PROJECT ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

Title: UNDERSTANDING LEADERSHIP MENTORING PROGRAMS IN THE
         SEVENTH-DAY ADVENTIST CHURCH: THE CASE OF WEDZA
         DISTRICT, ZIMBABWE

Researcher: Last Bonde

Primary Adviser: Jonathan Musvosvi, DMin

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This project addressed the understanding of church leadership mentoring in the Seventh-day Adventist Church and sought to give a vivid understanding of leadership mentoring programs in the church. A qualitative research design method was used in this research, suggesting that the observations from key informant were paramount to this study. The overall findings added an understanding of the importance of leadership mentoring in the Seventh-day Adventist Church.

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THE CASE OF WEDZA DISTRICT, ZIMBABWE

A project

presented in partial fulfillment

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APPROVAL BY THE COMMITTEE:

Primary Adviser: Programme Director, MA in Leadership
Jonathan Musvosvi, DMin   Musa Nyakora, PhD

Secondary Adviser: Dean, School of Postgraduate Studies
Musa Nyakora, PhD   Daniel Ganu, DrPH

Extension Site: Solusi University

Date: March 2019

I dedicate this work to all God's servants concerned about the growth of the church

through leadership development.

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CHAPTER 1

INTRODUCTION

Leadership is a process of influencing the behavior of followers by the one leading. When the followers are successfully influenced to achieve organizational goals, leadership is reported to be effective and successful (Kanyandekwe & Boateng, 2013, pp. 378, 380). In many organizations and institutions, leadership mentoring and developing are key focus areas and assets to the organizations. Seventh-day Adventist (SDA) Church membership needs leaders and leadership for guidance in the church. In the SDA Church, elections of leaders take place at the end of each year. There is need for proper strategies to train current leaders who can also train and prepare others for future leadership. Without proper training, the future church can get paralyzed. God equipped church members with different talents. These should be utilized. Those who should be disciples are underutilized. This is a challenge that can be addressed by a leadership mentoring development program.

Following the mission of the church of evangelizing through calling people from all walks of life to Christ, the SDA's growing trends are shooting up. The numbers of people leaving the church are so significant as compared to those who are joining the church. The church needs strong leadership programs so as to minimize the losses in membership.

On average, statistical analysis of Zimbabwe's total population revealed that one in seventeen is an Adventist. More on the analysis, 2012 population census for Wedza district records at 70 968 (Zimbabwe National Statistics Agency, 2012).

Church membership in Wedza is at 1 450. When compared to the rest of the nation, the district of Wedza is relatively not evangelized. In every forty-nine people in the area, there is one Adventist. The church in Wedza has lagged behind the rest of the Union. There is a great need for strong, focused leadership to fulfill the mission in Wedza district.

The current membership growth trends in the Seventh-day Adventist Church shows that Wedza district is increasing numerically and has great room for improvement, given that there are deliberate plans to address the need for leadership development. The East Zimbabwe Conference currently holds a membership of 187 355 people as of March 2018. Wedza district membership was at 1 450 people as of March 2018 as well. The establishment of a mission station close to Wedza, in Nyazura in 1910, and a secondary school in 1967 saw the SDA Church growing and spreading to other places to include Wedza district (Thompson, 1977). Mentoring unleashes leadership potential in the laity in leading others as well as calling people to Christ.

The study focused on the current leadership mentoring programs in the Seventh-day Adventist Church in Wedza district. This study assessed the practicality of a formal mentoring program in Wedza district churches. It evaluated the strengths and weaknesses of the current leadership mentoring programs in the district. Thereafter, strategies were recommended on ways the leadership mentoring programs in the church can be improved for the next generations. Wedza district was used as a case study. The study used a qualitative research methodology, which utilized questionnaires, Focus Group Discussions and semi structured key informants interviews. The study was influenced, mainly by Biblical models of mentoring. Data has been presented in a thematic approach and analyzed. Conclusions have been made

as well as recommendations to improve the current leadership mentoring programs in the Seventh-day Adventist Church.

Background of the Study

Leadership mentoring in the SDA Church has not been universally practiced, especially for general church members, but partially for church workers like newly employed pastors on internship. Senior pastors are assigned to mentor the interns. The same mentoring can be done for the laity. Literature on mentoring has been published but practical approaches to mentoring seem to be scarce. Assessment of intentional mentoring at different levels, from the General Conference to the local church, is important. It informs the necessity of leadership mentoring programs at each level of the church.

Leadership mentoring program is a formal mentorship opportunity that supports the acquisition of leadership skills. It is designed to create a framework within which people can proactively support the development of one another. Fischer (2014) reveals that, "this mentoring concept ... has proved to be successful. The process has become more satisfying for both mentors and mentees" (p. 5).

The General Conference of the Seventh-day Adventist Church, the Division and local Conference have associate directors who take on the place of mentees. The trends help to bring smooth transition in leadership from time to time. The leadership trends show positive developments within the church structures on the side of church workers (Church Heritage, 2002, chapter 14).

A good example to cite is of the church leaders of the German Seventh-day Adventist Ministerial Association and the Institute for Continuing Education in Germany. They have applied leadership mentoring for their interns.

They developed a concept to improve mentoring which included training mentors, educating interns, cooperating with local Conferences and selecting local churches. It worked to their advantage in ministry and their newly employed pastors acquired the required skills. Mentoring has worked for the church in German (Fischer, 2014, p. 15).

A case study (Grove, 2015) shows that Arlington Seventh-day Adventist Church in Texas used a mentoring curriculum, 'Joshua's Man' by Dr. Dan Reiland. It is a one year program designed to foster and develop Spiritual leaders in the local church. Pastor Tom Grove acknowledges that all the participants who went through the curriculum have stepped into various leadership positions in the local church (p. 14). This case study highlights what leadership mentoring initiative has been achieved.

East Zimbabwe Conference records and statistics show that there is great potential in leadership and growth since more members are joining the church on regular basis. Pastors and elders have a mammoth task of meeting the leadership needs of ever increasing church members. To reach to every corner of the vast conference and at the same time grooming leaders for the future, the conference leadership has adopted the use of associate directors to work with departmental directors.

Wedza district is in the East Zimbabwe Conference. There are nineteen organized churches and twenty-one congregations preparing to be organized. All these congregations are under the care of one conference appointed pastor. The pastor works with three part-time lay evangelists who have been hired by the district. This is a typical leadership mentoring model. The desire is to have all members being involved. The overall district membership is recorded as 1450 people, all under the

guidance of one pastor (Wedza District Statistical Report, 2017). Local church leaders such as elders and some church board members are elected at the end of each year. Some leaders have been in the same leadership positions since 2009.

Statement of the Problem

The study was motivated by the need to enhance the current leadership mentoring programs in the Seventh-day Adventist Church in Wedza. Re-election of same candidates into church board leadership positions in the church sometimes suppresses capabilities and talents of other church members, especially that of members in younger generation. Other potential leaders will not understand their role as ambassadors of God's kingdom, thereby hindering the mission of the church.

There are no proper or exhaustive plans in the entire East Zimbabwe Conference regarding leadership development, and to be specific, formal mentoring. The East Zimbabwe Conference strategic plan for 2015-2017 triennium, assumes leaders know what they ought to do, and others will practically learn by involving themselves through participating.

The Seventh-day Adventist Church policy gives directions to be followed in matters to do with elected leaders. However, some churches are violating the church policy by re-electing leaders outside policy requirements. Some leaders, in Wedza district, have served in the same positions for at least seven years consecutively. This showed a crisis, though these leaders were elected to be in those positions.

Study Objectives

The study focused on the current leadership mentoring programs in the Seventh-day Adventist Church. The goal of the study was achieved by addressing the following specific objectives;

- To examine if church board members understand the notion of leadership mentoring.

- To understand the current leadership mentoring programs in Wedza district.

- To examine the strengths and weaknesses of the current leaderships mentoring programs in the church

- To establish strategies that can be adopted to improve the current leadership mentoring programs in Wedza district.

Significance of the Research

The study was expected to produce the following results;

1. Contribute to the board of knowledge.

2. Enhance leadership mentoring in the SDA Church in Wedza.

3. To provide possible recommendations that Wedza District.

It stimulated further research on strategies towards leadership mentoring, change and development, and gave possible recommendations for the churches' day-to-day matters of leadership and administration.

Definitions

Church worker: an individual employed and paid by the church.

Extrapolate: to use existing information to discover what is likely to happen or be true in the future.

Interns: graduates who are not yet employed by the organization (church) but engaged into some work experience for a specified period under the supervision of a more experienced church worker.

Internship: a period of work experience offered by an organization for a limited period of time before one can be employed.

Leadership: The ability of an individual or a group of individuals to influence and guide other members of the church.

Mentoring: supporting and advising someone with less experience to help him/her develop in the work or leadership.

Organized church: a church run by its local membership as leaders and under the care and guidance of assigned personnel who may be a pastor.

Qualitative study: is a social science research that collects and works with non-numerical data and seeks to interpret meaning from these data that help us understand social life through the study of targeted populations or places. Qualitative research is based on depth of understanding rather than numerical analysis. (Crossman, 2018).

Limitations

The research was for academic purposes and was carried out within a limited period. Thus the researcher used a manageable sample. The study was qualitative making the findings subject to other interpretations.

Delimitations

Wedza district has eighteen organized Seventh-day Adventist Churches. The research was limited to three churches which are geographically located close to each other for easy monitoring of the program. The churches were Wedza East, Wedza Main and Chadoka. The research used local church board members from the three churches as its population. They were chosen on the basis of their

1. Knowledge of church leadership
2. Literacy level
3. Regular church attendance
4. *Engagement in church activities.*

CHAPTER 2

LITERATURE REVIEW

This chapter gives a review of literature as secondary sources of data. Focus was directed on selected reviews on leadership development and mentoring from a contemporary viewpoint, Biblical insights and Ellen G. White writings. It starts with an attempt to build the two key working definitions of leadership and mentorship. Beyond the definitional issues, this chapter will go further to trace historical trends and Theological principles of leadership mentoring models. Review of relevant literature will help locate this study in its proper perspective.

**Leadership and Mentoring: Towards an
Understanding of the Two**

This has been a widely discussed topic and most studies have focused on leader development which is the leader's personality, social and traits. In their study, McCauley & Van Velsor, (2004) describe leaders as any people in the organization who actively involve themselves in the process of producing direction, alignment and commitment for the subordinates (p. 26). Leadership is an action and not a position. Leaders work to produce their leadership in other persons. Leadership ability rests on a shared leadership process whose significant impact is drawn from mentoring relationships (Dzickowski. 2013, p. 355-356).

From a Theological perspective, Stanley & Clinton (1992) define mentoring as "a relational experience through which one person empowers another by sharing God-given resources" (p. 1). Mentoring is said to have a sound biblical and theological

basis with Jesus as the ultimate model. It is also concerned with assisting a person to arrive at the goal to which God is leading. It enables one to live and keep in step with the Spirit of God (Galatians 5:25).

Hansford and Ehrich (2006) define mentoring as structured and coordinated approaches where individuals come together and agree to engage in personal and confident relationships that aim at providing professional development, growth and varying degrees of personal support (pp. 36-52). Their standpoint augers well with what has been discussed by Murray. Murray (2002) defines 'mentoring,' whose primary purpose "is to systematically develop skills and leadership abilities of the less experienced members of an organization" (p. 5). Leadership and mentoring are thus two related processes associated with:

- Leading an organization/institution towards a desired, agreed upon goal

- Ensuring that the pursuit of the organization's goals becomes a going concern

- Skills transfer exists in a structured and intentional manner.

The two are Siamese-twins which provide a way for participant organizations to reach desired results and participant individuals are made to reach their leadership potential. It is therefore apparent that leadership and mentoring are inseparable. An effective mentor demonstrates leadership skills through the mentoring process and leadership fosters mentoring. Effective leaders are said to be mentors (Horwath, 2013). From this discussion, effective leadership is greatly achieved through effective mentoring programs. This means that being a mentor is a form of leadership and leadership development. This study acknowledges mentorship as one of the ways of leadership development but does not see it as the sole method.

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Effective leadership is greatly achieved through effective mentoring programs. Being a mentor is a form of leadership and development begins with the simple realization that one wants to be a leader (Northcutt, 2009).

Historical Trends of Leadership Mentoring

A number of scholars agree on the origin and evolution of mentoring (Eby, et al. 2013). Portner (2005) expounds,

> The history of mentoring programs sets traps for limiting the design, implementation, and evaluation of a mentoring program to what worked in the past. Leading mentoring programs today calls for the ability to understand basic principles of good mentoring that continue to form the bedrock of strong mentoring programs. But leadership also requires expertise at expanding the vision of effective programs beyond enduring principles by taking into account current trends, some evident and others just starting to emerge, that must influence the look and feel of today's mentoring programs to maximize their effectiveness (p. 4).

Another study (Klipowicz, 2010) found that over the last two decades, mentoring has become a buzz word in education, business and the military for leadership development. Historically and across many cultures, the concept of mentoring has a long and proven track record, mentoring has been used to prepare leaders for important roles (p. 7).

Contemporary Viewpoint on Leadership Mentoring

Horwath (2013) has pointed out that leaders have an obligation to help our future by training and mentoring tomorrow's leaders today. His ideas spring from a perspective of young employees of today as the future business leaders of tomorrow.

Using effective mentoring programs will develop and keep the best young talent today into tomorrow's leaders in different organizations. In support of the importance of a prepared future, Goleman et al. (2013) note, "the power of an effective mentoring partnership is immense. The power of an ineffective or nonexistent mentoring relationship is equally great but with destructive consequences" (p. 452).

Leadership is much of empowerment of others as compared to exercise of power. Leaders are to mentor others or subordinates in different disciplines so as to achieve the desired goals. Marrying leadership and mentoring is crucial to any organization towards desired results and effective growth (Bennis and Nanus, 1985, p. 53). In support of long-term strategies to leadership development and mentoring as proposed by Hiatt (2009, p. 49), Gane (1997) proposes the involvement of young people in the process, for a sustained future (p. 64). Future leadership hinges on what can be done today by the current leaders. Mentoring in leadership development is viewed as beneficial to the organizations and it is awareness for leadership (Hobson & Sharp, 2005, pp. 25-43).

The Gordon-Conwell Theological Seminary has been recorded to be one of the pioneers who are using mentoring as foundation for student development in the areas of spirituality, leadership skills, and relational maturity. Their belief is that mentoring is a critical aspect in the formation of leaders for the church in the 21st century. In light of this, they place a strong mentoring emphasis in their degree programs (Klipowicz, 2010).

Different types of management programs and systems are used to improve organizational functions. Every organization has its objectives that need to be achieved. To accomplish this, the introduction of some of the programs will help towards positive growth and development (Yakl, 2013). Mentoring, as a program, if

rightly applied, will see any organization growing exponentially. As the world is undergoing changes in its environment, economies, demography, and only to mention a few, it is of paramount importance that the church today considers how to remain undistorted in these processes. Strategies to continuously grow and remain mission focused should be in place but without altering or modifying the organization's core mission of calling people to Christ. Mentoring thus becomes a key process in this epoch to ensure the smooth transfer of traditions, values and principles that can be lost if there isn't proper transfer of institutional memory.

Goleman et al. (2013) examine how to inspire a group, team or organization with more emotional intelligence. In their study, they noted reasons why some leadership development programs and initiatives fail. Focusing too much on individual person's emotional intelligence at the expense of development programs is a characteristic of some companies who are failing. Moreso, they expose that establishing deep emotional connections with others, resonant leaders bring out the best in their people and build resilient and adaptive organizations (p. 7).

Mentors have more experience in the area in which the mentee wishes to develop, and as they interact, both parties benefit from each other. The program exposes both the mentor and mentee to some experience necessary for their growth. In the process, the organization is not spared from the benefits mentoring brings about. Compared to teaching or training, mentoring has been highlighted to be expensive but relationships are built (Engstrom, 2005, p.73). It is an opportunity for mentors to engage in mentoring, they can reinforce their professional connections and evaluate their own professional development.

There is however an alternative school of thought to mentoring, (Petrie, 2014) suggests that people develop fastest when they feel responsible for their own progress.

Mentoring encourages people to believe that someone else is responsible for their development. "We will need to help people out of the passenger seat and into the driver's seat of their own development" (p.6). The study emphasizes that not all employees are candidates for mentoring; some have no desire for a mentor and can be resentful if placed in the mentoring program. The program may have reverse effect. Some scholars (Clutterbuck, 2004, Bullough and Draper, 2004) pose for alternative leadership development programs. They point out the challenges leadership mentoring has. The difficulties cover a number of facets and a lack of understanding of mentoring effects exposes the mentors and they feel vulnerable to complex situations and pitfalls.

Among other interpretations, (Hybels, 2011) recommends mentoring, however, depending on how veteran one is in leadership, leaders may vary in their strategies and programs aimed at leadership development (pp. 147-149). Context, to some extent, determines the program to be applied, though this does not suggest that some strategies are weaker or stronger than the others. As Riggio (2008) points out, there is no fixed theory or baseline for leadership development and suggestions for alternative and general models of leadership training are brought in to be used to come up with contextualized leadership models.

Another study (Buckingham, 2012) explains that a one-size-fits-all model for training leaders is no longer adequate in an age of targeted and customized profiles with a multitude of data points about each individual. He points out that generic content cannot compete with leadership training that is designed to augment strengths and develop strategies to cope with weaker areas. Dynamic and adaptable leadership development programs as a more viable path for personalized success in the long-term can be adopted (pp. 86-92). The main idea rotates around leadership development.

Strategies to be employed will be another subject. This alternative school of thought is prudent enough to acknowledge the costs associated with mentoring and also the limiting nature of mentorship as it can lead to cloning of leadership styles thereby limiting the exhumation of human uniqueness that can be portrayed if a self-styled leadership approach is fostered.

Leadership mentoring development is a process involving complex sets of processes and theories that need to be understood. Experts are divided in this field and one cannot depend on a particular theory for leadership development (Day, et al. 2014). However, in a world of different theories to leadership, mentoring aspects are hidden along such processes to develop leaders, that is, school leadership and parenting influences are all models of leadership development taking longitudinal perspectives (Ensher & Murphy, 2011).

Defining leadership development away from other views and theories, Reichord & Johnson (2011) suggest self-development which is "a cost effective way for organizations to develop leaders" (p. 33). Supported by Ellinger (2004), self-development is effective and it is the individual who takes the responsibility to upgrade self, resulting in one's expansion in acquisition of skills and self-development (p. 160). Mentoring theory is suggestive whereas self-development gives opportunities for leaders to select pathways and activities that address one's development needs. The choice rests upon the leader (Orvis & Ratwani, 2010).

Theological Principles

Evidence of scripture is important on this section. Is there an approach to leadership mentoring that can be supported theologically? Do we find God engaged in any leadership mentoring program or relationship in the scriptures that we can extrapolate and relate to modern day mentorship programs? Examination of scriptures

and review of work by biblical scholars should give evidence and probe a clue on how any leadership mentoring program can be pursued. Recent studies in this area (Mentoring Manual, 2013-2014) make a close follow up and reveal that;

> Although the language of "mentoring" is a newer term in many circles, it has firm roots in the incarnational approach to learning and personal growth illustrated so often in Scripture. Mentoring is fleshed out in the Old Testament relationships of Moses with Joshua, of Elijah with Elisha, of Naomi with Ruth, and of Solomon in the Book of Proverbs with his own son(s) (p. 5).

A case study as revealed (Klipowicz, 2010), show that mentoring practices have been in use and worked out solutions towards the desired goals.

> Mentoring has served throughout the history of the Church as a practical and effective means of developing pastors and ministers. Charles Simeon almost single-handedly revolutionized the 19th century Anglican Church through his efforts of mentoring scores of Cambridge students who would become the future pastors of England. Among New England Puritans, mentoring in apprenticeships was the primary way of preparing future pastors. A clergyman would recruit potential ministry candidates. These novice preachers would often move into the pastor's own home and live with the "master" preacher in an apprenticeship relationship.

To someone who needs a taste of what mentoring is, can learn from the given case study and understand what the program can bring about. Of much interest, especially in the context of church leadership, Jesus committed Himself to leadership development of His disciples. He was preparing the church leadership model that can be found in existence even in the 21st churches.

What needs to be known is that one of the most important aspects of leadership is influence. All the Christians are disciples and among them are leaders. Osterhouse & Teja (2015) contribute that "while we disciple new believers, we mentor emerging leaders. Among the disciples in your church there are those who demonstrate gifts for leadership. It is these people that you want to identify and mentor as emerging leaders (p. 92). They see leadership and potential leaders at the same time such that it is the duty of those in leadership to capitalize on such opportunities and harness them to multiplying themselves through leadership development.

Ministry studies (Boedeker, 2001, Grove, 2015, Hendricks & Hendricks, 1995, Stanley & Clinton, 1992) indicate that mentoring is noted as the primary means of instruction in Bible times and it enables people to develop to their potential. Jesus used mentoring, His methodology embodied on-job training and in the process, His disciples observed Him as He encouraged, taught and send them. They could go and do what they had been mentored for. This process, Jesus' mentoring methodology, will raise up committed spiritual leaders in the local church and expand the Kingdom of God (p. 14).

Another observation (Dixit, Stiemsma, & Dixit, 2016) shows that, "what must be cultivated in congregations- if we want to keep young adults around- is authentic mentoring and discipleship programs, relationship building that spans generations, and providing positions of responsibility" (p. 15). Member development programs seem to dominate among scholars and ministers of the Gospel.

Ellen G. White Viewpoint

White (1991) who is a key figure and writer in the Seventh-day Adventist Church says, "Those who have the oversight of the churches should select members

of ability and place them under responsibilities, at the same time giving them instruction as to how they may best serve and bless others" (p. 68). The responsibility to equip members rests in the duties of the leaders. White suggests a blend of Mentorship and autonomous learning. She however clearly subscribes to the school of thought that acknowledges the potency of mentorship.

Furthermore, Tutsch (2008) as she makes a follow up on Ellen G. White's leadership principles, says, "For the leader, the discipling type of mentoring requires prayer and careful planning for field participation" (p. 82). They are in agreement that leadership development involves the subject of mentoring.

Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's Work … Plans have not been clearly laid and fully carried out, whereby the talents of all might be employed in active service. There are few who realize how much has been lost because of this (White, 2010, p. 61).

White, (2002) suggests that the strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. Depending on his officers alone will not give favorable outcomes (p. 116). As part of the counsel she gives to parents and teachers, Ellen G. White points out to the idea of youthful vigor, zeal and courage as necessary to further the gospel work to all the corners of the world. God then calls such people and has chosen the youth in different churches to advance God's cause, hence a great need to mentor next generation leaders especially the younger generation.

Biblical Examples of Mentoring

In both Old and New Testaments we find sources and examples of leadership mentoring in both males and females. This suggests the importance of every member

in the church, despite gender and or any differences among church members, 'unity in diversity'. McLennan (2003) says, "We all need mentors, and Jesus was no exception…a rich mentoring relationship means that we continue to have someone to check in with, and someone to check on us, to see how we're progressing" (pp. 1-2).

Insights from the Old Testament

In the Bible, we meet Abraham and Lot in Genesis Chapter 11, from verse 27 to Chapter 13. It could be argued that one of the earliest forms of a guiding, empowering and instructional relationship has to be that of Abram empowered and nurtured his nephew Lot. In this way, Lot prospered like Abraham did. This can be considered as a mentoring program between the two, and this gave Lot the confidence to choose to go and stay in the plains of Jordan. The skill was passed on from his 'Mentor,' Abraham.

Elijah served God as a true Prophet who worked with Elisha in most cases. Elijah became a good mentor to his young and faithful servant, Elisha. Elisha followed his master without diverting from any of the instructions given to him. In the process, Elijah surrenders authority to his mentee, Elisha who later performed like his mentor, Elijah even when he was long gone. He did not end there, but mentored a group of the 'Sons of the Prophets' (2 King 2:1-15).

Moses was an important figure to Joshua. He played a vital role by guiding and influencing him to leadership. Moses, in his ministry, worked closely with Joshua. Moses and Joshua worked hand in hand as Moses was mentoring Joshua (Exodus 24:13). Because of the mentoring program by the two, we can learn from this model. At the end, God instructed Moses to anoint Joshua to be his replacement as is shown in Numbers Chapter 27.

Insights from the New Testament

Campbell (1991) gives a summary of what he studied, "Jesus was on a mission and mentoring was the key strategy to fulfill His mission" (pp. 10-20). Other studies and research works (Mentoring Manual, 2013-2014) show that;

In the New Testament, the supreme example of mentoring is found in the ministry of Christ with his own disciples. Other New Testament examples include Elizabeth with Mary; John the Baptist with his disciples; the nurturing ministry of Barnabas with a host of individuals including the Apostle Paul and John Mark; Priscilla and Aquila discipling Apollos; Lois and Eunice bringing up their grandson and son, Timothy; and the team-building ministry of Paul described in Acts and alluded to in many of Paul's epistles (p. 5).

After three years of mentoring from Jesus, the disciples gave trainings to the church members who were new converts. Paul instructs Timothy to teach men who in turn would be able to teach other church members (2 Timothy 2:2). These men had a mandate to train, mentor and send them out with the gospel message. In light of church leadership, members are to receive some form of training for the accomplishment of the gospel commission. It should be a mandate to church leaders to apply such Biblical formula to advance the leadership of the church.

Another key and unique biblical figure is Paul. He mentored Barnabas. Walker (2008) notes that, "Paul was there [in Jerusalem] for 'an entire year', teaching the believers alongside Barnabas…..they enriched each other with the more detailed teachings of Jesus, and they interacted with the believers, forging new understandings of what it meant to follow Christ" (p. 45). Paul stayed and travelled along with Barnabas and Titus. These biblical figures modeled a leadership role that can stand the taste of time. Today's leaders can draw some important lessons from Paul,

Barnabas and Titus. Their company promoted both formal and informal mentoring, more so, intentional mentoring was in practice. (Galatians 2: 1-3).

Studies (Mentoring manual, 2013-2014) indicate that, "the concept of mentoring can be summed up in the words of Paul to his own son in the faith, Timothy" (p. 5). "The things you have heard from me in the presence of many witnesses, commit these to faithful people who will also be able to teach others" (2 Timothy 2:2). He worked with Timothy and from that experience; Timothy acquired the skills needed for leadership.

CHAPTER 3

METHODOLOGY

This chapter discusses the methodology that was used to collect, analyse and present data in this study. The research was a qualitative study that explored the leadership mentoring programs in the Seventh-day Adventist Church in Wedza District. Crossman (2018) defines qualitative research as "a type of social science research that collects and works with non-numerical data and that seeks to interpret meaning from these data that help us understand social life through the study of targeted populations or places." Qualitative research is based on depth of understanding rather than numerical analysis. This qualitative approach made it possible to understand the leadership mentoring programs in the Seventh day Adventist Church and possible strategies that can be employed to improve leadership programs. This was accessed from the point of view of church leaders themselves. The study was carried out in Wedza District in Zimbabwe from Wedza Main, Wedza East and Chadoka churches.

The methods that were used to gather data in this study included content analysis, questionnaires, semi structured interviews and Focus Group Discussions (FDGs). Other data collection strategies used in the field included observations and informal conversations. An outline of the different types of methods that were used is discussed here under and a justification given as to why these methods were selected for this particular study. Ethical considerations are also discussed as well as the methodological challenges faced in the research.

Case Study Area

Wedza is a district in the province of Mashonaland East, Zimbabwe. It is located about 127 kilometers south of Harare. A village of Wedza was established in 1910 by Colonial administration. The core business of Wedza was farming with its aligned service industries until disruptions to commercial agriculture and ranching in the area. There are 41 Seventh-day Adventist congregations from which 18 are organized churches spread across Wedza district and membership is at 1450. Out of the 80 leaders who participated in this research, 61 of them had have served as leaders for more than seven consecutive years. This prompted the researcher who was serving as district pastor in Wedza at the time of research to attempt to understand leadership strategies and programs in place. Very few members are involved in leadership and the rest of the members are spectators and seem not to be interested in participating in issues to do with leadership at church.

Target Population

A population is defined as "an individual or group that represents all the members of a certain group or category of interest." (Urdan, 2010, p. 1). It is also full set of individual having some common characteristics. The leaders of the Seventh-day Adventist Church in Wedza were the population of the study. These are church board members and other elected leaders of Wedza East, Wedza Main and Chadoka churches. The three churches were selected taking recognition of their high literacy level, consistence in church attendance and general understanding of church leadership. They are situated in the Central Business District (CBD), characterized by a good road network

Wedza Main and Chadoka churches are mother churches of all other churches in Wedza, that is, they numerically increased and influenced the establishment of

Wedza East and all the other fifteen organized churches currently in Wedza. These three are the oldest and fast growing Seventh-day Adventist Churches in the area. They are assumed to have the knowledge and competence required for the research and the participants were willing to be part of the research.

Sample size

The researcher made use of purposive sampling which is a method of selecting participants on the basis of proximity, ease of access and willingness to participate (Urdan, 2010, p. 3). The sample size was 80 church board members who are heads of local church departments. The 3 mentioned churches have their church board members adding up to 80, that is, 25 from each church except Wedza Main with 30 church board members.

For the key informant interviews, the researcher engaged the East Zimbabwe Conference President and the Executive Secretary. These two were selected by virtue of their leadership positions and vast experience, knowledge in church leadership and administration and church policy.

Data Collection Strategies

The research employed four data collection techniques which included content analysis, questionnaires, Focus Group Discussions and semi structured key informant interviews. The techniques employed complemented each other so as to collect significant data in order to understand the leadership mentoring programs in the Seventh-day Adventist Church in Wedza district. A justification was provided as to why the researcher chose to gather data through these techniques.

Content Analysis

This refers to an analysis of secondary data such as relevant policies on leadership development. The secondary data was obtained from the entities of the Seventh-day Adventist Church in Zimbabwe which included Zimbabwe East Union Conference (ZEUC), Solusi University library, East Zimbabwe Conference (EZC) and the internet. Through the analysis of policy documents, gaps and challenges were highlighted to provide an evidence base for improved leadership development programs. The leadership policies of the Seventh-day Adventist Church were also analysed.

Content analysis is a systematic and replicable technique for making inferences by compressing text into fewer thematic categories (Stemler, 2001. p. 1-6). In this case, policy documents were categorised into relevant themes pertaining church leadership in the Seventh-day Adventist Church, analysed to deduce what is relevant in Zimbabwe. The advantage of this method is that it can be used to assess and describe the focus of individual, group, institutional and social attention (Weber 1990). As such, the analysis of policy documents helped assess institutional priorities with regards to understanding the leadership mentoring programs in the Seventh-day Adventist Church in Zimbabwe.

Questionnaire

Abawi (2013) defines a questionnaire as "a data collection instrument consistent of a series of questions and other prompts for the purpose of gathering information from respondents" (p. 2). Questionnaires are helpful to both the researcher and the participants in gathering information that is unique to individuals, such as attitudes or knowledge (Powel 2008). Questionnaires are less time consuming and easier to administer for they can be distributed to many people at the same time.

Anonymously answering of questions by respondents is assumed to have given honest answers that met the study's requirements.

Focus Group Discussions

Focus Group Discussions (FGDs) are group interviews conducted with different composed groups of individuals and facilitated by a researcher, with the aim of providing data (through the capture of intra group interaction) on group beliefs and group norms regarding a particular topic (Bryman, 2012. p.501). The researcher carried out Focus Group Discussions with the respondents in the church to get an understanding of the leadership trends in the church. Focus groups were important to this study because they are organised to explore a specific set of issues such as people's views and experiences (Kitzinger, 1994, p. 103).The research used 3 different groups, a group from each church. The groups were made up of 10 members each to ensure total participation of individuals. These individuals were chosen from among the elected leaders. Small groups of 8-12 people create a nonthreatening environment that promotes and encourages members to express their views. Such was the case in this study.

Key Informant Interviews

A key informant is an expert source of information (Marshall 1996, p. 92). Key informants, as a result of their experience and or position in the church, are able to provide more information and deeper insights on church leadership and development. The key informants occupy positions of responsibility and influence in the church. They gave professional views of leadership in the church.

Key informants shed more light on policy issues to do with leadership in the operations of the Seventh-day Adventist Church. Use of this technique ensured

quality of data collected because the participants have in-depth leadership development knowledge.

The key informants for this study were the President and the Executive Secretary of the East Zimbabwe Conference. They are the custodians of church policy and they gave more light on leadership mentoring policies and programs of the church.

Ethical Considerations

The study observed relevant principles and protocols relating to research ethics, including those specifically highlighted in the research guidelines for the University. Prior to every interview, each respondent was informed that his/her participation to the study was voluntary and that he/she may withdraw from the study at any time. All respondents were informed that participation will be for academic purposes. Confidentiality and anonymity of the respondents was assured. Pseudonyms were used to protect the identity of participants. The researcher sought for individual consent from the participants through signing a consent form.

Methodological Challenges

Possible challenges that emanated were unavailability of some participants on the researcher's dates and times for interviews and this was solved by shifting the interviews to later dates that were convenient for both the researcher and the respondents. Selection of participants for the Focus Group Discussions, was done in a way that dealt with gender bias, there was no need for research assistants.

This chapter has indicated and outlined the research methods and approaches that have been employed in this study including the challenges faced and the ethical consideration. The next chapter presents the data collected from the field pertaining to

leadership mentoring and development programs in the Seventh-day Adventist

Church in Wedza district. A leadership mentoring model was developed as well as a

solution to develop both current and future leadership.

CHAPTER 4

PRESENTATION & DISCUSSION OF RESULTS

Program Development

There is need for proper strategies to train current leaders who can also train and prepare others for future leadership. To do so effectively, the church needs strong leadership mentoring program. Those who should be disciples are underutilized. This is a challenge that can be addressed by a leadership mentoring development program. The training prepares the church members and their leaders today and the future church. Taking into consideration the mission of the church of evangelizing through calling people from all walks of life to Christ (Matthew 28: 19-20); the SDA's growing membership trends are shooting up. There is need for a mentoring program.

The General Conference (2017), "Perhaps one of the most important ways [the Church] can achieve this goal is to make sure that it prepares its spiritual leaders— pastors, ministry, theology and religion teachers, chaplains and administrators— according to a carefully considered and mutually agreed upon plan" (p. 2). This approach could be applied to leadership development in the local churches. This chapter discussed the development of leadership mentoring as a program that improves church leadership and administration. Rightly understood and implemented, this program can become a leadership-life-giving process to the churches in Wedza district of the Seventh-day Adventist Church. The program has the following major stages, Designing, Implementation, and Evaluation.

Program design

Designing of a leadership mentoring as a program for Wedza district churches was informed by principles and ideas gained from literature review, the Bible, Ellen G. White and responses from the focus group discussions and the key informants. The researcher was guided by the following objectives to prepare the leadership mentoring and development program:

- To establish a sustained leadership mentoring programs in Wedza district.

- To examine the strengths and weaknesses of the current leaderships mentoring programs in the church.

- To establish strategies that can be adopted to improve the current leadership mentoring programs in Wedza district.

- To examine if church members understand the notion of leadership mentoring.

- To involve and train every member in activities contributing to leadership mentoring, that is, mentor-mentee linkages.

- To establish a health leadership mentoring life cycle that promotes mission oriented church leadership personnel.

- To assist church leaders to adopt, plan and implement biblical models of leadership models.

The Strategies

The participants found it difficult to explain the subject and a few examples were given to show the perceptions and the general understanding of the church members. The responses further revealed that the few who struggled to come up with clear definitions are the young people, most of them still at school. The elderly participants who had served as leaders for more than five years could struggle to give definitions of church leadership development. This suggested a great need for a

leadership development program that improves the church's current and leadership.
The following steps were considered towards developing a leadership mentoring
program:

- Re-affirming the mission of Seventh-day Adventist Church in view of
  Matthew 28:18-20.

- Developing materials for use in the trainings of the church board members
  from Wedza Main, Wedza East and Chadoka churches.

- Organizing gatherings with district members for orientation of the program.

- Organizing meetings with district leadership to plan for the trainings and
  seminars.

- Building mentoring teams at each church.

- Sourcing and gathering suitable materials to be used by leaders working with
  the district pastor in implementing the leadership mentoring program.

- Assessing Biblical principles on leadership mentoring and development.

- Identifying God in the subject of leadership mentoring.

- Analyzing member relations from the three churches under study.

- Discussing the reasons why re-election of same members to leadership is
  prevalent at each local church.

To integrate the steps previously mentioned, there had to be a deliberate planned schedule so as to manage the program within the context and framework of this research. Table 1 below shows the timeline and persons involved in the expected steps and levels of the processes of this project. Preliminary stages of the mentors' orientation are also depicted in the table.

Table 1. Planned Timetable

Activity	Date	Location	Personnel
Brainstorming & enrolment	7 Oct. 2017	Wedza Main	Pastor
Meeting with Evangelist	15 Oct. 2017	Wedza Main	Pastor
Orientation	Nov. 2017	Wedza East	Evangelist 1
Training 1	Nov. 2017	Wedza East	Evangelist 2
Training 2	Dec. 2017	Chadoka	Evangelist 3
Training 3	Dec. 2017	Chadoka	Pastor & Elders
Assessment	Jan. 2018	Wedza Main	Elders & Evangelists
Training 4	Jan. 2018	Wedza Main	Pastor, Evangelists & Elders
Assessment & Evaluation	Jan. 2018	Wedza Main	Pastor
Exit Meeting	Feb. 2018	Wedza Main	Pastor

Implementation

Brainstorming of the mentoring program, enrolment and orientation of evangelists to mentoring and as mentors promoted the implementation stage. Each mentor had a potential to mentor other individuals. As shown in Table 2 below, a guided time framed implementation set of steps were provided. The Evangelists, as the mentors, exhibited effective mentor qualities as they demonstrated a positive attitude to mentoring. They also showed their willingness to learn more and assist the mentor. Table 2 also shows a simplified implementation road map.

Table 2. Implementation Stages

Implementation Stages		
Activity	**Personnel**	**Date**
Program Brainstorming	Pastor	
Mentor/mentee Confirmation and Enrolment	Pastor & Evangelist	October
Scaling/ Downsizing	Evangelists & Pastor	
Program Orientation	Pastor	
Setting Boundaries	Pastor & Evangelist	October
Entrance Meeting	Pastor	
Session 1. Leadership and knowledge transfer.	Pastor & Evangelist	November
Session 2. Safe and effective leadership mentoring.	Pastor	November
Session 3. Empowering and Problem solving.	Pastor	
Session 4. Criteria for mentor/ mentee selection.	Pastor & Evangelist	
Section 5. Designing a leadership mentoring program	Pastor, Evangelists & Elders	December
Responses from the mentored members	Evangelists	January
Exit Meeting	Pastor & Evangelists	

Stage 1: Program Brainstorming

The researcher had an opportunity to meet 803 church members of Wedza District at their quarterly district Sabbath gathering meant for evangelism assessment. They gathered at Wedza Church, one of the 3 churches the researcher worked with in this research. A census conducted on this big gathering was reported as 803 people, (55.3% of the total district membership) young and old members of the church, excluding all the children under the age of 12 years.

The researcher introduced the program by having a program brainstorming as the initial stage. This strategy targeted both mentors and mentees who formed a natural pool of volunteers as the population. Working with volunteers was assumed to be the best, for participants had a self-motivation drive in themselves that promoted a positive development of the leadership mentoring program. The exercise also targeted

to alert all the church members about the program so as to contribute towards a positive outcome. Kumar (2013) says, "Mentoring and preparing leaders for the future should prevail in any organization- from a giant corporation to a small church entity." Something had to be done. The researcher desired that each member appreciates leadership mentoring program as a method to enhance leadership growth and development in their local churches.

The brainstorming concept brought about its strengths to the research by providing a concise list of clearly understood steps that were followed to enhance progress towards mentoring. Brainstorming process served 'hidden' purpose; it had some leadership mentoring program introduction and orientation effects to all the congregants from whom the research got its population. It was easy to get 120 participants from 803 members. Thus, it suggested criterion for population sampling.

Moreso, it was from brainstorming that reception of leadership mentoring got its initial stage. Administration of questionnaires had its ground prepared already after the brainstorming process where people asked their personal questions from the crowd, as much as they wished. These pilot and survey studies showed a general understanding of the members' perception on leadership mentoring.

**Stage 2: Mentor/mentee Confirmation
and Enrolment**

Brainstorming of the program helped both the researcher and the members in the recruitment exercise. It promoted a smooth enrolment of mentors and mentees. This was conducted soon after an hour long brainstorming session with questions and answers about the program from the congregation. Some of the questions raised were;

1. What are the special skills needed for one to serve as either a mentor or mentee in this program?

2. Who will benefit from this program?

3. How much will the program cost us?

Responses to the questions were satisfactorily supplied. Members who showed up ready for the program were enrolled. The zeal was as a result of their courage in trying to harness leadership crisis in their churches. They also wanted to have vibrant leadership growth and development programs at their local churches. Fortunately, to the benefit of the research, some of the questions from the members appeared in the questionnaires. One hundred and thirty-six volunteers showed up after an 'invitation call' to the leadership mentoring program was made.

Stage 3: Scaling/ Downsizing

Potential participants, that is, those already serving as leaders at their local churches, were selected and grouped into major groups which were of potential mentors and mentees. In some mentoring programs, written applications were a requirement. Just for the sake of accommodating anyone willing, church members were given an opportunity to be called to a new phenomenon.

Stage 4: Program Orientation

Informal meetings as the researcher interacted with the three evangelists in the district enhanced the orientation program. Orientation and training of mentors and mentees brought awareness and an overview of Leadership mentoring. Ground rules, expectations and responsibilities all were highlighted and emphasized development and green light to the success of the program. Key steps and the roadmap to leadership mentoring were all clearly established.

Stage 5: Setting Boundaries

On this stage, concentration and much emphasis were on matching mentors and mentees. The participants emphasized much on core values. The environment in which the study was conducted was favorable to both the researcher and the participants. All the participants, mentors and mentees, agreed to the terms and conditions of the program. An agreement between the participants and the researcher for a smooth take-off was met. In his studies, Clutterbuck (2004) observes that the initiation phase seems to have rapport-building and direction setting as the very important components for a mentoring training program (p. 110).

Stage 6: Entrance Meeting

The mentor and mentee normally lack confidence during their initial or first meetings. If they can attempt to break through informally, they get comfortable with each other and create a rapport. (Lewis, 2000). With the help of the three evangelists of Wedza, mentors and mentees were brought together for mentoring sessions that fell within the program parameters. Resources and materials for all the activities of the program were provided. All the participants were given an assurance of the ethical safeguard that they deserved. Their participation in the program was not an open window for them to be published. All the participants were encouraged to observe ethical measures to accommodate the differences that exist among people.

The following are some of the key lesson topics used within the context of this paper;

Session: 1. Leadership and knowledge transfer.

2. Safe and effective leadership mentoring.

3. Empowering and Problem solving.

4. Criteria for mentor selection.

5. How to design and plan a leadership mentoring program for the next generation leaders.

Stage 7: Mentee Responses

Participants showed a commitment to self-development. They wished for a sustained leadership mentoring program in comparison to some evangelistic events and activities. The members vowed to continue supporting this program and wanted a lifelong leadership mentoring project. Their willingness called for an ongoing leadership mentoring support, supervision and monitoring of mentoring programs. Agreed upon was a regular communication by the leaders to all the church members about any leadership mentoring opportunities. Participants also showed much interest in the program such that they recommended the current mentors and mentees to come up with strategies whose target is 'mentoring for heaven,' Plans for future contacts were established.

Stage 8: Exit Meeting

At the completion of the mentoring process, the three evangelists in Wedza were tasked to remind and revive leadership mentoring in current leaders. The entrance meeting found its way out through having an exit meeting. The leadership mentoring was restricted only to the time of study of the researcher. It was scheduled to run for five months. At the end the participants, that is, the mentors and mentees responded to the request of the study so as to assess the experience, and gave feedback.

An exit group interview was conducted and participants shared their experiences. There was a striking difference between their responses in the entrance meeting and those in the exit meeting. They lacked confidence in themselves and

assumed they could not accomplish anything. These participants thought mentoring would not work out any positive results and probably that is the reason why it was not practiced in the district of Wedza. The researcher had less knowledge on how to have a smooth exit meeting; hence, not easy to have a clear cut end to the meeting. However, the program ended on a high note. The mentees and their mentors exhibited better and quality relationships than before the mentoring program or at the entrance meeting.

Mentoring Training Program

Fifteen current serving elders from the three churches used in this study were selected as the mentors who were trained to mentor others. They were required to mentor two mentees of their choice from the current church board members from their churches. They were successful on leading that. The researcher adopted modeling, job mentoring and on-the-job training methods to run the mentoring trainings.

The researcher teamed up with three evangelists in Wedza to model what was to be done. The team showed out the way that the elders were to follow in mentoring others. In the process, the elders were watching how we were doing it. Leadership is best when modeled to pass to others and in that way it is practical. Jesus modeled leadership to the 12 disciples who followed him (Kenneth, 2005). After modeling the way as they watched, we involved the elders. They joined in, in participating in an on job mentoring. All the 15 elders were involved in choosing the mentees for the next sets of trainings. The process was structured in such a way that the experienced evangelists were participating together with the elders. The stages of development were monitored so as to provide necessary support that led the program in the desired direction. This was also the duty of the researcher as the overall coach. This method worked well for the elders for they had support from the evangelists. Any form of

mistakes by the elders, the evangelists would immediately correct. Confidently, the elders agreeably performed without doubts for they had immediate solution from the close attention of the evangelists.

Finally, the job mentoring, unlike the previous methods, at this stage the elders would perform without the evangelists' practical participation. Only advice and instruction would be given. They worked with minimum assistance. They had been accustomed to the program. This also promoted a smooth sailing of a five months program and assessment of the model just sailed through.

Program Evaluation

Recommendations for organizations' future plans are based on a well-articulated evaluation of any program. On the other side, evaluation helps to consider what works, what doesn't work and how some things or anything can be improved or qualified (Brindle & Gibbard, 2015). Evaluation was done to measure success. Process and summative evaluation forms were applied for this program. Leadership mentoring program was implemented according to the designed plan. After a successful brain storming stage of the program by the researcher, the three district evangelists helped and managed to interpret the importance of the program to all the church members. All the church board members showed great interest in the program and led other church members to accept and appreciate the program. Following a positive total participation of the current leaders, mentoring, if rightly run, it is effective and can produce results that promote an expected direction towards mission accomplishment.

Presentation & Discussion of Results

This chapter presents and discusses the data analysis and findings from 80 questionnaires completed by local church board members of Wedza Main, Wedza East and Chadoka churches of Wedza District. The respondents completed all of the distributed questionnaires as required by the researcher. The responses collected and gathered through questionnaires were analyzed using a thematic analysis approach. The respondents signed the consent form to indicate their willingness to participate in the study.

To get the desired information for the study, the researcher guided the participants by asking specific questions in Shona, which is generally the local language. The members were motivated, thereby promoting live focus group discussions. Participants responded in a number of ways such as song, dramatic illustrations as well as aids. Their differences in age, gender and even level of education made it possible for members to have meaningful and complimentary contributions.

After collection of data, data analysis was done by a thematic analysis method and the findings showed that leadership mentoring was a theoretically known leadership phenomenon but practically foreign, especially in Wedza district. Some of the questions they responded to were as follows;

1. What do you understand by church leadership?

2. How familiar are you with the church leadership development programs?

3. What is your opinion on the leadership style and development at your local church?

4. Would you say you are satisfied with the current leadership development strategies?

5. Can you give an example of an ideal leadership development strategy?

6. Is there anything else you would like to say about church leadership development programs?

7. Are there any recommendations you might have or suggestions you can give?

The findings from the collected data were discussed according to the subject themes drawn from the objectives of the study. The objectives were as follows;

- To examine if church board members understand the notion of leadership mentoring.

- To understand the current leadership programs in Wedza district.

- To examine the strengths and weaknesses of the current leaderships mentoring programs in the church.

- To establish strategies that can be adopted to improve the current leadership mentoring strategies in Wedza district.

The following were the themes emerging from this research;

1. Participants' understanding of leadership mentoring.

2. Participants' knowledge of leadership development.

3. Attitude towards leadership development/mentoring.

4. Expressions of how the participants felt about leadership participation.

5. Member relations and perspectives.

6. Leadership development activities.

**Theme 1: Participants' Understanding
of Leadership Mentoring**

A close analysis of the study showed that the participants expressed themselves through responding to a question that required them to rate their knowledge of leadership mentoring. Their responses ranged from "excellent" to "no

knowledge.' The results showed that those who have been in leadership positions for five years and above (55.8% of the total participants) had excellent knowledge and the number grew away towards good or general knowledge. Of interest, were those who showed that they have little knowledge of leadership mentoring, majority of them were professionals who constituted 51.3% of the total participants. The data also showed some unique elements, that is, among the degreed, there were JP and BX who fell in the category of those who had been in leadership for less than two years. They had no idea pertaining to leadership mentoring. They also happened to be job seekers. These conditions opened up an idea that leadership mentoring was not only understood based on one's educational level or academic level.

Assuming that members knew leadership mentoring demonstrated to the researcher a gap between professional leadership mentoring and spiritual leadership mentoring. General assumption was, those of low educational level had little or no knowledge of such areas assumed to be well known by the 'professionals.' Participants' inability to understand leadership mentoring was neither limited to nor based on their academic qualifications. Moreover, their ages and years of service as leaders without proper instruments and deliberate programs towards leadership mentoring did not guarantee excellent knowledge of leadership mentoring.

The participants expressed a concern over their failure to lead exemplary lives. They indicated that learning from each other was a price that is long lasting and cannot be stolen. However, they indicated that understanding the subject without deliberately engaging into the program adds nothing to them. One reserved participant as he emphasized his point on leadership mentoring, wished if the program can 'kick-start' and was supported by the other participants. They amicably assumed that disciplinary issues will be reduced if members go through such programs meant to

empower and enrich them for leadership. The participants recommended leadership

mentoring of leadership to be one of the key focus areas in their district strategic

document.

**Theme 2: Participants' Knowledge of Church
Leadership Development**

From the focus group and even questionnaire questions, drawn were a number

of observations that justified some of the recommendations given in the next chapter.

The responses revealed that only a small number of participants understood what

leadership development was. The participants found it difficult to explain the subject

and a few examples were given to show their perceptions and their general

understanding of church leadership mentoring. They understood leadership mentoring

to be,

- 'Learning from those who came before us and ask wisdom from God.'

- 'Training leaders for leadership.'

- 'A deliberate move to plan success through upgrading workers.'

- 'Processes that transform ordinary church members into women, men, girls

  and boys of influence in the church and community...' only to mention a few

  that represented the majority of responses gathered.

The responses further revealed that the few who struggled to come up with

clear definitions are the young people, most of them still at school. The degreed and

some elderly participants who have served as leaders for more than five years could

struggle to give church leadership development definitions. The concept seemed less

understood when applied to the churches. In defining what leadership mentoring is,

the participants responded in the following way;

- Moving people's talents to a desirable destination.

- Activating messengers of God.

- Quality time for the leadership to be sharpened.

- Moving leaders from here to another point.

- Designed program towards a safe landing.

- Training for service of current and future leaders which is deliberate and focused.

- It means improving the leadership that we have and employ methods that can help our leaders do their work in a better way.

- It helps old and new members to understand what they are supposed to do when in office.

The reasons for failing to come up with simple definitions maybe that the participants lacked practical leadership programs whose objectives were to develop current and future church leaders. Their appointments to leadership were based on faithful to the Christian duties and unquestionable characters.

Considering the findings of this research, and if valid, a conclusion to recommend church leadership development project was drawn to meet an urgent need for leadership update, upgrade and development in Wedza.

Theme 3: Attitude towards Leadership Development/Mentoring

The church board members expressed how keen they were to be oriented more into the subject of leadership development. A poor background of such programs prompted other participants to perceive leadership development and to be specific, mentoring projects, as secular programs run by business entities so as to make profits. The participants appreciated the mentoring programs the secular world offers, and among them were three degreed professionals who indicated that they are mentees at

their work stations. These three highlighted more on the advantages of leadership

mentoring. This was also to the advantage of the researcher to draw up a participant

positive attitude framework towards mentoring. Moreso, leaders do not remain

forever and for any organization to succeed in its mission, adequate provision for

mentoring counts (Kumar, 2013, p. 27).

Overall, the participants explained how ignorance had suppressed and blinded

them to the point of not realizing such programs that add more life to the church. The

number of participants who were positive about leadership mentoring was way high

above three quarters of the total respondents. The other minority was not sure about

whether it was to serve positively to the church or not. However, they did not rule out

the benefits leadership mentoring brought to the church. The leaders understood

church leadership mentoring to be a program for the leaders and not confined to new

members as was perceived.

Table 3 below shows the participants' response to the questionnaire section

that requested for their honest opinion regarding church leadership mentoring.

Table 3. Leaders 'Perception on Mentoring
In your opinion, does leadership mentoring add value to member work performance?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	68	85.0	85.0	85.0
	May be	9	11.3	11.3	96.3
	I do not know	3	3.8	3.8	100.0
	Total	80	100.0	100.0	

**Theme 4: Expressions of How the Participants
felt about Leadership Participation**

On another theme, participants revealed how they were underutilized at their
local churches. Their responses to the idea of participation in church activities were
good yet they concurred they wanted it to be excellent. They wanted to unleash the
great potentials in them. There seemed to be a gap among them that they felt needed
attention. They admitted that they were not fully equipped to the point of realizing the
potentials in others. This had an effect to their perception of leadership hence
functioned without proper tools as well as performed below their potential.

The new leaders, those who were in the category of 0-2 years in leadership,
elaborated on their expectations of better quality leadership of the church especially
during their time of leadership. It was from that expectation that the study captured
their interest and they participated with great zeal to give information they thought
was appropriate to express a gap they anxiously wanted bridged. Those who were
senior in leadership, who had served for 5 years and above, admitted limiting member
participation especially on matters they felt were to do with leadership and church
administration. An honest contribution they subscribed to was, "a leader is a custodian
of the church." This study also revealed to the researcher that in whatever the leaders
did and revealed, they seemed sincere in everything. Their level of commitment
appeared high.

Table 4 below shows the findings of the division of labor at the churches. The
table also shows us where the church in Wedza needed to work on so as to promote
and activate new leadership talents in the church.

Table 4. Division of Labor at Local Churches

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.00	13	16.3	16.9	16.9
	2.00	1	1.3	1.3	18.2
	3.00	10	12.5	13.0	31.2
	4.00	14	17.5	18.2	49.4
	5.00	39	48.8	50.6	100.0
	Total	77	96.3	100.0	
Missing	System	3	3.8		
Total		80	100.0		

Put in their contextual consideration, one elderly leader echoed these words in a laughter that characterized the non threatening environmental set up for the focus group discussions, "delegating duties to new members betrays the trust the other members have in you as their leader, they assume you are no longer dependable." Another participant, a former high school principal on retirement also shouted, "Education is the kindling of a flame, not the filling of a vessel." (Socrates). The skills and qualities of good leadership were manifested when calculated environment is set around those in leadership. Such were the contributions coming from the participants. They commented churches, though no one had a clue of any that had ongoing leadership mentoring programs in their operations. It was an expression of how they appreciated such positive church leadership development programs.

**Theme 5: Leadership Development Programs
and Activities**

A few participants commented on the church leadership programs the church offers. The majority of participants felt that more should be done on the side of maintaining a leadership trend that is sustained and can sustain itself as well. These

participants reported lack of such prolonged church leadership development programs in the Seventh-day Adventist Church in Wedza. They also pointed out the challenge of the limited resources effectively develop a program leadership.

In their efforts to list leadership programs so as to give recommendations, participants collectively agreed that the programs they thought were fully equipping leadership can merely be regarded as activities and events within the strategic plan of the church. They recommended effective and structured leadership development components to be in their church strategies. They went on to mention Master Guide and pathfinder clubs as examples of programs that fall under the category of activities that provide leadership orientation. Seminar approaches have been used by the conference and the local pastors to equip church board members or elders specific have been commented, though they should not be regarded as leadership mentoring programs. Few participants also echoed that church based seminars assisted in leadership.

The churches in Wedza district lagged behind in leadership that promotes evangelism more effectively like other places in the conference that have been mentioned. The development of leadership mentoring program proved to be a solution to improve church administration towards the accomplishment of the Great Commission of Matthew 28:18-20. Regular or a lifelong leadership mentoring is needed for the old and new leaders who can be responsible for mentoring the whole membership. Leadership mentoring is ideal for leadership development that promotes a focused church growth.

The analysis of the qualitative data collected from the participants was grouped into themes as presented in this chapter. The chapter focused on the findings of the research and the interpretation of the findings in addressing the research

objectives. This was done through designing, implementing and evaluating of a leadership mentoring program. The findings clearly highlighted the understanding the church members had regarding leadership mentoring and their general interests and attitudes towards the subject. The church was positive about leadership development through mentoring programs.

The discussions revealed an urgent need the church leaders perceived leadership mentoring. They appreciated the current programs as activities meant to equip the members for service; however, they indicated a gap in leadership development programs that needed attention so as to be fully equipped for the church's mission of calling people from all walks of life to Jesus Christ for salvation. This noted gap provisionally opened an opportunity for a leadership mentoring model to be ushered in. The program got a positive reception from all the participants, especially the mentored. The next and final chapter, chapter five, deals with the study's summary, conclusion, proposed recommendations and suggestions for further research.

CHAPTER 5

SUMMARY, CONCLUSION & RECOMMENDATIONS

This chapter concludes the researcher's presentation, a summary and conclusion are given as well. Recommendations and suggestions for further research close this chapter. These are limited to the context from which the researcher drew his findings, that is, based on the study to understand leadership mentoring programs in the Seventh-day Adventist Church; the case of Wedza District, Zimbabwe.

Summary

The study was conducted in Wedza district of the Seventh-day Adventist Church, Zimbabwe. Three local churches, namely Wedza Main, Wedza East and Chadoka, were used in the study as the sample population. The church board members of these churches were used to source some of the information required in the study. Questionnaires were administered and focus group discussions (FGDs) were successfully and ethically conducted. The East Zimbabwe Conference President and the Executive Secretary also played a pivotal role as Key Informants. Literature review also set a pace in giving the dimensions leadership mentoring holds. The intention for consulting all the sources was to have quality data to be analyzed towards the process of understanding leadership mentoring in the church.

This study observed that the subject leadership mentoring was understood in various ways that probably could not promote the program. Leadership mentoring is a known phenomenon; however, it had not been fully understood in the case of Wedza and probably in the entire East Zimbabwe Conference. The literature review

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concentrated on the dimension of leadership mentoring and perceptions rotating around the subject. It was noted that leadership mentoring existed in different forms depending on orientation and the context in which it was reviewed from. In the context of Wedza, by the time the research was conducted, understanding of church leadership mentoring was low. The church leaders' knowledge on the subject was confined to the church activities and seminars conducted in the context of leadership trainings.

Conclusion

The findings of this research highlight the need of leadership mentoring in the Seventh-day Adventist Church in Wedza. Strategies whose objectives are to develop and qualify both the current and future leaders are drawn based on what is known by the leaders about the church members and also church members' perceptions about leadership mentoring and development.

The Bible and Ellen G. White subscribe to leadership mentoring although the term mentoring is not used in the Bible but the concept is there. Many other scholars in the discipline of leadership also support leadership mentoring. While church leaders are chosen on the basis of experience in church leadership, regular church attendance, engagement in church activities and probably literacy level, it is important that leaders be developed for success in any business or church leadership. Exposure to leadership mentoring was discussed and the conclusions from all the consulted sources seemed to draw up one common ground that leadership mentoring is the way to go especially in the 21st century.

Recommendations

The condition of the studied churches in Wedza district of the Seventh-day Adventist Church reflected, to some extent, possible similarities that existed in the East Zimbabwe Conference. Further research in the area of local church leadership development is required so as to continuously add more life to the church's administration, leadership and programs. Following are some recommendations by the researcher;

1. The Seventh-day Adventist Churches in Wedza district and even beyond should adopt and implement mentoring program in order to improve church leadership and all member participation in the churches.

2. Leadership mentoring programs should be conducted as a lifelong process so as to establish and engage every member, young and old, in church activities. If the church wishes for a life of total leadership, she should choose to mentor each and every member, new, young and old.

3. Each church should be a training centre for mentoring.

4. The churches to run both structured short term and long term mentoring programs (that is, Intentional or formal mentoring).

5. To have more deliberate trainings on leadership to the whole church membership since leadership in church is through election.

Suggestions for Future Research

Studies can be carried out to assess the success of leadership program in the Seventh-day Adventist Church. Leadership mentoring programs seem to be mainly focused on church employees and leaves out the members at large. Studies could be conducted on barriers to leadership programs for all the church members.

APPENDIXES

APPENDIX A

INFORMED CONSENT

I, Last Bonde, am a student at Adventist University of Africa pursuing a Master of

Arts degree in Leadership. I am carrying a study on leadership mentoring in Wedza

District. Your responses and input will assist in making better if not best and ready

church leaders now and in future for the accomplishment of God's work.

I kindly ask you to complete the questionnaire guide as openly and frankly as

possible. No names or any identification marks are required. Please feel free to

respond honestly and without reservations. The information you supply will be used

for the purpose of this study **ONLY** and will be treated with strict confidentiality.

QUESTIONNAIRE

Your responses and input will assist in making better if not best and ready church leaders now and in future for the accomplishment of God's work.

I kindly ask you to complete the questionnaire guide as openly and frankly as possible. No names or any identification marks are required. Please feel free to respond honestly and without reservations. The information you supply will be used for the purpose of this study **ONLY** and will be treated with strict confidentiality.

SECTION A: PERSONAL ATTRIBUTES

✓ Tick your response in the provided box and further comments on the space provided.

1. Gender: Male ☐   Female ☐

2. Age: below 25 yrs.☐   25-40 yrs.☐   41 and above ☐

3. Marital status: Single☐ Married☐ Divorced☐ Widowed ☐ Separated ☐

4. Highest level of education: Primary ☐ Z.J.C ☐ O'/ A' Level ☐ Degreed ☐

5. Occupational status: Student ☐   Entrepreneur ☐   Professional ☐

Domestic worker ☐   Job seeker ☐

6. Number of years in leadership position: 0-2 years ☐   3-4 years ☐ 5years ++ ☐

SECTION B: LEADERSHIP MENTORING KNOWLEDGE

7. How do you personally evaluate your participation/ performance in church activities?

Good ☐   Very Good ☐   Excellent ☐   Poor ☐   Very Poor ☐

8. What do you understand by church leadership development?

_____

_____

9. My knowledge of leadership mentoring can be rated as;

Excellent ☐   Good ☐   Moderate ☐ Poor ☐   No Knowledge ☐

10. In your judgment, does leadership mentoring add value to member work performance?

Yes ☐   Maybe ☐   No ☐   I don't know ☐

11. Leadership mentoring is for new members.

Strongly Disagree ☐ Disagree ☐ Neutral ☐ Agree ☐ Strongly Agree ☐

12. Do you have someone, a leader, at your local church whom you emulate his/her leadership?   Yes ☐   No ☐

13. How interested are you in being a mentor in your local church leadership?

Very interested ☐   somewhat interested ☐   Not very interested ☐

14. How interested are you in being mentored into your local church leadership?
Very interested ☐   somewhat interested ☐   Not very interested ☐

SECTION C: LEADERSHIP DEVELOPMENT KNOWLEDGE

	RATING				
NB* Ratings 1 (strongly disagree) -5 (strongly agree)	1	2	3	4	5
15. Members understand what the church leaders are supposed to do.					
16. The local church departments' function and roles are clear to me.					
17. I understand the purpose/mission of my church.					
18. My skills and abilities are fully utilized at my local church.					
19. Members are trained to become good leaders.					
20. The opportunity to leadership exists at my local church.					
21. There is division of labor at my church.					
22. Leaders appreciate the work contributions from members.					
23. There is a positive relationship existing among the church leaders.					

Thank you so much for participating in this research. May God richly bless you!

APPENDIX C

FOCUS GROUP DISCUSSION QUESTIONNAIRE

Probe questions

1. What do you understand by church leadership?

2. How familiar are you with the church leadership development programs?

Follow-up questions

1. What is your opinion on the leadership style and development at your local church?

2. Would you say you are satisfied with the current leadership development strategies?

3. Can you give an example of an ideal leadership development strategy?

Exit question

1. Is there anything else you would like to say about church leadership development programs?

2. Are there any recommendations you might have or suggestions you can give?

APPENDIX D

KEY INFORMANT QUESTIONS

1. What are the current approaches being used that you think are the most
   effective?

2. What do you think the church should be doing more of in terms of developing
   leaders?

3. Where do you see the future of leadership development headed?

4. Is leadership mentoring program an instrument for leadership development?

5. Are cultures and policies promoting the local church leadership practices?

What should the church be doing less of or stop doing or phase out in leadership?

APPENDIX E

REQUEST TO CONDUCT RESEARCH

Request for permission from East Zimbabwe Conference to conduct research in Wedza District

7 Somerset, Yeovil

Mutare

14 May 2016

The Executive Secretary

East Zimbabwe Conference

P. O. Box W19,

Waterfalls,

Harare.

The Executive Secretary

Ref: REQUEST TO CONDUCT A RESEARCH PROJECT IN WEDZA DISTRICT

I do hereby request permission from your office to conduct research surveys in Wedza District of the Seventh-day Adventist Church. I am doing this as an academic requirement towards acquiring a Master of Arts Degree in Leadership with Adventist University of Africa. The title of my project is "A Strategic Program for Mentoring Leaders in Developing Next Generation Leaders in Wedza District, Zimbabwe."

Your permission to this request will be highly appreciated.

Yours faithfully and in His Service

Last Bonde

MUTARE NORTH DISTRICT
OF THE SEVENTH DAY ADVENTIST
CHURCH.   .TEL: 020-60267
7 SOMERSET. YEOVIL MUTARE

DATE 14/05/2016

PASTOR'S SIGN

cc: Officers

APPENDIX F

EAST ZIMBABWE CONFERENCE RESEARCH
PERMISSION LETTER

**East Zimbabwe Conference
Seventh-day Adventist Church**

SECRETARIAT

4 Thorn Road, Waterfalls, Harare
P.O Box W19, Waterfalls
Telephone: +263 772 124 941-4

April 12, 2018

Pastor Last Bonde
Mutare North District
Mutare

Dear Pastor Bonde

RE: PERMISSION TO CONDUCT A RESEARCH

This letter serves to confirm that the East Zimbabwe Conference Administrative
Committee sat on February 2, 2017 and took the following action;

VOTED to allow Last Bonde to conduct a research as detailed below;

Institution:	Adventist University of Africa
Program:	Master of Arts Degree in Leadership
Topic:	"A strategic program for mentoring leaders in developing next generation leaders in Wedza District" **(17-029).**

If there is any further information you may deem important in this regard, please
contact the undersigned.

May the Lord bless you as you continue to labor in His vineyard.

Yours Sincerely,

Dr. Sunny Musiiwa
EXECUTIVE SECRETARY

SM/vh

"Fear God and give glory to Him, for the hour of His judgment has come." Revelation 14:7

APPENDIX G

LEADERSHIP ACTION PLANS

Church Mission Statement

The East Zimbabwe Conference believes in the imminent return of the Lord and Savior Jesus Christ to end the rule of sin and suffering and that the Church and the world should be warned and made ready for the decisive event as is recorded in Revelations 14:6- 12.

The East Zimbabwe Conference believes that salvation from sin is by faith in Jesus Christ alone and that those who love Him will demonstrate their love to Him by a willing obedience to His commandments as stated in Exodus 20:3 – 17 and by the twenty-eight (28) Fundamental Beliefs as biblically taught and accepted by the Seventh-day Adventist Church. It is therefore, the mission of the East Zimbabwe Conference to facilitate the proclamation of this gospel primarily to the entire Conference and to the regions beyond our borders.

To accomplish this mission East Zimbabwe Conference is committed to the gospel marching orders of Matthew 28:18 -20, total nurturing and empowerment of its constituency by providing administrative skills, training and resources through its departments, agencies and ministries.

Church Growth

Qualitative Growth, Quantitative Growth, *Biological Growth*

Baptisms, Small Groups, Prayer and Stewardship programs,

People know each other intimately; Members love one another, minister to one another, effective outreach, Spectators can become participants.

Spiritual Nurture, Daily Bible Study, Fellowship, Community Outreach, World Mission, etc.

Church Planting and Leadership

Add or plant more churches to the existing. HOW?

During ages of spiritual darkness the church of God has been as a city set on a hill. From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders. Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts. {AA 12.1}

But the people of Israel lost sight of their high privileges as God's representatives. They forgot God and failed to fulfill their holy mission... {AA 14.2}

Train, train, the leaders of the new churches.

Administration and management are the most effective skills that are critically needed in church today at all levels. Churches need people not of power but those who are focused to do God's work as they lead people towards what God desires them move. There is need to realize the aspect and concept of hope and call for us to understand the subject of leadership shifting from the perception of power and position to that of servant leadership. Therefore, Bell strongly agrees to the position that servant leadership is God's call to a humble service to His work on earth. People need not to concentrate on power and positions, as Christians, for this will compromise the process of servant leadership. Church leaders are to desist from assuming higher responsibilities as climbing the ladder of promotion or success.

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Leadership Makes the Difference

Christian workers, ministers move with time from one area to the other. As they move, they meet different challenges. As the ministers change, each one has a different influence from the other. They have and employ different influential strategies in different areas. Some excel in a number of leadership practices which can be highlighted as vision, faith, integrity, risky taker, motivating, abundant mentality, only to mention a few.

Leadership can be considered as not easy to understand, though many books have been written on this subject. A working definition is provided as a movement and progress or going a journey to a future point. The leaders here are forward focused and constantly changing. That is to say, leadership can be known as a change, influence, movement and growth in the community.

The good thing about leadership is reported as something for everyone if it is taken from the side view of the author. Anyone, by being a family member, church, and community and or business member can influence change and development, a characteristic of a leader's influence. It is from therefore emphasized here, compared to that of position and power and position. What helps the pastors to work as effectively as is expected by Him, who calls them, is the provision of the materials they use in this ministry. The scriptures help them as they set priorities and no replacement can be put in place to meet their task.

The leadership traits are important in the work of leaders. Their success and effectiveness determine the growth or decline of communities. Challenges of leading today's church are also felt. In this generation, opinions, responses and strategies are formed by people who implement mission outside of traditional organizational structures. With different opinions among the people in different communities, Jesus

had risk-taking courage so as to be an exemplary leader. The church today needs leaders who model and whose model is Jesus Christ.

More Mentoring Guides

1. To identify potential leaders so as to mentor them.

2. To establish mentoring teams (that is, mentors and mentees) at the 3 targeted churches in Wedza district.

3. To encourage, if possible, all member participation and contribution in the mentoring program.

4. To train local church leaders how to build healthy mentoring relationships at their local churches.

5. To assist individual church members to realize that Christian life is a call to service and can be experienced by those who are personally involved in the Great Commission.

6. To assist church leaders in implementing formal and informal mentoring models.

Leadership Traits

- faith

- Integrity

- Risky taking courage

- Belief in empowering others

- Living a transparent life

- Motivating with love and joy

Visionless leadership has no direction; hence the journey in leadership is meaningless, void and barren. A leader should be able to see the opportunities within

current circumstances. A vision contributes to a legacy of a church and its leader and it defines the people's greatest contribution.

A vision plays a pivotal role and has a great impact. Where the Christian leader has a vision of a preferred future and the vision is imparted of by God, He blesses the vision, transforms the leader, the church and the community. God is actively involved in leadership. If a church lose vision, there is communication breakdown and chaos hence a leader should move with a vision at all cost. This calls for the leader to share the vision with the followers, a shared vision motivates people to change in hope for the future. Because of a key function of a vision in producing useful change, people are directed, aligned and inspired.

Solid integrity

Value to leaders is added when they adhere to a set of values such as goodness, honesty, honor, virtue, morality, righteousness, uprightness and wholeness. The character of a leader is not to be debatable for self discipline and integrity is displayed by them. How does a leader form integrity? Leaders' daily duty is to see that they rise to the level of obedience to the Holy Spirit, Who deals with the heart. Moral purity is wanted in leaders; they need to guard the doorways to our souls against the small compromises of life through and through. To add on, truthfulness is needed on pastors, leaders and followers.

<div align="center">

Modeling the Way

</div>

One has to lead by example and not to live other people or our friends' lives even if they influence us. Leading is not easy but it is possible that people in the society can observe some traits from a leader. As leader lives among the people in the community, he or she acts within that community and by so doing, models the way. Jesus as a Role Model lived His life in complete transparency before the community.

Empowering People

Leaders in the church need not to work alone. The people need to be empowered, but what does this mean? This is a matter of trust that these empowered members can contribute a positive share in leading others towards a desired goal. This means that these people are of great value in leadership and are important. There is great need to empower church members through mentoring. Empowering means distribution of responsibility for we share a common mission. An active and participating church is one whose members are empowered. Jesus also empowered people.

Basic Leadership Skills

The kind of leaders and leaderships a church needs and deserves rarely appears by accident. Leaders must use certain skills to be good leaders. Skill is the ability to use one's knowledge effectively. It infers technical proficiency. It draws upon developed or acquired ability. Hence the truth that training makes the difference in leaders has meaning. There are leader skills in which one can develop or acquire some ability. It is imperative that church leaders offer no less than their best when the opportunity to lead comes to them. Church leaders must develop basic skills for leading and develop others.

They should be involved in activities such as,

- Planning
- Initiating
- Organizing
- Training
- Mentoring
- Delegating
- Directing
- Motivating
- Supervision
- Performing
- Influencing

- Controlling
- Evaluation
- Communication
- Representation

Biblical Foundations of Leadership

Biblical models of leadership suggest that religious leadership is a response to a divine call to be in the service of God's love and justice. This biblical model reveals a theology of leadership, which focuses on a pattern of God calling leaders to one mission enterprise - to be in the service and restoration of God's image in everyone. Some examples are;

- Abraham
- Moses
- Paul
- Jesus Christ.

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All Bible quotations are from the New King James Version, unless otherwise indicated.

VITA

Personal Information

Researcher: Last Bonde

Date of Birth: 14 October 1981

Place of Birth: Mutare, Manicaland Province

Marital Status: Married

Nationality: Zimbabwean

Professional and Educational Information

2003- 2006   Bachelor of Arts (Theology with Education) at Solusi

                                University

2007   Literature Ministry, Gaborone, Botswana

2008   Volunteer Global Pioneer, Teacher, Makoni East

                                District, Zimbabwe

2009- 2011   Pastored Makoni East District, Zimbabwe

2012- 2014   Pastored Makoni West District, Zimbabwe

2013   Ordained into Gospel Ministry, Harare

2015 – 2016   Pastored Wedza District, Zimbabwe

2017- 2018   Pastored Mutare North District

2019-   Pastoring Manyame District, Chitungwiza, Zimbabwe