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Congregational Transformational Leadership

By

Godfrey Kyome

Faculty Advisor

Dr. Han-luen Kantzer Komline

Suggested Second Reader
Dr Kyle Small

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ABSTRACT

This study was carried out under the topic: Congregational Transformational Leadership. It explores how church leaders in the Province of the Anglican Church of Uganda-Mityana Diocese can attain congregational and community transformation through leadership lifestyle, team building and teamwork in their vicinity. The paper presents the state of the church in Uganda and its challenges. It is from these seemingly insurmountable contemporary challenges facing congregations and the communities that I propose, and argue for the need of a congregational transformational leadership model.

The reason congregations and communities are static, and challenges seem overwhelming amidst a changing culture environment, is that church leaders are relying on an ineffective exclusive model of leadership. The study establishes a model which emphasizes discipleship practices, leadership character, team building and promotion of teamwork as a means of fostering congregational transformation.

The study reveals that Church leaders need to experience a deep personal change and growth which comes as a result of discipleship practices. The practices inculcate in a leader a sacred heart, a commendable character and interpersonal skills which are springboard for public witness, teambuilding and pedagogy to the young generation to alter their lifestyle in the community. The paper further reveals that leaders and congregant who engage in discipleship practices, experience spiritual liveliness and urgency for change as they seek to discern God's will and action in the life of the congregation and the community.

The study establishes that congregational transformational leadership is not a one person's call but a collaborative call, compelling church leaders to promote collective participation in ministry by identifying, recruiting, and equipping team members for effective transformational ministry. Through teamwork different gifts of congregates are utilized regardless of their diversity in tribes, age, culture, gender, education level and economic status. The study suggests nine stages of fostering congregational transformation in Mityana Diocese.

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CHAPTER ONE: INTRODUCTION

1.0. Introduction

This research is intended to establish that church leaders who engage in discipleship practices undergo a deep personal change and cultivate maturely commendable character which can promote teambuilding and teamwork in their congregations. These practices include: scriptural and prayer contemplation in solitude, confession, study, fasting, fellowship, submission, service, guidance, worship and celebration. These practices cultivate interpersonal disciplines and character such as: faith and hope, self awareness and confidence, credibility, wisdom, confidentiality, discernment, attentiveness and care, which are springboard for public witness and influential in teambuilding. These practices thus promote collective participation in the mission of the church to the people of God, transforming congregation and community especially in a multiethnic community of Mityana Diocese, Uganda.

1.1 Structure of the study

This section will explain the rationale and motivation for the study as well as definition of significant terms. It will give the introduction of my proposal and describe the background and importance of this study. The problem statement and the research questions will present the research methodology and the source of material. The introduction will also bring out the background of the study and the state of the church and its challenges.

In the second section the study will establish that church leaders who engage in discipleship practices develop a mature commendable character which influences teambuilding and teamwork in congregations. A church leader modeling transformed living can be pedagogy for a young congregation as well as a motivation to the elders to be attentive to their own lifestyles as they embark on collective voluntary participation in ministry. In the third section the study will

establish the importance of teambuilding and teamwork, and how church leaders can build ministry teams as well as promoting teamwork. This is because Congregational transformation calls for the involvement of different members of the congregation with different gifts in ministry. Church leaders cannot do it alone.

I will explore how church leaders can promote congregational transformation through teamwork. I will show how congregational change can lead to community change as the congregation lives out its call and mission as disciples of Jesus in the neighborhood. Finally, I will demonstrate how church leaders can identify, nurture, empower and enhance the different gifts in the congregation in order to cause congregational and community transformation.

1.2 Rationale and motivation for this study

The Church of Uganda is a big player in the welfare of the people of the country. Yet, there are many challenges that seem insurmountable, and among those include; a high unemployment rate of over 65 percentage, of which about 60 percentage are youth below thirty-five years of age, illiteracy and ignorance, increasing poverty, early marriage, domestic violence, school dropout, family breakups, alcoholism and drugs, cultism, as well as stigmatization of the disabled children and widows. This portrays a picture of a broken, wounded, and dysfunctional local community and congregation whose only support, hope, and help is in the productive teamwork of the Church.

The persistent nature of the challenges that are facing the Province of the Anglican Church of Uganda and the community, especially the local congregations of Mityana Diocese, is one major factor that has inspired me to focus on the mentioned topic. The challenges are perpetually mounting, ministry is broad and ministers are few. Congregations are made of different gifted

people of all walks of life with connections and abilities which church leaders can explore and enhance for the betterment of the congregation and community. Such an atmosphere calls us to revisit the leadership model in our congregation. That inspired me to seek for a relevant cross-cultural and contextual biblical model of leadership that can bring about congregational changes that will perpetuate holistic community transformation.

It is from that point of view that I think a discipleship congregational transformational leadership model has the capacity to bring transformation in both the local congregation and the community. It is a model that focuses on the discipleship practices and character of a leader. The commendable character of a leader influences team building and teamwork; this is reflected in Jesus' ministry and Paul's leadership theology. Their model of leadership transformed individuals, families and societies and therefore it can transform the contemporary congregations and communities in Mityana Diocese.

In this first chapter of the introduction I will discuss the state of the Province of the Anglican Church of Uganda-Mityana Diocese and the need for the kind of leadership model discussed above. In the second chapter discipleship practices and the character of a congregational transformational leader who can influence teambuilding and teamwork will be examined from multiple disciplines to theological understanding in the context of Uganda.

In the third chapter I will discuss how church leaders can build teams, promote teamwork, and encourage collective participation in congregational ministry so as to bring about change that will positively impact the community. And in the fourth chapter, strategies or means of transforming congregations and rising discipleship leaders will be established and discussed in Ugandan context.

1.3 DEFINITION OF KEY CONCEPTS

Transformational leadership is defined by Burns as leadership that deals with the relationship between leaders and followers in the way that no other theory does.[1] It is leadership approach that causes changes in individual and social systems[2] leaders who uplift the morale, motivation, and morals of their followers; they motivate followers past self interest. According to Michael, quoting Bass and Avole (1993), they are leaders who move their followers to maturity and achievement.[3] According to Hunter and his colleagues in their definition of leadership, they assert that regardless of the style of the leadership used, a biblical and theological understanding of leadership is necessary for effective functioning within the body of Christ. The model of Christ is one of a self emptying servant (Philippians 2:5-8) whose authority comes from example rather than from coercive or direct assertion of title.[4]

A disciple, according to McKim (lat. *Discipulus, "learner"*), is one who follows and learns from another as a pupil. It is used specifically for those who follow Jesus Christ (Matt 5:1, Luke 6:13; Acts 11:26).[5] According to Bonhoeffer, "a disciple" is a follower of Jesus Christ, "follow me and walk behind me!"[6] So, the call to discipleship is a commitment solely to the person of Jesus Christ. It is a gracious call, a gracious commandment. The call to discipleship is of obedience towards the son of God[7]

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[1] James McGrath and Bob Bate, *The little Book of Big Management Theories* (Edinburgh: Ashford Colour Press, 2013),48.

[2] Philip Babcock Gove and the Merriam, eds. *Webster's Third New International Dictionary of English Language Unabridged* (Massachusetts: Springfield Publisher 1961),

[3] Cooper Michael. "*Transformational leadership of the apostle Paul: in contextual and biblical leadership for contemporary ministry.*" Series 3, Vol.2, No.1 (2005):50-5. http://login.proxy.westernsem.edu:4443. (Accessed October 30, 2015)

[4] Rodney J. Hunter, ed., *Dictionary of Pastoral care and counseling* (Nashville, Abingdon Press, 1990), 636.

[5] Donald K. McKim, *Westminster Dictionary of Theological teams* (Louisville, Kentucky: Westminster John Knox press, 1996), 78.

[6] Dietrich Bonheoffer, *The Call to discipleship: the cost of Discipleship* (New York: Harper Collins Publisher 2003), 58.

[7] Dietrich Bonheoffer, *The Call to discipleship: the cost of Discipleship*,74.

A "congregation" is an assembly of persons gathering especially for worship of God and for religious instruction, or a body of believers who habitually meet in a particular locality to worship.[8] It is a community made up of those who profess faith in Jesus Christ. In the New Testament it is used in a limited sense for local community and in a universal sense for all believers.[9] Ott states that there are three types of congregations, the traditional, transitional, and transformational congregation and each congregation has a different perspective of a pastor's role and their role.[10]

According to Katzenbach and Smith in their book the *Wisdom of Teams,* he asserts that a team is not just any group working together. Committees, council and task forces are not necessary teams. Groups do not become teams simply because someone labels them teams. A team is a small group of people typically fewer than twenty with complementary skills committed to a common purpose and set of specific performance goals. Its members are committed to working with each other fully and jointly accountable for the team's result.[11]

"Teamwork" refers to work done by a number of associates usually each doing a clearly defined portion, but all subordinating personal prominence to the efficiency of the whole.[12] Scarnati (2001) defined "teamwork" as a cooperative process that allows ordinary people to achieve extraordinary results. Harris and Harris (1996) also explain that a team has a common

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[8]Philip Bablock Grove, *ed., Webster's third New International Dictionary of English Language, The Merriam-Webster editorial staff* (Massachusetts: Springfield, 1961), 478.
[9] Donald K. McKim, *Westminster Dictionary of Theology (*Louisville, Kentucky, 2014), 272.
[10] Stanley E Ott, *Twelve Dynamic Shifts for Transforming your Church* (Grand Rapids: Eerdmans Publisher, 2002), 13.
[11] Jon R. Katzenbach, Douglas K. Smith, *The wisdom of Teams* (New York: Harper Collins Publisher, 2003), 21.
[12] Philip Babcock Gove and the Merriam, eds., *Webster's New International Dictionary of English language unabridged* (Massachusetts: Springfield Publisher, 1961), 2346.

goal or purpose where team members can develop an effective, mutual relationship to achieve team goals.[13]

"Discipleship practices" according to Dorothy C. Bass in her book, *Practicing Our Faith,* she asserts that, Christian practices, are practices/habits that Christian people do together over time in response to and in the light of God's active presence for the life of the world in Christ Jesus.[14]

"Teambuilding is a process that is designed to produce a group of individuals capable of operating together in pursuit of one common goal, vision, or aim. Teambuilding is a lot like constructing a building. You have to have a strong foundation to continue building it."[15]

1.4   METHODOLOGY

The methodologies this research will apply include a review of primary and secondary literature or sources which will embrace Psychology, Sociology and Theological Disciplines. It will involve consultations with some experienced Church leaders about the character of a transformational leader, specifically on discipleship practices and character, how to encourage teambuilding, promotion of teamwork, and strategies for congregational and community transformation. The above disciplines and discussions will be in context with the Anglican Church of Uganda, specifically to the Diocese of Mityana.

1.5 Background of the study

Geographically Uganda is a land locked country in the heart of the Great African high plateau that rolls from the Ethiopia highlands towards South Africa. It lies between the two arms of the

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[13] Amena Shahid and Shahid M, " *Power and culture of teamwork*," Global Business and Economics Research Journal 2, no.3 (2013):52 (accessed November 11, 2015). http://journal.globejournal.org/index.php/GBERJ/article/view/27

[14] Dorothy C. Bass, Practicing our Faith (San Francisco: Jossey Base Publishers), 5.

[15] Kenric T. Brooks, Sr. *Building The Team* (New York: Bloomington, iUniverse press, 2009), 14.

Great African Rift Valley and is crossed by the equator.[16] The country covers 197,100 square kilometers of land and 43,933square kilometers of water, making it the 81st largest nation in the world with a total area of 241,038 square kilometers. Uganda became an independent country in 1962 after gaining its sovereignty from the United Kingdom. The population is 35,873,253(2012).[17]However, according to Country meters the population is estimated to be 41,830,349 by January 2016.[18] Uganda is bordering with 5 countries; Rwanda, Tanzania, Sudan, Kenya, Democratic Republic of Congo.[19]

Today the present Uganda was forged by the British between 1890 and 1926 with its name being derived from the Buganda Kingdom. The king of Buganda became the first president. Uganda's first encounter with the Christian world was on 30th June 1877 through the protestant Missionaries from the Church Missionary Society (CMS).[20] The team was led by Lt. Shergold Smith and Rev. C.T. Wilson according to Bishop Stephen K. quoting Taylor.[21] The birth of Christianity in Uganda was as a result of the official invitation of missionaries by the King of Buganda, Kabaka Mutesa1 through his friend and explorer Stanley. On November 15, 1875 a letter of invitation addressed to the Queen of England appeared in the daily news telegraphic paper in London.[22] It is believed that when the missionaries come they landed at the Kings palace and that's where Christianity started from, asserts Bishop Mugalu Stephen. However, his successor King Mwanga persecuted the church and killed 45 Christian men in 1885. Mugalu

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[16] Executive Book Summaries, *Worldartles Uganda* http://www.worldatlas.com/af/ug/where-is-uganda.html
[17] Executive Book Summaries, *Worldartles Uganda* http://www.worldatlas.com/af/ug/where-is-uganda.html, (accessed on January 9,2016)
[18] Uganda Population 2016/ current population, http://countrymeters.info/en/Uganda, (accessed January 9, 2016).
[19] Executive Book Summaries, *World artles Uganda* http://www.worldatlas.com/af/ug/where-is-uganda.html, (accessed January 9,2016)
[20] Rev. Fr Vincent Muhindo, "*The Pastoral challenges of urbanization in Uganda-Response of the Church*," 2010, 247-257, http://www.sedosmission.org/web/en/mission-articles/doc_view/1811-the-pastoral-challenges-of-urbanization-in-uganda-response-of-the-church (accessed February 2, 2015).
[21] Mugalu Kaziimba Stephen Samuel, *Empowering The Laity* (Grand Rapids: Words of Hop-USA, 2015), 23.
[22] Mugalu Kaziimba Stephen Samuel, *Empowering The Laity*, 23.

Stephen asserts that because Christianity begun in the king's palace, the first converts were the king's chief and the first to join ministry. Louis Pirouet affirms the story. And that explains the leadership trend of the Church of Uganda. [23] Though the church in Uganda faced the waves of persecution it kept growing and in the 1930s there was a great revival known as the East African revival, and in the 1980s there arose a Pentecostal movement in the central region at a time when the church was lagging behind.

When Uganda was declared a British Protectorate in 1894 it was followed by construction and nationalization of institutions, schools, military base and hospitals.[24] When Uganda got its independence on October 9, 1962,[25] the church also got its independence. Missionaries had established big schools and big hospitals of which some are still in existence. This became a church trend, where you find a church there are very high chances to find a school and a hospital or a clinic. Today the church has multiple schools, clinics, hospitals and institutions of higher learning in the country. Mityana Diocese is located in the central region of Uganda, 50 miles southwest of Kampala, the capital city of Uganda.[26] The Diocese covers 5 Districts with a population of over 2 million, 513 congregations, and 450 church founded schools.[27] 3, 38,046 are Anglicans of which 80 percent of the population are youth.

1.6 THE STATE AND CHALLENGES FACING THE CHURCH OF UGANDA, MITYANA

The Church in Uganda is a big player in the welfare of the people of the country. It has been at a forefront in building schools to eradicate illiteracy among the masses and building hospitals to provide health care services. The church has been a shelter to the lonely, homeless mothers,

[23] Mugalu Kaziimba Stephen Samuel, *Empowering The Laity,* 24.
[24] Rev. Fr. Vincent Muhindo, "*The Pastoral challenges of urbanization in Uganda-Response of the Church,"247.*
[25] Centenary, *The Church Man pocket book and daily* (Kampala: Centenary Publishers, 2015),4.
[26] Mityana Diocese Anglican, http://www.mityanadiocese.org/location.html. (Accessed February 27 2016.)
[27] Stephen Samuel Kaziimba Mugalu, *Empowering The Laity* (Grand Rapids: Words of Hope, 2015), 5.

widows and orphans, since the arrival of missionaries in Buganda-Uganda. However, there are many challenges that seem insurmountable due to culture, socio-economic and political changes. Among those included are; a high unemployment rate of over 65%, of which about 60% are youth,[28] illiteracy and ignorance, increasing poverty, early marriage, domestic violence, school dropouts, family breakups, HIV/AIDS, corruption, alcoholism and drugs, cultism, as well as stigmatization of the disabled and widows.[29] This paints a picture of a broken, wounded, and dysfunctional community and congregation whose support, hope, and help is in the Church.

   The church as an institution also has its political and socioeconomic challenges. At times the church is at loggerhead or tends to be a threat to the central government; hence its relationship needs to be amended but not compromised. There are minimal resources at its disposal especially in terms of human resources, skilled man power and finances. Those who have availed themselves have not been incorporated in the ministry. There are land issues, internal conflicts, sometimes poor leadership due to inadequate administrative and pastoral skills, poor Pastoral welfare, and issues of homosexuality, declining congregation and lack or low level of education. In summary there are sundry traits that can be identified as poor character. In addition, Church

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[28] "The majority of young people have energies to change the world, but there is unemployment for both the educated and uneducated. The opposition is taking advantage of the situation and using the youth in demonstrations. Some are using them to stage manage them, source for funding and then connive to take the money and disappear. Yet the real people who need this money are not getting it. We need an independent youth ministry to ensure the young people are engaged," reports, Johnson Akampa, a peer trainer and Programs Coordinator of Youth Advocacy Foundation Uganda. He further states that, "a young population will be either a blessing or spell doom depending on how it is handle." http://www.newvision.co.ug/new_vision/news/1315559/uganda-population-soars (accessed February 26,2016). About 13.1 million Ugandans are aged 10-24, according to a new United Nations Population Fund (UNFPA) report New Vision national News Paper Published Tuesday, November 24, 2015. "Uganda's young population soars" http://www.newvision.co.ug/new_vision/news/1315559/uganda-population-soars (accessed February 26,2016).
[29] The Bible society of Uganda: *Annual Youth Assembly* AYA 2015, 20 challenges. (Kampala:January 24[th,] 2015), 9.

structures including church founded institutions are in poor conditions and there are reconciliation challenges.[30]

The church has been called upon both by the state[31] and international leaders to lead in the transformation of the nation. Local leaders have always called upon the church to intervene in national crises and the church has always stepped forward to serve or support as a vessel or conduit of acts of mercy and grace. The church is at the forefront in fighting injustice, and HIV/AIDS in the country.[32]

The persistent nature of the challenges that are facing the nation and the Province of the Church of Uganda, especially the local community and the congregations of Mityana Diocese calls for the church to alter its perspective and approach in both ministry and church leadership in order to combat the perpetual challenges in the area. Some congregations tend to be more passive and reactive, rather than being proactive and active. They keep waiting for church leaders and politic leaders to intervene in both congregation and community challenges. Yet, the challenges are perpetually mounting, ministry is broad and ministers are few. Congregations are made of different gifted people from all walks of life with skills and abilities which church leaders can explore and enhance.

Some church leaders have lost credibility because of their character which has affected congregations and community. Such an atmosphere calls for a revisit in ministry approach and

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[30]The challenges the current Archbishop of the Anglican church of Uganda is facing in his leadership. http://www.newvision.co.ug/news/632271-ntagali-faces-uphill-task.html. (accessed February 28, 2016)

[31] First leader asked the church to help fight poverty on August 11 2015, by Alfred Wandera. http://www.newvision.co.ug/news/672057-first-lady-urges-church-to-help-fight-poverty.html (accessed March 20, 2016).

[32]Uganda's miracle: Amid war and persecution, Christians are experiencing a revival in Uganda that is marked by church growth, an unprecedented drop in AIDS prevalence and a changing political landscape http://www.charismamag.com/site-archives/146-covers/cover-story/1965-ugandas-miracle (accessed March 20, 2016)

leadership model that is biblically relevant and contextual. This can result in both congregation and community transformation.

Dawson Trotman the founder of the Navigator said

> "Telling is not teaching, listening is not learning, the leader must show the people by example how to walk with God and how to work with God. People need help in learning how to live for Christ and how to serve Him. And people don't learn that from lectures and sermons. They must be shown like a dressmaker, they need a pattern to follow and the best pattern is the example that is set by the leader."[33]

If the church is to transform congregations and communities, church leaders have to turn to God to mold their lives and character so that they can model the way. They have to resuscitate the discipline of discipleship practices and live a reformed life that publically proclaims the love and the grace of God to all people. "God is looking for men who are open and submissive to the leading of the Holy Spirit. God's plan is to make much of the man, far more of him than of anything else. Men are God's method. The church is looking for a better method; God is looking for better men.[34] Church leaders need to seek God in order to revive their integrity and the reputation of the church.

As pointed out by Bound, congregations today are in need of church leaders who solely seek the presence of God and the mission of God to the people of God. A man or woman who not only provides methods and programs for congregations but leads and lives a life of public witness, "for the Holy Spirit does not flow through methods, but on men (and women). He does not anoint plans, but men and women of prayer."[35] "God's greatest gift to Israel, better than the land itself, were men (and women) such as Moses and David and Isaiah (Deborah, Eve, Rehab, Docus, Martha and Mary).

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[33] LeRoy Eims, *Be the Leader You were Meant to Be: Biblical Principles of Leadership* (Wheaton, Illinois: Victor Books-SP Publication, 1975), 92.
[34] E.M. Bounds, *Preacher and Prayer* (Grand Rapids: Zondervan Publisher, 1907), 5.
[35] E.M Bounds, *Preacher and Prayer*, 6.

God's greatest gifts are always men. His greatest endowment to the church was the gift of the twelve men trained for leadership."[36] Therefore there is a need for church leaders, men and women to diligently devote themselves to discipleship practices that allows the Holy Spirit to remold their spirit and character as they seek God's discernment and mission for the church. This will bring deep change in leadership as well as transformation in the church and society.

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[36] J. Oswald Sanders, Spiritual Leadership (Chicago: Moody Press, 1994) ,144.

CHAPTER TWO

Discipleship Practices and Character

2.0 Introduction

This chapter will focus on the discipleship practices of a leader that leads to a deep personal change, and the development of mature commendable character in a congregation's leader who influences teambuilding and promotes teamwork thus cultivating urgency for change in the congregation. It will examine the subject from a biblical and theological understanding, influenced by multiple disciplines in the context of Uganda. It will focus on the spiritual dynamism of discipleship practices, character, and skills that can be inculcated in church leaders, and how they can be a momentous model and pedagogy for both congregational and community change.

I will argue that church leaders who engage in discipleship practices cultivate mature commendable characters which are the backbone for a transformational leader; a team leader and a team builder who promotes teamwork for congregation and community transformation. I will borrow Burn's transformational theory and the trait theory of Ralph M. Stogdill, which states that leaders have certain innate traits that enable them to lead. Though the theory has faced much criticism, it has remained popular.[37] I believe it is relevant in this conversation looking at it from a different perspective. I believe each one of us is embedded with God-given gifts or talents that need to be developed. A biblical discipleship perspective can alter our perceptions about the theory and embrace it as a compatible prerequisite of transformational church leaders.

Discipleship practice is a Christian way of life. In her book *Practicing Our Faith*, Bass gives a simple but magnificent expression that Christian practice is "a way of life,".... "A way of life

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[37] James McGrath and Bob Bates, The *little Book of Big Management Theories: And how to use them,* (Edinburgh: Ashford colour Press, 2013), 30.

abundant: this is God's gift in the midst of the ordinary stuff of existence."[38] Quoting Acts 9:2, the practices of the early church tradition, her position is this way of life is given and practiced for the sake of others and for all creation; hence the practice is intended to bring a positive impact in the life of the individual and the community around the practitioner by the power of the Holy Spirit.

These practices are what Christian people do together over time in response to and in the light of God's active presence for the life of the world in Christ Jesus.[39] This means that there are discipleship practices that involve other persons or a community. These practices are life giving that a congregational transformation leader should possess in order to lead and build the body of Christ as a team player in the mission of the church to the surrounding community. Discipleship practice is not a guarantee for moral perfection and character; but an opportunity for spiritual mutuality under sanctification, and bearing of spiritual fruits, fruits of sound leadership character that are essential in influencing others to follow Christ and to build teams for the kingdom of God.

When we engage God in our daily lifestyle and interpersonal activities, we can change lives, as well as our character. The moral failure of some church leaders today has devastated the church and families. It has tarnished the body of Christ and many congregants have lost trust and respect for church leaders. But those who have diligently devoted themselves to seeking the presence of God and live out their faith have inculcated a commendable character and led to congregational change by the guidance of the Holy Spirit.

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[38] Dorothy C. Bass, *ed., Practicing our faith* (San Francisco: Jossey-Bass Publisher 2010), xiii.
[39] Dorothy C. Bass, *ed., Practicing our Faith* (San Francisco: Jossey Base Publishers), 5.

Alan Roxburgh, writing about the character of a missional leader, asserts that, [good] character requires self knowledge and clear evidence that Jesus Christ is the center of a leader's life, meaning, and call. Character is the place where one's deep hunger, personal identity, and calling merge to generate the confidence that allow people to trust a leader and agree to journey together in a new direction. Character is a matter of personal habits, skills, and behaviors that produce confidence and credibility. It also involves a leader's motivation, values, and sense of life purpose. Roxburgh further argues that such character is observed in four personal qualities: maturity, conflict management, personal courage, and trustworthiness and trusting.[40] I concur with Roxburgh's argument, and I believe such character qualities are the fruits of continuous discipleship practices and are the backbone of the congregational transformational leader who can influence team building and teamwork.

Among the Christian leadership discipleship practice that brings about profound change in a leader and nurtures commendable leadership characters include: solitude and silence (Bible study, prayer, examen, fast, meditation and lectio divina) study, simplicity, service, witness, submission, hospitality, fellowships, celebration to mention but a few. These discipleship practices foster God given gifts, trans-culture character and skills that are biblical, and these include; attentive listening, courage, trust, compassion, hope, humility, rest, integrity and sound morality. Wright claims that, "the character of the community and the character of individual members of the community is what the leadership literature calls organizational cultural."[41]These are some of the necessary attributes of a ministerial church leader and team builder in congregations that are crucial in congregational and community transformation.

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[40] Alan J. Roxburgh and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco: Jossey-Bass), 126-127.

[41] Walter C. Wright Jr, *Relational Leadership: A biblical Model for Leadership Service* (Lancaster-UK: Paternoster, 2006), 116.

2.1 The practice of Solitude and Silence

Foster defines silence as "an act of listening to God and refraining from talking, without listening to God is not silence, and without silence there is no solitude. Inner silence and inner solitude are inseparable."[42] Further, "Solitude is not first a place but a state of mind and heart…. crowd or the lack of them has little to do with this inward attentiveness."[43] Solitude is a practice of diligently seeking God's guidance, discernment, and a call for missions amidst our busy life, and awareness of ourselves as a leader.

Bonhoeffer defined silence as

> The simple stillness of an individual under the Word of God….hearing the Word…thoughts directed to the Word…we are silent after hearing the Word because the Word is still speaking and dwelling within us. We are silent at the beginning of the day because God should have the first Word, and we are silent before going to sleep because the last Word also belongs to God. Silence is nothing else but waiting for God's word and coming from God's word with a blessing.[44]

Nouwen posses a question, "…Are the leaders of the future truly men and women of God, people with an ardent desire to dwell in God's presence, to listen to God's voice, to look at God's beauty, to touch God's incarnate word and taste fully God's infinite goodness?"[45] The first step to a life of giving and transforming relational leadership begins in solitude with God; it is there that God speaks and touches our lives, therefore it is imperative for church leaders to develop the practice of solitude and stillness in their daily life if they are to be effective in ministry.

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[42]Richard J. Foster, *Celebration of Disciplines: The path for spiritual growth* (Great Britain: Chaucer press, 1985), 86.

[43] Richard J. Foster, *Celebration of Disciplines,* 84.

[44] Dietrich Bonhoeffer, *Life Together* (New York: Harper Collins Publisher, 1954), 79.

[45] Ruth Haley Barton, *Strengthening the Soul of your Leadership* (Illinois: intervarsity Press, 2008), 29.

E.M. Bounds just like Bonhoeffer reminds us that we spend time and resources on strategies and methods, rather than spending time in God's presence to be filled and remolded by the Holy Spirit for the mission He has called us to do in the community.

> We are constantly on a stretch, if not on a strain, to advice new methods, new plans, new organization to advance the church and secure enlargement and efficiency for the gospel. This trend of the day has a tendency to lose sight of the man or sink the man in the plan or organization. God's plan is to make much of the man, far more of him than of anything else. Men are God's method. The church is looking for a better method; God is looking for better men.[46] What the church needs today is not more machinery or better, not new organization or more and novel methods, but men whom the Holy Ghost can use….the Holy Ghost does not flow through methods, but on men. He does not anoint plans, but men-men of prayer.[47]

If we are to change congregations and communities we need to seek God to change us first; our attitudes, perception and character. Our relationship with Him has to be genuine and intimate, and that can only happen when we seek to dwell in His presence. Then our lives will be transformed both inward and outward to influence and other people.

2.1.1 Biblical perspective

There is empirical evidence of the practice of silence and solitude from the Old Testament to the New Testament in different circumstances. As I approach the biblical perspective, I am very much aware of the problem of following the words *silence* and *loneliness* from a biblical concordance without context. I will refrain from discussing the depth of the historical biblical narrative but rather will recite both the biblical empirical evidence mentioned by different theological authors, in the practice of silence and solitude. Among those include Ruth Haley Barton who mentions Moses and Elijah (2 Kings 19). However, I concur with Robert L. Plummer's approach on context and perspective, that a number of people practiced solitude and silence for different reasons in different circumstances.

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[46] E.M. Bounds, *Preacher and Prayer* (Grand Rapids: Zondervan Publisher, 1907), 5.
[47] E.M. Bounds, *Preacher and Prayer*, 6.

(a) Deference to God, especially in his role as judge and sovereign Lord (Job 6:24; Hab2:20; Zeph 1:7; Rom 3:19) (b) Avoidance of sins of speech (Prov 11:12; James 1:19) (c) a time to focus on prayer (Matt6:6; Mark 1:35; Luke 4:42; 5:16; 6:12; 9:18) (d) physical refreshment (Mark 6:31) (e) grief (1 Sam 1:13) (f) ignorance (Matt 22:12) (g) trust (Ps 131:2; Isa 30:15; Lam 3:26) (h) punishment (Luke 1:20) (i) humility and creatureliness (Eccl 5:2) (j) recognition of life's varied experiences(Eccl 3:7)
(k) Demonized despair (Luke 8:29).[48]

I also believe there are voluntary and involuntary moments of solitude in the Bible, but also in our daily lives as church leaders. Sometimes leaders seek solitude and silence willingly, and sometimes tough circumstances force them into moments of solitude. Moses, Elijah, David and Jonah are some of the leaders who experienced both voluntary and involuntary moments of solitude and silence. St. John of the cross called it, "the dark night of the soul". Such moments cause us to reflect on our limitations and God's superiority, to refocus, repentance and renewal of our walk with God. Solitude is vital for church leaders who seek to transform congregations because it forms their intimacy with God and transforms their character which are crucial in interpersonal relationship and teamwork in congregation transformation.

In *Celebration of Discipline,* Richard Foster mentions that Jesus lived with inward heart solitude but also frequently experienced outward solitude. He asserts that Jesus inaugurated His ministry by spending forty days alone in the wilderness (Mt. 4:1-11) and that before he chose the twelve spent the entire night alone in the desert hills (Lk. 6:12). When he received news of the death of John the Baptist, he withdrew from there to a lonely place apart (Mt. 14:13). Following a long night of work "…in the morning, a great while before day, he rose and went out to a lonely place….(Mk.6:31).[49] The biblical narratives give evidence that Jesus used to withdraw

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[48] Plummer, Robert L, "*Are the spiritual disciplines of 'Silence and Solitude' really Biblical,"* Journal of spiritual formation and care, Vol 1, No L. (2009):104. https://login.proxy.westernsem.edu:4443/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=rfh&AN=ATLA0001789355&site=ehost-live&scope=site,(accessed November 11,2015)
[49] Richard J. Foster, *Celebration of Disciplines*,85.

from public to a lonely place. Thus it is imperative for church leaders to diligently seek moments of solitude and silence.

Bob and Michael Benson argue that in solitude

> We can slowly unmask the illusion of possessiveness and discover the center of our own self. We are not what we can conquer, but what is given to us. In solitude we can listen to the voice of him who spoke to us before we could speak a word, who healed us before we could make any gesture to help, who set us free long before we could free others, and who loved us long before we could give love to anyone. It is in this solitude we discover that being is more important than having, and that we are worth more than the result of our efforts. In solitude we discover that our life is not a possession to be defended, but a gift to be shared. It's there we recognize that the living words we speak are not just our own, but are given to us ;that the love we express is part of a greater love, and that the new life we bring forth is not a property to cling to, but a gift to be received[50]

Barton asks the most intriguing question on the above subject. "What kind of leader is able to call people to wait on God in the face of real threat, when all of their survival instincts are raging? What inner strength does a leader need to be able to access in order to stay calm, to quiet the primal instincts of others, and to create space for turning to God in the midst of such fierce human reactivity?[51]" She gives incredible answers to the above questions. "Only the leader who has waited for God in the darkest moments of his own deep need, only a leader who has stood still and waited for God's deliverance in the places where she feared for her very life, only a leader with inner spiritual authority that comes from his own waiting can ask others to do the same".[52]

Today many pastors are busy executing ministerial programs or pastoral role focusing on church projects, rescuing church land, drawing strategic plans for the development of the church, baptizing, officiating holy matrimony and funerals (workaholic). They pay less attention to their spiritual welfare and end up operating with psychology, sociology and philosophies and

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[50] Bob Benson, Sr. Michael W. Benson "*Discipline for the inner life*" (Tex: Deeper Life Ministries, 1989), 60.
[51] Ruth Haley Barton, *Strengthening the soul of your Leadership* (Illinois: InterVarsity Press, 2008),97.
[52] Ruth Haley Barton, *Strengthening the soul of your Leadership*, 97.

sometimes burnout and leave the ministry. My argument is not that such disciplines are not vital in ministry, they are! But they are not the spring board of our spiritual vitality and spiritual formation for a transformational ministry. The transforming power of leaders and congregations lays in the discipleship practices that involve engaging God more in our life, and discerning his call and paying attention to what He's doing in our midst. Pastors need this quiet time, solitary Godly intentional time, a diligently devoted time to God is important for the development of commendable character for public witness and team building.

2.1.2 Impact of silent and solitude (fruits of solitude in character formation)

Solitude and silence gives one a restful moment where one attains the essential momentum to serve, and relate attentively with other people. Setting such a time to rest communicates that a leader understands the concept of human limitation and dependence to God which is biblical and Sabbatical practice. "It reminds us that we are human being not human doings."[53] Calhoun argues that we were not made to work 24/7. We have limits. There is finiteness to our time and energy, and to live as though there isn't is a destructive as well as delusional. And without it, it can be hard to tell the truth about our human capacity and limits because few of us want to accept the losses that come with this truth. We can't say yes to everything. We can't go everywhere and see everyone. We can't have it all. We aren't indispensable. We are finite being who need rest. And that is not a bad thing. It is Godlike thing. God created us in his image. He is a God who works and then rests. When we rest we honor the way God made us."[54]

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[53] Adele Ahlberg Calhoun, *Spiritual Discipline Handbook: Practices that transform us* (Illinois: InterVarsity Press, 2005), 64-65.
[54] Adele Ahlberg Calhoun, *Spiritual Discipline Handbook: Practices that transform us*, 64.

In solitude and silence one encounters God and experiences His grace, leading to a spirit filled guided life. A life guided by the Holy Spirit embraces God, listens from God and shares God's mission to those who do not know him in order for them to know him and participate in the Kingdom mission. Newbigin states that, "there is no participating in Christ without participating in His mission to the world."[55] A life that engages God in solitude leads to transformation, fruitfulness and maturity. A church leader who engages with God will attract and influence many people for the kingdom of God. Daniel calls such a person a star.[56] People like Moses, Joshua, Caleb, Samson, Joseph, Gideon, in the Old Testament. Timothy, Barnabas, Peter and Paul in the New Testament attracted and influenced people in their leadership in the early church. People will always love and relate with a church leader who seeks, loves God and exhibit gifts of spiritual maturity in his/her leadership lifestyle. Barton claims that, "…Those who are looking to us for spiritual sustenance need us first and foremost to be spiritual seekers ourselves."[57] And spiritual seekers are often public witnesses, team builders and team leaders.

Solitude and silence cultivates a sacred heart in a leader. A healthy heart that depends on God's word and His promises, a heart that is open to trust God's leadership, a heart that can be calm and attentive to God and to collaborative discernment amidst the pressure of change. Heifetz explains that a sacred heart allows you to feel, hear, and diagnose amidst your mission. He further states that "a sacred heart was explained as a reflection of God's promise, not to keep you out of the fire and the water, but to be with you in the fire and water." [58]He argues that a sacred heart means you may feel tortured and betrayed, powerless and hopeless, and yet stay open. It's

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[55] Lesslie Newbigin, *Unfinished Agenda* (Geneva: WCC Publication, 1985),168.
[56] "Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars forever and ever". Dan 12:3 NIV
[57] Ruth Haley Barton, *Strengthening the Soul of your Leadership* (Illinois: interVarsity Press, 2008), 29.
[58] Ronald A. Heifetz, Marty Linsky*, Leadership on the Line: staying alive through the Danger of leading* (Boston, Massachusetts: Harvard Business Review Press, 2002), 228.

the capacity to encompass the entire range of human experience without hardening or closing yourself. It means that even in the midst of disappointment and defeat, you remain connected to people and to the sources of your most profound purpose.[59] That should be a heart of a discipleship congregational transformational leader who influences teambuilding and teamwork in congregations.

Self awareness, solitude and silence give one space to reflect upon him/herself. This helps the leader to know his weakness and strength. Many church leaders don't know their weakness and fear to face their fears or deal with their wounds. This is what Myss calls "our reptiles."[60] "Solitude and silence in particular enables us to experience a place of authenticity within and to invite God to meet us there…We are rescued from relentless human striving to solve the challenges of ministry through intellectual achievement and hard work."[61] Once a leader gets to know his weakness and limitations; he begins to appreciate the gifts of other people in his or her congregation. The great psychologist William James states that," the deepest principle in human nature is the craving to be appreciated."[62] A leader with such a character has the capacity to influence teambuilding and teamwork in congregations. Quinn argues Leader that, "we must confront first our own hypocrisy and cowardice, recognize the lies we have been telling ourselves, we must acknowledge our own weakness, greed, insensitivity, and lack of vision and courage."[63]Self awareness is a key in team leadership and congregation transformation.

When a leader develops a practice of contemplation and examen, he comes to the glimpse of his/her weakness leading to confession or repentance. Repentance is key in changing life; one

[59] Ronald A. Heifetz, Marty Linsky, *Leadership on the Line: staying alive through the Danger of leading*, 230.
[60] Caroline Myss, *Entering the Castle; Finding the inner Path to God (*New York: Atria Paperback, 2013), 94.
[61]Ruth Haley Barton, *Strengthening the Soul of your Leadership* (Illinois: interVarsity Press, 2008), 28.
[62] William James quotes, http://www.goodreads.com/quotes/23215-the-deepest-principle-in-human-nature-is-the-craving-to (accessed July 20, 2016).
[63]Robert E. Quinn, *Deep Change: Discovering the leader within* (San Francisco: Jossey-Bas Publishers, 1996),78.

cannot live in freedom of a joyful service if he/she keeps doing what he/she has been doing (sin). Such a leader will straighten his life with God and reconcile with his team, and where possible will seek social support of the believing community.

Attentive and intentional listening is a result of Solitude and silence. James in his epistle states that, "My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry." The practice teaches one to be silent as he/she seeks to listen from God. According to Foster the purpose of solitude and silence is to be able to see and hear. One learns when to speak and when to refrain from speaking. The person under this discipline is a person who can say what needs to be said, and when it needs to be said.[64] He asserts that, "the tongue is our most powerful weapon of manipulation."[65] Many church leaders have used their orate skills to manipulate congregations and council meetings hiding behind their fears and weakness. They normally believe they should be listened to and, in most cases, we have shut down divine guidance and counsel from the pews thinking God only speaks through those who make big donations, in most cases voices from the margin are downplayed. Congregations need a leader who can listen attentively to their cry, pain and views before making judgments.

In the Uganda culture specifically the Kiganda culture, before one is appointed in any leadership position, people always ask if the person listens. According to Ssenyimba one of the key questions is, "Does he or she listen to people's reasons?" A remark like "Omusajja tawuliriza" (the man does not listen to others) was damaging to a leader. A leader was not the one who made all the decisions but she/he was one who was capable of listening to all sides of

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[64] Richard Foster, *Celebration of Discipline*, 87.
[65] Richard Foster, *Celebration of Discipline*, 95.

reasoning to get a general counsel of the group."[66] Bonhoeffer calls it the "ministry of holding one's tongue"[67] and he writes, "Real silence, real stillness, really holding one's tongue comes as the sober consequence of spiritual stillness."[68] Therefore attentive listening is vital in transformational leadership.

2.2 The Practice of witnessing and testifying

The call of every disciple is to let others know of the grace, love and the forgiveness of our Lord Jesus Christ. It is a command from our Lord "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."[69] Tokumboh Adeyemo on the above chapter and verse claims that,

> "This is a message that African Church needs to hear loudly and clear. For too long we have been recipient of the benefit of the gospel, and with few exception most of our church communities do not anticipate, let alone participate in, mission. We do not see it as our duty to go and spread the good news to the people within our own countries or to the people beyond the borders of our own countries… not just converts. Discipleship demands a total surrender of one's identity, security and being to the Lordship of Jesus Christ."[70]

Many church leaders tend to think that witnessing for Christ should be done only on Sunday and on their church pulpit. This practice is meant to be our daily activity, it means leaving our comfortable zone and reachout to the suffering world, to those in prison, office, streets, taxi parks and Bus Park. Church leaders should be on move for Jesus as he was. Newbigin is one of the many examples of Church leaders; he rode his bicycle and sometimes

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[66]Micheal Solomon Ndawula Senyimba, *Foundation of Effective Leadership: Looking at the Kiganda-Christian Leadership Perspective* (Kampala: Ndejje University Press, 2007), 14.
[67] Dietrich Bonhoeffer, *Life Together (*New York: Harper Collins Publisher), 91.
[68] Richard Foster, *Celebration of Discipline*, 87,
[69] Matt 28:19-20, NIV.
[70]Tokumboh Adeyemo, edit., Africa *Bible Commentary* (Grand Rapids: Zondervan World Alive Publisher, 2006), 1170.

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walked to preach on streets and in villages in India.[71] He influenced many people and transformed lives. In Uganda we have Apollo Kivebulaya who went into the interior dark forests of Congo, we have the revivalist, Festo Kivengere, William Nagenda and Nsibambi[72] to mention but a few; they changed lives and communities by witnessing and testifying of the love of Christ. The practice brings the leaders close to the people, as Christ is introduced into their lives. A leader can relate and understand their sorrows and joy. He can identify their gifts, challenge their lives, and seek for social support, hence building rapport.

Bonhoeffer calls it the "the ministry of proclaiming,"[73] Thomas Hoyt Jr in Bass's book, calls it the practice of Testimony, the hermeneutics of Testimony; Preaching as a Testimony, Testimony in song, (Liturgies and trial) Testimony beyond words and telling the truth to one another for God. Bass goes on to say that Testimony is made not only through speech and songs. The philosopher Paul Ricoeur, "applies the term to words, works, actions, and to lives which attest to an intention, an inspiration, an idea at the heart of experience and history which nonetheless transcends experience and history"[74] Bass further claims that, "A quiet act of compassion can sometimes testify more powerfully to God's presence than a well wrought sermon. Each day in our communities, persons reach out to others in trust and care. These persons bear witness to God's presence before the world."[75] The practice of witness and testifying is a call to every Christian leader and lay persons, both in word and deeds. The practice portrays a spirit-led life with a passion for God's mission to transform and build community.

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[71] Lesslie Newbigin, *Unfinished Agenda* (Geneva: WCC Publication,1985),
[72] Stephen Samuel Kaziimba Mugalu, *Empowering The Laity*, 26-27.
[73] Dietrich Bonhoeffer, *Life Together (*New York: Harper Collins Publisher),103.
[74] Dorothy C. Bass, ed., *Practicing our Faith*, (San Francisco: Jossey-Bass, 2010), 99.
[75] Dorothy C. Bass, ed., *Practicing our Faith*,99.

The practice is an act of obedience to the great commission in partnership with the Holy Spirit to convert and transform people into a believing community which is the mission of God. The people who are struggling in society and families that are suffering in community long to hear a message of hope and to relate with a leader who is believing and living according to the word of God. People long to hear God's saving and healing word not just on Sunday but throughout the week. Such a church leader will always be in a position to influence and lead teams of people because of his passion and character of obedience towards the word of God. That is a kind of leader congregations need.

Furthermore the practice encourages formation of fellowship teams in the congregation and community which is a mean of discipleship and spiritual growth in a community. This gives a church leader an opportunity to interact as he or she reaches to different categories of people; the blind, deaf, lost and the least. All men and women need to hear the Testimony, the Good News. Bonhoeffer states that, all people, "…a sinner(s) in crying need of God's grace. He has the same great necessity that we have, and needs help, encouragement, and forgiveness as we do."[76] This gives a minister space to be attentive to those who are hurting, disappointed, displaced. Attending to people's sorrow and celebrations builds a relational character of sympathy and empathy which is crucial in team building and teamwork in congregational transformational life.

2.3 The Practice of service

As disciples of Jesus Christ we are called to serve. A discipleship lifestyle devoted to silence and solitude does not hinder Christian leaders from the world and its needs and sorrows; it should make one more aware and more compassionate to those who are in need. I believe one cannot be diligently seeking God and fail to be of service in the Kingdom of God, for Newbigin

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[76] Dietrich Bonhoeffer, *Life Together*,105.

asserts that, "there is no participation in Christ without participating in his mission to the world."[77] As leaders, we cannot worship God unless we also are willing to do the will of God. Bernard of Clairvaux states that "learn the lesson that, if you are to do the work of a prophet, what you need is not a scepter but a hoe."[78] Further, Benson's claims affirms that, "The life that begun on the inside in private worship of God will soon burst forth into outwardness -to-ward others, toward their needs, toward their hurts."[79]

Serving others is a discipleship practice and a call that the early church leaders exhibited in their life and ministry. Scriptures call us to be servants for the sake of the kingdom of God. Serving others is one away that people can see and feel the love of God, and testify to God's gracious provision and presence. Serving others is inseparable from Christian life, love and leadership. Service and prayer can never be separated says Henri Nouwen from *The Living Reminder.*[80] Service is not just action but also prayer. Bonhoeffer states that, "He who denies his neighbor the service of praying for him denies him the service of a Christian."[81] He further claims that, "Every member serves the whole body, either to its health or to its destruction" [82] Bonhoeffer goes ahead to say that "Nobody is too good for the meanest service."[83] Christian life is a life of service, service to God and service to man for the glory of God. For Paul says, "Whatsoever you do in word or deed, do all in the name of the Lord Jesus."[84]

In the Bible from Genesis to Revelation we see God working through people who are offering services. Quoting Genesis 18:18, "Abraham will surely became a great and powerful

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[77] Lesslie Newbigin, *Unfinished Agenda* (Geneva: WCC Publication, 1985), 138.
[78] Richard Foster, *Celebration of Discipline,* 110.
[79] Bob Benson Sr, ed., *Disciplines for the inner life* (Bourbonnais, IL, Deeper life press, 1989), 335.
[80] Bob Benson Sr, ed., *Disciplines for inner life*, 347.
[81] Dietrich Bonhoeffer, *Life together,* 86.
[82] Dietrich Bonhoeffer, *Life together: Ministry*,89.
[83] Dietrich Bonhoeffer *Life together: Minisrey*,99.
[84] Colossians 3:17, NIV.

nation, and all nations on earth will be blessed through him," Calhoun, stresses that, God's trajectory is to bless the earth through his people, and to show them exactly what he has in mind. He came to earth as one who serves.[85] And Jesus told his disciples that, "the son of man did not come to be served, but to serve and to give his life as a ransom."[86] After washing his disciples feet, Jesus said to his disciples "I have set you an example that you should do as I have done to you.."[87] Jesus gives a profound teaching about the Kingdom of God,

> Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? **38** When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.[88]

The Bible is full of stories that call us to be of service to the believing and to the non-believing community, widows, widowers, disabled, orphans and to the minority group. Therefore service is a discipleship practice that is vital in the life of a church leader and a commendable public witness of the grace and love of God. This is a character that influences followers and teambuilding in congregation and community.

Foster names two kind of services, "Self righteous service" and "True service," "True service comes from a relationship with the divine other deep inside...we serve whispered promptings, divine urgings." Self righteous service requires external rewards. It needs to know that people see and appreciate the effort. True service rests contented in hiddenness and it is a lifestyle."[89]

[85] Adele Ahiberg Calhoun, *Spiritual Disciplines Handbook* (Illinois: InterVarsity Press, 2005),155.
[86] Matthew 20:28, NIV.
[87] John 13:2-17, NIV.
[88] Matthew 25:34-46, NIV.
[89] Richard Foster, *Celebration of Discipline,*118-113

Foster names seven types of services: There is the service of Guarding the reputation of others, there is the service Served, the Service of Common courtesy, there is service of Hospitality,[90] there is a service of Listening, there is a service of Bearing the burdens of each other, and there is the service of Sharing the word of life with one another.[91] "Service that is duty motivated breathes death. Service that flows out of our inward person is life, joy and peace."[92] All these services are crucial in team building and congregation transformational leadership.

In African culture setting "no leader was appointed into a situation where he or she was not able to serve, or contribute anything to the purpose of the situation. Traditional warriors were promoted to these positions after they had demonstrated to be warriors. Priest, Magician and Medicine people became great due to their performance in their respective trades."[93] Leaders had to exhibit a character of service and care for people's welfare. In Buganda Kingdom Princes and son's of chiefs were taken out of the palace life to remote villages were they were subjected to rough life and drinking of dirty water. By so doing, they were preparing them to have an enduring spirit and the capacity to face the future hardship in their time of service. This was one way of training them to be mindful of social service and to know how people felt who lived in such a life. A prince or a son of a chief who served the community before becoming a leader was more influential and honored than the one who was never subjected to that kind of life", states Ssenyimba[94].

Church leaders have the mandate to serve because that is the call of every believer of all status in all capacity, whether great or small, young or old. "Everybody can be great because anybody

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[90] Richard Foster, *Celebration of Discipline,* 119.
[91] Richard Foster, *Celebration of Discipline,* 120.
[92] Richard Foster, *Celebration of Discipline,* 122.
[93] Michael Solomon Ndawula Ssenyimba, *Foundation of Effective Leadership: Looking at the Kiganda-Christian Leadership Perspective* (Kampala: Ndejje University Press, 2007), 30.
[94] Michael Solomon Ndawula Ssenyimba, *Foundation of Effective Leadership,* 32.

can serve. You don't have to have a college degree to serve. You don't have to make your subject and verb agree to serve. You only need a heart full of grace, a soul generated by love.[95]" That is all a leader needs to be of service to his people and that's the call of all transformational church leaders. Such a leader has the capacity to influence teambuilding and teamwork for congregation and a community change.

Newman states that, "God has created me to do some definite service; He has committed some work to me which he has not committed to another….I have a part in a great work; I am a link in a chain, a bond of connection between persons. He has not created me for naught. I shall love as Christ loved, I shall do his work"[96]

2.3.1 Impact of service in character formation and teambuilding

As the church leader does service, he is able to demonstrate the practical side of the power of the gospel in his life, and in the life of his congregation; that he cares for other, that Jesus cares and heals, comforts, encourages, feeds the hungry through people in the congregation. That was Jesus' way of life and teaching, it was the way of life of the early church "The power of Jesus was used to heal the sick, to feed the hungry, to comfort the sorrowing; and the very fact that Jesus did use his power in that way, was a proof that God cared for the sorrows, the needs and the pains of the people."[97] People draw near to a leader who cares about their wellbeing, who encourages them and illustrates the practical side of the gospel, hence is able to build teams and promote teamwork in the congregation.

The practice of services brings the congregation and community into a close contact with the church leader during the week apart from the Sunday services. For example the service of

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[95] Adele Ahiberg Calhoun, *Spiritual Disciplines Handbook* (Illinois: InterVarsity Press, 2005), 146.
[96] Adele Ahiberg Calhoun, *Spiritual Disciplines Handbook*,144.
[97] Barclay William, *The Daily Study Bible: The Gospel of John, volume 1*(London: Saint Andrew Press, 1955), 86.

hospitality and pastoral visits brings the church leader into a close proximity with the community. The church leader is able to meet different people of different gifts. This is how Jesus was able to identify different disciples of different gifts, fishermen, tax collectors, hence forming a team of twelve that influenced and changed communities. Therefore, the practice promotes relationships for team building and teamwork.

Personal gifts and character are put to use and growth. Gifts of compassion, tendency, trust, honest, love and care, are gifts that are meant for public benefit not individual benefits. As one models those gifts, by time they become part of his character, he grows in the gift of friendship and is able to influence groups, teams and institutions.

People need to follow a leader who understands them, who interacts and cares for them, and a leader who has the capacity to cast a vision of hope and change, unselfish ambition and courage. Such a leader has the capacity for teambuilding and teamwork in the congregation.

2.4 The Practice of Submission

Foster defines Submission as the ability to lay down the terrible burden of always needing to get our own way. The possession to demand that things go the way we want them to go is one of the greatest bondages in human society today.[98] Calhoun on the same subject states that, "submission is an unpopular, repugnant concept these days. The notion of giving away power conjures up images of becoming a doormat, a weak-willed nonentity or a brainwashed cult follower."[99] In many congregations there is a thread of hierarchy and traditions and that calls for the spirit and practice of submission. Sometimes it feels difficult to submit to them but in most cases we are called to submit and follow even when we are the leading church leaders or

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[98] Richard Foster, *Celebration of Discipline* (Great Britain: Chaucer Press, 1985), 97.
[99] Adele Ahiberg Calhoun, *Spiritual Disciplines Handbook* (Illinois: InterVarsity Press, 2005),118.

vision bearers. "Vision bearers need vision supporters and vision supporters need vision implementers.[100]" If one is to build teams and promote teamwork in the congregation he/ she needs to learn submission.

Young pastors need senior pastors for mentorship and coaching. One can't learn unless he or she is willing to submit her/himself to God and to people. Submission is a way we allow God's Kingdom agenda to shape our choice, relationship and vocations. And it always works in conjunction with our personal freedom. Calhoun states that, "Submission is trusting that God's instructions concerning this life are good for us, instructions to forgive, serve and love are not given to abuse us but to set us free to be who we were meant to be."[101] Practicing a life of discipleship calls for submission. When we practice submission we learn and develop the character of humility and respect for those amidst us with unique gifts, and contributions in the congregations and community. This is one of the crucial characters of a spiritual leader and a team builder.

Foster establishes seven ways which are crucial in teambuilding and team leadership; submission to the Triune God, submission to scripture, submission to our family "let each of you look not only to his interest, but also to the interest of other" (Phil 2:4, Col 3;18-22, submission to our neighbors and those we meet in the course of our daily lives and submission to the believing community which is the body of Christ. Foster argues that, "If there are jobs or tasks to be done we should look closely to see if they are God's invitation to the cross-life." The act of submission to the broken and despised, Foster asserts that "In every culture there are "widows

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[100] This statement was made by Bishop Stephen in a leadership conference exegeting the Book of Nehemiah 2014..
[101] Adele Ahiberg Calhoun, *Spiritual Disciplines Handbook*, 119.

and orphans" that is the helpless and the undefended (James 1:27).[102] And lastly the seventh act of submission is to the world, "Our act of submission is determination to live as a responsible member of an increasingly irresponsible world.[103]"

Christian life is a life called and commanded to live a life of submission just like Jesus did. The apostle lived it, the early church leaders lived it, and the ancient Church Fathers lived it. It is an imperative for a congregation transformation church leader to practice the acts of submission in order to be able to build teams and promote team work for congregational transformation. "Submission is an ethical theme that runs through the gamut of the New Testament. It is a posture obligatory upon all Christians: men as well as women, fathers as well as children, masters as well as slaves..,[104] "the imperative to subordination in reciprocal."[105]

The above mentioned acts of submission are attributes and practices that inspire people to work with a church leader but also to work together as a Missional congregation that call for a compelling witness. The practice instills teambuilding and the teamwork attribute that a church leader needs in congregation transformation. For example, self denial, valuing and appreciating other people's dreams and unique gifts, contributions, contentment, skills and ability for co-existence.to mention but a few are attributes instilled by a transformational leader.

2.5 The Practice of Simplicity

Albert E. Day in his Book, *An Autobiography of Prayer* defines Simplicity as, "absence of artificial ornamentation, pretentious style, or luxury. It is artlessness, lack of cunning or

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[102] Richard Foster, *Celebration of Discipline,* 106-107.
[103] Richard Foster, *Celebration of Discipline,* 108.
[104] Richard Foster, *Celebration of Discipline*, 102.
[105] Richard Foster, *Celebration of Discipline,* 103.

duplicity."[106] Calhoun states that, "Simplicity cultivates the great art of letting go. Simplicity aims at loosening inordinate attachment to owning and having. Simplicity brings freedom and with it generosity."[107] Foster claims, "that simplicity is freedom. Duplicity is bondage. Duplicity brings anxiety and fear." He further states, "The Christian discipline of simplicity is an inward reality that results in an outward lifestyle. Both the inward and outward simplicity are essential." [108] The practice of simplicity inculcates in a church leader a spirit of saying yes and no to particular demands and pleasures of the world. He or she is able to live on the minimum as some of his church members do, and perhaps support those who are lacking; this brings flexibility, gratefulness and generosity which should be attributes of the unselfish Christian leader and team builder.

Bass and Copeland calls it the practice of *Saying Yes and Saying No,* and they point out that if we are to grow in faithful living, we need to renounce the thing that chocks the fullness of the life that God intended for us, and we must follow through on our commitment to pray, to be conscientious, and to be in maturely supportive relations with other faithful persons. "The acts take self-discipline. We must learn the practice of saying no to that which crowds God out and yes to a way of life that makes space for God."[109] " What we decide also shapes what the world will be,"[110] and how the team will function.

Foster simplifies the notion of simplicity by naming ten controlling principles for the outward expression of simplicity."He argues that the inner reality is not a reality until there is an outward expression". He argues that first we should buy things for their usefulness rather than their status;

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[106]Bob Benson, Sr, *ed., Disciplines for the inner Life*, 296.
[107]Adele Ahiberg Calhoun, *Spiritual Disciplines Handbook,* 74.
[108] Richard Foster, *Celebration of Discipline*, 69.
[109] Dorothy C. Bass, ed., *Practicing our Faith*,60.
[110] Dorothy C. Bass, ed., (Practicing *our Faith*,66.

cars should be bought for their utility not for prestige.[111] Secondly, reject anything that is producing an addiction in you. One should learn to distinguish between a real psychological need, like cheerful surroundings and an addiction. Third, develop a habit of giving things away, if you find that you are becoming attached to some possession; consider giving it to someone who needs it.[112]

Fourth, refuse to be propagandized by the custodians of modern gadgetry, "time saving devices almost never save time." Fifth, learn to enjoy things without owning them. Six, develop a deeper appreciation for creation. "Get close to the earth, walk whenever you can and listen to the birds." Seven, look with healthy skepticism at all "buy now, pay later" schemes." Eight obey Jesus' instruction about plain, honest speech, "let what you say be simply "Yes or No;" anything more than this comes from the devil."[113] Nine reject anything that will breed the oppression of others. Tenth, shun whatever would distract you from your main goal.[114] The practice of simplicity draws the church leader to the people, young and old, poor and rich, and it gives an opportunity to know how each feels and survives in the society. This gives a challenge and an opportunity to the church leader to seek potential team players as he builds a team to address the specific practical needs of the community. And further, he will be knowledgably able to lead and communicate the urgency for change in the congregation to move into the lives of the community.

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[111] Richard Foster, *Celebration of Discipline*, 79.
[112] Richard Foster, *Celebration of Discipline,* 79.
[113] Richard Foster, *Celebration of Discipline*, 81.
[114] Richard Foster, *Celebration of Discipline,* 82.

2.6 Practice of fellowship

Many pastors don't attend fellowships in their local church, nor have a pastor's fellowship. This puts their spiritual life in dilemma and they have a low influence in their congregations because they will never know what is happening in people's spiritual life. Fellowships help in confession and healing, Bonhoeffer claims that, "Confession is discipleship." He further writes, " a man who confesses his sin in the presence of a brother knows that he is no longer alone with himself; he experiences the presence of God in the reality of another person. As long as I am by myself in the confession of sins everything remains in the dark, but in the presence of a brother the sin has to be brought into the light."[115] This helps in building trust and honesty in team building and teamwork.

For St. Alphonsus Luguori wrote "for a good confession three things are necessary: an examination of conscience, sorrow, and a determination to avoid sin."[116] The discipline of confession brings an end to pretence. Honesty leads to confession, and confession leads to change.[117]. Fellowships are the most likely first group that will trust a pastor and walk with him through the journey of a congregational transformation, because they will know the weakness as well as strength (omit) of the Pastor. In addition to that, fellowships are potential ground for change, growth and teambuilding in congregations. As I argued earlier these are not works of gaining approval of God, they are means for spiritual maturity and in response to God's call in our Christian life. These shape our attitude and character in life that influences teambuilding and teamwork for transformation. .

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[115] Dietrich Bonheoffer, *Life Together*,116.
[116] Richard Foster, *Celebration of Discipline*, 132.
[117] Richard Foster, *Celebration of Discipline,* 137.

The discipleship practicing lifestyle of a church leader is a space to manifest spiritual ongoing sanctification of his or her inward transformed life. The practices or way of life mentioned above are not exhausted. And they are not meant for moral perfection but a means to testify to the inner sanctification and intimacy with God to the public of transformed Christian living. They are public testimony of the continuous individual encounter of God's grace and love. A life that encounters God can never remain the same, it bears fruits, it shares gifts and inculcates commendable leadership character that are emulatable which a key in teambuilding and team leadership in congregations.

2.7 Discipleship character of a congregational transformational leader

A church leader's character and lifestyle is a golden thread that runs through his/her leadership, compelling people in the congregation into teams and teamwork for congregation transformation. Sociologist and Theological scholars, along with credible Christian leaders agree that character is core in any category of leadership including business, but more so in congregations. And as Wright states, "leadership begins with theology,"[118] If leadership comes from God then for one to be effective one needs to have the right theology of leadership and the right relationship with God and those he serves or leads. Peterson argues that, the God we choose to follow determines what we believe, forms our values, and shapes our behaviors."[119]Graham states that, "when wealth is lost nothing is lost, when health is lost something is lost; when character is lost all is lost,"[120] Moody Claims that, "Character is what you are in dark."[121]

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[118] Walter C. Wright, *Relational leadership* (Illinois: InterVarsity Press), 32.
[119] Eugene H. Peterson, *The Jesus Way* (Grand Rapids: Eerdmans, 2007), 22.
[120] Bill Graham's quotes, http://www.brainyquote.com/quotes/quotes/b/billygraha161989.html (accessed July 20, 2016.
[121] James S. Bell, JR. edit, *A return to VIRTUE: Reflections on living wisely* (Chicago: Northfield Publisher, 1995), 17.

Walter argues that, leadership flows from character… and character is the heartbeat of leadership, it anchors the person and fuels the vision toward which leadership strive and it creates the trust necessary for relationship to thrive…Leadership is a relationship of influence.[122] And Roxburgh claims that, "Character is a matter of personal habits, skills, and behaviors that produce confidence and credibility. It also involves a leader's motivation, values, and sense of life purpose, self knowledge and clear evidence that Jesus Christ is the center of a leader's life, meaning, and call. Character is the place where one's deep hunger, personal identity, and calling merge to generate the confidence that allow people to trust a leader and agree to journey together in a new direction. Such a character is observed in four personal qualities: maturity, conflict management, personal courage, and trustworthiness and trusting."[123]

There is a crucial need today to resuscitate the meaning of Christian character and credibility in the church and community. An ungodly lifestyle devastates congregations and community. The life of a disciple (acts) was always compelling people to ask why? Who? And how can it be? It was always too good to be! Since time immemorial a believer's lifestyle attracted and mesmerized people, they believed and lived what they confessed as Christians. Their way of faith-life was attention-grabbing. They prayed, testified, loved, shared, and served with integrity, humility and compassion. They influenced many as they grew in the knowledge of God under the leadership and guidance of the Holy Spirit. The notion of character is evident in the Bible from the Old Testament to the New Testament; people who were trusted with positions of leadership responsibility were expected to exhibit godliness in their personal conduct and affairs. This is evident from Moses' by the advice of his father in law Jethro, to the election of Stephen

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[122] Walter C. Wright, *Relational leadership*,33.

[123] Alan J. Roxburgh and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco: Jossey-Bass), 126-127.

in the ministry of the widows; the list can go on and on. Therefore, character is crucial in influencing people in the congregation and in transformational leadership.

Transformation of character is a fundamental truth and requirement that is down-played by many contemporary Christians and church leaders, yet it is central in Jesus' teaching especially in his anthropophagic illustrations. In Jesus' Sermon on the Mount he told his disciples that they are the salt and light of the world, they were meant to preserve and shine before the world. Their works were meant to be seen so that the Father can be glorified. Our discipleship practices and character are meant to testify about God.

> "You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot."You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.[124]

Bonhoeffer has this to say on the Sermon on the Mount, "the extraordinary of Christian life," "…These eight beatitudes are arranged in an ethical order. The four are of a negative character…The three following…set forth what attributes of character are required in the members of that kingdom."[125] However, for the case of my focus, I will concentrate on the above quoted scripture. Bonhoeffer states that there are invisible and visible efficacies, and that they are all for the glory of God.

Bonhoeffer further states that these are not discipleship virtues, because if they were, they would bring glory to the disciples. But in my context they are vital characteristics and means of "modeling Christian life" for "public witness" to the world. Just as he states, the disciples are

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[124] Matthew 5:13-16
[125] Dietrich Bonhoeffer, *Discipleship* (Minneapolis: Fortress Press, 2003), 101. Tholuck's observation cites in the footnote.

meant to be the light of the world (visible efficacy) and salt of the world (invisible efficacy) to bring glory to God. So is character or virtues. The world needs to know and see the difference between a secular lifestyle and a Christian lifestyle, just as the early church demonstrated in their living. Then the Father in heaven who transforms lives through the Holy Spirit can or will be glorified.

It is incredibly evidence to our Muslim brothers and sister that Christian the lifestyle and character challenges their belief and lifestyle especially when it comes to, peace, love, marriage and freedom for women. Fatima Na'outh, a prominent Egyptian Journalist and activist in opposing Shari'a laws, was arrested and accused of using Christian teaching and behavior to fight shari'a law. When she was asked why she used the Bible, she said, "who else truly speaks such profound and liberating truth,… quoting John 8:36." [126] I am not sure if she is a secret believer, but she is pretty attracted by the lifestyle of Christ and Christian character.

In my context a hungry and homeless child will never understand the theological jargons of grace, compassion and love of God as well as the power of the gospel unless he or she is shown practical compassion by providing food; and shelter first by believers. That's when she or he can understand and glorify God. Domestically abuse women will never understand the transforming power of the gospel unless the husband is transformed and demonstrates acts of love, seeks forgiveness and repentance. Examples include, a witchdoctor burning his shrine, a drunkard and drug addict stopping his way of life and instead, begins to reachout to others with acts of kindness and compassion. Bonhoeffer talking about the disciples states that, "As if their own need and lack was not enough, they share in other people's need, debasement, and guilt, they

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[126] Merf News, Middle East Reformed Fellowship; declaring the whole counsel of God, "*Muslim women Rebel*" March 2016

have irresistible love for the lowly, the sick, for those who are in misery, abused and those who suffer injustice and are rejected, for everyone in pain and anxiety. They seek out all those who have fallen into sin and guilt,"[127] That is the light and salt that brings glory to God

According to Bradford Long Jesus' Sermon on the Mount repeatedly raised the bar, setting a standard for life in the kingdom of God that treats the pinnacle of Old Testament morality as a mere baseline from which to start. Lust is on a par with adultery; hatred is tantamount to murder. Materialism, reconciliation and trustworthiness all receive provocation attention, and good deeds are to be visible to a watching world like beacons drawing others towards Jesus Christ. Personal character and lifestyle are significant, "…because by their fruits you will recognize them" (Mat. 7:20).[128] Matera in his book the *Sermon on the Mount*, states that,

> " Inasmuch as what the disciples proclaim is the gospel, they must manifest their good works to others. Therefore, disciples are not to hide their good works but to do them in a way that others will see them. On first hearing this appears to contradict what Jesus will say when he exhorts his disciples not to perform their acts of piety for others to see (Matt 6:1).But whereas in that passage Jesus will criticize those who do their acts of Piety to win the praise of others, here Jesus encourages his disciples to do their good works so others will not praise them but praise their heavenly Father. To be the light of the world means to praise God by bringing the light of salvation to those in darkness."[129]

In Matthew's gospel Jesus talks about the kingdom of God and paints a picture of some attributes, that Bonhoeffer calls ministries of helpfulness[130] or acts of mercy[131] according to Grudem. He demonstrates the character of compassion, generosity and service to others as disciples of Jesus Christ and as a community of believers.

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[127] Dietrich Bonhoeffer, *Discipleship* (Minneapolis: Fortress Press, 2003),106.
[128] Brad Long, ed., *Growing the Church in the power of the Holy Spirit* (Grand Rapids: Zondervan, 2009), 56.
[129] Frank J. Matera, *The Sermon on the Mount: The perfect measure of the Christian Life* (Minnesota: Liturgical Press, 2013), 45.
[130] Dietrich Bonhoeffer, *Discipleship*, 99.
[131] Wayne Grudem, *Systematic Theology* (Grand Rapids Michigan:, 2011), 867-868.

"For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'"Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in or needing clothes and clothe you? When did we see you sick or in prison and go to visit you? "The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me."[132]

Jesus' teaching about the need for personal character and integrity reflects our status as citizens of God's Kingdom molded by the Holy Spirit. These are fundamental for anyone who would exercise leadership.[133] The lifestyle and teachings of Jesus in the gospel demonstrate the need for a sound commendable leadership character. And such character can only be as a result of a discipleship practicing lifestyle, a life of continuous intentional encounter with God through the Holy Spirit.

The emphasis of character is maintained in the New Testament epistle. A life filled with the spirit bears the fruits of the Holy Spirit. God does the work, we bear fruits says John Brown (Pastor of Pillar Church Holland, MI).[134] And those fruits are manifested in our daily living as Christians. Brad points out that a Christlike character in which love, joy, peace, patience, kindness, and goodness is seen, and faithfulness, gentleness, and self-control are hallmarks are described as the fruit of the Holy Spirit's activity[135] These fruits are the visible evidence that a person has come out of the domain of darkness and into the realm of God's glorious light.[136]

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[132] Matthew 25:35-40(NIV).
[133] Brad Long, ed., *Growing the Church in the power of the Holy Spirit* (Grand Rapids: Zondervan, 2009), 56.
[134] After reciting the Sermon on the Mount in 3 April, 2016, Pastor Jon, Jonathan and Poster Jane at Pillar church challenged the congregation about their Christian living.
[135] Gal.5; 22-23
[136] 1Peter 2:9.

"Transformation is wrought by the working of the spirit, not by human endeavors; and it is our responsibility to keep in step with the spirit."[137]

The Apostle Peter gave instruction to church elders on how to behave and to the young people to be submissive. This call I believe is even crucial to the current generation. If young people will have to submit to an elder, then that elder better be of sound commendable character. Elders who are to influence congregation change and team building need to live and behave in a manner worthy of imitating by young people. As Peter states in his second letter"

> To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: Be shepherds of God's flock that is under your care, serving as overseers — not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, "God opposes the proud but gives grace to the humble." Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. Cast all your anxiety on him because he cares for you. Be self-controlled and alert….[138]

Oswald Sander claims that, "Peter was the natural leader of the apostolic band. What Peter did, the others did; where he went, the others went. His mistakes, which sprang from his impetuous personality, were many, but his influence and leadership were without equal."[139] Though Peter is remembered as imperfect according to some scholar, he portrays a snapshot of an honest mature spiritual leader whom we can take at his word.

Sharing from insight on leadership from Peter, Sander claims that; a leader must be a worthy example for the people, "by being an example to the flock, these words reminds us of Paul's advice to Timothy; But set an example for the believer in speech, in life, in love, in faith

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[137] Brad Long, ed., *Growing the Church in the power of the Holy Spirit* (Grand Rapids: Zondervan, 2009),56.
[138] 1 Peter 5:1-8, NIV.
[139] J. Oswald Sanders, *Spiritual Leader (*Chicago: Moody Press, 1994), 47.

and in purity (1 Timothy 4:12)."[140] Here again Peter and Paul re-emphasize the leader's

character in Christian or congregation leadership.

The Apostle Paul re-sounds the same message made by Peter about a church leader's character

or lifestyle, he states that,

> Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach. Not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. **7** He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.[141]

The apostle Paul in his counsel to Timothy about electing and appointing church leaders

or elders stipulates the expected level of maturity and character that one should possess, because

character is an outward manifestation of the inward growth and intimacy with God. A leader's

character is a public testimony to the secular world of an inward transformation. Paul writes the

same message to Titus about appointing church leaders and Brad Long has this to say,

> "he gave, not just a job description, but specification for the kind of character required.(Titus 1:12) what a contrast this was to the Christians of Crete who knew well their population's reputation as "liars, evil brutes, lazy glutton" (Titus 1:2) " we need to be people of transformed character, not merely a people of conformed lifestyle. We need a heart surgery. This surgery takes place, and the character of Christ is created in us, as the Holy Spirit does his work within."[142] The spirit's work in the human heart produces a renewed attitude and desire to live the whole of our lives-thought, speech, choice, relationships, action- in manner that pleases our heavenly father because it is part of our new spiritual DNA[143].
> That stage of spiritual mutuality and character is a process of sanctification, and it requires

a Christian leader to live an intentional discipleship practicing lifestyle under the leadership of

the Holy Spirit; so that he can be pedagogy to the young generation and an influence to the

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[140]J. Oswald Sanders, *Spiritual Leader*, 49.
[141] 1 Tim 3:2-7(NIV)
[142] Brad Long, ed., *Growing the Church in the power of the Holy Spirit* (Grand Rapids: Zondervan, 2009), 57.
[143] Brad Long, ed., *Growing the Church in the power of the Holy Spirit,* 58.

elders. Such a leader bears the mark of a team leader and a motivator to the congregation and the community.

In the Buganda culture (Uganda) no one was elected into leadership position with ill character. One had to demonstrate good character in the community. One was supposed to have contributed some work in the community. Ssenyimba points out that, No emerging leader associated with evil practice or habits unbecoming of a leader was allowed to succeed a decent leader. When selecting a leader or the heir, the views of women and other weak members of the group were taken seriously. A leader had to be above reproach according to the evaluation base of the society. Of course, the standards regarded as good in one group would not necessarily be regarded as such in other groups.[144] Even today no leader is appointed in church with a negative reputation; the same applies in some communities. No leader is accepted into a leadership position with bad character. He or she will be isolated or excommunicated if she or he maneuvers into a leadership position. "A person, who is contentious and often blamed in the society where she/he lives, can never be an effective leader in that society…Every effective leader must pass the evaluation test of the society where she/he lives. The community must be able to call her/him 'a good person'.[145] And that can only be evident by the person's character and lifestyle in the community. A good person (spiritual person) can easily inspire team building and teamwork for congregation transformation in Buganda.

No one desires to be under the leadership of an individual whose character contradicts his message. Such a person cannot be a team leader nor can he/she influence teambuilding and teamwork in the congregation because he/she will have no credibility. Ssenyimba states that, "it

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[144] Micheal Solomon Ndawula Senyimba, *Foundation of Effective Leadership,*29.
[145] Micheal Solomon Ndawula Senyimba, *Foundation of Effective Leadership,*22.

is impossible to lead effectively people who have a low opinion of you." [146]A Christian leader should be above reproach. That's Paul and Peter's message to the church even today. "A Christian who continues in sin cannot effectively lead Christians. He can ascend to lofty positions in the church and use learned management techniques to achieve his objective, but he will never be an effective leader in the true sense of the word. For leadership does not merely consist of what we say, but in what we are personally" [147] A church leader's character is a visible gospel conduit to the outside world, compelling the community to ask why and how? Demonstrating a transformed life that attracts and influences many people for the Kingdom of God, granting one, public credibility to build and lead a team for congregational transformation.

In Uganda (Buganda region) Christians will watch a pastor's life from home to the market. They will watch whether you greet or not, it is not expected for a pastor to bypass local people without a greeting. They make comments like "He doesn't know people." It means a lot if a pastor stops and prays for them in their gardens as he/she moves on the way. They will watch your eating habits and your dressing as well as the way you relate with opposite sex; they will be interested about your faith, children and your wife. The biggest question would be how well behaved you and your family are. They will always visit without notice and pick you up at any time without a call for prayer issues. They will be interested to find out about your prayer life, integrity, honesty, hospitality, and to find out if you live what you preach. Once your character contradicts your calling, then congregations will doubt your ministry and they will begin to excommunicate you implicitly. To Ugandans, a pastor's way of life speaks more than his words.

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[146] Michael Solomon Ndawula Ssenyimba, *Foundation of Effective Leadership*, 23.
[147] Michael Solomon Ndawula Ssenyimba, *Foundation of Effective Leadership,* 23-24

With a compelling faith /hope and vision, people will always want to follow a leader who believes in God for the impossible and takes steps to do or receive the incredible. People want to follow a leader who can go where others can't, a leader who can point where to find hope and comfort for a troubled world both in word and action. A church leader living a practical exemplary faith in word and in action by the power of the Holy Spirit will influence many people to change, rather than a church leader without faith, hope and vision for the church and the community. Harrington argues that words like vision, mission and vision path have separate distinctive meanings but all help to describe God's planned future for a congregation. "A compelling vision motivates the congregation to action" [148]Wright states that, "Leaders have vision that make a difference, empowering visions that offer hope for tomorrow and shape behaviors today."[149] When people meet a church leader (in Uganda) they always want to know what plans he has for the congregation especially at the beginning of the year and how you are going to achieve it. I believe that would be the desire of every believer and Church leader who seeks a change. A leader with such visionary/faith of character will always inspire teambuilding and teamwork in congregation and community which will leads to change.

Humility is not thinking less of yourself but thinking of yourself less. Humble people let go of image management and self promotion. They honor others by making the other's needs as real and important as their own[150] states Calhoun. Bass argues that humility means that you do not need to deny others respect, attention, acclaim, or power because you need more than they do. It gives you strength to be detached from the need for praise and false power, and avoid the pitfall of craving approval. It enables you to understand another person's motivation and to transcend

[148]Jim Herrington, ed., *Leading Congregational Change* (San Francisco: Jossey-Bass, 2000), 51.
[149] Walter C. Wright, *Relational leadership: A Biblical model for influence and service* (Illinois: InterVarsity Press, 2009), 99.
[150] Walter C. Wright, *Relational leadership: A Biblical model for influence and service*, 190.

any negativity, and it helps one to realize that the actions of a frightened or negative person or a criticism are rarely directed at you personally. Anyone qualifies as a target for an angry person.[151]

Culturally the Baganda are relational oriented rather than task oriented, "it is character that communicates most eloquently," [152] to them. People associate with a church leader who is adoptive and open to their views despite their illiteracy. It is a way of honoring them and a sign of humility. If a person sits down and listen to their conversation as well as eats with them, to such a person they will always draw near and provide support in time of need in the congregation.

Integrity is one of the major prerequisites of a congregational transformational leader. Kouzes and Posner in their research argue that people follow leaders who are credible, who have integrity of character. And according to Wright, by integrity of character they mean three things: Personal value or believe, that is credo of what is right, capability or competence that is the ability to do what you believe. They believe character is more than stated beliefs and value. Character is something that emerges from within, it comes from the soul. It represents those deeply held beliefs or value commitments- the theology that shapes who you are, that controls all that you do. Character is revealed in action.[153] Kouzes and Posner argue that leadership starts with a leader, with a person whose character is worthy of following. "You become an effective leader by living out of the strength of your character, by living what you believe."[154] And they

[151] Caroline Myss, *Entering the Castle: Finding the inner Path of God and Your Souls Purpose* (New York: Atria Paper Back, 2007), 113.

[152] Stephen R. Covey, *The 7 Habits of Highly Effective People: Powerful lesson in personal change* (New York: Fireside, 1990), 22.

[153] Walter C, Wright, *Relational leadership: A Biblical model for influence and service*, 144.

[154] Kouzes and Posner, Credibility: *How leaders Gain and Lose It, why People Demand it* (San Francisco: Jossey-Bass, 2003), 51.

give six disciplines of credibility or practices of a leader, discovering yourself and appreciating constitution, affirming shared values, developing capacity, serving a purpose and sustaining hope.[155]

Rath and Conchie name four basic needs of followers, trust, compassion, stability and hope,[156] and nine themes for relationship building which are; adoptability, developer, connectedness, empathy, harmony, includer, individualism, positivity and relator.[157] The entirely mentioned list of themes and needs, are attributes given and developed as gifts of the Holy Spirit, and they can only be manifested to maturity when an individual lives a life of discipleship call and practice. Then one can be in position to influence teambuilding and challenge congregational change.

In support of the above authors, Stogdill's Trait theory argues that, leaders have certain innate traits that enable them to lead. Though the theory has faced much criticism it has remained so popular. Popular traits that leaders are expected to display include; self confidence, social skills, motivational skills, integrity, responsibility, intelligence, helicopter behavior. [158]   Further, a political sociologist Burns in his theory of a transformational leader, argues that the leader should be able to have a genuine transformational relationship based on trust and integrity, which increase the level of motivation and morality of both parities leading to personal growth and development.[159]

I believe Character is a discipleship attribute for public witness that can be imitated and influence others for Christ, especially in congregation transformation leadership. WilliamS.J.in his book *The Augustine and the Catechumenate or the Fourth Century Catechumenate* wrote

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[155] Kouzes and Posner, Credibility: *How leaders Gain and Lose It, why People Demand it*, 51.
[156] Tom Rath, Barry Conchie, *Strengths Based Leadership* (New York: Gallup Press, 2008), 82.
[157] Tom Rath, Barry Conchie, *Strengths Based Leadership*, 47.
[158] James McGrath and Bob Bates, The *little Book of Big Management Theories*, 30.
[159] James McGrath and Bob Bates, The *little Book of Big Management Theories,* 48.

how the early church fathers considered a person's public witness before baptism or before one

was admitted into the ministry, he states that

> On the first day of the rent, those who had turned in their names came with their sponsors to the main church, the Martyrium. There the bishop would personally preside over the proceedings. Seated on the traditional cathedra, surrounded by the retinue of presbyter and deacons, he would question the godparent and neighbor of each candidate: "Does he lead a good life? Does he obey his parents? Is he a drunkard or a liar?" if accepted, the bishop would note down the person's name; if denied, the bishop would say: "Let him amend his life, and when he has done so, let him then approach the baptismal font. This inquiry retained the older concern: the public witness of one's lifestyle.[160]

Just like what the Apostle Paul argued, that the Corinthian church imitate him as he

imitated Christ.[161] William claims that, Chrysostom encouraged neophytes to live a godly

conduct and strict discipline. "Chrysostom also argued his hearers to imitate certain biblical

neophytes such as Paul imitates him. I beg you, and you will be able to be called newly baptized

not only for two, three, ten or twenty days, but you shall deserve this greeting after ten, twenty,

or thirty years" and Cornelius.[162] Though this was a recruiting tradition exercise and a

preparation for baptism, it has a profound message to the contemporary church. It is a call to

discipleship practice and godly living. It is believed that character was at the heart of Chrysostom

at the time when moral decadency was rampant. There had to be a way a Christian could be

differentiated from a non-Christian and this could only be seen in character and practice

 Ssenyimba, an Afrocentric scholar and clergy states that,

> In the Western setting, the schooling approach can help to form character, but in the African setting character is formed by imitating. Virtues are passed on to others by modeling. From time immemorial emerging leaders in Africa were mentored and not schooled. A person who had never lived in the chief's place court could never become a chief. The learning process did not start with memorizing facts but it started by reawaking in the learner the unborn potentials of leadership every human being has. A young person shared life with a skilled hunter, or a blacksmith or a chief. He started to

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[160] William Harmless, S.J Augustine and the Catechumenate: The fourth-Century Catechumenate, 63
[161] 1 Corinthians 11:1, NIV
[162] William Harmless, S.J Augustine and the Catechumenate: The fourth-Century Catechumenate,73.

wish to live the life of the professional he/she admired and slowly started to imitate his behavior.[163]

The commendable discipleship character of a church leader can be a pedagogy and apprentice to the young generation and a motivation to the elders to be attentive to their lifestyle as they embark in ministry.

In conclusion Discipleship practices of a congregational transformational leader are Christian spiritual practices and disciplines that lead to spiritual development, and character formation for church leaders. Self awareness, modeling the way of faith, compelling people to gospel reality, motivates people to change and to reachout to their neighbors. Practices are not laws; they give us space to enjoy intimacy with God and people. They teach us to lead under the influence of the Holy Spirit and to discern. They grant us space to relax and be conduits of blessing to others as we grow in spiritual formation and sanctification. One is able to develop gifts and character which are commendable and a springboard for team building, team leadership as well as teamwork for congregational transformation. They are channels to bless others and to bring glory to God, but not moral perfectionism.

Discipleship practices cause a deep personal change and a new perspective in the life of a leader. A leader's interior life will deepen and his exterior life will change as he leads under the influence of the Holy Spirit, as well as paying attention to the voices around him and the community. The leader will develop confidence and credibility, a spirit and a sense self awareness, honesty, appreciation and motivation of others, rapport, integrity, an attitude to serve, attentive listening. All of these qualities are necessary to influence team building and teamwork in a congregation. However, character alone cannot influence and sustain teams in congregation

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[163] Michael Solomon Ndawula Senyimba, *Foundation of Effective Leadership*, 95-96.

transformation. A church leader needs some skills to manage conflicts and tension, handling criticism and feedback. Nevertheless, if the leader does not experience a deep change by the power of the Holy Spirit, he cannot influence people nor lead effective congregation and community transformation.

CHAPTER THREE

TEAMBUILDING AND TEAMWORK IN CONGREGATIONAL TRANSFORMATION

3.0 Introduction

Discipleship practices and the character of a leader are not independently sufficient for congregational and community transformation. It calls for team building, team discipline and teamwork if one is to embark on a gradual wholesome congregation and community change. Discipleship life is a life shared with others in order to grow together.[164]Therefore a church leader's life and the congregation's life should be Christ centered, modeling and manifesting a compelling Christlike life of faith, vision, love, prayer, hope, humility, service, submission, simplicity, integrity, fellowship and collaborative discernment of believers under the leadership of the Holy Spirit. This is the backdrop for influencing and promoting teambuilding and team work for congregational and community transformation.

In this chapter I will argue that congregation transformation in Mityana Diocese calls for teambuilding and team work. A collaborative effort of gifted people is needed in congregation change; a pastor cannot do it alone.[165] I will explain the need for teams,[166] selecting of disciplined people with disciplined thought,[167]turning groups into teams,[168] establishment of a visionary committee and team learning,[169] a comprehensive discipleship, mentoring and coaching[170] which were Jesus' model of leadership and Paul's leadership theology.[171]

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[164] Dietrich Bonhoeffer, *Life Together* (New York: HarperCollins, Publisher, 1954), 22.
[165] Melvin J. Steinborn, *Can the Pastor Do it alone?* (California: Regal Books Publisher, 1987), 79-92.
[166] Jon. Katzenbach, Douglas K. Smith, *The Wisdom of Team* (New York: Harvard Business Press, 2003), 43-64.
[167] Jim Collins, *Good to Great* (New York: HarperCollins Publisher, 2001), 65.
[168] Donald B. et al., eds. *Forming Storming Norming Performing* (Bloomington: I Universe, Inc.2013), 147-143
[169] Jim Herrington, et al, ed. *Leading Congregation Change* (San Francisco: Jossey-Bass Publisher, 2000), 41.
[170] Koster and Wagenveld, *Take your church's Pulse*, 124.

The church has never been a one person's call but a collaborative call under the trinitarian leadership operating in a diversity of gifts and acquired skills. It operates in unity to accomplish a divine mission. Thus, church leaders should engage in team building and teamwork in the Diocese of Mityana for the following reasons.

The need for ministry is huge compared to the number of ministers in the Diocese of Mityana. The Diocese has five districts, more than 513 congregations, 450 schools and 14 clinics, all church founded. There is an estimation of two to three million people under the jurisdiction of Mityana Diocese with one bishop as an overseer and about 70 clergy.[172] That is a big shortage in terms of discipleship, administration, sacramental ministry and pastoral roles. The harvest is plentiful but the workers are few[173]and it is costly to train leaders. Therefore, there is a need to work in teams if we are to bring a lasting change in the church of Christ and in the community.

There are an increasing number of professional and intellectual individuals in congregations both young and old, in the rural and urban setting compared to the education level of church leaders, and this is overwhelming in some areas. The culture of media and technological advancement of smart phones, internet and cyber network has led to moral decadency. However, media evangelism has also led to the pews to be more knowledgeable than the pulpit. "….we have many professionals who are also members of our congregation...I just imagine a clergy standing before the people to address them on an outbreak of Ebola disease in the area, when there is a District Health Officer a Christian of the church seated in the pew…"[174]

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[171] Jim Osterhouse, et al., eds. *Mastering Mentoring; The Role of Mentoring in the church* (Grand Rapid: Multiplication Network press, 2015), 43.
[172] Stephen Samuel Kaziimba Mugalu*, Empowering The Laity*,3.
[173] Matthew 9:37-38.
[174] Stephen Samuel Kaziimba Mugalu, *Empowering The Laity*,15.

However, there are many people in our congregations who are not rooted in the scriptures; some don't even know how to read scriptures or possess a Bible. There are many nominal Christians, hence a need for spiritual growth. Transformation begins from inward to outward by the power of the Holy Spirit. Teams can lead to spiritual growth as members work and walk together in their spiritual journey. We are meant to grow together as a community in teams, families, cells groups, fellowship and mission outreaches. In such circles members are encouraged and grow in company of others. Therefore by building teams and fostering teamwork, church leaders can confront and combat the lukewarm tendencies in congregations and encourage change.

There are many untapped and underutilized gifts and skills in our congregations that need to be identified and put to use. Church leaders in Mityana need to learn collaborative ministry in order to bring change in congregations. In our congregations we have young people who are passionate for ministry but they are never given a chance to participate. We have talented people in music and drama, Sunday school teachers, widows and widowers who could be counselors and intercessors, retired farmers and politician who could advise on health issues, retired public servants and accountants who could help in drafting and designing church budgets. We have a business community who needs to be ministered to, discipled, mentored and engage in church ministry. Unfortunately some of those groups are only remembered and called upon during big festivals and fundraising. But if the church in Mityana can form teams that are made up of such minds and engage them into ministry, their participation can bring a tremendous change in the church and in society.

The notion of teamwork and teambuilding is familiar to the Buganda culture (Uganda). The Baganda as a people encourage communal participation in social welfare, a term known as

"*Bulungi bwansi*" "community good" is a common practice. This can also be witnessed in their values and proverbs like, "*Agalya awamu gegaluma ennyama*" meaning that "teeth that are close together bite meat better than those that are spread out,"[175] or "teeth that are not standing together (with gaps between) do not chew meat."[176] Therefore the concept of teambuilding and teamwork is not a foreign concept; rather it is an un-accommodated and unutilized notion in church circles. If it was employed with a Christian perspective, it would bring great change in church and community.

Culturally, in social events of celebration and lament, introductions (bride price), weddings, funerals and nature catastrophes, the Baganda as a people have always united and worked in teams. For example, funerals take two to three days, while people are lamenting, others are cooking porridge to feed the mourners. There is a team that is comforting and another digging the grave, a team that is fetching firewood and water. On introduction (engagement day, bride price) there is always teamwork, a team cooking for hundreds of people, and another welcoming and ushering in visitors, and a drama team for entertainment, to mention but a few. When it comes to clearing wellsprings and local path or roads, there is always a public call and people will work in teams to clear the bush around the wellspring for clean water. If a pregnant woman is about to give birth in the remote area, people will volunteer to carry her from one village to another until she reaches a health center or a traditional midwife especially in a mountainous place. Therefore by establishing team building and promotion of teamwork in the context of the area, church leaders can foster congregation and community transformation in Mityana.

[175] Sylvia Tamale, *"When hens begin to crow: gender and parliamentary politics in Uganda"* https://books.google.com/books?id=ddW0AAAAIAAJ&q=kiganda+saying+agali+awamu&dq=kiganda+saying+agali+,155, (accessed April 18, 2016)
[176] Ferdinand Walser, "*Luganda Proverb*" https://books.google.com/books?id=tkHXAAAAMAAJ&q=kiganda+saying+agali+awamu&dq=kiganda+saying+agali+ ,12. (accessed April 18, 2016)

A team provides space and opportunity for learning and acquisition of new skills. Congregants can learn new skills from their counterpart. People who have retired can mentor, coach or disciple the youth in the team, both the literate and illiterate. "...team naturally integrates performance and learning…learning not only occurs in teams but endures."[177] And teams that make a difference need to develop new skills for managing themselves.[178] Teambuilding and teamwork brings necessary skills into use and thereby members learn from each other as they serve in their different capacities. This space and opportunity of learning new skills in the team will advance individual transformation of world views and behaviors in the Diocese of Mityana.

3.1 Biblical and Theological Perspective of Teambuilding and Teamwork

The Bible narratives are full of people whom God called and sent in teams for specific tasks. Noah took 120 years to construct the ark. He worked with his family as a team. Moses worked with Aaron as his spokes man; [179]Jethro told Moses that he needed to surround himself with other spiritual leaders who could handle some of the bulk cases.[180] He was advised by his father in law to delegate some work and he did. God took some of the power of the spirit from Moses and gave it to seventy elders of Israel and they prophesied.[181] Gideon and his 300 men chased 15,000 Midianites.[182] Ezra's proclamation permitted the Jews to work together to accomplish the huge task of rebuilding the temple, some did the actual building, while others operated the supply line.[183] When his work was huge, Nehemiah divided a plan of defense that would unite and protect his people. People carried material with one hand and the other hand held a

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[177] Jon R. Katzenbach, Douglas K. Smith, *The Wisdom of Teams*, 12.
[178] Jon R. Katzenbach, Douglas K. Smith, *The Wisdom of Teams*,12.
[179] Exodus 4:14, NIV.
[180] Ruth Haley Barton, *Strengthening the Soul of the Leadership* (Illinois: InterVarsity Press, 2008), 103.
[181] Numbers 11:16-17, NIV.
[182] Judges 8:5-12 NIV.
[183] Life Application Study Bible: New International Version, ed.,(Grand Rapids: Tyndale and Zondervan Publishers, 1991), 772.

weapon.[184] The Nehemiah construction project is a typical biblical illustration of teambuilding and teamwork. The redemption stories are full of teambuilding and team work.

In the gospels, Jesus' ministry portrays a spirit of teambuilding and teamwork, a model of team leadership. He had the three whom he kept so close (James, Peter and John)[185] and the twelve disciples[186] and later he sent them in pairs, two by two in the community[187]to preach but also to strengthen one another. In their book, *Leading Ministry Teams,* Eguizaball and Lawson point out that Jesus is the supreme example of team-based leadership. His earthly ministry was surrounded by his disciples, he built in them mutual accountability, trust and confidence, he appointed, taught and then he gave them authority to cast out demons. "Jesus therefore, is the perfect example of a team-oriented leader committed to bringing out the potential of His followers."[188] And those twelve ordinary men did an extraordinary job in forming and transforming society.

Jesus' first mission was to build a team, a team that will carry on Kingdom business of transforming the world into a community of believers. Barna and Hybels have this to say;

> Clearly, Jesus' intent was not to raise up eleven future hotshots whose stellar performance would wow the world, but rather to prepare a humble group whose limitations would force them to work together to complete the assignment He had given them while remaining focused on Him. Jesus was training teams of leaders, not potential members of the future CEO Club.[189]Jesus just before he ascended into heaven, said, according to my translation of Matthew 28:19-20, " Okay team, here's the goal: Go into all the world and preach the gospel. Lead every man, woman, and child to faith. Then grow them up by teaching them to observe all I have commanded you. Ready. Set. Go. Part of the reason Jesus' disciples turned the world upside down is that they had been

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[184] Nehemiah 4:1-16, NIV
[185] Matthew 17:14-21, NIV
[186] Mark 3:13-17, NIV
[187] Mark 6:7-10, NIV
[188] Orbelina Eguizaball and Kevin E. Lawson*, "* Leading Ministry Teams, Part 1: Theological Reflection on Ministry Teams" Christian Education Journal, Series 3, Vol.6, No.2, (2009), 254-256.
[189] Barna, *The Power of Team Leadership: Finding Strength in Shared Responsibility* (Colorado Spring: Waterbook Press, 2001), 33.

commissioned by the world's greatest leader with clearest, most exciting goal ever set: world redemption through the ministry of the church.[190]

Jesus invested three good years in building a team by teaching them, sharing, mentoring and discipling them, and finally he commissioned them for the great task which necessitated teamwork. The church was birthed out of that team, out of teamwork. Therefore, church leaders today in Mityana Diocese should imitate Jesus' model of teambuilding and teamwork in order to transform congregations and community.

The Apostle Paul's teachings, prayers, writings and missionary journeys are full of people's names, portraying a spirit of teambuilding and teamwork. He worked and walked with people in fulfilling the task of the great commission. Barnabas and Paul,[191] Timothy and Titus, Judas, Silas[192] worked together faithfully for a while. Barnabas and John Mark worked as a team too. Paul's expression of one body with different parts in the Corinthian Church illustrates the theological perspective of team work. Paul spent his time teaching, discipling and coaching his colleagues at work, especially Timothy.[193] Paul's analogy of the body illustrates the point of teambuilding and teamwork, different members with different gifts working together for the common good, building the body of Christ. "The cooperation of the individual members for the well being of the total community,"[194] each function is vital to accomplish a given task. The church in Mityana will always thrill as long as it builds mission oriented teams to reach out to the community around it and beyond it, for that is its call.

Heifetz argues that, "whether you are taking on a small initiative (such as planning to raise a difficult issue at a team meeting) or a large one, do not do it alone. Find partners who will share

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[190] Bill Hybels, *Courageous Leadership* (San Francisco: Zondervan Publisher2009), 90.
[191] Acts13, NIV.
[192] Acts 15-16, NIV.
[193] Acts 16:1-4, Phil 2:22, 1 Tim. 1:2;2, 2 Tim.1:2, NIV.
[194] F.F. Bruce, *1 and 2 Corinthian: New Century Bible* (Greenwood: SC: Attic Press,1971),120.

the danger and the exposure. Together, you'll stand a far better chance of avoiding attacks from opponents and keeping your initiative alive."[195] Significant ventures require teamwork, certain people serving the forefront and others providing support. We should serve faithfully as a team member, no matter who gets the credit[196].

Types of teams, in his book *Successful Teambuilding* Thomas L Quick names four kinds of teams ; Committees, "which usually serve as investigative or advisory bodies reporting to the person or agency that appointed and organized them."[197] "The task force, which most often, is temporary problem solving groups formed to deal with issues that cross function or line of authority. A task force may, for itself, be full or part time."[198] "Quality circles consist of groups of employees and supervisors who search for ways to increase the effectiveness of their work groups through higher productivity and improved quality. And lastly "the Project group, which is organized to work specifically on a project such as a new product, a new facility or a computer program."[199]

Quick names four stages of building a team; the searching stage, people have been assigned into groups but still see themselves as individuals, people ask, what are we here for? What am I supposed to do?[200] Stage two the defining stage, is a stage that defines tasks to be performed. People in this stage begin to see what kind of role they want to play in reaching the objective. They are not yet a true group, but rather a collection of persons brought together for a common purpose. The third stage is the identifying stage; in this stage members define their roles as

[195] Ronald Heifetz, Alexander Grashow, Marty Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for changing your organization and the world* (Boston, Massachusetts: Harvard Business Press, 2009), 42.
[196] Life Application Study Bible, 772.
[197] Thomas L. Quick, *Successful Team Building* (New York: AMACOM press, 1992), 3.
[198] Thomas, L. Quick, *Successful Team Building*, 5.
[199] Thomas, L. Quick, *Successful Team Building* 5.
[200] Thomas L. Quick, *Successful Team Building*,28.

serving the group. They sense that they are no longer a collection of individuals, each with his or her own objectives and agenda, but actually members of a group working together towards a common goal.[201] And lastly the processing stage; in this stage not only members work together on the task but, they evaluate their effectiveness in doing so. [202]

Herrington in his congregation transformation model, points out that in the change process there is a need for congregations to make personal preparations. I believe the same process he suggests for forming a vision community can function as a means for team building in congregation transformation in Mityana Diocese. Individuals have to encounter God's holiness, experience God's grace, embrace unity and engage in community.[203] On the other hand, Tuckman gives four stages of group formation. The first is forming; group members are concerned with orientation matters, members think about leadership and followers roles. In stage two, storming, interpersonal conflict occurs and affects task accomplishments. If two members dislike each other, they will tend to criticize each other's ideas as well. The norming stage, the third, group members are more open in their expressions of opinion, and the group begins to operate as a group. Lastly in stage four, the performing, the group's interpersonal conflicts are resolved. This allows the group to focus its energy on the task and its completion.[204]

The first team that should be established by church leaders in Mityana Diocese is the intercessory team (prayer team). Prayer is a discipleship practice as well as a backbone of every step in congregational transformation. It has always been a force behind change in the life of the church and the world from Christ to Pentecost, and today. Oswald has this to say about prayer, "Prayer is the most ancient, most universal, and most intensive expression or religious

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201 Thomas L. Quick, *Successful Team Building*,29.
202Thomas L. Quick, *Successful Team Building,*30.
203Jim Herrington, et al, ed., *Leading Congregational change*,18.
204 Donald B. Egolf, et al., eds. *Forming Storming Norming Performing* (Bloomington: I Universe, Inc.2013), 147-143.

instinct…Prayer is indeed the Christian's vital breath and native air[205]….Surely if anyone could have sustained life without payer, it would be the very son of God Himself. If prayer is silly or unnecessary, Jesus would not have wasted His time at it. But wait! Prayer was the dominate part of His life and recurring part of His teaching."[206] I believe that's why the disciples requested Jesus to teach them how to pray, because prayer is the source of our spiritual vitality for teambuilding and change. Our love and care for one another grows as we pray for each other, our selfish attitude and mentality fades away as we hold others in the arms of prayer. Therefore, prayer ministry should be the very first team to be established in congregation transformation in Mityana Diocese.

I suggest the following procedure of teambuilding with a perspective of the Diocese of Mityana and culture (Uganda), where we have a number of people who are gifted but passive, groups rather than teams. For example Mother's union, Father's Union, elderly, Daughters of the queen, youth offices, children and Sunday school leaders, mission leaders and choirs, to mention but a few. Such groups are more visible on big functions but less impacting in congregation and community.

To have a good prayer team in Mityana Diocese church leaders have the responsibility to identify people with a passion for prayer, purity and discernment in the congregation. These can be leaders of different mentioned groups in the congregation or zones in the Diocese. People who will support the vision for congregation and community change should be part of the prayer team. Maxwell states that, "your teammate will stretch your vision or chock your dream." [207] Therefore, for spiritual vitality and urgency for change to take place in congregations, church

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[205] J. Oswald Sanders, *Spiritual Leadership* (Chicago: Mood Press, 1994),85.
[206] J. Oswald Sanders, Spiritual Leadership,86-87
[207] John C Maxell, *Teamwork 101* (Nashville: Thomas Nelson, 2008),

leaders in Mityana Diocese need to identify devoted, prayerful people with a passion for purity as they establish intercessory teams.

Brook's comment suggests that team building begins at the point of selection. Selection involves not only finding people with the needed skills but also people with the right attitude. He points out that, "Ego-driven individuals with great talent and skills may appear at first glance to be the best candidate for a team. In actuality they may not be. Their ego will compel them to always be in competition with their fellow team members because of their need to be perceived as being the best."[208] Jesus' disciples had the same challenge; they were arguing who was going to be the greatest among themselves.

This prayer team helps in collaborative discernment and vision process rather than depending on one man's decision and vote. This will reduce conflicts, regrets and unnecessary discouragements which normally arise in the process of change where the pastor is left in total isolation. "…Churches have blindly voted to follow their pastors into disastrous projects because they love their leader, not because they heard from God."[209]To avoid disastrous decision a prayer team with right people has to be established and work collaboratively. The focus of the team should be collaboration with other persons/teams.[210]

Collin in his book *Good to Great* confirms the above notion of identifying the right people. He points out that at this level; (level 5 leadership), a leader displays a "paradoxical blend of personal humility and professional will…those who build great organization make sure they have the right people on the bus, the wrong people off the bus, and the right people in the key seats before they figure out where to drive the bus. They always think about "who" and then about

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[208] Donald B. Egolf, et al., eds. *Forming Storming Norming*,45.
[209]Jim Collins, *Good to Great* (New York: HarperCollins Publisher, 2001), 92.
[210] Donald B. Egolf, ed., *Forming Storming Norming Performing*, 55.

what?" [211] The goal of such leadership is to move people up the mature continuum by increasing their competency and confidence,[212] developing a disciplined team with disciplined thoughts and action, as they confront the brutal facts[213] of the ministry.

Herrington refers to the intercessory team as a *visionary community;* reason being that is its major concern is to seek God's vision for the church and discerning God's direction and doing in the community. "…the group's central focus will be God's vision for their church. They should have a burning passion for seeking God's will and for helping the church become all God intends it to be…they should have the capacity and willingness to experience community together."[214] The author claims that, "the right collection of individuals knitted together by the Holy Spirit at a deeper heart level, must invest heavily in each other and in the process from start to finish."[215]

In the second stage Church leaders in Mityana Diocese should train and equip the team members spiritually. This involves sharing of the vision and the mission of the church through bible studies, prayer meetings and introduction of discipleship practices. The church leader acts like a teacher, coach, and mentor as well as a spiritual director at different intervals. The team learns from the leader as he/she models the way. This calls for the presence of a church leader who engages in discipleship practices with commendable character. For a church leader cannot give what he/she does not have in terms of equipping such a team. Karen Bables states, "…we can't bring to another what we don't have ourselves. The old description of a Christian being one beggar showing another beggar where to find bread doesn't work if the first beggar hasn't found

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[211] Jim Collins, *Good to Great: and the Social Sector,*34.
[212] Walter C Wright, *Relational Leadership: Biblical Model for Leadership Service*, 39.
[213] Jim Collins, *Good to Great*, 88-90
[214] Herrington et al, ed. *Leading Congregation Change*,41-42.
[215] Jim Herrington, et al, ed. *Leading Congregation Change*,42

the bread for himself."[216] If the church leader is not gifted then he or she should invite a gifted person to equip the team. The team needs to be taught how to discern and to share openly with one another and it has to be submissive to the leading of the Holy Spirit. This training and equipping process in team building can be informative and transformative to the church leaders, team members and congregations in the Diocese of Mityana.

In his book *Can the Pastor Do It Alone?*, Steinbron points out that in his congregation they equip their lay pastors to do four things in an acronym (P.A.C.E) Pray for each other regularly; Be available, Contact each one on regularly basis, Provide a Christian Example. This acronym can enable the team in the Diocese and in the congregation to build trust and concern for one another. It silently builds the relationship, for it is a form of secretive contact and a sense of belonging. It deepens their sense of responsibility as members pray for different areas and items in the congregation.[217] "A time of prayer is a creative time between God and the lay pastor (person) in which ideas of what should be done are generated and the appropriate time and frequency for contact is determined."[218]The above four practices have to be a top priority for a prayer team in Mityana Diocese to generate ideas as well as discerning God's leading amidst their learning process. The team should be equipped and prepared not only for intercession but also to engage in the communities in Mityana.

The third stage in teambuilding for congregation transformation in Mityana Diocese is introducing, inviting and enabling the team to visit the community. As Herrington points out members should have the capacity and willingness to experience community together. He calls it

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[216] Karen Bables et el, eds., *Knowing Christ and other mediation: Blessed to be blessed*, (Grand Rapids: Word of Hope Press, February 11, 2016), 11.
[217] Melvin J. Steinbron, *Can The Pastor Do it Alone?; What a lay pastor does,60.*
[218] Melvin J. Steinbron, *Can The Pastor Do it Alone?: What a lay pastor does*, 64.

spiritual vitality, engaging the community after embracing unity.[219] The team should have Christian communication skills such as; active presence and attentive listening. As the team visits the community they listen to their stories, observe and identify their needs in anticipation of addressing them. "…for the congregation to have the spiritual and relational vitality needed to transform the world around them, more of its members must act more like Jesus …they are proactive about listening and discerning potential rifts in the fabric of community life…."[220] when the team enters the community they can discern God's voice as well as forming the vision for the church. Spiritual vitality and maturity builds up in this small prayer team and it can bring a big turnover in the health of a congregation, Newbigin states, "…the health of the whole depends upon the health of the smallest unite."[221]

The fourth stage in teambuilding requires the church leaders in Mityana Diocese to encourage members to identify their gifts, strength and weakness. These call for self awareness and evaluation in order to be effective in teamwork and in the transformation process. Team members should be faithful to scriptures, available and teachable for congregation transformation. At this level members should be in position to take up leadership discipleship responsibilities in the team and in the congregation as changing agents. In his book, *Managing the Nonprofit Organization: Principle and Practices*, Peter Drucker names four vital services that the church provide for a breeding ground and cradle of volunteers leaders; a mentor to guide, a teacher to develop skill, a judge to evaluate progress and an encourager to cheer younger people or newcomers in the church. [222] I believe at this level team members should be able to play the mentioned leadership roles amidst themselves and in the congregation. This simple

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[219] Jim Herrington, et al, ed. *Leading Congregation Change*,18.
[220] Jim Herrington, et al, ed. *Leading Congregation Change*,26.
[221]Lesslie Newbigin, *Unfinished Agenda*, 68.
[222] Peter F. Drucker, *The Non-Profit Organization: Practices and Principles* (New York: HarperCollins, 2005), 148.

practical procedure of teambuilding can be a springboard for effective teamwork in discipleship and congregational transformation process.

How to promote teamwork

In order for church leaders in Mityana Diocese-Uganda to promote teamwork in congregations, he/she has to be aware of the causes of dysfunctions of Teams in congregations. In his book *The Five Dysfunctions of a Team,* Patrick Lencioni points out five incredible universal facts that incapacitate teamwork. The first dysfunction he names is absence of trust; second, fear of conflict; third, lack of commitment, fourth, avoidance of accountability; and fifth, inattention to result. "…teams that lack trust are incapable of engaging in unfiltered and passionate debate of ideas. Instead, they resort to veiled discussion and guarded comments;"[223] Failure to hold one another accountable, creates an environment of inattention to result.[224] "And so, like a chain with just one link broken, team work deteriorates if even a single dysfunction is allowed to flourish."[225]

Mark Elliot mentions eight values of teamwork written by Warren; if these values are put in practice in the Diocese of Mityana, they can led to greater levels of teamwork in congregational transformation. And these values include: trust, economy of energy, affirmation, management of mistake, weekly staff meetings, open communication, recognition and reward and lastly keep learning.

> Trust he argues is the emotional glue that binds a team together. Economy of energy, asserting that the quickest way to burn out your team is to run them too hard and not allow them to rest. In affirmation, members should affirm one another by valuing ideas, appreciating uniqueness, commending efforts, and praising loyalty. Affirmation builds up the team. Management of mistakes, mistakes are not failures if you keep getting backup (Proverbs 24:16). Mistakes teach us what does not work. Weekly staff meetings, communication on a consistent basis builds continuity, friendship, shared experiences,

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[223]Patrick Lencioni, *The five Dysfunctions of a Team: A Leadership Fable* (San Francisco: Jossey-Bass, 2002),188.
[224] Patrick Lencioni, *The five Dysfunctions of a Team: A Leadership Fable*, 188-189.
[225]Patrick Lencioni, *The five Dysfunctions of a Team: A Leadership Fable,* 189.

and loyalty. In open communication, there are three barriers to communication. They are presumption, impatience, and pride. Communication is the lubricant of ministry. Recognition and reward, gives honor and respect to those who deserve it. Keep learning is "the heart of the discerning which acquires knowledge; the ears of the wise seek it out" (Proverbs 18:15). Books, conference, networking, education, and risk taking are important. What does all of this mean? It means that we can do ministry more effectively in teams, as people are more motivated to join a team than to do ministry by themselves. [226]

Teamwork promotion involves motivating individuals and the team as a whole for effective performance and commitment. The eight practices are meant to motivate, connect and build interpersonal relationship among the team members to work together in one spirit. Therefore, a leader's discipleship practice and character are of greater values in promoting teamwork in congregation transformation, since the church leader spear heads teambuilding and vision casting.

Lencioni points out that if teams are to prevail in teamwork, members should "trust one another, they should engage in unfiltered conflict around ideas, they should be committed to decision and plans of action. They should hold one another accountable for delivering those plans. They should focus on the achievement of collective results."[227]   Lencioni points out that the above notions sound simple but are extremely difficult because they require levels of discipline and persistence that few teams can master.

I believe team motivation starts with the church leader's character; his /her discipleship practice builds the team spirit or breaks it because that is what is passed on to the team members. The credibility of a leader is a number one attribute in motivating team; people want to line up behind a leader who stands for what he believes with integrity, courage and commitment. A leader of faith communicates hope, trust and encourages team members even when he doesn't

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[226] W. Mark Elliott, *Making Difference: The Importance of teamwork lesson* 9, 151. http://www.globalreach.org/english/images/da2103en_l09.pdf (accessed May 5, 2016).
[227] Patrick Lencioni, *The five Dysfunctions of a Team: A Leadership Fable*,189-190.

have the right answer. A French general Napoleon Bonaparte once said, a "leader is a dealer in hope,"[228] faith, hope and love are fuels of motivating teamwork in congregation transformation. Kouzes and Posner state that, when getting extraordinary things done in organization, leaders engage in these five practices of exemplary leadership, model the way, inspire a shared vision, challenge the process, enable others to act, encourage the heart. [229] Therefore, Discipleship practices and values are fundamental in fostering teamwork spirit in congregations of Mityana Diocese.

Harrington defines a compelling vision as a "clear, shared and compelling picture of the preferred future to which God is calling the congregation…a compelling vision motivates the congregation to action… Many vision statements become so academic that they fail to create the excitement and enthusiasm necessary for transformation."[230] Sanders claims that "those who have most powerfully and permanently influenced their generation have been 'seers' people who have seen more and farther than others, person of faith, for faith is a vision."[231] Thornton claims, "..Most people, myself included, find it better to do the next thing…I find that the constant inspiration gained by looking at the goal is the chief thing that helps me to persevere."[232] Visions motivate team spirit and promote teamwork because they focus on a better tomorrow by changing the better today, or from good to great.

Collaborative participation in decision making and discernment is one way of promoting teamwork in Mityana Diocese. Team members will always be motivated if the church leader involves them in the decision making process, and honors people's views as well as their

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[228] Napoleon Bonaparte at Brainy quote, www.brainyquote.com/quotes/quotes/n/napoleonbo106371.html (accessed January 20,2016).
[229] James M. Koues and Barry Z. Posner, *Leadership Challenge: What Leaders Do and What Constituents Expect* (San Francisco: Jossey-Bess, 2012), 14-15.
[230] Jim Herrington, *Leading Congregational Change*,51.
[231]J. Oswald Sanders, *Spiritual Leadership*, 55-56.
[232]J. Oswald Sanders, *Spiritual Leadership*, 56.

decisions. When collective consultations are made and each individual's ideas are received, it builds trust and motivation in the team. In such a working atmosphere success is for all not individuals. Members have a concern for one another and are accountable for each other's spiritual wellbeing. Marten states that, "…the collaborative leader has the capacity to subordinate his or her own goals to the larger goals of the institution." [233] He further points out that such a leadership refined success as a bigger goal, involves others and is open to inputs and different viewpoints, debates and works with others in decision making process and finally such leaders are accountable.[234]

Effective communication promotes teamwork. Griffin defines communication as a process of creating and interpreting messages that elicit a response and Craig claims that it involves talking and listening, writing and reading, performing and witnessing. [235] Therefore, congregation communication is relational and calls for a response. Relational not because it takes places between two or more persons, but because it affects the nature of the connection among those people and it affects whoever receives the message, [236] "human communication isn't about sending and receiving messages, it is about sharing our lives." [237] Church leaders in Mityana, if they are to promote teamwork in congregation transformation they should be committed to effective communication and to receiving feedbacks in the team and in the congregation. They should communicate continuously the vision and the mission of the church in the team and in the congregation.

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[233]Patrick M. Lencioni, *Silos Politics and Turf wars: Grow to Be a Collaborative Leader*, (San Francisco: Jossey-Bess, 2006), 151.

[234] Patrick M. Lencioni, *Silos Politics and Turf wars: Grow to Be a Collaborative Leader*, 145.

[235] Em Griffin, *A first look at Communication Theory*,(New York: McGraw Hill,2012),6.

[236] Em Griffin, *A first look at Communication Theory,* 8.

[237]Quentin J. Schultze and Diane M. Badzinski, *An Essential Guide to Interpersonal Communication* (Grand Rapids: Baker Academic Publishing Group, 2015),1.

Communication doesn't only concern church leaders but also the team members. Schultze names six types of communicators which I believe are crucial in promoting teamwork as members relate with one another; the encouragers; those who build us up, advocates; those who speak up on our behalf, listeners; those who care about our thoughts and feelings, storytellers; those who give us joy and delight, forgivers; those who make things right when we're wrong, challengers; those who ask appropriate questions about our communication.[238] I believe team members should be equipped to identify their communication personality in order for the team to be motivated; each member should thrive to attain the mentioned communication attribute for the flourishing of the team and teamwork.

Celebration is another mean of promoting teamwork. Teams need to celebrate every step of achievement in ministry and this comes with space to relax. It motivates members and encourages unity; it also rejuvenates the working spirit among members. Foster states,

> "Our spirit can become weary with straining after God, as our body can become weary with work. Celebration helps us to relax and enjoy the good things of the earth…celebration gives us perspective. We can laugh at ourselves. We come to see that causes we champion are not nearly so monumental as we should like to believe…in celebration the high and the might regain their balance and the weak and lowly receive new stature.[239]

Celebration is a tremendous discipleship practice that promotes teamwork spirit in congregational transformation. The church in Mityana can invest intentionally in celebrations of individual or team achievements as a mean to promote teamwork spirit.

Fellowships and prayer retreats can be motivating and refreshing practices for ministry teams in congregation transformation. When a team sets itself apart for prayer purposes, it binds

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[238]Quentin J. Schultze and Diane M. Badzinski, *An Essential Guide to Interpersonal Communication* (Grand Rapids: Baker Academic Publishing Group, 2015) ,3.
[239] Richard Foster, *Celebration of Disciplines: The path to Spiritual growth*,168.

members in unity as well as space for safety to share their concern and foster trust for each other. Such moments provide space for confession of sin and repentance; it builds spiritual team accountability which leads to growth. In prayer retreats members share individual discernment and spiritual guidance under the leadership of the Holy Spirit. As members meet regularly they get motivated in working together for congregation transformation.

Holy Communion is another mean of motivating teamwork in congregation transformation. In partaking of the Lord's Supper members come together as equal, and as they participate in the communion they are able to recall the mission of the church and the place of hospitality at the Lord's Table. This reminds members of the responsibility and the call to reach out to the community with love and grace. Members come to glimpse the grace that motivates the church to reachout to the lost and the least in the world. "When we begun to have weekly Holy Communion in our worship service our worship became lively and the church began to thrive…it excites us and motivates us."[240]

Serving is one way of promoting teamwork, "service is a way of offering resources, time, treasure, influence and expertise for the care, protection, justice, and nurture of others. Acts of service give hands to the second greatest commandment 'love your neighbor as yourself'…" [241]When team members engage in the needs of the community and utilize their gifts and talents in the mission field, it motivates them. And as they discover the usefulness of their gifts in the team, they get encouraged to explore and do more for God in the team. This kind of spirit can motivate collective participation as well as touching people's lives in the congregation and community.

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[240] This was a leadership interview assigned by Dr. Kyle Small in the leadership class. It was carried out at Pillar church on 12 April 2016 and my interview was a long standing member of the church.
[241] Adele Ahlberg Calhoun, *Spiritual Disciplines Handbook*, 143.

Bill Hybels challenges us incredibly about motivating teams,

> Church leaders must do what Jesus did. We must sit down with teams all across the church and establish clear, challenging, God-honoring goals. Then we need to inspire team members to roll up their sleeves and get creative. We need to challenge them to fast, pray, to pull together and to give their best effort in order to achieve the goal for the glory of the one whose name we bear.[242]

Therefore, in conclusion, congregational transformation in the Diocese of Mityana is not a one man's call, but a collaborative call, necessitating teambuilding and teamwork because of the multiple challenges and demands in the area. The spiritual immaturity and shortage of ministers, the availability of gifted and skilled people in our churches and community who are not granted opportunity to service in their capacity, demands us to establish teams and encourage teamwork in congregational transformation.

Church leaders in Mityana should begin by establishing a prayer ministry team; this means identifying the right devoted people, with the right gifts and passion for Christ, disciplined and skillful for ministry and interpersonal relationship. Team members should possess the necessary complementary, technical and interpersonal skills to thrive in congregational transformational ministry. The team discerns and gives momentum to the vision.

The church in Mityana should invest in training and equipping the recruited ministry team members. Ministry teams call for teaching, discipleship, coaching and mentoring in order to be effective. Teams also call for motivation in terms of trust, commitment, open communication and positive feedback, communion, celebration and reward, service and care. This is the team with an infectious spiritual and relational vitality which is the background for congregational transformation in Mityana Diocese.

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[242] Bill Hybels, *Courageous Leadership* (Grand Rapid: Zondervan Publisher, 2009), 90.

CHAPTER FOUR

4.1 CONGREGATIONAL AND COMMUNITY TRANSFORMATION

Congregation transformation is a gradual process that begins with the spiritual life of a leader and flows to the members of the congregation. It is not a one persons' call but a collaborative call, and a life time ministry which demands team building and teamwork of multiple gifted and skilled individuals in the congregation. Change begins with a few committed congregation members who face the brutal facts of the church's state, discern God's call and direction, develop or revisit their vision, create urgency for change, and take action in the life of the congregation and the community collaboratively.

In this chapter I will argue that every congregation needs to go through a period of transition. I will suggest how a congregation can initiate and sustain a life-changing process from the inside out to the life of the community. I will propose that the discipleship practices and character of a leader are backdrop in forming and influencing ministry teams that discern and communicate the vision of the church for change. I will also explain that for congregational transformation to take place, its leadership must be committed to personal change of attitude, worldview, behavior and practices, because the life of a congregation is a public witness to the community. The people should be committed to encounter Christ daily and experience the Holy Spirit as they engage with the community for transformation. The change of a congregation can only be made visible and measured by its influence and engagement in the life of the community through teamwork.

Philip V. Lewis in his book, *Transformational Leadership,* names six models of the church; first, the church is a society subordinate to no one and not lacking. It has structures, rights, offices and power with three primary functions; teaching, sanctifying, and governing. Second, the church is a communion between the horizontal and vertical dimensions of spiritual life; its

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goals are both spiritual and supernatural, leading people into communion with God. Third, the church is an outward sign instituted by God to give grace. He points out the church of today is a link to the church of the New Testament, and bears witness to the true nature and meaning of grace as a gift from God. Fourth, the church is a herald; it received an official message and it is commissioned to pass that message to others. Fifth, the church is a servant to all people; its mission is to help all, wherever they are and promote their reconciliation to God. Sixth, the church is a community of disciples; it calls Christians to suffering and renunciation, to a new life in Christ. Its goal is to disciple people.[243]

If congregational leaders in Mityana Diocese can perceive, conceive and live according to the above mentioned model; I am confident such congregations will not only be life-giving but also life changing congregations in the community. Furthermore, Herrington states, "Congregations must be transformed if they are going to have a significant impact on the world."[244] "None of us wants a dull, boring, lifeless, routine church if by God's grace we can change it." [245] Then we better do it. However, transforming congregations into a life giving community is hard work which calls for commitment and dedication of the entire congregation leadership and membership.

Ott claims that there are three types of congregations in America and I find this typology relevant in this conversation and in the context of the Anglican Church of Uganda, especially in the Diocese of Mityana. The three types are; traditional, transactional and transformational

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[243] Philip V. Lewis, *Transformational leadership: A new Model for total church involvement* (Nashville, Tennessee: Broadman & Holman Publisher, 1996), 161-162.
[244] Harrington et al, ed. *Leading Congregation Change*,132
[245] E. Stanley Ott, *Twelve Dynamic Shifts for Transforming your Church*,11.

congregations. According to him all three types of congregations and their particular forms of ministry may be vital if they are building disciples and meeting people's needs.

> While there are vital traditional congregations with exceptional leadership that do continue to thrive today, transitional and transformational congregations have discovered that the lifestyles and needs of people in their communities have shifted. They recognize that if the church is to regain membership and grow vitality, the practice of ministry that builds disciples and meet needs must shift as well. A traditional congregational ministry focuses on the pastor as the primary doer of ministry and thus the central teacher or preacher, leader and caregiver. The pastor in a traditional church is often expected to be present at virtually every gathering of congregational groups, expected to visit members in their homes. In the transformational church, the pastor remains the primary preacher/teacher and leader but also plays a role in care-giving. Majority of pastoral care shifts to the people themselves. Congregations do not expect their pastors to show up at every group gathering or to visit every home. They understand that the pastor's role is to develop the disciples and leaders who in turn lead the congregational groups and undertake much home visitation of those needing comfort and encouragement.[246]

Ott's elaboration fits the typical nature of the churches in Uganda. Many of the congregations are still in the traditional stage, with the exception of a few in urban settings. Even those in the urban settings are still in the transitional stage, hence, there is still a need to revisit their leadership and develop a comprehensive holistic model of congregational transformational leadership. Many congregations need to change to meet the challenges that are facing the church today in the contemporary society. There is also need to grow in order to model the Christian life in all walks of life; in family setting, politics, social, sports, economic, education and all institutions. The gospel should be contextualized to transform all those areas in the Diocese of Mityana. However, that cannot just erupt; it calls for a systemic change in our belief, world view and behavior starting with the leaders. We should be committed and ready for change in our lives as leaders and as congregations.

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[246] E. Stanley Ott, *Twelve Dynamic Shifts for Transforming your Church*, 14-15.

Harry Emersion Fosdick points out, Stagnation in thought or enterprise mean death for Christianity as certain as it does for any other vital movement. Stagnation, not change, is Christianity's most deadly enemy.[247] Heraclitus said, "All is flux; nothing stays still," and "nothing endures but change."[248] Lewis further explains that Christianity cannot isolate the church from change, although some may try. The church is not an island, and its task is to make the Bible relevant to today's listeners; therefore, religious leaders must understand people and their culture. God never changes, but human culture changes constantly. And because of that, leaders must learn that the Bible is cross-cultural, transcultural, counter cultural, and for all generations. God is absolute, and his Word does not change.[249] If we are to make the Bible relevant then we should be ready for change. The church is ever on the move for renewal through the power of the Holy Spirit.

In his book *Leading Congregational Change,* Herrington states, "if you keep doing what you've been doing, you'll keep getting what you've been getting…God offers personal transformation as we enter into relationship with him. He also wants to transform our congregations. We believe that the call for congregational transformation is just as clear and just as urgent."[250] And, Lewis states too that "the church is an organism expected to grow and minister to others". I concur with Herrington and Lewis on the subject and urgency for congregational change. As culture and society change, so do the challenges that face communities and congregations; so the church is mandated to address those challenges. The church leaders in Mityana actually should be proactive rather than reactive, and this calls for

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[247] Molly Dale Smith, ed., Transitional ministry: A time of opportunity; why can't things stay the same? (New York: Church Publishing, 2009), 48.
[248] Philip V. Lewis, *Transformational leadership*, 126.
[249] Philip V. Lewis, *Transformational leadership*, 126-127.
[250] Jim Herrington, ed., *Leading Congregational Change*, xi.

spiritual maturity, teamwork, collaborative discernment, commitment, flexibility and action of church leaders and the congregation.

In my own view just like any organization or business institution, if a congregation is to embark on change, it has to understand the very mission and vision for its existence, globally and locally. In that case, the first task for church leaders springs from the Great Commission in Matthew 28:18; therefore, congregational leaders should aim at building a local and universal community of believers through one faith and one baptism. This is sustained by proclaiming the gospel in its totality both in word and action through the power of the Holy Spirit. The church is to disciple new believers, teach, coach, and mentor them to be witnesses of the grace and love of Christ in all walks of life. Mature Christians should influence the lives of the community day by day by the leadership of the Holy Spirit. With the implementation of the above, congregations in Mityana will change as they grow spiritually and numerically by the grace of God..

Seeking to understand the mission and purpose of the church in pursuit of change, Grudem gives us a glimpse of a global mission; Grudem explains that the church has three major purposes; ministry to God which is worship; ministry to believers which is nurturing; Ministry to the world which is evangelism and mercy or acts of mercy. As Grudem points out, worship is one of the major calls of the church towards God, but true worship cannot happen without a community of believers. Therefore, the church has a primary role of preaching the gospel to the world in word and deeds, to nurture believers in order to attain spiritual maturity and serve their neighbors in terms of ministry of mercy which includes caring for the poor and the needy in our community and the world in the name of the Lord [251]

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[251] Wayne Grudem, *Systematic Theology (*Grand Rapids Michigan: Inter-vasity Press, 2011),867-868.

Furthermore, as Lewis points that the church has structures, rights, offices and power with three primary functions; teaching, sanctifying, and governing,[252] with the view of the above authors; I believe all church structures and programs should be geared towards transformational teaching, discipleship, and worship in the power of the Holy Spirit. Collaborative governance should be a means of modeling a Christ-centered life that transforms world views, attitude and behavior in congregations and community. Gary Tejah states "All churches are called to collaborate with God in the transformation of the world, starting with the gospel centered in Jesus Christ as the Lord of the universe, whose domination provides the basis for a holistic ecclesiology and mission."[253] Koster and Wegenveld point out that "the church helps people to see Jesus clearly and to know his will for their lives. It equips them to follow him in all aspects of life." [254] Those aspects and views that result from teaching, discipleship and governance are meant to transform lives; that is the mission and purpose of the church, to transform congregations and communities.

Therefore, in Mityana Diocese before embarking on the process of transforming congregations, church leaders should be aware of the global and local mission of the body of Christ. Once that notion is understood, in line with the scripture and context, church leaders can then face the brutal facts in their ministry by aligning the great commission, global mission and the local mission in juxtaposition with what they are doing to determine if they are still explicitly and implicitly effective in their congregation and in the community. This will help build a momentum for urgency and advocacy for congregational change.

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[252] Philip V. Lewis, 161.
[253] Gary Teja, edit., *Planting Healthy Churches* (Illinois: Multiplication Network Ministry Publication, 2015), 51.
[254] Tim Koster and John Wagenveld, *Take your Church's Pulse: 10 Vital Signs of Healthy Church*,123.

Discussing congregational change, Craig Van Gelder names four types of planned congregational change; improvement, adjustment, revision, and recreation. The first order is technical and the second order is adoptive in nature.[255] In additional to understanding the mission and the purpose of the church in congregational transformation, it is imperative for the church leader to be acquainted with the stages of change and their demands or challenges; "…those seeking to provide leadership in a congregation need to discern the level of complexity of the change they want to introduce and also anticipate the level of resistance that will likely be encountered. In so doing, they will be able to better interpret what is happening when the life of a congregation is disrupted."[256]

Knowing the stages and orders of congregational transformation helps the church leader to distinguish between technical and adoptive challenges. This motivates the leader to pray, prepare and position him or herself to identify the right people with the right skills to handle technical and adoptive challenges as they arise in the process of change. Heifetz claims, "…indeed the single most common source of leadership failure we've been able to identify- in politics, community life, business or the nonprofit sector is that people, especially those in positions of authority, treat adaptive challenges like technical problems."[257] One needs to handle technical challenges and adoptive challenges with the right skills in order to sustain a healthy transformation. Therefore it is vital for church leaders to be aware of the stages and how to respond to the challenges in an appropriate manner.

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[255] Craig Van gelder, *The ministry of the missional church* 168-169
[256] Craig Van gelder, *The ministry of the missional church*,169
[257] Ronald A. Heifetz, *Leadership on the Line: staying Alive through the Danger of Leading* (Boston, Massachusetts: Harvard Business Review Press, 2002),14.

On the same matter, Katzenbach and Smith advise that leaders or teams must have the right mix of skills. He gives three categories of skills that I believe a congregational transformational leader in Mityana needs to be aware of, the technical skill or functional expertise; problem solving, decision making, and interpersonal skills.[258] These are crucial skills that a church leader in Mityana needs to be aware of before embarking on the process of congregational transformation. Every challenge in the process of the transformation stage requires a right approach with right skills, thus a church leader should aware and make proper preparation before engaging the process of transformation.
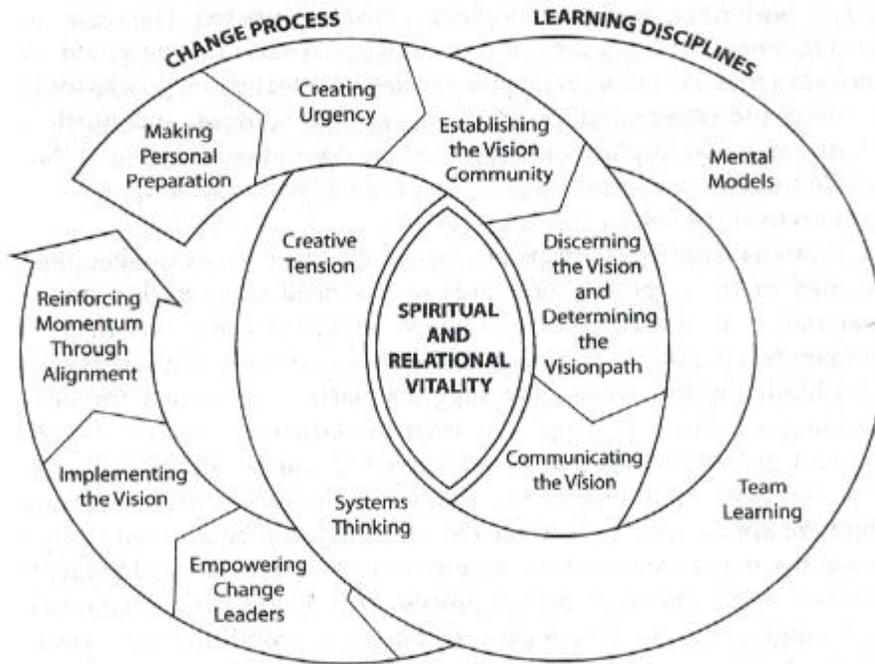
4.2 CONGREGATIONAL TRANSFORMATIONAL PROCESS

Herington in his book *Leading Congregational Change* drafts a congregational transformation model of which he points out that it was designed to describe a complex set of challenges, steps and leadership requirements that are associated with a deep systemic change in an established congregation. The model he establishes has three major interdependent and interactive components; spiritual and relational vitality, an eight stage process for change and four essential learning disciplines. He further explains that the model can also be used in church planting or in establishing a new church.

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[258] Jon R. Katzenbach, Douglas K. Smith, *Wisdom of Teams*, 47-48.

The following diagram explains the model.

LEARNING TO LEAD CHANGE   13

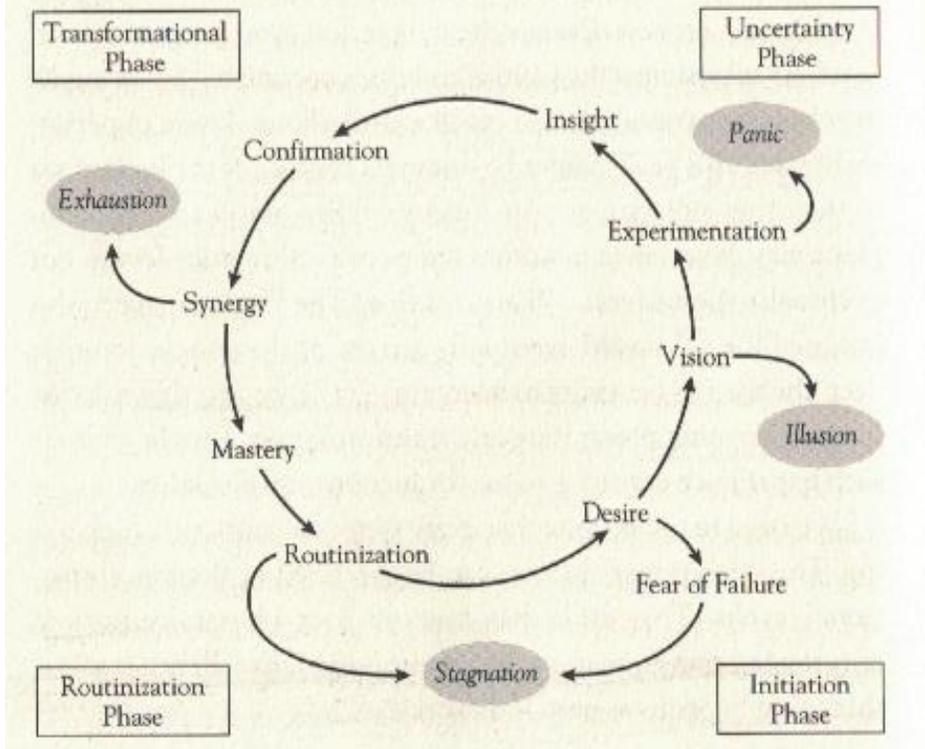**FIGURE 1.1   Congregational Transformation Model**

The model shows the importance of personal preparation and spiritual vitality, the need for learning discipline in the process of congregational transformation for a healthy missional church. I believe Herrington's model gives a road map to church leaders as they think or embark on the whole process of congregational transformation.

Furthermore, Quinn in his book *Deep Change,* just like Herrington draws a transformational cycle which I found relevant too in the process of congregational transformation.

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[259] Jim Herrington, *Leading Congregational changes,* 13.

Figure 18.1. The Transformational Cycle.

Transformational Phase

Uncertainty Phase

Insight
Panic
Confirmation
Exhaustion
Experimentation
Synergy
Vision
Illusion
Mastery
Desire
Routinization
Fear of Failure
Stagnation

Routinization Phase

Initiation Phase

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Quinn's transformation cycle suggests that organizations are dynamic, and excellence is a dynamic process that happens as part of the cycle. Every system of action is made up of subsystems and every system is continuously evolving. It proposes that leadership is associated with risk taking, learning, and change. The cycle implies that such leadership embraces uncertainty, use of trust, and exercises faith. The cycle has four distinct phases which are crucial to note: initiation, uncertainty, transformation, and routinization.[261]

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[260] Robert E. Quinn, *Deep Change,* 168.
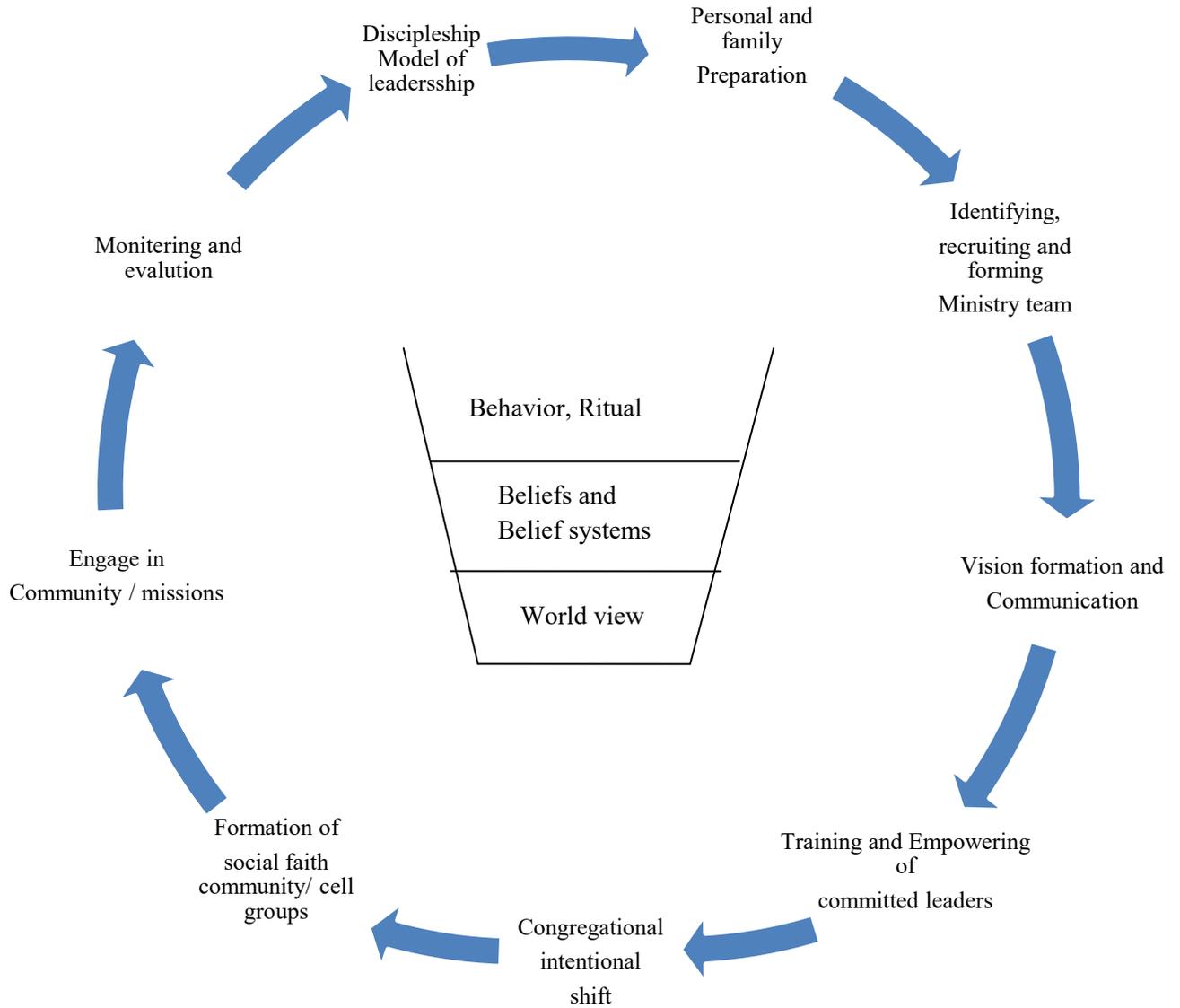[261] Robert E. Quinn, *Deep Change*, 166-167.

Quinn claims that, "to remain healthy and vibrant, a system must continuously circulate through the transformational cycle. When the system keeps circulating through the various phases, it stays healthy. There are four traps into which an individual or group may fall: illusion, panic, exhaustion, and stagnation. Each can lead to slow death."[262] The transformational cycle is a sort of a road map that prepares an individual or an organization to experience a deep change. I believe the cycle is crucial for congregational transformation because it emphasizes continuity of transformation, and it gives a glimpse of the challenges in the process. This prepares the church leader and the congregation to have a proactive mind towards the anticipated challenges or temptations that may arise in the course of transformation.

In the following part I suggest nine phases for congregational transformation that leads to community transformation based on the structure, hierarchy and tradition of the Anglican church of Uganda and the community in the Diocese of Mityana.

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[262] Robert E. Quinn, *Deep Change* 168.

4.3 SUGGESTIONS FOR CONGREGATIONAL TRANSFORMATION FOR THE DIOCESE OF MITYANA

Congregational Transformational Leadership Diagram

Discipleship Model of leadersship

Personal and family Preparation

Identifying, recruiting and forming Ministry team

Monitering and evalution

Behavior, Ritual

Beliefs and Belief systems

World view

Vision formation and Communication

Engage in Community / missions

Training and Empowering of committed leaders

Formation of social faith community/ cell groups

Congregational intentional shift

The Congregational Transformation Leadership diagram above is a practical ministry of theology. It is a realistic theology that takes seriously what is going on within the life of faith of an individual and a community within a particular context.[263] It seeks to transform an individual's world view, culture, tradition and behavior. Congregational transformation demands a discipleship model of leadership that demonstrates a Christ centered faith, practice and character. A Christian anthropologist Hiebert explains that there are three levels of conversion as shown in the middle of the diagram; first, world view, transforming the world view into a biblical world view. Second, beliefs and belief system; repent and confession of sins, believe and follow Jesus Christ and know the Bible. Third, behavior, rituals; stop using alcohol and tobacco, be baptized and attend church, memorize catechism and verses, put on cloth and be clean, pray and read the Bible.[264] I have borrowed and incorporated Hiebert's diagram to emphasis the transformational trend and nature in all the stages in the diagram. It is imperative for all church leaders and team leaders in the congregation to develop a sacred heart as well as living a discipleship practicing lifestyle if transformation is to take place in society.

Personal and family preparation; in the first phase of congregational transformation a church leader must prepare spiritually, intellectually, socially and emotionally. He or she must continuously seek to encounter God through solitude and study, seeking the guidance of the Holy Spirit. The church leader must prepare to be a teacher, evangelist, reformer, performer, chaplain and a coach. Such a person needs a sacred heart, and that calls for continuous discipleship practices as mentioned in chapter two.

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[263] Craig Van gelder, *The Ministry of the Missional Church, 25*.
[264] Paul G. Hiebert, *Transforming World View: An Anthropological Understanding of How People change*, 316.

The church leader's family is part of the congregation and it is often at an intersecting point of church activities, and because of that, the church leader needs to prepare them if he or she is to have their support. Every time congregations make decisions they indirectly affect the entire household. When a clergy is given a transfer his or her children will often have to change schools, the wife has to leave their gardens behind for the next pastor. If one has a business it has to close as he/she moves to their new calling. Therefore, the family needs to be acquainted with the church leader's vision. The wife and the children should be aware of some anticipated challenges of the soon coming changes because change will always affect them. The Spiritual and relational vitality as claimed by Herrington I believe begins with the family before it affects the congregation.

Identification and recruiting key people; in this stage after the church leader has done enough self preparations including the underground work of establishing and exhibiting a sacred personal heart. The church leader identifies the right committed individuals and families in the congregation that can be part of his/her team in the process of congregational transformation. This calls for one to one conversation with congregational elders and family elders. This is because in a group, clan or tribal setting society, decision making is done corporately, and so is some churches. Hiebert explains that "in such societies, decisions involving the group as a whole, such as moving to new camps, conducting religious festivals and going to war are made by the elders and chiefs after hearing discussions in the community. Only unimportant decisions are left to the individuals."[265] The church leader will have to engage in a conversation with some of the village elders and some church leaders to comprehend the history of the church and the

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[265] Paul G. Hiebert, *Transforming World View: An Anthropological Understanding of How People Change*, 326.

areas, to seek their advice, consent and the support before embarking on the process of congregational transformation.

Furthermore, the stage involves forming teams and turning groups into teams. After identifying key personnel and elders who are vibrant spiritually with a passion to transforming their congregation, church leaders can then form a ministry team and the first team to be established is the intercessory team as discussed in chapter three. The second team should be the think tank team that will do the vision documentation and vision casting at the appropriate time in collaboration with the intercessory team. At this time the church leader must have done spiritual mapping, received feedback from the elders and key congregational leaders, identified the needs of the area, and assessed congregational challenges and areas that need to be changed.

Congregations in Mityana has a group in the following categories: Father's Union, a group for married men and Mother's Union a group for married women, Sunday school; a group of all children from the age of 6 years to 13 years, minus one; a group of widows. Christian women fellowship; a group for all young women who are not married and each of these groups have an elected leader. These groups are in place but are not active as expected, therefore, there is a need to turn the groups into ministry teams, rather than ceremonial groups which gather for recognition and offering of gifts during episcope visits of the bishop and transferred clergies.

The third stage is establishing and communicating the vision, and receiving feedbacks. At this stage the church leader expands the scope of sharing the vision from a few people to church leaders in the hierarchy of the church in Mityana; lay readers, canons, elders, key families' heads and group leaders. Vision conception and communication is a continuous process in all the stages until a final draft is formed. Herrington provides a clear process in discerning and creating

a vision which I find useful at this stage. He calls it, "A process for discerning Mission, Vision, and vision-path."[266] The church leader calls for a special meeting which begins with intentional devotion to discern what God requires of the congregation in the current situation and in the future. This calls for intentional listening and attentive reception of feedback from each person, meetings of this kind by and large involves the traditional and conservative minds of congregates, but with incredible church history and ideals. The elderly should be engaged first because they are the hardest group in congregations and societies to come on board and to accept change. This group may not necessarily be part of what Herrington calls the vision community, but their views are crucial in drafting and disseminating the vision of the church.

Stage four involves training and empowering committed people in preparation for action. It involves teaching, coaching, discipleship, mentoring and empowering congregates. The Church leader invites experts to teach committed congregational leaders how to transition from one congregational stage to the next collaboratively. The Church invests in trainings and discipleship in order to equip the congregate to participate in the transition process. Herrington explains that successful corporations invest heavily in recruiting, training, tracking, mentoring, managing men and women.[267] I find the concept relevant in this particular stage of congregational transformation in Mityana Diocese.

Committed members, at this time a church leader may want to invest in people who have solid commitment towards congregational transformation, people who are committed to prayer and performance. Koster and Wagenveld give five key commitments of a healthy church which I find relevant for each congregate to pledge, in addition to personal spiritual growth through the

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[266] Jim Harrington, Leading Congregational Change,53.
[267] Jim Herrington, Leading Congregational Change,74.

practice of discipleship as discussed in chapter two. The five commitments include: clear and inspiring vision, commitment to mobilizing leadership; key spiritual mature leaders should be in position to mobilize other leaders to come on board. In this case church founded institution and community leaders should be considered too. These leaders should be aware of the ongoing vision of the church. The third commitment is a motivated ministering body," the members of the church work in unity, using their gifts to serve their congregation and the community."[268] Fourth; commitment is proper stewardship of resources; which are time, talent and treasure. The fifth; integration of text and context, [269] the five commitments are relevant in preparing the entire congregational leadership and members to move from one stage to another in order to have a smooth transformation.

  Stage five depends on the identified needs of the congregation and the community. The congregation should now take practical action towards what Koster and Wagenveld named "the five indispensible functions upon which a healthy church is built."[270] A compelling witness which is the evangelical function, a comprehensive discipleship, a compassionate service, a caring and welcoming community, a dynamic worship and prayer,[271] irrespectively. Congregational intention shift cannot take root in a congregation unless the church leaders are involved in discipleship practices and empowered. I concur with the above authors about the indispensible healthy function of the church in transforming congregation and community. Therefore, I believe if the functions are implemented in the Diocese of Mityana, congregations will change to transform communities.

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[268] Tim Koster & Wagenveld John, *Take your Church's Pulse: 10 Vital Signs of Healthy Church,*55.
[269] Tim Koster & Wagenveld John, *Take your Church's Pulse: 10 Vital Signs of Healthy Church,*83.
[270] Tim Koster & Wagenveld John, *Take your Church's Pulse: 10 Vital Signs of Healthy Church,*97.
[271] Tim Koster & Wagenveld John, *Take your Church's Pulse: 10 Vital Signs of Healthy Church,* 97-185.

Stage six, formation of social faith community; this is achieved by establishing cell groups in the community. This is what Harrington calls engaging the community in forming spiritual and relational vitality. In this stage the congregational leaders move out intentionally to observe and form faith community. Form cell groups and fellowship to nurture young believers as they go out to witness to the love of Christ in the community. The stage targets civil servants and institutional workers of all walks of life. It's an intentional move to raise cell leaders with sound character of humility, integrity and thankfulness, competence and chemistry[272].

Engage in community or mission, in the seventh stage the congregation strategically moves into the community targeting the young generation with the gospel. Koster and Wagenveld call this compelling witness. This calls for sports evangelism among young people, door to door outreach, open-air campaigns, social action, advocacy, compassionate service, hospital ministry, prison ministry, widow and disabled ministry, caring for community as well as zone comprehensive discipleship programs to nurture new believers. A congregation that is transformed by and large will engage in healthy mission activities in its vicinity and beyond. It will transform the local world view into a Christian world view. Beliefs and ritual practices will change because of the gospel by the power of the Holy Spirit. Congregational leadership at this stage prepares to establish measures to appraise their spiritual and numerical growth, team building and teamwork performance in collaborative transformational ministry.

Monitoring and evaluation, as business oriented organizations monitor and evaluate their performance, congregations should be invited to have a moment of self refection and evaluation to see how they are fairing on, in line with the commitment they made towards a healthy

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[272] Colin and Fey Holtum, ed,. *The Cell Church Experience: Discipling the Kenyan Church, Reaching Kenyan Community* (Kenya-Nairobi: Cell-UK Ministry press, 2010), 142-143.

congregation. Congregational leaders should have a close examination of their spiritual growth and impact of outreach programs in the community. They should at least know the number of born again congregates and communicants; newly baptized and wedded couples. They should know the number of established active cell groups and leaders in the congregation. The church can use a SWOTE analysis to evaluate itself and its leadership. The analysis will determine their next move in discipleship formation.

Discipleship model of leadership is the ninth stage in congregational transformational leadership. The congregation at this stage should have committed commendable discipleship leaders; men and women, who can lead the congregation into missions without the clergy. Congregates should be able to live out their faith without compromising it, at home and at their work place. Team leaders at this stage should be able to disciple, mentor and coach potential young leaders in their congregation and community. The congregation should be involved in church planting and establishing zone fellowship.

CONCLUSION

4.4 Introduction

This part of the chapter draws conclusions based on the arguments of this study; the state of the church, the impact of discipleship practices and commendable character of a congregational transformational leader in influencing teambuilding and promotion of teamwork, and strategies for congregational transformation in the Diocese of Mityana.

The continuous seemingly insurmountable challenges that are facing the nation and the Province of the Anglican Church of Uganda, particularly in the Diocese of Mityana; calls for the church leadership to alter their perspective and approach in ministry. The social- economical,

psychological and religious syncretism in the area needs the church to revisit its leadership life style, and rebirth a congregational transformation leadership model that will transform congregations to transform community.

A congregational transformational leadership is a leadership model calling upon church leaders to experience a profound changed life before they embark on transforming their congregations. And a profound changed life calls for a deep discipleship practicing lifestyle of solitude, witnessing and testifying, service, submission, simplicity and fellowship. The discipleship practicing lifestyle develops interpersonal skills, disciplines and commendable character for imitation. The commendable characters are influential in teambuilding and teamwork. The practices are not means for spiritual perfection, but for spiritual maturity and springboard for public witness of a transformed life.

Congregational transformation in Mityana Diocese necessitates teambuilding and teamwork, collaborative discernment and spirit led leadership. Church leaders identify committed Christians, recruit, train, disciple, coach, equip and establish a disciplined ministry team to transform the congregation and community by the power of the Holy Spirit. Congregational transformation is not a one man's call but a collaborative call that requires collective gifts and skills geared towards establishing a committed missional discipleship practicing congregation. Such a congregation with spirit led leadership looks beyond itself for the sake of building the kingdom of God by raising other discipleship leaders with moral credibility.

The model has nine stages which are meant to reform and transform church leaders and congregants' world views, perspective, belief and behavior for the transformation of the community. For effective congregation transformation to take place, it calls for personal and

family preparation. Stage one, the church leader has to prepare his or her family as well as himself for the task ahead of him by seeking God. Two, identify, recruit and form a ministry team. Stage three is discerning, drafting and communicating the vision collaboratively. Four, training and empowering of committed leaders in the congregation. Five, congregation intentional shift is a practical move within the congregation towards change.

Six, formation of a social faith community; church leaders form cell groups and zone bible study groups, they form fellowships to disciple and mentor new believers. Seven, the congregation and cell groups reach-out to the community in their respective locality. Eight, church leaders monitor and evaluate their performance in terms of evangelism and discipleship as well as leadership formation. In stage nine the congregation should be in possession of commendable spiritual leaders with sound testimony and character, fully committed and collaboratively active with the congregation towards the vision of the church for establishing an excelling, healthy, missional congregation which meets the needs of the community.

4.5 The study has the following implications;

The study will inspire church leaders to revisit their leadership style and acknowledge that congregational transformation begins with the church leaders. It will encourage individual spiritual growth and a sense of self-awareness in order for one to lead congregational change. Church leaders will face their weakness and strength, deal with them and lead with their soul. This will also lead to a profound change in character which is so key in public witness and influencing team building.

The study serves to encourage church leaders and their congregants to live a discipleship practicing lifestyle in the Diocese of Mityana. In a community where the majority of the populations are young people, seeking real spiritual models with sound character to imitate, church leaders have to live out their faith through discipleship practice and commendable character.

The study will promote collaborative discernment and leadership, teambuilding and teamwork within the congregation and in the community in the Diocese of Mityana, because congregational transformation calls for collective gifts and skill.

The study will serve to improve on the moral authority and influence of the church leaders in the Diocese of Mityana, especially in communities where church leaders' authority and credibility have became questionable among congregates. It is hard for a church leader to influence congregational change if one's moral authority and credibility are questionable.

The study will foster evangelism, discipleship and leadership succession. Church leaders will be focusing on recruiting, training, coaching and nurturing potential young leaders amidst them for congregational transformation in the Diocese of Mityana. Hence there will be a stream of spiritual potential leaders with sound testimony.

The study will help to turn congregational groups into teams; teams work more effectively than groups in congregational change, and they don't focus on sex or tribe but on gifts and skills. This will also promote unity amidst diversity.

The study will promote church planting and networking as more cell groups and Community Bible study groups are established in the community, hence church growth in the Diocese of Mityana.

The study will promote socio-economical welfare of the congregation as their spiritual vitality broadens. Congregates will learn to work together as well as support each other in their daily life just like in the book of Acts; widows and vulnerable children will be cared for. They will learn to share with those who don't have and support the weak amongst them.

Finally the study will be a tool which will be used to train church leaders in the Diocese of Mityana in how to transform congregations, and it will serve as a base for further studies and research in the field of leadership and congregations.

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