

DISSERTATION ABSTRACT

Doctor of Ministry
Emphasis in Leadership

Adventist University of Africa

Theological Seminary

Title: A STRATEGY TO ADDRESS THE CHALLENGE OF POWER STRUGGLE DURING SESSIONS IN MIDLANDS ZAMBIA CONFERENCE

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Sessions for election of officers in Midlands Zambia Conference are divisive in nature as people who consider themselves candidates for elective positions engage in activities that leave the workforce divided. This negatively impacts the church in carrying out its God-given mandate of spreading the gospel.

The purpose of this dissertation was to design and implement an intervention in a seminar form for pastors aimed at addressing politicking. It is anticipated that the intervention, if used, would have long term effects on the way pastors view sessions and positions in the church.

This research used interviews to gather data from six pastors who were selected at random. Their years of service ranged from three to 40 years. It was found that power struggle among pastors in the run up to sessions has a negative impact on the pastors, members, and the work of the church in general. Character assassination,

mudslinging, and name-calling suggest the need for an intervention to address power struggle. The implications are that if this is not done, open conflict among pastors and stagnation of the work may be experienced in Midlands Conference.

Future research in areas not covered by this project, such as the effectiveness of the election process used by the Seventh-day Adventist Church, the emotional, physical, and spiritual impact of power struggle on those removed from office because of politicking are all areas that warrant further consideration.

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DURING SESSIONS IN MIDLANDS ZAMBIA CONFERENCE

A dissertation

presented in partial fulfillment

of the requirements for the degree

Doctor of Ministry

by

Mundia Liywalii

August 2016

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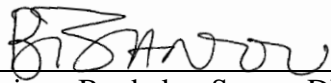
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Dedicated to Pastors in the Northern Zambia Union Conference

TABLE OF CONTENTS

LIST OF TABLES	viii
ACKNOWLEDGMENTS	ix
CHAPTER	
1. INTRODUCTION	1
Ministry Context	1
Statement of Problem.....	3
Statement of the Purpose	3
Justification	4
Delimitations.....	4
Definition of Terms.....	5
Methodology and Procedure	6
Expectations.....	7
2. THEOLOGICAL FOUNDATION FOR LEADERSHIP	9
Leadership in the Old Testament	9
Selection of Leaders in the Old Testament.....	11
Leadership Struggle	12
Result of Satan’s Rebellion.....	13
Miriam and Aaron versus Moses	13
Korah, Dathan, and Abiram	16
Abimelech’s Rise to Power.....	18
Saul versus David	20
Absalom versus David	23
Adonijah versus Solomon	24
Selection of Leaders in the New Testament	25
Selection of Matthias	25
Selection of Elders and Deacons.....	27
Struggle for Leadership in the New Testament	28
The Corinthian Church	32
Ellen G. White on Leaders and Power Struggles.....	33
Desire for the Highest Position	34
Choice of Leaders	35
How to Address Struggle for Power according to Ellen G. White	36
Summary	37
3. LITERATURE REVIEW	38

Leadership in General	39
Characteristics of a Leader.....	40
Leadership Styles	42
Servant Leadership.....	44
Mission of the Church.....	47
Struggle for Power	50
Causes of Power Struggle	50
Results of Power Struggle.....	52
Choosing of Political Leaders in Zambia.....	55
Choosing of Leaders Among Some Tribes of Zambia	58
Bemba	58
Lozi	59
Roman Catholic Church.....	60
Choosing of the Pope	61
Solutions to Power Struggle.....	63
Emphasizing Mission.....	63
Improving Conditions of Service for Everyone.....	63
Right Definition of Success	64
Spiritual Leadership	64
Avoid Premature Elevation.....	65
Summary	65
4. FIELD RESEARCH AND PROGRAM DESIGN	67
Ministry Context	67
Macro Context	67
Micro Context	69
Research Design.....	71
Appropriateness of the Study.....	72
Population and Sample or Participants	72
Criteria for Sampling Procedures and Selection.....	72
Instrumentation	73
Data Management	73
Data Collection Procedures.....	74
Focus Group Discussion	75
Presentation and Description of Findings	77
Effects of Power Struggle	81
Effects of Power Struggle on the Pastor	82
The Effect of Power Struggle on Members	84
Effect of Power Struggle on the Mission of the Church.....	85
Responses from Focus Groups.....	88
Analysis of Data.....	91
Designing of Intervention	92
Limitations	93
Summary	96
5. INTERVENTION IMPLEMENTATION	97
Where We Came From	99
Prevailing Conditions Then and Now.....	100
Sleeping Quarters during the Workers' Meeting.....	100

Call to the Ministry	100
Financial Constraints	101
Size of Districts.....	102
Remuneration.....	102
Dress Code	103
Ordination	103
Pastors' Accommodation.....	104
Respect for Pastors.....	104
The Minister's Call: Implications for Ministry.....	105
Pastors' Work.....	106
Security in the Ministry	107
Choosing on Blood Lines: The Case of Abimelech (Judges 9).....	108
Ethnic Appeal.....	108
Minimizing Spiritual Gifts.....	109
The Holy Spirit	109
Consequences.....	110
God Will Find You Wherever You Are (1 Samuel 16).....	110
Absalom Syndrome (1 Samuel 15:1-6).....	110
Pastor Par Excellence.....	111
Stewardship Evaluation	111
Other Lessons.....	113
Demerits.....	113
Merits	113
Collection of Data	114
Data Analysis	116
Post Session Lesson	118
How to Do Ministry Happily	119
Mission.....	119
Ministry.....	120
Evaluation	121
Summary	121
6. SUMMARY, CONCLUSION, AND RECOMMENDATIONS.....	123
Summary	123
Conclusion	125
Lessons Learnt	126
Recommendations.....	127
APPENDICES	131
A. INTERVIEW QUESTIONS	132
B. POST SESSION INTERVIEW QUESTIONS	133
C. LESSONS.....	134
BIBLIOGRAPHY	146
CURRICULUM VITAE.....	152

LIST OF TABLES

1. Respondents' Years of Service and Sessions Attended.....	77
2. Respondents' Educational Attainment.....	78
3. Summary of Respondents' Answers to Some Selected Questions	79
4. Effects of Campaigns	82
5. Summary of Focus Groups' Answers to Some Selected Questions	89
6. Effects of Campaigns on Pastors, Church and Work.....	90
7. Gantt Chart Year 1	94
8. Gantt Chart Year 2	95
9. Gantt Chart Year 3	96
10. Response to Questions about the Session	115

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CHAPTER 1

INTRODUCTION

This chapter gives an overview of the research and highlights the ministry context, statement of problem, statement of purpose, justification of the research and delimitation. It also covers definition of terms, dissertation process (method) and ends with expectations.

Ministry Context

The researcher joined the ministry in January 1990 after graduating with a Diploma from Rusangu Ministerial School. He served as district pastor, departmental director of a mission field before accepting a call to serve as Stewardship and Church Development Director for the Zambia Union Conference in 2004.

In 2005, the portfolio of Ministerial Association was added to his responsibilities. This responsibility gave him an opportunity to interact with pastors and observe pastoral competition for positions before and during sessions. Pastors who compete for positions often do not support the programs of their competitors once elected into office and instead of doing God's work, they concentrate on planning how to unseat office holders in the next sessions.

The Central Zambia Conference (now Midlands Zambia Conference) was the first to attain conference status in Zambia Union Conference. This was after being a field for barely six years. Eighteen years after its organization into a conference, it was divided into two conferences.

The two conferences that resulted from the split are Lusaka and Midlands Zambia Conferences. As of second quarter 2014, the membership of the Midlands Zambia Conference was 163,462¹ and employed 37 pastors, including administrators. Among these pastors, 24 were ordained, while 13 were not.² It was from these 37 pastors that the position of President, Executive Secretary, Ministerial Secretary, Sabbath School/Personal Ministries director, Youth Director and Stewardship Director were chosen. The number of pastors and positions available during sessions suggest that not everyone can be elected because positions are few.

Although there is no rule that confines the election of leaders to only pastors within a conference, generally it is from among them that the leadership is elected from. Choosing leadership from outside of the conference may not be well received. This is because it presupposes that people employed by the conference are not qualified enough or do not have sufficient experience to assume positions of responsibility.

When the process of electing leaders is abused through campaigns for positions, it has the potential of disrupting the smooth running of church programs. On the other hand, church elections or sessions when conducted in an orderly way devoid of campaigns go a long way in rallying the clergy and laity together towards the mission of the church.

However, disunity among pastors impacts the mission of the church negatively. This is because in the place of laying strategies and programs of reaching

¹Central Zambia Conference Executive Secretary of Seventh-day Adventists, Office of Executive secretary, 2nd Quarter Statistical Report (Kabwe, Zambia: Central Zambia Conference of Seventh-day Adventists, 2014).

²Pasmore Shimukonka, Ministerial Secretary, Central Zambia Conference, interview by the author, Nairobi, 14 September 2014.

people with the gospel, they are pre-occupied with being in positions. Apart from producing divided interests among pastors, disunity may also lead to open conflicts. Conflicts resulting from sessions or church elections also can spill over to members. Members may in the end have divided loyalties. One group may support those elected to church positions while another group may sympathize with pastors who did not make it to the office.

When people get into positions through campaigns the biblical teaching that God is the one who puts leaders in position and removes them (Dan 4:25), is eroded. People who are removed from the positions they once held and those elected by such a process are viewed as having been removed or put there by people. Once God is removed from the process, people who are aggrieved feel they are not obliged to support or recognize the leadership they perceive to have no legitimacy from God.

Statement of Problem

Sessions in Midlands Zambia Conference happen to be divisive in nature. Some people who consider themselves candidates to elective positions engage in activities that leave the work force divided. Some of these activities are: name-calling, mudslinging and character assassination. These things negatively impact the church in carrying out its God-given mandate of spreading the gospel. Thus, the bitterness that results from these sessions destroys the unity and harmony necessary for working towards the achievement of common goals. This is a challenge that needs to be addressed.

Statement of the Purpose

The purpose of this dissertation is therefore to design and implement an intervention in a seminar form for pastors aimed at minimizing politicking connected with sessions. It is acknowledged that this intervention cannot completely eradicate

politicking because anything human is not perfect and people themselves are not perfect either. This intervention is going to be evaluated after the session.

Justification

The challenge of elections and their subsequent impact on the mission in Midlands Zambia Conference suggests that something should be done about it. Increasingly, pastors and even members knowledgeable of the happenings before, during and after sessions are losing faith in the church electoral process.

This is understandable, especially given the fact that church elections/sessions are not often discussed openly. Lack of openness on this subject, probably encourages people continued politicking. The silence on this common occurrence necessitates this kind of research. It is possible that some pastors are not happy with what goes on before and after sessions but lack an avenue to voice their concerns.

This research is relevant because it seeks through the intervention to place God at the center of the church's electoral process as the one who chooses leaders. Once people fail to see God as the one who has chosen those in the office, they end up losing confidence in them. Furthermore, the disruption of unity brought about by politicking justifies this research.

Delimitations

Though the challenge of elections affects the whole Northern Zambia Union Conference territory, the study is limited to Midlands Zambia Conference only. This is due to the vastness of the territory and lack of resources. Local church elections are not dealt with in this study even if they have their own challenges too. This is because the study focused on conference elections only.

Even though lay members are involved in the election process of conference personnel, some of them may not be aware of the power struggle among pastors. It is

therefore deemed not appropriate to involve them on the subject they may not be conversant with. To compound it all, there is no instrument available to determine those who knew and those who did not know the existence of power struggles among pastors. Thus, involving them in this research might be publicizing what could have remained unknown to them. In addition to that, lay delegates are dotted around the conference thus making it hard to reach them.

The dissertation is delimited to qualitative method of field research to achieve accurate results. The qualitative method allows respondents to bring out what ordinarily would have remained unsaid if another type of method was used.

Definition of Terms

District: A group of churches assigned a pastor to take care of them. The number of churches vary from district to district. **Conference:** A group of churches organized within a given geographical area with a mandate to manage the work and elect their leaders.

Session: A meeting that is called every three years to choose leaders and lay plans for the conference. It is during such a meeting that leaders are elected.

Spirit of Prophecy: A spiritual gift that the Seventh-day Adventist Church believes was exhibited in the life and work of Ellen G. White.³ Ellen G. White is held in high esteem in the Seventh-day Adventist Church as one of its founders. Her writings constitute what is commonly referred to as the Spirit of Prophecy.

³Ellen G. White is believed to have had the gift of prophecy and her ministry in the Seventh-day Adventist Church spanned seventy years from 1845 to 1915 when she died. See Hebbert Douglas in *Messenger of the Lord* (Hagerstown, MD: Review and Herald, 1998), xvii.

Union Conference: This is a number of few conferences or fields that come together to form one body that is financially self-supporting. This body becomes the supervising administrative organ of the conferences and fields.

Methodology and Procedure

Below are described the methodology and procedure that guide this research project. Chapter one introduces the dissertation and gives the statement of problem, the purpose of the research and its justification. It also addresses the delimitations of the dissertation, presents the methodology and procedures employed in carrying out the project and ends with expectations.

Chapter two presents the theological foundation for this dissertation and that is based on the Old and New Testaments. The purpose for this theological research is to understand leadership from a biblical perspective and to discover solutions to power struggle. What transpired in the process of selecting leaders will also help discover lessons, if any, that may be applicable today. The writings of Ellen G. White are also considered to find out her views on leadership, power struggles and solutions to the problem.

The third chapter deals with the review of literature of various authors on leadership, power struggle and its causes. Their views are compared with the aim of finding solutions to power struggles.

Chapter four narrates how the research was conducted, the method used to select the respondents, gathering of data, and its analysis. Six pastors were interviewed and two focus group discussions were held. The information from the interviews and focus groups are summarized and analysed. This information led to the designing of the intervention to address the issues raised by those interviewed and the

focus group discussions. The developed intervention in the form of seminars was presented to the pastors during the workers' meetings.

The fifth chapter describes how the intervention was carried out. Lessons were developed and presented to pastors during their workers' meeting. The workers' meeting was an appropriate time to speak to all pastors at the same time in one place. The lessons were presented through sermons and teaching. The other lessons were mailed to pastors to study and meditate upon. After the session, interviews were conducted on those interviewed at the beginning of the project. Data was collected, analysed, and evaluated. This is to serve as the final evaluation of the intervention.

The final chapter, which is chapter six, summarizes and gives a conclusion to the whole dissertation. It also presents recommendations to be acted upon by the appropriate bodies for implementation and further research. It is hoped that the recommendations given will be followed up.

Expectations

This dissertation will not only highlight the challenges of power struggles but more than that, provide suggested solutions. In addition to that, it is expected that this project will help generate discussions on this subject that many are not willing to discuss, even though they may not like what happens during sessions. A discussion on this topic will make some realize that power struggle, name-calling and character assassination of each other is not good.

Another expectation is that pastors will shift their attention or focus from struggle for positions that are temporal to the mission of the church as commanded by Jesus in the Bible (Matt 28:18-20). When that is achieved, pastors will become mission-minded and not position-oriented, because election to a position does not give anyone assurance that he/she will be there forever.

One other expectation is that this dissertation will contribute to resources available for future research. Currently, for whatever reason, there is very little or no information written by Adventist authors on this subject.

It is expected that this research will possibly benefit the church beyond Zambia. This is because the challenge of elections seems to be everywhere as the testimony of a student at the Adventist University of Africa indicates.⁴

Another expectation is that because of this research, there will be policy changes or revisions on how the church administers sessions. The rationale for this expectation is that such a subject like this one cannot fester without being addressed.

Finally, it is expected that this study will help identify and deal with the causes of fighting in the run up to sessions and thereby maintain unity and harmony among pastors which is necessary for gospel propagation that Christ prayed for (John 17). This will then help accelerate the gospel proclamation.

This dissertation has helped the researcher to view leadership as a privilege God allows one to exercise in providing service for others. It has also made him aware of the effects of power struggle on the mission of the church. It has further equipped him with information to share with fellow pastors now and in future. The researcher will use his influence while at the union to cascade privileges enjoyed by those at the office to district pastors as well.

⁴William Kabi is a pastor in South Sudan Union Mission. He gave an experience of how a union Ministerial Secretary came to where he was serving and informed him that he was a delegate to the union session. But because he did not mention the person he was going to vote for at the session, he dropped from the list of delegates. After the session where the Ministerial Secretary was chosen to be the union president, Kabi was transferred to Darfur region, a pre-dominantly Muslim area. It can be argued that Kabi was dropped and ended up in Darfur because he did not want to get involved in pre-session leadership struggle. Pastor Kabi gave this testimony during the vespers of Friday, 12 September 2014.

CHAPTER 2

THEOLOGICAL FOUNDATION FOR LEADERSHIP

This chapter attempts to give an overview of the selection of leaders in both the Old and New Testaments. In so doing it also analyses struggles for leadership in both Testaments and the subsequent tragic results. It is assumed that this will help address current leadership struggles that characterize the period before and during sessions.

The writings of Ellen Gould White will also be investigated with a view to understanding her perspective on leadership. The question that will shape the review of her writings is whether leadership struggles were there in the church of her time or not. If there was struggle for leadership in her time what counsel did she give? From the findings of what the Bible and Ellen G. White state on leadership and struggles for power that generally accompanies it, conclusions will be made on the lessons the church of today can learn from that.

Leadership in the Old Testament

This part will deal with God as the ultimate leader who delegated his power to human beings after the creation of the world. It will also address the selection of leaders, struggle for leadership positions and the results of such struggles from the Old Testament stand point.

To better understand leadership one must begin with the One who brought everything into being. And perhaps there is no book that states the position of God in relation to the universe as Genesis does. The opening verse in the book of Genesis is

instructive in this regard. This is how Genesis 1:1 reads, “In the beginning God created the heavens and the earth.”

According to the book *Servants & Friends*, the word ‘beginning’ in Hebrew—*bereshit*—signifies leadership. It is said that *bereshit* comes from the word *rosh* which means head thus pointing to the one leading out.¹ It could be said that the author of Genesis wanted the readers to know that everything following verse one of the first chapter is from the undisputed leader of the universe. God then, is a leader “who preceded everything and everyone.”²

Leadership is therefore rooted in God. Without God being leader perhaps there would have been no leader on earth. It is because God is the protagonist of leadership that the Bible states that, “the Most High rules in the kingdom of men, and gives it to whosoever He chooses” (Dan 4:32). The words of this verse were said about Nebuchadnezzar, king of Babylon who exalted himself so much that he failed to glorify God.

When called by Belshazzar to interpret the writing on the banquet hall, Daniel repeated the words he told king Nebuchadnezzar that it was God that appoints leaders (Dan 5:21). This declaration is supposed to make those who assume leadership positions to be humble. However, this is not always the case.

While the Bible states that God gives leadership to whosoever He chooses as noted earlier, there have been people who fought their way to leadership. Such people did not wait for God to choose them. The failure to wait upon God to raise them up to

¹Skip Bell, ed., *Servants & friends: A Biblical Theology of Leadership* (Berrien Springs, MI: Andrews University Press, 2014), 32.

²Ibid.

positions of power could have been necessitated by the fear of being over looked.

How then were leaders selected in the Old Testament?

Selection of Leaders in the Old Testament

The selection of leaders in the Old Testament could be divided into two categories. The first category is that of leaders directly chosen by God as in the case of Moses, Aaron, Gideon, Samuel, and David to mention but a few. In the selection of David as recorded in 1 Samuel 16:1, 7, 11-12, not even the prophet was aware who the king to be anointed was.

When Samuel saw Eliab son of Jesse he was convinced that he was the king he came to anoint and he exclaimed, “Surely the Lord’s anointed is before Him!” Mary Evans who taught Old Testament at London School of Theology notes that if the prophet was left alone, he would have anointed the wrong person.³ When God is let to make decisions on who should lead, he leaves many surprised. The choice of David, who was far away looking after his father’s livestock, suggests that sometimes the one that God desires to be leader may not always be in the lime light as to be noticed by people.

During that period, governance was “in the name and by the authority of God.”⁴ When the leadership of those chosen by God was challenged, that was a challenge not only to the leader but also to God the appointing authority (1 Sam 8:6-9).⁵ This notwithstanding though, people at different times still went ahead and struggled for positions with those directly chosen by God.

³Mary J. Evans, *New International Biblical Commentary, 1 and 2 Samuel* (Grand Rapids, MI: Baker Books, 2000), 2012.

⁴Ellen G. White, *Patriarchs and Prophets* (Mountain View, CA: Pacific Press, 1890), 603.

⁵*Ibid.*, 605.

The second category is that of kings. With an exception of David and Saul to some extent, kings who followed them came to the throne through inheritance. A boy born in a royal family was potentially a king in waiting. Since there could be only one king on the throne at a time, princes contended for power and often killed each other.

While there are several examples that could have been dealt with in this chapter, not all struggles for leadership will be considered. It is assumed that the examples picked are representative enough of those not considered.

Leadership Struggle

The oldest leadership struggle is recorded in the book of Revelation. This struggle for leadership though found in the New Testament, predates it. The Bible record reads,

And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. (Rev 12:7-9)

The devil strove with Michael over leadership. Satan wanted power that belonged to God. But what motivated the devil to wage a war against God? From the narration that the prophet Isaiah gives in the book that bears his name (Isa 14:12-14), it seems clear that the angelic creature by the name of Lucifer was not satisfied with who he was.

The devil wanted to mount his ‘throne above the stars of heaven’ and also aimed at being ‘like the Most High.’ By focusing on being like God, he effectively was planning to topple God and have access to His power. Commenting on this, Ellen G. White writes that, the devil wanted to be God and all that belongs to Him.⁶

⁶Ellen G. White, *Counsels to Parents, Teachers, and Students* (Mountain View, CA: Pacific Press, 1943), 32.

The desire for power made Lucifer to rebel against His maker. He wanted to unseat the One who brought him into existence. In his quest for power, he forgot all this. The craving to have power has led many subjects to rise against their masters as did Lucifer.

Result of Satan's Rebellion

In this first struggle for leadership, the resultant effect was the expulsion of the devil from heaven. The expulsion of the Devil from heaven suggests that God does not condone the rise to leadership through struggle. This is because He is the One who “gives it (leadership/rulership) to whosoever He chooses.” God would want human beings to pick some lessons from the devil's rebellion and subsequent punishment meted on him.⁷ Though this work deals with human struggle for leadership, it is assumed that what happens today is a result of that cosmic war. Secondly, it might also serve as an indicator of the consequences of such struggles. Whether all who force their way to leadership end up as did the devil is to be discovered as the work progresses.

But the fall of Satan from heaven did not only affect him and his angels negatively; humanity was affected too. Sin and all that come with it such as suffering, disease and death became the lot of mankind because of his fall (Rom 3:23; Rom 5:12). This, therefore, suggests that power struggles affect not only the actors, but the innocent ones too.

Miriam and Aaron versus Moses

Though Moses was directly chosen by God while he was taking care of the sheep of his father-in-law, Jethro (Exod 3), that did not stop his siblings from

⁷Ellen G. White, *Patriarchs and Prophets*, 42-43.

challenging him. They probably wanted a bigger say in the administration of the affairs of Israel. The Bible states that,

Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman. So they said, “Has the Lord indeed spoken only through Moses? Has He not spoken through us also?” And the Lord heard it. (Now the man Moses was very humble, more than all men who were on the face of the earth.) (Num 12:1-3)

From all appearances, it seems as if their dispute with Moses was because of his Ethiopian wife. But was Moses’ wife the real issue? It seems the two siblings of Moses used the race of his wife to raise a point they may not have found easy to state.⁸ This is the view taken by David L. Stamps, the author of the commentary on Numbers, and that is also supported by the Seventh-day Adventist Bible Commentary.⁹

From the record above, it can be concluded that Miriam and Aaron were not satisfied with the responsibilities they had among the Israelites. The duo concealed their motives under the cloak of race when the real issue was power. Though the Bible does not state why they did not directly challenge Moses’ leadership, it is possible that they did not want to appear power hungry. However, by the question they asked, it can be assumed that it was not Zipporah they were targeting.

This struggle for leadership by Miriam and Aaron against their blood brother suggests that rivalry for power knows no boundary. As posited by Garry M. Burge and Andrew E. Hill who are editors of the New and Old Testament Commentary respectively, blood relationship was truly not strong enough to deter the two from

⁸David L. Stamps, *Numbers* (Grand Rapids, MI: Brazos Press, 2009), 122.

⁹Francis D. Nichol, *Seventh-day Adventist Bible Commentary* (Hagerstown, MD: 1978), 12:861.

pursuing their intentions.¹⁰ This shows how much some people crave for power. If biological ties cannot prevent power struggle, one wonders what can.

Miriam and Aaron were already leaders but they still wanted the position of Moses. They were not contented with their roles. Stubbs observes that, “the desire for position, the desire to be the on the inside or at the top, is at the root of much conflict within communities and groups of people throughout history.”¹¹ One just needs to examine the cause of many conflicts in the world today to agree with Stubbs. Seen in this light, one can only hope that the day this desire for power is overcome in human hearts, peace will come to our planet.

Result of Miriam and Aaron’s rebellion: While the Bible does not record Moses’ reaction to his sister and brother’s challenge to his position, God came to his defence. God summoned the three siblings to the tabernacle where He rebuked them for not recognizing the fact that it was God who put Moses in the position he was in. To show His (God) displeasure, Miriam “became leprous” (Num 12:4-12).

God’s immediate response to Miriam and Aaron’s actions may be indicative of His regard for power struggles. Burge and Hill argue that the mention of Miriam before Aaron and the degree of her punishment for undermining Moses is proof enough that she was the ring leader.¹² Miriam failed to get the high position she wanted. She was instead humiliated¹³ and secluded from the camp of Israel until the healing took place. The struggle for power in the case of Miriam and Aaron ended on

¹⁰Garry M Burge and Andrew E. Hill, ed. *Illustrated Bible Commentary* (Grand Rapids, MI: Baker Books, 2012), 128.

¹¹Stubbs, 123.

¹²Burge, 128.

¹³Stubbs, 125.

a bad note. Commenting on the fate of Miriam, Ellen G. White warns that those who do not respect leaders chosen by God may end up punished like she was.¹⁴

The children of Israel also suffered because of what Aaron and Miriam had done. The congregation could not move for seven days until Miriam recovered. This again shows that the consequences of power struggles go beyond the actors.

Korah, Dathan, and Abiram

The second group considered here is that of Korah, Dathan and Abiram versus Aaron. Why Aaron is one of the recipients of power struggle is not known. Apart from the fact that someone was after his position, it could be that he was made to feel how Moses could have felt when he challenged his leadership.

According to Numbers 16:1-3, Korah, Dathan, and Abiram gathered to themselves two hundred and fifty people against Moses and his brother Aaron. The accusation they levelled against them was that the two had concentrated power to themselves at the exclusion of others. To the trio, the duo exalted themselves above the Israelites.

While Miriam and Aaron masked their intentions under the disguise of Moses' wife, Korah and his group were open. They probably thought that they had a genuine case. They accused the duo of taking to themselves too much power. It seems they felt that they too needed a stake in administering the affairs of Israel hence the charge, "why then do you exalt yourselves above the assembly of the Lord?" But the question is, 'was it Aaron and Moses who exalted themselves above the assembly of God?' It was God who had given Aaron and Moses the positions they were after.

¹⁴Ellen G. White, *Patriarchs and Prophets*, 386.

Commenting on this rebellion, Bellinger notes that the four men though leaders in their own right, were not satisfied with their positions and, therefore, wanted the high priest's office by force.¹⁵ The dissatisfaction could have been necessitated by a wrong assumption they had of being descendants of Reuben and that such a relationship entitled them to leadership.¹⁶ It seems there is something to leadership that makes people desire it so much that they can do anything or go to any length to be in power. Discontentment appears to be one likely motivating force for power struggles. If this is not true in all cases, it seems true in the case of Miriam and Aaron against Moses and in this Korah rebellion. But can power gotten this way be fulfilling? God intervened in this power struggle.

Result of the Korah, Dathan, and Abiram rebellion: As judgment against the three was approaching, Moses commanded the Israelites not to go close to their tents and those of their cohorts. To deter others from following in the footsteps of Korah, Dathan, and Abiram, Moses asked that the trio with their sympathizers should not die an ordinary death. In answer to that request, all who took part in the rebellion together with the ring-leaders were swallowed up by the earth (Num 16:25-34).

Instead of getting what they had set their eyes on, Korah and his group ended up being swallowed by the earth. Death by being swallowed by the earth is called by Moses as "a new thing." It was new in the sense that nothing of that sort had happened before, and it served as proof that they had rejected God. While it may not always be said that those who struggle for leadership reject God outright as was the case in the Korah rebellion, it might be true that to some extent they do. This is because by

¹⁵W. H. Bellinger, *Leviticus and Numbers* (Grand Rapids, MI: Baker Books, 2012), 241.

¹⁶Francis D. Nichol, *Seventh-day Adventist Bible Commentary* (Hagerstown, MD: 1978), 12:875.

rejecting the appointee, one ultimately is rejecting the appointing authority. This is what Korah and his two other accomplices did.

Power struggles seem to have consequences not only for the actors but even for those not directly involved. In the case of the devil's rebellion in heaven, planet earth was affected though not involved in his schemes. When Miriam and Aaron rebelled against Moses, the whole congregation of Israel was affected. They stayed one week longer than they should have been. In this rebellion under consideration, family members who did not directly take part in the rebellion also died. It is intriguing that even the goods of those who wanted to get power by force were swallowed up. Probably God met this crisis this way to be a warning to future generations on the consequences of trying to wrestle power by force.

Abimelech's Rise to Power

Another example of struggle for power is seen in the rise and fall of Abimelech the son of Gideon. Unlike the previous struggles for power already discussed, Abimelech used a strategy almost seen in our churches today. According to Judges 9:1-6, Abimelech killed his brothers in order to be ruler.

After the death of Gideon, Abimelech wanted to be ruler in his place. The Bible is quiet as to whether he consulted his brothers over the question of him becoming leader in Israel or not. If he did, it seems they did not agree with him. But the fact that he decided to go to his mother's relatives to seek their support suggests that he was not the favourite to take over from his father.

Abimelech used blood connections to ascend to power. The desire of this son of Gideon to lead is a stark contrast to his father who tried to avoid leadership though

offered to him by God Himself.¹⁷ The people of Shechem supported Abimelech not because he had the qualities of a leader but they did so because of relationship. He reminded the inhabitants of Shechem, “I am your own flesh and bone.” The qualification Abimelech had was not character but blood connection with the people of Shechem. His half-brothers were disqualified because of blood relationships.

How many people in our time have been disqualified from leadership because they did not belong to this region or that tribe? If tribe was to be a criteria used to select leaders, then those from big tribes would be leaders forever, while small tribes would never manage to produce leaders. But that is not the case as Gideon himself stated (Judg 6).

Result of Abimelech’s scheme: To secure his position Abimelech killed sixty-nine of his brothers. These brothers might have not even known the schemes Abimelech was involved in. They were innocent but suffered the consequences of Abimelech’s lust for power. His rise to power had fatal consequences for people not directly involved.

Though he managed to get the power he was looking for, his reign was characterized by conflicts. Abimelech’s reign ended tragically in one of those conflicts. Encouraged by the fall of the city of Thebez, Abimelech and his men of war surrounded the tower—the only form of resistance that remained. When he thought victory was certain a millstone, dropped by a woman from the tower, crushed him (Judg 9: 50-55) and that marked the end of his rule.

Abimelech died shamefully at the hand of a woman who dropped a millstone on his head. He was so uncomfortable with such a death that he called on a young man

¹⁷Tammil J. Schneider, *Berit Olam: Judges* (Collegeville, PA: The Liturgical Press, 2000), 105.

to kill him. This is another example of how some of those who struggled for leadership ended up.

Saul versus David

But probably, one of the most dramatic struggles for power is that of Saul versus David. While—in previous examples—it was someone not yet in position struggling to usurp power from one who is already there, here, it is the one on the throne doing all he can to prevent a potential leader from taking his position.

The rivalry between King Saul and David started when David arrived from the battlefield. The city was enveloped in a frenzy of joy after their archenemy, Goliath, was slain. In welcoming the victorious army led by David, women sang and danced. In their singing, they said, “Saul has slain his thousands, and David his ten thousands” (1 Sam 18:6-9). That did not go well with Saul who interpreted the song to mean that David was supposed to be the king for killing more people than King Saul.

As the women were singing that song, little did they know that they were putting the life of their hero in danger. If ever the women came to know why their hero was no longer seen in the city, they probably regretted their action. Instead of the king rejoicing that he has among his soldiers a young soldier with many years ahead of him to fight battles for the king, Saul began to worry about his throne. What drove Saul to hate David was “the demon of jealousy”¹⁸ and the feeling that if the young man lived, he was disadvantaged.¹⁹ Having convinced himself that David was a threat to his throne, King Saul started a campaign to kill the nation’s hero.

¹⁸Ellen G. White, “The Character and Effects of Envy,” *The Signs of the Times* (August 17, 1888, accessed on 04 February, 2015).

¹⁹Ellen G. White, *Patriarchs and Prophets*, 651.

Although David had opportunities to overthrow Saul, he did not. The first opportunity for David to seize the kingdom by killing king Saul is described in 1 Samuel 24:2-7.

While pursuing David in the wilderness of En Gedi, Saul went into a cave “to attend to his needs.” What he did not know was that David and his men were hiding in the same cave. As far as the men of David were concerned, God had delivered Saul into their hands and hence the advice they gave David to kill him. David, however, did not agree with that and allowed King Saul to escape.

Though fleeing from King Saul who was openly his enemy, David still considered him his master. Probably that which kept David from taking the life of king Saul is a realization that regardless of how God looked at Saul, the anointing oil was not removed by the appointing Officer.

The second time David spared the life of Saul, was when David was in Ziph as recorded in 1 Samuel 26:2-9. Though encouraged by Abishai to smite King Saul, David once again reiterated that he was the lord’s anointed and thus he could not lift his hand to kill him.

David was aware that it was not in his power to enthrone himself as king over Israel. He knew that such a prerogative was a preserve of God alone and that since the One who anointed Saul had not removed him from the throne, he could not do it. By refusing to kill Saul when an opportunity presented itself to do so, David understood that it was not God’s will for him to kill Saul.²⁰ David’s sparing of king Saul’s life this time again made Saul to realize how faulty he was.²¹ If it was King Saul who had an

²⁰Mary J. Evans, *New International Biblical Commentary, 1 and 2 Samuel* (Grand Rapids, MI: Baker Books, 2000), 2012.

²¹Ellen G. White, *Patriarchs and Prophets*, 672.

opportunity to kill David, it is likely that he would have eliminated him since that was what he was after.

Though David was already anointed king of Israel, and King Saul had been rejected, that did not make him (David) feel compelled to take things into his own hands. He was willing to wait for God's time. David was not in a hurry to be king.

Result of *Saul versus David* struggle: While it took years for David to be king of the united Israel, that did happen finally. But the question is, "How did David ascend to the throne of Israel? Did he force his way to be king?" The Bible gives an account of how King Saul ended his life. "So Saul took his sword and fell on it ... Thus, Saul died with his three sons, his armor bearer, and all his men on that day together" (1 Sam 31:4-6).

Saul killed himself after being fatally wounded. David went further to punish the soldier that took King Saul's life. After King Saul's death, David did not rush to be king. He did not do that for such an action would have indicated that he was power hungry. He assumed the leadership of Israel by the will of the people (2 Sam 5:1-5).

Without a struggle to be on the throne, David was made king at the invitation of the people. He should have had peace of mind as he sat on the throne knowing that he did not shed blood or struggle to be king. But were his children able to imitate him in their quest to be leaders? Unfortunately, some of the sons of David seemed not to have learnt lessons of how their father ascended to the throne of Israel. The examples cited below show that they forgot that it was God who chose and put David on the throne. One of his sons even sought to unseat him.

Absalom versus David

In his desire to be king even before his father died, Absalom embarked on a scheme to propel himself to the throne. He could not wait for his father to die. Absalom planned to overthrow his own father so that he could be king. Again, this suggests that the desire for power does not have respect for paternal or biological relationships as seen in what Absalom did to his father David (2 Sam 15:1-5). Though a son, that did not prevent him from scheming to usurp power from him.

Absalom took advantage of the dissatisfaction of the people and used that against his father. He projected himself probably as the only man capable of changing things.²² He used every means worth employing that could get him to the throne.²³ While Absalom was putting his father in bad light, the king was not aware of what his son was doing and thus could not defend himself. However, it is argued that the reason some people could have believed Absalom was that the king made Judah closer to him than other tribes.²⁴ He thus met secretly those who were not happy because he did not want his father to know what he was doing.

The prince took four years to put what he was scheming into place. This could be what is happening today. It is possible for schemers to begin laying their plans immediately the nominating committee presents its report.

Result of Absalom's rebellion: The Bible describes how Absalom mobilized forces with the sole purpose of fighting and killing his father. That way he would

²²Nichol, 667.

²³Terry Muck, *NIV Application Commentary: 1 & 2 Samuel* (Grand Rapids, MI: Zondervan, 2003), 375.

²⁴Mary J. Evans, *Understanding the Biblical Commentary, 1 and 2 Samuel*, 201.

secure his throne. If he managed to kill David a warrior, that would have made anyone attempting to oppose him to think twice.

On the other hand, while marshalling his forces David charged Joab his general in no uncertain terms saying, “Deal gently for my sake with the young man Absalom” (1 Sam 18:5). The admonishing of David to the Joab was ignored when Absalom was found caught up in the thicket. He was killed and cast in a pit and a large stone rolled on it (2 Sam 18:14-17).

Absalom does not end up on the throne but in the tomb without a state funeral held in his honour. His struggle for leadership ended tragically. Unlike Absalom, David left Jerusalem not wanting people to die in the conflict. He also went ahead to instruct Joab to deal gently with Absalom because he did not want him to die. This was in stark contrast to what Absalom would have done to his father on the battlefield.

Adonijah versus Solomon

Adonijah was also involved in a power struggle with Solomon. It is not clear whether Adonijah was influenced by his half-brother Absalom in desiring the throne. The Bible, however, records that he struggled to be a leader. He felt that the throne should have been given to him because in his mind he had a right to whatever he set his eyes on.²⁵ Adonijah prepared chariots and horsemen who proclaimed him king without his father’s knowledge (1 Kings 1:5-8).

That did not go well with those who were not in favour of him. Bathsheba went to the king (David) to remind him of the promise he had made that Solomon was to be the next king (verses 11-21). The scheme was foiled by the intervention of Bathsheba. However, that did not deter him from pursuing his ambitions. He waited

²⁵John H. Traylor Jr, *Layman’s Bible Book Commentary 1&2 Kings, 2 Chronicles* (Nashville, TN: Broadman Press, 1981), 6:17.

for his father to die. Adonijah saw the death of his father as an opportunity to realize his dreams.

For him to secure the throne to himself, he went to the queen mother (Bathsheba) and asked her to present his request for his father's concubine Abishag to be given to him. But Solomon read through this request and it was not granted (1 Kgs 2:13-23) and he was killed.

Result of Adonijah's rebellion: As seen from the passage above, Adonijah died as a result of struggling for power because the request for Abishag was a concealed way of asking for the throne.²⁶ While power may give protection to those who wield it, the road to power is hazardous and many die before they reach their self-set destiny.

Selection of Leaders in the New Testament

In this section, the selection of leaders considered is that of Matthias, elders, and deacons. Though apostles are leaders, their selection is not discussed because Christ who chose them is not subject to scheming brought about by sin. Struggles for leadership addressed are those of the apostles among themselves and that found in the Corinthian Church.

Selection of Matthias

After the death of Judas, the disciples felt that his position needed to be filled. In going about this, they came up with criteria for selecting a suitable candidate. Peter described the criteria of a person to replace Judas. Such a person needed to have been there from the baptism by John to the ascension of Jesus. He should also have witnessed His resurrection (Acts 1:21-26).

²⁶Hens-Plazza Gina, *Abingdon Old Testament Commentaries 1-2 Kings* (Nashville, TN: Abingdon Press, 2006), 28.

Having outlined the qualifications, they chose two individuals. However, it is not clear how the process of choosing was done. In many nominating committees, the procedure is to pray before names are nominated. But in this case, names were nominated based on the agreed criteria and then prayers were offered for God to determine who between the two was to take the place of Judas. By asking God to show them the one He had chosen, they were ultimately entrusting Him to make the choice.²⁷ It is worth noting that even after much prayers they still cast lots. Lots have been defined as, “devises employed for ascertaining the will of the Deity by the selection of one item from among two or more, or for simply making a chance selection.”²⁸

The New Bible Commentary²⁹ calls the casting of lots as ‘chance’ and gives two reasons this was used in the selection of Matthias. The first reason advanced is that this was done before the reception of the Holy Spirit. The Seventh-day Adventist Bible Commentary points out that after receiving the Holy Spirit the casting of lots was of none effect and that great care should be taken regarding using this method in making decisions.³⁰

The second reason is that lots were only cast after the apostles had come up with the criteria and ‘identity’ of the persons to replace Judas. Viewed in this light, casting of lots did not take away the role of human beings. They were to pray and choose the names of candidates.

²⁷Francis D Nichol, *Seventh-day Adventist Bible Commentary* (Hagerstown, MD: Review and Herald, 1978), 6:131.

²⁸Don F. Neufeld, *Seventh-day Adventist Bible Dictionary* (Hagerstown, MD: Review and Herald, 1979), 681.

²⁹D. A. Carson, et al, *New Bible Commentary: 21st Century Edition* (Downers Grove, IL: Inter-Varsity Press, 2002), 1071.

³⁰Nichol, 131.

Oestreich notes that the casting of lots in the selection of Matthias reduced the effect of voting that is producing winners and losers.³¹ One who wins by amassing more votes than the other feels that he/she has triumphed over the opponent and the loser on the other hand feels dejected. The positive result of casting lots in this instance is that Matthias went about his apostleship knowing that the honour bestowed on him came not from men but God.³² This could have made him have his allegiance to God and not to men whose vote could have been influenced by selfish motives. Is it possible that the current system of choosing leaders by vote can shift people's allegiance from God to those who voted for them?

Selection of Elders and Deacons

While Paul outlines the qualifications of elders and deacons in 1 Timothy 3:1-7; Titus 1:5-9 and 1 Timothy 3:8-13 respectively, he does not bother to write how those who satisfied the specifications he outlined were to be chosen. Whether he selected them alone³³ or not seemed not important for him to mention. This is contrary to the choice of Matthias where the criteria and process of selection was clearly shown. Whether this omission was deliberate or not, it leaves one to wonder how Timothy and Titus selected those leaders. It could also suggest that the process was so clear that it did not warrant mention.

Though the process of selecting elders in those churches remain unknown, that has not prevented people from giving their views on what Paul wrote in the above passages. By writing that one who desires the office of a bishop desires a good thing,

³¹Bernhard Oestreich, "Preserving Church Unity," *Ministry* (October, 2011), 10.

³²*Ibid.*, 12.

³³Gordon D. Fee, *1 & 2 Timothy, Titus* (Grand Rapids, MI: Baker Books, 2012), 172.

some take it that he is applauding those with such desires³⁴ or have profound desire³⁵ to be bishops. It has also been suggested that because of the worthiness of the position Paul was encouraging people to aspire for it.³⁶ If Paul was encouraging people to aspire for the position of bishop, would that not create competition among the aspirants? Such competition might inevitably have led to power struggles in the church.

Struggle for Leadership in the New Testament

The first part of this subsection deals with struggle for leadership among the apostles while the second part will consider the situation in the Corinthian church. The apostles though chosen by Jesus were still human and their humanity showed itself several times in the debate of who was greatest among them. The two passages being examined are Matthew 20:25-28 and Luke 22:24-27. These passages though different in terms of who made the request to Jesus, they all agree on the content of that request.

The request of the two sons of Zebedee as recorded by Matthew shows how the question of power was viewed by the apostles. The mother of John and James came with an unmasked request to Jesus, “Grant that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom.” However, the answer to the question, “Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?” is given by the John and James

³⁴Gordon D. Fee, *1 & 2 Timothy, Titus* (Grand Rapids, MI: Baker Books, 2012), 172, 79.

³⁵Benjamin S. J. Fiore, *The Pastoral Epistles* (Collegeville, PA: Liturgical Press, 2007).

³⁶Philip H. Towner, *The Letters to Timothy and Titus* (Grand Rapids, MI: William B Eerdmans, 2006), 249.

and not their mother. This suggests that the two brothers together with their mother agreed in this matter.

While Matthew shows that it was the mother of James and John who presented the request to Jesus, Mark states that it was the two brothers who made the request (Mark 10:35-37). This may suggest that the idea of having the brothers sit on each side of Jesus was known by their mother too. It could have been something they spoke about as a family.

The displeasure of the ten apostles at the request of the mother of James and John could be interpreted to mean that they felt the two brothers intended to use short cuts to leadership positions. They were annoyed because they knew that should the request be granted, power and status would slip away from them.³⁷ However, the authors of the New Bible Commentary see the request to sit on the right and left of Jesus in the kingdom as aimed at replacing Peter their perceived leader of the group.³⁸

By making this request they were saying that they want to take the place of Peter. If this was done with Peter in mind and the other disciples knew that, then their anger would suggest that they wanted Peter to be their leader. But the incident recorded in Luke 22 indicates that the disciples did not consider Peter their leader hence each one of them jostling for the highest position. If Peter was the undisputable leader of the twelve apostles, why then did they engage in debating about who was the greatest among them when they knew who that person was?

³⁷David Albert Farmer, ed, *The Pastor's Bible Study: A New Interpreter's Bible Study* (Nashville, TN: Abingdon Press, 2004), 1:49.

³⁸Carson, *New Bible Commentary*, 930.

John and James were possibly attempting to use blood connections to champion their ambitions.³⁹ But the desire to be the greatest was not espoused by only James and John. All the twelve apostles were after “status and power.”⁴⁰ While the request is for the sons to occupy positions of authority in the kingdom, it is possible that their mother had her own ambitions too. She could have entertained a thought that the elevation of her sons would in turn raise her status too. Her status would rise because of being the mother to the two most high-ranking officers sitting next to Jesus. The world might be aware of the high status the step grandmother of Barack Obama now enjoys in Kenya since he became president of the United States.

Contrary to the view held by the disciples and maybe the mother of John and James that status is of prime importance, the kingdom of God does not consist in seeking status to be served but to serve.⁴¹ If status was important in God’s kingdom, then in a way the inequalities currently experienced here on earth because of having status or lack of it would still be there in heaven.

It is possible that there are people today using connections to rise to positions of power just like John and James tried to do. Connections could be tribal, nationality, or regional. But ascending to power by appealing to such connections may be an admission on the part of the one doing so that when the playing field is levelled, others more qualified would be chosen at their expense.

There is another passage in the gospels that records the apostles debating among themselves as to who was the greatest. This debate had degenerated into a

³⁹Nichol, *Seventh-day Adventist Bible Commentary*, 465.

⁴⁰Charles T. Talbert, *Matthew* (Grand Rapids, MI: Baker Academic, 2010), 240.

⁴¹Garry Burge M. and Andrew E. Hill, ed., *Illustrated Bible Commentary* (Grand Rapids, MI: Baker Books, 2012), 991.

dispute at a time when they were supposed to sympathize with their Master who was about to be betrayed by one of them (Luke 22:23-24): “Then they began to question among themselves, which of them it was who would do this thing. Now there was also a dispute among them, as to which of them should be considered the greatest.”

What is interesting in the above passage is that the timing of this power struggle was wrong because it happened at the time Jesus was unfolding to them the betrayal that was to follow shortly thereafter.⁴²

The apostles temporarily shifted their attention and focus from the impending betrayal and death of their master to issues of power and authority. Without such a shift, it could not have been possible for them to dwell on Jesus’ death and at the same time debate the question of power. Whether this was done unconsciously or not, it is not clear. One can just assume that to them greatness was of utmost importance and that there was no inappropriate time to discuss it.

The response of Jesus to their debate should have been a rebuke to their competitive spirit and secular understanding of power that was at odds with His character.⁴³ By not endorsing what secular leaders do with their power, Jesus was teaching them the opposite of that.⁴⁴ But power struggles were not found only among the apostles; the church at Corinth experienced power struggles also. It seems to be natural for human beings to struggle for power.

⁴²Philip Graham Ryken, *Luke* (Phillipsburg, NJ: P & R, 2009), 2:477.

⁴³Burge, 1105.

⁴⁴R. T. France, *Teach the Text Commentary Series, Luke* (Grand Rapids, MI: Bakers Books, 2013), 346.

The Corinthian Church

The church in Corinth was threatened with internal struggles which Paul endeavoured to address. The fact that Paul took time to write about power struggles in this church, shows that he did not condone what was happening there. In his letter to the church at Corinth, Paul wrote,

Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. Now I say this, that each of you say, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? (1 Cor 1:10-13).

The divisions caused by power struggle in that church had the capacity to overshadow the centrality of Jesus.⁴⁵ When Jesus is not the central figure in the church it means that human beings have usurped His position⁴⁶ in the church. One cannot but perhaps agree with Thiselton that "since Paul calls the church Christ's body, it is almost as if this power play tears apart the limbs of Christ."⁴⁷ If the church at Corinth had this picture in mind as painted by Thiselton, it is possible to suggest that divisions would not have existed in it. This may help the church today not to engage in power struggles because that injures the body of Christ.

⁴⁵Anthony C. Thiselton, *1 Corinthians: A Shorter Exegetical & Pastoral Commentary* (Thousand Oaks, MI: Wm. B. Eerdmans, 2006), 41.

⁴⁶D. A. Carson, et al, *New Bible Commentary: 21st Century Edition* (Downers Grove, IL: Inter Varsity Press, 2002), 1164.

⁴⁷Thiselton, *1 Corinthians*, 39.

In 1 Corinthians 11, Paul again addresses the divisions found in that church. Writing to the members there, Paul stated that he had heard of the divisions in the church (1 Corinthians 11:18). Soards purports that the divisions addressed here were based on the social status.⁴⁸ If that is true, it still remains unclear whether that was status in the church or outside. Whatever the case Paul saw it fit to address the situation. This is because divisions in the church have the potential of standing in the way of the church's mission and he felt obliged to deal with that. With this episode of divisions in the Corinthian church, the focus now turns to the writings of Ellen G. White.

Ellen G. White on Leaders and Power Struggles

Though Ellen G. White does not explicitly address the process of choosing leaders in the church, yet she made several comments on the care that should be taken in the selection of office bearers. She has also written on power struggles. However, her comments were often given to meet situations. Situations therefore could have changed but the principle remains the same. As such the purpose of this part is to have an overview of what she wrote on this subject. This suggests that not all her statements will be considered.

While Ellen G. White did not propagate her own leadership style⁴⁹ yet she had something to write on leadership. Her counsel on leadership could be helpful to the church today since she did not occupy a church position herself. Apart from the

⁴⁸Marion L. Soards, *1 Corinthians* (Grand Rapids, MI: Bakers Books, 2011), 234.

⁴⁹Cindy Tutsch, *Ellen White on Leadership: Guidance on those who influence others* (Nampa, ID: Pacific Press, 2008), 144.

guidance she received from God, she wrote as one who observed what was going on in the church of her time.

Desire for the Highest Position

The desire to occupy the highest position in the church was there in the time of Ellen G. White. Though considered to have possessed the gift of prophecy, people of her time were not deterred from desiring the highest position just because a prophetess was among them. This led her to write that there was strife for the highest position among the leaders of the church.⁵⁰ There is a likelihood that where strife is, division and rivalry may also be present. Strife in most cases makes harmony and peace unattainable. Probably it was the divisive nature of strife for power that necessitated her to appeal to the people of her time not to engage in power struggles.⁵¹

The quest for power and control can lead one to “do and dare terribly things.”⁵² Though the terrible things are not mentioned, mudslinging and character assassination may not be ruled out. It is possible that even death can result from this rivalry for power. She warned that a leader should not entertain a thought that position gives one “supreme authority”⁵³ and over bearing power to control others.⁵⁴ What then are the views of Ellen G. White on the selection of leaders?

⁵⁰Ellen G. White, *Testimonies for the Church* (Nampa, ID: Pacific Press, 1948), 5:728.

⁵¹Ellen G. White, *Prophets and Kings* (Nampa, ID: Pacific Press, 1948), 52.

⁵²Ellen G. White, *Patriarchs and Prophets*, 399.

⁵³Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Mountain View, CA: Pacific Press, 1923), 491.

⁵⁴Ellen G. White, *Medical Missionary* (Mountain View, CA: Pacific Press, 1963), 104.

Choice of Leaders

Though she does not outline the ideal process of selecting leaders to positions of responsibility, her views on this subject are clear. However, it is her view that conference presidents “should be carefully selected” after much prayer for God’s guidance.⁵⁵ This suggests that to her the process of selecting leaders was grave and needed human beings to let go of their preferences and allow God the owner of the work the final say on those to lead.

She goes on to say that those involved in the selection of leaders should do so in a painstaking way as people with clear eye-sight.⁵⁶ This statement suggests that leaders can sometimes be chosen blindly. The act of choosing leaders should be done with care because not everyone who desires the position of leadership is qualified to occupy it.

Apart from that, lack of due consideration in the selection of leaders may have negative implications on the work and workers. When workers feel that anyone can be chosen to lead with no regard to whether one qualifies or not, they lose respect for those in leadership position. As if that is not enough, a person not qualified for the position may find it difficult to gain the support of fellow workers. This in turn could result in either workers disengaging in their services or the leader resorting to force to secure the cooperation of workers.

The selection of leaders should not be done without the involvement of God in the process. Since leaders lead on behalf of God, it is important for Him to have the highest stake in determining who does what in His work. She exhorted the church of

⁵⁵Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Mountain View, CA: Pacific Press, 1923), 322, 413.

⁵⁶Ellen G. White, *Review and Herald*, November, 14, 1907.

her time to seek God's guidance in choosing leaders, the same way the early church did.⁵⁷

If great discretion and earnest prayer are needed in the selection of leaders, then struggle for position by individuals seems to be ruled out or that may disqualify those doing that. What would be the need for prayer and invitation to have God choose for the organization one qualified to occupy the position if people have already put themselves up for selection? Asking God in prayer for guidance when one has already put himself/herself up for the position could be a mockery to God. That could amount to making God a rubber stamp to what man has orchestrated.

How to Address Struggle for Power according to Ellen G. White

While power struggles exist in the church, the challenge has been what to do with those engaged in it. Ellen G. White however, suggested that people with tendencies to dominate others should not be allowed to occupy positions of responsibility. Concerning a leader who used his power to dominate others, she wrote, "the best and only safe course is to remove him."⁵⁸

Though this comment addresses one with a domineering spirit, one wonders if those who struggle for power do not do so to exercise dominion over others. If that is the case, then people who scheme their way to leadership should not be voted into office or be removed if already in position. This suggestion by Ellen G. White seems to be in harmony with all the other examples so far dealt with in this paper in which power struggle results in some form of negative outcome for those engaged in it.

⁵⁷Ellen G. White, *Testimonies for the Church*, 9:264.

⁵⁸Ibid., 9:362.

According to Ellen G. White the reason people struggle for power and want to wield control over others is because they have not completely yielded themselves to the Lord Jesus.⁵⁹ One who has yielded himself/herself to Jesus will be like Him who came not to be served but to serve (Matt 22:27). It can be deduced that to whatever level or degree strife for positions in the church is manifested, that is an indicator of a lack of connection with the Master Jesus. This therefore suggests that the solution to power struggles in the church is to completely give oneself to Jesus Christ. When this is done, one can say with Paul that “it is no longer I who lives but Christ who lives in me” (Gal 2:20).

Summary

Incidences of struggle for power/position are recorded in the Old, and the New Testaments as well as in the writings of Ellen G. White. What is note worth is the fact that the presence of prophets in those times did not stop people from struggling for power. But if that could be excused, what can be said about the power struggle among the disciples in the presence of their Master? It seems nothing can deter those who seek power from engaging in power struggle.

However, there have been consequences for struggling to be in power or position. The devil was expelled from heaven because of his desire to be like God. Meanwhile the trio of Korah, Abiram, and Nadab were swallowed by the earth for their rebellion against Moses. Ellen G. White on the other hand called for removal from office of those engaged in scheming for power. These consequences may be a warning to those harbouring similar intentions.

⁵⁹Ellen G. White, *Testimonies for the Church*, 9:31.

CHAPTER 3

LITERATURE REVIEW

Chapter Two provided the theological and biblical foundation for this project. This chapter addresses leadership in general, characteristics of leadership, styles of leadership, servant leadership and power struggles. In addition to that, it also gives an overview of how political, traditional and church leaders are chosen in Zambia and how these affect the church's electoral process during sessions. It also attempts to find solutions for power struggle in the church.

Leadership has been defined in many ways by different authors. The definitions given in this chapter are not exhaustive, as not all definitions have been considered. Leadership has been defined as “influence, giving direction and making things happen.”¹

According to John Maxwell, a prolific writer and one considered by many as a fore leading figure² in the area of leadership writes that a summary definition of leadership is influence.³ Others define leadership as an art that can be developed over

¹Willis C. Newman, and Esmeralda, *Bible Teaching about Christian Leadership* (Tacoma, WA: Newman International LLC, 2007), 2-3.

²Larry J. Michael, *Spurgeon on Leadership: Key Insights for Christian Leaders from the Prince of Preachers*, 2nd ed. (Grand Rapids, MI: Kregel Academic & Professional, 2010), 24.

³John Maxwell, *The 21 Irrefutable Laws: Follow Them and They Will Follow You* (Nashville, TN: Thomas Nelson, 2007), 2.

time.⁴ Levy et al. posits that the definition of leadership may not be so helpful because it offers nothing new except assigning everything good in a person to leadership.⁵

Leadership may therefore be a combination of different virtues that are in a person that make it possible for others to follow and have desired goals achieved. It may not be enough to single out one element as a sum definition of leadership. Influence maybe said to be the main characteristic of leadership yet this component alone is not enough to make one a good leader. Leaders who have used the barrel of a gun to rise to power and in the process killed many people may have had influence over their colleagues who rendered support to them and yet that influence cannot be said to have been good.

Leadership in General

Though many authors have written much about leadership, Dockery argues that God is the protagonist of leadership.⁶ The leadership of God as Newman and Esmeralda contend can be seen in the opening verse of the Bible⁷. They go on to argue that the creation of heaven and earth in an orderly manner shows His leadership and management. This then implies that people who desire to be leaders or who are in leadership positions should be willing to learn from God the foundation of leadership.

⁴David S. Dockery, *Christian Leadership Essentials: A Handbook for Managing Christian Organizations* (Nashville, TN: B & H, 2011), 8.

⁵David A. Levy et al., *The 52ND Floor: Thinking Deeply about Leadership* (Montgomery, AL: Enso Books LLC, 2019), 30.

⁶David S. Dockery, *Christian Leadership Essentials: A Handbook for Managing Christian Organizations*, 9.

⁷Wills C. Newman, and Esmeralda, *Bible Teaching about Christian Leadership* (Tacoma, WA: Newman International LLC, 2007) 1.

Christians with their belief in Jesus as their Lord and Saviour should have Him as their example in leadership.⁸

However, Peter Shaw disagrees and contends that Jesus is not a good role model of leadership because of His brutal death.⁹ According to Shaw, a role model should not die a brutal death. But should the manner of one's death be the criteria of determining who a role model is? The death of Jesus should therefore not be used to disqualify Him as a role model for leaders. What He did as the leader of the twelve apostles and founder of the Christian Church should instead be the criteria of measuring His leadership.

Characteristics of a Leader

There are certain characteristics considered important in a person functioning as a leader. One of those characteristics a leader should have is "self-confidence."¹⁰ Without self-confidence a leader may not be able to command the respect of others because he/she is not sure of himself/herself. Apart from that a person who lacks this characteristic, may not be able to stand his/her ground.

While this may be good, it has its weaknesses. One of the disadvantages of self-confidence if not guarded is that it can lead to somebody rating himself/herself higher than the rest of the team members. A person who rates himself/herself higher than everyone else may not see the value of consulting team members. Eventually such a leader may suffer from superiority complex.

⁸C. Gene Wilkes, *Jesus on Leadership* (Wheaton, IL: Tyndale House, 1998), 38.

⁹Peter Shaw, *Effective Christian Leadership in the Global Workplace* (Colorado Springs, CO: Paternoster, 2010), 8.

¹⁰Wills C. Newman, and Esmeralda, *Bible Teaching about Christian Leadership*, 19.

The other characteristic needed in a leader is ability to build capacity¹¹ in those led. This characteristic makes it possible for members of a group to perform their functions well. When individual members of a group are equipped in their respective areas, productivity goes up because one who does what he/she is trained for is in most cases likely to do the job well. But this is not what is needed alone in a leader.

A leader should foster unity¹² among the people he/she leads. Unity is an asset in any organization. Without unity, members of the same group will pull in opposite directions and that may lead to low production and even the falling apart of the group. But unity does not just happen; it must be nurtured.

Furthermore, a leader should be loyal to the organization he/she is serving and be visionary¹³ in addition to being loving.¹⁴ Loyalty to the organization and group one belongs to is an ingredient that makes the leader committed to his work. Without loyalty, a leader may not be able to champion the objectives and goals of the group.

A loyal leader is a vision carrier for the group or organization he/she identifies with. A visionless leader either stagnates or collapses the community he/she serves. It is vision that transforms ordinary entities into viable ones.

A leader who possesses all the characteristics outlined above but lacks love for those led may sooner or later experience drop in production and resentment. People who are loved will also reciprocate it (1 John 4:19). If God did not love us in the first

¹¹Felicia Rodgers, *Is Christ Divided? A Biblical View of the Local Church-para Church Anomaly* (Bloomington, IL: West Brow Press, 2011), 111.

¹²David S. Dockery, *Christian Leadership Essentials: A Handbook for Managing Christian Organizations*, 53.

¹³Ibid., 2.

¹⁴Wills C. Newman, and Esmeralda, *Bible Teaching about Christian Leadership*, 22.

place, human beings probably would not love Him. God's followers can sacrifice all for Him because of His love for them. This could be true in work places too.

But what are the leadership styles those that lead employ in carrying out their duties? The style a leader adopts in his/her leadership may have a lot to do in determining how successful one becomes. It is, therefore, well to deal with this aspect.

Leadership Styles

Newman states that leaders fall under one of the six leadership styles he discusses in his book, *Bible Teaching about Christian Leadership*.¹⁵ One of those six leadership styles are Instrumental. According to him, a leader who uses this style focuses more on realizing goals, more than anything else. This is the leader who sets goals and achieves them. The second style is Expressive Leadership. Here, the leader motivates and does all he/she can to keep the moral of workers high. This is the strength of this style.

The third style is Authoritarian. An authoritarian leader worries more about work or the task than the people who perform the work. This means that if the work is done, this leader smiles even if that is done at the expense of workers. The other style of leadership is the Democratic style. Newman argues that a democratic leadership style thrives on maintaining consensus among the members of a group. That which suits the group or is agreed upon by the group is carried out. The second last leadership style is the Laissez-faire style. One who uses this style of leadership allows people to do what they please.

Before addressing style leadership, it might be well to briefly mention two types of leaders who are relevant to this project. The first is the Narcissistic leader.

¹⁵Wills C. Newman, and Esmeralda, *Bible Teaching about Christian Leadership*, 16-17.

Leaders who fall under this category are characterized by high ambition for power, feelings of inferiority, insecurity and use of people for selfish reasons.¹⁶ One example from the Bible is Absalom. He used people for selfish reasons. If such type of leaders are in the ministry, what can stop them from using people during sessions to achieve their end?

The second is the Paranoid leader. McNeal states that these leaders, apart from feeling insecure and jealous of gifted people, they “sometimes conduct clandestine surveillance on other members of the team, even developing an extensive spy network to gather information that helps them stay in power.”¹⁷ Maybe this explains why there are campaigns, name-calling, and mudslinging in the run up to sessions.

Paranoid leaders can use their spy network not only to gather information but also to campaign for them. Probably, a biblical example of such a leader is King Saul. King Saul was so scared of David that he sent spies everywhere to locate the whereabouts of his son-in-law—David. When these kinds of leaders are in the ministry, they will use their fellow pastors to spy on their colleagues. This eventually results in suspicion and gossip.

The final leadership style Newman discusses is Servant Leadership; that is discussed in the next section. More space is given to this style of leadership because, as shall be seen, it is in harmony with the Bible teachings.

¹⁶Reggie McNeal, *Practicing Greatness: 7 Disciplines of Extraordinary Spiritual Leader* (San Francisco, CA: Jossey-Bass, 2006), 30.

¹⁷Ibid., 30.

Servant Leadership

The foremost proponent of servant leadership is Robert Greenleaf¹⁸ who stated that, “the servant-leader is a servant first.”¹⁹ Servant leaders have moral authority because they are guided by their “consciences.”²⁰ Servant leaders are guided by their consciences because as Sipe and Frick observe, these leaders are first servants at heart.²¹ This suggests that servant leaders anchor their decisions on “principles.”²² This type of leadership is modelled after Jesus²³ who though a leader stooped to wash the feet of His disciples. Probably servant leaders do not seek after status because they have it already. This leadership style is distinguished by certain characteristics.

One major characteristic of servant leadership is active listening²⁴ which can be listening intentionally or with interest because it involves using the senses of sight and hearing. An active listener will pay attention to words spoken and the body language of the speaker.²⁵

¹⁸Siang-Yang Tan, *Full Service: Moving from Self-Serve Christianity to Total Servanthood* (Grand Rapids, MI: Baker Books, 2006), 48.

¹⁹Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power & Greatness*, 25th ed. (Mahwah, NJ: Paulist Press, 2002), 27.

²⁰*Ibid.*, 4. A leader guided by his or her conscience as Greenleaf argues pays close attention to matters of what is right and wrong. Everything that is done is subjected to the question, “is this right or wrong?”

²¹James W. Sipe and Don M. Frick, *Seven Pillars of Servant Leadership* (Mahwah, NJ: Paulist Press, 2009), 38.

²²*Ibid.*, 11.

²³Joe E. Trull and James E. Carter, *Ministerial Ethics*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2004), 92.

²⁴Sandy Carollo, “Beyond Dialogue: The Nexus of Active Listening and Servant Leadership: A Pivotal Point for Paedogony,” *International Journal of Higher Education and Democracy* 2 (2011): 81.

²⁵*Ibid.*, 86.

Servant leaders can listen actively because people are first in whatever they do.²⁶ This kind of listening “builds relationships.”²⁷

Another characteristic of servant leadership is care for the institutions served.²⁸ Due to this care, relationships are built in a group or organization, resulting in understanding and unity²⁹ among members of such institutions. An organization in which people relate to each other freely and are united because they understand one another is poised to achieve much.

Like Jesus, a servant leader leads not for the sake of getting benefits that come with privileged positions but does so for the joy of service.³⁰ He does his/her work without expecting reciprocal service in return. On the other hand, one who is not a servant leader is motivated to lead by a desire to amass wealth.³¹ Jesus, as a Servant Leader, was so focused on providing service to His disciples that He lost none of them (John 17:12). This leadership style therefore entails using power or authority for the good of the followers, as seen in Jesus feeding multitudes and healing the sick.

In a world where people get into public offices to get rich, servant leadership offers hope to those disillusioned with public office holders who serve their pockets only. It could be for this reason that servant leadership is suggested to be the

²⁶Sipe, *Seven Pillars of Servant Leadership*, 34.

²⁷*Ibid.*, 88.

²⁸Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power & Greatness*, 255.

²⁹*Ibid.*, 89.

³⁰Peter Shaw, *Effective Christian Leadership in the Global Workplace* (Colorado Springs, CO: Paternoster, 2010), 9.

³¹Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power & Greatness*, 240.

ideal leadership style for religious organizations.³² Christian leaders therefore, would do well to learn what constitutes servant leadership.

However, being a servant leader does not mean having no moral stamina to say no to what is wrong.³³ A servant leader does not consider himself/herself as the boss but as one who offers services to the group.

Tan argues that, “leaders who are not real servants first with a servant’s heart are potentially dangerous ... to themselves and their followers.”³⁴ A servant leader is therefore, “someone whose nature is characterized by service, to God and others, possessing a servant’s heart.”³⁵ Though there is merit in what authors have written about servant leadership, one thing they do not mention is that not all servants are good. The fact that one is a servant at heart does not make one benevolent because human beings are sinful (Jer 17:9). Tan probably should have stated that leaders without a heart for service are dangerous.

It should be noted though that while Jesus performed the role of a servant by washing the feet of his disciples, he was not a servant in the true sense of the word. It is said that one thing that defined and shaped Jesus’ leadership is service.³⁶ As one who provided service, Jesus counselled His disciple to serve with love.³⁷ This is

³²Diane Dean, “Servant Leadership for Higher Education: Principles and Practices,” *The Review of Higher Education* 37 (2014): 276, Project MUSE, access provided by Adventist University of Africa.

³³Tan, *Full Service: Moving from Self-Serve Christianity to Total Servanthood*, 41.

³⁴*Ibid.*, 56.

³⁵Skip Bell, ed., *Servants & Friends: A Biblical Theology of Leadership* (Berrien Springs, MI: Andrews University Press, 2014), 18.

³⁶*Ibid.*, 279.

³⁷Thomas F. O. Meara, *The Theology of Ministry* (Mahwah, NJ: Paulist Press, 1999), 226.

because servant leadership itself is about service.³⁸ O'Meara argues that what mattered in the early church was not the office one occupied but the service rendered.³⁹

Therefore, those who are in the gospel ministry should bear in mind that theirs is a call to serve.⁴⁰

Since Jesus' leadership was shaped and defined by service and servant leadership is about service; maybe it is time people began talking about service leadership instead of servant leadership. If servant leadership is to be maintained it should perhaps be qualified; in the same way people refer to a "good Samaritan," to distinguish him from the other Samaritans. Probably this leadership style should be referred to as "Jesus' servant leadership." This will distinguish it from human beings' servant leadership, which however good is flawed. The question that needs to be answered having dealt with the various types of leadership is, "what is the mission of the church?"

Mission of the Church

Mission is defined as "the comprehensive label for the Christian's response to God's calling."⁴¹ While that is so, Steffen and Douglas seem to have a more encompassing definition of mission. To them mission, "refers to all that God wishes to accomplish in the world so that he is glorified and God's kingdom expands universally

³⁸Bell, 360.

³⁹O'Meara, *The Theology of Ministry*, 74.

⁴⁰Ibid., 229.

⁴¹Charles R. Gailey and Howard Culbertson, *Discovering Mission* (Kansas, TN: Beacon Hill Press, 2007), 11.

and comprehensively.”⁴² These definitions suggest that God is the originator of mission and human beings’ part is to respond to it.

But the question is, “what does God want to accomplish with this mission?” Bauer states that the church is a “movement with a mission to preach the gospel to the entire world in preparation for the return of Jesus Christ as Lord and King.”⁴³ The church therefore, exists to carry out the commission left to it by Jesus Christ as recorded in Matthew 28:18-20, and Bill Hull contends that, “Jesus’ words reveal His heart and priority. They also indicate a method that will fulfill God’s plan to rescue the world. A commitment to be and make disciples must be the central act of every disciple and every church.”⁴⁴

Due to the importance and centrality of the gospel propagation to the church, McNeal is of the view that, “there are things that are negotiable in life, but mission is non-negotiable.”⁴⁵ This then suggests that mission should be given first priority by those entrusted with the gospel proclamation.

If mission is non-negotiable as McNeal posits, then leaders regardless of the style of leadership they espouse should keep in mind that they are put in leadership positions to make possible the proclamation of the gospel. They should therefore remember that “what they do”⁴⁶ in their leadership affects the mission of the church positively or negatively. This is because “mission serves as God’s overarching vision-

⁴²Tom Steffen and Lois McKinney Douglas, *Encountering Missionary Life and Work: Preparing for Intercultural Ministry* (Grand Rapids, MI: Baker Academic, 2008), 31-32

⁴³Bruce L. Bauer, ed., *Adventist Response to Cross-Cultural Mission, 1998-2001* (Berrien Springs, MI: Andrews University Press, 2006), 28.

⁴⁴Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, CO: NavPress, 2006), 26.

⁴⁵McNeal, *Practicing Greatness: 7 Disciplines of Extraordinary Spiritual Leaders*, 85.

⁴⁶Hull, *The Complete Book of Discipleship*, 74.

value statement, which should influence all activities and resources (human and material).⁴⁷ Those who put themselves forward to be leaders in God’s church should harmonize their mission statements with that of God.

It should be noted that while human beings have an important role to play in the plan of salvation, God is not dependent on them. God can accomplish His mission without human assistance but wants human beings to share in the joy of saving souls.⁴⁸ As only instruments in the hands of God, human beings are supposed to simply avail themselves to Him whose instruments they are.

But for mission to be realized, unity among the believers is cardinal because it is the “driving force of our Christian witness.”⁴⁹ No member of the body should be lost because that affects the health of the church. Writing in *Signs of the Times* Canwell, stresses this argument when she states that, “Losing even a small part of the body causes a loss in the entire body’s function, because each member of the body no matter how small plays a role in the body’s function and health.”⁵⁰

If the loss of one member leads to the malfunctioning of the body of Christ, then one wonders what happens to that body when more people are lost due to power struggle. However, unity among the members of the body of Christ is achievable and when that is realized membership loss is prevented or reduced. One way of achieving or maintaining unity in the church is through carrying out the mission of preaching the

⁴⁷Steffen, *Encountering Missionary Life and Work: Preparing for Intercultural Ministry*, 31-32.

⁴⁸Bruce Riley Ashford, ed., *Theology and Practice of Mission: God, the Church, and the Nation* (Nashville, TN: B & H, 2011), 47.

⁴⁹Rudi Maier, *Mission: A Man With a Vision: A Festschrift Honoring Russell L. Staples* (Berrien Springs, MI: Andrews University Press, 2005), 232.

⁵⁰Nancy Canwell, “Love is ...,” *The Signs of the Times* (Nampa, ID: Pacific, April 2015), 37-41.

gospel.⁵¹ This then suggests that the focus of members and leaders of the church should be the mission. Probably it is the loss of the mission of the church that leads to people engaging in power struggles. If mission is the central work of the church, why are people obsessed with power?

The next section deals with power struggle in the church. The causes and effects of power struggle will also be addressed with the aim of determining how such struggles negatively affect the church's mission of spreading the gospel to those who should hear it.

Struggle for Power

Though it is said that the followers of Jesus are not to engage in competing for positions,⁵² power struggles are as evident today as they were in the days of the Old and New Testaments. Wilkes further argues that the question of being the greatest is here today as it was in the days of Jesus.⁵³

This happens despite leaders claiming to be servants. It seems that people with desire for positions are not patient enough to wait upon God to put them in power.⁵⁴ But why do people want to be in power at all costs?

Causes of Power Struggle

There are several reasons people want power or positions of responsibility. One of the reasons for this is that church work is looked upon as any other job as such

⁵¹Rudi Maier, *Mission: A Man With a Vision: A Festschrift Honoring Russell L. Staples*, 234.

⁵²C. Gene Wilkes, *Jesus on Leadership*, 38

⁵³Ibid., 35.

⁵⁴Peter Shaw, *Effective Christian Leadership in the Global Workplace*, 19.

people feel they can buy their way to positions during elections.⁵⁵ Probably what has brought this scenario is the prevalence of unemployment.

The other reason for jostling for the highest place even in the church is that people simply want power.⁵⁶ Many times this is not power to deliver services to people but power to control others. The desire to control people is one of the causes of power struggles.⁵⁷ It is assumed that once one is in a position of power control over people and services is assured.⁵⁸ This then shows that it is selfish to seek power to have control over everything.

If the reason people want positions is to control, it implies that they are not willing to be controlled by someone else. Maybe they think that if the power to control is not in their hands then things will not move well. Those who get power to gain control over others may not be any different from politicians because once they get it they cling to it as do politicians.⁵⁹ This leads to another reason for power struggle.

John Maxwell argues that people want to lead because they have a faulty definition of success. To such people success is synonymous with position.⁶⁰ Struggle for positions is therefore struggle for success. With this kind of definition for success, it is not surprising that even pastors are involved in power struggles.

⁵⁵Young J. Chloe, *Authentic Pastor, Authentic Leadership* (Lanham, MD: Hamilton Books, 2012), 34.

⁵⁶Craig E. Johnson, *Meeting the Ethical Challenges of Leadership: Casting Light or Shadow* (Thousand Oaks, CA: Sage, 2015), 104.

⁵⁷Stephen Robbins, Timothy A. Judge, and Timothy T. Campbell, *Organizational Behaviour* (Harlow, UK: Financial Times Prentice Hall, 2010), 104.

⁵⁸John C. Maxwell, *The 360° Leader* (Nashville, TN: Thomas Nelson, 2011), 12.

⁵⁹William T. Cavanaugh, *Migration of the Holy* (Grand Rapids, MI: William Eerdmans, 2011), 124.

⁶⁰Maxwell, *The 360° Leader*, 19.

In addition to that, power struggles are caused by variations in emoluments of workers. This was the case in the Universal Church of the Kingdom of God in South Africa, where there were differences in emoluments between Africans and missionaries coming outside of Africa.⁶¹ However, no one publicly voiced this concern. When people perceive that the higher one goes on the ladder of leadership the better the benefits, the ground becomes fertile for power struggle.

Furthermore, pride could be another cause for power struggles. Pride makes some people think that they are the only ones endowed with capabilities to run the affairs of the organization they want to lead and hence see no need to consult anyone.⁶² It is doubtful that a proud person can nominate somebody else for the highest position available. It is equally doubtful for a humble person to struggle for the highest position. But what are the results of power struggles?

Results of Power Struggle

Morse posits that “power struggles in churches and Christian organizations often lead to open conflicts.”⁶³ It might be expecting too much for a place where there is open conflict among group members to be united. If what brings unity among people is harmony, then open hostility is a fertile ground for disunity and enmity. It may not require a person to have a gift of prophecy probably, to suggest that open hostility cannot bring success to an organization. This was the case with the Luanshya

⁶¹Ilana Wyk, *The Universal Church of the Kingdom of God in South Africa: A church of Strangers* (Cambridge, UK: Cambridge University Press, 2014), 17.

⁶²Henry Blackaby and Richard, *Spiritual Leadership* (Nashville, TN: B & H, 2011), 316.

⁶³MaryKate Morse, *Making Room for Leadership* (Downers Grove, IL: InterVarsity Press, 2008), 43.

Baptist church in Zambia that split into two in 1982 because of power struggles.⁶⁴

Consequently, Oestreich counsels that, “status and position are not to be sought or held at the risk of hurting the unity of the body of Christ.”⁶⁵

This validates the views of Trull and Carter, that power should be used responsibly because it affects relationships⁶⁶ positively or negatively. It is the negative use of power that is to be feared most.

The other negative effect of power struggle is that it distracts the church from its mission of spreading the gospel.⁶⁷ C. Gene Wilkes contends that once the leader’s pre-occupation is on getting into position of power, the mission of the church, and people’s needs are neglected.⁶⁸ When this work is obscured by the quest for power, then it can be said that the Christian Church has lost its reason for existence. As noted above, power struggle does not only affect personal relationships because of open conflict but also affects the preaching of the word of God.

The fourth negative effect of power struggle is divided loyalty it causes for those who come to power through campaigns. A Christian leader is supposed to have complete loyalty to Jesus.⁶⁹ However, this may not be the case to one who ascended to a leadership position through campaigns. Such a leader may likely be loyal to those

⁶⁴Reinhard Ludwig Frey, *History of the Zambia Baptist Association, 1905-2005* (Zomba, Malawi: Kachere Series, 2009), 133.

⁶⁵Benhard Oestreich, “Preserving Church Unity” *Ministry*, October, 2011, 10-12.

⁶⁶Joe E. Trull and James E. Carter, *Ministerial Ethics*, 2nd ed., 95.

⁶⁷Alberto Garcia and Susan K Wood, *Critical Issues in Ecclesiology* (Grand Rapids, MI: William B. Eerdmans, 2011), 186.

⁶⁸C. Gene Wilkes, *Jesus on Leadership* (Wheaton, IL: Tyndale House, 1998), 36.

⁶⁹D. A. Carson, *The Cross and Christian Ministry: An Exposition of the Passage from 1 Corinthians* (Grand Rapids, MI: Baker Books, 2004), 97.

who ushered him/her into office. This situation makes a leader have divided loyalty. That is loyal to Jesus and to the campaign team.

It has been suggested that the future of an organization depends on how leaders leave their offices.⁷⁰ If the future well-being of an organization depends on how those in office leave, then it means that organizations where people struggle for positions, may eventually struggle to survive. Since it is suggested that an organization's future is dependent among other things on the way leaders exit; it can be said therefore, that the person who does not care about the future well-being of the organization he/she once served is not worth bringing back again. This is because such a person may not mean well for the organization.

Since the future of an organization depends among other things on the way leaders leave their offices, then the church should be interested in this subject of power struggle because it threatens its future. Maybe God should raise a leader among the pastors who will put a stop or minimize politicking.

This is especially so with charitable organizations, like the church. It might be for this reason that Oyafemi admonishes people fighting for positions in the church to reflect on their course of action.⁷¹ However, one wonders if those who fight for positions have time to reflect on the effects of their course of action.

It should be stated though, that power in itself is not bad; it is the way power is used and how people come into power that is negative.⁷² Power maybe good depending on the person who wields it. Unlike God, human power in most cases is

⁷⁰David S. Dockery, *Christian Leadership Essentials: A Handbook for Managing Christian Organizations* (Nashville, TN: B & H, 2011), 40.

⁷¹Clemente De Dios, Oyafemi, *Theological Reflections for Sunday and Solemnities of Liturgical Year B* (Bloomington, IL: Author Gouse, 2011), 124.

⁷²Deborah L. Rhodes, *Moral Leadership* (San Francisco, CA: Jossey-Bass, 2006), 159.

sought to benefit oneself and not others.⁷³ Jesus used His power to feed the hungry; to heal the sick; to forgive sins and to raise people from the dead. But power used for selfish reasons at the expense of people and the organization's well-being is negative.

Choosing of Political Leaders in Zambia

This section investigates how political leaders are elected in Zambia and how the political process of electing leaders could be affecting church elections. Zambia is a democratic country and leaders are elected every five years.

Zambia is home to many ethnic groupings. It is documented that there are 73 tribes⁷⁴ scattered across the breadth and length of Zambia. To unite these ethnic groupings the motto of "One Zambia, One Nation" was introduced "by the founding fathers led by Dr. Kenneth Kaunda,"⁷⁵ writes Vernon Mwaanga, a veteran politician as he is commonly referred to. When elections are held, it is these 73 tribes that are targeted for votes by various political parties. Being a democracy, aspiring candidates traverse the country campaigning for votes. In doing so, others not only appeal to voters by outlining what they will do once voted into power but also use ethnicity to win votes.

⁷³Paul G. Hiebert, at el, *Understanding Bible Religion* (Grand Rapids, MI; Baker Books, 2000).

⁷⁴Charles Mwalimu, *The Golden Book: Philosophy of Law for Africa Creating the National State of Africa Under God: The Key Number is Seven* (NY: Peter Lang, 2010), 999.

⁷⁵Vernon J. Mwaanga, "The Role of the Church in Advocating Against Tribalism" a paper presented at the Jesuit Center for Theological Reflection, 9th October, 2015, Lusaka, Zambia, accessed 12 February 2016, <https://www.google.com/webhp?sourceid=chromeinstant&ion=1&espv=2&ie=UTF8#q=The+Role+of+the+Church+in+Advocating+Against+Tribalism>.

In Zambia, like other parts of Africa, ethnicity plays a role in national polls.⁷⁶ Though not always, “politicians and parties” appeals to ethnicity for votes.⁷⁷ It is believed by some that when a person hails from their ethnicity, then they stand a better chance of accessing certain privileges.⁷⁸

But if this was the case, then Muchinga Province, Luapula, Central, Eastern provinces where Dr. Kenneth Kaunda, F. T. J. Chiluba, Levi Patrick Mwanawasa and Rupiah Bwezani Banda hailed from respectively would be more developed than the other parts of Zambia. That notion may just be in the minds of the people but not always the case. Notwithstanding, it is alleged that the 15th January 2015 presidential elections were characterized by regionalism.⁷⁹

However, Wiseman argues that this was not the case during Zambia’s one party state.⁸⁰ It is noteworthy though, that while ethnicity was not used as a vehicle to canvass for votes during the one-party state in Zambia, tribalism was still a challenge. The first president of Zambia Dr. Kenneth Kaunda contemplated resigning due to ethnic tension within the country.⁸¹ Dr. Kenneth Kaunda regarded tribalism as “the wasting disease of Africa.”⁸²

⁷⁶Singumbe Muyebe, *Globalization in Africa in the Twenty First Century* (Bloomington, IL: Author House, 2005), 24.

⁷⁷Daniel N. Posner, *Institutions and Ethnic Politics* (Cambridge: Cambridge University, 2005), 26.

⁷⁸*Ibid.*, 91.

⁷⁹Elias Munshya, “How Decisive is Ethnicity and Regionalism in Zambian Electoral Politics?” *Africa is a Country*, accessed 16 March 2016, <http://africasacountry.com/2015/01/how-decisive-is-ethnicity-and-regionalism-in-zambian-electoral-politics>.

⁸⁰John A. Wiseman, ed, *Democracy and Political Change in Sub-Sahara Africa* (London: Routledge, 1995), 197.

⁸¹Singumbe Muyebe, *Globalisation and Africa in the Twenty-First Century: A Zambian Perspective*, 26.

⁸²John Hatch, *Kaunda of Zambia* (London: Martin Secker & Warburg, 1976), 97.

Apart from that, the campaign period in Zambia is sometimes punctuated by mudslinging. In a bid to have issue-based campaigns, Father Leonard Chiti implored politicians to avoid mudslinging among other things ahead of the elections scheduled for 11th August, 2016.⁸³ This is done with a view to disadvantage the one portrayed as a bad person.

It is in such a political environment faced with elements of ethnocentrism that the church operates in and chooses their leaders. In some cases pastors are related or are friends to these political players; thus making the influence of the latter affect the former. Probably it was a realization that what prevails in the political arena could influence the electoral process of the church that Vernon J. Mwaanga, a veteran politician and diplomat as he is commonly referred to urges the church not to choose leaders on tribal lines and that their governing committees should have a national character.⁸⁴

By this, he implies that leaders of governing bodies should not come from one ethnic grouping but rather have representatives from other ethnicities as well. It is doubtful however, that by this Mwaanga is advocating for people to be put into positions for the sake of preserving a national character even when those chosen do not qualify. At the same time, it can equally be argued that people with abilities cannot be found in one ethnic group alone at the exclusion of others. If that was to be the case, then some ethnicities would think that God is not fair.

⁸³Misheck Wangwe, "Politicians Must Desist from Mudslinging Insults ahead of the Elections," *The Post* no. 7179, June 14, 2016.

⁸⁴Vernon J. Mwaanga, "The Role of the Church in Advocating Against Tribalism."

Choosing of Leaders Among Some Tribes of Zambia

Having seen how leaders exploit ethnicity to be elected, it is important to consider how traditional leaders in some ethnicities are chosen. The aim here is to find out if the process used to choose these leaders are free from power struggles.

However, not all ethnicities will be investigated because of the scarcity of resources on the subject at hand. The focus will be on the Lozi and the Bemba speaking people groups. The choice of the two ethnicities is based on the following criteria. The Bemba speaking people group constitutes the largest ethnic grouping in Zambia, while the author belongs to Lozi speaking people.

In his book, *Politicians and Poachers: The Political Economy of Wildlife Policy in Africa*, Gibson writes that in choosing chiefs, “descent and selection rules”⁸⁵ are the criteria used to arrive at who should be chief. This is what is followed in the selection of chiefs in Zambia.

Bemba

The Bemba speaking people though found throughout Zambia, they chiefly occupy parts of Muchinga and Northern Provinces of Zambia. The traditional ruler of this people grouping is Paramount Chief Chitimukulu. Irving Kaplan writes that, “The kingship itself circulated among the royal lineage, often resulting in dynastic succession wars until the early nineteenth century when one of these lineages monopolized the royal succession.”⁸⁶ The path to throne was not unease one in those

⁸⁵Clark Gibson, *Politicians and Poachers: The Political Economy of Wildlife Policy in Africa* (Cambridge: Cambridge University Press, 1999), chapter 5, accessed 23 May 2016, https://books.google.co.ke/books/about/Politicians_and_Poachers.html?id=kmD-P9L-lrEC&redir_esc=y.

⁸⁶Irving Kaplan, *Zambia a Country Study* (Washington, DC, ML: The American University, 1977), 16.

years. However, it should be noted that such “succession wars” no longer exist. The quote above just shows the history that has given rise to what obtains today.

Lozi

Was the challenge of succession disputes limited to the Bemba speaking people only? What about the Lozi speaking people, did they experience succession disputes too? The Lozi people live in the Western Province of Zambia and have the Litunga as their ruler. Mainga Mutumba an educationist states that succession disputes have been there in the Lozi kingdom as in the case of Silumelume and

Mubukwanu.⁸⁷ Though published many years ago, John Clammer, a professor of comparative culture shows how succession dispute affected the Lozi kingdom. He states that, “the crisis and usual succession disputes civil war following the death of the King (in this case between the sons of Mulambwa) left Buluzi (Lozi Kingdom) at the mercy of the Makolo.”⁸⁸ But before that Sipopa a reigning king, was killed in a succession dispute that led to the kingdom not having peace until 1864, when Lewanika ascended the throne.⁸⁹

The succession disputes observed above could be appreciated more probably when one considers how a name was arrived at in the succession process. Again, it is books published several years ago, that shed light on historical issues such as this.

⁸⁷Mutumba Mainga, *Buluzi Under the Luyana Kings: Political Evolution and `State Formation in Pre-Colonial Zambia* (Lusaka, Zambia: Bookworld, 2010) chapter 7, https://books.google.pt/books?id=nvq19UbIgzWC&printsec=frontcover&hl=pt-PT&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false.

⁸⁸John Clammer, ed., *The New Economic Anthropology*, vol. 2 (London: Macmillan, 1978), chapter 3, accessed 22 May 2016, https://books.google.co.ke/books?id=J0hLAAAAYAAJ&q=he+crisis+and+usual+succession+disputes+civil+war+following+the+death+of+the+King&dq=he+crisis+and+usual+succession+disputes+civil+war+following+the+death+of+the+King&hl=en&sa=X&redir_esc=y.

⁸⁹Kaplan, 21.

Commenting on what happened whenever need arose to choose a Lozi king, Christopher P. Youe, a professor of history, states that,

“Succession disputes for the kingship were rife in the nineteenth-century Buluzi. Since any male descendant in the patrilineal line of the first Lozi king could lay claim to the throne, competition between Lozi indunas for their monarchical candidate was fierce.”⁹⁰

In such competitions, one cannot rule out name-calling and mudslinging if doing so would increase a candidate’s chances of ascending to the throne. It is doubtful if those who failed in their bid to be kings ever became willing and obedient subjects ready to carry out orders of the new king. Probably those who failed to make it to the throne became rebels.

While fierce succession disputes resulting in someone dying have not been common in recent years among the ethnic groupings in Zambia, the whole country was shaken when news broke out that one chief was killed in succession dispute.⁹¹ Although this is a rare occurrence which no one should blow out of proportion, it just goes to show that such things can still happen.

Roman Catholic Church

Though this section sought to discuss how leaders in other churches are chosen and whether there are power struggles in the run up to the choosing of leaders, it became apparent in the process of gathering information that information on how leaders are chosen in churches operating in Zambia is not readily available. This then

⁹⁰Christopher P. Youe, Robert Thorne Coryndon, *Proconsular Imperialism in Southern and Eastern Africa, 1897-1925* (Buckinghamshire: Colin Smythe Limited, 1986), chapter 1, accessed 22 May 2016, [https://www.google.co.za/#tbm=bks&q= Christopher+P.+Youe%2C+](https://www.google.co.za/#tbm=bks&q=Christopher+P.+Youe%2C+).

⁹¹Chimwemwe Mwale and Henry Sinyangwe, “Chief burnt to death,” *Zambia Daily Mail*, posted 4 June 2016, accessed July 2016, <https://www.daily-mail.co.zm/?p=68488>.

confined the researcher to the process of electing the Pope in the Roman Catholic Church. The findings obtained here may be used in the formulation of recommendations.

Choosing of the Pope

Since the Pope chooses high-ranking church officials throughout the world, the local scenario in Zambia does not offer a case study to learn from. It is for this reason that the election of the pope was considered because of the process involved in his choice. One event in the life of the Roman Catholic Church that draws the attention of the world whenever it takes place is the choosing of the Pope. During that period the world focuses on what is happening in the Vatican City/State. The body that chooses the Pope is called the conclave.

A conclave (a body of Cardinals that elects the Pope) is a Latin word which means “with a key.”⁹² This word had its beginning in the 13th Century when the church had no Pope for two periods in a space of few years. In 1243, people were so much fed up with the body that was tasked to choose the Pope that they locked up the Cardinals until the Pope was chosen.

The building in which the Cardinals meet to choose the Pope is called the Sistine Chapel. From this Chapel they consider the names of candidates, but the question is, “who qualifies to be Pope?” It is said that though male baptized members of the Roman Catholic Church are eligible to be elected, Cardinals are the “front-runners.”⁹³ Once they are in the Chapel they take the oath of secrecy that if broken the

⁹²Tia Ghose, “Choosing the Next Pope,” *Live Science*, accessed 11 June 2015, <http://news.yahoo.com/6-6strange-facts-choosing-next-pope-210444252.html>.

⁹³Ibid.

culprit is excommunicated. Voting is done by secret ballot and no form of communication device is allowed in the Chapel.⁹⁴

During the process of voting which is done four times in a day, two in the morning and the other two in the evening, no talking is allowed. Each Cardinal writes the name of the preferred candidate from among the candidates and the name that receives the highest vote takes the day. The candidate is declared winner if he receives two-thirds of the votes. If no one has received the required votes, the ballots are burnt with a chemical that gives a black smoke.⁹⁵

The process is repeated, during which “no one speaks to you except the voice in your heart” recounts Cardinal Donald Wuerl, Archbishop of Washington.⁹⁶ When the Pope has finally been elected a white smoke comes out. Cardinal Marc Ouellet states that the process of choosing the Pope though spiritual has not always been an easy one. Unlike in the past, wealth is no longer a factor in choosing the pope.⁹⁷

The process of choosing or selecting the pope as discussed above is long and seems not to allow for short cuts. It follows the rules as set forth by the Roman Catholic Church over the centuries. Probably it is the importance or sacredness they attach to the office of the pope that brought about this process. It could also be that earlier systems did not work well for the church that they adopted this long but tested process.

⁹⁴Tia Ghose, “Choosing the Next Pope,” *Live Science*, accessed 11 June 2015, <http://news.yahoo.com/6-6strange-facts-choosing-next-pope-210444252.html>.

⁹⁵Ibid.

⁹⁶Elizabeth Sile, “You Voted for The Pope with This,” *Esquire* 160 (2013):180.

⁹⁷Raymond J. de Souza, “Cardinal Marc Ouellet on Vatileaks, Benedict’s Acts of Faith and the New Pope,” *Macleans* 2009 (2013): 44, EBSCOHOST 15 September 2013.

The path leading to the election of the Pope is a rigorous exercise that is done in a solemn fashion. While this rigorous and painstaking process may not be declared 100 percent democratic in the real sense of the word, those who use it seem contented with it because it follows the cherished democratic tenets.⁹⁸ If there is jostling for the highest position among the Cardinals, the literature considered did not highlight that. Whether this is because the process they follow is perfect, is not clear. The Seventh-day Adventist Church can learn something from the Roman Catholic Church as far the process of choosing the Pope is concerned.

Solutions to Power Struggle

From the literature investigated in this chapter, the following could be the solutions to power struggle. Unless solutions to power struggle are found, pastors will continue to jostle for power in the run up to sessions.

Emphasizing Mission

One solution is to emphasize the mission of the church. Doing so might help shift the attention of people from desire for power to spreading the gospel. When every pastor sees mission as the overriding objective of the church, struggle for power will be minimized.

Improving Conditions of Service for Everyone

Improving conditions of service for pastors and narrowing the gap between those serving in the office and districts pastors may help address power struggle. Privileges accorded to those in the office should cascade to district pastors. Disparity in remuneration and other conditions of service help fuel power struggle.

⁹⁸Ingrid D. Rowland, "4 Popes, 4 Saints, One New Guy," *The American Scholar* 83 (2014): 31.

Right Definition of Success

The third solution regards the definition of success. Since Maxwell argues that one reason people struggle for power is having a wrong definition of success,⁹⁹ a right definition should be given to pastors. Without a right understanding (of success), one is likely to embrace other people's definitions of success.¹⁰⁰ Denis M. Docheff contends that success stands on two foundations, trust and obedience.¹⁰¹

If trust is a foundation for success, then pastors should be taught to trust in God. Trusting God means waiting on Him to bring to pass that which He desires to give His children. Probably it is failure to trust God that leads to politicking. Obedience implies that one accepts and lives by what God has said. An obedient person will accept the pronouncement by God, that he is one who exalts as recorded in Psalm 75:6, "For exaltation comes neither from the east; nor from the west nor from the south. But God is the Judge: He puts down one, and exalts another."

Spiritual Leadership

Probably another solution to power struggle is spiritual leadership. Spiritual leadership is defined as "moving people on to God agenda."¹⁰² Femi Lenre-Oke on the other hand defines spiritual leadership as "the art of moving God's people into the agenda of God for their lives."¹⁰³ These definitions give the direction of spiritual

⁹⁹Maxwell, *The 360° Leader*, 12.

¹⁰⁰Tommy Newberry, *Success is Not an Accident: Change Your Choices—Change Your Life* (Carol Stream, IL: Tyndale House, 2011), 13, chapter 1, accessed 11 July 2016, <https://books.google.com/books?isbn=141436881X>.

¹⁰¹Dennis M. Docheff, *Pathway to Excellence: A Christian Approach to Coaching* (Bloomington, IN: Author House, 2011), 16, chapter 2, accessed 11 July 2016, <https://books.google.com/books?isbn=1456729063>.

¹⁰²Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People onto God's Agenda* (Nashville, TN: B & H, 2011), 36.

¹⁰³Femi Lenre-Oke, *Spiritual Leadership: The Office of the Pastor* (Bloomington, TN: Author House, 2014), 7, accessed 24 July 2016, <https://books.google.co.ke/books?id=gTrAAgAAQBAJ&pg>

leadership that is the accomplishment of God's agenda. It can be concluded therefore, that spiritual leadership's primary objective is to discover God's agenda and move into it. This suggests that one who is concerned with God's agenda will not be preoccupied with personal agenda of struggling for power. This is because spiritual leaders "use spiritual methods to move or influence people."¹⁰⁴

Avoid Premature Elevation

Though Joyce Strong is not addressing the question of power struggle, her advice that people should not be rushed into position when they do not have some years of experience,¹⁰⁵ is worth considering. When people are elevated prematurely though talented, leaving experienced workers that increases power struggle. Pastors should therefore be allowed to gain sufficient experience in pastoring before assuming leadership positions.

Summary

Though leadership is exercised through different styles, none of such styles is immune to struggle for power. Even in the church where leaders subscribe to servant leadership, struggle for power is there. The fact that there are many causes for this struggle does not justify its existence, especially in the church. It can be assumed that one reason that causes power struggle in the Seventh-day Adventist church in Zambia during the run up to sessions is the political and cultural influence of the Zambian

=PA7&dq=definition+of+spiritual+leadership&hl=en&sa=X&redir_esc=y#v=onepage&q=definition%20of%20spiritual%20leadership&f=false.

¹⁰⁴Blackaby, 38.

¹⁰⁵Joyce Strong, *Lambs on the Ledge: Seeing and Avoiding Danger in Spiritual Leadership* (Bloomington, IN: IUniverse, Inc, 2010), 18, accessed 24 July 2016, https://books.google.co.ke/books?id=r7R34OgvYLwC&printsec=frontcover&dq=spiritual+leadership+for+the+church&hl=en&sa=X&redir_esc=y#v=onepage&q=spiritual%20leadership%20for%20the%20church&f=false.

society in which the church operates in. This is because the church does not operate in a vacuum.

The results of power struggles whether in the church or outside leave a lot to be desired. Therefore, there is need to find ways and means of minimizing or completely do away with power struggle. This will be the focus of the next chapter.

CHAPTER 4

FIELD RESEARCH AND PROGRAM DESIGN

This chapter deals with the ministry context where the research was conducted and that includes macro and micro contexts. It also addresses the research design undertaken and data analysis from the respondents and focus groups. A summary is given at the end of the chapter.

Ministry Context

The ministry context of this project is Zambia but particularly Midlands Zambia Conference. The macro and micro details of the ministry context are given to present the environment in which Midlands Zambia Conference sessions take place.

Macro Context

Zambia's population was projected to be around 18 million by 2015.¹ As mentioned in the previous chapter, Zambia is home to 73 tribes² and in addition to English there are seven official languages which are:

¹Christopher S. Adam, Paul Collier, and Michael Gondwe, *Building Prosperity from Resource Wealth* (Oxford, UK: Oxford University Press, 2015), 35, accessed 06 July, 2016, <https://books.google.co.ke/?id=8prwBAAADBAK&pg=PA435&dq=popula#v=onepage&q&f=false>.

²Charles Mwalimu, *The Golden Book: Philosophy of Law for Africa Creating the National State of Africa Under God: The Key Number is Seven*, 999.

Nyanja, Bemba, Tonga, Kaonde, Lozi, Lunda, and Luvale.³ Through inter-marriages and work, these languages are spoken throughout Zambia.

Zambia was declared a Christian nation by its second Republican President, F.T.J. Chiluba in 1991⁴ and that declaration found itself in the preamble of the Constitution of the land in 1996.⁵ This however, does not mean that everyone is a Christian nor does it mean that other religions are not tolerated.

As a democracy, Zambia has several political parties that compete for power during elections. It is said that “politicians and parties” appeal to ethnicity for votes⁶ during elections. Probably they do this because it seems easier to convince one’s own kin to vote for you than other wise. Politicians mudsling each other as they compete for votes.⁷ This is what happens on the political scene in Zambia.

³Chris McIntyre, *Zambia* (Buckinghamshire, UK: Bradt Travel Guides, 2016), 19, chapter 3, accessed 6 July 2016, <https://books.google.co.ke/books?id=69c5DAAAQBAJ&pg=PA19&dq=number+of+official+languages++in+Zambia&hl=en&sa=X&ved=0ahUKEwjwoM6avdzNAhWEcBoKHbBxCpsQ6AEIIDAB#v=onepage&q=number%20of%20official%20languages%20in%20Zambia&f=false>.

⁴Fayda L. Shapiro, *Zambia: Navigating the Jewish-Christian Border* (Eugene, OR: Wipf and Stock, 2015), 66, accessed 6 July 2016, https://books.google.co.ke/books?id=EfImCwAAQBAJ&pg=PA66&dq=Zambia:+Navigating+the+JewishChristian+Border.&hl=en&sa=X&redir_esc=y#v=onepage&q=Zambia%3A%20Navigating%20the%20Jewish-Christian%20Border.&f=false.

⁵Scott D. Taylor, *Customs and Cultures of Zambia* (Westport, CT: Greenwood Press, 2015), 34, accessed 6 July 2016, <https://www.google.co.ke/search?tbm=bks&hl=en&q=Scott+D.+Taylor+%2C+Customs+and+Cultures+of+Zambia>.

⁶Daniel N. Posner, *Institutions and Ethnic Politics* (Cambridge: Cambridge University, 2005), 26.

⁷Misheck Wangwe, “Politicians Must Desist from Mudslinging Insults ahead of the Elections,” *The Post* no. 7179, June 14, 2016.

The Zambian economy is largely dependent on copper and it is one of the largest producers of the commodity in the world.⁸ Due to heavy dependence on copper, once prices fall on the international market, the economy of the country suffers.⁹ Zambia also shares the world renowned and a must-see Victoria Falls which is close to two kilometres wide.¹⁰

Micro Context

In September 2015, the Zambia Union Conference was divided into two unions and these are Southern and Northern Zambia Union Conferences. The membership of the Northern Zambia Union Conference in whose territory Midlands Zambia Conference is, was about 619 000 as of 31st March 2016.¹¹ Midlands Zambia Conference as the name suggests is in the central part of Zambia.

This conference is made up of half of the capital, Lusaka, and almost three quarters of Central province. The tribes discussed in the preceding paragraphs are found in Midlands Conference too. This means that whatever affects the nation, Midlands is affected too. The influence of the capital, affects Kabwe the headquarters

⁸Sangwani Patrick Ng'ambi, *Resource Nationalisation in International Law* (New York, NY: Routledge, 2015), 96, accessed 7 July 2016, https://booksgoogle.co.ke/books?id=1KLhCgAAQBAJ&pg=PA175&lpg=PA175&dq=Resource+Nationalisation+in+International+Law+by+Ng%27ambi&source=bl&ots=2XjRNZ2VhE&sig=vcjz4ioMx8Hqh1gvIedS6FaUFoA&hl=en&sa=X&redir_esc=y#v=onepage&q=Resource%20Nationalisation%20in%20International%20Law%20by%20Ng'ambi&f=false.

⁹Francis N. Botchway, *Natural Resource Investment and Africa's Development* (Cheltenham, UK: Edward Elgar, 2011), 234, accessed 7 July 2016, <https://books.google.com/books?isbn=0857930400>.

¹⁰Gordon Rattray, *Access Africa: Safaris for People with Limited Mobility* (Guilford, CT: The Globe Pequot Press, 2009), 289, accessed 15 August 2016, https://books.google.co.za/books?id=0KmsjfrwObQC&pg=PA289&dq=victoria+falls&hl=en&sa=X&redir_esc=y#v=onepage&q=victoria%20falls&f=false.

¹¹Northern Zambia Union Conference Executive Secretary of the Seventh-day Adventists, Office of Executive Secretary, 2nd Quarter Statistical Report (Kitwe, Zambia: Northern Zambia Union Conference of the Seventh-day Adventists, 2016).

of Midlands because it is only about 150 kilometers from Lusaka. The conference has both the urban and rural settings.

The membership of Midlands Zambia Conference as of June 30th 2015 was around 183,000 while that of 2014 the same period stood at 163,462.¹² This is an increment of about 20,000 members. These are not just members who are in the books and not found in churches. The total number of adherents is estimated to be around 350,000. The conference employs a team of 38 pastors of whom 24 are ordained while 14 are licensed. One or more of the 38 pastors represents five of the seven official languages mentioned earlier with an exception of Lunda and Kaonde.

Pastors in this conference are doing all in their power to improve themselves academically. This scenario is prompted by many factors. One of these factors is that many members served by these pastors, whether urban or rural, are upgrading themselves academically thus leaving others to lag.

The second factor is that no one needs to travel outside the country to obtain a bachelor's degree in Theology because of Rusangu University. The other factor is that the Adventist University of Africa in Kenya has also increased the desire of many to continue their studies.

The conference holds its constituency meeting (session) every three years. Name-calling, mudslinging and character assassination characterize the period preceding the session. When the session is over pastors are left divided and yet they are supposed to carry out the mission of the church as a team. But how can this be possible when a few months earlier they were calling each other names? It is this

¹²Central Zambia Conference Executive Secretary of Seventh-day Adventists, Office of Executive Secretary, 2nd Quarter Statistical Report (Kabwe, Zambia: Central Zambia Conference of Seventh-day Adventists, 2014).

scenario that necessitated this project so that an intervention is implemented to minimize the occurrences of such behaviour.

Research Design

The method used to gather data is qualitative. Qualitative research can be defined as a method that uses “observations” and “analyses” with less numerical figures involved.¹³ This means that the researcher benefits not only from the answers participants give but from the observations he/she makes during the interviews.

Apart from helping those involved in the research go beyond the surface of issues at hand,¹⁴ this method allows the researcher to engage the respondents and establish a relationship with them.¹⁵ This relationship is established because the researcher is close to the respondents.¹⁶

Due to the above factors, respondents can provide more information on any question they are asked. And if they are not clear in their response, the interviewer can still ask them to clarify what they meant. To find out and know the causes of power struggle and its resultant effects, conducting interviews seems to be the method that could bring out the desired results.

¹³Leiyu Shi, *Health Services Research Methods*, 2nd ed. (Clifton Park, NY: Delmar Learning, 2008,) 144, accessed on 5 October 2016, https://books.google.co.zm/books?id=pchScrBgDhwC&pg=PA144&dq=definition+of+qualitative+research&hl=en&sa=X&redir_esc=y#v=onepage&q=definition%20of%20qualitative%20research&f=false.

¹⁴Karin Klenke, *Qualitative Research in the Study of Leadership* (Bingley BD16 1WA, UK: Emerald Group, 2008), 125, accessed 5 October 2016, <https://books.google.co.zm/book?id=bvtY7TvU3sEC&pg=PA125&dq=Advantages+of+qualitative+research&hl=en&sa=X&ved=0ahUKEwiBgNOy58PPAhUBoxQKHmWChDoAQgpMAM#v=onepage&q=Advantages%20of%20qualitative%20research&f=false>.

¹⁵Larry S. Luton, *Qualitative Research Approaches for Public Administration* (Armonk, NY: M. E. Sharpe, 2010), 13, accessed 5 October 2016, <https://books.google.co.zm/books?id=1hIFm8jAmlgC&pg=PA13&dq=%5BAdvantages+of+qualitative+research&hl=en&sa=X&ved=0ahUKEwinudi-5MPPAhVMwWMKHRsUB6UQ6AEIJDAB#v=onepage&q=%5BAdvantages%20of%20qualitative%20research&f=false>.

¹⁶Leiyu Shi, *Health Services Research Methods*, 2nd ed., 144.

Appropriateness of the Study

This study is appropriate because of the following reasons. First and foremost, power struggle has the potential of stifling the mission of the church. Instead of focusing on spreading the gospel, people spend their time strategizing on how they can get elected. The second reason is that power struggle can lead to competition. Thirdly, solutions to such a challenge may not be known unless the problem is acknowledged and causes are known.

Population and Sample or Participants

Midlands Zambia Conference has 38 pastors including administrators. Out of the 38 pastors, 32 are serving in districts while the rest are at the conference headquarters. From the 38 pastors, six were interviewed. In terms of percentage, this was 15.78% of the pastors in the conference.

Criteria for Sampling Procedures and Selection

In a quest to get information that would help in coming up with interventions to address power struggle among pastors, those respondents were selected randomly. The random selection method used was Stratified Sample Random Sampling.¹⁷ This random sampling method divides the group to be sampled into subgroups from which a selection is made purposeful.¹⁸

¹⁷Jaap de Gruijter, et al., *Sampling for natural Resource Monitoring* (NY: Springer Science & Business Media, 2006), 75.

¹⁸Charles Teddlie, Abbas Tashakkori, *Integrating Quantitative and Qualitative Approaches in the Social and Behavioral Sciences* (Oakland, CA: sage Publication, 2009), 186, accessed 6 July 2016, <https://www.amazon.co.uk/Foundations-Mixed-Methods-Research-Quantitative/dp/0761930124>.

Using this method pastors were grouped per the following categories and from each group one member was interviewed. One among interviewed represented the publishing department.

1. Two with more than 20 years of service
2. Two from those with one year or less before retirement
3. One with less than 10 years of service
4. One representing Departmental directors

While there were no criteria for coming up with the categories above, the rationale was that such a distribution provided a balanced way of getting information from a wider range of experiences of pastors. Each pastor interviewed is counted in one group only even if he suits in more than one description. For example, a departmental director may have served for more than 20 years but because he serves as a director, he is countered only as director. A total of six pastors were interviewed. The Ministerial Secretary was chosen by the position he held and the number of years served. His experience would help contrast the past with the present.

Instrumentation

The instrument made use of semi-structured questions. Because the questions were open ended, they allowed for further probing that gave an opportunity for the interviewees to explain in detail their observations. Without such structured questions, it is doubtful that the researcher would have gotten the information he received.

Data Management

This section deals with data analysis, which is informed by the process of collecting data, data presentation and description of the findings. Apart from that the intervention design is given as well as limitations.

Data Collection Procedures

Once the selection was done, interviews began. The interviews were conducted at Golden Peacock Hotel in Lusaka in the first week of January 2015. This was during the workers' meeting. At the beginning or end of each year depending on when the conference holds its year-end executive committee, a workers' meeting is called to review the year's work and plan for the coming year.

Each pastor was interviewed individually. The purpose of these personal interviews was to provide privacy. The privacy given to the respondents to some extent made them to relax during the interviews. The time spent to interview each person ranged from 30 to 45 minutes. The respondents did not agree to be recorded for fear that their information may end up in wrong hands or misused. This meant that whatever each interviewee said had to be written and read back to him so that his views are not misrepresented. This is what led the interview to take a little longer.

The assumption here is that those interviewed gave accurate information. Though serving as president of the Central Zambia Conference (Midlands), that position did not affect the response of pastors partly because the project began while serving as Ministerial Secretary of the Zambia Union Conference. That portfolio made the researcher and pastors open and free with each other. Secondly, the interviews were conducted two weeks after assuming the position of president for the conference on full time basis.¹⁹

¹⁹Though elected as president of Central Zambia Conference in June, 2014, the researcher did not take office until he came back from the Adventist University of Africa, main campus in Nairobi, September. Even then, he only took the office on full time basis in the office in January, 2015.

Focus Group Discussion

Apart from individual interviews, one other method that was employed is the Focus Group Discussion. Two focus groups were organized for this project. This is a process that brings people together involved in church work like evangelism, “To design and carry out work ministry efforts that account for the uniqueness of the particular group or groups of people with which they have chosen to work.”²⁰ One of the advantages of this method is that the same people who come up with the findings are the beneficiaries and information is gathered from people who are directly involved in the work.²¹

By referring to those who participated in focus groups as involved in the work does not mean that their colleagues, who were interviewed, are not. Because of the number of people taking part in focus groups, the information realized maybe more than that from one person interviewed. Apart from that this method could also help validate the findings from the interviews. For the questions used for the focus groups see Appendix A.

In the fourth week of September 2015, pastors in the capital city of Lusaka were divided into two focus groups with one group having four members while the other one had five. The decision to have Lusaka pastors constitute focus groups was based on the following grounds: the first consideration was proximity. It was easy and cheap to bring them together because they live in the same city. Secondly, these pastors represented a fair composition of the ministerial workforce in the conference. There were young and old pastors; those with experience of more than 25 years and

²⁰John D. Robb, *Focus! The Power of People Group Thinking* (Monrovia, CA: MARC Mission Advanced Research & Communication Center, 1989), 13.

²¹*Ibid.*, 34, 35.

some with less than ten. Apart from that, some among them had served as departmental directors before. Each focus group chose its own chairperson and secretary. The secretary then handed to the researcher their answers to the questions. The focus groups discussed section two of the interview questions.

The meeting for this Focus Group took place in Emmasdale Seventh-day Adventist Church. This church was chosen to host the meeting because it is in a quiet location and therefore convenient. Second, it is a state of the art church and that could help pastors encourage their members to build nice church structures to the glory of God.

Each group had a chairperson and secretary. The duty of the chairperson was to guide the group while the secretary recorded the answers to the questions as answered by the group. When the groups had finished answering the questions, the secretary handed the answer sheet to the researcher. During their discussions, the researcher was also available to be at hand to provide clarification on any question that might have been unclear. That also afforded the researcher to seek more information when that was needed. It is hoped that what came from the focus groups represented the reality on the ground because the questions were not specifically directed at one person.

While the researcher supervised the focus group discussions, this did not influence the outcome of the groups because he was no longer of president of Midlands Zambia Conference. This meant that he was no longer subject to the local conference session.

Presentation and Description of Findings

Before data is analysed from the interviews, it is important to give some details concerning respondents. As stated earlier, though respondents were selected randomly they had enough experience in the ministry that enabled them to speak from experience concerning sessions. The table below shows the years of service for the five respondents and the number of sessions each one of them has attended.

Table 1. Respondents' Years of Service and Sessions Attended

Respondents	Years of Service	Number of Sessions Attended
A	23	10
B	23	5
C	25	9
D	40	11
E	3	2
F	15	5

In addition to attending the number of sessions above, four of the respondents also sat on the nominating committee. This implies that they did not only have the knowledge of what happens before and during the session but were privy to what took place inside the nominating committee.

The respondent B attended only five sessions instead of more, because of going to school. The reason respondent D, has eleven sessions to his name despite serving forty years is because part of his service credit is from Publishing Ministry. This is because Literature evangelists are not automatic delegates to the session; thus, he did not attend some of them. Respondent E attended two sessions with only three

years of service because his first session took place before joining the Ministry. With that, the focus now turns to the educational attainment of those interviewed.

The table below shows the educational attainment of the respondents interviewed. The educational attainment of the respondents is a general reflection of the educational standard of pastors in the conference.

Table 2. Respondents' Educational Attainment

Respondent	Educational Attainment
A	MA
B	BA
C	DMin
D	Diploma
E	BA
F	MA

As can be observed from the above table 2 above, pastors can fairly be described as trained. At the time of the research, only two pastors had no first degree and were not attending school. It is from such a group of workers that the President, Executive Secretary and four departmental directors are chosen.

It can be said that those interviewed did not only have the work experience that made them know what happens in the ministry, they also had the necessary training per the prevailing conditions in the Zambian ministry's context. These attributes made them well placed to give the necessary information during the interview. The next table presents some of the answers given by the respondents.

Table 3. Summary of Respondents' Answers to Some Selected Questions

Question	Answer
How do you interpret (a). What you saw and heard in the nominating committee(s) that you attended?	People spoke with passion for their candidate. Chairpersons played a major role in the running of the nominating committee. Some chairpersons come with a list of candidates to be elected.
(b) What did you observe in the nominating committee where you were a member and what effect did that have on you?	Chairperson manipulated the process in favour of the candidate he wants.
Do you think some pastors play politics before or during sessions?	Yes, almost everyone plays politics before and during sessions.
Describe what goes on among pastors before the session?	Pastors form groups and conduct clandestine meetings. Some consult witchdoctors for luck. Promise rewards to campaigners. Character assassination, name calling. Choose in advance organizing and nominating committee members.
Is it right in your view to campaign for positions in the church? If no why?	Campaigning for positions shows lack of faith in God. Defeats purpose for prayer. Campaigners do not recognize or play down the spiritual gifts of people. It leads to bitterness if one is not elected
Are people voted out of office supportive and are they productive?	No, because they view those voted into office as enemies. They do not support them.

From the table 3 above, the following are deduced. First, pastors acknowledged the political environment that precedes sessions though nothing seems to have been done in the past to address that. Because the question of politicking has not been addressed, the silence appears to have given credence to it. However, it is noteworthy that not all pastors are engaged in the politics that goes on during sessions.

Secondly, the credibility of nominating committee chairpersons is doubted by those who have perceived them as there to manipulate the electoral process of the

church in favour of their preferred candidates. It was mentioned by some interviewees that some chairpersons come to the nominating committee with a list of people to put in positions. Since the chairperson for the local Conference session is usually the Union president, it becomes a serious issue for people to doubt the credibility of a leader of the church in a country or section of the country as in the case of Zambia.

Thirdly, the quest for positions, have led some pastors to let go on relying on God to put them into positions of responsibility and have turned to witchdoctors for assistance with upward mobility. The fact that pastors can let go of God just to be elected is reason enough to warrant pastoral discussion of sessions. If such pastors eventually find themselves in office, to whom will their allegiance be?

The fourth observation that is linked to the one above is the lack of faith in God exhibited by those involved in mudslinging, name-calling and character assassination. Some respondents maintained that individuals engaged in such vices show by their actions that they do not have faith in God. It is difficult to imagine a pastor who knows and believes that God is the one who chooses leaders taking matters in his/her hands by resorting to such vices. Probably, what is to be feared most because of this lack of faith in God is the fate of those they lead. How can pastors who do not have faith in God help their members to develop faith in a God they have lost faith in?

The fifth observation is that the politics practiced by some pastors renders prayer useless. Why should delegates to the constituency session be invited to pray for God's guidance when people have already put mechanisms in place to ensure that they are elected? This is not to argue against praying for God's leading during sessions but decry of using praying to hoodwink others. Nevertheless, God sometimes intervenes and shames the schemers. What is argued for here is that, when prayer is

rendered useless, pastors and members alike disconnect themselves from the source of wisdom. Such a situation makes them vulnerable to the schemes of the devil.

The sixth point is that the political milieu in which sessions are held plays down spiritual gifts of people (1 Cor 12:27-30; Eph 4). Moses was advised by his father-in-law to choose able people as leaders, (Exo 18: 21). It can be concluded that those who campaign for positions are acknowledging by their actions that they do not have gifts recognized by others to enable them be elected. It might also be said that given a level ground before and during sessions devoid of mudslinging and name-calling, such people would not be considered for positions of responsibility.

Due to politicking that goes on before and during sessions, people elected into office often do not get the support of those they succeed. This is because those removed from office feel mistreated.

Nevertheless, one respondent stated that some pastors removed from the office as a result of campaigns, still remained supportive of their successors. The reason for remaining supportive though removed through unorthodox means is because they did not take things personal. They accepted their removal from office, with a conviction that God allowed them not to continue and that He would still be with them wherever they were sent.

Effects of Power Struggle

Table 4, below presents question eleven (see Appendix A) and the responses given by those interviewed. This question is discussed under three sections and these are: effects of struggle for power on pastors, church members and the mission of the church. It is not the intention of this work to claim finality on the effects of church politics or struggle for power on the clergy, members and the mission of the church in general. Probably future research is going to add to what has been presented in this

paper since the challenges faced by the church today may differ from those of the future churches.

Table 4. Effects of Campaigns

Question	On Pastors	On the Church	On the Work
From what you have seen and experienced, what are some of the negative effects of what happens during sessions?	Results in divisions. Loss of trust. Leaves wounds time fails to heal. Demoralizes faithful pastors. Leads to some trumpeting tribal tag. Leads to some questioning their calling. Some are tempted to ask for transfers to other conferences.	Loss of confidence in pastors. Members view pastors as politicians. Pastors are working for money. Some members end up losing faith in God.	Work stagnates. Programs are not supported. Pastors fold their hands.

Effects of Power Struggle on the Pastor

Giving feed back to the question of how pastors, members, and the work in general are affected by what happens during the sessions, respondents indicated what jostling for positions among the pastors could lead to. It seems that the pastoral fraternity is negatively affected by struggle for power. Instead of building trust among pastors, jostling for power leads to loss of trust in one another and when trust is lost, friendship is lost too. Trust is lost when a pastor one held in high esteem is discovered to be using underhand methods to get into position. This may lead to question like, “if so and so are involved in power struggle, who then can we trust?” Loss of trust among pastors because of power struggle was mentioned by 5 of the 6 respondents representing 83.33%.

This lack of trust among pastors leads to those in positions of authority to surround themselves with people who are indebted to them.²² They do this because they feel insecure. Insecurity can make leaders do all in their power to eliminate from the ministry those considered to be threats to their positions.

But it is not only trust that is lost, pastors who faithfully do their best to serve the Lord are demoralized as they see those who campaign for positions “rewarded” by their scheming. Four (66.67%) of those interviewed mentioned that pastors who are not involved in campaigns feel demoralized by the seeming achievement of those who get into power by scheming. This makes them feel that probably it does not pay to put in your best in the work and end up over looked. This in the end results in some pastors folding their hands.

As noted in the table above, the desire to be in position makes some to appeal to their ethnicity to enhance their chances of getting elected. Five of the respondents (83.33%) stated that some pastors use ethnicity to be elected. When this happens, divisions start and those with no ethnic ties or come from minority ethnicities feel marginalized and unwelcome. This scenario may lead to insecurity among workers.

This insecurity may result in some requesting for transfers to other conference where they think their security will be guaranteed. A ministry divided on tribal lines may in the final analysis result in members divided on ethnicity lines too. And before long, members turn against each other.

When expectations differ from the reality pastors expected to see in ministry, some among the workers as respondents explained are led to doubt their call. One begins to doubt whether he/she is in the right place. This is because to them ministry

²²Joyce Strong, *Lambs on the Ledge: Seeing and Avoiding Danger in Spiritual Leadership*, 15.

has become secular and to protest what they do not like, they exit. When the call to ministry is questioned, commitment to the ministry is also compromised. Only in eternity probably will be known how many pastors have left the ministry because of power struggle. It could be true as stated by respondents that wounds inflicted on innocent people by those jostling for power take long to heal.

If that is how power struggle affects pastors, what about members? Are they also affected by pastoral power struggle? Or are they immune to what happens to their pastors? If they are at all affected, to what extent?

The Effect of Power Struggle on Members

Like pastors, the interviews revealed that members are affected by the power struggle that goes on among pastors (83.33% of respondents said this). When members come to realize that pastors “fight” for positions, they lose confidence in them. Power struggle results in double loss. Pastors lose trust in one another and members too lose confidence in them.

As if that is not all, members end up seeing pastors as politicians. Five out of seven respondents indicated that members classify pastors who engage in power struggle as politicians. When pastors do what party card carrying politicians do, members remain with no choice but to call them politicians too. The effect of this on members could be that regardless of how sincere such pastors maybe on the pulpit, what they say may not be taken serious.

The third effect on members is that they are led to see pastors as working for money like any other worker. The number of respondents who said that pastors who struggle for power are viewed as politicians also stated that they also see them as working for money. Members eventually concluded that the reason for the power struggle is to have access to what is associated with position – money. As Richard M.

Gula put it, ministry becomes just the work one does to earn a living.²³ This entails that instead of appreciating the pastor's sermons and home visitations, such acts are interpreted as mere requirements to earn the salary.

Probably, the most unwelcome effect of this power struggle on members is loss of faith. This comes as a direct result of losing confidence in the person who was used by God to bring them to the knowledge of Jesus. One question a member may ask oneself is, "if pastors do not believe in what they preach, why should I?" That becomes the rationale for losing faith altogether.

The last section addresses the effect of power struggle on the work. By work reference is made to the mission of the church; that is spreading the gospel of salvation.

Effect of Power Struggle on the Mission of the Church

The results of the interviews showed maybe as expected that the mission of the church which is taking the gospel to people was negatively affected. Due to undue focus on power, the work of God is neglected and where it is pushed, no much effort is exerted. The year of the session and the one following it while people are still recovering from the session aftermath, are worse as far as carrying out the mission Jesus gave to the church is concerned.

It was pointed out that not only is the work reduced to any other business, but many agreed upon programs are not supported. Again, this could be looked at in two ways. First, supporting the programs of people who may have come to power through campaigns maybe giving credence to the means that ushered them into office. Secondly, if those who did all they could to be in office fail to achieve their goal,

²³Richard M. Gula, *Just Ministry* (New York: Paulist Press, 2010), 3.

pride and disappointment may make them fail to put in their all in supporting programs initiated by those in office.

As alluded to earlier, some pastors are tempted to think that it does not pay to work hard when those who spend most of their time campaigning and not working end up in the offices. Because of this some in the words of one respondent “fold their hands.” One might assume that even the growth experienced in Midlands Zambia Conference in the areas of evangelism and tithe is less than what could have been if it were not for struggle for power.

Responding to the question of what should be done to reduce politicking or power struggles, respondents pointed out the following as some of the steps that could be considered. First, pastors should be taught that it is God who chooses leaders and that their call is to pastor and not to lead. Those who mentioned this as a solution argued that once pastors realize that God is the one who chooses leaders; power struggle would be minimized. It was further stated that pastors needed to be reminded that no one comes into the ministry to be a leader. All of them apply to come into the ministry to be pastors.

The second solution suggested was that power struggles, campaigns, and mudslinging that characterize sessions should be discussed during workers’ meetings long before sessions take place. The motivation to discuss session related issues when there is no session seems agreeable because no one will feel disadvantaged because of the discussion. Many would thus deliberate on it in a relaxed mood.

However, one of the respondents felt that such discussions should be done during the session. He advanced that doing so will lay bare the schemes people use to be voted into office. Secondly, it would shame the culprits. While there is merit in

discussing such things during sessions, one wonders if that would not result in confusion and some delegates losing their tempers.

The third solution advanced by some respondents was to make pastors' work in districts attractive by cascading privileges accorded to those in the office to them. They contended that once districts pastors enjoy privileges accorded to their colleagues in offices, they would see no reason to strive to be there. One such privilege cited was quick access to car loans. But the question is, "do people want to be in positions just to have access to some privileges?"

As to what should be done to those who involve themselves in campaigns, two suggestions were given. The first suggestion was that those who campaign and assassinate their fellow pastors' characters should be banned from attending sessions. An example was cited of a pastor who was caught with a list of prospective office bearers in the nominating committee and how he was locked in a room until the session was closed. One went further to state that such should be banned for two consecutive sessions. The second suggestion was placing such offenders on six months' censure. The one reason campaigns are done is because no punitive measure has been meted on the offenders. Occasionally, somebody would raise a voice against campaigning for church positions but no action is taken on people who are known to be campaigning.

Notwithstanding, they lamented the fact that there were two challenges that could hinder the implementation of their suggested solutions. Foremost was that the church manual is silent on campaigns. Because it is silent, that would make it difficult to implement. The other challenge they noted is lack of leadership will on this issue. The suggestions risked not being implemented if those to implement them were products of campaigns, name-calling and mudslinging.

Having examined the answers received from the interviews, a consideration of what the focus groups stated is worth the attention now. If the views of the two focus groups collaborate with what the respondents gave, then that would authenticate the findings.

Responses from Focus Groups

As alluded to earlier, two focus groups comprising pastors from a section of the capital city of Zambia, Lusaka, which belongs to Midlands Zambia Conference were formed and given the same questions interviewees were given. The pastors “shared occupation, place of residence and/ or social class.”²⁴

These shared factors suggest that their experience may to a large degree be the same. However, they did not deal with questions that were personal in nature but rather addressed areas that were general. Section B (of interview questions) had general questions. This was aimed at getting a general view of how members of those focus groups understood what went on before and during sessions.

Apart from that, focus groups served as a means of authenticating the findings of the interviews. This is not to suggest that those interviewed did not give honest answers to the questions. Rather, the assumption is that discussions done in a group tend to give freedom to participants since what is recorded represents the group and not individuals. It is this point that probably sets apart focus groups from personal interviews. The groups’ response to some selected questions is shown in the table below. The list of all the questions can be seen in Appendix A.

²⁴John D. Robb, *Focus! The Power of People Group Thinking* (Montana, CA: MARC, Mission Advanced Research and Communication Center, 1994), 14.

Table 5. Summary of Focus Groups' Answers to Some Selected Questions

Question	Answer
How do you interpret (a) What you saw and heard in the nominating committee(s) that you attended? (b) What did you observe in the nominating committee you were a member and what effect did that have on you?	Sometimes chairpersons of the nominating committee try to sway people in favour of certain candidates. Schemes of chairpersons made some nominating committee members to distrust them.
Do you think some pastors play politics before or during sessions?	Some pastors campaign for position.
Describe what goes on among pastors before the session?	Others approach sessions prayerfully. Those not ordained are promised ordination. Politicking takes place.
Is it right in your view to campaign for positions in the church? If no why?	Campaigning for positions is not right because: God chooses leaders. That will be self-appointed positions. The majority do not support those elected to be in the office.
From your observations, do people voted out of office, (a) Support the new team in the office? (b) Continue being productive in the ministry?	Though no one monitors the praying pattern of another person, it is doubtful that they pray for those in the office as doing so minimizes their chances next time there is a session. Some are supportive and productive in their ministry. They don't, are bitter view those voted into office as enemies.

However, as the table 6 below indicates, it was surprising that focus groups did not bring out much on each question as compared to interviews. It was expected that more information was going to come from focus groups. But given the nature of the subject at hand, it is possible that some in the groups were not keen to say much for personal reasons lest people misinterpret or misuse what they say especially that the session was approaching.

The information above as given by the focus groups is almost word for word with that received from the respondents during interviews. This suggests that data given by the respondents and focus groups can be relied upon. The role played by the chairpersons of the nominating committees, seems to fuel politicking. If as alleged by respondents and focus groups that sometimes chairpersons unduly influence nominating committees to choose certain person, that makes pastors to compete for their favour.

Table six below gives a summary of the effects of campaigns as given by the two focus groups. Again, the results are not different from those given by the respondents interviewed.

Table 6. Effects of Campaigns on Pastors, Church and Work

Question	On Pastors	On the Church	On the Work
11. From what you have seen and experienced, what are some of the negative effects of what happens during sessions?	Broken relationship. Hatred. Pastors view each other as enemies and competitors.	Loss of trust in pastors. Members are disappointed by the behavior of pastors. Influence of pastors on members is lost.	Some pastors stop working in the run up to sessions. Conference programs are rarely promoted lest those at the office be seen to have achieved set goals.

The two focus groups brought out what those interviewed did not say. Because of power struggles, pastors do not relate to each other as co-workers and brothers in the Lord. Hatred and enmity that characterize people with strained relationships has become the order of the day among some workers. Instead of complimenting each other they become competitors. If the hard feelings enemies have towards each also exist among pastors, then it goes without saying that it may not be long before people

witness pastors physically fighting each other. The focus groups also revealed that some pastors stop working in the running up to sessions. It seems the one overarching issue is making sure one is elected to an office.

What was surprising however, is that none of the respondents and focus groups acknowledged being involved in campaigns for positions. Whether this was genuinely so or not, it cannot be established except just to note the silence.

Analysis of Data

After the first interview data was analysed for the purpose of knowing what type of an intervention to come up with to help address the challenge of power struggle with its adverse impact on mission. From the data collected, it was observed that there was power struggle among pastors, there was no unity and as a result the mission of the church was affected negatively. The struggle for power among pastors affected both the pastors and members. This meant that the intervention should address these aspects. This suggests that people seek power not for service but for personal reasons.

Character assassination, name-calling and mudslinging were common themes observed. It was further observed that to get elected or to better their chances of being elected some resorted to witchcraft and ethnicity ties. People seek the help of mystical powers because they think that is what could quickly help them get what they want.²⁵ Again these tendencies suggest that those who engage in such activities do not consider God as the one puts people in positions.

Apart from that, both pastors and members noted that during the run up to sessions work is almost abandoned. After the session those who were not elected and

²⁵Dean C. Halverson, "Animism: The Religion of the Tribal World," *IJFM* 15:2, 1998, p. 60, accessed 16 August 2016, http://www.ijfm.org/PDFs_IJFM/15_2_PDFs/ijfm_15_2.pdf.

those not retained in the positions they held became bitter and therefore did not support or implement the plans of those in the office.

Designing of Intervention

In a bid to address the observations made by the respondents during interviews and focus group discussions, an intervention was developed. The objective of the intervention was to develop seminar materials for pastors with a view that through these lessons, they might change their attitude towards positions. The purpose of the intervention was to help pastors be mission minded.

The measurable indicators after the implementation of the intervention will be unity and fellowship among pastors. If pastors will be able to visit each other as friends, then the intervention will have worked. Another measurable indicator that the intervention has achieved the intended goal is reduction in politicking, character assassination, mudslinging, and campaigning before and during the next session slated for 5th to 8th January, 2016. This was assessed through the post session interviews.

However, there are several assumptions. The first assumption was that the researcher would still be in the conference up to the end of the intervention. The second assumption was availability of funds to warrant having two workers' meetings during which the lessons would be presented. The third assumption was that pastors might be unwilling to change thus rendering this intervention almost meaningless. The last assumption was that the focus groups and those interviewed would provide unbiased information.

To meet the objective and purpose of the intervention, the following lessons were developed to be taught to pastors: Where We Came From, Absalom Syndrome, Choosing On Blood Lines: The Case Of Abimelech, He Will Find You Wherever You

Are, Pastoring Like Jesus, Work Beyond Session, and Theology of Leadership The Call For Unity. These will be discussed in the following chapter.

Limitations

Though sessions involve lay people as well, the intervention is restricted to the pastors only. The rationale for this is that when pastors desist from engaging in power struggle and focus on the mission of the church, lay people would follow suit. After all, those who struggle to be in positions are not lay people but pastors. Another limitation is that of time. It was anticipated that time would not be there for the intervention to be presented in one sitting. This meant that other means were to be found to ensure that the intervention is implemented in its totality. Finances is one other limitation which did not permit holding several meetings with pastors to during the implementation of the intervention.

The timeline showing when each event of this project took place is shown in the grant chart below. This time line was followed to the letter.

Gantt chart, commonly used in project management, is one of the most popular and useful ways of showing activities (tasks or events) displayed against time. On the left of the chart is a list of the activities and along the top is a suitable time scale. A bar represents each activity; the position and length of the bar reflects the start date, duration and end date of the activity. This allows you to see at a glance:

1. What the various activities are
2. When each activity begins, and ends
3. How long each activity is scheduled to last
4. Where activities overlap with other activities, and by how much
5. The start and end date of the whole project²⁶

²⁶<http://www.gantt.com>, accessed 12 August 2015.

Table 7. Gantt Chart Year 1

		Year 1											
Activities		1	2	3	4	5	6	7	8	9	10	11	12
Output 1	Study pastors and work in Central Zambia Conference												
Activities	1.1 Examine work relations among pastors												
	1.2 Assessing work attitude of pastors												
	1.2 Receiving reports from pastors												
Output 2	Theological Foundation for the topic												
	1.1 Study Biblical Foundation for Leadership and struggle for power												
	1.2 Examine Spirit Prophecy on struggle for power												
	1.3 Formulating questioners												

Table 8. Gantt Chart Year 2

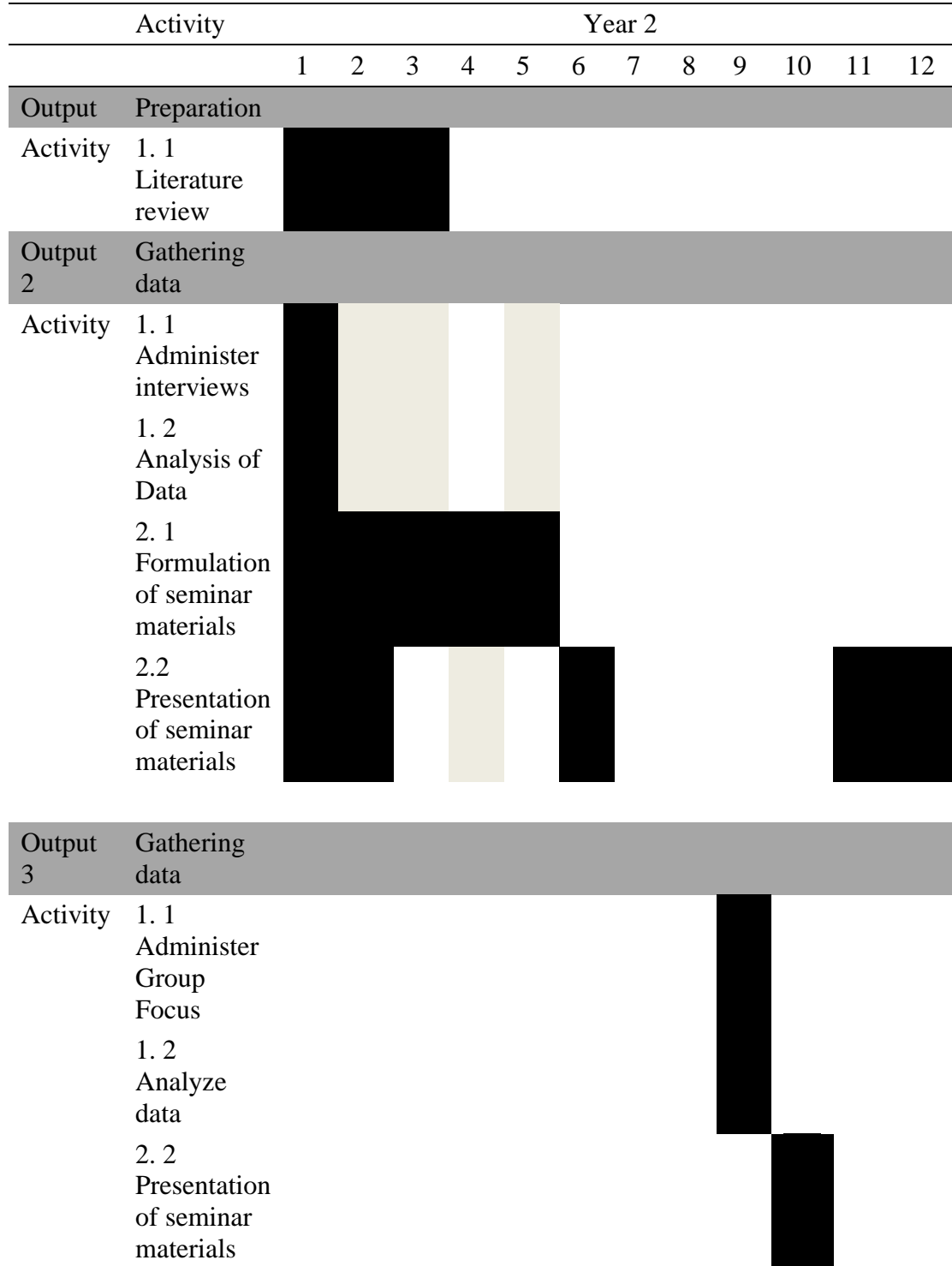


Table 9. Gantt Chart Year 3

		Year 3											
Output	Activity	1	2	3	4	5	6	7	8	9	10	11	12
	Interviews after session												
	Data Analysis												
	Evaluation												

Summary

This chapter has discussed the selection of respondents, data collection, and its analysis. Though not everything respondents said was tabulated, the interviews provided a platform for pastors to talk about this divisive issue. Their willingness and elaborate details given during interviews seem to indicate that pastors want an opportunity to talk about the power struggle that goes on among them.

It could be deduced that not every pastor is happy with the working environment before, during and after sessions. It is hoped that the intervention arising from the feedback received during interviews and focus groups will transform the pastors positively and allow them to focus on the mission of the church. The next chapter presents in detail how the intervention was implemented.

CHAPTER 5

INTERVENTION IMPLEMENTATION

This chapter gives the implementation process of the intervention designed in chapter four. It also discusses the topics presented to pastors and the place where they were presented. The challenges encountered in the process of implementation are also highlighted. An evaluation of the intervention is given just before the conclusion of the chapter.

From 5th to 11th of January 2015, Midlands Zambia Conference organized a workers' meeting in the capital city of Zambia, Lusaka. It was held at one of the prestigious hotels in the city called Golden Peacock. This venue was strategically chosen for several reasons.

First, Lusaka is centrally located. Pastors travelling from Mumbwa the furthest district on the western side of the city would travel about 150 kilometres to get to Lusaka. Those coming from Kabwe the headquarters of the conference lying to north of Lusaka would also travel about the same distance.

Secondly, the hotel gave the church a reasonable discount because of the relationship established between the church and the hotel. Thirdly, the need for the meeting to be held in a conducive environment that would make the participants comfortable and thus concentrate on the business that brought them there was another consideration.

The objective for calling the meeting early in the year was necessitated by several factors. One of them was to review the past year's activities and plan with the

workers the for coming the year. These plans included evangelism, infrastructure development, and the church's strategy to respond to disasters if such an occurrence happened.

The other reason was to explain to the workers their emoluments for that year as voted by the Year-end Executive Committee and the implications that go with that. One other important point was to prepare the workers for possible transfers early in the year because of the session that was going to take place.

Apart from the fore gone rationales for holding the workers' meeting, this was the first workers' meeting that the researcher would have with all the workers since his election to the position of president for the conference. He had met the workers on several occasions as Ministerial Secretary/Stewardship director of the union but not as president. This would therefore afford him an opportunity to meet the workers as their leader, to hear from them and for him to share his vision. In fact, this meeting took place exactly three weeks after taking office full time. Prior to that he would travel to Kabwe for a few days and go back to the union office where he still held the two portfolios pending the election of the successor.

It was during this meeting that the interviews were conducted along with the workers' meeting. The weeklong workers' meeting afforded the researcher time to collect the data, analyse it and to determine the recurrent themes in those interviews.

The rationale for presenting the lessons during this workers' meeting was prompted by the following situations. Seeing that there was going to be a session in the first week of January 2016, to present lessons a few months before the session would be misunderstood. Along with that, the possibility of having another workers' meeting in the middle of the year was not yet certain owing to the huge cost involved in hosting a session. Besides, there was a possibility for some pastors to miss the next

workers' meeting due to school commitment, hence the need to present the lessons when the whole group of pastors was present. This meant that the researcher spent long hours into the night analysing data. But since it was a workers' meeting, the other two officers (The executive Secretary and the Chief Financial Officer) together with departmental directors presented their materials too. This provided time to put materials and information together.

Once that was done, lessons were developed to address some of those themes. Some of the materials used in the intervention were taken from the information gathered for chapters two and three. The intervention was carried out in three phases. The first phase was at Golden Peacock, the second at Lima Garden Motel, while the third was by way of materials sent to pastors. Each phase of the intervention is discussed in the paper.

The aim was not to present all the materials during this workers' meeting because time would not allow. Apart from that, there was the probability that if all the lessons were presented all at once meanwhile the session was to take place in the first week of January 2016, people might forget what was said. The lessons presented are discussed in the next section.

Where We Came From

The first lesson was entitled, "Where we came from." The reason for beginning with this lesson was to give the workers who were not yet in the ministry during the infancy of Central Zambia Field (Midlands) an overview of the conditions that prevailed at the time. It also laid the foundation for the other lessons to follow. The researcher joined the field workforce in 1990, which was a year and half after Central Zambia Field was organized. The conditions that existent at the time of the field's organization and a few years thereafter are outlined below.

Prevailing Conditions Then and Now

The first workers' meeting that the researcher attended was held in the second week of January 1990, at a place called Ford Farm near the offices of Midlands Zambia Conference. Among the pastors who attended that workers' meeting and were also present during this presentation are: pastors Patnos Shimukonka, Tyson Moonga, Peter Chishiba, and Susiku Namitondo.

Sleeping Quarters during the Workers' Meeting

Accommodation for workers during that workers' meeting was chalets constructed with walls of iron sheets and roofs of iron sheets too. They had no ceilings. Toilets were communal and it took several meters to reach them. For those who were afraid to answer the call of nature in the night, it was a challenge. The only course to take was to wake up a colleague and ask him to escort you. As if that was not much, several pastors were put in one chalet whose windows could not be opened at night because it was not safe to do so. This meant that the occupants of those chalets breathed recycled air throughout the night.

With such kind of accommodation one would expect pastors to complain. But that was not the case. If some complained, then the researcher did not hear them. Probably there are many reasons that made pastors not to complain. One reason could be that those who were just beginning ministry thought that was what it meant to be in the ministry. The excitement to be in the ministry out-weighed whatever challenges posed by the venue of the workers' meeting.

Call to the Ministry

The other reason was the sense of call to the Ministry. In those days to question the sleeping facilities would have been taken as an indication that one is not

called to the Ministry. Being called entailed that one should exhibit a spirit of sacrifice. Sleeping under such conditions was one way of sacrificing. This was in line with what the researcher found out in one of the two camp meetings in his district. When he arrived at the campsite, he was shown a shelter that was to be his “lodge” for the one-week duration of the camp meeting.

When he entered the shelter, he found a pile of grass arranged neatly in the shape of a mattress. There were no beddings provided. In his quest to find out about the mattress and beddings, one of the elders, retorted and answered in form of a question. “Didn’t you choose to be a pastor?” the researcher sheepishly answered back with another question. “Does it mean that because I chose to be a pastor then I should sleep on grass?” The elder who was now in the company of several other elders replied, “your fellow pastors have been sleeping on grass, what is special about you? Being a pastor means sacrificing.”

Financial Constraints

One other reason was that leaders told the workers that the field had no money because it was just a year and half old from its organization. With that they implied that workers needed to appreciate the financial position of the field. But beyond that they were telling the pastors to sacrifice. This sacrifice was not associated with the call to ministry but it was due to lack of resources. From observation, it seemed that the workers accepted to sacrifice.

Such type of accommodation was contrasted with the hotel accommodation where the workers’ meeting was held. The point was that the work was where it was because of the sacrifices of those who started it. In addition to that, there have been some improvements over the years in addressing the plight of workers.

Size of Districts

Apart from that, the lesson addressed the size of districts not in terms of membership but distance. Pastors took care of large territories, which meant travelling long distances while ministering in their districts. At that time no district pastor owned a car. Departmental directors too did not own cars. Only the President and Secretary/Treasurer had cars. Among the district pastors probably only three had motorcycles. Bicycles were not there either.

Though this was the situation, pastors did not raise alarm over this issue of transportation. Currently, more than three quarters of the district pastors, departmental, and all officers are driving. The cars being driven by pastors compare favourably with those driven by those working in parastatal organizations. One example of cars driven by pastors is Prado Land cruiser. The aim here was again to highlight the fact that change has taken place since 1990.

Remuneration

The fifth aspect addressed in the lesson was remuneration. Pastoral work was work for people who failed to make it in other areas or failures at school. One of the pastors who left his studies at the only national university at the time and went to train for ministry was considered out of himself. Young ladies were not willing to marry pastors because of low remuneration. Young ladies who married pastors during that period sacrificed a lot.

The current remuneration may not be very high but it is something to smile about. Many young people want to join the ministry now. Whether this desire is driven by the call to ministry or by what the ministry offers only God knows. It can be said that the remuneration of pastors has improved over the years.

Dress Code

The pastor's dress code was also tackled in this presentation. The dress code for pastors was a humble one and that distinguished them from other men. They wore oversized jackets. When a pastor put on the suit, the fingers could not be seen. This made parents of boys and of young ladies not to allow their children to join the ministry and marry pastors respectively. This however, is no longer the case. Pastors can buy clothes of their choice.

Ordination

Furthermore, the lesson also addressed the issue of ordination. In those days one would serve for more than ten years without being ordained and no explanation was given. The person in such a predicament could not dare ask why he was not ordained as doing so would be used as proof enough that he was not called to the ministry. It was a taboo to discuss such a subject.

To address the question of baptism in districts whose pastors were not ordained, the field assigned baptizing ministers to service such districts. The researcher's district was about three hundred kilometres from Kabwe the field headquarters. Whenever there was baptism to be conducted the field sent someone from the office to go and baptize. On two occasions the baptizing minister did not show on the scheduled day of baptism. In the first incidence, baptismal candidates waited for two days without the baptizing minister showing up. On the third day, they were dismissed only for him to arrive after the candidates were dismissed. Few could come back but the majority missed baptism that day.

On the second occasion, the baptizing minister failed to come after promising that he would come to baptize at the end of a three weeks' campaign in a newly

penetrated area. He was only able to go and baptize the converts of that campaign after a month. Unfortunately, by that time some had left the area.

This scenario is no longer there. Though there are pastors who are not ordained, baptisms do not fail to take place because the one assigned to baptize must cover a long distance. In fact, the district pastor can arrange several baptismal points in his district and can service them within a day due to transport available to pastors and reduced size of districts.

Pastors' Accommodation

Accommodation was another issue discussed. In 1990, the church could not afford to accommodate pastors in good residential areas due to lack of funds to pay high rentals. Pastors lived in areas deemed not safe for one reason or another. Some of them lived in houses without windows and doors. Many rural houses had no power. This meant that the pastor relied on batteries to listen to news. This area is improving as solar panels are bought for rural houses.

However, almost all pastors pastoring town districts are in low-density areas. When a pastor is transferred to a new place, accommodation is no longer a major concern. This also shows that things are not as they were then.

Respect for Pastors

Respect for the leaders was one of the areas that was mentioned during the presentation. Whether driven by fear or not, it was not common for people in the office to be challenged by district pastors. One needed to just attend one meeting attended by both parties, those in the office and district pastors to notice that there was a gap between them. To be invited into an office of a departmental director or an officer was a great honour, one would tell the spouse about.

It was observed during the presentation that because some of those at the office are peers, or younger, sometimes they are not given the respect they deserve. Those in the office should also not look down upon the people in the districts because they are the ones to implement plans. The lesson concluded with the question, “what are the prevailing conditions today?”

As earlier stated, this lesson was designed to lay the foundation for the other lessons to follow. During this lesson pastors were free to ask questions and give their comments. The second lesson dealt with the call to ministry and its implications.

The Minister’s Call: Implications for Ministry

The intended purpose of this lesson was to remind pastors of their call and the implications that go with it. It was envisaged that at the end of the lesson each would reflect on his call. The areas covered in the lesson were: the pastor, work and security in the ministry.

The lesson pointed out that the call to ministry is from God (1Tim 1:12). It is God who calls people to serve as pastors. But God uses people in calling one to the ministry. In Acts chapter nine, God used Ananias to tell Paul what he was to do. Later on Paul and Barnabas though called by God were set aside by the church, Acts 13:2-4. But these human instruments that God uses do not take the place of God. This means that allegiance should be to God who has called one into the ministry and not to the instruments God has used to make that call materialize.

This part was meant to help shift the mind set of pastors from focusing on people in the committee who voted for them to come into the ministry. The pastors should not feel indebted to the president of the conference or anybody else just because God used them to fulfil the call. It is this feeling of indebtedness that makes

pastors campaign for those who brought them in the ministry as a way of paying them back. At the same time, the one God used to call the pastor into the ministry may go to the extent of reminding him how he joined the ministry.

It also was intended to address those in the office who may be tempted to use their offices to take advantage of pastors. Once allegiance shifts from God to another fellow worker, the sense of calling fades away and the mission of the church suffers. Such pastors begin to see themselves as accountable to the one who brought them into the ministry and not to God.

Pastors' Work

The other area dealt with in this lesson was the work of the pastor. It was mentioned in the presentation that the pastor's work as articulated in Acts 20:28, and 1Pet 5:1-4, is to take care of the flock. This is done among others by feeding them spiritually from the Word of God, visiting them, praying for them, protecting them from erroneous teachings, etc. Since the pastor is shepherding the church of God, which Christ 'purchased with His own precious blood,' it means he/she will be held accountable for the way he/she does the work. If one member is lost because of the politicking of the pastor, God will hold the pastor accountable.

It was also stated that having a position should not be looked at as being successful. This was said because there are pastors who equate positions with success.¹ According to 1 Peter 5:4, the reward is to be given by Jesus. People will be commended at Jesus' coming (Matt 25:21) not for the positions they held in the church but for their faithfulness. This was mentioned to make pastors realize that what

¹John C. Maxwell, *The 360° Leader*, 19.

matters is not the achievement one scores here on earth but faithfulness to duty.

Positions should not be made the primary objective of ministry.

Security in the Ministry

The last point that was discussed in this lesson was security in the ministry. As mentioned during interviews, those who campaign for positions solicit the support of their fellow pastors with the promise that, once elected, they will be rewarded. This brings a sense of insecurity, especially to pastors who are new in the ministry. Some begin to cherish the idea that to stay in the ministry one must align himself/herself with those in position. At the same time, those who refuse to be used as campaign tools eventually realize that their stay in the ministry is not guaranteed when those they said no to ascend to power.

It was pointed out that while that may happen, pastors should entrust their security to God who called them into the ministry. This is because even pastors who align themselves with those who campaign do not have guaranteed security. Their candidate may fail to be elected and once that happens, the other faction may not look at them with favour. When people associate a pastor or pastors with a certain leader that may be the beginning of the end to those pastors. Once that leader is removed, transferred, or retired some of his/her followers may not have it easy in the ministry. A catch phrase that was used in this lesson was, “remember, people are seeing and hearing what is going on.” During break time and lunch, pastors would be heard having a light moment saying to each other, “people are seeing and hearing.”

The issues raised in this lesson were answering the question posed at the end of lesson one which was, “what are the prevailing conditions today?” Wrong definition of success, loss of the sense of one’s calling, and insecurity are some of the things affecting the ministry today. These things if allowed to continue have the

potential not only of slowing down the spreading of the gospel but also affecting the spirituality of the pastors because God is removed from the picture in their ministry.

Choosing on Blood Lines: The Case of Abimelech (Judges 9)

The third lesson presented was Choosing on Bloodlines: The Case of Abimelech. The objective of this lesson was to address ethnicity, regionalism, and personal rewards arising from the election of one's favoured candidate.

After the death of Gideon Abimelech went to his maternal side to solicit for their support in making him king. He appealed for their support based on blood relationship. With the prospects of their city becoming a royal city, they gave him their backing and went further to provide money for his campaign.

Driven by ambition and maybe insecurity, he murdered all his brothers except one. Once that was done, the way was cleared for his coronation as judge of the people. Unfortunately, the end was not pleasant for him.

From the story of Abimelech, several lessons were drawn and applied to the current prevailing scenarios among pastors in the run up to sessions. The idea was to use what this man did as an object lesson not to be repeated.

Ethnic Appeal

Abimelech used his blood connection to appeal to the people of Shechem. By that he was inciting them against choosing one who was not their relative. Whether there was one with ability to judge among his brothers was not important to him. By emphasizing blood connections Abimelech was de-emphasizing capabilities God had put in the other sons of Gideon

When this is done in the church, the implication might be that capable people are to be found only in one's ethnicity and not elsewhere. But how can God deny

other ethnicities abilities to lead and reserve such for only one ethnicity? At the same time one wonders what is to become of those who come from ethnicities with less membership in the church. If people were to be elected based on their ethnicity, then some people would never be elected even when they are endowed with abilities to lead.

This situation could easily lead to despondency among the marginalized. If God created all human beings, then the basis of excluding one from office should not be ethnicity but lack of those desired qualities to lead. Anything less than that maybe classified as discrimination.

Minimizing Spiritual Gifts

If Abimelech had the necessary leadership qualities though not the first born, would he not be chosen a judge? It seems he might have realized that the only way to be a leader was to fight for it because he did not have the gift to lead.

It can be assumed that those who campaign for power maybe acknowledging their deficiency in one way or another. If a person is gifted, others will notice that. Power struggle could be one way of minimizing the importance of spiritual gifts in determining who is elected to what office (1Cor 12:27-30).

The Holy Spirit

To campaign for positions while at the same time praying for the Holy Spirit's guidance could be termed as mockery of God. If the Holy Spirit can guide people to make right choices, why then do some pastors engage in power struggle? It appears that those who struggle their way to positions do so because they do not believe in the Holy Spirit's guidance. Probably, they do not also believe that God answers prayers. If they believed that the Holy Spirit is able to guide people in answer to their prayers in the selection of leaders, they would not indulge themselves in politicking.

Consequences

Abimelech got what he wanted but did not last long. The family members he used to make him judge, ended up handing him over to die. It is not always that those who campaign die or get into some trouble of some sought. But that does not rule out the possibility of consequences in one way or another. Building on this lesson, the choice of David as king was next to be presented.

God Will Find You Wherever You Are (1 Samuel 16)

This lesson is based on the anointing of David as king of Israel and aimed at helping pastors realize that they do not need to do anything to be elected. As in the case of David, neither his father nor the prophet knew that David was the king God had chosen. As if that was not enough, he was not around when the “session” was taking place. If being present was the criteria for one to be anointed, David would have been disqualified.

If David could be chosen when he was not there, that is proof that even those not present can still be chosen if that is God’s will. David had no predisposing advantage to be anointed king. He was young, he was not present, and not only that, he was not invited. All these worked against him. But because he was the choice of God, the anointing procession halted until he arrived. This shows that God can pick the one He has chosen for a position regardless of where that person is. Absalom’s struggle for power was the next lesson covered.

Absalom Syndrome (1 Samuel 15:1-6)

This lesson dealt with the tactics that Absalom employed to win people to his side. In doing so, he projected his father, David as inefficient in carrying out his

duties, especially judiciary matters. He capitalized on every perceivable weakness in the kingdom to his advantage.

The objective of presenting this lesson, was to contrast what Absalom did to his father to what pastors do to each other in the run up to sessions. Apart from that, the lesson also sought to highlight the fact that just as Absalom reaped the consequences of his scheming, those who scheme their way to positions of power will also reap the results of doing so. After this lesson, Jesus was made the center of discussion under the lesson, Pastor Par Excellence.

Pastor Par Excellence

Pastor par excellence lesson was based on John 17:12. In that passage Jesus stated that He did not lose any of those God gave to him except Judas. The objective of this lesson was for pastors to emulate Jesus in their ministry. The need for this lesson was necessitated by data from the interviews and focus group discussions that power struggle could lead to members losing their faith.

The twelve disciples were referred to loosely as the church Jesus pastored. In that church, there were different characters. There was the doubting Thomas, Peter who promised to die with his Master, only to deny Him a few hours later. John and his brother James surnamed by Jesus as sons of thunder were there too. To add to that list, Judas himself was there.

But with all such characters, Jesus said he did not lose any of them; suggesting that even the loss of Judas was not a fault on His part. As shepherds, pastors should emulate Jesus by not losing any of their members through power struggle.

Stewardship Evaluation

From the presentation of these lessons five months elapsed. On the 14th of June 2015, there was a Stewardship evaluation held at Lima Garden Motel in Lusaka.

Apart from the routine work of reviewing the stewardship performance of districts in tithe and offerings vis-à-vis the budgetary requirements, the researcher used this occasion to address pastors on the subject, “Work Continues After Session.”

As with previous lessons, the aim was to remind the workers that beyond the session, God’s work continues. This also meant that after politicking is over; and the dust of the session has settled, budgetary obligations still need to be fulfilled. Pastors were encouraged to work as if there was no session.

This reminder was meant to address the concerns observed in the analysis of data that pastors almost stop working in the run up to the session. They were also informed that reports should be submitted to office as scheduled. Reports were required to help pastors know that the office expected them to work normally like they do all the time. Without encouraging them to work, it would mean losing almost the entire year since the session was to take place in the first week of 2016.

By scheduling this evaluation six months before the session coupled with the reminder that work continues beyond the session, some pastors understood where the priority of the office was. It is important during the year of the session, to keep pastors focused on the work than on something else.

Unfortunately, this meeting took only six hours. This meant that some lessons were not covered. For a meeting like this one to achieve the intended results, it should have taken at least two days or a full day. But this was not the case. Funds were not enough to take more than the hours taken. The session expense-taking place before the new years’ income was received meant that its budget line had to be included in the preceding year. The challenge posed by not having more days with pastors so that the remaining lessons are taught needed to be solved.

Other Lessons

There were two lessons, which were not presented during the workers' meeting and during the stewardship evaluation. The two lessons were: The theology of leadership and the Call for Unity. There was need that they too should be in the hands of pastors.

Demerits

The solution to that puzzle was to mail them to pastors. This had its merits and demerits. Here are the demerits of mailing the lessons to pastors. The lessons may be lost on the way. To address this risk, lessons were taken to centres where pastors received their correspondence from the office. Lusaka pastors received their lessons from the Lusaka office while those in the Kabwe region got theirs from the Kabwe office. Those entrusted with distributing the lessons made sure that each pastor who got his lesson had a tick against the name. This way, it was certain that lesson reached the pastors.

The other demerit of just giving lessons to pastors is that there is no guarantee that the lessons are read. While that is true, it is equally true that there is no guarantee either that the truth of the lessons taught are acted upon just because pastors were present when the lessons were given. Sending lessons to pastors was therefore a risk worth taking.

Merits

Sending lessons to pastors to read on their own had its share of merits. In a group, there is a possibility of a person who is cynical about the subject to insinuate others not to take serious what is being said. This however, is not the case when one is studying alone.

The second merit is that sometimes, the person presenting may cause distortion to the lessons by not explaining them well or rushing over them. This is avoided when a person is reading on his/her own.

The third merit is that something touching on a subject that is rarely discussed, raises curiosity and that was reason enough for pastors to study. The materials could also be used as resource for their seminars too on leadership in their districts.

The last merit is that there was an expectation of being asked what they found out as they studied the lessons. That would be another motivation for them to take the lessons serious.

As planned, the session took place in the first week of January, 2016. The researcher attended it not as a member of the conference but as a union representative. After the session, an instrument was used to evaluate the intervention.

Collection of Data

In the second week of February 2016, Midlands Zambia Conference held its first workers' meeting after the session. This meeting was held at the Gonde Lodge in Kabwe. The researcher attended this meeting to conduct an evaluation of the intervention and to bid farewell to the workforce.

Interviews were conducted on the same people who were interviewed earlier. The reason for this was that the same people, who were involved in the first interview, were to give their views on what transpired before, during and after the session.

Though the researcher was coming from the union that is a supervising body of the conference, respondents felt not threatened because they knew his position on issues of campaigning. As such the interviews were somehow an evaluation of the researcher as well.

The table below shows their response to the questions asked. Responses to each question are put together to have a complete picture of their views.

Table 10. Response to Questions about the Session

Question	Response
What are your views about the atmosphere during the session?	Well conducted. Not political. Atmosphere cordial. Uplifting messages.
Was the period leading to this session characterized by character assassination, name-calling and mudslinging? Explain a bit.	One people posted on face book. Personal promotion. Unity of purpose. Many prayed for the success of the session.
Did you hear of someone campaigning/lobbying for a position at the session?	For the first time, no one campaigned for positions. One pastor asked me which position he would fit in. If they were there, came not know.
Did anyone lobby and ended up elected? If so, how many are they?	Did not get involved in such discussions. One person. Did not hear any campaigning.
In your view what made this session better than previous ones?	People were of one accord. Needed a president from our territory. Many confessed and prayed for the session. Leaders conducted the session professionally.
How did leaders' union conduct the session? Any manipulation observed?	Professionally conducted Session went well. Nothing to suggest that No idea, not in the nominating committee.

From the table above it can be observed that these pastors followed the activities of the session with a view to ascertain whether campaigns were there before and during the session. This can be attested by the observation of one participant who

said that one promoted himself on face book. But even that posting carried no aspects of character assassination or mudslinging. To avoid casting others in bad light, the individual concentrated on writing favourably about himself. What this person did not know is that once something is put on face book it becomes public knowledge. Even though the said individual did not malign other pastors, the posting on its own cast him in bad light.

It can be observed that probably those who said that there were no campaigns are not on face book. If they were on it, they too could have seen the posting.

Apart from that, it might not be correct that there were no campaigns at all. Like one respondent indicated, that if campaigns were there, then he did not come to know that. That might be a fair assessment because wherever there are people; there is a likelihood that somebody will not play per the rules. This assumption is supported by the fact that another respondent was approached by one pastor who wanted to know the position that would suit him.

Data Analysis

The data collected after the session presupposes the following. Number one, that delegate to this session realized the need for God to be in control of the proceedings. This could be the reason people engaged in prayers for the success of the session. If this is true, then that answers why one respondent said that for once there were no campaigns. Again, if that was the reason for the absence of politicking, then, genuine prayers should be made an integral component of every session.

The second is that delegates saw the need for unity of purpose in the session. As to the cause of this unity, one can only infer that probably it was an answer to the prayers offered. But since unity is disrupted by struggle for power, it can be deduced that the absence or the minimized occurrence of this vice resulted in the unity

experience during the session. The researcher too witnessed the unity of purpose in the nominating committee

The other observation from the data is that leaders to some extent determine the mood of the session. The cordiality that prevailed during the session could probably be attributed to the leadership of the union. This was echoed on the floor of the session. If word had gone out that union leaders came with a list of their preferred candidates, the mood would have been different. It may not be in the best interest of the work for leaders from the higher organization to influence the nominating committee in the choice of leaders. This is not to say that they cannot advise. As the word advice implies, it can be accepted or rejected and if rejected, no offence should be taken.

However, one respondent's view is worth the analysis here. Asked whether union officers influenced the outcome of the session elections, he responded that he could not tell since he was not in the nominating committee. It is true that he was not in the nominating committee. But how did others who were equally not in the nominating committee feel that it was not the case? This shows that if previous union leaders manipulated or influenced the nominating committee, what could stop those who were there from doing so? Some still espoused the idea that union leaders do influence the selection of leaders at the conference level and that breeds distrust.

As noted earlier, choosing leaders outside the conference brings discontentment among workers. Though not mentioned by all the respondents, one said that people were happy and in fact prayed that this time around, the president should be chosen from pastors serving in Midlands conference and not outside. This is because from the organization of the conference in 1994, only one president out of eleven was elected from the pastors within the conference. As such the election of a

president from among them, seems to have enhanced their confidence in the union leadership. The researcher is also inclined to think along those lines too.

One point not to be missed is that one respondent said that he was approached by a pastor to find out which position he thought he should occupy. This indicates that where human beings are, there is bound to be some who oppose the current. That scenario suggests that old habits take long to be rooted out.

While most those elected did not campaign, the data above shows that one person who campaigned managed to be elected. There are several ways of looking at this. One way is to suggest that probably those who were in the nominating committee did not know that the said individual campaigned. The other way is to just admit that the electoral process is not perfect. One who campaigns can still end up elected.

Though that happened; that did not affect the outcome on a large scale considering that there were eight positions that were filled at the session. This means that seven of those elected at least per information did not campaign.

One respondent also mentioned that the session did not go well because there was character assassination in the run up to the session. The body language indicated that he meant what he said. However, it was not clear whether character assassination mentioned was directed to that respondent or not. The researcher felt uncomfortable to probe further for fear of being misunderstood by the respondent. If the researcher asked whether character assassination was directed at him or not, that could have put the respondent on the spot.

Post Session Lesson

After the session, during the workers' meeting held at Gonde Lodge a post session lesson was presented. Though not as a requirement for this project, it was deemed necessary to make a presentation after the session was over. If the way

pastors participated by comments and questions, is something to go by then it can be concluded that they had interest in the subject.

How to Do Ministry Happily

This lesson was divided into two parts. The first part addressed the mission of the church. The second part of the lesson considered the pastor's ministry.

Mission. While teaching, the lesson entitled "How to do Ministry Happily," the emphasis was on mission and Ministry. The words of Jesus as given in Matthew 28:18-20, were read and comments made. According to Hull, making disciples is the central objective of the church.² The role of the pastor therefore, is to mobilize the church and equip members for that task. Disciple making is not only the chief work of the church, it is an assignment that is not negotiable.³

Unless mission is give due place in church programming, it will remain something that is done when there is nothing else to do. If mission is none negotiable, then pastors, elders and everybody in the church are to be involved in it. A pastor who fails to rally the church towards accomplishing the mission of the church requires help from fellow pastors and the office.

To accomplish the Great Commission, people should not only be brought into the church, they should also be nurtured. Robust nurturing programs should march the commitment shown in reaching out to those outside the church. Budgets of local churches should have lines for evangelism and nurturing. Failing to take care of those brought in at a huge expense may be termed bad stewardship of human and financial resources.

²Bill Hull, *The Complete Book of Discipleship*, 26.

³Reggie McNeal, *Practicing Greatness: 7 Disciplines of Extraordinary Spiritual Leaders*, 85.

Ministry. Each pastor was encouraged to pay attention to his ministry by taking the following into consideration. Every pastor should know who called him/her into the ministry. Without this knowledge, he/she may be tempted to shift his allegiance from God to people. Like Paul, the pastor should always remember that it is God who called him/her though He might have used human beings (1 Tim 1:12).

It is assumed that when the issue of the calling has been established, the pastor will know who the ultimate supervisor is. While administrators and departmental directors may from time to time be supervisors, behind them is God. When God is acknowledged as the supervisor, the pastor will work as if he is in the very presence of God.

This knowledge will also help the pastor to shift his attention from temporal to eternal rewards. Temporal rewards may include but not limited to positions, finances, car loans, and others. Pastors were reminded that what matters most is to hear God's words of commendation as recorded in Matthew 25:21.

The lesson included an aspect of relationships in the ministry. Unlike members who are many, pastors are always few compared to the members they lead. This suggests the need for a cordial relationship among them. But this cordiality can be destroyed by ambition for power that may lead to character assassination. Pastoral relationships should be guarded because pastors meet often. Unless there is harmony among them, such meetings cannot be expected to produce desired results. A pastor who does not have a good relationship with his/her fellow pastors may find it difficult to attend pastoral meetings. Whenever such meetings are called, instead of looking forward to meeting colleagues, feelings of loneliness begin to take a toll on him/her.

It was emphasized that those at the office need to make the ground level so that should they find themselves in the district, they will not complain. It is when it

appears that those in the office have access to certain privileges that are not accorded district pastors that politicking takes center stage.

The lesson ended with a call for senior pastors to lead by example in whatever they do so that young pastors may take them as mentors. The young pastors on the other hand were asked not to shy away from asking the elderly counterparts for counsel.

As earlier indicated, pastors gave their comments on the subject and asked for clarity where that was needed. Going by the way pastors participated during this presentation, it can be concluded that discussing session issues when there is no session ahead may be better than addressing such issues just before it takes place.

Evaluation

In view of the comments and analysis above, it can be said that the intervention achieved its intended goal. From the onset of the project, the objective was to minimize the incidences of campaigning, character assassination, and mudslinging. The results obtained should encourage others to pursue this subject and conduct more research in the area to stop the scourge of power struggle.

Summary

Though implemented in phases, the intervention appears to have achieved its intended objective. The lessons presented reflected and addressed the observations made by the respondents and the two focus groups. However, it would have been better if the intervention was conducted over a period of one and half years.

Implementing the intervention when there is no session coming would make participants listen to the lessons with no prejudice. Nonetheless, the 2016 Midlands Zambia Conference session was observed to have been peaceful with delegates in one accord.

Further research could consider investigating how disparity in the conditions of service between those in the office and district pastors encourage power struggle. Another area that warrants future research is the process of choosing leaders in the Seventh-day Adventist Church. It seems the process is susceptible to manipulation. These are some of the areas that may also help address power struggle.

CHAPTER 6

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

This chapter gives an overview of what was done during the project. It presents the conclusions drawn from the biblical foundation of the project to the final evaluation of the intervention. The lessons learnt because of undertaking this project are given too. It ends with recommendations to Midlands Zambia Conference and others to be passed on to the Northern Zambia Union Conference and on, even to the General Conference.

Summary

The motivation for choosing the topic for this research was prompted by the desire to address the challenge of power struggles in Zambia and particularly Midlands Zambia Conference. A timeline for the project was then formulated to guide the project process.

Having established the problem, the purpose and justification of the project, a qualitative research method was adopted for the collection of data. A selected number of pastors were interviewed and their responses were written down. Apart from the personalized interviews, two focus groups were put in place and given the same questions to discuss. Data collected from the interviews and focus groups was analysed.

From the information received, it was discovered that there were common themes raised by both the respondents and focus groups. These themes together with

the information gleaned from the study of the Bible, the writings of Ellen G. White, and the literature review, provided the basis for the intervention.

The intervention was designed to address areas thought to pose the greatest challenge to unity, relationships and mission of the church. It also dealt with the pastor's calling.

Another aspect that was paid attention to during the implementation of the intervention was a spirit of cordiality. The aim was to have the lessons presented in a cordial way without implying that they were targeted at some people. Doing so would have created some resistance. The researcher avoided being antagonistic during the delivery of the lessons.

To encourage and cultivate the spirit of friendship, pastors were urged to consider visiting each other. This was thought to be one way of fostering unity and friendship in the pastorate.

Between the first and second phases of the intervention, there was an interval of five months. The third phase, which involved mailing the remaining lessons to pastors, was done four months after the second phase. These time intervals allowed pastors to reflect on what they had been taught and not to forget. The post session intervention took place three months after the second phase. This sequential presentation of lessons also helped maintain the momentum created by the first phase of the intervention where more lessons were given.

The evaluation of the intervention took place in February 2016 that was a month after the session. This suggests that the dust of politicking if any was beginning to settle by the time of the evaluation. The researcher chose to use the same respondents who were interviewed at the beginning of the project. One respondent

however, was not available for the final interview because he had retired and the researcher was not able to reach him.

In the final evaluation, focus groups were not involved for the following reasons. The first one is that there was not enough time. The second and major reason was that since the focus groups did not provide in depth information in the earlier discussions held compared to the respondents interviewed, it was thought that using personalized interviews would yield better feedback.

The data collected from the interviews suggested that the respondents understood the questions and gave responses that reflected what happened before and during the session. This is more so because they were the same people interviewed at first. Having been interviewed before concerning campaigns at the beginning of the project, suggests that they were keener to notice elements of politicking than before.

It can be concluded from the data collected from the respondents that the intervention was successful. The intervention succeeded because pastors adhered to what was taught during the implementation of the intervention. This was possible because they allowed the Holy Spirit to guide them. And as one person remarked that a lot of people prayed for the success of the session.

The success of the intervention is attested to not only by what the respondents said, but also the fellowship that was witnessed during MZC's workers' meeting just a month after the session. If there was mistrust and disunity among them, it is unimaginable that such fellowship would have been witnessed.

Conclusion

Based on the analysis of the post-session evaluation as already discussed earlier on, it can be concluded that the intervention put in place achieved the intended

desired result. Of the eight elected, only one was mentioned to have campaigned. However, only one respondent out of the six mentioned this.

Nevertheless, much still need to be done in this area if the apparent success recorded by this intervention is to be sustained. Unless discussion on this subject continues, there is a possibility for relapse. This is especially so, given that the researcher left the conference to work in another area.

While the intervention appeared to have succeeded, the researcher is of the view that an intervention of this nature requires more time for it to achieve sustainable results. This would give pastors enough time to reflect and practice what they are taught. It would also allow the researcher to get feed-back from pastors on how they have been impacted by the intervention.

It is hoped that this research will generate interest in this area and make others pursue research in areas related to sessions not covered in this project. This would help deal with power struggle.

Lessons Learnt

There are several lessons learnt during this project. First, power struggle can be said to be a phenomenon that goes beyond the borders of Zambia as attested to by the testimony of the pastor from South Sudan. The second lesson is that power struggle negatively affects pastor-to-pastor relationship, thus destroying the unity required for spreading the gospel. The third lesson learnt is that many pastors are concerned but may not have the opportunity to freely discuss this issue. The silence on this subject seems to give credence to it.

The fourth lesson is that many pastors have been injured because of jostling for the positions. Some may retire or continue working but bleeding because of the

injury inflicted on them by those jostling for power. The fifth lesson is that there is no written mechanism to address this issue.

The sixth lesson is that there is not much written on the politicking that goes on before and during sessions. Whether this is due to the sensitive nature of the subject or not, is yet to be discovered. The seventh lesson learnt is that it seems the system of electing office bearers can be compromised by those bent on having their way into position. This could be done by having a network of sympathizers who are chosen to sit on both the organizing and nominating committees of the session. When such people get into these committees, they speak for their candidate so that they get elected.

Recommendations

Arising from data analysis in chapter four and what has been learnt in the process of carrying out this project, the following are the recommendations:

1. That further research be conducted to determine the effectiveness of the present process of choosing leaders. The system used by the church has been there for some time now. While it has served its purpose, it is important to further examine it and see if it can be improved upon or probably suggest another system.
2. That the Midlands Zambia Conference (MZC) creates a platform for pastors to discuss power struggle and other session related issues. Ignoring discussing this subject will only exasperate it. Discussions on session related issues should be given prominence when there is no session in sight. The first and second years after the session seem to be better suited for such discussions.
3. That MZC should put power struggle as an item on the agenda to be discussed by the Plans and Resolution Committee in its next session coming in 2018.

Discussing this issue in such a forum will help the conference know to what extent power struggle has gone. It will also help come up with action plans to address it.

4. That MZC those who go into the organizing committee to choose the nominating committee be done by secret ballot by members of each district. Using secret ballot may help address pre-arranged proposals of who goes in the organizing committee. It is alleged that prior to the session people strategize as to who goes in what committee.
5. That the list of delegates to MZC session be held at Northern Zambia Union Conference (NZUC) to avoid pastors canvassing for support from them. The presence of names at the conference can be a recipe for canvassing for support from such members. While it is not everyone who has access to the names of delegates to the session who will use the list to canvass for votes, it is possible for others to do so.
6. That MZC allow people to gain pastoral experience before serving as departmental directors or president. This is to give them exposure and experience so that they are not looked down upon as being inexperienced. This will also earn them the respect of those they are to supervise once voted into office.
7. That MZC in consultation with the NZUC consider putting in its constitution and by-laws two terms comprising three years each as limit for one to serve consecutively. After two terms, the incumbent becomes ineligible for re-election but may be considered later on in the future. Limiting the term of office this way will make those who have served well as Jeffrey Pfeffer who teaches MBA students organizational power contends, to leave “before the party’s over.”¹

¹Jeffrey Pfeffer, *Power: Why Some People Have It and Others Don't* (New York: Collins Business, 2010), 212.

8. The absence of the limit of the term of office fuels politicking. Limiting the term of office will help those elected to focus on the work and not on striving to prolong their stay in the office.
9. That to avoid the temptation of indebtedness of those elected to people who presided over their session; the NZUC to recommend to the division, that the division should oversee conference sessions and the union session be presided over by the General Conference. One of the catalysts of politicking is the knowledge that officers of the next higher organization, in this case the union can in a way influence the outcome of the nominating committee. This makes those aspiring to be elected into office to engage in under hand methods to win the favour of these officers. Somebody even said that one went to the extent of dusting the shoes of the officer from the next higher organization.
10. That MZC recommend to NZUC, then to the General Conference Church Manual Committee specific disciplinary measures to be meted out to those who campaign. If the church does not condone politicking, then that should be seen by its displeasure by meting discipline.
11. That MZC conducts a survey at the end of every session to find out if the session and the period preceding it were free from politicking. This should be done before the nominating committee begins sitting. The results should be announced and recommendations implemented immediately. This will help deter people from engaging in this vice which is divisive and detrimental to the mission of the church.
12. That MZC set up a select committee comprising the conference Ministerial Secretary, and two retired pastors to counsel pastors proved to be engaged in campaigning for positions. This will go a long way in helping especially young

pastors who may be taken advantage of by senior pastors to advance their agenda.

Apart from that, putting in a place such a committee shows that the church's

primary aim even in this area is redemptive and not retributive.

13. That NZUC allows the researcher to present lessons covered in the intervention to all the conferences and field in its territory. This could be done during their workers' meetings.

APPENDICES

APPENDIX A

INTERVIEW QUESTIONS

Section One- General Questions

1. When did you join the ministry?
2. How many districts have you pastored?
3. What is your marital status?
4. What is your highest educational attainment?

Section Two- Session Related Questions

1. How many sessions have you attended?
2. How many nominating committees were you a member of?
3. How do you interpret
 - (a). What you saw and heard in the nominating committee(s) that you attended?
 - (b) What did you observe in the nominating committee you were a member and what effect did that have on you?
4. Do you think some pastors play politics before or during sessions?
5. Describe what goes on among pastors before the session?
6. Have you ever had somebody canvass you to elect them at the session? If so, what did you do and how did that experience influence you?
7. Sorry for being personal on this question. Have you ever thought of asking somebody to propose your name for an office? If so what prompted you to do so and if not, why?
8. Is it right in your view to campaign for positions in the church?
9. In your view, do those who campaign for positions in the church make good leaders? If yes, why? If not, why?
10. From your observations, do people voted out of office
 - a. Support the new team in the office?
 - b. Continue being productive in the ministry?
11. From what you have seen and experienced, what are some of the negative effects of what happens during sessions?
 - a. On the pastorate?
 - b. On the church members?
 - c. On the work in general?
12. What are some of the positive aspects of sessions?
13. In your view what are some improvements that can be made to our sessions?
14. What do you think should/can be done to stop/reduce politicking during sessions?
15. Should those who campaign for positions be disciplined?
If yes, what sort of discipline would you recommend?

APPENDIX B

POST SESSION INTERVIEW QUESTIONS

Welcome to this interview for my Doctor of ministry dissertation. Whatever will be discussed during this interview is confidential and will not be used against you under whatsoever circumstance. The purpose of the interview is solely for academic work. You are free to give as much detail on each question as you see fit.

1. What are your views about the just ended 1st Session of the Central Zambia Conference as far as the atmosphere during the session is concerned?

2. Was the period leading to this session characterized by character assassination, name-calling and mudslinging? Explain a bit.

3. Did you hear of someone campaigning/lobbying for position at the session?

4. Are there people who were known to be lobbying for positions who ended up being elected to the offices they lobbied for? If so, how many are they?

5. In your view, what made this session better than previous ones?

6. Did leaders from the union manipulate the election process? If so how?

Thank you for your time.

APPENDIX C

LESSONS

WHERE WE CAME FROM

This lessons highlights what was then happening in the then Central Zambia Field few years after its organization. For those who were not there, change may not be noticeable, but workers who were there from the inception of this conference, know that a lot has changed for good.

Prevailing Conditions Then and Now

The following are some of the conditions, which were prevailing at the time.

Unfortunate enough, pastors Patnos Shimukonka, Tyson Moonga, Peter Chishiba, and Susiku Namitondo were there during those times.

Sleeping Quarters during the Workers' Meeting

During workers' meeting, people slept in chalets constructed with walls of iron sheets and roofs of irons sheets too. They had no ceilings. Toilets were communal and it took several meters to reach them.

Call to the Ministry

Ministry as a calling was emphasized and that helped pastors not complain about their sleeping quarters. One called was expected to exhibit a spirit of sacrifice.

Financial Constraints

Because the field was just few years old, administrators told workers to exercise patience, because their resources were limited. From observation, it seemed that the workers accepted to sacrifice. Workers' meetings never took place in hotels or lodges.

Size of Districts

Pastors took care of large territories, which meant travelling long distances while ministering in their districts. For example, Mumbwa district which now has 4 districts was just one. At that time, no district pastor owned a car. Departmental directors too did not own cars. Pastors worked happily and did not raise alarm over this issue of transportation. Currently, most the district pastors are driving. 1990.

Remuneration

Church workers were lowly remunerated. It was hard to make ends meet.

Dress Code

Most pastors wore oversized jackets with long sleeves. When a pastor put on the suit, the fingers could not be seen. This made parents of boys and of young ladies not to allow their children to join the ministry and marry pastors respectively.

Ordination

No one dared to speak about ordination. It was almost a taboo to mention the word ordination if you are not yet ordained. But this is no longer the case.

Pastors' Accommodation

Pastors lived in areas deemed not safe for one reason or another. Some of them lived in houses without windows and doors. Many rural houses had no power. This meant that the pastor relied on batteries to listen to news.

Respect for Pastors

Whether driven by fear or not, it was not common for people in the office to be challenged by district pastors. To be invited into an office of a departmental director or an officer was a great honour, one would tell the spouse about.

THE MINISTER'S CALL: IMPLICATIONS FOR MINISTRY

Call to Ministry

The call to ministry is from God 1Timothy 1:12.

The call is to oversee the flock of God Acts 20:28; 1Peter 5:1-4.

The call to ministry entails proclaiming the “**whole truth**” Acts 20:17.

God uses human beings to effect the call.

God told Paul to go to Ananias.

The apostles laid hands on Paul and Silas.
Human instruments used do not take the place of God.
Allegiance of the minister therefore is to God.
Humans used by God to effect the call are to be respected but no homage is paid to them.

Security in Ministry

Security in ministry is to be sought from God and not to connections one has.
Success is not measured by what we are or become here in this world or church but what God will give 1Peter 5:4; Matthew 25:21.

CHOOSING ON BLOOD LINES: THE CASE OF ABIMELECH,

Judges 9:1-4, 18.

Abimelech went to his uncles who lived in the city of Shechem. He said to his uncles and all of his mother's family, "Ask the leaders of the city of Shechem this question: 'Is it better for you to be ruled by the 70 sons of Jerub Baal or to be ruled by only one man? Remember, I am your relative.'" Abimelech's uncles spoke to the leaders of Shechem and asked them that question. The leaders of Shechem decided to follow Abimelech. They said, "After all, he is our brother." So the leaders of Shechem gave Abimelech 70 pieces of silver. That silver was from the temple of the god Baal Berith. Abimelech used the silver to hire some men. These men were worthless, reckless men. They followed Abimelech wherever he went. Abimelech went to his father's house at Ophrah and murdered his brothers. He killed the 70 sons of his father, Jerub Baal. He killed them all at the same time,^a but Jerub Baal's youngest son hid from Abimelech and escaped. The youngest son's name was Jotham. But now you have turned against my father's family. You have killed 70 of his sons all at the same time. You made Abimelech the new king over the city of Shechem. He is only the son of my father's slave girl. But you made him king because he is your relative. Gideon had many children, seventy in number. During their youth these siblings played together and ate together. They could have stood together in the face of danger during those formative years. They loved one another regardless of being half brothers.

As they grew up, they began to know what power can do for a person. They understood that position brings power, it brings wealth, it brings many people under you. It gives you access to what one could never have dreamt of. This led one brother to devise a plan to ascend to power at all cost.

He did not have character to commend him to the throne. It also seems to me that everything being equal, he could not get to the throne. He might have failed to convince his siblings to support him in his quest to be king. Every civil way having failed, he resorted to a scheme most people identify with—blood relationship. Probably he was motivated by the meaning of his name: "My father is king." Abimelech bought his way to the throne. He had hired men to speak for him. Today, how is the situation? Do I have hired men and women to speak for me? God have mercy.

Ethnicity

Abimelech asked his kinsmen what they would prefer, to be ruled by all the seventy children of Gideon or be under the rule of their own? He succeeded in making them choose to be ruled by him than be under the rule of someone they had no relationship with. He told them in no uncertain terms, "remember, I am your flesh and blood." The people also responded by saying, "he is related to us."

The qualification of Abimelech was not that he feared God. It was not that he loved the people. It was not that he would rule them well. It was not that he was a good leader. It was not that he had a good character. It was not that he was God's choice. The only qualification he had was blood relationship. People disqualified the other sons of Gideon because they were not related to them.

It was here that Joshua had held that last great meeting of the representatives of the tribes. With the city on his side, he would have taken many steps to the throne.

They could have thought that with Abimelech as king, some would be made captains of thousands, hundreds and fifties. Some would have thought that with him they would have access to good fertile land. Some thought they would be advisers to the king. They began to imagine of their city becoming a royal city.

Sometimes people are chosen not because they qualify but because somebody stands to benefit from their leadership. If only his parents could see what their child would do, and what he would suffer, their joy in him would have turned into sorrow.

What Criteria Do We Use?

Can it be that thousands of years down the road history can repeat itself in our time? When people sit in the nominating committee what do some think is the criteria for choosing a leader? Can it be that we have leaders at all levels chosen not based on qualification, suitability and character but simply because they are related to somebody?

More qualified sons of Gideon were disqualified just because they did not originate from Shechem? Is it possible that more qualified, more talented than the average will never be elected because they have committed a crime of not belonging to this or that ethnic grouping we call tribe.

Conclusion

If you find yourself in the committee what is it that will propel you to propose that name? It is relationship based on friendship, blood, tribe or qualities you have seen in him or her?

GOD WILL FIND YOU WHEREVER YOU ARE

Introduction

King Saul has been rejected. The process of anointing a new king was in process. The family from where the king was to come from was already picked and the sons of Jesse passed before the prophet in their order of birth beginning with the oldest. But one was missing. Let us turn to the Bible to read the whole story as it unfolded.

The Lord said to Samuel, "How long will you feel sorry for Saul? I have rejected him as king of Israel. Fill your horn with oil and go to Bethlehem. I am sending you to Jesse who lives in Bethlehem, because I have chosen one of his sons to be the new king." But Samuel said, "If I go, Saul will hear the news and try to kill me." The Lord said, "Go to Bethlehem. Take a young calf with you and tell them, 'I have come to make a sacrifice to the Lord.' Invite Jesse to the sacrifice. Then I will show you what to do. You must anoint the person I show you." Samuel did what the Lord told him to do and went to Bethlehem. The elders of Bethlehem shook with fear. They met Samuel and asked, "Do you come in peace?" Samuel answered, "Yes, I come in peace. I come to make a sacrifice to the Lord. Prepare yourselves and come to the sacrifice with me." Samuel prepared Jesse and his sons. Then he invited them to come and share the sacrifice. When Jesse and his sons arrived, Samuel saw Eliab and thought, "Surely this is the man who the Lord has chosen." But the Lord said to Samuel, "Eliab is tall and handsome, but don't judge by things like that. God doesn't look at what people see. People judge by what is on the outside, but the Lord looks at

the heart. Eliab is not the right man.” Then Jesse called his second son, Abinadab. Abinadab walked by Samuel. But Samuel said, “No, this is not the man who the Lord chose.” Then Jesse told Shammah to walk by Samuel. But Samuel said, “No, the Lord did not choose this man, either.” Jesse showed seven of his sons to Samuel. But Samuel said to Jesse, “The Lord has not chosen any of these men.” Then he asked Jesse, “Are these all the sons you have?” Jesse answered, “No, I have another son—my youngest, but he is out taking care of the sheep.” Samuel said, “Send for him. Bring him here. We won’t sit down to eat until he arrives.” Jesse sent someone to get his youngest son. This son was a good-looking, healthy young man. He was very handsome. The Lord said to Samuel, “Get up and anoint him. He is the one.” Samuel took the horn with the oil in it, and poured the special oil on Jesse’s youngest son in front of his brothers. The Spirit of the Lord came on David with great power from that day on. Then Samuel went back home to Ramah.

From this passage there are several lessons that are important to the topic at hand. One of the lessons is that God will get you regardless of where you are.

David was not around at the scene of anointing. He was not there when Samuel arrived. He was unaware of the session at home. If being a leader dependent on physical presence, David would not have been. He was far away looking after the flock of his father.

Lesson One: You Do Not Need To Be Around To Be Chosen

While human eyes did not see him and his father did not think of him as deserving the position of king of Israel, God saw David where he was. This is significant to leaders today. One need not be there in the nominating committee to be chosen leader in the church of God. One need not be within the precincts of the conference or union to be chosen leader. If God has chosen you to be a leader, he will find you regardless of where you might be. You may not be in the mind of that group of men and women tasked to select leaders; but God will still have you on the list. You maybe unknown but God knows you.

Lesson Two: You Do Not Need To Speak For Yourself To Be Chosen Leader.

David was not there to speak for himself. Neither did he tell somebody to speak for him. When no one is there to speak for you, God will be there to speak for you and when He does; his voice swallows all other voices. God will speak for you when need arises.

Lesson Three: Sometimes God Sets Aside Long Held Criteria In His Choice Of Leaders.

Yes, David did not have experience in leading people but he had enough in leading animals. God provided experience for David. In the church, when the brethren want you, they will elect you even when you do not have all the experience required. But when their eyes are not on you, that which they ignore when they want you will be used against you.

Conclusion

Regardless of who you are, where you come from, the language you speak, and ethnicity you belong to; God will have you as leader if you are on His list. You may have no one on the nominating committee to speak for you, you may have no friend to rely on, you may have no skill to campaign, you may have no money to pay someone to be your handler; if God has you on the agenda, He will put you on the throne. Campaigns are means of usurping the prerogative of God. It is God who chooses leaders, its God who sent His Son to come and die for humanity. You and I never died for anyone so, hands off on agenda. Those who campaign show that they have no regard for God and they do not trust His judgment. How do you and I measure up in

the light of these lessons? How many fellow pastors have you and I “killed” through campaigns? If everyone you and I spoke ill of knew it, how many would still smile with you and I?

ABSALOM SYNDROME 2SAMUEL 15:1-6

After this, Absalom got a chariot and horses for himself. He had 50 men run in front of him while he drove the chariot. Absalom would get up early and stand near the gate. He would watch for anyone with problems who was going to King David for judgment. Then Absalom would talk to them and say, “What city are you from?” They would say they were from such and such tribe in Israel. Then Absalom would say, “Look, you are right, but King David will not listen to you.” Absalom would also say, “Oh, I wish some- one would make me a judge in this country! Then I could help everyone who comes to me with a problem. I would help them get a fair solution to their problem.” And if anyone came to Absalom and started to bow down to him, Absalom would treat him like a close friend—he would reach out and touch him and kiss him. Absalom did that to all the Israelites who came to King David for judgment. In this way Absalom won the hearts of all the people of Israel.

Introduction

The story of Absalom is well known to most pastors. He was one of the sons of David and said to have been handsome. It is this young man who murdered his half brother because of raping his sister Tamar. But seated deep in Absalom’s heart was a desire to be somebody everybody will respect.

How it all begun

Having come back from exile Absalom went on a path projecting himself as the best man to rule Israel. He sat at the gate, a place where he met people who came in the city. Those who had complaints against David, he promised to help them and assured them that if only they had somebody who had their welfare at heart, all would have been well with them. The Bible states that. “Absalom would reach out his hand, take hold of him and kiss him.” He did this “to all the Israelites who came to the king asking for justice, and so he stole the hearts of the people of Israel.”

His Strategy

One of the strategies Absalom used effectively was discrediting his competitor, the father. While the Bible does not state everything that he said to people against his father, it is clear that he projected himself as better than his father. Though he had no experience in leadership, yet he made himself look better than his father in eyes of the masses. Absalom put himself up to the people as their messiah.

The second strategy he used was promising to deliver in providing needed service to the people. However, he failed to live up to this as he was unjust in what he did to his father. He drove out his father from Jerusalem for no cause or failure on his father’s part. He wanted to take the kingdom by force.

In Our Time

There are people today in their quest to be in leadership positions resort to mud-sliding as did Absalom. They will use every avenue to discredit competitors. Facts are twisted and half told in order to portray their competitors in bad light.

When they do not succeed here, they will give promises to the electorates thus making themselves the messiahs of the people. At the rate things are going in our church not only here at home but around the world, it is not far fetched that one day people will hold each other in collars for the sole purpose of being in power.

It is said that in one of the conferences bordering Zambia, delegates refused to pray for the guidance of the Holy Spirit until after elections are over. Absalom syndrome is seen in our failure to help one another succeed. It is witnessed when we see each other

as competitors and not as fellow workers. It is also evident in some people's inability to give credit to their friends for their achievements. The question we all have to answer is, "Is it I with the Absalom syndrome?"

PASTOR PAR EXCELLENCE

Introduction

The world has seen many powerful pastors. There are pastors who have brought thousands of people to Jesus. Among them are:

George Whitefield- the English preacher who by a mere mention of the word Mesopotamia opened flood-gates of tears in people's eyes. Then there is Dwight Moody that powerful American preacher. We have heard of Billy Graham the world's most successful evangelist. In Korea we have pastor Paul Yonggi who pastors hundred thousands of people in Seoul. In the SDA church we have had powerful pastors like: James White, pastor A G Daniells, pastor Robert H. Pierson. What the about the SDA BBC? Charles Bradford, Charles D. Brooks and E. E. Cleaveland. Here in Zambia we have had great leaders such as: pastors Shapa, Siamandu, Makeleta, Mukoma, Matandiko. But none of these could say what Jesus said. In John 18:9

"...Of those whom You have given Me I lost not one." In John 6:39, Jesus said, "And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day."

When I reach my final year of ministry, will I be able to say with Jesus, "Of those whom You have given Me I lost not one?" Having been a district pastor, a departmental director and now conference president, how many have I lost? Some of us here have been to many districts both in rural and urban, the question is; 'how many have you lost so far'?

Jesus Pastored A Very Difficulty Congregation.

A congregation of fighters like Simon the Zealot; A congregation of hot-tempered men like James and John; A congregation of people who wanted the lime light like Simon Peter; A congregation of financially corrupt people like Judas Iscariot; A congregation of men who jostled for the highest position on offer.

But despite all that, Jesus says, "'Of those whom You have given Me I lost not one."

If you pastor political minded people, Jesus did.

If you pastor people with a lot of talk time, Jesus did.

If you pastor people who are ambitious, Jesus did.

If you pastor critical people, Jesus did.

If you pastor people slow to learn, Jesus did. But He never lost none.

How Do We Lose People?

We lose them by:

- No caring for one another: in sickness, bereavement, when things are not well in the district.
- Working as competitors: for baptizing more people; entering more unentered areas; reaching tithe goal; having best church buildings in the conference; not sharing ideas for doing mission.
- Jostling for positions; be it being in the best district; being at the conference; character assassination.

When time for retirement comes, will I, will you be able to say like Jesus, "those whom you gave me, I lost none?"

What Was His Secret?

He used His name to keep them. Friends let us all lead God's people to the knowledge of Jesus. He never lost any because he prayed for them. Jesus never saw crowds, he saw individuals in the crowd. Pastor, pray for your congregation and care for them.

THEOLOGY OF LEADERSHIP

Introduction

God has always been the one choosing people to lead or perform certain functions. This is seen in His choice of Abraham (Gen 12); Moses (Exo 3); and David (1Sam 16:3). However, there is today like it was in the Old and New Testaments, struggle for power among the leaders of the church. This scenario poses a threat to doing mission.

God Chooses leaders

Before the question of power struggle and its subsequent impact on the mission of the church is dealt with, it is important to understand the biblical theology of leadership. The true ruler/leader of the world or universe is God (Gen 1:1) and it is Him who delegated to Adam to rule over His created work (Gen 1:26-28). He later chose Samuel to function as judge and priest of the nation of Israel (1Sam 3). Having rejected Saul, God chose David to be king over Israel (1Sam 16:13). God chose Barnabas and Paul to be evangelists to the gentile world (Acts 13:1-3). Daniel told Nebuchadnezzar while interpreting his dream that, it was God who chooses leaders (Dan 4:25). When called again to interpret the writing on the wall, he (Daniel) reminded Belshazzar that God is one who appoints rulers (Dan 5:21). This shows that God is the one who chooses leaders either directly or through his His people.

Leaders Should Serve

Faced with a revolt before him, king Rehoboam consulted with the elders concerning the request of Jeroboam to have the yoke Solomon had put on the people eased. The elders said to him, "if you will be a servant to these people today, and serve them, then they will be your servants forever" (1Kgs 12:7). Provision of service is therefore the core responsibility of any leader. Secondly, leaders should be servants just as the elders told Rehoboam. Rehoboam was advised to be a servant leader but he refused. Moses was a servant leader who put the interests of those he led before his (Exodus 32).

Leaders should be relational because relational leadership¹ builds trust and unity among followers. Leaders should be mentors too. By sharing the spoils of war with those who had remained guarding the supplies (1Sam 30:21-25), David showed relational leadership and in the process mentored his soldiers.

Jesus admonished His disciples to be servant leaders (Matt 20:25-28). He told His disciples that, "who ever desires to be great among you, let him be your servant. And whoever desires to be first among you, let him be your servant." This suggests that God desires His people to be servant leaders.

Struggle for Positions

Though it is clear that God chooses leaders, yet people still struggle for positions. Miriam and Aaron strove with Moses over power (Num 12: 1-3); Korah, Abiram and

¹Peter Van Northhouse, *Leadership: Theory and Practice* (Thousand Oaks, CA: Sage, 2010), 112.

Dathan struggled for power with Moses (Num 12:4-12); while Absalom wanted to usurp power from his father David (2Sam15:1-5). The apostles often contended for the highest position among themselves (Matt 20:25-28).

Consequences

Even though people struggle for power there are consequences for doing that. Mirriam became a leper; Korah, Abiram, and Dathan were swallowed by the earth and Absalom died on the battle field. These examples should serve as warnings to all who struggle for positions.

Struggle for Positions Today

Sessions many times are characterized by strife for positions. Some people engage in name-calling, mudslinging and character assassination to enhance their chances of being elected into positions. These things negatively impact the church in carrying out its God-given mandate of spreading the gospel. Politicking destroys the unity.²

Struggle for positions distracts people from the mission of the church.³

Conclusion

Since God is ultimately the one who chooses leaders, people should be patient enough to wait upon God to put them in positions. Slaves or servants do not strive to be thus; they are made. Servant leaders in the same way are appointed by God to serve or are asked by colleagues who see qualities in them to serve. David did not lobby and yet he became king. Joseph did not push his way into power; the king saw his abilities and made him ruler. Those who struggle for power do not build trust among the followers and are therefore wrong mentors. Church workers should allow God to put them into office than struggle their way into position. They should also be taught the theology of leadership so that they appreciate what leadership is all about because the bitterness, disunity and divided attention which are products of power struggle retards the mission of the church.

THE CALL FOR UNITY

Introduction

If ever unity in the church was needed it is now. We need unity not only as an organization but much more as individuals. While doctrines unite us as a church there are certain areas that unite us as individuals. I suggest for the purpose of this article three things that unite us as a people and these are: common origin, Common placement and common destiny.

Common Origin

Evolutionists tell us that we are cousins to monkeys regardless of their variety; that we are cousins to baboons despite their ability to climb and that we are cousins to chimpanzees and Gorillas despite their failure to walk on two. But the good old book states that humanity was created by God Genesis 1:26.

It is naïve to ignore some differences that exist among us. We do not look alike, our languages are different, our heights and complexions are not the same. But regardless of these differences we were all created in the image of God.

Common origin means that the God who created a Chinese in China is the same God who created a Chewa here in Zambia. We are all descendants of Adam and Eve.

Regardless of who we are and our status in society, we are brothers and sisters.

Creation binds us together with the cords of common ancestry.

²Benhard Oestreich, "Preserving Church Unity" *Ministry*, October, 2011, 10-12.

³Alberto Garcia and Susan K. Wood, *Critical Issues in Ecclesiology* (Grand Rapids, MI: William B. Eerdmans, 2011), 186.

Common Placement Acts 17:26

There are things we choose and those we do not. We choose to get married, we choose which school to go to, we choose friends to associate with, we choose clothes we put on, and we also choose which religion and denomination to belong to. But none of us ever chose to be born where we found ourselves. It's God who put us where we are and put up the blood flowing in our veins. Blood is the same regardless of the language we speak.

We were put where we live by design. We could not all be in Israel. We could not all be crowded in Jerusalem or be in America. Though we like Brazilian football, it was not possible for the world population to be in just this one country.

Imagine what could have happened if Zambia's population was to be in one province. If everybody lived in Western Province, where would people go during Kuomboka? Don't you think Lukanga Swamps would be depleted of its fish if all Zambians were in Central Province? If Northern Province accommodated all Zambians there would be no land to grow my favourite beans. We could not all be Eastern Province because resources in that areas would not be able to support us. We could not all be in Muchinga Province because there would be stampede in crossing the Nakonde border. We could not all be in Luapula because all the pale fish would be wiped out. We could not all be in Southern Province because in desiring to see the Victoria Falls the bridge would collapse. We could not all be in North Western and Copperbelt provinces because all the mining activities going on there would have been unattainable and we could not all be in Lusaka because there would have been no land for the construction of Manda Hill, Eastern Mall and Levy Park.

God who knew well the ecosystem of the world and our country placed us where we are for the good of everyone. Let us not see ourselves as competitors but partners in managing resources God placed in our hands.

Common Redemption John 3:16

If there is a chapter in the Bible that is almost known by everybody, it is John 3 and the verse is 16. God so loved the inhabitants of planet earth to the extent that He gave Jesus. Jesus came to die for every person who will ever live here on earth. The blood that came oozing from the veins of Jesus was for the remission of the sins of mankind regardless of colour or race.

We are therefore united by the price of our redemption- the life of God's dear Son. Everyone who will stand on the sea of glass, will do so because he or she believed in Jesus Christ. The Bible states that, "there is no other name under heaven given to mankind by which we must be saved" (Acts 4:12). Our names may differ from place to place but there is one name that unites us all—the name of Jesus.

Common Destiny John 17:24

"Father, I Desire That They Also Whom You Gave Me May Be With Me Where I am..."

Very soon the prayer of Jesus will be a reality. Though I do not know when this will be but I am certain that not long from now, there will be a great assembly in heaven. God gave Jesus every person who ever believed in Him. Europeans were given to Jesus, Americans were given to Jesus, Africans were given to Him, Asians were given to Him. Here back home, all people regardless of who they are were given to Jesus.

There is no separate heaven for different people. All of us have only one destiny - heaven. Jesus demonstrated a foretaste of what heaven will be like by having Simon the Zealot share a table with Matthew a Tax Collector. If Simon met Matthew in a wilderness the two of them alone, he would have killed him. But in the presence of Jesus, enmity evaporated and brotherhood came in.

Let the animals teach us. A cow in Zambia and one in Zanzibar will bellow the same way. A dog in Chile and one in China will bark the same way. A cock in Kasama will crow the same way a cock crows in Kathmandu. Animals and birds have the same language because they never sinned. We speak different languages because of sin but one day soon, all the sons and daughters of Adam will speak one language when home at last.

Conclusion

We are united by creation hence we should see and treat each other as brothers and sisters. We are united by common placement and common redemption. We are united by the much longed for common destiny. Soon and very soon we will be living together forever and ever with the saints of all time, angels that excel in strength and Jesus Himself with be there. I can only urge you dear reader to join me in saying, "Come Lord and end our artificial barriers. Come Jesus and end divisions among us. Come Saviour and bring unity among your people." Let us give tithe and offerings so that the work is over and we go home.

HOW TO DO MINISTRY HAPPILY

Mission

In Matthew 28:19 the Jesus said, "Go ye therefore and make disciples of all nations; baptizing them in the name of the father, son and Holy Spirit." Bill Hull contends that, "Jesus' words reveal His heart and priority. They also indicate a method that will fulfill God's plan to rescue the world. A commitment to be and make disciples must be the central act of every disciple and every church."⁴

McNeal states that, "there are things that are negotiable in life, but mission is non-negotiable."⁵

Give Priority to Mission Matt 24:14

Know what matters most.

Others are just supporting activities.

Winning souls and nurturing them is what we are here for.

Budgets of churches should show that mission is supreme Agenda.

Work to please the Mission Owner.

Ministry

Know the one who called you.

Don't wait to be reminded.

Don't work for rewards- 13th salary.

Know your real supervisor.

Do not be side tracked Phi 3:13.

Relationships Matters

Those working in the office and those in the district and vice versa.

Know the office to deal with.

Relate well with each other.

⁴Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, 26.

⁵McNeal, *Practicing Greatness: 7 Disciplines of Extraordinary Spiritual Leaders*, 85.

Support each other: - those at the office need the support of district pastors and vice versa.

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