined RCCG in conjunction with the founder's announcement of his entrance into the fold, opened the door for the divine legitimacy of Adeboye's claim to succession. Adeboye too connected his claim of legitimacy of authority to the source of power for the Church: the Holy Spirit, who gives the gifts of grace to all He calls into such a position of charismatic authority.[506] Therefore he had the charismatic legitimacy of authority to recharismatize RCCG, which is a process of "refounding," as one who possessed divine backing, beside the founder's authentication of his position as a successor.

However, in one sense, CGMi may not require a 'recharismatization' or 'refounding', because it is not a transformed Church like RCCG, but has a direct charismatic founding by Benson from the Assemblies of God Church, which was already a Pentecostal/charismatic Church based in America. On the other hand, because Margaret Idahosa had a legitimate patrimonial consent from Benson to succeed in his office as the new Archbishop of CGMi, it conferred on her the charismatic legitimacy of patrimonial authority to recharismatize the Church. This is possible through renewal in the power of the Holy Spirit gift (Acts 4:23-31), in order to continue in the charism of Benson.

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[504]   Ukah, *A New Paradigm of Pentecostal Power*, pp. 73-76,
[505]   Ukah, *A New Paradigm of Pentecostal Power*, p. 82.
[506]   Ukah, *A New Paradigm of Pentecostal Power*, p. 80.

CGMi: As a Charismatic Organisation

The principles developed below are bases for a theology of charismatic organization that is not institutionally driven, but attempts to hold the dynamics of an organization driven under the charism of the Spirit with an institution controlled by bureaucratic authority after losing the founder's charism. The foundation of the Church is on and in Christ Jesus according to the New Testament (1 Corinthians 3:11). Therefore, the theological sense of charisma is bound up with the Messiahship of Jesus who is anointed as prophet, priest and king for his redeeming work, and incorporates his faithful people (the Church) into these positions as they are baptized by one Spirit into the Body (1 Corinthians 12:13). The Spirit distributes His gifts freely to all who are called into the Church (1 Corinthians 12:4-11). Jesus was not only a charismatic leader in the sociological sense, He is the giver of charismatic grace in the theological sense; He is the one who both promised and sent the Holy Spirit (John 14:16-17, Luke 24:49, Acts 1:8 and Acts 2:1-4 cf). He is the one who charismatically anoints the charismatic leader, set apart in the Church with unique, supernatural powers to act on Jesus' behalf to continue planting the Church founded by Christ.

CGMi falls within this 'body of believers' that shares in the baptism of the Holy Spirit and believes in the atoning work of Christ, and Benson who founded CGMi falls into this category of charismatic leadership. Avis argued that Jesus was able to attract and retain his followers by virtue of his innate qualities and the sense of divine charism that emanated from him.[507] This is the charismatic nature of the earthly ministry of Jesus, which helped him to detach himself from daily concerns. It was this virtue that Jesus passed on to his immediate successors, the apostles, who received the baptism of the Holy Spirit given on the Day of Pentecost; the DNA never changes.[508] For this to be true of CGMi, it would mean recovering the charismatic empowerment of the Holy Spirit as it was on Benson, its founder. Benson and CGMi leaders, aware of this fact, emphasized in the Church Constitution that the Church was a representation of Jesus

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[507] Avis, *Authority, Leadership and Conflict in the Church*, p. 70.
[508] Viola, *Reimaging Church*, p. 40.

Christ and extension of his Kingdom work. They made this declaration on behalf of CGMi as part of the Body of Christ, stating thus:

> We members of the Church of God Mission International Incorporated, in unity of faith and purpose, hereby RESOLVE to give ourselves the following Constitution which is Episcopal in nature on the clear understanding that in doing so in love, we shall endeavour at all times to honour and glorify the name of the Lord Jesus Christ in all activities that may arise therefrom in the process of implementation, application and observance of laid down provisions for the world-wide spread of the Gospel of redemption and the expression of the Kingdom of God.[509]

In his concluding remarks, Benson reiterated that 'I Most Rev Professor Benson A. Idahosa by virtue of being an instrument employed by our Saviour and Lord Jesus Christ for the establishment of this ministry now known as Church of God Mission International Incorporated, and being vested with a divine obligation of upholding same hereby, put in writing…that it be read, interpreted and adhered to strictly by the body of Christ in CGMi.'[510] Thus as a charismatic leader, Benson accorded Jesus his rightful place as founder and commanded his followers to do same. He understood the theological implication of continuity in the charism and power of the Church's pioneer founder and followed this to the letter.

CGMi and Paul's Example of Continued Charisma

Avis argued that Paul in Weber's sociological sense may not be designated as a charismatic leader because of a certain ambiguity in his leadership-character – a lack of the self-authenticating authority of a charismatic leader. Notwithstanding, from a more theological perspective, Paul represents an ideal continuation of charismatic example. Paul was conscious of his call to special mission; he possessed the divinely-imparted apostolic authority evident in all his epistles, and suffered hostility meted out to charismatics like Jesus, by religious cults. These authenticated him as a theological example of a charismatic leader. An examination of Benson's ministry in the light of

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[509]   *CGMI* 1997 *Revised Constitution of CGMI*, p. 4.
[510]   *CGMI 1997 Revised Constitution*, p. 57.

Paul's example may be necessary in seeking continuity of the charism of the founder of CGMi.

Like Paul, Benson as a charismatic leader, suffered oppression, challenged by forces of darkness in Benin City. He wished that signs and wonders witnessed in his ministry continue among his followers. He often started his crusades with a slogan from the prophet Isaiah, saying, 'I and those which the Lord has given me are meant for signs and wonders' (Isaiah 8:18).[511] This he stated because he believed that the Church is not ruled from below but from above,[512] showing a lack of self-authentication of his charismatic authority. Yet, he desired the sustaining and continuing of the founding charism.

CGMi as a Sacrament of the Spirit

CGMi as a Church was launched under the powerful anointing of the Holy Spirit, evidenced by its growth in its earlier stages, as shown in chapter two, as the early Church saw themselves under the immediate governance of the Holy Spirit.[513] CGMi was founded in Benin City at a time when the City was ravaged by traditional cultists, witchcraft and idolatry.[514] These Benson confronted by the Spirit of God. The Church is a Spirit-bearing body, a Messianic movement, in which the risen Christ dwells by the Spirit.[515] It is this presence of Christ in the Church that releases the power to make it a charismatic movement, and makes it different from a secular organization.[516] Benson, addressing CGMi in the Constitution, noted,

> The ministry of Church of God Mission International
> Incorporated was divinely born by the urge of the Holy Spirit
> with specific instructions of the Lord. Raise up an army for me, to
> go with the Gospel to all nations. Gather together those whom I
> have called and I will send them with the fire of my Spirit. Give

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[511] Iyawe, *Life of Faith*, p. 53.
[512] Obadan, *The Legend*, p. 239.
[513] Barret, *The Holy Spirit and the Gospel Traditions*, Cited in Avis*, Authority,* p. 73.
[514] Iyawe, *The Achievements and Legacies of a Colossus*, pp. 29-30. See also, Idahosa, *Sitting Trial or Standing Trial?,* pp. 93-96.
[515] Avis*, Authority, Leadership and Conflicts in the Church, p. 7*4.
[516] Boff, *Church Charism and Power,* p. 144.

> them my Word and your example to many who will go to Teach, Preach and Heal.[517]

This is the undergirding revelation or prophetic word upon which CGMi is founded as a charismatic movement under the leadership and influence of the Holy Spirit. Is CGMi still continuing in this vision or has she disconnected herself from this source of power to fulfil her mandate of Teaching, Preaching and Healing? This is the crucial issue.

CGMi: Leadership Charisms and Institutional Offices

Is the organisation of charism – the operating power for a charismatic movement – the work of the Holy Spirit? Theologically speaking, the Church operates in the Spirit. Boff argues that it is the Spirit at the heart of the great events of salvation history and all the pneumatic activities recorded in the New Testament from the birth of Christ to the Day of Pentecost that gives life to a specific organization of charisms.[518] In CGMi, one of the fundamental beliefs is the power of the Holy Spirit as the means to function in the work of grace. In the ministers' manual it says: 'The gifts of the Holy Spirit are for the edification, exhortation and ministry work in the Church, which is the Body of Christ.'[519]

Dulles argues that the bestowal of charisms depends on God's good pleasure, not upon any law or ordinance and that there is no conflict between charism and office.[520] This notion completely misses the purpose of these gifts of grace which are functional gifts and not hierarchical in nature. Boff contends this claim (as in Paul's epistles in 1 Corinthians 12), when he says, these gifts of grace are for the profit of all; the Spirit gives them as he wills. They were not given for 'institutional office' purposes, which encourage domination over others, but for the organization of the community.[521] Charism becomes routinized into an institutionalized office when the Spirit that generates spontaneity leaves the people; then they resort to routine activities that

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[517] *CGMI 1997 Revised Constitution*, p. 57.
[518] Boff*, Church Charism and Power*, p. 154.
[519] CGMI, *Ministers' Manual*, (Benin City, Nigeria: Gift-Prints Associates, 2003), p. 6.
[520] Dulles, *retrieving charisms*, p. 36.
[521] Boff, *Church Charism and Power*, p. 157.

offices or institutions represent. As Boff puts it, charism includes the hierarchical elements, but not exclusively. Charism is more fundamental than institution. It is the pneumatic force that gives rise to charismatic community and keeps them alive.[522] Margret Idahosa argues that charisms are not institutional offices per se, but organized gifts of the Holy Spirit for a charismatic community to function within the body of Christ. These she calls ministry gifts.[523] With this understanding in mind, it is surprising to see how much is changing over the years within CGMi, turning its work of grace into institutional hierarchy maintenance for a settled Church.[524] CGMi's leadership believes that its institutionally-based focus is not in conflict with the original charism, and that both can exist side by side. In effect, however, the tension between institutionalisation and the renewal of the charism becomes the concern. Failure to strike a balance between the institutionalising tendency and charismatic spontaneity will lead to suppressing the founder's charism.

Continuing in the Founder's Charism

As part of the issues raised in the theological reflections in chapters one and three about the concepts of the 'founder' and 'the charism of the founder,' Antonio Romano placed great stress on the need to continue in the charism of the founder as a theological reality for any charismatic organization. In the light of this, a reflection on these concepts is required concerning CGMi as a movement in its current transition to a settled institution. This concept will be approached from two perspectives: first, looking at Benson as the founder of CGMi and his founding charisms that need to continue; and second, the theological reality of continuing with these charisms.

First, Romano asserted that, a 'founder' is a person who initiates a constituted organization and establishes it on stable principles. This he said can apply to a movement, an association, or a religious community.[525] He drew heavily on the Vatican Council II documents of the Roman Catholic Church, and since CGMi is purely of

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[522] Boff, *Church Charism and Power*, pp. 158-159.

[523] M. A. Idahosa, *Woman in Ministry: A Justification*, (Benin City, Nigeria: Gift-Prints Associates, 2005), pp. 64-66.

[524] CGMi, *Archbishop's Policy Letters to Pastors and Members 2005 to Date*, pp. 1-90

[525] Romano, *The charism of the Founders*, pp. 27-29.

Pentecostal roots, caution is to be exercised in applying some of the legal aspects of these concepts. However, out of the five principal ways of defining a founder advocated by Romano, the charismatic theological dimension becomes the most crucial aspect in the case of CGMi. In summary, the Vatican Council II documents agreed that the various founders are individuals moved by the Holy Spirit to establish these institutes, and that their followers should seek to connect with and never to lose sight of the example of their founder's charism.

Benson Idahosa as the head of CGMi in the closing remark the Church's Constitution, sees himself as 'the human instrument employed by Jesus Christ for the establishment of the movement, which is to be administered through the power of the Holy Spirit and sets the norms for its operation.'[526] Here Benson affirms that the founder of the universal Church (of which CGMi is a part) is Jesus Christ, who employed Benson as His human instrument to establish CGMi under the gifting of Holy Spirit. This is the basis upon which the charisms for operation in the Church were passed on to him. Since charisms have been defined as the gift of grace freely distributed by the prerogative of the Holy Spirit (1 Corinthians 12 and Roman 12:4-8), in order to organize and build the Church, as a charismatic organization, CGMi shares in this divine splendour as well. In his remarks, Benson encouraged,

> The founding of the founded (that is, CGMi) was global and therefore the soliciting of gifts for the purpose of the sustenance of the Ministry must not be relegated…That all gifted both male and female in all fields of life must be allowed and not precluded from and or continuing to exercise their individual gifts either by calling and or professionally with no discrimination of whatsoever manner in the further fortification of all the various arms of the Ministry. Every talent sequel to the foregoing must therefore be evaluated for intact already existing and improved standard to be maintained. That every appointment made must be by calling and not by reason of age in Ministry, including strangers (that is, freshers coming into CGMi) with necessary gifts of the Spirit.[527] (sic)

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[526] *CGMI 1997 Revised Constitution*, pp. 57-59.
[527] *CGMI 1997 Revised Constitution*, pp. 59-60.

Here it can be observed that Benson's greatest concern is the continuity of the charism upon which CGMi was founded. He advocates the non-hindrance of gifted individuals from the ministry work and encourages a consideration of fresh hands into the ministry of CGMi solely by the identification of the gifts of the Spirit upon them. Romano stressed that the charism of the founder appears as an 'experience of the Spirit' transmitted to their followers. The gifts of Spirit are to be lived out and preserved, deepened and constantly developed in the body of Christ.[528] As a Church, CGMi is faced with a challenge to create an atmosphere through which renewal by the Spirit for the continuity of the charism of Benson might be realized. Also, Osborn counselled about the need to continue with this charism: 'The fire that burnt in Benson Idahosa's bones will burn within you as you absorb the power, anointing and compassion of this man.'[529] Is there a possibility for CGMi to remain a charismatic organization, holding together both the charismatic and settled Church leadership systems?

5.7 CGMi: The Possibility of Charismatic Organisation

In answering the above question, it is important to look at the tension between the charism of a charismatic organization and the authority that emanates from the hierarchical leadership of an institution. The dialectic tension between the two on the one hand, authority (hierarchy) and institution (structure) and on the other hand anything that looked like charismatically-organized community has created concerns. First, charism is an organic part of the Church, that is, the life-giving power that energizes the charismatic organisation to serve God through the Spirit.[530] Viola says, the Church is a charismatic organization and does not depend on the authority conferred by hierarchies to function, but on the gifts of the Spirit.[531] Second, CGMi's current enlargement of hierarchical leadership authority (through human committees, boards and leadership portfolios) seems to negate the spontaneity of the Holy Spirit in administering his Church. Thus bureaucratic focus as a mark of a

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[528] Romano, *The charism of the Founders*, p. 88.
[529] Cited in Garlock, *Fire in His bones*, 195.
[530] Romano, *The charism of the Founders*, p. 82.
[531] Viola, *Reimaging the Church*, p. 63.

settled Church is becoming apparent.[532] Viola compares the outcome of such a situation with the Old Testament type of an empty temple institution without the divine presence: as in (1 Chronicles 16:39-40; 2 Chronicles 1:3-5; Jeremiah 7:12-14):

> Thus the institutional Church lies in its reliance upon a human devised, programme driven religious system that serves to scaffold the "Church" structure when the Spirit of God is absent. This moss-laden system betrays the fact that when the spontaneous life of Jesus Christ has ebbed away in a Christian assembly, that assembly ceases to be operating as a Church in any Biblical sense – even though it may preserve the outward form.[533]

Viola fears that the outcome of this kind of Church is institutionalised structure without the presence of the Spirit. This is the current direction of CGMi, seeking a way to manage the created Episcopal structural leadership while limiting the maintenance of the charismatic power of the organization that launched her to prominence. Romano observes that this all requires great equilibrium between the hierarchical and charismatic. This is where the call for a renewal by the Holy Spirit of the founder's charism becomes crucial. CGMi has a responsibility to consider ways of enhancing continuation in the charism of her founder. It may be possible for her to continue as a charismatic organization, where even the structures of leadership are saturated by the power of the Holy Spirit.

5.8 Summary

Benson claims that the adoption of CGMi's Episcopal titles does not in any way change the position of things in the Church. He states it plainly: 'Nothing else but titles has changed. The vision given to us by God remains the same, the call remains the same, and the ministry remains the same.'[534]

This statement implies that Benson did not expect his followers to distort his vision by the adoption of these titles. First, his disciples would not want to change the features of CGMi that had enhanced its growth. These features included its

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[532]   CGMi, *Archbishop's Policy Letters to Pastors and Members 2005 to Date*, pp. 1-35
[533]   Viola*, Reimaging the Church*, p. 65.
[534]   Idahosa, *Sitting Trial or Standing Trial?,* p. 26.

evangelistic nature, aggressive Church-planting concepts, his mentoring that attracted many to his leadership, and the signs and wonders propelled by the charismatic endowment of the Holy Spirit. Second, CGMi would keep in view the vision that drove his passion for world evangelization, "Evangelism Our Supreme Task." This would be without settling for a management or institutional model that leads to a settled Church out of touch with the charismatic graces that birthed the founder's charisms. Has Benson's dream come true in terms of these expectations? It is now being put to the test.

The veracity of Benson's claim may have been sustained in the first Revised Constitution in 1981 due to its lack of provision for a successor. However, in the second Revised Constitution of 1997, shortly before his death, provision was made for succession to the exulted seat:

> Whosoever is my successor by reason of my age, retirement, inability to travel and coronation by death must adhere and live a life of selfless service in cash and in kind as depicted by my life in all spheres of living – spiritually, socially, emotionally, academically, economically, etc. That sequel to the aforestated in respect of my said successor, he must be one found to possess the understated additional qualities: (1) found to have a proven ministry of divine integrity; (2) must have been member and an active member of the ministry of Church of God Mission for an upward period of 15 years and above; (3) MUST BE ELECTED OR APPOINTED BY AT LEAST A TWO THIRD MAJORITY CONSENT of the ministry world-wide: and is ratified by the College of Bishops in alliance with the Board of Trustees and the Supreme Council. Nevertheless, should the Spirit of the Living God by unction give a direction for an appointment of someone not within the scope of the aforestated, then the aforestated will become secondary; wherein the said appointment would be upheld, in so far as same is made without any prejudice.[535]

First, looking at the claim 'without the dogmatic mechanics of the traditional denominations,' the question to address here would be - from where does the notion of the highlighted words in capital letters in CGMi's Constitution come? That is, "must be elected or appointed by at least two-third majority consent of the ministry world-

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[535] *CGMI 1997 Revised Constitution*, p. 60.

wide and ratified by the College of Bishops…"? The idea here seems borrowed from the mainline denominational traditions. Benson did not specify what he meant previously by "traditional denominations." Gordon Lindsay defines a denomination, as 'any group of Christians whether local, national or international, who are designated by a name, a doctrine, a form of worship. A policy of Church government or united in any common cause such as evangelism or missionary work is a denomination.'[536] In this way, CGMi is classed as a denomination for adopting an Episcopal form of Church government and therefore certain ecclesiastical rules. For example, According to Hardon, the Roman Catholic Church adopts this form of electoral rule in choosing their bishops and Pope.[537]

The College of Bishops has never been the concept or a tradition of the Pentecostals before the twentieth century. This is also noticed in the code of ethics of the ICCC which was the ordaining body that introduced Benson to ecclesiastical leadership in the first place. One of the ICCC rules in election of leaders is that 'All elections were by unanimous consent of the College of Bishops.'[538] Therefore, demanding the ratification of his successor by the College of Bishops, was an application to the traditional denominations' mechanism, and was contrary to Benson's initial claim that accepting Episcopal titles did not alter CGMi's character.

Secondly, the claim stated that, 'the change was only in terms of grading CGMi officials and ministers by rank.' Be that as it may, the leadership structure of CGMi truly runs in consonance with the set hierarchical structure of an Episcopalian polity and was crafted by professionals, which included accountants, politicians, business administrators and lawyers.[539] Many of these men knew the composition of Episcopalian Church polity and structured CGMi leadership in line with such views. Branch Churches were grouped in various regimentally ordered systems, where a Bishop or Zonal Co-ordinator presides over three or four presbyters, and a presbyter presides over three or four districts down the line of operation.

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536 G. Lindsay, *Apostles, Prophets and Administrators,* (Dallas, TX: Christ for the Nations Inc. 2001), p. 48.
537 Hardon, *Modern Catholic Dictionary*, p. 82.
538 D. Huskins, ICCC President, http://www.theiccc.com/history.html. Accessed on 10/02/2011.
539 Obadan, *The legend*, pp. 117-118.

This development was intended to routinize the leader's mission as Conger and Kanungo suggested.[540] They argued that succession is one of the most crucial issues in routinization – it usually creates "charismatic demand." The dilemma, of course, is that it is highly unlikely that a charismatic leader will be found to replace the original one.[541] In the case of CGMI, a replacement for Benson was found – but a more managerial-oriented leadership.[542] In view of this obvious necessity there emerges a shift in missionary movement towards a settled Church, contrary to Benson's claim that nothing else changed but titles.

Thirdly, Benson's claimed that 'the vision given us by God remains the same, the call remains the same, and the ministry remains the same.' When viewed under the lens of 'evangelism our supreme task' there now seems to be a shift in leadership emphasis. What Benson failed to realize was that from the time of announcing the adoption of the new ecclesiastical titles (and the review of the Church's Constitution) to the time of his death, CGMi entered a transition period. Roxburgh and Romanuk observed that, 'transitions are a powerful reality in our lives, and that when a leader's plan focuses more on change and ignores the transition, the organization will never create an effective change process.'[543] This is what happened with CGMi as a movement: the titles as a new leadership phenomenon became central in establishing a leadership hierarchical structure, while the vision 'Evangelism Our Supreme Task' waned. Therefore there has been a shift in leadership focus with a change in the vision statement adopted by the current leadership: 'Building People into Leadership with Global Passion Deeply Rooted in Christ.'[544] Thus the routinization process, unintended by the founder, was entrenched and a change in the character of CGMi's organization began. CGMi's leadership entered into a new realm in the transition, operating a settled Church model. Benson's claim was

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[540]   Conger and Kunungo, *Charismatic Leadership in Organizations*, p. 28.
[541]   Conger and Kunungo, *Charismatic Leadership in Organizations*, p. 29.
[542]   A. Bryman, Charismatic Leadership in Business Organizations: Some Neglected Issues, *Leadership Quarterly,* 4 (3/4), pp. 289-304. Cited in Conger and Kunungo, *Charismatic Leadership in Organizations*, p. 29.
[543]   Roxburgh and Romanuk, *The Missional Leader*, p. 58.
[544]   F. Oyedepe, *Understanding the Call of God and Leadership Development,* (Benin City, Nigeria: Gift-Prints Associates, 2001), p. vii.

therefore compromised through, first, the succession plan to be ratified by the College of Bishops; second, through episcopal polity; and third, through change in the vision statement. Thus the leadership tension increased, necessitating a need for a theology of leadership renewal.

CHAPTER SIX: Defining the Nature of Leadership Organisation within CGMi

6.1 Introduction

This chapter considers the nature of organisation and administration within CGMi that is tending towards institutional leadership (with the characteristics of routinization), while seeking to continue a leadership that is based on a charismatic emphasis. As described in chapter five, CGMi is caught between two dynamics: first, seeking to retain its founding charism; and second, working through the institutional processes of routinization, thus finding itself in a leadership tension in this transition period. The charism is not really lost, but the current routinization may eventually lead to its loss. CGMi is developing leadership principles through exalting hierarchy structures that promote a settled Church institution, while neglecting its initial charismatic emphasis. Thus it is faced with the problem of how to strike a balance between the two.

The chapter explores this tension through an examination of the leadership organisation and administration within CGMi, how the hierarchical structures and their responsibilities are affecting charismatic leadership. It considers these two dimensions of leadership running simultaneously through CGMi. As a movement under transition, the chapter reviews the leadership tension between the dynamics of routinization towards a settled institution and the efforts towards sustaining the founder's charism. The chapter examines this through the different models of Churches discussed in the previous chapter. It attempts to clarify the issues surrounding the theology of leadership within Church, and argues that CGMi may likely disconnect from the charism completely if it continues to major on the institutional model of Church, as is currently being encouraged without emphasizing charismatic renewal. As this happens, then a fresh revitalization will become necessary to restore the charism of the founder. The research question therefore offers a challenge: Can the charism of the founder be continued in a settled Church institution?

6.2 The Charismatic Nature of Leadership

As a movement, CGMi represents a Pentecostal/Charismatic manifestation of a "born-again" believing, Bible-based Christian Church. It preaches that Jesus is Lord in resurrection power, manifesting gifts of the Holy Spirit to minister to the lost and to edify the Church. CGMi is called a full-gospel and New Testament Church emphasizing the completeness of the gospel message and the practice of spiritual gifts for today. CGMi leadership processes are considered on the basis of a charismatic manifestation of the gifts of grace that directed its operations before the adoption of Episcopal titles.

The call of Benson to start what later became CGMi was based on charismatic promises from a vision he claimed to have had as stated in chapter two. To re-emphasize,

> I have called you that you might take the gospel around the world in my name. Preach the gospel, and I will confirm my Word with signs following…this is what I will do with your life. If you will begin to help people drop their burdens at my feet, I will bring back to life that which was dead, just as you are now standing before this great multitude, you will one day stand before thousands around the world and speak of my great power to heal and perform miracles.[545]

The above revelation was claimed by Benson to have come from God, evidencing the gifts of the Holy Spirit upon which he developed his charismatic leadership. These included signs, wonders (even raising the dead) and miracles. According to Obadan, Benson Idahosa was inflamed by three major desires; first, the evangelisation of Africa, reaching out to the world; secondly, to have guardian-mentors to direct his missional evangelistic crusades. Thirdly, he desired to demonstrate the power of faith in God, to do the impossible.[546] According to Eldridge, a charismatic Church is characterized by first, a desire for a manifestation of the gifts of the Holy Spirit. They give opportunity for the manifestation of the Holy Spirit in their services, which could be a message spoken in tongues and interpretation, prophecy, laying on of hands,

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[545]   Garlock, *Fire in His Bones*, pp. 69-71.
[546]   Obadan, *The Legend*, pp. 129-130.

healing, or a miracle. The second characteristic is exuberant worship, such as responsive worship often marked by lifting of hands, verbal praise – 'hallelujah;' 'glory to God'-and singing in the Spirit (tongues). The third characteristic is Spiritual hunger, that is, demonstrating zeal in the things of God and a desire to read, study and meditate on the Word of God. Fourthly, there is a desire to witness to the lost; and fifthly, a desire for the fruit of the Spirit and the greatest motivation of all – love.[547]

CGMi as a movement reflected these characteristics from the very beginning of its founding. These formed the nucleus of Benson's leadership traits. Garlock recounted Benson's deep desire for the manifestation of the Holy Spirit's power at the College in the United States, and noted that he said: 'I am here to learn everything I can about how to minister in the power of the Holy Spirit…'[548]

The above desire propelled his missional evangelistic crusades and Church-planting ministry as soon as he got filled with a new anointing. Garlock stressed that very often when Benson prayed for an individual, he or she would fall to the floor, 'slain in the Spirit.' When it became recurrent, he knew it was truly the work of the Holy Spirit.[549] This manifestation attracted the massive following Benson got at the beginning, and thus CGMi was established.

CGMi was known for introducing an exuberant worship style into Nigerian Christianity especially through the 'Redemption Voices Choir' organised by Benson.[550] Today, worship in Pentecostal Churches has assumed a new dimension. Ukpong affirmed that the fluidity of Pentecostal rhyme and rhythm has made it easy for people to sing and play the same tune in various languages and in diverse cultural ambiences.[551] Benson regarded himself as a worship leader, who demonstrated to his followers the importance of worship to God in the African context. This was a great change from the European missionaries' style of worship. CGMi constitution states,

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[547]   D. Eldridge, 'What is a Charismatic Church,' www.victorylifechurch.org/pdf.what_is_a_charismatic_church.pdf Accessed on 29/12/2013

[548]   Garlock, *Fire in His Bones,* p. 111.

[549]   Garlock, *Fire in His Bones,* p. 114.

[550]   Kalu, *African Pentecostalism*, p. 92.

[551]   Ukpong, *The Presence and Impact of Pentecostalism in Nigerian*, p. 29.

During worship service, worshippers are free to worship God in clapping of hands, with tambourine and other musical instruments and orderly spirit-moving drumming. Also speaking in tongues and interpretations of prophecy would be entertained by the leading of the Holy Spirit, and of course, this is subject to the conducting Minister.[552]

This new form of exuberant worship introduced in Nigerian Pentecostal Christianity by Benson endeared his leadership to many people, who had wished to see the freedom in Christian worship that African tradition and culture offers. People were free to prophesy, speak words of adoration to God, speak in tongues, clap and lift up their hands in worship, and dance in response to drum beats, which many of the "European" missionary Churches will not tolerate.

The desire to satisfy the spiritual hunger ignited by the indwelling presence of the Holy Spirit compelled Benson and CGMi to focus on evangelism and Church-planting across the nation of Nigeria and beyond.[553] What gave satisfaction to Benson as a founder was completing one crusade after another, and a Church planted immediately. This became a symbol of identity amongst subordinate leaders, who travelled the length and breadth of Nigeria planting branches of CGMi, with the motto 'Evangelism Our Supreme Task.'[554] At that time, the leadership focus was outdoor-driven. There were no office procedures to follow, and bureaucracy was a estranged to its charismatic concern.

Also, Pentecostal/Charismatic Churches are known for their commitment to studying the Word of God and meditating on the promises of God for their lives. Ruthlyn Bradshan observed that, 'The Pentecostals were a people of "the Book," avidly reading it over and over in a crudely literal manner. A cardinal principle of Pentecostalism has always been strict adherence first and foremost to the Bible.'[555] In the case of CGMi, Benson was an ardent student of the Holy Bible from

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[552]   *CGMI 1997 Revised Constitution*, p. 44.
[553]   Ojo, *End-Time Army*, pp. 61-63.
[554]   Obadan, *The Legend*, pp. 141-148.
[555]   R. Bradshan, 'Pentecostal Hermeneutics,' *Challenges of Black Pentecostal Leadership in the 21st Century*, P. Thompson, (Ed), (London: SPCK, 2013), pp. 37-38.

immediately after his conversion.[556] He developed great themes on doctrinal issues surrounding the authority of the believer, positive confession of God's Word in all unwanted circumstances in the believer's life and he encouraged unceasing prayer.[557] This became a new way of practising Christianity to many Nigerians as they flocked to CGMi to hear Benson's exuberant preaching of the gospel, with signs following.

Benson and CGMi as a Pentecostal movement, had the zeal to witness to the lost as their missional concern driven by the fire of evangelism as their supreme task, thus fulfilling the Great Commission in Matthew 28:18-20 and Mark 16:15-20. According to William Sloos, one of the characteristics of early Pentecostals was their missionary impetus. When believers were filled with the Spirit, many of them would set their sight on evangelism – often on a global scale. Pentecostals also equated their baptism in the Spirit with power to witness.[558] CGMi experienced growth through evangelism and discipleship by the leadership of Benson, who greatly inspired its membership towards soul winning.[559]

At the early stage of CGMi, there was great desire for the fruit of the Spirit, expressed in love as a unifying force that attracted thousands to Benson's leadership, and to identify with his fellowship. Galatians says '…Faith expresses itself through love' (Galatians 6:5). Iyawe noted that, 'It was this fruit of the Spirit manifesting itself in love, kindness, endurance and longsuffering… that helped Benson to tolerate everyone that came under his leadership, accommodating a lot of ministers, whom he had the opportunity to mentor and disciple as his protégés.'[560] In this way, CGMi under Benson Idahosa's leadership enjoyed a huge charismatic presence in administering the teeming crowd that came pouring in to know the touch of Holy Spirit revival from the gospel he preached.

The outcome of all these charismatic activities upon a Pentecostal/charismatic Church like CGMi was to produce a leadership with different dimensions of

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[556]   Garlock, *Fire in His Bone*, p. 57.
[557]   The Teachers, *12 Basic Bible Lessons for CGMI New Converts*, pp. 2-14.
[558]   W. Sloos, 'Defining Pentecostal Identity: Differences between Charismatics and Classical Pentecostals,' www.mpseminary.com/Docunments/Papers/pdf. p. 4. Accessed on 23/12/2013
[559]   Garlock, *Fire in His Bones*, pp. 132-133.
[560]   Iyawe, *Achievements and Legacies of a Colossus*, pp. 31-37.

understanding: first, they possessed a missional leadership, with a vision directed towards definitive goals or objectives. For example, Benson and CGMi had a missional drive towards crusades and Church-planting through evangelism as his supreme task. Secondly, it helped the leader and followers to major on issues like charisms which mattered most to them, in order to gain attention and perspective; through signs and wonders that produced the initial legitimacy of leadership authority. Thirdly, under the power of the Holy Spirit, who releases the ability to operate as a selfless servant-leader, a New Testament form of leadership is produced. Fourthly, in challenging the status quo and seeking to establish a new order, Benson was accused by existing Churches of being a "sheep stealer" because of the flocking of many Christians from other denominations to his Church. Fifthly, the combination of the above factors established shared values for CGMi as a charismatic community or congregation, bound together in way similar to that of the New Testament Church.

However, Bryan Klaus citing Joseph Suico's observation, speaks of 'A shift in Pentecostal leadership from a highly spiritual approach that favoured souls over structures to an increasing adoption of more corporate understanding of organisational life with Pentecostal Church leaders increasingly comfortable with calling themselves Chief Executives Officers.'[561] Pentecostal leaders are increasingly more inaccessible as their Church or denomination becomes large. Like a corporate CEO, the offices of Church leaders are by design closed off from workers. Transition in leadership is practised in terms of popularity and patronage.[562] This sociological shift in emphasis does not seem to reveal its implications immediately. It is usually subtle in nature until it takes complete control of the organisation's behaviour.

For CGMi, the shift from a charismatic to a settled Church emphasis announced the commencement of a leadership transition. In a sense, the current CGMi leadership has strong grounds for following its new vision in order to maintain what Benson had

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[561]   B. D. Klaus, 'Implications of Globalization on Pentecostal Leadership and Mission,' www.agts.edu/resources/Mac.Div%20Aeticle%2012.08.08.pdf Accessed on 28/12/2013. Bryan Klaus is the President, Assemblies of God Theological Seminary.
[562]   Suico cited in Klaus, Implications of Globalization on Pentecostal Leadership and Mission, p. 15.

already started. However, a careful understanding is required to discern where the vision statement is leading, whether towards renewal of the charism or to a settled institution. Roxburgh and Romanuk observation become obvious that, 'Unless an organization learns to address its transition issues, it will never create an effective change process.'[563] A good understanding of the situation might create a better way forward for CGMi, while seeking to perpetuate itself on stable principles. For Benson and CGMi, they decided to adopt the Episcopal form of leadership to a highly charismatic movement. Thus structures were introduced, although Benson had believed this decision would not change the nature of the movement. Yet a new form of office procedures emerged that is reshaping CGMi's leadership into institutional administration.

6.3 Leadership Organisation and Administration within CGMi

It was Benson's wish that CGMi as a movement might continue as a charismatic organization in the fervour of the Spirit with which it was founded. But the exigencies of organisation and administering the needs of the converts become obvious. Ojo observed that,

> Even if the revivalist or evangelist or founder appeared to have had no conscious aim in establishing a denomination, the need of the converts would gradually impose an administrative obligation upon the leadership. For example, the converts would need after care or follow up, which the founder if he continues with his itinerant evangelistic activities, may not be in a position to offer.[564]

Benson Idahosa was faced with this type of administrative necessity. He was first recognized as a Sunday school teacher, and later as an Evangelist at AOGC. He then left to lead a prayer fellowship which later became a Church, with himself as the founding Apostle: it was later called CGMi.[565] As growth occurred, he affirmed the need for developing and establishing CGMi on solid administrative principles as mentioned in the earlier chapters. Benson stressed that,

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[563]   Roxburgh and Romanuk, *The Missional Leader*, p. 58.
[564]   Ojo, *End-Time Army*, p. 147.
[565]   Obadan, *The Legend*, pp. 3-5.

As a result of the growth of the Church and other leadership issues, as well as several developments in the body of Christ, the authorities of CGMi, at the Word of the Lord, decided that the Church should adopt an Episcopal method of ministry by titles.[566]

This was a decision intended to stabilize the leadership of the Church, but later it set the movement on the course of denominational identity and established offices, typical of a settled Church. Ojo stressed that the influx of a large number of converts from different backgrounds was likely to alter the original doctrinal emphases of the movement. He argued that, 'The transition from a non-denomination or an inter-denominational charismatic organization to a denomination-type is usually gradual and the process once begun would take many years to accomplish.'[567] The adoption of Episcopal titles as the structural arrangement to run the CGMi organisation on strong administrative principles, thought about the importation of an institutional tendency towards management. To effect this change the Church Constitution was appropriately reviewed to incorporate these new hierarchies.

Development of Polity and Review of Constitution for administrative Purposes

Subsequent to this, a Constitution for the CGMi Churches' modus operandi was drawn up in 1981 when it became necessary to organize its administrative structure and the hierarchy of leadership, functions, job descriptions and activities, doctrines and beliefs and other considerations under this organisation. This constitution was in operation until the Revised Edition was published in 1997.[568] As different institutions and arms of the ministry were being established to widen the operational scope of the ministry, the need to connect them under one structure became necessary. This led to the formation of the constitution of 1981 and the revised edition in 1997. The incorporation of the Church and the adoption of ecclesiastical titles compelled CGMi to set up a working constitution to weld together these hierarchy structures and the roles to be performed by each category of leaders in these principal documents of operation. According to Ojo,

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[566]   Idahosa, *Sitting Trial or Standing Trial?*, p. 26.
[567]   Ojo, *End-Time Army*, p. 148.
[568]   *CGMI 1997 Revised Constitution*, p. 63.

Although constitutions were drawn up as requirements for registration in order to obtain legal status, they were never intended to be used as a guide in the administration of the organizations. Instead, the leaders rely on visions, their acclaimed miracles, and exposition of scripture to maintain their authority within the organizations.[569]

This observation drawn by Ojo pictures the formation stage of some charismatic organizations, where the founding leader depends largely on the charism of the Holy Spirit to organize his or her followers to form the new Church. It also highlights the charismatic leader's legitimate authority to win the attention of his followers, hence the constant appeal to visions and revelations along with scripture as divine sources. With the drawing up of a new constitution, the subordinate leaders often referred to such a document for their roles. This is because they did not have the same legitimacy of authority as the founding leader. The visions declared in the words of the founder were also regarded as legal orders with divine backing.

CGMi's constitution has passed three stages of development in this transition process. The first was the maiden edition of September, 1974, which is not available for analysis. The second is the 1981 edition, reviewed after the adoption of the Episcopal titles; and the third, is the 1997 edition. The present constitution articulates these different offices and the functions attached to them as stated below. This set the stage for CGMi's new administrative organisation.

Considering 'organisation' in a more detailed way as it is applied in CGMi context, the terms 'organisation' and 'administration' are used in everyday conversation. Some people feel the terms are synonymous and that one can be taken for another, and many writers use the terms 'administration,' 'organisation' and 'management' interchangeably.

However, Dale Beach defines an organisation as a system, having an established structure and conscious planning in which people work and deal with one another in a coordinated and cooperative manner for the accomplishment of a recognized

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[569]   Ojo, *The End-Time Army*, p. 186.

goal.[570] In this way, the rudiment of organisation occurs when two or more people unite to achieve a common goal. Also, Celestine Nwachukwu says, 'Management is getting things done through others. It is the coordination of all the resources of an organisation through the process of planning, organizing, directing, and controlling in order to attain organisational objectives.'[571] This is the management context of the term 'organisation.' The organisation of CGMi follows the application of the third approach by Nwankwo, in that it involves a process of executive function aimed at ensuring that resources, activities and authority relationships are well coordinated to achieve its missional purpose. CGMi constitution also sees the role of Apostle/Archbishop as the chief Executive of the Church, and other subordinate leaders (like the Bishops and Zonal Coordinators of areas) as executives of their jurisdictions.[572] This makes the application of the executive context obvious and helps to mirror the current organisational and administrative structure of CGMi.

The strength of CGMi organisation rests on the presence of people who are willing to communicate, share with each other, and individuals' willingness to contribute to the cooperative system.[573] This willingness stems from the belief that their purpose can be carried out and is worth achieving. In addition, there are certain features that are characteristics of any organisation. For example, an organisation usually establishes clear lines of responsibilities and communication. Again, there is a degree of formality involved and the members have designated roles to play. Thus people work in organisations in a coordinated and cooperative manner, not without direction and leading.

Furthermore, organisation involves dividing duties to be accomplished by individuals, groups and departments. This includes division of activities by levels of authority and responsibility and also the utilization of a mechanism for coordinating the effort of individual and groups. This involves administration of some sort, through dispensing

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[570]   D. S. Beach, *The Management of People at Work,* Fifth Edition, (New York: Macmillan Publishing Co. Inc., 1985), pp. 20-21.
[571]   C. C. Nwachukwu, *Management Theory and Practice*, (Ibadan, Nigeria: Africana-Fep Publishers Ltd, 1992), p. 4.
[572]   *CGMI 1997 Revised Constitution*, pp. 19-20.
[573]   *CGMI 1997 Revised Constitution*, p. 8.

authority, delegation of responsibility, decision-making, consultation, conflict resolution and communication which are all part and parcel of organisation. For CGMi to have an effective structure it needs administrative paraphernalia in running the various functions for its organisation. CGMi's organisational structure coordinating its affairs is shown below:

The Organisational Hierarchy of Pastoral Authority in CGMi.[574]

Diagram 1

Presiding Archbishop/Apostle

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Bishops/Zonal Coordinators

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Provincial Presbyters

↓

District Presbyters

↓

Branch Pastors

↓

Elders

↓

Deacons/Deaconesses

↓

Churches/Members.[575]
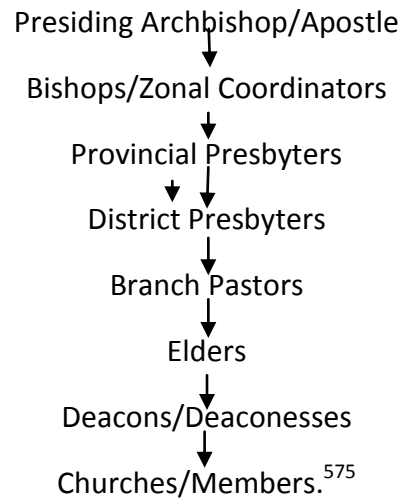
The diagram above shows the descending order of the ecclesiastical hierarchy after CGMI adopted Episcopal titles as a means of classifying and ranking its pastoral leaders, and the secondary leaders like elders, deacons and deaconesses.

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[574]   ILRI, *Practical Workbook on Christian Leadership*, p. v.

[575]   ILRI, CGMi, *Induction and Training Programme for Ordination of Pastors, Elders, Deacons and Deaconesses,* F. Oyedipe (Ed), (Benin City, Nigeria: Gift-Prints Associates, 2005), p. viii.

Diagram 2: The Pyramid of Pastoral Hierarchical Leadership

ARCHBISHOP

BISHOPS

ZONAL COORDINATORS

PROVINCIAL PRESBYTERS

DISTRICT PRESBYTERS

BRANCH PASTORS/ASSISTANTS

ELDERS

DEACONS/DEACONESSES

MEMBERS/LAITY
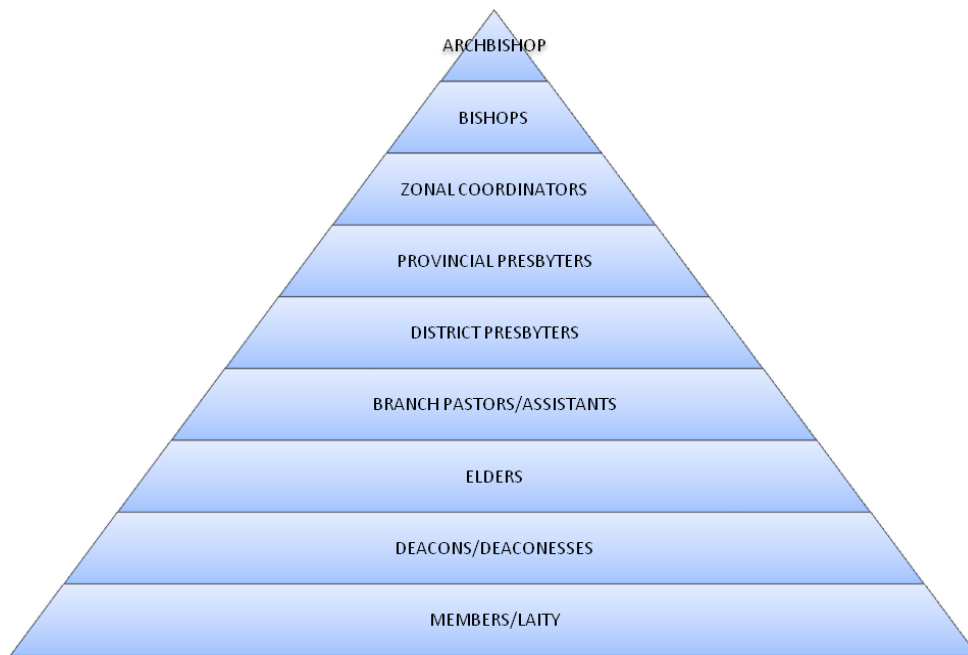
Diagram 2 illustrates the need for CGMI organization to effectively accommodate the rapid expansion of its congregations and the ranking of its officials became part of the reason for the division of the Church leadership into administrative sub-units with officials in charge of each unit.[576]

Administration

According to Sayles, when a movement grows beyond 50 or more people, it will have to find an organized way of communication and decision-making.[577] CGMi opted for the executive administrative method of organizing its reward of missional evangelistic increase/fruitfulness by setting up an ecclesiastical form of executive administration. Nwakwo describes the practice of administration as the art and science of systematic and careful arrangement of the resources (human and material)

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[576]   ILRI, *Practical Workbook on Christian Leadership*, p. v.
[577]   Sayles, *Is your Church an Institution or a Family?*, p. 2.

available to an organisation for the achievement of its objectives.[578] They are an administrative set of functions to meet the organisation's goals.

Decision-Making as a leadership process, according to Nwachukwu, is one of the most crucial activities of management. A decision is the selection of a course of action from available alternatives in order to achieve a given objective.[579] Absence of a decision constitutes a decision! Oyedepe added that, indecision prevents us from realizing our potential and attaining our goals. It breeds insecurity, frustration and discontent in those we lead and hinders the implementation of God's vision.[580] The Church is also faced with the daily challenge of decision making, thus one could infer that decision-making is a major factor in the administration process and so, CGMi is confronted with this challenge.

In CGMi, the first and highest decision-making organ with legislative functions rests on the Supreme Council of Ministers (SCM). This body is composed of the Archbishop, Bishops, Zonal Coordinators, Members of the Board of Trustees and any 3 persons nominated by the Archbishop. The Archbishop is the chairman of the Council, while the Director of Administration is the Secretary.[581] Practically, their responsibilities include appointment of senior officials, considering sensitive doctrinal issues, worship, policy-making and all apex issues of administering CGMi, with the assent of the presiding Archbishop, as the Chief Executive Officer. The second decision-making organ is the College of Bishops (COB), whose duty is to initiate policies and review others that need change, and carry out extra-ministerial functions of national concerns.[582] The third organ in decision-making is the National Council of Ministers (NCM), which incorporates the above persons and all middle-level (that is, Provincial Presbyters) and selected lower-level leaders (that is, one District Presbyter and a branch Pastor of each Province).[583] Their function is to deliberate on issues affecting CGMi at local level and recommend their decisions to the Supreme Council

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[578] Nwankwo, *Educational Administration Theory and Practice*, p. 25-27.
[579] Nwachukwu, *Management Theory and Practice*, pp. 47-48.
[580] ILRI, *Practical Workbook on Christian Leadership*, pp. 63-71.
[581] *CGMI 1997 Revised Constitution*, p. 19.
[582] *CGMI 1997 Revised Constitution*, p. 20.
[583] *CGMI 1997 Revised Constitution*, p. 13.

of Ministers for assent.[584] The Bishoprics, Zonal, Provincial and District Presbyteries also have their various tiers of legislation within their jurisdiction, as a way of carrying out their local responsibilities. They also get approval and consent from the authority directly above them as shown in the chart above.

The Board of Administration is the Executive organ of CGMi: this Board is comprised of various departmental heads and chaired by a member of the Supreme Council, and the Director of Administration as Secretary, is also the Secretary of CGMi.[585] Their role is to superintend the different arms of CGMi, staff matters and finances. They also ensure the day-to-day running of the organisation, in order to achieve the set objectives. They are responsible to the SCM and get their final assent from the Archbishop. Also, they enforce compliance with established policies and set guidelines for executing all capital projects, with the full knowledge of the Presiding Archbishop.[586]

The department of Planning and Budgeting is involved with selecting mission, strategies, objectives, policies, programme procedures and preparing the budget for achieving them.[587] Budgeting incorporates most of the administrative functions, beginning with the implementation of the budget plan through the application of budget control. CGMi has a planning and budget department headed by a Bishop, who also works along with the planning and budget committee. Their duties include setting ministry priorities for the Church every year.[588]

Organising, Directing and Leading involves identifying responsibilities to be performed, grouping responsibilities into departments or divisions, and specifying organisational relationship. It can also be described as the means by which management blends human and material resources through the design of a formal structure of organisation of objectives.[589] Directing and leading involves the accomplishment of organisational goals by guiding and motivating subordinates. It

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584   *CGMI 1997 Revised Constitution*, p. 24.
585   *CGMI 1997 Revised Constitution*, p. 21.
586   *CGMI 1997 Revised Constitution*, p. 28.
587   Nwachukwu, *Management Theory and Practice*, pp. 34-35.
588   ILRI, *Practical Workbook on Christian Leadership*, pp. 40-41
589   Nwachukwu, *Management Theory and Practice*, pp. 72-75.

includes issuing orders and seeing that mistakes are corrected. This is the combination of administrative functions involving a line of reporting and receiving instructions.

Co-ordination and staffing involves the harmonizing of individuals' efforts towards the attainment of the organisational purposes and objectives. It brings a number of different components and tasks together for the common good of the organisation. Staffing includes defining the organisation's staffing requirements, through selecting, training and development, and also ensuring the continuity of the body. It also involves the appraising, accessing of their commitment and competence and the disciplining of staff. CGMi carries out the responsibilities of organising, directing, leading and coordinating through designated officers in direct supervision of their subordinates as shown in the chart below. Directives and instructions flow up-ward and down-ward along the lines of reporting.[590] The Director of Administration coordinates these activities and reports, while assent or disapproval of directives is left to the Presiding Archbishop. The chart below demonstrates the operation procedures in CGMi administration.

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[590] CGMi, *Archbishop's Policy Letters to Pastors and Members 2005 to Date*, pp. 1-8

Chart of Administration of Pastoral Staff and Established Departments

Diagram 3

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                          ┌─────────────────┐
                          │   Archbishop    │
                          └─────────────────┘
                          ┌─────────────────┐
                          │ Supreme Council │
                          │  of Ministers   │
                          └─────────────────┘
   ┌──────────────┐                              ┌──────────────────┐
   │  Director  of│                              │ College of Bishops│
   │Administration│                              └──────────────────┘
   └──────────────┘        ┌──────────────────┐  ┌──────────────────┐
                           │National Council of│  │ Zonal Coordinators│
   ┌──────────────┐        │    Ministers      │  └──────────────────┘
   │   Head     of│        └──────────────────┘
   │ Departments  │                    ┌──────────────────┐
   └──────────────┘                    │    Provincial    │
                                       │    Presbyters    │
                                       └──────────────────┘
                                       ┌──────────────────┐
                                       │District Presbyters│
                                       └──────────────────┘
                                       ┌──────────────────┐
                                       │  Branch Pastors  │
                                       └──────────────────┘
                                       ┌──────────────────┐
                                       │ Assistant Pastors│
                                       └──────────────────┘
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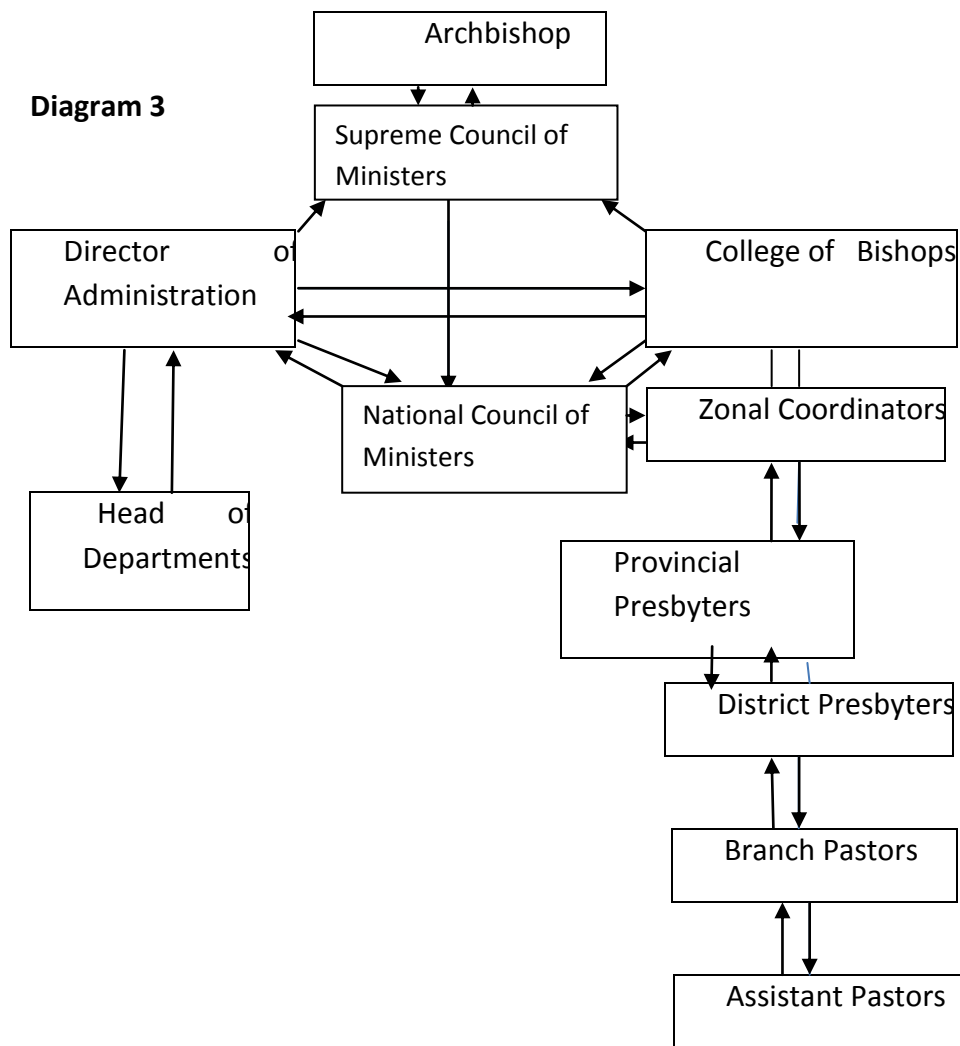
Diagram 3 above represents the administrative line of operation between the pastoral staff and the administrative offices and those of the various head of departments. It presents the reporting line from top-to-bottom and bottom-to-top respectively.[591] As explained in the different subheadings above, this figure specifically shows the lines of operation and relationships between the different levels of pastoral leadership and departmental hierarchies. It shows autonomy of operation within each leader's sphere while still being responsible to the immediate leader above. The Board of Administration controls all departments within CGMi leadership.

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[591]   CDMI 1997 *Revised Constitution*, p. 8.

6.4 Analysis of these Leadership Duties in the Light of Routinization

A charismatic organization does not initially concern itself with routine activities and structure management (as Weber observed), but this becomes a possibility when the charismatic leader puts in motion measures for these to occur.[592] For CGMi, on the one hand, Benson enabled the Church to witness these changes through the introduction of hierarchical structures which also carried responsibilities and obligations that required everyday routines. The duties of the various leaders within the hierarchy of CGMi signified an organizational culture-shift in emphasis from evangelism to management. There was also a shift from crusades and Church-planting activities to Church maintenance and the official legitimacy of authority. On the other hand, those who followed Benson desired to secure their social status, their economic advantage (by receiving some reward for their activities) and to ensure the perpetuity of CGMi, so they encouraged the routinization process through the establishment of administrative duties.

The duties of these leaders as seen from the nomenclature of the offices, include attendance of several meetings at different levels. The exercise of supervision, ordering, controlling, organizing, disciplining, reflect the institutional bureaucratic model. This is a situation where orders depend on the approval or disapproval of the immediate officer above in the line of reporting, while the spontaneity of the Spirit is seldom appealed to. Dulles noted that,

> Without administrators designated in some regular way, and
> acknowledged as having certain well-defined roles, there would
> be chaos and confusion. But, it must be recognized that there
> has sometimes been an overemphasis on the institutional
> element in the Church, to the detriment of effective service. The
> Church has at times become too much like the secular state to
> do justice to the spiritual mission of the Church and its
> connection with the mystery of Christ.[593] (sic)

For CGMi, the pressure of the hierarchy has placed on the leaders a culture-shift in emphasis through laying down rules of operation, which may negate the leading of

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[592]   Weber, *The Theory of Social and Economic Organization*, pp. 364-365.
[593]   Dulles, *Models of the Church*, p. 165.

the Spirit. For example, where CGMi Pastoral leaders used to engage in outdoor activities like crusades, one-to-one evangelism, to win the lost, this has now been replaced with indoor office procedures. Where mentoring and discipleship based on the gifts of grace was a prime concern in developing future leaders, professionals are now employed to do office jobs. Dulles argued that the role of the priest is the integration and coordination of all the charisms in a way that serves the unity of the Church. But Rudolph Sohm argued that,

> In the New Testament Church, nothing was laid down and everything develops through the actions of men. No one has a right to be obeyed by virtue of any official position, but acknowledgement of one's fellow Christians itself induces a degree of spontaneous mutual subordination. This guarantees a living system, but does not establish any institution out of which the domination of one man over another could emerge.[594] (sic)

Sohm believed that laid down rules of operation create institutional control which turns the Church into a bureaucratic system, and in turn distort the Church from the original purpose of Christ as the sacrament of the Spirit. He stressed that coordination is achieved, not by rules, but by the Spirit of God through charisma or love-in-action (Acts 6:2-4). In CGMI, as in Acts, the elders, deacons, deaconesses and the laity had no clear-cut functions or duties within the body. Yet, biblically, all were said to have received charism to contribute something to the body of Christ for the benefit of all (1 Corinthians 12:4-11, 28-31).

In all, the segregated duties of each one in Pastoral leadership in CGMi seem to push the system further towards the institutional model of Church. So the process of routinization is promoted over the charismatic model – where the gifts of grace by the Holy Spirit thrive. This results in a situation where pastoral authority is derived from hierarchical power rather than from divine grace. Moreover, leaders rely on the legitimacy of office rather than the charism of the Spirit. Then duties are performed as professional tasks rather than based on divine calling. Finally, the vision is modified to adapt to the current practice of the day. For instance, CGMi has modified

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[594]   R. Sohm, Kirchenrecht 1, (Leipzig, 1892), p. 495. Cited, G. Hasenhuttl, *The Church as Institution*, G. Baum and A. Greeley, (Eds), (New York: Herder and Herder, 1974), p. 14.

'Evangelism Our Supreme Task' into 'Building People into Leadership with Global Passion Deeply Rooted in Christ.' This indicates a profound shift in leadership culture that sets the stage for routinization through management principles. The leadership challenge is to integrate both requirements.

6.5 Emergence of Church-Based Agencies

The expansion of CGMi witnessed the establishment of many institutional agencies, thus expanding its scope of administration as a corporate entity, and further deepening its tendency to routinization as more professionals were employed for the organisation of these establishments as shown below.

1. All Nations for Christ Bible Institute International (ANFCBI) in 1977. Initially known as the New Covenant Bible Institute (NCBI) 1971.[595] It was a source of transmitting the founder's charism to all who embraced the gospel through CGMi and of training those with a specific calling in Evangelism/Pastoral ministry.

2. Christian Women Fellowship international (CWFI) founded by Margaret Idahosa, under Benson in 1975, was to provide fellowship, support and care for women and destitute children in the society.

3. Word of Faith Group of Schools founded in 1981 (Kindergarten, Nursery, Primary and Secondary Schools) to raise effective Christian leadership in the society.[596]

4. Faith Medical Centre (Faith Mediplex) established in 1989 as the Health-care arm of the Church.

5. The Benson Idahosa University (BIU) was officially licensed by the Nigerian Federal government in 2002. It was formally known as the Christian Faith University (CFU) 1994-2001.[597]

The above institutions were founded under Benson Idahosa's leadership before his death in 1998. Some of these will be further discussed in detail in the next chapter

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[595] Rowan and Daniels *Changing African from Inside*, pp. 10-13.
[596] http://cgmglobal.org/wfgs.htm. Accessed on 17/05/2012. See also Oyedipe, *Practical Workbook on Christian Leadership*, p xi.
[597] ILRI, *Practical Workbook on Christian Leadership*, pp. ix -xi.

under 'training institutions'. Other institutions established under the leadership of Margaret B. Idahosa include:

6. International Leadership Resource Institute (ILRI) established in December 1999, but officially commenced operations in April 2000. It was birthed to cater for the training, retraining and manpower development of leaders in CGMi.[598] Its major area of focus is institutional management training for CGMi leadership.
7. World Mission Outreach (WMO) was inaugurated in October 2000 as a mission Board, to oversee all mission-related programmes locally, internationally and the recruitment of mission Pastors and their training.[599]
8. Special Vocation Bible School (SVBS), 2010, the newest of these established institutions.[600]

Analysis of Church-Based Agencies

Very many people in the clerical calling today are graduates not from Bible-based institutions but from conventional universities. When they infiltrate the ministry's work, the result is very likely to be an introduction of the institutional model of Church. Stephen Croft lamented that, 'It should not surprise us therefore that the place where large sections of contemporary Church looked for inspiration and models for the role of the clergy have been in secular models of management and leadership, often dressed in a veneer of Christian language.'[601] CGMi has been drawn into this secular chase for university graduates to fill up its clerical positions. It is not surprising to see many of its establishments being reorganized to meet this demand. For example, the evangelistic crusade programme which used to be under IWO[602] is now being handled by a Mission Board, thus reducing the Board's to mere discussion

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[598]   ILRI, *Practical Workbook on Christian Leadershi*, p. xi.
[599]   Secretary Mission's Board, Appendix 4, 2005 Edition, p. 1.
[600]   CGMi, *Archbishop's Policy Letters to Pastors and Members 2005 to Date*, pp. 86-87. See also http://cgmglobal.org/svbs.htm. Accessed on 11/05/2012.
[601]   S. Croft, *Ministry in Three Dimensions: Ordination and Leadership in the Local Church*, New Edition, (London: Dayton, Longman andTodd, Ltd, 2008) p. 22.
[602]   Appendix 6, IWO Media, p. 2.

activities[603] and reducing IWO to a marketing department. ANFCBII used to be Benson's leadership training centre for mentoring and disciplining emerging leaders, a principal tool for transmitting the founder's charism. It is now being phased out by other sister institutions, such as the SVBS and the ILRI, with more management-oriented courses[604] leading to a settled Church.

These changes in the leadership character of CGMi as a charismatic organization accord with what Congar and Kunungo suggested: that 'a charismatic leader is often replaced by a more managerial-oriented individual.'[605] This portrays the leadership position of CGMi, looking at the aggressive evangelistic approach of Benson's leadership in the light of the current management principles based on a more secular approach to Church business. For instance, one of the proposed administrative policies for training CGMi hopes to employ the help of business organisations, it states that,

> There should be other regular on-going training both internally by (ILRI – Church based) and externally by (Lagos Business School (LBS), a management-focussed institute and other Universities) for continuous development of staff and ministers. CGMi is to employ a Full-Time Training and Development Manager…Design an exciting and rewarding emolument package and career path for young graduates to attract them into ministry and retain them.[606]

The above decision demonstrates a sharp shift from charismatically-oriented training to institutionally-oriented training for pastors of CGMi, with a management model. Management is not bad in itself, but this thesis argues that charismatically-oriented emphases need to be encouraged alongside the management emphasis to strike a balance in CGMi's organisation. Most ILRI training programmes for Pastors and staff since the year 2000 have largely missed this basic connection, but stick only to

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603   Oyedipe, *Practical Workbook on Christian Leadership*, p. xi . See also Administration, Appendix 3, pp.5-6. The changes implemented in the CGMI Constitution for operation in the Twenty First Century document, 2011.
604   http://cgmglobal.org/ilri.htm. Accessed on 12/05/2012. See SVBS website.
605   Congar and Kanungo, *Charismatic Leadership in Organizations*, p. 29.
606   Appendix 4, Administration, pp. 3-5.

management-principles.[607] Currently, training by LBS and other Universities, reveals a drift towards management-centred Church. Besides, a munificent salary opportunity is being offered to attract graduates into the Ministry rather than by God's calling; though the constitution states in the Special Clause section, article 7, 'that every appointment made must be by calling...'[608] The rewarding package for employees points CGMi towards applying secular principles reflecting institutional-mindedness, thus contravening its constitution. For CGMi, its hierarchy structures have changed the leadership nature and paved the way for a process of routinization. While daily routine duties established the process of routinization, the setting up of a guiding constitution confirms the path towards an institutional model of Church.

The summary of the CGMi administrative reforms advocated in the constitutional amendment clearly portrayed an institutional organization heading towards a settled Church institution. It lacked any provision for the renewal of the founder's charism.[609] Dulles said that, the danger with this form of organization would be that leadership remains exclusively for the defence of official positions and restricts critical thinking to bring about change.[610] In all, the Holy Spirit as the giver of charisms and gift of grace is hindered from renewing the Church and His work is left in the hands of the hierarchical leaders.

Dulles stressed 'A characteristic of the institutional model is where the Church is not conceived as a democratic or representative society, but as one in which the fullness of power is concentrated in the hand of a ruling class.'[611] In the case of CGMi, it mixes together democratic tendencies with hierarchical authority in its governance. On the one hand, for example, the composition of various Councils of Ministers with their different levels of administrative structures revealed some institutional tendencies in the constitution.

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[607]   Oyedipe, *Practical Workbook on Christian Leadership*, pp. 21-45.
[608]   CGMI *1997 Revised Constitution*, p. 60.
[609]   Appendix 4, Administration, pp. 1-12.
[610]   Dulles, *Models of the Church*, pp. 34-37.
[611]   Dulles, *Models of the Church*, p. 36.

On the other hand, first, the restriction that Local Church Committee has no right to hold a meeting when the pastor is not present inhibits the work of God.[612] This makes CGMi bureaucratic with legal procedures. Second, the claim of ranking and grading the CGMi pastoral officials may lead to ego-building as a result of authority conferred by official ranking. Rather than following the leading of the Holy Spirit and depending on the charismatic grace He gives, leaders may tend to use the legal authority conferred by their titles, thus acting against the Holy Spirit and contrary to Scripture (Luke 22:25-27). Finally, this kind of hierarchy makes no allowance for dialogue or ecumenical relationships and tends to a monopoly within the hierarchy which gives no room for critical imput in leadership development, as Dulles argues.[613] However, CGMi is still in a state of tension in its transition between these two leadership dynamics. But can the charism of the founder be continued in a settled institution?

What is happening in CGMi is not peculiar to her alone: it is a general phenomenon in every aging organisation or movement. Klaus observed that as an organisation grows older, there are five organisational dilemmas that become obvious. First, there is the dilemma of mixed motivation – as focus changes through the years, single mindedness of purpose is replaced by professionalism. Second, there is the dilemma of administrative order – the tendency of a structure to over elaborate itself so that organisation becomes an unwieldy machine. Third, there is dilemma of power – the struggle for religious leaders to avail themselves of close relations between their religion and general cultural values. Fourth, there is dilemma of – the inevitability of growing older as a movement and running the gauntlet between "translating" the original message and holding a rigid position that kills the spirit of the movement. Finally, there is the dilemma of symbolism – the problem of trying to objectify the original charismatic movement in stable forms and procedures with routinization. How can Holy Spirit spontaneity rule when we have moved beyond the incipient stage of first generation experience?[614]

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[612]   *CGMI 1997 Revised Constitution*, p. 25
[613]   Dulles, *Models of the Church*, p. 37.
[614]   Thomas O'dea, "The Five Dilemmas of the Institutionalization of Religion," pp. 30-41. Cited in Klaus, *Implications of Globalization on Pentecostal Leadership and Mission*, p. 20.

In response, Klaus noted that the organisational crises could only be overcome by appealing to the root of the redemptive process that restores the life-giving nature to Church as it gains empowerment through a fuller understanding of the power of Pentecost. So the indwelling power of the Spirit of Christ is the source of the Church's life and ministry. Leadership and the structures through which they work may have a culturally informed fabric, but connectedness to Christ's redemptive missions must take prominence.[615] The continuing effectiveness of any Church is only possible as they intentionally participate in the release of the Gospel's power.

6.6 Summary

So the key question is how can the Holy Spirit's spontaneity rule when we have moved beyond the first generation. A careful examination becomes necessary to access the answer through the leadership tension within CGMi's current transition. The dialectic tension, caused by the desire to routinize and the desire to secure the charism of the founder as a charismatic organization, leaves CGMi in a Manichean situation. There is a tension between two leadership dynamics, that is, the hierarchical authority guided by institutional structures and the pull of charismatic gifts of grace. Poloma noted that tension has always found a home in any charismatic Church, especially between charisma and structure. The ability to live with theological tension demonstrates a continued evidence of reasonable balance between charisma and organisation.[616] She stressed that the fear of falling into the 'abyss of carnal' unregulated religious experience has commonly caused established Pentecostalism to quench charisma as it sought to protect its emergent structures.

For CGMi, an understanding of the purpose of the Church becomes an imperative issue to determine its course. Boff and Dulles argued that the Church is a sacrament of the Holy Spirit and a continuation of the salvation work of Christ.[617] This understanding does not leave the Church with the option to rely on the sociological concept of institutionalization in running its affairs. The Holy Spirit is the life-principle

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[615]   in Klaus, *Implications of Globalization on Pentecostal Leadership and Mission*, p. 22.
[616]   Poloma, Charisma and Structure in Assemblies of God, p. 3.
[617]   Boff, *Church Charism and Power, p.* 144.

of the Church. Hence all the true actions of the Church can be attributed to the Holy Spirit. If CGMi as a charismatic organization is to continue in the redemption work that Christ began through the Spirit, there would be a need to return to the original sources of that founder's charism.

The institutional model of Church is not sufficient in this regard, because, on the one hand, Dulles observed that it opposes the leading of the Spirit in many ways. It rather prefers the legitimacy of bureaucratic authority to charismatic leadership and seeks to promote institutional identity instead of the spirit of ecumenism.[618] On the other hand, a charismatic model of Church has scriptural foundation in the New Testament. It allows for ecumenical fruitfulness and promotes the charismatic gifts of the Spirit that foster relationship within the organization. This makes room for the spontaneous manifestation inspired by the Spirit without disregard to hierarchy,[619] as witnessed in the life of the founder. At the moment, CGMi has the possibility of continuous renewal if it holds on to the charismatic grace and seeks to renew its leadership activities day by day in the light of the Holy Spirit's gifts of grace. To continue in the founder's charism is feasible, as it encourages a theology of leadership that can hold the tension between these leadership dynamics within a charismatic organization. The next chapter discusses the role of the training institutions in the leadership processes within CGMi, and considers its impact on the wider Nigerian Pentecostalism.

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[618]   Dulles, *Models of the Church,* pp. 36-37.
[619]   Dulles, *Models of the Church,* pp. 50-51.

PART 3. Raising and Training Leadership for the Future of CGMi

The previous section explored the changing nature of leadership in CGMi. This third part examines leadership in CGMi as it moves towards being a settled Church. The training institutions' impact in promoting this shift in leadership emphasis, through the mixture of charismatic and management-oriented courses is considered. These institutions play an important role in promoting both a charismatic emphasis and also the routinization of the founder's charism.

This section also accesses the ordination practice within CGMi and the theology guiding these practices. Exploring the practice of ordination clarifies the importance of transmission as a way of sustaining the charism of the founder. The founder's charism is further highlighted through the lens of the essential transmittable and non-transmittable elements. It answers the research question: can the charism of the founder be continued in a settled Church institution? Finally, the thesis proposes a theology of leadership renewal to harmonize the settled institutional model with a charismatic emphasis in the Spirit; or at least in helping the coordinating of both into an institutional organisation.

Chapter Seven: The Impact of Training Institutions on CGMi Leadership

7.1 Introduction

The last chapter considered the on-going leadership organisation within CGMi's current transition. It described the organisation and administrative practices resulting in the associated hierarchy structures and responsibilities. This chapter discusses the impact of the training institutions on the current transition in the leadership of CGMi. It examines the history of each institution and the courses offered by each. The criteria for determining those processes concerned with routinization, and those concerned with continuing renewal of the founder's charism, are both assessed. The chapter highlights the purposes, philosophies, roles of each of these institutions and how their operations reflecting on the dynamics of routinization and the renewal of the charism of the founder.

The chapter discusses how these establishments may be held together in a leadership tension. The chapter also compares this managerial and institutional focus in CGMi with other African Pentecostal Churches. Finally, the overall influence of CGMi on wider African Pentecostalism is considered. Can the founding charisms be continued within these institutions?

7.2 An Historical Account of CGMi Training Institutions

Benson Idahosa had little formal education, but he had the desire to train his converts to the fullest capacity. He established some institutions, with the purposes contained in the constitution of CGMi under the special clause section, paragraph 4b – (i-iii) which read:

> That the various forms of Educational Institutions – All Nations for Christ Bible Institute International (ANFCBII), Christian Faith University (CFU) – now Benson Idahosa University (BIU), Word of Faith Group of Schools (the Secondary School arm of CGMI institutions) Functional Health Institutions - Faith Medical Centre Hospitals, Clinics, Maternity Homes and all other inter-related established sections and departments as herein contained in this constitution of this Ministry must be retained intact with no limitation of whatsoever level for the purpose of: (i) the life strengthening of every human being that served God in fulfilment of Jesus' purpose. (ii) birthing excellence in Spirit, academics, personal commitment to the Lord Jesus and developing the full potential of people from every possible walk of life; and (iii), fulfilling in total the call and purpose of Jesus Christ unto Mankind. Be it known that for no reason whatsoever should paragraph (a) (b) (i, ii and iii) foretasted and deemed reiterated be commercialized but be employed as a means of affecting mankind with the love of God in demonstration on planet earth.[620]

Clearly, Benson Idahosa's reason for setting up these institutions was for the sole purpose of fulfilling the Kingdom goal as commanded in Jesus' Great Commission (Matthew 28:19-20 and Mark 16:15). Benson had in view the charitable nature of Christian work in determining the purpose of these institutions, not for them to be commercialised, nor to attract government attention. A brief history of these

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[620]   *CGMI 1997 Revised Constitution,* p. 58-59.

Institutions is necessary. These include All Nations for Christ Bible Institute International (ANFCBII), the oldest establishment. Others are the International Leadership Resource Institute (ILRI), World Mission Outreach (WMO), a mission board responsible for evangelism and the Special Vocation Bible School (SVBS), which are the leadership developments, and therefore not included in the 1997 Constitution.

7.3 All Nation for Christ Bible Institute International (ANFCBII)

The ANFCBII was the sole theological training institute for Pastors during Benson's leadership. He claimed to have received a vision to train men and women called into ministry service,[621] through the powerful anointing of the Holy Spirit, based on the teaching of the Word of God.

It started as a short-term Bible training school in 1970, at Benin City. Initially, it conducted a two-week programme. By 1971, it had grown to a three-month programme with veteran missionary, Edgar Parkins as Principal (see Chapter two). He volunteered to help the new College and through his coming the college's expanded. The College was officially called New Covenant Bible Institute (NCBI).[622] Benson later claimed God commanded him to improve the standard of the College. This mandate, which Benson viewed as a covenant link to God, launched the College into a fully-fledged Bible school.[623] Ojo observed that 'Most charismatic leaders often rely on visions and dreams as sources of divine guidance for their actions and decision to lead.'[624] Such was Benson's claim in the establishment of ANFCBII.

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[621] *CGMI 1997 Revised Constitution,* p. 57. See also Garlock, *Fire in His Bones*, pp. 69-72 and ANFCBII *Students' Handbook*, p. 1. See also Chapter 2 of this present thesis.

[622] ANFCBII, *Students' Handbook,* p. 3. The students' handbook has since ceased to be produced, but it still represents the vision of ANFCBII, as a source of authority to draw on.

[623] Rowan and Daniels, *Changing Africa from the Inside*, p. 9. This material contains many of the historical information concerning ANFCBII. The contents are materials gathered from first hand staff and the current Principal and his wife, the Librarian of the College who have both served longer than any other staff – at least thirty seven years. In addition, the testimonies from the College Alumni body, makes the material authentic to draw upon.

[624] Ojo, *The End-Time Army*, p. 186.

Students' enrolment into the Bible Institute grew as CGMi expanded dramatically with the outpouring of the Spirit in the Nigerian revival.[625] On his return from the USA, where Benson received his theological training, at Christ for the Nations Bible Institute (Dallas), the name of the college was changed from New Covenant Bible Institute (NCBI) to Nigeria for Christ Bible Institute (NFCBI), reflecting the influence of his training at Dallas.[626] A new English Principal, John Valentine, assumed duties in 1975, as Edgar retired.[627] With the adoption of the new name, the College curriculum and course duration was expanded from three months to nine months.

In 1976, NFCBI moved to the Church headquarters 'Miracle Centre' in Airport Road, Benin City. NFCBI provided full-time residential training programmes to disciple emerging leaders. Benson awarded scholarships to many of these students, especially from other African nations.[628] This development attracted more foreign students and confirmed Benson's earlier vision from God about the Institution: "Raise an army for me, to take the gospel to NATIONS…" Benson decided to change the name of the Institution to reflect this vision, adopting the new name: All Nations for Christ Bible Institute International (ANFCBII) in 1977.'[629]

The goal of ANFCBII for Benson was to spread the Pentecostal fire to all nations through discipling emerging leaders. As Rowan and Daniels put it:

> Benson's major concern was to see the fire of the Spirit spread or
> expanded to other nations and not Nigeria alone, and he made
> sure it happened in his life time, starting from Ghana, ANFCBII
> became the tool for this purpose to reach the nations.[630]

Benson was powerfully motivated to recruit and develop young leaders for the Kingdom of God. Through crusades and Church-planting, he recruited leaders from many nations in Africa. According to Daniels, for instance, the French-speaking nations in Africa had heard the gospel before but had lost the fire of the Spirit, so

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[625] ANFCBII *Students' Handbook,* p. 3.
[626] Rowan and Daniels, *Changing Africa from the Inside*, p. 9.
[627] ANFCBII, *Students' Handbook*, p. 3.
[628] Ojo, *The End-Time Army*, pp. 62-63.
[629]   ANFCBII *Students' Handbook*, p. 3. See also Rowan and Daniels, *Changing Africa from the Inside*, p. 10.
[630]   Rowan and Daniels, *Changing Africa from the Inside*, pp. 13-14.

Idahosa vowed to spread the Pentecostal fire to them again. Since that time, ANFCBII has graduated more than a thousand French-speaking students; some of these are now leading large Pentecostal Churches in Togo, Upper Volta (Burkina Faso), Chad Republic, Niger Republic, Benin Republic, and Angola. Students also came from another twenty six African nations.[631]

Several students from within and without Nigeria helped spread the Pentecostal Good News across Africa. According to Rowan and Daniels, between 1971 and 1975, many well-known Nigerian Christian ministers were trained at this Institute.[632] Ghanaian beneficiaries of Idahosa's scholarships at ANFCBII include: Nicholas Duncan William and James Saah (presently Archbishop and Bishop respectively of Action Faith Ministry International), Charles Agyin Asare (now Bishop of Word of Miracle Church International); and Christy Doh Tetteh (General Overseer of Solid Rock Chapel, Accra).[633] Suleiman Umar, established Eglise Vie Abondante in 1990 in Niamey, the capital of Niger, as an independent charismatic organization.[634]

ANFCBII Philosophy

Kent Hodge, past Head of Operations of ANFCBII, stated:

> The philosophy of ANFCBII stresses on "whosoever will" or "whosoever God calls." In this major way, we are different to most other institutions. No matter the academic standard we achieve as an institute, we will always remain identified with every level of the society and personal background. We do not want denomination, wealth or lack, education or ignorance, national background or any other classifying factor to become a barrier for students to answer the call of God for their life. It is not the well who needs a doctor but the sick, not the learned but the immature. ANFCBII has an all-encompassing vision, a missionary vision that distinguishes the school and sets it aside from other institutions. Every strata of the society needs the minister of the gospel of Christ, the city and the village, the desert and the river, the Christian and the Moslem, the pagan

[631] Rowan and Daniels, *Changing Africa from the Inside*, p. 13-14.
[632] Rowan and Daniels, *Changing Africa from the Inside*, p. 13.
[633] Mensah (Eds), *All Nations Heritage*, Vol. 3 No. 4, All Nations Press, Benin City, Nigeria, p. 2.
[634] Ojo, *Christianity in the Africa and the Africa Diaspora*, pp. 171-172.

and the educated. Paul said, "I am a debtor to the Greek (wise) and the Barbarian." (Romans 1:14).[635]

Thus it emphasized acceptance for training for everyone whom God calls. The philosophy is summarised in ANFCBII's motto which says, 'God does not call the qualified, but qualifies the called,' thus creating a place for spiritual transformation.

ANFCBII Vision Statement

This vision statement guides operations in ANFCBII:

The Word of God has the power to completely transform lives and ministries. The baptism or anointing of the Holy Spirit sets the Church on the course of world evangelism. We believe that the Lord Jesus Christ raise up this School as instrument for sending the Gospel into all nations. The Institute was raised up to EQUIP those the Lord has called, to TRAIN their character, to EXPOSE to them the gifts and callings of the Lord and to RELEASE them into the field to work as leaders in their various capacities under the powerful anointing of the Holy spirit.[636]

This vision is interpreted in various ways in ANFCBII:

1. It is a vision of EXCELLENCE, in Spirit, in academics and in personal commitment to the Lord Jesus Christ.
2. It is a vision of DEVELOPING the full potential of people from every possible walk of life, whether poor or rich, somebody or nobody. Jesus said, "Follow Me," and I will make you to become…"
3. It is a vision of TAKING the Gospel of Christ to all nations: a vision of multitudes coming to Christ in our generation, from every country, from every city and from every village.
4. It is a vision of training ministry for BIRTHING and developing local Churches as God's vehicle of kingdom expansion:

   We believe that the major task of a Bible School is the training of a man, not just the mind. We are committed to the purpose of building strong foundations upon which strong charismatic ministries can securely rest. At this Institute, students are

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[635] Hodge, *Seed Time and Harvest Shall not Fail,* pp. 54-55.

[636] ANFCBII *Students' Handbook,* p. 2.

equipped and inspired for a powerful anointing of the Holy Spirit.[637]

From the vision statement of ANFCBII, the College seems to maintain strong elements of charismatic ministry that enhance the gifts of grace in the power of the Holy Spirit.

Course Curricula

The curriculum below shows that ANFCBII majors in Theology, Music and Missions. Students specialize in one of these fields. In each semester, students take two courses in one of these fields. These courses, undertaken at both Diploma and degree levels, are developed around a Biblical and pneumatological emphasis. The courses include Holy Spirit Baptism and associated gifts of the Spirit; the Power and Principle of Prayer; Biblical Studies; Five-fold Ministries; Church Growth and Church-planting; Missions and Evangelism; the Prophets and the Prophetic; Blood Covenant, Faith and Healing. These courses are related to essential elements of Benson's charism and have the potential for sustaining and continuing the process of renewal in the charism of the founder, as further confirmed in ANFCBII's tenets:

> We believe in the Baptism of the Holy Spirit according to (Acts 2:4, 10:46). We believe in the present day ministry of the Spirit in and through the believer as manifested through the gifts of the Spirit (1 Corinthians 12:8-11) and the fruit of the Spirit (Galatians 5:22-23).[638]

Thus the central focus of the College is seen as the training of Pastors for CGMi as a settled Church. This also points to ANFCBII's involvement in the current leadership tension. ANFCBII performs three main functions: first, charismatic impartation to emerging leaders and ministries; second, mentoring and discipling young leaders; and third, spreading the Pentecostal fire through the Holy Spirit's gifts of grace, as a charismatically-oriented organization.[639] ANFCBII does not play any role in the training of ordinands. The International Leadership Research Institute is solely in charge of ordination training, the reasons for this are not clear. The question is

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[637]   ANFCBII *Students' Handbook,* p. 2.
[638]   ANFCBII *Students' Handbook,* p. 10.
[639]   Rowan and Daniels, *Changing Africa from the Inside*, p. 13-15.

whether CGMi and its leadership will allow this charismatic focus of ANFCBII to wane, which might exemplify the progress of routinization in the current transition. Or will ANFCBII be allowed to sustain this charismatic grace in the face of other leadership developments? These questions are best answered by examining the paradigm shifts in CGMi's leadership, and by analysing the criteria applied to determine the purposes of the different institutions.

7.4 New Developments and Transition

The death of Benson in March 1998 created the need for succession in CGMi's leadership. The new leadership inherited an on-going tension in the transition, as a result of inadequate provision for leadership training within CGMi before Benson's death. Bryman argued that succession is a crucial issue in routinization, as it creates what Wilson called a 'charismatic demand.'[640] Weber and Bryman maintained that a suitable replacement is often impossible and that, at best, a managerial-oriented individual replaces the charismatic leader. For CGMi, Benson's death did create a demand for charismatic leadership. But the Church as a sacrament of the Holy Spirit[641] does not allow for a vacuum in charismatic leadership. The Spirit distributes the gifts of grace for continuity in the redemptive work of Christ. The dialectic tension between the idea of routinization and renewing the charism of the founder became a serious issue within CGMi. New leadership training institutions emerged to address this crucial leadership need. It seems, however, that they have compounded the leadership tension, which started through the adoption of hierarchical structures controlling charismatic activities and inadequate training programmes. These training programmes involve the International Leadership Resource Institute (ILRI), World Mission Outreach (WMO) and Special Vocation Bible School (SVBS).

7.5 International Leadership Research Institute (ILRI)

The International Leadership Resource Institute (ILRI) was the first of the new leadership development institutes in CGMi. Margaret Idahosa (the current leader and

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[640]   A. Bryman, Charismatic Leadership in Business organizations, *Leadership Quarterly 4* (3/4), pp. 289-304. Cited in Congar and Kanungo, *Charismatic Leadership in Organizations*, p. 29.
[641]   Boff, *Church and Power*, pp. 144-145. See also, *Dulles, Models of Church*, pp. 42-43.

Archbishop of CGMi) claimed to have received it in a vision from the Holy Spirit while on a retreat in the Bahamas. Returning, she established ILRI on 31st December, 1999,[642] to address the need for skilled workers and leadership training that was lacking within CGMi before Benson's death. The purpose of ILRI is:

> To facilitate the implementation of the new leadership focus of the Church and to provide training resources and infrastructure in the Body of Christ globally. In addition, ILRI aims to meet the challenges and the need of building up Christian leaders with a global disposition, competence, expertise and excellence in the fields of Leadership, Management, and Administration and in the Ministry.[643]

ILRI's main thrust therefore is developing Christian leaders in these areas, maintaining CGMi's existing leadership structures and providing what are called "ancillary services" (necessary support for the Church's operation). This institution was officially inaugurated in April 2000 and commenced operation immediately. It has since been engaged in training the laity and Pastors for ordinations – for the Church, for government agencies, and members of civil society - a scope far beyond its initial purpose.[644] Consequently, it has encouraged routinization through training.

The Philosophy of ILRI

The institute claims to have developed three principles: first, evangelism as a major thrust to reach souls and maintain them for God's Kingdom; second, to prepare the individual for living an effective fulfilled life; and third, training leaders to be deeply rooted in Christ with a global passion for winning souls.[645] ILRI seems to operate simply on several general aims.

General Aims of the Institute

> First, the derivative principles of the vision entail the design, implementation and actualization of suitable training programmes to ADDRESS FELT NEED and SKILL GAPS observed in

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[642]   F. Oyedipe, (Eds), *ILRI Training the Trainers: Curriculum Programme for Pastors*, (Benin City, Nigeria: Gift-Prints Associates, 2001), p. xi.

[643]   Oyedipe, (Eds), *ILRI Training the Trainer's for Pastors*, pp. xi-xii.

[644]   Oyedipe, *ILRI Training the Trainers for Pastors*, p. xi.

[645]   Oyedipe, *ILRI Training the Trainers for Pastors*, p. xii.

the Body of Christ; secondly, ILRI's training efforts are geared towards EQUIPPING the trainees to carry out their responsibilities for the goals of the new focus as well as empowering leaders to fulfil the call of God in their lives in every sphere of human experience including the spiritual, political, civic, social, economic, educational, personal, family and to produce quality leaders to influence the world; and thirdly, building and maintaining a resource pool for the development of a leadership bank for the Body of Christ.[646]

Here, ILRI's training focuses more on institutional needs than on charismatic renewal. Following its objectives, ILRI has tried to develop a curriculum in four areas: biblical, charismatic, international and practical belief.

BIBLICAL: effective leadership training must be governed by sound Biblical principles. CHARISMATIC: effective leadership training should identify the gifts of individuals and enable them to maximize those gifts in harmony with the gifts of the Spirit. INTERNATIONAL: the shrinking world is a cultural, social, economic, political, and religious "neighbourhood" and the mandate of the Great Commission necessitates the equipping of individuals for the world-wide task of making disciples from all nations. PRACTICAL: Affirming the belief that leadership training must enable trainees to acquire practical skills as well as theoretical knowledge.[647]

Other courses at ILRI include: Church Administration, Financial Reporting, Control and Management, Missions, Biblical Leadership and Fellowship and Ethics, Overview of the Scriptures, Personnel Management, and Computer Application in Ministry. Optional topics include: Growing in maturity, "The Secrets of Super Achievers" and "How to communicate your Vision."[648] This mixture of management courses with charismatic courses reflects CGMi's leadership tension between the attempt to routinize and the attempt to continue in renewal of the founder's charism. For Weber, the followers of the charismatic leader are prone to routinize to secure their position and, especially, their own economic interests.[649] Thus the followers of the Charismatic leader will seek to develop ways of achieving these demands, which IRLI

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[646]   Oyedipe, *ILRI Training the Trainers for Pastors*, p. xii.
[647]   Oyedipe, (Eds), *ILRI Training the Trainers for Pastors*, pp. 45-46.
[648]   Oyedipe, (Eds), *ILRI Training the Trainers for Pastors*, pp. 50-351.
[649]   Weber, *Economic and Society Vol. 2*, pp. 1121-1122.

does through its training programmes, by incorporating maintenance courses with charismatic courses.

7.6 World Mission Outreach (WMO)

World Mission Outreach, as an arm of CGMi, is the board responsible for mission activities, such as organizing evangelism through crusades and Church-planting, as well as arranging the training of mission pastors and sending them to lead Churches established by the board. This body is autonomous in its operations, and only reports its activities in the National Council of Ministers' meeting to the Director of administration. Its focus on soul-winning, recruiting mission pastors and arranging training for them, necessitates their inclusion in this thesis, as they are involved in the Church's leadership development.

According to the Board's report, 'WMO was born out of the desire to ensure that an arm of the Church was constituted and specifically charged with the responsibility to ensure that the drive for soul-winning is attained with the same passion, desire and push as our founder (Archbishop B. A. Idahosa) did.'[650] As part of this function, the WMO is one arm of Church that seems to possess the "DNA" to continue the founder's charism through its evangelistic activities. The Board has a full representation from all bishoprics and zones. It was officially inaugurated in September, 2000, by Margaret Idahosa.[651]

Training of Mission Pastors

The Board itself has little involvement with the administrative business of running full-time training programmes for mission Pastors. The staffing of the mission field by properly trained pastors is its prerequisite, to ensure the stability and growth of these young Churches. To this end, the Board has a working arrangement with ANFCBII, to train CGMi's mission pastors through a specially designed curriculum.[652] This includes: cross-cultural communication, discipleship, Bible and missions, 'tent-

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[650]   Mission Board, *Report/Hand-Over Note: Covering the Period September 2000 to February 2005,* (Submitted by The Board of Missions, Benin City, Nigeria: 15th February, 2005), p. 1.
[651]   Oyedipe, *Practical Workbook on Christian leadership and management*, p. xi.
[652]   Mission Board, *Report/Hand-Over Note,* p. 4.

making,' introduction to mission, theology of mission, Christian leadership, spiritual discipline, spiritual warfare, Christology, Old and New Testament survey, Christian counselling and the Holy Spirit and eschatology.[653] This arrangement creates a strong connection between WMO and ANFCBII, where the charismatic gifts are shared with trainee Pastors for the purpose of continuing the charism of the founder.

The Board has been networking with Local and National Mission Agencies, who also relate with ANFCBII on practical Mission Action Programmes (MAP). These include:

- Calvary Ministries (CAPRO), a missionary agency involved in training and sending missionaries to different parts of the world from Nigeria.[654]
- Nigeria Evangelical Missions Association (NEMA), a network that assists and empowers mission-agencies and mission-sending Churches in proclamation of the gospel to make disciples among all peoples across the world.[655]
- Christ to the Unreached Ministry (CTTUM), a mission agency commissioned to take the gospel to the unreached peoples of the world.
- Christ Missionary Foundation (CMF), involved in mission mobilization, based in Ibadan, Nigeria.[656]

These bodies come to ANFCBII to deliver their programmes and sometimes the trainees are taken to conferences organized by them under the watchful eyes of ANFCBII's mission tutors. Here, World Mission Outreach represents the renewal of the founder's charism through its activities.

7.7 Special Vocation Bible School (SVBS)

The Special Vocation Bible School (SVBS) is the latest of the training institutions established by the current leadership. SVBS was established as part of Margaret Idahosa's response to her "divine mandate" to raise ten thousand Lay Leaders in ten years. In this way, SVBS intends to focus its training on Lay members for the settled Church. SVBS is a six-week intensive study programme on the fundamentals of the

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[653] Appendix 7. The course Curriculum for Mission Action Programme (MAP). "Tent-making" in this context means being self-supporting, as the Apostle Paul, who was involved in tent-making work at one point.
[654] http://www.capromissions.org/outreaches.html. Accesses on 04/02/2010.
[655] http://www.nematoday.org/training/missions.php?gotopage=Index. Accessed on 06/02/2010
[656] Mission Board, *Report/Hand-Over Note,* p. 7.

Word of God to impact everyday lives and those in the communities.[657] Students write summaries at the end of each course, but sit no exams. Books reviewed include 'The Womb of Harvest' – a book written by Archbishop Margaret; 'Fire in his bones' – a biography on Benson Idahosa; 'CGMi Tenets of Faith – Ministers' Manual.' Courses include: Principles of Leadership; Principles of Giving; Believers' Assignment; Redemption Realities; and Praying Right. These courses show a charismatically-oriented focus. SVBS does not have a clear leadership link to the other training institutes. The administrative Board has suggested that lay members of Church should attend this course before becoming Church workers.[658] Since the SVBS is still a young training institution within CGMi, its philosophy is yet to be developed. Enough material is not yet available to further define its purpose within the Church's leadership development.

The history of these training institutions was necessary in order to plot the operational links between them. It is also important for a clearer understanding of the leadership activities resulting from the tension within CGMi's transition. Moreover, it helps in discovering the criteria for determining which of the available courses generate routinization and those which promote the sustaining of the founder's charism. These will be discussed later in this chapter. The following diagram demonstrates these institutions' activities.

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[657] CGMi, *Archbishop's Policy Letters to Pastors and Members 2005 to Date*, pp. 86-87. See also, http://cgmglobal.org/svbs.htm. Accessed on 12/05/2012.
[658] Appendix 4, Administration, p. 8.

7.8 The Structure of Training within CGMi

Figure 6

Independent

WMO

H

Mission Church

Pastors

ANFCBII TRAINS MISSION PASTORS

Local Supervision/mentoring

MISSION CHURCH
PASTORS
(UNDER SUPERVISION)

J

CGMI
LAITY

ANFCBII

B

SETTLED CHURCH

PASTORS

(ORDAINED)

C

CHURCH STRUCTURES

Lay/Outside

ILRI

Ordination

Lay Vocation Training

G Academic/Business

D

Management

SVBS

F
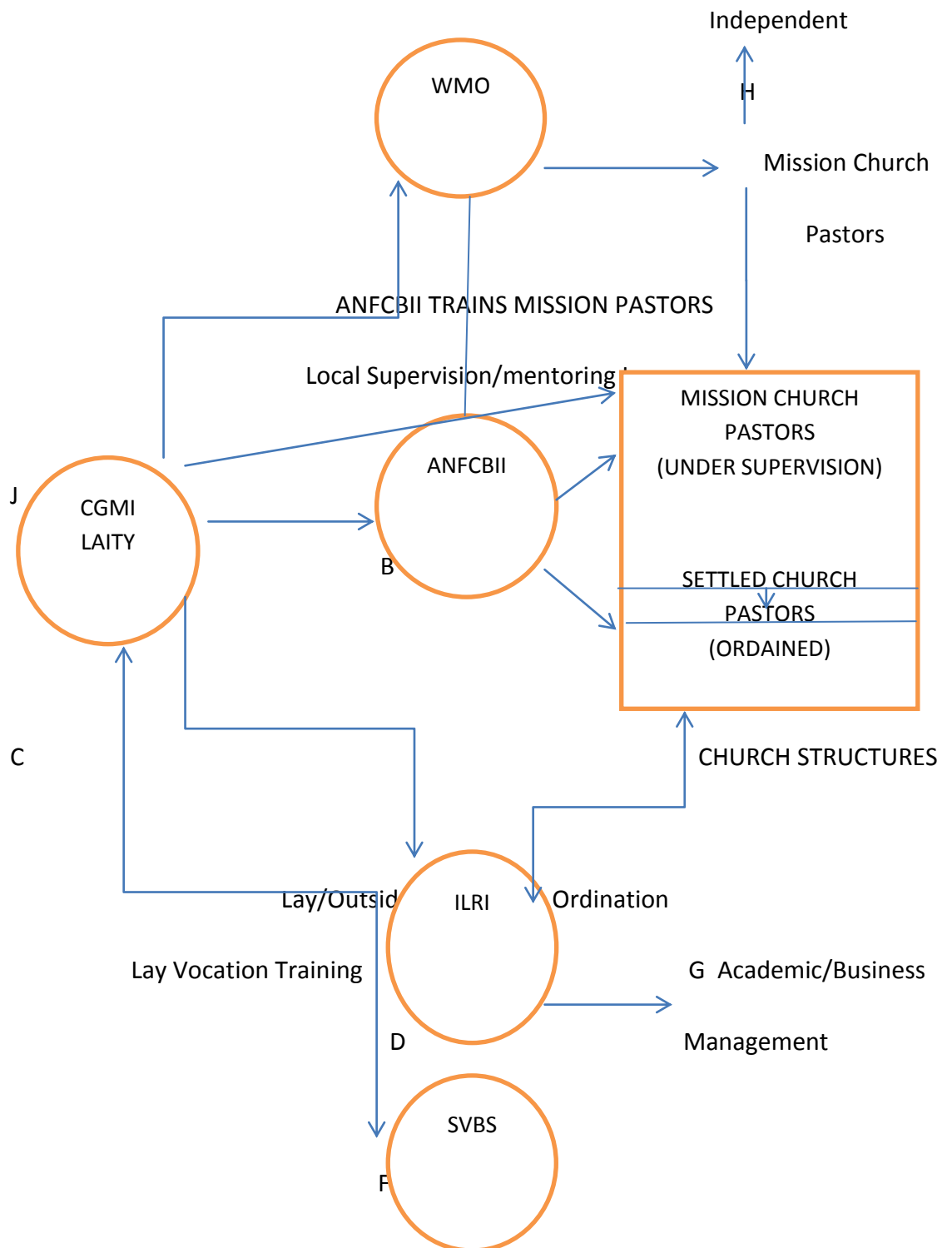
Analysing the Features in Diagram 6 Above

There are ten key areas, represented by letters A – J.

The Table Analysis of the Diagram Above:

ITEMS	ACTIVITY	RENEWAL	ROUTINIZATION
A = CGMi'S LAITY	DISCIPLESHIP	CHARISMATIC	INSTITUTIONAL
B = ANFCBII	Theological Training of All Pastors	Training for Settled Church/Mission Pastors	None
C = SETTLED CHURCH	Church Structures/Ordained Administrative Activities	Maintaining Elements of Renewal of Charism	Possession of Strong Elements of Institutional Tendencies= Tension
D = ILRI	Provision of Leadership Training for all the Ordained	In Principles, not in Practice	Provision of Institutional Opportunities
E = WMO	Evangelism, Crusades, Church-Planting and Mission Pastors	Maintaining the Charism of the Fonder	None
F = SVBS	Laity Training	Through Discipleship	None
G = ILRI Graduates	Academic/Business Management Leadership	Non-Renewal Focus, But Renewal Oriented	Business Management Focus
H = Independent Mission Churches	Supervised Mission Churches/Pastors Under WMO	Strong Elements of Renewal	None
J = Mission Churches under CGMi Supervision	Handover to the Settled Church	Possession of Charism	Influence through Ordination

The Core Leadership Issues within CGMi

Leadership tension within CGMi is reflected in the following arrangements. At first, CGMi operated simply under the letters A, B and C, with Benson engaged in evangelistic crusades and Church planting. He sent converts from A to ANFCBII, for training as Pastors for the movement. Ordination followed immediately. Therefore mentoring and discipleship was direct through ANFCBII, charism spread, and resulted in the growth of Church. Mission was then the responsibility of the whole movement, which is now a function performed by a Board. ANFCBII still remains a centre for charismatic development for emerging leaders. However, as CGMi hierarchical

structures emerged and a new administrative order set in, these resulted in a mixed leadership focus between charismatic emphasis and institutional drive. Thus began the "tension pull" towards CGMi becoming a settled institution.

ILRI and WMO emerged simultaneously with the aim of implementing the new leadership vision: 'building people into leadership with global passion deeply rooted in Christ.' The Church's leadership character was also changed. On the one hand, ILRI is represented as D, with a curriculum comprising a mixture of charismatic and management studies in principle. However, in practice it aims at the maintenance of the leadership structures, and thus it is institutionally oriented. Ordinands recommended by the hierarchy are trained for ordination into the settled Church, (see between C and D). ILRI also recruits trainees from the laity, and outsiders, who enrol for academic and business purposes (see between A – D – C and G respectively). Those trained for ordination return to C that is to the settled Church, to be ordained as Pastors, Elders, Deacons or Deaconesses and as Lay workers. Others leave for G, that is, independent academic or business careers. ILRI as an institution has limited links with ANFCBII, but heavily influences CGMi's leadership activities, hence the wide gap in the diagram between the two, representing the tension between B and D.

On the other hand, WMO as E, recruits mission Pastors from A, that is the laity and outsiders, and then sends them with their curriculum to B – to be trained at ANFCBII. As the fruits of WMO's evangelistic crusades and Church plants emerge, these trained mission Pastors are assigned to the new Churches, later transferred to J – the mission Churches. After a short period of development (between 2 and 3 years, as shown in the chart), they are finally transferred to the settled Church C. The activities of WMO allow for continuity in the charism of the founder because they exhibit its "DNA." Also, the trainee Pastors share in the charism passed on through ANFCBII during their training. These new Churches and their Pastors automatically continue within the settled Church structure. Those who are not willing to join C immediately are left to remain at H – mission Pastors, but now under WMO.

The SVBS as F, remains a separate arm with no definite affiliation, but engages in Lay-oriented training. SVBS recruits trainees from A – the laity and outsiders, and trains them on lay vocational courses, sending them back as Church workers under A. Those with a ministry calling proceed to B, D or E for further training. The group under the letter I represent specially gifted lay people (some are even ordained as Deacons or Elders) with leadership abilities, that is, from A and C. After local supervision and mentoring, they move out of their local Churches to plant new Churches. These include the business working class, like 'Church for Real," made up of young university graduates employed as CGMi Pastors. They are recommended for ordination training at D – ILRI, and sent back to C – the Settled Church for ordination into the main leadership structure of CGMi.

From this analysis, it is observed that ANFCBII, WMO and the locally mentored lay leaders are adequately exposed to charismatic training, and to renewal in the founder's charism. These institutions are more involved in the training of young leaders, thus fulfilling the current leadership focus on raising 10,000 leaders deeply rooted in Christ in the next ten years. ILRI, no doubt, has charismatic elements which could be enhanced. However, if ILRI had a closer working relationship with ANCFBII and WMO, this would produce a balance between the renewal of the founder's charism and institutionally driven programmes. The overall leadership issue here for CGMi is how to structure these training programmes coherently within this tension between the institutional and the charismatic. As a Church, CGMi has a choice: whether to continue in the gifts of grace through the charism of the Holy Spirit, as bestowed on the founder; or whether to focus on its institutional development. A further possibility is to adopt a combination of both. It is important to consider the criteria which lead to renewal and the criteria which lead to routinization.

Analysing the Renewal or Routinization Process through the Leadership Tension in fig 6

FIGURE: 7

CRITERIA FOR RENEWAL ──────── TENSION ────▶ CRITERIA FOR ROUTINIZATION

Missional Emphasis on the Spirit: **Settled Church Focus:**

Evangelism/Crusades   Management Driven

Discipleship/Mentoring   Structure/Maintenance..

RTEP Focus   Bureaucracy

SIDE A

WMO   SIDE   ANFCBII   B   ILRI

Balancing the Tension   All

Ordinands

SVBS

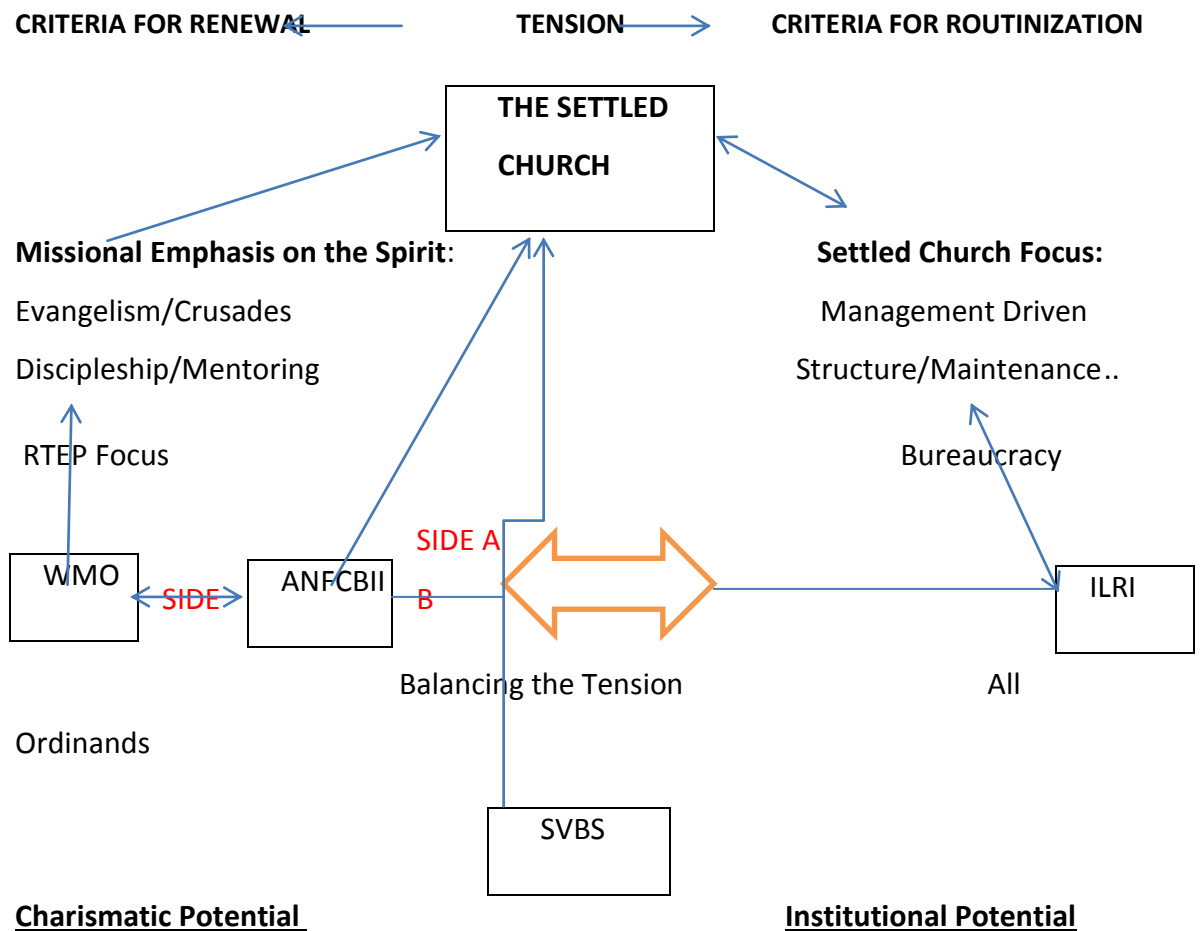<u>**Charismatic Potential**</u>   <u>**Institutional Potential**</u>

Figure 7 reflects the determining factors both (on the one hand) for renewing the founder's charism and also those (on the other hand) for promoting routinization within the training institutions. These criteria are drawn from the courses offered by these institutions and the interconnections between them. Table 3 (which follows) indicates the "tension pull" that exists between renewal of charism on one side and routinization as a settled Church on the other side. The term "tension pull" is applied to show how each institution is working without a unifying overall plan. The CGMi leadership need to work out this operational unification. Figure 7 shows, at the top-left, elements of RENEWAL, with charismatic potential; at the top-right are displayed elements of ROUTINIZATION, with institutionalising potential. The SVBS stands alone, relating to the settled Church directly. The top box in the top-middle represents the

settled Church structure, where the impact of the tension is revealed. The diagram highlights the CGMi's need for a new leadership paradigm at this time of transition, through a possibility of balancing of the "tension pull" by a theology of leadership renewal.

Table: 3 Criteria for Renewal and Routinization

CRITERIA FOR RENEWAL SIDE A	TENSION PULL	CRITERIA FOR ROUTINIZATION SIDE B
Missional Emphasis on the Spirit – Courses	**The Settled Church**	Settled Church Focused Courses
Evangelism, Crusades Church-Planting, Missions, Discipleship, Mentoring, the Holy Spirit & His Gifts and other charismatic related courses, Through RTEP - Right-living Team work, Evangelism and Prayer Focus		Business Management-Driven, Structure Maintenance, Bureaucracy, Office Procedures, Pastoral Theology and financial control and Overview of Scriptural Knowledge and others.
ANFCBII AND WMO	**Balancing the Tension**	**ILRI – ALL ORDINATIONS**
Charismatic Potentials	**SVBS**	Institutional Potentials

In table 3, the activities and courses offered on side A ("Renewal") by ANFCBII (and those organized by WMO under ANFCBII supervision), centre on a missional emphasis in the Spirit. These activities include: soul-winning through evangelism; crusades; Church-planting and training. The courses are theological in focus (with emphasis on spiritual gifts). They concern cross-cultural missions, discipleship and mentoring[659] and right-living, team work, evangelism and prayer. These are within the vision of the founder, as well as of the current leadership. This is further demonstrated by WMO and ANFCBII,[660] as they jointly train Pastors for the settled Church. However, courses offered on side B by ILRI, have less charismatic content. [661] Others courses include Pastoral Theology, and an Overview of Scripture.[662] Even so, more weight is place on settled Church (institutional) courses. This may be due to its link with the Lagos

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[659] MAP, Appendix 7, The Curriculum for Mission Action Programme, p.1.
[660] Mission Board, *Report/Hand-Over Note,* p. 7.
[661] Oyedipe, (Eds), *ILRI Training the Trainers for Pastor*, pp. 134-147.
[662] Oyedipe, (Eds), *ILRI Training the Trainers for Pastors*, pp. 1-49.

Business School, business consultants and Universities' programmes.[663] Other courses offered at ILRI include Authority and Leadership, Structure Maintenance, Bureaucracy, Church Administration, Financial Reporting, Control and Management, Fellowship and Ethics, Personnel Management, and Computer Application in Ministry. Courses are also offered on "The Secrets of Super Achievers" and "How to communicate your Vision."[664]

Some administration and structural leadership is, of course, necessary to create a sense of order in any system. However, caution, along with divine guidance, is also important when adopting a new management approach to Church business. Church leaders such as Croft argued that:

> If the world's management principles are to be adopted by the Church, it must do so by critically examining these principles in the light of scriptures and Christian traditions. Uncritical adoption of management insights is not the answer to our need for a new paradigm of Christian ministry.[665]

Croft's warning is very important to the Church to exercise caution while adopting secular methods in divinely inspired work. CGMi currently faces this kind of leadership challenge by its acceptance of these secular principles of leadership-development through University Experts, Lagos Business School and Management Agencies organized by ILRI.[666] These may eventually lead to institutionalism. The more secular courses are accepted as models for leadership application within CGMi, the more distance is likely to be created between charismatic and the institutionally-oriented leadership. Hence the distance shown between A and B in Table 3. Practically speaking, ILRI has a stronger influence on the current leadership of CGMi, because of its strategic role in organising all leadership training for lay members, pastors, and ordinands. Therefore the settled Church receives more institutionally-oriented leaders through ILRI. CGMi, as an outcome of this, is likely to be less renewal-driven and more inclined towards full-blown routinization.

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[663] Appendix 4, Administration, p. 2.
[664] Oyedipe, (Eds), *ILRI Training the Trainers for Pastors*, pp. 50-351.
[665] Croft, *Ministry in Three Dimensions,* p. 26-27.s
[666] Appendix 4, Administration, p. 3.

7.9 Pentecostal Examples and the Impact of Training on the Leadership Transition

CGMi's leadership training institutes may be considered through the lens of other Pentecostal and Charismatic Churches within Nigerian Christianity. This shows the peculiarity of CGMi's leadership development. This thesis compares the three related Pentecostal Churches, whose leadership has been examined in comparison to CGMi's leadership in the previous chapters. First, The Assemblies of God Church (where Benson Idahosa began his leadership journey) has just one body that regulates its theological Colleges in different parts of the country, known as the Africa Theological Training Service (ATTS), also known as Africa's Hope. It is an organ of Africa Assemblies of God Alliance (AAGA), and endorses Assemblies of God Schools in Africa.[667] Thus courses and programmes are regulated by one body.

Secondly, The Redeemed Christian Church of God (RCCG) has a single theological Training School, known as The School of Disciples. Their goal is to make all believers in the whole world into trained disciples of Jesus Christ.[668] Thirdly, The Living Faith Church Worldwide, has a Bible College known as The Word of Faith Bible Institute (WOFBI). It is a Ministry and Leadership Training Centre, which serves as the training arm of the Church.[669] They offer, first, a Basic Certificate Course (BCC). This is the foundation course for those who have never attended any previous WOFBI programme. Second, they also offer a Leadership Certificate Course (LCC). This is a Leadership Development and Motivational Course, for those who have attended the BCC specialized programme. They offer a third course, Leadership Diploma Course (LDC). This is the Advanced Leadership Course, open to those who have successfully passed the WOFBI-LCC programme.[670] Thus their programmes are progressively organised over different periods.

These three ministries, unlike CGMi, have a single leadership training institution, headed by a Director or Principal. They run different programmes within the same organisation, and have designed their programmes according to the needs of the

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[667]   http://aognigeria.org/education/ Accessed on 10/01/2014

[668]   http://trccg.org/rccg/what-we-do/school-of-disciples/ Accessed on 11/01/2014

[669]   http://www3.davidoyedepoministries.org/aboutus/wofbi Accessed on 12/01/2014

[670]   http://www.davidabioye.org.ng/index.php/about_living_faith Accessed on 12/01/2014

ministry, to run sequentially from one stage to another. This makes coordination easier under one head. By contrast, CGMi programmes are run differently by each institution, under different directors and for different bodies of students.[671] Thus every institution is given autonomy of operation as described in the earlier part of this chapter. There are no real links between the institutions and the courses offered at the moment. Thus CGMi as a pace-setter for Nigerian Pentecostalism, may need to develop a theology of leadership that harmonises its institutions.

However, the general impact of its institutions on CGMi's leadership development is also positive and significant, since they help to produce the needed human resources for the development and continuity of the organisation. However, according to the diagrams and analysis above, it is obvious that CGMi is presently experiencing an on-going tension as it goes through its current leadership transition. This situation leaves the Church in a dialectic tension between the dynamics of routinization (towards a settled institution) and the renewal of the founder's charism (towards sustaining CGMi as a charismatic organisation).

Admittedly, all the training institutions have contributed to the progress of CGMi as an organisation. For example, WMO has been continuing the founder's charism through evangelistic crusades and Church-planting programmes – in line with the founder's vision, 'Evangelism Our Supreme Task'. ANFCBII has remained the theological centre for raising emerging leaders through training of mission pastors and mentoring and discipling those called into the ministry of the Church. ILRI has kept pace with the training of ordinands and the introduction of organised business management programmes for CGMi. These fulfilled the new leadership vision – 'Building People into Leadership with a Global Passion Deeply Rooted in Christ.' SVBS, on its part, is seeking to introduce a more meaningful programme within the system. However, the need for balance is necessary in the leadership tension. A more coherent relationship between these institutions is required, through reorganising their separate courses. This would enhance the opportunity for constant renewal in the founder's charism, and balance the "tension pull."

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[671] CGMi, *Archbishop's Policy Letters to Pastors and Members 2005 to Date*, pp. 84-88

CGMi's Influence on Wider Nigerian Pentecostalism

CGMi, in its early stages, led the way charismatically in the 1970s and 1980s. Its pentecostal and charismatic blaze was a source of attraction to many emerging denominations. It modelled a pattern which others emulated.[672] Abodunde described Benson's charismatic movement as a unique phenomenon that changed the face of Christianity in Nigeria.[673] It led to the establishment of Christ for the Nations Inter-denominational Evangelistic Association. It later became the IWO. Kalu observed that,

> Benson Idahosa reshaped the African Pentecostalism in several ways: through his prosperity gospel, the Episcopal polity, and televangelism, mega-Church with megaprojects, and theological education that sponsored a large group of African students who spread the faith and deliverance theology throughout the continent.[674]

Crusades and Church-planting under Benson were a major contribution to Nigerian charismatic Christianity. Ojo commented:

> The Church-planting concept launched Idahosa into limelight as an energetic itinerant Pentecostal minister in the country. Soon he became a favourite preacher in many Pentecostal activities. Besides, he was the first African evangelist to promote the gospel of prosperity from the late 1970s and demonstrated this with his flamboyant life style and by his emphasis on productive faith, miracles and prosperity. By late 1980s, this new doctrinal emphasis has spread widely through Idahosa's weekly broadcasts on television and his numerous evangelistic activities. So successful, he was also consecrated the Archbishop of the CGMi in 1981. He became the first Archbishop in the Pentecostal circle in Nigeria.[675]

Various indigenous scholars have commented on Benson and CGMi's impact on wider Nigerian and African Pentecostalism, with CGMi as a "pace setter" of charismatic development in the Continent. Ojo further states that 'the Church-planting concept promoted by Elton and brought to fruition by Idahosa changed the nature of the

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[672]   Ojo, *The End-Time Army*, p. 61.
[673]   Abodunde*, A Heritage of Faith*, pp. 547-549.
[674]   Kalu, *African Pentecostalism*, p. 19.
[675]   Ojo, *The end-Time Army*, p. 61.

emerging Pentecostal/charismatic movements. The independent nature of the Church became the norm for rising Pentecostal/charismatic organizations.'[676] CGMi is dubbed by Musa Gaiya as the epitome of American influence under Benson for his style as a crusader of the prosperity gospel. He called Idahosa 'the father of prosperity gospel'.[677] Brouwer, Gilford and Rose described 'Benson Idahosa as probably 'the best known Church leader the Pentecostals have produced in Africa.'[678] In addition, Ojo observed that the greatest impact of Idahosa was among those he trained in his Bible School in Nigeria. These disciples returned to their countries with strong Pentecostal convictions to set up vibrant ministries.[679] Yet today, CGMi is experiencing a gradual shift in leadership charism from a charismatic emphasis to "institutional management," through the adoption of episcopal titles, through managerial-oriented courses for leadership training, and through using structure-maintenance principles.

As CGMi embraces more bureaucratic leadership principles through institutional hierarchies and policies leading towards a settled Church, we ask: Will CGMi allow the spread of routinization or sustain the Pentecostal fire Benson once spread through Africa and beyond? If management-oriented programmes encourage routinization, then CGMi is probably heading towards institutionalization like some of the historic Churches which have lost contact with their founder's charisms. The consequences would be that CGMi will end-up as what Gyadu called a 'dry denomination'[680] or being 'lukewarm.' A revitalization or recharismatization of the founding charism could be the solution. As for CGMi's current Pentecostal position, a theology of leadership renewal needs to be considered. This might lead to a recovery of the founder's charism. CGMi may be called at this point in history to provide a good example of leadership that lives with its "charismatic-institutional" tension, with the capacity to navigate through it: then it might live within the tension between institutional routinization and renewal of the charism.

[676]   Ojo, *The end-Time Army*, p. 62.
[677]   Gaiya, *The Pentecostal Revolution in Nigeria*, pp. 10-11
[678]   Brouwer, Gilford and Rose, *Exporting the American Gospel*, p. 171.
[679]   Ojo, *The end-Time Army*, p. 63.
[680]   Gyadu, *African Christianity*, p. 341.

7.10 Summary

This chapter considered the different leadership-development institutions within CGMi. It reviewed their history, operational philosophies, course contents, their harmony in terms of corporate identity and their contributions to leadership development. Moreover, it examined the reason why the courses provided by these institutions cause a leadership "tension pull," and suggested a need for balancing this tension. In addition, it compared CGMi institutions with other Pentecostal institutions and highlighted the organization of these institutions. Finally, it stressed the impact of CGMi's routinization on Nigerian Pentecostalism more generally, and the danger of the Church becoming a 'dry denomination' without the Spirit. In conclusion, it suggested that a theology of leadership renewal may help reunite the leadership in the founder's charism to sustain the future of CGMi.

Chapter Eight: Ordination and Lay Leadership

8.1 Introduction

The previous chapter explored the activities of the training institutions in CGMi. This chapter examines the issues of ordination within the Church as a mechanism for continuing in the founder's charism. It discusses CGMi's theology of ordination in the light of the leadership tension between the institutional and charismatic dynamics within the Church's leadership. It explores the processes of ordaining Pastoral and Lay leadership within Church. The chapter also evaluates the theological basis for the practice of ordination in CGMi and considers the nomination, selection and approval of ordinands. There is currently no adequate theological pattern for ordination in the system. This lack of theology of ordination may be contributing to the growing tension within the leadership transition, as bureaucratic approaches are often applied in selection and approval of candidates for ordination.

Since there are no generally agreed rules for ordination within the churches, scholars of different denominations and of wider Pentecostalism are consulted for a deeper understanding of ordination. These include Donald McKim (Presbyterian), Avery Dulles (Catholic) and Thomas Oden (Methodist). These scholars' views fall into two categories: first, the non-sacramental and second, the sacramental. CGMi's ordination practice is considered in the light of these. Finally, the chapter considers the effects of training on these ordinands and the rituals of anointing with oil, laying on of hands and prayer as a means for either renewing the charism of the founder or routinizing charisma. The consequence of these ordination procedures could either lead to heightened leadership-tension by promoting a settled institution or to the establishment of a renewal process for continuing the founder's charism within CGMi.

8.2 A Theology of Ordination

Ordination is a leadership process of conferring and confirming graces on emerging leaders within the Church. It is necessary to consider different views on the theology of ordination. Donald McKim asserts that, 'Ordination is the act of setting a person

apart for ministerial office either for the conferring of powers (sacramental view) or to recognize how God has acted in the person's life (non-sacramental view).'[681] McKim highlights the distinctive approaches to understanding ordination as signifying an outward sign instituted by God to convey an inward spiritual grace. The sacramental view represents the activities (outwardly) involved in the process of actualising God's grace, while the non-sacramental signifies the conviction within the individual's heart of what God is doing (inwardly). These outward and inward sacraments are what McKim refers to as 'ordination,' meaning to confer a sacred office for the purpose of ministry.[682] He notes that its validity is determined by rituals associated with sacraments through which God's grace is conveyed. The use of the term 'sacrament' is not much used in Pentecostal or charismatic understandings of ordination. As Sullivan puts it,

> Ordination to the diaconate, the priesthood, or the episcopate is also a sacrament, like baptism and confirmation, is believed to have a permanent effect distinct from sanctifying grace and is traditionally spoken of as "character." The most common interpretation of this is the one given by St. Thomas Aquinas, who saw it as a participation in priesthood of Christ, which is shared, in different ways, by the baptised, the confirmed, and the ordained.[683]

Thus, according to Sullivan, ordination became a sacrament of conferring grace, because of the rituals of applying anointing oil and laying on of hands. The practice of ordination will be evaluated in this chapter from a Pentecostal perspective, using the terms 'sacramental' and 'non-sacramental.' These terms will frequently be used in the rest of the chapter to set out an ordination theology for CGMi.

However, Robert Reymond like McKim, argued that 'sacraments are holy signs and seal of the covenant of grace, immediately instituted by God, to represent Christ,

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[681]   D. K. McKim, *Westminster Dictionary of Theological Terms*, (London: Westminster John Knox Press, 1996), p. 196.

[682]   McKim, *Westminster Dictionary of Theological Terms*, p. 195.

[683]   F. A. Sullivan, 'Sacrament,' *International dictionary of Pentecostal and Charismatic Movements*, p. 1036.

solemnly to engage them to the service of God in Christ according to his Word.'[684]

Here, sacrament is considered as a means of grace that enables the recipient not only to connect with the covenant but to serve in the same. He stressed that the sacrament is not wrought by the righteousness of either the conferrer or the recipient, but by the power of God.[685] For Reymond therefore, the non-sacramental (inward) activity is what empowers the sacramental (outward). Thomas Oden advanced that, the ritual of ordination creates a special ministry in the Church where individuals are separated for specific tasks within the whole body of Christ. He noted that ordained ministry is different from the general ministry of the laity in that one person is duly called, prepared, examined, ordained, and authorized to a representative ministry on behalf of the whole people of God.[686] Like McKim, Oden strongly contended that both the non-sacramental and the sacramental are equally important in determining who is to be ordained. He said that,

> There are two sides to the issues of ordination of an individual; first, the inward call, that is, self-examination by the individual himself or herself; and second, the outward call, which is confirmed by the committee vested with the power of approval of the individual to be ordained.[687]

So, two views of ordination have been proposed by these scholars, that is, the "inward" and the "outward" views. They view the inward call (non-sacramental) as progressing to the outward call (sacramental). Thus, the sacramental is a certification of the non-sacramental. This is very different from the usual Pentecostal view.

Pentecostals have a different understanding of ordination. According to Williams, 'Pentecostals – like many other bodies of Christians – practice the laying on of hands to commission (ordaining and appointing) leaders. They do it in accordance with New Testament examples (such as: Acts 6:5-6; 13:1-3, 14:23), through laying on of hands and prophecy. Nigerian Pentecostals, however, do not view any such practice as

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[684] R. L. Reymond, *A New Systematic Theology of the Christian faith*, (Nashville, TN: Thomas Nelson Inc. 1998), p. 917.

[685] Reymond, *A New Systematic Theology of the Christian faith*, p. 919.

[686] T. C. Oden*, Pastoral Theology: Essentials of Ministry,* (San Francisco, CA: Harper & Row Publishers, 1982), p. 26.

[687] Oden, *Pastoral Theology,* p. 18.

'sacramental' (that is, in terms of theological terminology): they believe that the imposition of hands (in and of itself) is imparting some special grace for ministry.'[688] It is strictly a spiritual exercise for continued empowerment, either to confirm what God is doing inwardly for an individual or to confer the charism of grace for ministry. This is considered as the imparting of the blessing of the Holy Spirit's Pentecostal power on individuals.

Pentecostals seek to discern what God is doing in an individual as being sufficiently important to be affirmed through ordination (non-sacramental). However, other means of training, more in the sacramental tradition, are also in fact practised. Both processes are authenticated by the laying on of hands and the consecrator's prophetic declaration. In this way, for Pentecostals, both the non-sacramental and sacramental views bear equal value. It is all about recognising the inward call by its affirmation through ordination, and also recognising the outward call, by the impartation of the gifts of grace conferred by charism through ordination rituals.

As a Pentecostal denomination, CGMi considers ordination as a mark of recognition for service and for leadership ministry. The Pastors and lay members generally seek ordination into one of the many areas of ordained ministry, as a way of deepening and demonstrating commitment to both God and Church. This is the moment when the leadership hierarchy in the CGMi begins. It indicates the direction the Church is heading, as well as equipping and fitting ordinands into the mind-set of CGMi's leadership focus: 'Building People into Leadership with a Global Passion Deeply Rooted in Christ.' The purpose is that ordinands might run with the vision to their respective congregations.[689] Besides, ordination for CGMi is an opportunity to incorporate emerging leaders into Church leadership.

For many, ordination in CGMi is a highly cherished event. It is a symbolic and transformational moment. It is a process that attracts the attention of Pastors, rich and poor, educated and uneducated, from business, politics and all the social strata

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[688]   J. R. Williams, 'Laying on of Hands,' *International dictionary of Pentecostal and Charismatic Movements*, pp. 834-836.

[689]   E. O. Onaghinor, *CGMI: Induction and Training Programme for Ordination,* p. vi. Part of the Induction speech by the Director of Administrator to the ordinands at opening session.

that make up the membership of CGMi. In theory, everyone can be ordained into any of these offices, from Pastor to Reverend (Reverend is not an office in CGMi, but a certification to minister in the capacity of the ordained), Deacon to Elder, a lay Christian to Deacon or Deaconess. The only requirement is that they meet the qualifications.[690] Although there is no obvious theology of ordination in CGMi, an appeal is made to both the non-sacramental and sacramental understandings, as seen below.

8.3 Views of Ordination Practice

Ordination: Non-Sacramental Understanding

Oden referred to the non-sacramental view as an "inward call." He argued that 'the individual need not proceed hastily to respond to ordination, but to continue to listen for stronger and recurring signals. If they persist, he or she must be attentive to them, with cautious, self-critical realism.'[691] McKim stressed that 'This reveals how God has acted in a person's life from the inside based on their convictions.'[692] This is possible through self-examination by the individual in respect of the call to ministry, whether it is persistent or occasional. McKim calls these 'justifying-sacraments' (where the persons are convinced of divine separation for service).[693] So for Oden, the inward call for an individual requires a self-justifying assurance. Oden, citing Polycarp and Chrysostom, notes that the individual needs to question:

> How much am I willing to give up in order to serve the poor, the alienated, the sick? How deeply have I probed my own willingness to offer my very life sacrificially, if need be? Isn't the willingness to bear the cross and die to the world which is requisite for true discipleship also requisite of ministry?[694]

So, the need for self-examination forms the basis for a non-sacramental view of ordination as presented by McKim and Oden. It means asking if a person is competent to lead a community of faith and communicate the gospel message

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[690] *CGMI 1997 Revised Constitution*, p. 43.
[691] Oden, *Pastoral Theology,* p. 19.
[692] McKim, *Westminster Dictionary of Theological Terms*, p. 245.
[693] McKim, *Westminster Dictionary of Theological Terms*, p. 246.
[694] Oden, *Pastoral Theology,* p. 19.

accurately. What is their level of spiritual-discipline, how teachable are they in listening to others, and how willing to be accountable to authority? For Oden, these inward searchings are glimpses of the deeper kind of self-examination required in the heart of the potential minister, standing alone and accountable before God.[695] The individual's personal faith is vital in a non-sacramental understanding of the ordinance. Here, personal renewal in the Spirit precedes the rituals of ordination, through fasting, prayer and studying the Word of God. Since the individual has only experienced lay discipleship training as a Christian or theological training as a Minister, the gifts of grace await confirmation.

In another sense, the non-sacramental concept stretches beyond the individual's inward quest, conviction and self-justification of McKim and Oden. The inward call presupposes a preparation for outward call conferment, which is the Catholic idea of ordination. But considering the Pentecostal view of ordination, the non-sacramental could also mean a direct commissioning through the ordination ritual on the individual, by confirming the presence of God's inward grace to serve in the ministry. It is the recognition of the call of God on an individual by Church authority – affirmed through the rituals of ordination. In this sense, the non-sacramental view of ordination centres on the 'confirmation and recognition' of what God is doing in the individual. Sometimes, this may not require an ordination committee's approval, but simply a discernment of the Spirit by the consecrating authority. The non-sacramental view incorporates the use of both anointing with oil, and laying on of hands along with prophetic utterances.

The weakness of the non-sacramental view is that it does not provide enough opportunity for the individual to be vetted, based on their spiritual maturity and competence in their understanding of the Word of God. Zeal becomes the only basis for their approval. However, a non-sacramental reliance on the discernment of the Spirit's call and evidence of works of grace fulfil the New Testament basis for approving leaders' confirmation in ministry.

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[695] Oden, *Pastoral Theology,* p. 19.

Ordination: Sacramental Understanding

The sacramental view of ordination is that through the ceremony the impartation of spiritual grace is 'conferred' on individuals. McKim called this ordination the act of setting a person apart for ministry. Oden regarded ordination as the outward call, where the ritual that separates an individual for specific tasks within the body of Christ is performed. It is the formal way of the individual submitting the internal conviction of a call to ministry to the searching judgement of others. The sacramental stage requires a careful assessment of the individual's discipline and maturity in spirit and in the Word of God – among other virtues. This amounts to what Oden termed the 'outward call' by a body. For this, Oden stressed that:

> It is not enough to have inward, intuitive feeling that one is
> called by God to ministry, which will amount to self-assertive,
> subjective, individualistic self-righteousness. It also requires the
> affirmation of the visible, believing community. It is the Church
> that outwardly confers the office of ministry. It is not an issue of
> a private person, or by the state or by the ordained alone but by
> the Church.[696]

In this way, the group assessing this outward call on behalf of the Church is what Oden referred to as an 'Ordination Committee.' They discern the spiritual readiness and maturity of ordinands. In reality, the sacramental view represents the impartation of grace for ministry through the rites passed on by the laying on of hands. Roman Catholics view this under 'the sacrament of order' as a sacred transference of grace of the Holy Spirit (through prayer by the consecrators), which ontologically transforms the recipient from an ordinary Christian to the higher status of priesthood.[697] Thus ordination confers on them the right to act within the authority of the Church.

However, Pentecostals consider what is called the sacramental view of ordination as conferring ministry gifts of grace by the consecrator on those called to ministry. This does not transform the individual into a unique person but releases the grace of the

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[696]   Oden, *Pastoral Theology,* p. 20.

[697]   P. O. P. Glesson, 'Sacrament of Order' *The Modern Catholic Encyclopedia*, (Dublin: Gills and Macmillan, 1994), pp. 768-769.

Holy Spirit and charisms (gifts of the Spirit) for service to the body of Christ. Williams argues that the impartation of the Holy Spirit and various practices of commissioning are here carried out by the laying of hands, but that a larger emphasis is laid on prophetic utterance following the laying on of hands.[698] Thus both the non-sacramental and sacramental views of ordination have the three elements preceding the ritual: first, the appointing of the ordination committee; secondly, the nomination, selection, approval and training of the prospective ordinands; and thirdly, the rituals of ordination. CGMi's ordination practices will be considered through the lens of these theological views, to discover whether the Church practises a non-sacramental or a sacramental view of ordination or both.

A Reflection on CGMi's Ordination

Ordination in CGMi is a prerequisite to full participation in leadership responsibilities, and leads to appointment into official ministry status.[699] It is also a means of providing leadership successors within the existing system, as a new crop of leaders is regularly incorporated every three years when reverends are consecrated to bishops, pastors and elders to reverends; others from deacons to elders, lay Christians to deacons and deaconesses. CGMi as a Pentecostal denomination, does not believe in the use of terms such as 'sacramental' and 'non-sacramental' for its ordination rituals, yet it recognises the importance of the official titles mentioned above as an administrative apparatus for ranking and grading its ministerial officials.[700]

Ordination began in CGMi when S.G. Elton and Gordon Lindsay discerned the call of God on Benson in Benin City, and decided to lay hands on him to ordain him into the ministry in 1971.[701] This act by Elton and Lindsay can be viewed as a non-sacramental form of ordination and signalled the commencement of a non-sacramental approach to ordination in CGMI. They had discerned the inward workings of God in Benson's life and confirmed this by the laying on of hands, to recognise this gift of grace in blessing his ministry. Benson's desire for Elton's mentoring prior to his ordination

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[698]   Williams, *International dictionary of Pentecostal and Charismatic Movements*, p. 836.
[699]   *CGMI 1997 Revised Constitution*, p. 42.
[700]   *CGMI 1997 Revised Constitution* , p. 3.
[701]   Garlock, *Fire in His Bones*, p. 104.

demonstrates what Oden calls self-probing, self-conviction and a personal intuitive search for ministry-fitness before submitting himself to public judgement.[702] So Benson's ordination was completely non-sacramental. All other subsequent ordinations in CGMi took the same form, as individuals were discerned to be graced by God for ministry work. Some were already involved in evangelistic and Church-planting activities before being ordained. The Church constitution affirmed that ordination is to be conferred on those already doing ministry work[703] as recognition of the grace of God on them. Thus ordination in CGMI was based on non-sacramental principles that is, the discernment, confirming and recognising of divine grace on individuals. There were no set rules concerning ordination.

The Word of Faith Movement (WOFM) that influenced Benson charismatically had no rules for ordination either.[704] There is, therefore, no significant WOFM reference to ordination. However, Benson's consecration as Archbishop in 1981, and subsequently, his adoption of hierarchical leadership with Episcopal titles was greatly influenced by the ICCC, (see chapters 2 and 5). In addition, for political reasons – stated in chapter three – during military government in Nigeria, ordination became vital in order to get the government's attention on religious-political issues as a 'Pentecostal voice' in Nigerian Christianity.[705] This accounts for some lack in CGMi of theological support for ordination (apart from that stated in the CGMi's constitution and the oath of allegiance preceding ordination in the Minister's Manual), to be reviewed later.

In CGMi under Benson, the ordination of Pastors and lay people into the various Church offices, happened yearly, except for the office of bishop which had no set time. Only a few individuals within the Pastoral hierarchy at Headquarters looked at the forms and approved ordinands. Also there were no bureaucratic criteria for considering nominations. Nor were there specific theological parameters for vetting candidates for ordination apart from reference to a few scriptures such as 1Timothy

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[702]   Oden, *Pastoral Theology*, p. 20.
[703]   *CGMI 1997 Revised Constitution*, p. 42.
[704]   C. Hux, 'Profile: Word of Faith Movement,' http://www.watchman.org/profile/wordpro.htm. Accessed on 10/05/2010.
[705]   Marshall, *Political Spirituality*, p. 224.

3. Finally, ordination was based on what CGMi called 'prove your ministry', which was intended to show the evidence of the grace of God at work in the individual (inward call) and to discern the grace for ministry on them by the leadership.[706] Thus ordination in CGMi was strictly an affirmation of grace for ministry. By 1999, the new leadership changed the ordination period to three years, to underline its faith aspect, its reverential ritual practice and to safe-guard these offices from being abused. With this new leadership position, the ordination process received a new form in the Church.

Is CGMi now practising a non-sacramental or a sacramental view of ordination? CGMi's ordination practice will be considered in the light of the sacramental view because of the bureaucratic measures involved in ordination processes. The connection between bureaucratic processes and the sacramental view is that the process of routinization creates offices that do not depend upon the prior charismatic gifting of leaders, but assume that the leader ordained to the office will have the necessary charism infused by the ritual of ordination. With the adoption of structural leadership and the establishment of ILRI, the need to develop a pattern of training for ordinands arose. As Oden observed, a 'visible believing community' is needed to confirm the outward call to the office of ministry on individuals. This body, he called the 'ordination committee' (hereafter referred to as OC), who evaluate the spiritual maturity of ordinands. For McKim and Oden, it is OC which determines the processes of the ordination rituals.

With ILRI as a leadership training institute and the inauguration of an Ordination Committee in CGMi, a new leadership pattern for approving those for ordination was established. Ordinands now have to go through processes, which include nomination, selection, approval and training before ordination. The imposition of these processes in CGMi's ordination practice has confirmed the fact that CGMi's ordination is now based on the sacramental view because it incorporates bureaucratic processes. These various processes and their theological implications are now considered.

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[706]   Iyawe, *Life of Faith*, p. 35

8.4 The Discernment, Selection and Approval Process of Candidates for Ordination

Oden observed that the OC is usually empowered to test the preliminary intuition of an inward call by deliberately examining and assessing the candidate's potential for service in the body of Christ. The assessment of the 'inward call' becomes necessary in selecting the right individual. Ordination committees – as Oden comments - are not made up of angels but human beings, limited in knowledge, shaped by 'social presuppositions' (that is, perceptions based on assumptions about the personality of a candidate) and influenced by historically changing values.[707] On the one hand, the use of social presuppositions may sometimes give room for factors such as the social status of candidates, economic power and patrimonial closeness to the authority. These elements encourage perpetuation and routinization, giving no room for proper discernment of charismatic elements in the selection of candidates. On the other hand, the Ordination Committees may judge new candidates appropriately under the guidance of the Spirit.

The sacramental approach involves the selection and approval of candidates for ordination. This process entails discernment of whether the candidate has reached canonical age, has wrestled with their inner sense of calling, has personal gifts for ministry, good health, good character (affirmed by those who know the candidate best), and whether they possess a teachable spirit. The committee through prayer may at times, agonize over these judgements.[708] It requires great wisdom not to abuse the privilege of approving and rejecting candidates for ministry. Oden argued that,

> In order to exercise fairly this abusable power that has been
> bestowed upon pastoral leadership, there must be an approved
> procedure, an orderly apparatus, a committee of due process,
> through which candidacy be appropriately evaluated and
> qualified candidates publicly affirmed. This power outwardly to
> call ministers and reject those unqualified is not an absolute
> power. It cannot arrogate to itself unambiguous inevitable divine

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[707]   Oden, *Pastoral Theology,* p. 20.
[708]   Oden, *Pastoral Theology*, pp. 21-22.

inspiration. It can only pray for the guidance of the Spirit to make the right choices.[709]

The onus for good judgement here rests on the committee's decision. This process can sometimes lead to the wrong conclusion by the Ordination Committee. On Oden's assessment, they are not angels but humans, limited in knowledge and capacity to discern accurately.[710] In this way, social factors could be exalted above charismatic elements in the choice of candidates, thereby appealing to institutional criteria of intellectualism and personality interest as the yardstick for selection, rather than the discerning of gifts from the Holy Spirit, as seen in Acts 6:3-6. In this passage, the charism of the Spirit, wisdom and faith were the first conditions given by the apostles for the selection of candidates to be appointed as ministry helpers, and followed by the rituals of the laying on of hands. Appealing to social criteria for the selection of candidates could promote routinization, while adopting a more charismatic approach through discerning the spiritual maturity of candidates would ensure renewal of charisms. In due time, a proper discernment of each candidate (from their devotion and spiritual maturity) will emerge.

Reflection on CGMi's Discernment, Selection and Approval of Nominees for Ordination

In order to carry out this ordination ritual, CGMi constituted an Ordination Committee. Their duties include assessing the qualifications of candidates in terms of spiritual maturity, qualities of character, trustworthiness and general doctrinal soundness. This OC developed guidelines to determine the selection and approval of candidates. For instance, they set out scripture-based guidelines for local congregation Pastors to use as a guide in selecting ordinands. Their names were then forwarded to the OC at Headquarters for consideration for ordination. These nominations are based on outward assessment (sacramental) criteria, while assuming that the individual must have received conviction of the inward call. These criteria include:

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[709]   Oden, *Pastoral Theology,* p. 22.
[710]   Oden, *Pastoral Theology*, pp. 20-21.

First, a 'letter of notice' for nominating candidates for ordination written by the Director of Administration (who is also part of the committee) to local congregation Pastors, requesting them to submit names of qualified candidates for ordination approval. Secondly, the preconditions for discerning and selecting nominees include the following:

- No one with a broken marriage should be ordained
- No divorcee should be ordained.
- Anyone who is remarried, other than those whose spouse is dead should not be ordained.
- A widow may be ordained, if she be a widow indeed (1Timothy 5:3, 5, 9-10).
- The minimum age at which any person should be ordained shall be thirty years (which was the canonical age for presbyters fixed by the Council of Neo-Caesarean in 314),[711] but this might be waived in some cases concerning Pastors with exceptional spiritual maturity and ministerial experience.
- No unmarried person may be ordained other than those in point 4 above.
- Those married to non-Christian spouses may not be ordained except in cases where commitment to Christ and Church has been proved and where (in the case of a woman) the woman in question was the first wife of the husband and her children were brought up in the fear of the Lord.
- No polygamist shall be ordained 1 Timothy 3.
- No young converts shall be ordained 1 Timothy 3:6.
- No non-tithe paying member should be ordained.[712]

This list forms the fundamental document given by CGMi's OC to local Church Pastors so that they can determine the qualifications of candidates for nomination. These qualifications were largely drawn from the Scriptures. In a few cases, such as non-tithing, marriage to a non-Christian and canonical age, the committee applied CGMi Church policies at their discretion. The parameters above do not reflect a charismatic emphasis - that is, a missional emphasis in the Spirit - although they do have scriptural basis. Since there is no appeal to the candidates' missional relationship to the Spirit, the Pastors rely more on the use of sociological parameters (as Oden observed) to determine their nominations.

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[711] Oden, *Pastoral Theology,* p. 21.
[712] Appendix 4-5, Administration/Ordination Committee,

Thirdly, the candidate's visible ministry: in the constitution, the individual's commitment to ministry activities determines their nomination. This is to guide the local congregation Pastor to nominate the rightly qualified ordinands to OC.[713] Nomination is strictly at the discretion of the local branch Pastor: the Church Committee is not consulted. Forms are then given to each candidate to fill in and consequently forwarded to OC at the Headquarters for final selection.

The implications behind CGMi's sacramental approach to the nomination of ordinands can be summed up in the following way. On the positive side, first, this practice leaves the selection in the hands of the local Pastors who directly relate with the candidates in the nomination. Secondly, the assessment of the individual by the local Pastor is easier and more cost effective. There are, however, some negative sides to this nomination process. First, the Pastor's discernment in terms of the ordinand's spiritual maturity is not considered. Second, it gives room for inconsistency in the process, because no verifying authority is put in place. Third, the Pastor might choose favourites, and not the more spiritual and committed. Finally, the committee's presence in the local Church during nomination is lacking. The CGMI ordination nomination process therefore needs reviewing.

However, CGMi's OC's method of selection is based on two factors: first the judgement of the local Pastors who nominate their candidates; and secondly, the information supplied by each candidate on the forms they filled in at the local Churches. Oden advocated that clear discernment would come through the help of the Holy Spirit to this committee rather than through social presuppositions. CGMi's OC relies heavily on the latter, that is, answer sheets, which could easily be falsified, because there is no one-on-one interview with candidates at any time. For example, there may be an omission in some part of the form by a candidate; or their supervising leader failed or refused to sign their column; or candidates' spouses failed to complete their column. Any such omission would lead to automatic disqualification by the committee. Thus Oden's fear of abuse of this position by the ordination committee comes into play.

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[713]   *CGMI 1997 Revised Constitution*, p. 42.

The information on the forms is treated as the only means of verifying the spiritual soundness and readiness of a prospective candidate, along with the initial nomination criteria sent to the local congregation's Pastor as CGMi's "sacramental criteria" for selection of candidates. In this way, there is no opportunity to assess the level of spiritual renewal in the charism of the founder within the selected individual. The OC's selection of a candidate is simply a 'rubber stamp' affair, which a computer could easily do, without human involvement. The issue of the individual's doctrinal understanding is not assessed. Therefore, this kind of appeal by CGMi, to the outward assessment of candidates may be insufficient for a charismatic organization. CGMi's ordination selection and approval process needs reviewing, as it marks the beginning of leadership training for successful candidates.

8.5 The Pattern of Ordination Training

The connection between the evolution of ordination, and the transition from non-sacramental to a sacramental understanding of ordination in CGMi, is based on the shift from depending purely on the spontaneous leading of the Spirit to observing bureaucratic rules in deciding who is ordained. This has opened the door for routinization in the ordination process. Although CGMi would not think of themselves as sacramentalists, yet a sacramental view is implicit in their training of ordinands. The current leadership developed ordination training in its present form of a week-long programme. (It is usually a short intensive programme organized by the ILRI, as shown in diagrams 6 and 7 in chapter seven.) This short training presumably indicates what is considered important for ordination, and provides the closest thing to evidence for a theology of ordination.

Margaret Idahosa noted that 'Training is not a one-time event but an on-going process and that Benson put the Church on the cutting edge of world evangelization through implicit faith in God and Christian discipleship training to bring about maturity. We intend to maintain this cutting edge by the grace of God.'[714] Margaret's commitment to discipleship advocates life-long training, but CGMi presently

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[714]   CGMI ILRI, *Training the Trainer Curriculum for Workers, Deacons, Deaconesses and Elders*, p. v.

maintains only a short period of training for ordinands and fails to provide any post-ordination training. Oden argues that 'this developmental training process may take years to fulfil, and that there is no single normative way to approach the assessment of providential calling, it depends on each denomination.'[715] Training is a period of testing, knowing and imparting to the ordinands the doctrines and beliefs of the denomination and acquainting the new leaders with the vision and mission statement of the Church. Finke and Dougherty observed that training is the time when the clergy acquire a mastery of religious culture that the laity do not hold.[716] In these authors' views, this process, if not carefully tailored, often leads to a process of routinization (that is, institutional maintenance) through indoctrination and rituals of professional institutional structures (that is, hierarchical position struggles), instead of aiming at the renewal of charismatic gifts. The training of ordinands in CGMi provides the opportunity for institutional training through the curriculum of courses offered at ILRI (see diagram 7 and table 2 in chapter 7). This is because all such trainees are encouraged to occupy leadership hierarchy positions, and therefore focus on an institutional bureaucracy is inevitable.

In all, CGMi's leadership development training for ordinands requires a more coherent restructuring, in order to balance the "leadership tension," and fulfil the mentoring and discipleship focus of Benson's charism. It might be possible, through an expanded theology of leadership ordination to embrace the dynamics of both institutional and also charismatic models of Church in order to create a charismatic organisation. This could lead to ordaining a charismatically renewed leadership without negating the necessary organisational dimension.

8.6 The Rite of Ordination

Hans Kung argued that 'ordination is necessary for the community leader, though secondary to charism; it is a public calling of a believer to the ministry of leadership,

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[715]   Oden, *Pastoral Theology*, p. 24.

[716]   R. Finke and K. D. Dougherty, 'The Effect of Professional Training: The Social and religious Capital acquired in Seminaries,' *Journal for the Scientific study of Religion*, vol. 41. No 1. 2002. p. 8.

in which the Church recognizes and confirms God's calling.'[717] For Kung, ordination of a Church leader is only an outward recognition of the inward graces (charism) already given to the candidate by God. Congar claims that ordination was consecration for a certain place, function or office.[718] In his view, Dulles observes that ordination is meant for specific tasks and not permanent.[719] In this way, ordination is viewed as a means of coordinating offices, an institutional management approach which opens the leader to a hierarchical focus, leading to routinization.

However, Dulles contended that 'ordination is neither a juridical action whereby a person is installed into an office nor an action of community recognizing those gifted for special service. Rather it is a sacred action, performed with prayer and fasting, imparting the grace of the Holy Spirit.'[720] The Holy Spirit's presence is the key issue in ordination, as the Giver of grace for service in the body of Christ. This is the place where the gift of charism is released for the work of the ministry through the laying on of hands and the prayer of the principal consecrator. Oden stressed that,

> Essential to ritual of ordination is the moment of reception of the gift (charisma) of ministry and the rite through which that gift is received. The rite has two key moments: the laying on of hands and the Church's intercessory prayer. Ordination combines an internal grace with an external act in which the reality is the reception of divine gift and the external event is the laying on of hands with prayer.[721]

Essentially, ordination rituals are an outward ceremony to confirm the inward calling of an individual through the gifts of grace already at work by the manifestation of the Holy Spirit. This is performed by the act of anointing with oil, the laying on of hands and prophetic prayer for the charism of the Spirit.

According to Powell, anointing with oil was used in early times throughout the East for cosmetic, preservative, and medicinal purposes. It also carried sacred or symbolic significance, where objects were anointed and consecrated for divine service (Exodus

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[717]   H. Kung, *Why Priest?* (Garden City, NY: Doubleday, 1972), pp. 114-115. Cited in Dulles, *Models of the Church,* p. 157.

[718]   Y. Congar, "My Pathfinder…", p. 180. Cited in Dulles, *Models of the Church,* p. 157.

[719]   Dulles, *Models of the Church,* p. 157.

[720]   Dulles, *Models of the Church,* p. 159.

[721]   Oden*, Pastoral Theology*, p. 27.

30:26-29).[722] Through anointing, persons received an infusion of the divine presence and power from the Spirit of Yahweh (1 Samuel 16:13). Priests were set apart for their office by anointing with oil (Exodus 28:41); Elijah was commissioned to anoint Elisha as his successor in prophetic office (1 Kings 19:16). In the New Testament, Powell stressed that *masah* by *chrio* is used five times in relation to charisma. Both senses were figurative. Anointing here is used as a metaphor for the bestowal of the Holy Spirit, special favour, or divine commission. Thus in 1 John 2:18, 27-28, charisma involves the ongoing work of the Holy Spirit. The Church has followed this ancient tradition of using anointing oil for healing purposes as in James 5:14-15, as well as to symbolize the presence of the Spirit.

In the Old Testament, a formal anointing with oil, brings with it the power of the Spirit, accompanying God's selection.[723] The New Testament does not speak much of the use of anointing oil in respect of ordination. But Glesson noted that the idea of ordaining bishops, priests and deacons in the historic Church with anointing oil dates back to early times (4th century), noting that the bishop's head was anointed with 'chrism' representing holy anointing oil.[724] This ritual is in the tradition of sacramental ordination. Pentecostals however, apply this when ordaining leaders in a basically non-sacramental form.

Immediately following the anointing comes the laying on of hands. This has been symbolically employed from ancient times to publicly and formally commission persons into offices, as well as to grant blessings, to offer gifts and sacrifices and to heal. Levites were set apart for their office by the rite of the laying on of hands (Numbers 27:18-23). Moses commissioned Joshua in this way (Deut. 34:9). Scribes and Rabbis received the same commission and Jesus prayed all night to select his twelve Apostles (Luke 6:12-13). According to Oden, ordination developed out of the Jewish concept of commissioning for office. It was transmitted by Jesus to the twelve and passed on in early Church traditions (though there is no record in the Gospels

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[722]   T. Powell, "Anointing with Oil" *International dictionary of Pentecostal and Charismatic Movements*, p. 318.

[723]   The General Council of the Assemblies of God's Statement on 'Pentecostal Ministry and Ordination,' *Occasional Paper,* Springfield, MO: August 30th, 2009, p. 8.

[724]   Glesson, *The Modern Catholic Encyclopaedia*, pp. 768-769.

that Jesus Himself used the laying on of hands in this way). For two thousand years the symbolism of the laying on of hands with prayer has become a means of transferring the charism of grace for ministry and service in the body of Christ.[725]

According to Williams, Pentecostals, like many other bodies of Christians, practise laying on of hands for commissioning. They do it in accordance with New Testament examples (such as: Acts 6:5-6; 13:1-3, 14:23). Pentecostals, however, do not view any such practice as sacramental, but the imposition of hands in and of itself imparts some special grace for ministry.[726] It is strictly an exercise for the continuation of spiritual empowerment in ministry. Oden observed in Paul's writing in 1 Timothy 4:14 that,

> A charism was bestowed by the Spirit through the Elders;
> internal gift was received by means of the rite of laying on of
> hands; the bestowal of this gift was guided by the Spirit; and the
> charisma of ministry should be carefully nurtured and not
> neglected.[727]

So, the laying on of hands offers the opportunity for bestowal of the gifts of grace. A process of renewal becomes necessary to keep the charism aflame as Paul reminded Timothy in later years (2 Timothy 1:6). Oden noted that 'The gift of ministry is itself a grace to be re-awakened in current awareness. Once given, it is to be reconfirmed in ordination through the laying on of hands. It must be tended and fanned anew by the recipient. The flame is the gift of the Holy Spirit.[728] Dulles argued that

> Timothy is described as having received a charism of ministry
> through the laying on of hands, together with utterances of
> prophecy (1Timothy 4:14). In this case the institutional office lies
> at the basis of the charismatic gift, although the two do not
> coincide, because charism may be neglected even while the
> appointment remains.[729]

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[725]   Oden, *Pastoral Theology*, p. 28.
[726]   J. R. Williams, 'Laying on of Hands' *International dictionary of Pentecostal and Charismatic Movements*, pp. 834-836.
[727]   Oden, *Pastoral Theology*, p. 28.
[728]   Oden, *Pastoral Theology*, p. 29.
[729]   Dulles, *Retrieving Charisms*, p. 35.

Where the charism is neglected renewal of the office appointment becomes necessary. When this is ignored it leads to bureaucratic practices, that is, it becomes a mere institutional ritual.

The final stage in both the non-sacramental and sacramental understandings of ordination is the prayer and prophetic impartations that accompany the anointing with oil and the laying on of hands by the principal consecrator or the presbytery. According to Williams, the commissioning of the deacons in Acts 6:5-6 was accompanied by prayer and laying on of hands. Paul and Barnabas were both commissioned through prayer and also the laying on of hands (Acts 13:1-3). He argued that Pentecostals, while commonly following a similar practice, lay larger stress on the prophetic side. Though the laying on of hands is involved, more important is the spiritual gift (charisma) bestowed by prophetic utterances.[730] For Pentecostals, prayer and prophetic declarations are an integral part of ordination, as a means of passing on the charism of grace. However, it is possible that the ordaining body could also pass on a mere outward act without the power of the Spirit, thus making it a routine ritual.

A Reflection on CGMi's Rite of Ordination

After the training programme which completes the process of nomination, selection and approval, the rituals of ordination are the final stage in the sacramental process. Both Kung and Congar argued that it is the moment of conferring on the ordinands the charisms of grace in a public ceremony by the Church leadership. It is considered as the outward confirmation of God's calling on the individuals.

Benson was earlier ordained as a Reverend in the early 1970s, as General Overseer (Head of CGMi movement),[731] and later consecrated as Archbishop by the ICCC leadership in 1981.[732] In CGMi, the Archbishop is the legitimate authority vested with the power to carry out the rituals of ordination for all the other ordinands, supported by the Bishops.

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[730]   Williams, *International dictionary of Pentecostal and Charismatic Movements*, p. 836.
[731]   Garlock*, Fire in His Bones*, p. 104.
[732]   Historical Perspective of ICCC, p. 1.

The ordination ritual for CGMi is more than a means of coordinating offices, as Congar, Kung and Kasper advocated, but would follow Dulles' stance that ordination is a sacred action, performed with prayer, fasting and intercessory utterance for the grace of the Holy Spirit to rest on those so ordained. Usually, prayer is offered for the blessings of the Spirit to confer on the ordinands the gifts of grace to serve the Church. CGMi adopts the Jewish traditional methods of applying anointing oil, with laying of hands and prayer (often accompanied by prophetic declarations). The Holy Spirit's presence is the key issue in ordination as the Giver of grace for service in the body of Christ.

For CGMI, ritual of ordination is the public confirmation of their acceptance to follow the tenets, rules and government of the Church. The theology of obedience applies first in the ritual of ordination. This is the public acknowledgement of obedience to the Church and its authority by the ordinands before the whole congregation, to which they answer 'Yes I will:'

> Do you re-affirm your belief in the fundamental doctrines of the Christian faith as are contained; and do you approve of the worship, discipline and government of the Church (CGMI), promising always directly and indirectly to support and enhance them?[733]

The affirmative answer to this question is then followed by the pouring of the anointing oil on the heads of those being ordained.

For CGMi, ordination ritual includes a public laying on of hands on ordinands by the Archbishop, supported by the Bishops. The laying on of hands follows immediately after anointing with oil when the ordinands are required to kneel. The laying on of hands is to publicly commission persons to offices and it is a moment of transferring the charism of grace for ministry.[734] CGMi, like many Pentecostal Churches, believe that the imposition of hands simply imparts ministry grace. In this way, the laying on of hands becomes a means of bestowal of the gifts of grace on the individual so ordained, together with the prayer and prophetic utterances that follow. The laying

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[733]   *CGMI Ministers' Manual*, p. 68.
[734]   Oden, *Pastoral Theology*, p. 28.

on of hands becomes one of the outward signs of confirming what God has done inside the individual. Ordination in this sense becomes a tool for continuing the founder's charism, where the ritual is performed under the guidance of the Holy Spirit.

The prayer and prophetic utterance by the principal consecrators is the final stage of both non-sacramental and sacramental ordination. In CGMi, ordinands cherish this aspect to the extent of telling their followers or family members to write out the words spoken during the laying of hands on them and in the accompanying prayer. The laying on of hands and prophetic prayer are the climax of ordination in CGMi. Ordination provides the official certification to minister as Pastors, to be able to serve the sacrament of Holy Communion (the Lord's Supper) and conduct marriage rites, baptise believers and dedicate babies. For the Elders, Deacons and Deaconesses, ordination qualifies them to minister as servants to the Pastors of the local congregation and to handle other group matters such as are assigned to them by their local Pastor. This completes the process of ordination.

8.7 Summary

The chapter explores the ritual of ordination as a ministry process, considering both non-sacramental and sacramental understandings. It reviews these processes in the light of CGMi's ordination as a leadership process. Romano cautioned against turning ordination into a routine affair, saying that the ritualization of charism can make it lose its sense of original fidelity to the founder's charism; the reductive imitation of the charism of the founder could lead to disconnection from the founding spontaneity of the Spirit. Formalities are adopted which lead to the neutralization of the charism through slowly inter-mingling power between the society and the Church.[735] Where ritual activity is disconnected from the intentions of the founder, the Church dilutes its own charismatic identity.[736] Consequently, this will lead to the loss of the founder's charism and open up the process of routinization, at which point institutionalization becomes inevitable.

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[735] Romano, *The Charism of the Founders*, p. 106
[736] Romano, *The Charism of the Founders*, p. 107.

The chapter raises for CGMi's consideration an important issue of a training programme that stretches far beyond one week. Post-ordination training also needs further CGMi's consideration. These issues could have deep practical implications in sustaining the charism of the founder. A theology of ordination involving effective charismatic training, the laying on of hands, anointing with oil and prophetic declaration could help the leadership to reconnect with this process and put the Church back on the path of being an organisation that maintains its charismatic essence. The next chapter addresses the research question, and considers the emerging theology of leadership together with its implication for practice within CGMi.

Chapter Nine: Towards a Theology of Leadership Renewal

9.1 Introduction

This chapter attempts to glean data from the various findings in the previous chapters in order to answer the research question based on the CGMi's leadership tension within its transition. In so doing, the chapter revisits the charism of the founder as the basis of developing the leadership principles upon which CGMi as a charismatic organisation was founded. It examines those elements considered as transmittable as essentials and those not transmittable, as non-essential, in order to gain a clearer understanding of CGMi's leadership practice as a charismatic movement and as a settled Church. It addresses the research question: Can the charism of the founder be continued in a settled Church institution? It outlines the main issues regarding the nature of the Church as a movement, the nature of the leadership structure and training together with ordination practices. These include Benson's spiritual, experiential, theological and practical expressions of the essentials and the non-essentials.

In addition, the chapter argues that leadership tension is inevitable in an organisational setting like CGMi. A theology of leadership is therefore needed that can hold the leadership tension in balance, in order to prevent routinization from eliminating the charism altogether. It highlights the functions of the different training institutions under the lens of the essential and non-essential elements and shows how they relate to the current leadership tension. Finally, the chapter maintains (in response to the research question) that the development of a theology of leadership renewal can help CGMi not only to maintain a tension which is both healthy and creative, but which also continues in the founder's charism. This is possible as long as CGMi does not give more attention to the non-essential elements, but rather emphasizes those essential leadership elements in line with a charismatic organisation.

9.2 Charism of the Founder: Transmittable or Not?

According to Romano, Lozano touches on the delicate but basic matter which every organisation must confront if it is to live authentically, and promote the interpretation of their founder's charism. Without a clear understanding of their own mission and identity in the Church and in the world, an organisation runs the risk of ossifying into an archaeological past.[737] The suggestion is that when the charism of an organisation's founder is not clearly understood and carefully followed, two things occur. First, a false loyalty is created; and secondly, a false understanding of progress is assumed. Romano observed that the first tends to preserve all the founder did and said, without recognising the transient context they operated in. The second continues the organisation but with completely new dynamics that disengage totally from the past, trying to reformulate the charism according to the current needs of the Church, so that sooner or later the original identity of the movement is lost.

For Lozano, it is only through faithfulness to the founder's charism that an organisation can experience fruitfulness. The charism may then continue through the dynamic process by which the Spirit guides and incorporates new members.[738] In this way, often the community's greatest responsibility and difficulty is to discover which spiritual aspects of their founder's charism are to be transmitted. For Lozano, those elements to be transmitted are those integral to a Christian's consecrated life. These include celibacy and community life; special relationships with God's people; and Gospel life expressed in a particular service within the Church. The elements that may not be transmitted would be the personality of the founder such as their temperament, ability to communicate, their emotions, methodology, intuition, sufferings and trials, their degree of sanctity and gifts that graced them as founders. However, Lozano stressed that the transmittable elements are all more effectively passed on when the group preserves a living and active memory of their founding experience.[739]

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[737]   Romano, *The Charism of the Founder*, p. 108.
[738]   Lozano, cited in Romano, *The Charism of the Founder*, p. 109.
[739]   Lozano, cited in Romano, *The Charism of the Founder*, pp. 109-110.

Romano observes that Mario Midali stressed a deeper understanding of transmittable and non-transmittable charisms. He considers two perspectives in relation to the founder's charism. The first is the historical context, subject to socio-cultural conditions but adaptable to changing situations. The second are the permanent and unchanging aspects which allow the organisation to develop its spiritual character among God's people over time.[740] Midali insists that danger occurs especially when there is either an amplification of the meaning of the charism to the disadvantage of both the local and the universal Church, or dissipation of that charism, causing the local Church and universal Church to lose their fidelity. The founder's charism cannot be reduced to a formula. It is important to describe the charism in all its particulars and to live it effectively, in faithfulness to the experience and original mission of the founder.[741] Romano stresses:

> Midali considers that anything which belongs, uniquely and unrepeatably, to the story of an institute's beginning is an element not to be transmitted. Above all, this includes anything to do with the founder's personality and their personal religious experience.[742]

These elements are uniquely given to the founder because of the divine grace bestowed on him to start a new form of organisation among God's people. They are qualities which are unique to the founder. They may dictate how the movement is to be organised initially, based on the consecrated life of the founder. According to Romano, elements to be transmitted perpetuate the foundation as a specific form of evangelical life, rather than to mechanically repeat certain actions. This is because the Holy Spirit continues to keep the charisms alive in the Church, as elements of perennial quality. These charisms are easily transmitted when the organisation submits to the Spirit, in harmony with the gospel experience and the apostolic ideals of their founder.[743] Distinguishing these transmittable and non-transmittable developments as "essential" and "non-essential" charisms, is to examine the

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[740]   Midali, cited in Romano, *The Charism of the Founder*, p. 110.
[741]   Midali, cited in Romano, *The Charism of the Founder*, pp. 110-111.
[742]   Romano, *The Charism of the Founder*, p. 111.
[743]   Romano, *The Charism of the Founder*, p. 112.

founder's spiritual life, theology and doctrine, evangelism and experiences. The essential charisms endure through becoming incarnate in the founder's disciples.

The socio-cultural and ecclesial contexts are clarified when the founder's theological, spiritual and juridical concepts are defined. This is possible through a constant revisiting of the movement's beginning in order to update the community's life with those essential elements which can be inculturated into the changing situation, and those which cannot.[744] In this sense, both the essential and non-essential elements are determined by the context, time and place in which an organisation operates. Problems occur when those elements that are non-essential are given priority over those that are essential. It signifies taking a means to an end and making it an end in itself. Therefore, the dialectic discourse between the essential and non-essential, help to heightens the leadership tension within the organisation.

For CGMi as a movement, the charism of Benson Idahosa's leadership (see section one, chapters two to three), provides the evidence of the grace of a founder. Benson's spiritual experience at conversion, together with his development and call into full-time ministry, indicate someone graced by the power of the Holy Spirit to found the movement.[745] There were various evidences of his "founder's charism:" the theological dimension of his experience; the experiences in crusades and Church-planting through evangelism; signs, wonders and miracles; the trials and sufferings in the process of establishing the Church.[746] These experiences determined the way CGMi as a movement was to operate. However, the shift in the nature of leadership from charismatic towards hierarchical, and the adoption of institutional management principles, opened the door for the routinization of the founder's charism, thus creating a tension. This is in turn changed the way CGMi's leadership operates, from a charismatic emphasis to a settled institutional approach to the Church. In these circumstances, one may ask the research question: "Can the charism of the founder be continued in such circumstances?"

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[744]   Romano, *The Charism of the Founder*, p. 113.
[745]   Garlock, *Fire in His Bones*, pp. 41-53.
[746]   Onyemaobi, *A Pencil in God's Hand*, pp. 1-30.

9.3 Addressing the Research Question

Can the Charism of the Founder be continued in a Settled Church? In answering this question, it is important to re-emphasize the charismatic grace of Benson Idahosa as the founder of CGMi movement. The current tension between the desire to routinize, which propels the movement towards a settled institutional Church, and the desire to secure the missional charism proceeding from its charismatic organs, leads us to consider how CGMi can possibly renew the founder's charism.

Dulles and Viola both argued that the Church is an organic and mystically communal organization, an ecclesiology of community.[747] It involves the divine life disclosed in the incarnation of Christ and communicated to people through the Holy Spirit.[748] Reducing fellowship, therefore, to a purely sociological understanding through routinization will limit the organic purpose of the Church. A full sociological approach allows for routinization of the organization without the consciousness of divine involvement. The opposite extreme is an approach depending upon a spontaneous relationship with the Holy Spirit, but without any effective organisation. However, a combination of both leadership dynamics appears to be vital for any Church. A leadership theology must hold together these concepts of structured institutionalisation and charismatic freedom and help to balance the tension.

For CGMi, an understanding of the purpose of the Church becomes imperative to determine the way its leadership should operate. It is important to trace the source of the founding of the universal Church. Boff and Dulles argued that the Church is a sacrament of the Holy Spirit and a continuation of the salvation work of Christ.[749] This understanding helps the Church look beyond sociological institutionalization. These authors conceive the Holy Spirit as the life-principle of the Church. All the actions of the Church must then be related to the Holy Spirit. If CGMi as a charismatic movement is to continue in the redemptive work that Christ began through the Spirit, there is need to return to the sources of that Founder's essential charism.

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[747] Conger, Cited in Dulles, Models of the Church, p. 41.
[748] Dulles, *Models of the Church*, p. 44.
[749] Boff, *Church Charism and Power, p.* 144.

Adhering to the institutional approach devoid of charism will not help. Dulles observed that it opposes the leading of the Spirit. It prefers the legitimacy of rational or bureaucratic authority to a charismatic approach and seeks to promote institutional identity instead of the spirit of ecumenism.[750] However, a charismatic approach has scriptural foundation in the New Testament. This is demonstrated in the doctrinal focus on the essential elements such as, Evangelism, Church-planting, Mentoring and Discipleship. It allows for ecumenical fruitfulness and promotes the charismatic gifts of the Spirit that foster relationships within the organization. This makes room for spontaneous manifestation inspired by the Spirit with little regard to hierarchy,[751] as witnessed in the life of the founder. Romano stressed that,

> The Spirit who stirs founders and gives them these particular foundational charisma, the spirit who gives life to all their actions and guides them along unexpected and daring paths, the spirit who drives them to create new forms of Christian life for which there is as yet no model, who sets them on fire for a specific and unique "prophetic" task, this is the same Spirit as that of the church by whose life the founder lived.[752]

Sticking to the charismatic approach devoid of organisation also has its own dangers according to Dulles. First, they leave some obscurity between the spiritual and visible reality. Secondly, they tend to exalt and divinize the Church beyond its due. Thirdly, they fail to give a clear sense of their identity or mission.[753] Therefore, CGMi faces a challenge. It could continue in its institutional approach without charism and allow routinization to occur. Alternatively, it could hold on to a charismatic approach devoid of all organisation, thus resulting in a missional charism without the blessing of a charismatic organization. Or it can retain both leadership dynamics.

The missional charism was expressed in evangelism as the key essential element. It infused Benson and his followers with the grace for soul-winning (through crusades and Church-planting). This helped to gather people around him as a founder and stamped them with a community dynamic (through proliferation of Churches)

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[750] Dulles, *Models of the Church,* pp. 36-37.
[751] Dulles, *Models of the Church,* pp. 50-51.
[752] Romano, *The Charism of the Founder*, p. 60.
[753] Dulles, *Models of the Church,* pp. 52-52.

resulting in the formation of CGMi. Evangelism was the basic missional charism of the founder, Benson noted that,

> I have in obedience to the great mandate in (Matthew 28:19 and Mark 16:15); carried the eternal gospel to 144 nations and gone round the globe 43 times; and sequel to this, do state and reaffirm that the supremacy of the great task of the mission "Evangelism Our Supreme Task" must be crusaded and upheld unreservedly.[754]

"Crusades" may no longer be an essential element due to mass Christian awareness in many parts of Nigeria. This may now require a new approach. Romano argued that there comes a time when a foundation realizes that its form of service or activities has been superseded and is no longer relevant to the present-day Church.

The people must recognize and ask themselves, what other charisma has the Holy Spirit wanted to give them? What new dimensions, therefore, must these same charisma assume in these new times and situations? They must measure their answer and understanding in their founder-disciple relation, by finding a parallel in the network of relationship that existed between Jesus and his disciples.[755]

CGMi has come to this crucial moment as described by Romano, where it is necessary to decide between the essential and non-essential elements in both the institutional and charismatic approach. For example, it may be that crusades have become non-essential in the Nigerian context. CGMi leadership needs to review their crusade programme as a means of evangelisation.

The organisational charism was an essential element that helped give order to the movement, but Benson treated it as a non-essential element. Hierarchies were never exalted beyond the limits of scripture and the movement's needs. In CGMi's constitution, Article 1 paragraph 4-5, he states,

> Therefore, titles such as Archbishop, Bishops, Presbyters, Pastors and others, shall not be posts for pride or boasting, but a call of humility and responsibility…God will supply the men and women

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[754]   *CGMI 1997 Revised Constitution*, p. 58.
[755]   Romano, *The Charism of the Founder*, p. 62.

whose vision and goal will not be aimed at titles or names, but
will fulfil the challenge to reach the world for God through
preaching of the Word by the Spirit.[756]

Thus Benson affirmed his deep-rooted expectation that CGMi would remain connected to the source of the charism that birthed the Church. Bureaucratic influences should not distort leadership through cravings for hierarchical-oriented powers. As Romano asserts, 'It has been amply demonstrated that when a community's story loses touch with its foundational experience, then the creativity of the original charism also evaporates and becomes just a heap of spent ashes.'[757] The challenge here for CGMi is to avoid getting to this point, or allowing the situation to degenerate to the level described above, while there is still the opportunity to avoid it. Even though life itself is threatened by institutionalism, there is still the danger of running into dry denominationalism. CGMi has a choice. It can maintain the charism by implementing the essential elements, or it can adopt the institutional approach, yet still with a charismatic approach which includes a degree of organisation. The leadership tension between the charismatic and institutional dynamics have become part of the movement's character, but the founder's charism may still be a unifying force, through renewal. Romano says, it must be cherished, deepened and enriched by those who received it and those who transmit it in time and history.[758]

The greatest danger is in insisting only on the institutional approach, devoid of charism. The results of this approach have been described by Viola. First, having hierarchies of offices and men without the presence of God and of the Spirit. Secondly, having an empty tabernacle with continuous ritualistic programmes and activities, where an institutionally-fuelled system prevails (as occurred in the Old Testament Temple) without God's presence.[759] This results in a complete loss of charism. But a combination of institutional organisation and charismatic leadership might be developed, with a theology of leadership renewal to hold the tension

[756] *CGMI 1997 Revised Constitution*, pp. 3-4.
[757] Romano, *The Charism of the Founder*, p. 63.
[758] Romano, *The Charism of the Founder*, p. 64.
[759] Viola, *Reimagining Church*, p. 63.

between them. In this way, CGMi might be able to continue in the founder's charism as a charismatic organisation.

CGMi has established different leadership training institutions such as ANFCBII, ILRI, WMO and SVBS, each engaging in different training programmes among the membership of the Church. Courses range between a charismatically-oriented and an institutionally-oriented focus as shown in chapter seven. The ambiguity in these courses has increased the leadership tension within CGMi. Lozano and Midali's emphasis is in transmitting the charism of the founder through training. First, those elements to be transmitted must be identified;, and secondly, those elements not to be transmitted are identified.[760] The above concepts led to the development of the concept of 'essential and non-essential elements' of the founder's charism in this thesis. To consider something "non-essential" does not make it less important, but it does mean it is an element which is dependent on the context at one particular time. According to Margaret Idahosa,

> The Archbishop Benson Idahosa put the Church on the cutting
> edge of world evangelisation through implicit faith in God and
> Christian discipleship training. We intend to maintain this cutting
> edge by the grace of God.[761]

Thus Margaret stressed that the essential elements of evangelism and mentoring and discipleship are a major focus of training, as a continuation of Benson's charism. The clash between essential and non-essential elements in the training process are where the dialectic tension in CGMi lies. They include, through ANFCBII, mentoring and discipleship, and charismatic theology, with a missional emphasis on the Spirit. However, ILRI offers management courses with an emphasis on structure maintenance through its ordination training programme. Ordination is an essential element for CGMi, according to the Director of Administration: 'It is to point the direction the mission is heading to the present crop of nominees for ordination as well as equip and fit them into the mindset of our leadership.'[762] This makes ordination an essential element of the founder's charism, to be perpetuated for the

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[760]   Midali, cited in Romano, *The Chrism of the Founders*, p. 110.
[761]   M. B. Idahosa, 'Forward,' *ILRI Training the Trainers Curriculum for Pastors*, p. v.
[762]   *CGMi Induction and Training Programme for Ordination of Pastors, Elders…,* p. vi.

very existence of the organization. The non-essential elements (such as hierarchies, management and selection and approval processes of the ordinands) may also be sustained, because it is the Holy Spirit who continues to keep these charisms alive in the Church. They play a part in continuing in the founder's charism in CGMi.

The sacrament of ordination has been considered as having essential and non-essential elements, as it enhances the leadership development process, where emerging leaders are conferred and affirmed with grace for service through being commissioned. However, the ordination committee and their processes of nomination, selection and approval require reviewing on account of the bureaucratic approach being applied. Benson initially maintained a non-sacramental view of ordination, with one's personal proof of ministry as his only criterion for ordination approval. He later developed the sacramental approach as well, with an ordination committee which uses a mainly bureaucratic pattern in their functions.[763] CGMi, therefore, needs a theology of leadership for ordination. The rituals of the anointing with oil, the laying on of hands and the prophetic declaration over ordinands are considered essential elements in ordination practice. It is a way of both preventing the tension collapsing and also passing on the grace of the Spirit to emerging leaders. It certificates them for ecclesiastical services and for continuity in the founder's charism.

CGMi may not be able to sustain the charism of the founder under a settled institutional Church approach devoid of charism. This is because CGMi has a heritage to cherish, beginning as a charismatic movement under Benson as its founder and vested with the power and gifts of grace by the Holy Spirit with signs, wonders and miracles. Viola stressed that because the Church is organic, it has its supernatural link in the "DNA" that flows from the Trinity.[764] In this sense, the gifts of the Spirit (charisms) flow into the Church through human founders. This is the charism Benson himself received when he founded CGMi. On the one hand, a deviation from the essential elements of the founder's charism in an institutional setting could mean

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[763]   *CGMI 1997 Revised Constitution,* p. 42.
[764]   Viola, *Reimaging Church*, p. 32.

spiritual dryness, and functioning without the Holy Spirit, who is the giver of grace for service. On the other hand, CGMi operating as a charismatic movement devoid of all organisation, would cause the tension to collapse, resulting in complete destruction.

CGMi may not want history to repeat itself in terms of accepting, like others, dry denominational activities promoted through its non-essential leadership elements. Yet it may consider what William Abraham advocates, that 'the recovery of the apostolic life and identity of the Church, is the recovery of new life and vigour into the daily life of the Church, both locally and nationally, and remaking the Church, so that she reflects her original, God-given intention and splendour (Charism).'[765] For Abraham, renewal is vital.

Romano echoed that it is dangerous entrusting power to people who do not live and think in a way which is consonant with the charism from which the organization emerged. Rather, the organisation needs to rediscover that charism.[766] The tension between charism and institution, like the tension between charismatic and institutional people, inevitably lies at the heart of this historical dialectic. Equilibrium of understanding is required in balancing the tension between a charismatic and an institutional emphasis in the organization. The Holy Spirit is freely given to the Church. He freely gives these charisms and directs their use for continuity of the redemptive work of Christ in a Church. CGMi could avoid routinization through emphasis on non-essential practices leading to a settled Church with dry denominational tendencies. The charismatic approach without organisation could also mar the mission. A development of a coherent theology of leadership renewal that can hold together the tension between the institutional and the charismatic approach is needed, resulting in a charismatic organisation that can continue the founder's charism, through adherence to the essential elements. The possibility of sustaining the charism of the founder becomes feasible, as CGMi encourages a daily spiritual renewal of its leadership. To summarize, the charism of the founder may not be continued as CGMi retains its settled institutional approach without a

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[765] Abraham, *The Logic of Renewal,* p. 2.
[766] Romano, *The Charism of the Founder*, p. 99.

corresponding charismatic emphasis, which can hold the tension between the institutional and the charismatic emphases, thus producing a charismatic organisation.

9.4 Principles for an Emerging Theology of Leadership

In response to the challenge of the dialectic tension within CGMi's leadership, a closer look at the emerging theology of leadership becomes necessary. This leads to the suggestion that an adequate theology of leadership renewal can be developed and implemented in CGMi, so that the charism of the founder can be continued.

The relationship between the missional emphasis in the Spirit and the emphasis on settled institutional management is not creating an inevitably destructive tension. The two dimensions of leadership are needed to direct CGMi as an organisation. The paradigm shift between the two dimensions to a healthy and creative tension is what needs careful thought and decision. It must be understood that people are called into different aspects of the overall organisation. They must learn to harmonize. For instance, some are called to a *missional focus* with desire for charismatic manifestations and others are called to *manage* the fruits of the missions, thus displaying an institutional tendency. The ensuing dialectic tension between these two dimensions of leadership needs a balance, for the purpose of renewal. To create this balance there is a need for a theology of leadership so that CGMi can harmonise these leadership tensions and not collapse. The understated essential charisms are considered as ways CGMi could attain this balanced harmony

9.4.1 The Essential Elements of Missional Charism

As an essential element of the founder's charism, this missional theology needs to articulate those foundational elements of the evangelical life of CGMi that enhanced its development, growth and expansion as a movement. This is possible by developing a new way of practising evangelism, Church-planting and supernatural manifestation of the gifts of grace, as expressions of the charism. Roxburgh and Romanuk assert that, 'A missional Church is a community of God's people who live in the imagination that they are, by their very nature, God's missionary people living as

a demonstration of what God plans to do in and for all of creation in Christ Jesus.'[767] "Missional Church" is not a label to describe any Church that has developed a clear mission statement. It is not concerned about Church growth, Church programmes and activities in terms of outreaches and cross-cultural missions. Missional Church is all about an alternative imagination for being Church.[768] A missional theology in this sense means for CGMi to rediscover the founding charism that leads the Church from an internal to an external focus, in order to fulfil the Great Commission which drove Benson's passion for evangelism: 'Go therefore and make disciples of all nations...'(Matthew 28:19). For CGMi, it involves reviewing its commitment to evangelism as an essential element of the founder's charism.

The theology necessary for this type of Church is best developed through finding out what God is doing at the moment with his people (*the Missio Dei*). In view of this missional focus, CGMi's leadership could consider reviewing its current theology of missional-evangelism through crusades and Church-planting. It needs a new awareness of the present context, with concepts based on contextual Christian awareness. The vision statement – "Building People into Leadership with Global passion deeply Rooted in Christ" – is a very good vision. However, in practice, it has yet to address the tension between charismatic and institutional tendencies within the Church. Thus CGMi missional theology may require adjusting to reflect the essential elements of the founder's charism.

9.4.2 The Essential Elements of Charismatic Theology

CGMi could consider a charismatic theology that is tailored towards developing the essential elements of the charism based on the Word of God. It needs to maintain the creative tension and encourage a continuation in the founding principles that shaped CGMi and gave it a denominational identity. Chapter two revealed that Benson's theology was heavily influenced by the WOFM, through their charismatic doctrines. A review of these doctrines becomes necessary in continuing the founding charism. These doctrines of the founder are contained in CGMi's New Convert

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[767] Roxburgh and Romanuk, *The Missional leader*, p. xv.
[768] Roxburgh and Borren, *Introducing the Missional Church*, p. 45.

Manual, The Minister's Manual and Church constitution. Benson promoted them in his teaching implicitly and explicitly. He used them in his leadership mentoring and discipleship instruction of his followers.

9.4.3 The Essential Elements of the Charism of Mentoring and Discipleship

The theology of mentoring and discipleship as an essential element of the leadership charism involves relational training. According to Gareth Crossley, the best form of leadership training (following the New Testament model) is first-hand with a wise and trusted mentor. His reasoning is that Jesus adopted this method when selecting twelve men 'to be with him,' and he trained them by example, through discussions and by formal teaching. Paul continued this pattern when he trained Timothy, Titus and others, and encouraged them to adopt the same method for the future development of leaders in the Church (2 Timothy 2:2).[769] Benson maintained the same relational emphases through his mentoring and disciplining of leaders: this as an essential element. CGMi is currently engaging in a management mode of training through ILRI programmes that involve Lagos Business School and other secular agencies,[770] completely outside of a charismatic focus, thus heightening the tension in the transition.

This mentoring theology involves the development of individuals, small groups and the whole Church. It is relational, sharing scriptures, praying and communing together, and leads to both individual and corporate renewal. It gives the opportunity to pass on the charism from one generation to another, and keeps the continuation of the charism without collapsing the tension. All through the Bible, it is observed that considerable time was spent in training disciples and mentoring followers. In the case of Jesus, he spent three years training his twelve men. Paul trained Titus and Timothy for a considerable time too. With this training in mind, according to Margaret Idahosa, 'If the Church is to continue therefore as a role model, its leaders

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[769] G. Crossley, *Growing Leaders in the Church: the Essential Leadership Development Resource*, (New York: Evangelical Press, 2008), p. 13.
[770] Appendix 4, Administration, p. 5.

and followership must continue the never ending quest for knowledge.'[771] Margaret here acknowledges the need for an on-going learning process for everyone in the Church in order to ensure continuity. But what is not clear in this regard is the kind of knowledge she advocates. In the same way, Avis noted that 'Learning for leadership must be a lifelong process of development and enrichment, for leaders must never cease to be learners.[772]

9.4.4 The Essential Element of the Charism of Effective Organisation

A theology of leadership that can address the leadership development in terms of the organisational culture that will shape the Church's structure becomes necessary. Roxburgh and Romanuk argued that 'congregations are organisations, and like every other organisation that has ever existed they form their own particular kind of culture.'[773] These authors observed that organisational culture could determine the missional nature of any community's behaviour, depending on the strength of their resolve to control the organisational structure. Roxburgh and Romanuk maintained that Jesus challenged the Pharisees over becoming enmeshed in an organisational culture which blinded them to God's work. Their institutionalised practices and convictions created a culture that kept them from seeing Jesus even as they sought God's purpose.[774] In reality, the culture dictates how the institutional structure ought to be shaped in order to keep the organisation in missional focus. For CGMi, its organisational culture is derived from Benson's influences out of his personal link with both WOFM and ICCC. It is these influences that shaped his doctrines and structural leadership, and set CGMi's cultural behaviour. Thus the WOFM doctrines have been viewed as an essential element in charismatic development and spiritual growth for the Church, while the structural leadership (focused on institutional development), was viewed as non-essential. These leadership dynamics created a mixed organisational culture of both charismatic and institutional concerns, which resulted in leadership tension.

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[771]   Idahosa, *ILRI Training the Trainer's for Pastors*, pp. v-vi.
[772]   Avis, *Authority, Leadership Conflict in the Church*, p. xi.
[773]   Roxburgh and Romanuk, *The Missional leader*, p. 21.
[774]   Roxburgh and Romanuk, *The Missional leader*, p. 22.

Margaret Poloma argued, however, that a moderate amount of tension between charisma and institution is seemingly built into the "DNA" of Pentecostalism, where religious distinctiveness centres on paranormal experiences believed to be generated by Spirit baptism.[775] CGMi, as a Pentecostal church, needs to understand this salient fact, while developing a theology of leadership within this inevitable tension. The Church possesses the capacity to continue in the founder's charism within its leadership dynamics. Poloma cited Grant Wacker, saying that, the inherent tension between 'primitivism and pragmatism' – the paranormal working of the Holy Spirit and the organisational matrix that promotes Pentecostal mission – is rooted in its earliest history. Wacker stressed that:

> My main argument can be stated in a single sentence. The genius of the Pentecostal movement lay in its ability to hold two seemingly incompatible impulses in productive tension. I called the two impulses the primitive and the pragmatic.[776]

For Wacker, the tension between the charisma and the institution is not strange and must be treated as inevitable, though it needs careful attention. So for CGMi, the tension is part of the organisational life that must be wisely addressed through a coherent leadership theology of renewal. This is possible through corporate renewal in the gifts of the Holy Spirit, in order to sustain the founder's charism within CGMi.

9.4.5 The Essential Element of the Charism of Leadership Ordination

A theology of ordination becomes necessary for CGMi because of its involvement in the process of certificating and developing successive emerging leaders for the Church. Besides, it is one of the ways the Church both commissions and confirms the gifts of grace on emerging leaders for ministry. Thus ordination practice is considered an essential element of the founder's charism. Such a theology must integrate both the non-sacramental and sacramental views of ordination. It must allow for the charismatic impartation of the Spirit's gifts.[777] It must also allow for the institutional process of nomination, selection, approval and training preceding the ritual.

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[775] Poloma, *Charisma and Structure in the Assemblies of God*, p. 4.

[776] G. Wacker, *Heaven Below: Early Pentecostals and America Culture,* (Cambridge, MA: Harvard University Press, 2001), p. 10. Cited in Poloma, *Charisma and Structure in the Assemblies of God*, p. 4.

[777] Williams, *International dictionary of Pentecostal and Charismatic Movements*, p. 834.

Ordinands and Lay people could be trained on both a short and long term basis. According to Avis, training brings home the need to give priority to long term in-service training and to the methods of ministerial development or assessment.[778]

ILRI may increase its more charismatically-oriented courses while maintaining its teaching on institutional organization. The bureaucratic process of selection and approval applied by the ordination committee could include more direct contact with each candidate, to give room for assessing the spiritual and doctrinal maturity of ordinands rather than only a 'form-filling method' for selection. Ordinands may require more than a week's pre-ordination training, and may also require post-ordination training, since ordination remains an essential element of leadership development for CGMi. The charismatic and institutional approach to leadership, hitherto causing the tension, can be harmonised in the training process.

9.5 Implication for Practice

All that has been presented in this thesis indicates that CGMi is currently faced with a serious leadership tension, emanating from the effort to both routinize Benson's charisma and yet also to continue his charismatic experiences. There is a lack of harmonious relationship between the different training institutions in the area of a theology of leadership. Such a harmonious relationship could hold together the tension between the institutional and charismatic emphasis. Maybe renewal would arise out of a new theology of leadership. CGMi may wish to consider a change that will be reflected in its leadership practice in the twenty-first century. When and how should the Church start these changes? How do these essential and non-essential elements relate to the leadership tension within CGMi's leadership transition? The Church may begin to think towards a process of how to balance the leadership tension through a restructuring and redesigning of the curriculum of the leadership development institutions based on the criteria above. The table and diagram below offer a new approach to a working relationship between the training institutions and the overall leadership of CGMi

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[778]   Avis, *Authority, Leadership Conflict in the Church*, p. xi.

Table 7: A Plan for Balancing the leadership Tension Through Training Institutions

CGMi & TRAINING INSTITUTIONS	ESSENTIAL ELEMENTS	CAUSES POTENTIAL IMBALANCE	CHARISM VS INSTITUTIONAL COURSES WHERE TENSION EXIST	BALANCING THE TENSION
ANFCBII	Missions, Mentoring and Discipleship, Charismatic gifts of the Spirit and New Ministries	Lack Organisation focus	Offer Courses Based on Charismatic Emphasis in the Spirit:- Training in Theology, Evangelism, Mission and Bible Studies	Aimed at Renewing the Charism, But need Organisational Training
ILRI	Has Little or no Traces of Spiritual Emphasis, but organisational Emphasis	Hierarchical Maintenance, Management, Business & Institutional Bureaucracy Emphasis	Offer Courses Bases on Institutional Maintenance/Structure Maintenance Ordination training	Aimed at Organisational Maintenance Emphasis. But need Emphasis in Spirit to Continue in the Charism
WMO	Evangelism and Church-Planting & Nurture New Churches	Crusades & Church-planting as Exclusive	Coordination of Mission Projects, Through Training Alliance with ANFCBII	Need to Redefine its Role in Training Mission Pastors
SVBS	New Converts Bible Teaching & Review on Founder's Books	Uncertain Attachment to Leadership Role	Proposes to Train Lay Members for CGMi Currently Engages in Discipleship Training.	Needs to Redefine its Role in CGMi Development Training
CGMi LEADERSHIP STRUCTURE	A Review on Missions & Charismatic Theology	A Reviewed Focus on Structures	Concerned with Structure Training Courses on Mentored & Ordination	**CGMi need to Strive for a Theology of Leadership Renewal in the Charism of the Founder with Organisation Focused on Charismatic Emphasis**

From Table 7, training has been identified as one of CGMi's major strengths in operating as a Church, demonstrated in the proliferation of its institutions of training. For Benson, mentoring and discipleship were an essential element of his charism and

the foundational method of developing emerging leaders through ANFCBII as the training centre and through Benson's personal mentoring. Initially, only ANFCBII existed for carrying out this mentoring activity, but when he died, the new leadership added other training institutions, which include ILRI, WMO and SVBS (see details in Chapters 7). ANFCBII still maintains courses based on missional emphasis in the Spirit, which are essential elements of the founder's charism.[779] ILRI now offers courses based on structure maintenance and business management on behalf of CGMi with little or no traces of charismatic emphasis. Thus ILRI mixes both elements of the essential and non-essential, with emphasis on bureaucratic focus in all its ordination and pastoral training. WMO, however, does not undertake training programmes but helps to draw up a curriculum of training through alliance with ANFCBII to train their mission Pastors. They principally engage in crusades and Church-planting work. SVBS, the newest institution, proposes to train Lay people in CGMi, but currently concentrates on foundational-discipleship courses, with no clearly defined role under CGMi's leadership.

Table 7 suggests how CGMi can sustain the charism of its founder through maintaining the leadership tension which has become inevitable by nature – between the charismatic and institutional dynamics. It demonstrates how the tension came about through the struggle between the essential and non-essential elements of the founder's charism. This struggle began with the introduction of episcopal titles, through the courses offered in the institutions, and through the Church's approval to them. For example, ANFCBII's focus on charismatic missional emphsis is promoting the charism of the founder, but lacks organisational emphasis. ILRI's emphasis on structure maintenance helps to promote routinization of charisma leading towards a settled institution. A leadership tension is thereby created, through the elevation of the non-essential elements above the essential elements of the founding charism. WMO seems to move along the founder's "DNA" in terms of its missional activities through crusades and Church-planting, but its involvement in drawing up curricula and not taking part in the training with ANFCBII needs revisiting. SVBS needs a redefining of its role. Where purposes are not clearly defined there is a danger of the

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[779]   Rowan and Daniels, *Changing Africa from the Inside*, pp. 13-14.

tension imploding, and everything being lost. If this is allowed to continue, the danger will be complete collapse. Thus, at best, CGMi will become a 'dry' denomination.

However, the leadership of CGMi has a challenge and decision to make in order to sustain a creative tension. First, the essential and non-essential elements of the founder's charism need redefining in terms of a missional emphasis: its mission programme needs reviewing. Secondly, the leadership needs to examine its charismatic theology on the basis of what is emphasized in the courses offered in its training institutions and how they are consonant with the founding charism of CGMi. Thirdly, CGMi needs to revisit the charism of mentoring and discipleship, which will help to raise emerging leaders who spread the gospel through the impartation of Benson's charism. Fourthly, the leadership needs to redefine how they understand the distinction between hierarchy-structured maintenance and organisational-oriented emphasis. Finally, CGMi leadership needs a clear theology of ordination that integrates its ordination practice with a less bureaucratic process, but with more spiritual emphasis in discerning prospective ordinands for ordination. The training of these individuals should include post-ordination training. These are all possible through a coherent theology of leadership renewal that can harmonize the training institutions together by restructuring the courses and operation pattern. This would eventually lead CGMi to remain as a charismatic organisation. In turn, this would lead to the balancing of the tension and provide an avenue for the continuation of the founder's charism.

FIGURE: 8 Balancing the Tension by Harmonising Leadership Training

Stretching the Charismatic   **Stretching the Institutional**
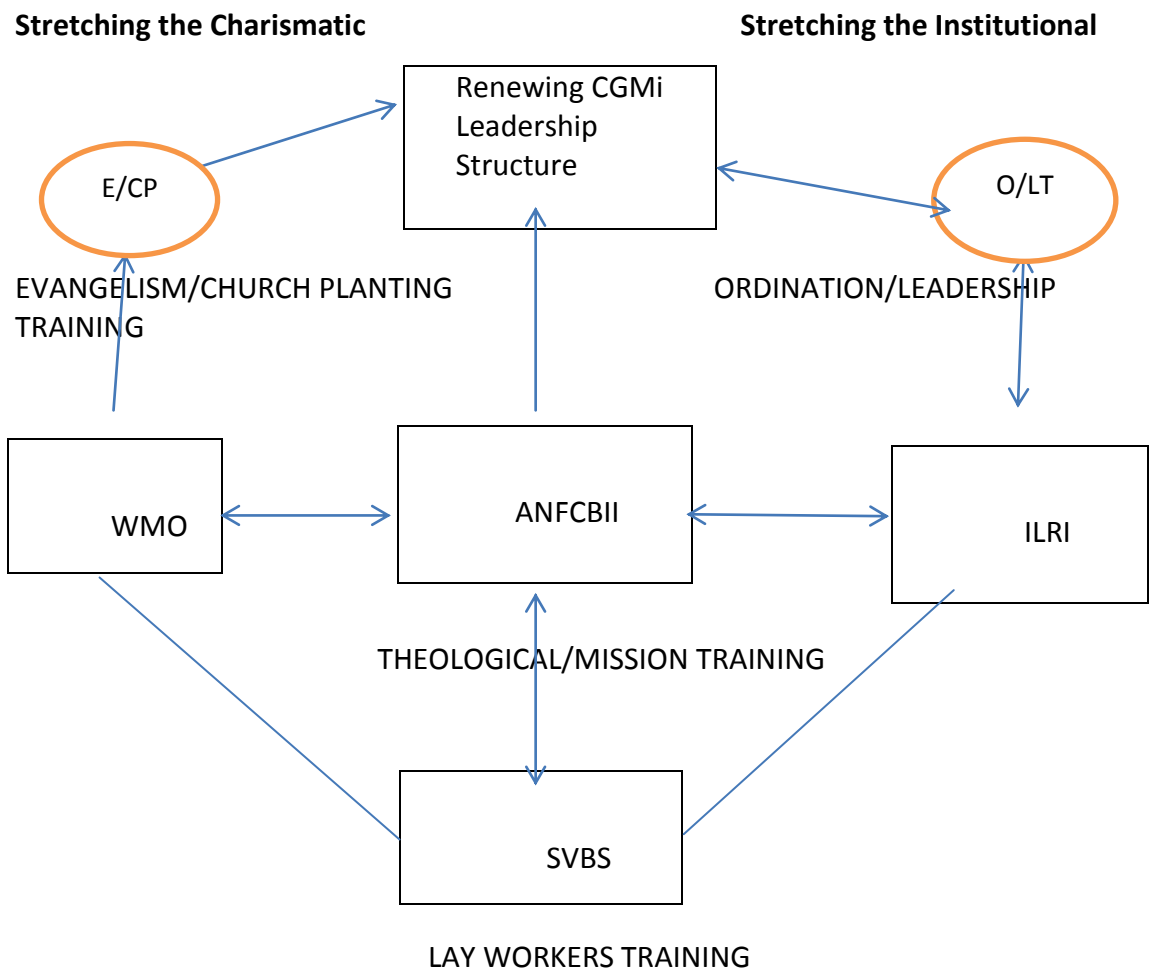
The overall leadership of CGMi is at the top-centre overseeing all the training institutions. They could determine changes based on the essential and non-essential elements in the training and ordination programmes taught in these training institutions. The essential elements in the charism of the founder are those elements that carry the original fidelity of the organisation and need to be transmitted and perpetuated. Some of the non-essential elements may have been good or necessary during the time of the founder, but must now be considered carefully – based on historical validity and on socio-cultural changes occurring in CGMi's ecclesiastical transformation. CGMi is faced with a real tension between these leadership practices in its transition to a settled Church institution, whilst continuing as a charismatic organisation. I have proposed a theology of leadership renewal that could coherently hold and harmonize these institutions together.

9.6 Need for Constant Renewal of the Charisms

As the generation that saw the effects of Benson's charism begins to pass away, there arises a new generation that has no knowledge of what the history of the movement is about but hears it like Gideon, as a folk-tale, without personally knowing God's power (Joshua 24:31; Judges 2:10, 6:13). This is the current situation CGMi is facing, where the account about the Church' founding charism seems to some a '*never again.*' The way forward in view of this understanding is to routinize, using words like 'consolidate', 'establish' and 'institutionalise'. According to John Finney, 'When an organisation grows to the size where responsibility has to be delegated then the growth of bureaucracy is inevitable. The movement then changes its direction. It begins to have employees who may well lose the original radical thrust and become more absorbed in maintaining their organisation.'[780] Many recognise the perils of imposing structure on the founding charism. There is a healthy dialectic tension in CGMi, but many are aware how administrative structures threaten the founder's charism. However, they trust the Holy Spirit to harmonise both dimensions, to continue the founding charism in the twenty-first century. Finney stressed that:

> God's plan can be infinitely changing yet totally secure,…God
> who orders the universe uses patterns in which we can see him
> at work. He never repeats himself exactly, because the raw
> material, whether magnetic fields or human beings, is never
> identical.[781]

Finney is reemphasizing God's ability to do His own work without human attempts to formalise it, or even trying to copy the work in other Churches. Every Church is unique in its own way and God deals with each of them in their uniqueness (Revelation 2-3). Finney stresses that, 'We can learn from the past, but cannot duplicate it. The Holy Ghost does his work with human beings in their context – and both are unique.[782] The founding charism that birthed CGMi through Benson is a

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[780]   J. Finney, *Fading Splendour? A New Model of Renewal*, (London: Darton, Longman and Todd Ltd, 2000), p. 43.
[781]   Finney, *Fading Splendour?*, p. xi.
[782]   Finney, *Fading Splendour?,* p. xii.

unique one and so is the work of the Holy Spirit, who gives the gifts of grace for service in the Body of Christ. The Church may reconsider its stand in promoting those non-essential elements that deplete the founder's charism and begin to de-emphasize them. However, it needs to turn to the essential elements through constant renewal in a relationship with the Holy Spirit. If CGMi is to remain relevant in Nigerian Christianity and maintain its frontline position in Pentecostalism in the twenty-first century, it must downplay institutional elements and strive to promote charismatic fervour; or at best hold on to both, in order to continue the founder's charism and remain as a charismatic organisation.

Conclusion

This thesis has examined the developing tension between institutional structures and charismatic experience in CGMi's inevitable transition to a settled institution. It has argued for a contextual renewal in the theology of leadership, which will hold together the institutional structures and the charismatic, so that the founder's charism may be maintained. I argued that the charism of the founder cannot be sustained in a settled Church institution where the non-essential elements are given priority over the essential elements of the founder's charism. This occurs because what may have been essential in the founder's time could become non-essential in the next generation's context, as a result of changes in socio-cultural behaviour and evolving postmodern transformations. However, it is concluded that those essential elements in the founder's charism are transmittable, through renewal in the charism of grace by the Holy Spirit who administers them freely to the new leaders.

Benson Idahosa as a charismatic leader founded a movement, graced with the gifts of the Spirit. Signs, wonders and miracles characterised his ministry, and attracted followers around him, resulting in CGMi. He had a missional focus on evangelistic activities for soul-winning through crusades and a Church-planting concept which drove his passion. The outcome was massive growth and expansion which led to the proliferation of local churches within Nigeria and beyond. CGMi developed its theology and doctrines based on the charismatic gifts of the Spirit. Partly, this was the result of Benson's initial relationship with the Assemblies of God Church (AOGC),

where his conversion occurred: he was later influenced by the Word of Faith Movement (WOFM). His leadership practice was based on mentoring and discipleship as the means of imparting grace for ministry to his followers. Benson was equally connected with the International Communion of Charismatic Churches (ICCC), who had dialogue with the Roman Catholic Church. Through this influence he caught the vision of ecclesiastical leadership. CGMi as a movement, decided to adopt episcopal leadership with its titles, but Benson claimed that while adopting the titles, 'nothing else has changed but titles.' He understood institutional hierarchy as a non-essential (but necessary) element for organising the movement. However, the imposition of structures in the movement changed the way leadership was understood and operated, resulting in what Weber refers to as 'routinization of charisma.' This marked a new phase for the movement's leadership, which now entered into a dialectic tension in its transition, thus beginning the journey towards a settled institutional church.

The developing dialectic tension within CGMi increased as it faced the practice of two different leadership dynamics. In order to address this issue, a study of Weber's concept of routinization was undertaken. Weber stated that routinization of charisma is inevitable when the charismatic leader disappears or dies. His followers, who seek to secure their positions for economic and status reasons, will either rationalise or traditionalise or both, perpetuating the organisation in order to secure legitimacy of authority. This results in bureaucratic administration and in regulation of daily routine. However, the theory Weber developed is based on a purely sociological understanding of human society. Although routinization might be inevitable to sociologists, the same understanding cannot be applied simplistically to the Church, which understands itself as a charismatic community established by divine authority through the power of the Holy Spirit.

The argument in this thesis is that, theologically, routinization of charisma is not a solution for a charismatic movement like CGMi. Nor is routinization inevitable, because the Church is a sacrament of the Holy Spirit, and a continuation of the work of Jesus Christ. He is the charismatic Leader and Founder. Jesus Christ is alive and has

committed the work of saving humanity to the Church. The Holy Spirit is given to empower the Church with the gifts of grace for service in the Body of Christ, and these gifts are capable of being renewed. He is able to pass on these gifts of grace to everyone involved in the salvific work of Christ, without the inevitability of the routinization of charisma. The apostles continued the works of Christ under the charism of the Spirit, and every human founder of a Christian religious group like CGMi is given the same grace to continue in the charism of the Spirit. Routinization is therefore opposed to Spirit-motivated guidance, but seeks to turn the Church into an institutionally-motivated organisation.

My argument is that Benson's intention in adopting hierarchical titles was simply for grading officials of the Church, and therefore CGMi does not need an institutional bureaucracy that would quench the founder's charism. Rather, it needs a theology of leadership renewal that will hold the tension of different emphases together, in order to continue the founder's charism. In focusing on the institutional model of Church, CGMi stands in danger of completely losing the charism. Only revitalisation can reverse the process; but all hope is not lost as there are still elements of charismatic practice in CGMi.

The continuance of the founder's charism is a possibility through CGMi's training institutions. My opinion is that Church leadership needs to find a more coherent way of developing harmonious training courses where each institution within the Church will handle its own particular aspect of the ministry's development, to allow for ecumenical oneness within the system. This is vital not only for CGMi itself. This Church has affected the wider Pentecostal movement within Africa, which is looking to see how CGMi leadership will balance the dialectic tension.

Ordination is a vital aspect of leadership development in CGMi. It needs more than a week's training for ordinands. The selection and approval process must become more principled than the current 'rubber stamp' form used by the ordination committee. The non-sacramental and sacramental understandings of ordination could both apply, as the consecrating authority follows the leading of the Holy Spirit to confirm or confer the charism of ministry on the ordinands. The rituals of anointing with oil,

laying of hands and prophetic prayer and declaration can become either a mere institutional routine or a means of transmitting the founder's charism.

An Emerging Theology of Leadership Renewal

My argument in this thesis is that the Church is designed as an eternal organism totally distinct from transient secular organisations. It is an organic community born in the Spirit and it thrives only by the Holy Spirit, who gives life to the dead. The Church does not need the imposition of human institutions to thrive. The growth of some institutional organisation is inevitable. However, it should only follow the direction of the Spirit of God who inspires the Church's polity. The proposal is that a theology of leadership which is based on the essential elements of the founder's charism can provide a way forward. In the case of CGMi, this leadership renewal may be encouraged in practice by reforming the Church's training institutions.

My analysis of Weber's socio-economic theory of routinization may provide useful insights for political and business organizations within Nigeria, and even the African continent. However, the analytic thrust of this thesis has been concerned with the Christian Church, understood as a God-created community, given life by Christ who is its Head and led by His Spirit. In this Church – in every branch and throughout history – the question of leadership has always been a key issue. One perpetual leadership challenge over the centuries has been the tension between the institutional and the charismatic; between structure and freedom; between "routinization" and renewal. It has clearly been a crucial matter for the Church of God Mission international in the years since Benson Idahosa's death, as this thesis has examined in detail.

Yet the analysis contained within this thesis has much wider implications. As Pentecostal expressions of Christianity assume a (possibly) dominant role in the "Global South", the hope is that this academic thesis will provide relevant insights and practical applications for leadership renewal not only within Nigeria, but also far beyond. Indeed, the inevitable tension between institutional structure and charismatic experience is present not only in Pentecostal circles. Perhaps this thesis may even humbly proffer a roadmap to renewal in the Church universal.

APPENDIX 1 – NIGERIAN MAP

APPENDIX 2 – ARCHBISHOP BENSON ANDREW IDAHOSA, THE FOUNDER OF CGMI.

9th SEPTEMBER, 1938 to 12th MARCH, 1998.

APPENDIX 3 – ARCHBISHOP MARGARET E. B. A. IDAHOSA, THE SUCCESSOR

INCUMBENT PRESIDING ARCHBISHOP OF CHURCH OF GOD MISSION INT.

APPENDIX 4 – THE BOARD OF ADMINISTRATION PROPOSALS FOR CHANGE 2011

CGMI BOARD'S PROPOSALS

THE BOARD OF ADMINISTRATION AS IT RELATE TO CHURCH CONSTITUTION

The role of the Board of Administration as it relates to Church of God Mission Constitution was extensively discussed after which the following conclusions were drawn.

Board's View:

1. The Supreme Council is the highest policy making body of the Mission with the Presiding Bishop as Chairman.
2. The Board of Administration makes policies to the Presiding Bishop for the good of the Mission, especially for the Administration of the Mission.
3. All policies must be sound and well research.
4. In order to make progress, the role of the Board should be well defined.
5. According to the Church constitution, there are basic issues of conflicts between the College of Bishops and Board of Administration, which should not pose as obstacles to the Board.
6. In the process of reviewing the constitution, the dichotomy should be reduced.
7. The Board should make policies that should affect those at the grassroots.
8. The Board should find lasting solution to the dichotomy in salaries and allowances of Pastors with a view to improving their standard of living and enhancing their performances.
9. The College of Bishops should initiate policies while the Supreme Council ratifies them.
10. The College of Bishops has the powers to enforce any policies that have been ratified by the Supreme Council.

TRAINING, RESEARCH AND DEVELOPMENT
This Committee will determine the type, content, regularity and location of training for all levels of ordained Ministers in Church of God Mission. Working with the International Leadership Resource Institute (ILRI) and with appropriate Senior Ministers and Bishops; it will develop the course content (i.e. the syllabus) and the faculty (teachers) for each training.
The following training goals should be considered:
Once this programme is developed, all those who have not attended such programmes should be made to do so.

(a) All Ordained Ministers should attend formal training programmes at least annually or biannually.

(b) There should be other regular on-going training, both internally (ILRI, Church based) and externally (Lagos Business School, Poise, Universities etc.) for continuous development of Staff and Ministers.

The Committee was asked to consider the necessity or otherwise of a Full-Time Training and Development Manager.

Design an exciting and rewarding emolument package and career path for young graduates to attract them into the Ministry and retain them…

EVANGELISM OUR SUPREME TASK

CHURCH OF GOD MISSION INTERNATIONAL INC.

INTERNATIONAL HEADQUARTERS

Fear not, O Land be glad and rejoice For the Lord will do great things (Joel 2:21)

INT. INC.   1, Giwa-Amu Street, Airport Road, P.O, Box 60, Benin City

Tel: 052-252995

Our Ref:_____   Your Ref: _____

Date

Friday, March 18, 2009

The Bishops/Zonal Coordinators

Dearly Beloved,

SUBMISSION OF NAMES OF QUALIFIED CANDIDATES FOR ORDINATION

Greetings in the precious Name of our Lord and Master Jesus Christ.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the Savour of his knowledge by us in every place." II Corith. 2:14

I write to inform you that there will be ordination of Ministers as was announced by the Presiding Bishop during the last Council of Ministers meeting held on 11th December, 2008.

All the names of qualified candidates from all the branches should be compiled and presented from your Bishopric/Zonal Office before the end of May, 2009.

We do expect strict adherence to the enclosed guidelines for the processing of your nominees for ordination.

Also, be informed that you are fully accountable for all nominees submitted for ordination, please.

Thanks.

Yours in His Service,

Pastor E. O. Onaghinor
Director of Administration

He hath set an harvest for thee (Hosea 6:11) Wisdom is better than weapons of war (Eccles 9:18)

CHURCH OF GOD MISSION INT. INC.
BENIN CITY

2009 ORDINATION

GUIDELINES TO BE USED IN THE PROCESSING
OF CANDIDATES FOR ORDINATION

1. No one who has a broken marriage should be ordained.

2. No divorcee should be ordained.

3. Any one who remarried, other than those whose spouse be dead should not be ordained.

4. A widow may be ordained, if she be a widow indeed. 1 Tim.5:3, 5, 9, 10.

5. The minimum age at which any person should be ordained shall be (30)thirty years but in some exceptional cases involving Pastors, spiritual maturity and ministerial experience could constitute ground for waiver.

6. No unmarried person may be ordained other than those in line with 5 above.

7. Those married to non-Christian spouses may not be ordained except in cases where commitment to Christ and church had been proved and where in case of a woman, the woman in question was the first wife of the husband with her children being brought up in the fear of the Lord.

8. No polygamist shall be ordained 1 Tim. 3

9. No young converts shall be ordained. 1 Tim. 3:6

10. No none Tithe paying member should be ordained.

Signed:

Rev. (Prof) J. A. Okhuoya
Chairman, Ordination Committee

EVANGELISM OUR SUPREME TASK

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NATIONAL HEADQUARTERS

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INT. INC.   1, Giwa-Amu Street, Airport Road, P,O, Box 60, Benin City

Tel: 052-252995

Our Ref:—————— Your Ref: ————————

Date————

Thursday, September 15, 2005

All Bishops/ Zonal Coordinator,
All Provincial Presbyters,

Dearly Beloved,

DISQUALIFICATION OF ORDINATION CANDIDATES

Greetings in the precious name of Our Lord Jesus Christ!

As a result of the fail - out of the recent meeting of the ordination committee and following the Chairman's briefing during the National Council of Ministers Meeting on 28 July, 2005 that candidates stand disqualified if they fail to meet the underlisted:

1. Under age, i.e. less than 30 years

2. Failure to fill item 6 & 7

3. Not filled with the Holy Spirit (item 8)

4. Without church commitments (item 9)

5. No evidence of attending National Programs

6. No specific roles in the church

7. No indication of the office sought

8. Failure to sign item 26.

He hath set an harvest for thee (Hosea 6:11) Wisdom is better than weapons of war (Eccles 9:18)

9. Refusal of Husband/ Wife to sign item 27

10. The approval or recommendation of the District, Provincial, Bishopric or Zonal Coordinators not indicated in item D-F

11. It was compulsory that all candidates must attend the School of Ministry, failure to attend is a disqualification
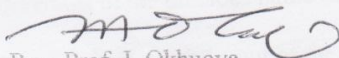
12. The policy on the Pastor's wives remain unchanged

13. Evidence of attending ANFCBII or have been a Deacon for the past five years, for those seeking for eldership.

14. All forms submitted after 28th July 2005 were to be rejected

Expectedly, candidates who did not meet the above stand disqualified. However, where the candidate is able through the Bishops/ Coordinators to explain the reason for not coming, such cases may be excused.

Yours in His Vineyard

Rev. Prof. J. Okhuoya
Chairman Ordination Committee

APPENDIX 6 – IDAHOSA WORLD OUTREACH MEDIA (IWO MEDIA)

The Idahosa World Outreach ministry is a baby establishment by the ARCHBISHOP B.A IDAHOSA as the need arises and the demand of the ministry for expansion of the frontier through the propagation of the gospel. He took an advantage of the media and made good use of NBC and NTV Benin, being the base where he started from.

PURPOSE Of ESTABLISHMENT:

His main aim is for the propagation of the gospel and also to help organize the running of his crusade outreach because it cannot be mixed with the church management. So we are church of God mission media department interns of awareness through advert, recording, sound and distribution of materials such as papa VCD, books,

PAPA- BENSON IDAHOSA'S TIME:

He is a man with passion for soul, one to the people he associated with outside Africa, he made arrangement and some-time organize the crusade in mostly Africa countries, such as Ghana, Cote D'Iviore, Benin Republic, Burkina Faso, Cameron Republic, Central African Republic, Congo, Zaire, Zambia, Kenya, Uganda, Niger Republic and Tanzania and so on. He purchased equipments for both out door/ indoor ministration. So we go before him to make announcement prior to his arrival for the crusade and stay for the coverage and set up until the crusade is over.

MAMA - MARGRET IDAHOSA'S TIME:

The new leadership now runs IWO exclusively as part of the church. It is now broken into 3 parts: one, TV department; two, sound dept; and three, print dept. Each is now being run by separate people not as under one umbrella as before' So IWO is now responsible for the electronic media work like recording, editing, TV station connections and sales of DVD/CD recorded Tapes. It operates as Church department now.

ORGANISATIONAL STRUCTURE

We have a board of governors with chairman and the staff now merged with the church administration since we now see it as one body. we have Director of administration which all other departments have Asst. Director, responsible to the Director of Administration. I am addressed as Asst. director, IWO media and now operational staff in charge of production, post / primary editing and marketing with a commercial section.

So with these few message, I hope I have been able to help you guest to know more about the department, these is my experience with the office.

AIMURIE NOSA OLUSOJI

HOD IWO Media Benin

APPENDIX 7 – MISSION ACTION PROGRAMME – ANFCBII CENTRE

CURRICULLUM

A. MISSION ACTION PROGRAM (MAP) OR MISSION TRAINING PROGRAM (MTP).

DURATION: ONE YEAR (full time) or THREE YEAR (part time)

PROGRAM: DIPLOMA

COURSES: All Mission training courses are given special number preceded by a three letters designator, which indicates the discipline which the course belongs. It is taught in modules and credit hour(s) range from 1 – 3 depending on the content of each of the courses. One credit hour is equivalent to 20 hours.

MISSIOLOGY - MSS

1. CROSS CULTURAL COMMUNICATION 1 &2 (MSS-001)
2. URBAN AND RURAL STUDIES (MSS-002)
3. MISSIONS ISSUES AND TRENDS(MSS-003)
4. DISCIPLESHIP 1 & 2(MSS-004)
5. BIBLE AND MISSIONS(MSS-005)
6. TENT MAKING(MSS-006)
7. INTRODUCTION TO MISSIONS(MSS-007)
8. MISSIONS RESEARCH(MSS-008)
9. LANGUAGE ACQUISITION TECHNIQUE 1 & 2(MSS-009)
10. THEOLOGY OF MISSIONS AND ITS PRACTICE(MSS-010)
11. THEORY AND HISTORY OF MISSIONS (MSS-011)
12. WORLD RELIGIONS(MSS-012)
13. MISSIONARY'S LIFE AND HIS WORK(MSS-013)

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