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Alaki, Kursie Shefeno. "Developing Leaders Who Lead Like Jesus in the Context of the Rapidly Growing Ethiopian Kale Heywet Church." D. Min., Tyndale University College and Seminary, 2019.

Tyndale University College & Seminary

Developing Leaders Who Lead like Jesus
in the Context of the Rapidly Growing
Ethiopian Kale Heywet Church

A Thesis

Submitted in partial fulfillment of the requirements

for the degree of Doctor of Ministry

Tyndale Seminary

by

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Toronto, Canada

April 2019

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ABSTRACT

This project had a transformative impact on the character and in the lives of leaders of nine zones and five special districts of the Ethiopian Kale Heywet Church (EKHC). During the project, they reported that they developed more Christ-centered leadership skills to lead like Jesus. The *MentorLink Passing It On* and *Leaders Covenant* resources challenged the leaders to examine their personal lives in relation to their own family and church ministry.

Using two cycles of Action Research, the general secretaries of the nine zones and five special districts of the EKHC were given training to “lead like Jesus,” were taught biblical transformation of character to live and lead like Jesus and were engaged in collaborative planning and action to implement structural change in the zones that had been carried on successfully. The process helped the leaders to closely know each other and build a sense of family both at the zonal and the special district levels.

Through the methodologies of narrative research and auto-ethnographic research, the project measured the perception of behavioral change of these leaders using pre-training and post-training questionnaires and journaling following each training cycle to describe how the training was applied.

The project revealed three crucial areas that require further change and transformation:

1. It identified how far church leadership had drifted from Christ-centered leadership and the urgent need of reformation. EKHC needs to prayerfully

select and develop competent ministers to train in the well-established formal and informal theological training programs. The *MentorLink* material must be used as one of important tools in the institutions.

2. Structural change must be made to facilitate fast communication for the rapid growth of EKHC.
3. A leadership development movement is needed for EKHC to achieve balanced growth in both quality and quantity.

DEDICATION

I dedicate this work to my wife Tsehay Dori and my children, Genet, Tamirat, Elias, Ammanuel, Birhan and Ebenezer. With their love and dedication to almighty God and to our Lord and Savior Jesus Christ, they have been encouraging me, praying for me and cheering me on to serve and study with all unity amid many needs and challenges of family life.

Above all, I dedicate this thesis project to the glory of God and with a vision and passion to expand his kingdom through effective teaching and modeling leading like Jesus in the Ethiopian Kale Heywet Church (EKHC) and beyond. All members, leaders and ministers of the church deserve my gratitude as eternal family members in serving each other in the body of Christ.

ACKNOWLEDGEMENTS

First, I humbly acknowledge the shepherd care of almighty God, who sustained me and my family all these many years in ministry. I fall before him and adore him giving him all glory and honor.

I would like to say thank you very much to my wife Tsehay Dori for years of dedicated life together. My children, all of them, deserve my fatherly gratitude for their unconditional family love.

I acknowledge my heartfelt gratitude to my brother Dr. Tim Jacobson and his family who committed himself to support and help me all the way through in this DMin program with all extra mile sacrificial service with brotherly love. Thank you, Tim and Lorna. I express my deep gratitude to all friends who sacrificially supported me with their prayers and donations.

Dr. Paul Bramer with Dr. Tim Jacobson did ground-breaking for me to study this program. And, again my gratitude goes to Dr. Robert Shaughnessy (Bob), my advisor, who, with friendly and open-hearted commitment, helped me to succeed in this program. His wife, Kathy, deserves thanks for coming to Ethiopian together with him to help.

I acknowledge my gratitude to Dr. Mark Chapman for his close friendship in guiding and following my progress up to the finish of my DMin program.

The EKHC leaders, executive and board members were praying and following up my progress in my study by giving me time to study and finish.

I acknowledge Mr. Marvin Brubacher who came and facilitated the first workshop and followed up with support from *MentorLink* Canada and Mr. Worku Menamo and Alemayehu Goshu who helped with the research.

I would also like to acknowledge my gratitude to SIM Canada, SIM Ethiopia, *MentorLink* Canada, Mrs. Lola Donald (who will turn 100 in June 11), and East Ridge Church for their encouragements and support.

Lastly, but not least, the Ethiopian Evangelical church in Toronto deserve my gratitude for their encouragement and prayers and, I would like to thank the participants of my thesis workshop seminar, the zonal and district churches general secretaries for their friendship and cooperation.

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LIST OF ABBREVIATIONS

BTCP:	Bible Training Course for Pastors
EKHC:	Ethiopian Kale Heywet Church
KHC:	Kale Heywet Church
SIM:	Serving In Mission (formerly Sudan Interior Mission)
TCCP:	Training Center for Church Planters
TEE:	Theological Education by Extension

All Scripture quotations are from *The New International Version Bible*. 1984. Grand Rapids, MI: Zondervan House.

CHAPTER ONE: INTRODUCTION

The project described in this thesis was designed to assess and increase the leadership capacity of participating church leaders in the Ethiopian Kale Heywet Church (EKHC). In this chapter, the geographical, institutional, and ecclesial contexts are first set out. The theological presuppositions, informing literature, and then the design, execution and findings of the project are described in detail in subsequent chapters. The thesis concludes with identifying seven crucial areas for leadership development in the EKHC.

Jesus' Model of Building God's Kingdom

Jesus Christ came to this world with the intention of establishing the Kingdom of God. During his earthly ministry, his focus was selecting, forming and developing a core leadership team through prayer. The development process of his leadership team incorporated teaching, training, mentoring, coaching, equipping, and modeling to develop model leaders of their time. Once he developed his leaders, he deployed them into ministry and followed them up. He also charged them to carry on the ministry. Blanchard and Hodges assert that, "Jesus took accountability for going beyond proclamation in equipping his followers with a full understanding of what they needed to know to carry out their

mission” (Blanchard and Hodges 2008, 108). This shows that Jesus Christ developed and organized dynamic leadership team members and created a new movement focusing on building his church. Jesus left his footprint on the church so that it would continue to develop model leaders throughout the history of Christianity. These convictions guide this Thesis-Project.

This chapter introduces (1) the Ethiopian Kale Heywet Church profile, (2) the theme and the need of this project in the EKHC context, (3) a review of the country context, (4) western missionaries’ efforts to reach out to the unreached in Ethiopia, (5) Serving In Mission (SIM) and Ethiopian Kale Heywet Church yesterday and today, and (6) a summary of EKHC’s present structure.

The Ethiopian Kale Heywet Church (EKHC)

The Ethiopian Kale Heywet Church is well known among the Ethiopian Evangelical Churches for its three unique characteristics:

1. EKHC is known for its sound biblical teachings. EKHC is known among other evangelical churches for its deep teaching of God’s Word as a normal practice for its believers.
2. EKHC is known for maintaining unity among its multi-cultural, multi-ethnic and diverse believers.
3. EKHC is known for having a dynamic mission movement.

The church maintained its growth steadily due to its strong cross-cultural mission, church planting and reaching the unreached people in Ethiopia and beyond.

These unique and long-lasting marks of the EKHC are magnified because of the following reasons:

1. SIM pioneer missionaries lived exemplary lives, devoting themselves to serving with a mindset of sacrificial leading like Jesus as empowered by the power of God.
2. Early church fathers of EKHC devoted themselves to faithfully spreading the gospel. They firmly stood against all odds for the Christian faith. They faced all sorts of persecutions.

3. There has been a persistent prayer movement among the EKHC leaders and believers. The early Church fathers and believers devoted themselves to consistent prayer day and night to get power and guidance from the Holy Spirit as they practiced their faith in the face of persecution and resistance. Reflecting on EKHC's unique and rich heritage, the researcher envisions that developing leaders who lead like Jesus is a crucial need that younger church leaders and members must maintain this lasting heritage of the church in the 21st Century and beyond. The ecclesial context of this study, the Ethiopian Kale Heywet church, is significant and we will return to a fuller description of its history and present practices later in this chapter.

The Theme and the Need

The title of this thesis is *Developing Leaders to Lead like Jesus in the Context of the Rapidly Growing Ethiopian Kale Heywet Church*. The following

factors initiated this thesis project: EKHC is nine decades old. The church has passed through many ups and downs and has a rich biblical and historical heritage of sacrificial leading like Jesus that empowered EKHC in its rapid growth. That rich heritage is a key value for the present leadership of EKHC.

The new world-wide technological advancement and the influence of globalization is posing a challenge and affecting the church both positively and negatively. There is a tendency among the youngest generation to be more individualistic as opposed to being oriented to God's family and communal relationship in the body of Christ. To minimize the negative pressures from the younger generation leaders such as competition, individualism, the decline of commitment, the lack of prayer, misuse of time and ego-centrism, and the church leadership must be well trained and equipped to effectively coach and mentor with biblical teachings.

Thirdly, the church's ambition is to inspire present and future believers and leaders with the kingdom vision of leading like Jesus. In contrast to Jesus' style of leadership, the cultural and traditional notion of 'leadership' itself is attached to authority, status, control and privileges. The EKHC church leaders have come out of a context that is characterized by a hierarchical leadership style. At times, the church leaders struggle to differentiate between the biblical Jesus like leadership model and the cultural, hierarchical leadership style. Such confusion sometimes leads the leaders into conflict among themselves and with their followers. Therefore, the researcher believes that the need to maintain serious focus on the teachings of Jesus Christ in terms of leading like Jesus is a

crucial issue to transform the present church leaders to lead God's flock like Jesus.

Significance of the Study

The researcher is writing this thesis project as a witness to the impact of the power of the gospel in leading like Jesus in those days of our church's beginning. The pioneer missionaries not only preached the gospel, but they demonstrated leading like Jesus using Jesus' model of leadership. In the same way our church's early fathers also humbly followed the same biblical pattern of leading like Jesus.

This thesis project was also undertaken because of the need for present younger leaders of our church to retain the rich heritage of leading like Jesus that made the church to shine with dynamic and vibrant Christian life. The leaders and ministers of the church are called to set a good exemplary life like Jesus.

Thirdly, this also witnesses to the bright vision for the 21st century generation of our church to rise and lead like Jesus to once again reach out with the saving power of the gospel.

In the Ethiopian Kale Heywet Church context, much research has been conducted, yet no research has extensively addressed the current topic in detail that can be used for reference and researching purposes. The researcher believes that the *MentorLink* materials, *Passing It On* and *Leaders Covenant* are very relevant and important for EKHC's new generation leaders and members to use as training manuals in Bible schools, colleges and leadership training seminars.

These materials would help in shaping or developing leaders who lead like Jesus with these characteristics:

- Transformed hearts and minds.
- Mature character
- Healthy relationships with people.
- Biblical knowledge and understanding.
- Visionary and respectful passion and action.
- Unity of the body in the context of the fast growing EKHC leaders who lead like Jesus.
- Flourishing of church leaders that follow the model of Jesus' leadership.
- Understanding of what leading like Jesus is all about in the context of EKHC.
- Understanding of the importance of stewardship and taking responsibility to maintain the legacy of reconciliation and unity in the body of Christ leading like Jesus.

Problem Statement

In the long history of EKHC, godly leaders, who led like Jesus, produced a strong and healthy church. Today focusing on developing leaders who lead like Jesus would produce similar results to early church fathers. Now, the demand for mature servant leaders is increasingly a serious concern of our church. The need for leading like Jesus is mainly guided by the following three aspirations:

Firstly, the EKHC has grown significantly in both its number and geographic locations. The existing leadership of EKHC needs a series of lessons in discipleship and leadership training in such informal programs as Theological Education by Extension (TEE), Bible Training Course for Pastors, (BTCP) and Training Center for Church Planters (TCCP) and other more formal programs, Bible schools and colleges.

However, to address the leadership need of the fast growing EKHC in terms of both quantity and quality remains a challenge. Therefore, through this research, the researcher aims to introduce the leading like Jesus model to the existing leadership of the church so that they can develop a culture for the mentoring and coaching of successive leaders using the model.

Secondly, the context where the church members and leaders come from remains a challenge for the transformation of the church. There are two reasons for this: ethnic sensitivity of favouring one's own group and being authoritative and demanding respect.

And thirdly, power struggles among the leaders have become the norm and some leaders in the churches are divided along ethnic and other identity lines as they skirmish for power. It is believed that this is a clear demonstration of the lack of a transformed heart to lead like Jesus. While God's Word teaches us to have a renewed heart and mind (Rom 12:1:2), the division among some church leaders reflects that there is a crucial need for such a renewed heart and mind. This research project reminds the leaders to develop a transformed heart and mind as they lead the church.

Limitation of the Project

The project is limited to the context of the Ethiopian Kale Heywet Church. The key participants are well-experienced and mature leaders from ten zones and five special districts. They were intentionally selected to take part in the research project. In the process, we all got a chance to review the church's need for leadership development. The participants were key leaders of the church, but the limitation was that they were very busy people and a few of them missed attending seminars, didn't implement the trainings, or failed to report on their activities. In the future, these leaders will hold meetings with the researcher twice every year to follow up the project. Those who missed some part of the seminar and newly elected general secretaries will be able to catch up with the vision and purpose of the project as they interact and dialogue with others about the progress of implementation.

Another limitation of the study was the researcher was not able to visit each leader who took part in the study in implementing the training in their respective locations. This limited the verification of the rollout of the training in local church contexts.

In addition, the participants in the study were the top leaders from the zonal level and the rollout training was given for other zonal level leaders. The project did not extend to the local or district level church leadership.

The Ethiopian Context

Ethiopia is in the eastern part of Africa, known for being among the first to be well-organized as a nation in the continent of Africa. In terms of population groups, it has over eighty-eight ethnically, linguistically and culturally diverse and distinct people groups. Regarding governance structure, hierarchal chiefs govern them with a chiefdom structure all the way down to regions, districts and small villages. There were kings in various parts of the country like the north, south, east, west and central. The so-called king of kings ruled over all the kings, holding the highest authority above all the kings. The country was highly structured with culturally authoritative and sophisticated modes of governance. In the early days, the people groups were engaged in a series of conflicts both within and outside their ethnic groups. Such historical conflictual relationships resulted in continual wounds that are affecting some of the people groups even in this generation. Ethiopia has more than 100 million people.

Religion in Ethiopia

The three dominant religions in the country were Orthodox Christianity, Islam and traditional religions. Before the 18th century, there were no major populations in the country that followed Catholicism or Protestant Christianity. Concerning their distribution in the country, the Ethiopian Orthodox Church dominated the north and central parts of the country. The Islamic religion was in the central and eastern part of the country. The animistic traditional idol

worshippers dominated the southern and western part of Ethiopia (Mandryk 2011, 327-331).

Western Missionaries Efforts in the 18th and 19th Centuries

Western evangelical missionaries put much effort into evangelizing Ethiopia with the gospel of Jesus Christ since the beginning of the 19th Century. Nonetheless, because of the strong and hostile reaction from the Ethiopian Orthodox Christianity followers, they could not break through the unreached people groups with the gospel message as they planned.

The Twentieth Century foreign missionaries' efforts produced greater gospel fruits in all four corners of the country compared to the unsuccessful efforts of the 19th Century. As a result, currently, in addition to many international ministries, there are Protestant churches, which are organized in forty-two denominations, under the umbrella of Evangelical Churches Fellowship of Ethiopia. Overall, 20% of the country's population are Protestant Christians.

The Context of the Ethiopian Kale Heywet Church: Yesterday and Today

Most would conclude that the EKHC's long history and significant growth are impressive. The present situation is a result of that history. The accomplishments in the early developments of EKHC were largely due to the results of the Christ-like character, hard work, commitment and servant leadership of Spirit-led SIM pioneer missionaries and committed EKHC founding leaders.

The Sudan Interior Mission: Resistance and Fruit

The Sudan Interior Mission (SIM), presently called, SIM International (Serving In Mission), began serving in Ethiopia on 25 December 1927. Their work resulted in a great evangelistic ministry impact that brought many souls to the kingdom of God through the preaching of the gospel. In comparison to the 19th Century mission efforts, SIM's success in the 20th Century was a miraculous outcome and a great work of the Holy Spirit that transformed many people groups in the country. The Ethiopian Kale Heywet Church (EKHC), with thousands of congregations, was born from the ministry of SIM. The EKHC has become the largest evangelical church in Ethiopia. The books used to write this history are listed below.

Evangelistic efforts were not easy in the traditional culturally tight communities where people negatively reacted with bitter misunderstanding against the new religion. Resistance from the Ethiopian Orthodox Church was the strongest as this was the state religion until recently. In the 19th Century, missionaries from Europe came to Ethiopia and made all possible efforts to wisely demonstrate the biblical way of leading like Jesus with sound biblical teachings within the Orthodox Church to revive and make it a doctrinally renewed church. Officials of the church, however, opposed the Bible-based teaching of the missionaries and sent them out of the country. When the first SIM missionaries came to Ethiopia in 1927, they also encountered the same bitter

opposition from the Orthodox Church and from the communities where they started new mission stations.

The pioneer SIM missionaries were courageous men and women of God who demonstrated the love of Christ with deep sacrificial leading like Jesus and demonstrated what it meant to be salt and light. They were challenged with many difficult issues.

Pioneer SIM missionaries quickly became aware of the role that animism played among those who they sought to reach with the gospel. They prayed and pleaded that souls might be brought to Christ as they preached the gospel. In addition, they diligently served by laboriously teaching God's Word and discipling the early converts to be transformed and develop a Christ-like character. These early believers came from the community characterized by practices related to traditional religion, animism, idol worship, drunkenness, and polygamy. They came from communities that were plagued with various conflicts such as family feuds and community-wide conflicts. It was common that these conflicts led to death. The early missionaries demonstrated the life of Christ by leading like Jesus with humble lifestyles that were guided by a servant leadership mindset and approach. They preached, lived devout lives, spoke the word of God, walked with Jesus, demonstrated Jesus in their day-to-day endeavors and opened their lives to the people to whom they were ministering. Different animistic people groups saw what Jesus was doing with these missionaries. Many unbelievers, because of the transformed lives that believers were living, accepted Jesus as their personal Savior. These believers, through discipling and leadership

development, became some of the founders of EKHC. The missionaries designed and applied various ways to empower the new converts and prepare them to take the leadership of the church and reach out to others with the gospel. Some of these peoples are described below.

Various groups opposed the missionaries and persecuted the believers. Besides religious groups, the Italian invaders became deadly enemies of the evangelical gospel and bitterly persecuted the church. In those years of invasion, the SIM missionaries were forced to leave the country (Cottrell 1973). In those early days, a few believers, who were in different parts of the country, stood up and united in the face of bitter opposition and faced whatever challenges came their way and paid the price. Within those five years (1936-1941), the church grew both in spiritual maturity and in numbers of congregations.

This illustrated that bitter conflicts and persecution from outside couldn't destroy the infant churches. They clearly demonstrated the deep-rooted life in Christ's love with the power of the Holy Spirit that united and empowered the infant churches at the very beginning of their history. One of the SIM missionaries, Dr. Peter Cottrell, wrote a book about the church and gave it the title *Born at Midnight* (Cottrell 1973). This book described the deep commitment and courage of leaders who led the church, as Jesus did during his earthly ministry. The believers were also servant followers of the Lord Jesus Christ. The model of leading like Jesus powerfully impacted the believers as well as those around the community. The love and unity of those new believers influenced many people to come to the gospel light.

Later, a major conflict that challenged the church was the atheistic political dominance of Marxism during the troubled era in Ethiopia (1974-1991). The Communists destroyed churches and imprisoned thousands of evangelical church leaders. Those seventeen years when Marxism existed in Ethiopia were years of severe persecution that created division within the church and bitter hostility from outside. In all those hostile situations, the rich heritage of living and leading like Jesus sustained the leaders and believers to stand against those fires of persecution.

After 1991, when religious freedom was officially given under a new government, many backsliders from the Communist days came back to the church, confessing their sins. Then, within a year or two, some of them were elected to become church leaders. The leadership styles of some of those leaders caused conflict within some churches. The committed EKHC servant leaders were busy in traveling around the churches to bring about reconciliation like a fire brigade. Some of the leadership conflicts were bitter, deep-rooted issues, not to easily be resolved in a year or two. That created a significant setback in developing Christ-like leaders in the fast-growing EKHC.

Throughout these years, EKHC has passed through so many challenges posed from both inside and outside. However, the church has generally retained its unity and kingdom mindedness in all its 90 years of history. Its success is attributed to the work of the Holy Spirit on the one hand and its committed servant leaders of the church on the other hand. The church's successes and challenges achieved by the highly committed sacrificial model leadership of the

pioneer missionaries and early church fathers were attested to and documented by early SIM missionary authors. The following selected books attest to the work of God with SIM missionaries in the Ethiopian Kale Heywet Church.

Balisky, E. Paul. 2008. *Wollayta Evangelists: A Study of Religious Innovation in Southern Ethiopia 1937-1975*. Detailed study on how Wollayta KHC evangelists spread the gospel among other ethnic groups.

Cotterell, F.P. 1973. *Born at Midnight*. Summarized the work of SIM in Ethiopia in relation to challenges missionaries and infant churches encountered.

Cumbers, J. B. 1995. *Count it All Joy*. A collection of testimonies from a persecuted church in the days of Communism, 1973-1991.

Davis, R. J. 1966. *Fire on the Mountain*. Mainly focusing on fast growing gospel movement among the Wollayta people.

Duff, C. W. 1980. *Cords of Love*. Stories of challenges and beliefs SIM missionaries encountered around Hosanna in church planting efforts.

Fargher, B.L. 1996. *The Origins of the New Churches Movement in Southern Ethiopia 1927-1944*. The author analyzed the development of SIM related churches in the South.

Lambie, T. A. 1939. *A Doctor without a Country*. A brief dramatic story or documentation of Doctor Lambie's pioneer work in Ethiopia.

The above-mentioned authors illustrated the vibrant, enthusiastic and committed life of the pioneer missionaries, church fathers, and believers for the advancement of God's kingdom during early EKHC history. The books summarized and anticipated the legacy of such commitment by the early church fathers to continue in the next generation.

In addition, there are three volumes of EKHC history books. The volumes on the Ethiopian Kale Heywet Church life and progress are listed in historical order. These are:

Ali, Wondiye. 2000. *Dynamic Church in Tribulation: Early History (1927 - 1940)*.

Ali, Wondiye. 2000. *Dawn after Midnight Middle History (1941 - 1973)*.

Belete, Getachew. 2000., *Eloi and Hallelujah: Cry of Agony and Joy*. Mainly captures the church's history during the Communist regime (1973-1991).

These books clearly outline the major historical events of the church and the problems the church had encountered from within as well as from outside. The believers of the church came out of various traditional and cultural ways of life through the gospel ministry. These studies reflect the commitment and sacrificial style of leading like Jesus of the pioneer missionaries and church fathers in Ethiopia. These books clearly demonstrate the importance of commitment and courage to lead like Jesus in the lives of leaders and believers.

Marks of Early EKHC

The researcher grew up in EKHC from childhood all way to adulthood and old age. The practices of the early EKHC fathers and mothers impacted the researcher so much. From the researcher's own insight and observation, he has listed the following marks of the EKHC.

The doctrinal statement of faith of the church provides instruction that governs and guides the church in biblical truth. Several institutions support the development of leadership in the EKHC including Bible schools, theological colleges, mission schools, and informal Bible training and leadership development programs. In terms of resources, the church sustains itself with

minimal external support for specific projects. EKHC has several important practices and institutions.

Christian Love and Fellowship

Due to Christian love and warm supportive fellowship among the believers many people from the surrounding areas surrendered their lives to Christ. Among the believers, harmful traditional practices like beating wives and offering sacrifices for idol worship were replaced by worshipping God, fellowship & singing, and sharing God's Word among the believers. They also demonstrated to the rest of the community a disciplined biblical lifestyle and a transformed life. Christian love and fellowship attracted many people to accept Jesus Christ as their personal Savior. Love and fellowship played a central role in the growth of the infant church by influencing many and demonstrated the biblical teachings in word, deed, signs and symbols.

Bible Study and Prayer

Organizing prayer and Bible study groups with an evangelist assigned by church leaders in each community was part of the strategic methodology of service in the early days of EKHC's formulation. The call to prayer and Bible study for every believer was emphasized, and every believer was expected to attend prayer meetings and Bible studies. Further, those who were not growing, or were not part of the studies and prayer gatherings were encouraged to catch up. It must be emphasized that gatherings for group prayer and Bible study was taken

very seriously, as they were viewed as essential components in the transformation of lives.

Wednesday and Friday Devotion

The early morning devotional meetings that were held on Wednesday and Friday mornings for believers were an effective way to bring believers together to study and reflect on God's Word. These practices were replicated at all preaching locations, starting with only a few but eventually growing.

Sunday Worship Gatherings

All believers were expected to attend the main Sunday worship services. That was a special time of coming together to see each other and share Christian greetings and prayer requests. The Sunday worship service was a powerful time of singing Christian hymns in Amharic and their respective local languages. The early believers quickly memorized these hymns. The experience at the meetings was an adventure into new life in the faith community and hundreds of people came to faith because of them.

Church Leaders' Monthly Meetings

Church leaders from a few churches came together to pray and share reports every month. The pioneer missionaries stayed overnight with the leaders, advising, mentoring and teaching God's Word. These leaders were praying well into the night, sometimes until 3 in the morning, and would rise at 5 AM to pray together again before they returned home. The missionaries ate the local food

with the local church leaders and slept with them on mats spread out for all people. There was no difference of color or language. The missionaries were not concerned for their status. They honoured poor people as children of God. That humble demonstration of Christ's love, as leaders who led like Jesus, has not been forgotten by the early leaders of the church. Some retired leaders still tell the stories that demonstrated the practical love of Jesus that was expressed by the missionaries.

Witnessing and Evangelism

The pioneer missionaries encouraged all believers to speak up and witness about the love of the Lord Jesus Christ to all people. Therefore, the believers went near and far, and especially to their relatives, to tell the good news of Jesus. The result of their efforts led to conversion from the ways of a pagan culture to the way of Jesus. The believers were faithful in reading the Bible, prayer, and witnessing. Some full-time evangelists were sent out two-by-two with only minimal support, but they trusted God to supply their daily needs. They were not formally educated men and women, but the Holy Spirit used them in mighty ways to change the lives of others.

Baptism and the Lord's Supper Events

In the early days of the church, baptism was held every month or two, and hundreds came to the saving knowledge of the gospel. The Lord's Supper was observed every month. It was a new and powerful demonstration of the ordinance of new life in the Lord Jesus Christ. People passionately confessed their sins

before taking the Lord's Supper and it was viewed as a highly significant milestone that demonstrated one's commitment to be a follower of Jesus.

Amharic Bible Schools

The pioneer missionaries used discernment with regards to how to lead these cultural-bound people groups into Christian maturity and service. The missionaries strategically started Bible schools to train pastors and others who were interested in studying God's Word. Churches were encouraged to send selected individuals to be ministers. This usually involved two years of training. This study program flourished in many communities and blessed the church with more adequate leadership. Eventually, the missionaries extended the training program to four years.

The EKHC grew rapidly, and the need for urban ministers also grew. SIM responded by starting a theological institute, Grace Bible Institute, in Jimma in the western part of Ethiopia. This decision became particularly significant because many of the highly trained leaders were effective and courageous leaders of the church during 'The Communist Years' (1974-1991).

Elementary Schools

SIM missionaries started elementary schools wherever they started new mission stations. These schools were for the illiterate and could be found in the southern, central and western parts of Ethiopia. The missionaries also encouraged the churches to start basic elementary training in village schools that were based in churches. Hundreds of small schools were started for children, and young men

and women. This brought about a new era in those communities as the villagers began to read and learn. Thousands of children and young people flooded into those small village elementary schools and SIM elementary schools on the mission stations. This advancement in education became a movement that demonstrated the love of Jesus to serve all the people. Christians were serving each other. Those who knew how to read and write were eager to teach others like Jesus was always ready to teach. That is an example of leading like Jesus. This emerging movement of the gospel light was powerful and destroyed worldly evil practices of sin and Satan. People were transformed to worship the living God and were filled with the fruits of the Holy Spirit as they grew in the Lord.

Hospitals

SIM established hospitals in some of the major areas of Ethiopia. In the early days there were not any clinics or hospitals in many parts of Ethiopia. The mission hospitals attracted many people to come to hospital for treatment and the gospel was preached in the hospitals freely to all who would listen. Generally, the missionaries, the workers, the guards, the cleaners, the nurses and the doctors were united in their efforts to the work. Their servant attitude of cleaning open wounds and dressing them with clean bandages, admitting patients into hospital beds, expressing practical love in action, impressed many people. Seeing a new and fresh life of love with its new meaning, for some, created a new desire for change that resulted in many conversions.

Bi-Annual Conferences on the Mission Station

In the researcher's area, two annual conferences were established in 1957. These events started with a few believers, but gradually guest speakers and singers were invited from around the world to come and share at these events that were held for four days (Thursday to Sunday). Eventually thousands attended and returned home refreshed and empowered in Christian love, and with a renewed commitment to share the gospel.

How EKHC Denomination Structures Developed over the Years

The EKHC denominational structures have evolved over the years as size and complexity and the need for coherence increased, from simple, informal organizations to the current national structure. Even now, there are two ways to look at the structure: from a servant-oriented perspective and from a legal perspective.

The first SIM pioneer missionary group arrived in Addis Ababa Ethiopia on Dec 25, 1927, on Christmas Day. The pioneer missionaries started their Gospel ministry mainly among the southern and western Ethiopia people groups. In 1938, the missionaries were forced to leave Ethiopia, leaving behind only a few baptized believers in a few southern and western Ethiopia villages or communities.

Those few believers here and there organized themselves to meet for devotional encouragement and prayers. The Italians invaders were very harsh on those few believers by persecuting and imprisoning them with all sorts of tortures.

Those pressures by God's grace created a special unity among new believers so that they visited and supported those church leaders in prisons. The believers had an underground network with each other to share prayer requests for those in hardship. Those believers were very courageous in witnessing and many people came to know the Lord even in prisons. The news of the Gospel spread so quickly even in those five years of brutal Italian invasion. The believers organized themselves in village after village with elders coordinating them. That was the beginning of the informal structures of the church led by coordinators who led like Jesus.

Three informal structures were organized. After the Italians left Ethiopia the missionaries came back to Ethiopia to learn about the fifteen formerly established mission stations in the southern and western parts of Ethiopia. They learned that in those five years churches multiplied to about 250 local churches in the south and west of Ethiopia.

The missionaries' leaders in those different stations called those elders and believers together. They organized district church leadership around the mission stations. In the rural settings around there, the district church leaders and the missionaries organized sub-district church fellowships where several villages would come together as a community of believers. In that manner, though the believers were few, the structures, local church, sub-district and district were organized. The growth of the church was dynamic with highly committed leaders. The first formal national church structures were organized. When the fire of persecution was getting beyond control, from the Orthodox Church as well as

from the community, the SIM missionaries did their best to call national church leaders together for a meeting. At that meeting, the following were the first national church leaders:

Aba Gole Nunemo - President

Ato Merkina Meja – General Secretary

Ato Daka Seri – Treasurer

These were elected together with others national board members. One SIM representative from each of the established SIM stations were there in the meeting as coaches or consultants.

SIM-related churches adopted a new name. In 1970 SIM and leaders of the SIM-related churches discussed the possibility of an indigenous church name. There was a bit misunderstanding at the beginning, but finally the name “Kale Heywet Church” was approved. Since then the name was revised to Ethiopian Kale Heywet Church.

The beginning of zonal structures was next. During the Communist days starting in 1974, SIM encountered another challenge and were forced to leave Ethiopia. EKHC did not have a physical national office. They only had the national EKHC leadership meeting. Therefore, SIM leaders, before leaving Ethiopia, called a special emergency EKHC national leadership meeting. In that meeting three crucial decisions was made:

1. Elect the first full-time EKHC General Secretary
2. Open the first EKHC national office
3. Reorganize EKHC in three new national zonal divisions

1. Central EKHC zone
2. Western EKHC zone
3. Southern EKHC zone

SIM encouraged EKHC leaders national to be united under these three different structural divisions. That was how zones were organized in EKHC. Today there are eleven zones and seven special districts in EKHC. The national constitution, shaped and implemented for the first time in 1981, has been revised six times since then.

EKHC had five structural division levels, but last year the General Assembly decided to eliminate sub-district level. Now EKHC has only four major national structures divisions from the National Head Office level to local churches. These are:

- 1 National office
2. Zonal office
3. District office
4. Local churches

The new constitution was revised in 2018 for the sixth time as EKHC's official governing document. Figure 1 shows a simplified and inverted "servant model" of the EKHC Administrative.

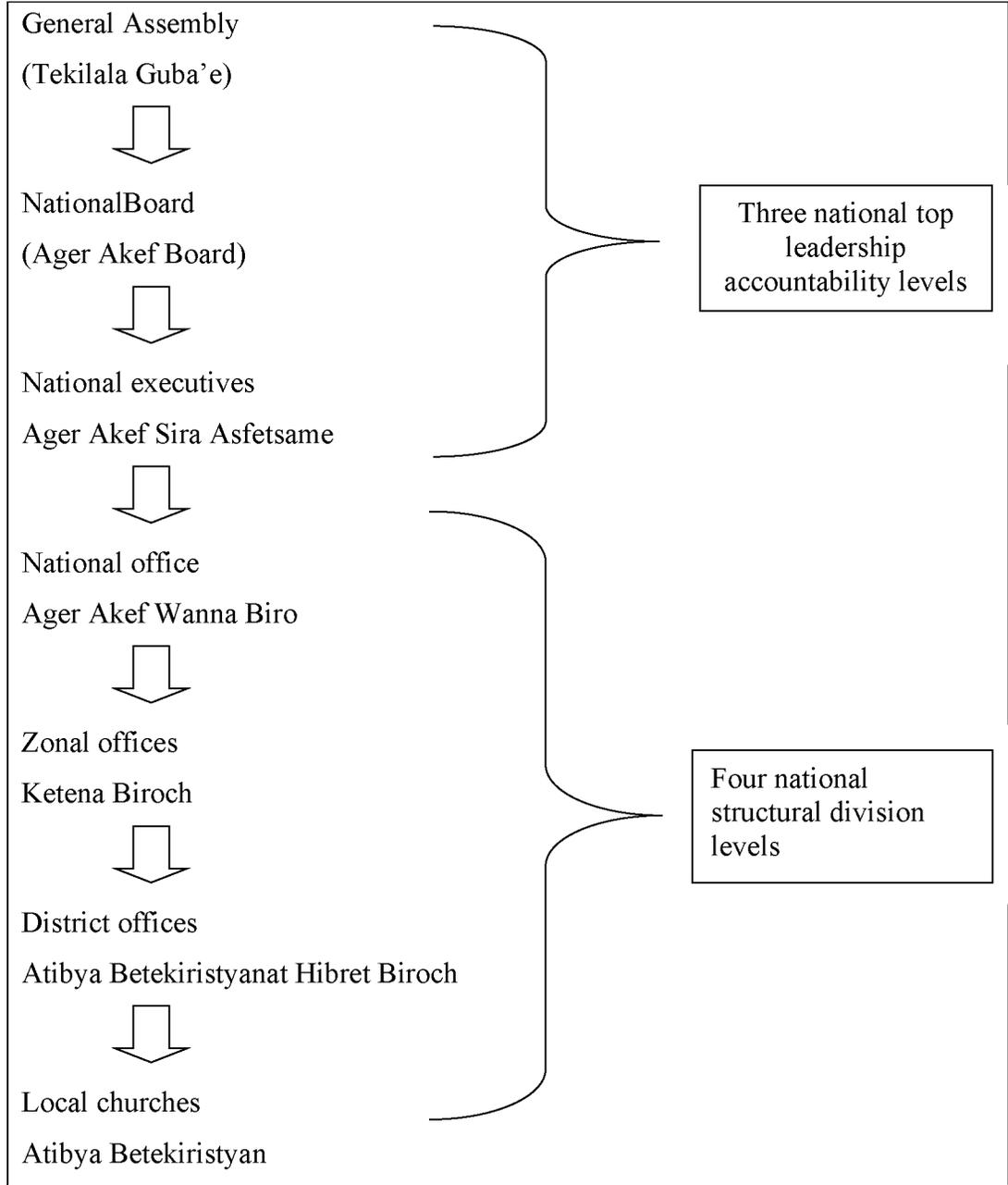


Figure 1. The EKHC Administrative Structure – Simplified and Inverted Pyramid Servant Model

Summary

Many of the marks of the early EKHC mentioned above, are not happening today. In the beginning of the church all these things magnified the real meaning of the gospel and helped the leaders and believers to be deeply rooted in the hope of eternal life. Today repeated trainings in formal and informal ministry of the Gospel are greatly needed to gently shape the attitude and the hope of eternal life. Today repeated trainings in formal and informal ministry of the Gospel are greatly needed to gently shape the attitude and character of young leaders and believers. This thesis project aims at once again developing the younger generation to rise and lead like Jesus.

In the early days, SIM pioneer missionaries intentionally and insightfully developed an approach to missions through leading like Jesus by sitting with the poor people and eating the people's cultural food. This demonstrated the living gospel of the Lord Jesus Christ. Their faithful service, through the leading and strength of the Holy Spirit, brought light into darkness, and helped to bring deliverance to people in the southern, western and central parts of Ethiopia for a century. The breakthrough of the gospel in Ethiopia that transformed millions of lives brought about a radical change in the history of religion in Ethiopia and helped to create and shape the EKHC to be organized and well-established today.

An Overview of the Thesis and Project

In this thesis, chapter one describes the overall context of EKHC that needs to develop model leaders who lead like Jesus, for Christ was humble,

caring, compassionate and full of love for all the people. Chapter Two summarizes a theological rationale and a biblical foundation for developing leaders who lead like Jesus. Chapter Three reviews existing literature on developing leaders who lead the church like Jesus. Chapter Four outlines the practical implementations for collecting, encoding, analyzing, interpreting and synthesizing data. Chapter Five presents the findings of the thesis project in terms of the importance of developing leaders who lead like Jesus in the context of the fast growing EKHC. Chapter Six summarizes the project, the participant's reflections, the researcher's reflections, and conclusions about key areas to be attended to for ongoing leadership development in EKHC.

CHAPTER TWO: THEOLOGICAL RATIONALE

The purpose of this chapter is to provide a biblical and theological foundation about developing leaders who lead like Jesus. The life and leadership of Jesus Christ is a model for character formation and leadership practices. The chapter addresses the life and leadership of Jesus Christ as a practical demonstration for all church leaders who follow Jesus.

Jesus Christ demonstrated the kingdom of God's design for leadership in many ways. Jesus' life and ministry reflected the real meaning of life in the kingdom of God. In Jesus' vision and mission, the meaning of leadership is service. Christ's whole life was given to service as Jesus declared that at the very first day in the temple. "The spirit of the Lord is upon me because he anointed me to preach the Gospel to the poor, he has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, to proclaim the favorable years of the Lord." (Luke 4:18-19) Jesus lived his whole life to fulfill God's will as revealed in God's Word. The following are some of the key practical reflections on what leadership in the life of Jesus Christ means.

The Model Leadership of Jesus Christ

The common people were wondering at the wisdom of the teaching of Jesus Christ. His humble spirit, compassion, love and care made his words like honey in the minds and hearts of the people, for it is said, "... all the people hung on his words" (Luke 19:48). What was it that made Jesus a model of leadership for kingdom of God?

A Teacher and a Man of Prayer

His power and the wisdom of his teaching were the outflow of a deep, intimate life of prayer with his father (Luke 21, 37, 38). Those of us who follow Jesus Christ must keep the balance of a life of prayer and ministry.

The Lord Jesus Christ mainly focused on training and developing leaders at the very beginning of his ministry. His leadership was a model for all leadership life of the church. He trained, equipped and deployed his disciples to carry forward the mission he had started. Finally, Jesus said, "Go into all the world and preach the good news to all creation" (Mark 16:15).

Aubrey Malphurs and William Mancini in *Building Leaders* emphasize the model and vision of Jesus in developing servant leaders.

Jesus committed himself to the twelve because he knows that they, not the crowd, would make a difference that would have eternal consequences. Jesus' example teaches us that the size of our core, not the crowd, is what ultimately counts in ministry and will honor him over the long haul. We can measure our success not by the number of people we attract but by our relating to training a competent godly core of leaders who will have significant ministries long after we have been forgotten. (Malphurs and Mancini 2004, 71)

Jesus Built Members for His Mission

Jesus Christ was not only a public figure and teacher who held open air meetings or conferences. His serious focus was on the everlasting value of the kingdom of God. Therefore, Jesus selected twelve key disciples who would be with him, follow him, and be equipped to carry on the ministry.

Jesus called them, taught and equipped them, and finally delegated them (Matthew 10:1-5). The ministry of the Lord Jesus Christ built up dedicated team members in three years. The core outcome of Jesus Christ's ministry was building a team who would lead like Jesus did. Eleven disciples, highly committed to the mission, sacrificially passed on the value of the kingdom of God here on earth as Jesus commanded them (Acts 1:8 Matthew 28:18-20 Mark 16:15, 16).

Jesus Christ, the Model Leader and Builder of His Church

Jesus Christ is the owner and builder of his church for he said, "I will build my church." In Matthew 16:18, the incarnation of Jesus Christ and the life and sacrificial death on the cross was for the one purpose of building his church. Jesus rose again the third day to give new life that death cannot overcome. That is why it is said, "the gates of hades will not overcome it" (Matthew 16:18). Jesus Christ is the Good Shepherd who has given his own life for his church. When Jesus calls us to follow him it is a call to commitment and suffering as we lead like Jesus.

Jesus taught what it means to be real, committed servant leaders of his church who are shepherding the flock, the church. “I am the good shepherd. The good shepherd lays down his life for the sheep” (John 10:11). Jesus Christ suffered, sacrificed and died on the cross with the focus of building his church. In the same sacrificial manner, Paul reminded the church leaders of Ephesus, “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherd of the church of God, which he bought with his own blood” (Acts 20: 28).

The meaning of building Christ’s church is tied with suffering and sacrifice to care for it. It is not a profit-making business using power, as in the world leadership system of authoritative control. Jesus Christ observed the competitive leadership spirit among his disciples and gently advised them, telling them the meaning of leadership in the kingdom of God.

“You know that those who are regarded as the Gentiles Lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever want to be first must be slave of all. For even the son of man did not come to be served, but to serve, and give his life as a ransom for many” (Mark 10:42-45).

He Washed His Disciples’ Feet to Teach Love and Humility

In the human status, foot washing is a slave’s obligation. Jesus Christ humbled himself by his consistent service, which had shocked some of the disciples. He said,

1. Do you understand what I have done for you? He asked them. You call me, teacher and lord, and rightly so, for that is what I am. Now that I, your

Lord and teacher have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. Very truly I tell you no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them. (John 13:12-17)

Jesus Christ is calling his people to New Testament kingdom values like love, unity, peace of God's mission in this church leadership.

He Submitted Himself to His Father's Will

Our Lord and savior Jesus Christ lived and served under the authority of his Father. In his final prayer in John 17:4 he said, "I have brought you glory on earth by finishing the work you gave me to do. In the upper room after the resurrection he said to his disciples, "Peace be with you. As the father has sent me, I am sending you. As Jesus Christ submitted himself to his Father, he is calling his people to obey and submit to him.

In the last moment of prayer in the garden, Jesus Christ was painfully struggling and was praying a prayer of complete submission, "Father, if you are willing, take this cup from me, yet not my will, but yours be done" (Luke 22:42). Jesus Christ submitted to his Father's will from his being human and his ministry up to his death on the cross. His call and care for his disciples was according to his Father's will, for he said, "I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word" (John 17:6). Jesus Christ always was in tune with his Father's will, heeding with the attention to obey. If God calls us to ministry from where we

have higher status the decision to obey immediately is very challenging.
Submitting to the call requires a price to pay.

He Was a Model Servant-Leader in Love, Compassion, Understanding and Care

Jesus crossed over racial barriers when he gently approached the Samaritan woman at the well. He surprised her with his humble request (John 4:9). His insightful observations surprised her again and again (John 4:10, 13, 17). Finally, he so impacted her inner most being that she was convinced and became his witness (John 4:28-30). Jesus did that crossing over cultural barriers, patiently and humbly. We are called to follow Jesus.

His patient, sacrificial extraordinary love and service drew many Samaritans to follow him. He poured out his life just to serve without any self-interest whatsoever.

J. Oswald Sanders, in his book, *Spiritual Leadership* states that selfless service should be done without cost, like that of Jesus Christ. “True greatness, true leadership is achieved not by reducing men to one’s service but in giving oneself in selfless service to them. Moreover, this is never done without cost” (Sanders 1967, 13).

The attention Jesus gave to helpless individuals surprised them to become his witnesses. These actions reflect the humble model leadership of Jesus Christ.

- The healing at the pool (John 5: 1-9)
- Attention to little children (Mark 10:13-16)

- Attention to blind Bartimaeus (Mark 10:46 -52)
- Jesus restores a demon possessed man (Mark 5:1)
- The healing of ten men with leprosy (Luke 17:11 -19)
- Attention to Zacchaeus the tax collector (Luke 19:1-9)

Jesus Christ's eyes and ears were always tuned to look at nobodies and to hear their needy cry. Jesus required no mediator.

The love, compassion, understanding and care of Jesus Christ is much more than words can fully express. His unique personal qualities of love, compassion and deep care for human weakness with courage to maintain healthy relationships with all the people made him the model leader who best demonstrated the true meaning of leadership in all human history. That is why he shaped and equipped eleven great leaders in a short period, in only three years. He calls us to have the same purpose-driven character and goal-oriented, humble, selfless spiritual life (Luke 14: 25 -34; Phil 2:5-8).

The Kingdom of God

Kingdom theology focuses mainly on the love of God the Father who sent his Son, the Lord Jesus Christ, to redeem the lost world. Jesus Christ humbled himself and was incarnated for the mission of saving human being by sacrificing himself to die on the cross, being buried and rising again the third day. He commissioned the apostles to proclaim the good news of the kingdom of God. The proclamation of the kingdom of God in the New Testament is the Lordship of Jesus Christ over all in heaven and earth. The disciples of the Lord Jesus Christ

are to proclaim the Gospel of the kingdom of God not only in words but by a transformed demonstration of the new life in the community and beyond (Acts 4:33).

E. Stanley Jones in his book, *The Unshakable Kingdom and the Unchanging Person*, states the meaning of God's kingdom as it is applied in personal and community life of the church.

The kingdom of God is God's total order, expressed as realm and reign, in the individual and society; and which is to replace the present unworkable world order with God's order in the individual and society; and while the nature of the kingdom is social the entrance into it is by a personal new birth now; the character of the kingdom is seen in the character of Jesus—the kingdom is Christ likeness universalized; while it comes on earth in the time process it is eternal and is the same rule which is in heaven and because it is Christ likeness this makes it heaven there and here; and while it is a total order demanding a total obedience, it brings total freedom. The kingdom will be consummated when Jesus returns, he came once, and he will come again. (Jones 1972, 75)

Jesus Christ obeyed his father's will to come to earth, to become human, and to die and rise again to build the new kingdom of God. The following are some observations and reflections about building God's kingdom. Leading like Jesus is knowing him in fullness with his mission.

1. The Kingdom of God is the overall sovereign rule of God and his will.
2. God's Kingdom is revealed in the person (fully God, fully human) of the Lord Jesus Christ (John 1:14). It is revealed in his incarnation, in his life on earth, in his sacrifice and death on the cross, in his being buried and rising again the third day, in his revealing himself 40 days after his resurrection and in giving the Great Commission. Finally, it is revealed in his ascension to heaven to be

seated at the right hand of God, to speak for each of us, until he comes again the second time (1 Cor. 15:1-6).

3. The Kingdom of God's message is the gracious gift of eternal life for all who believe in the Lord Jesus Christ by being born again by the power of the Holy Spirit (John 3:3-6).
4. The kingdom of God in the individual possesses the whole being of the individual who believes in Jesus Christ (Romans 6:5-1).
5. The new believer is a new creation in the kingdom of God reflecting as a light and salt on earth with all good works that glorify almighty God and by being blessings to the people around (Matthew 5:14-16).
6. The individuals who have faith in the Lord Jesus Christ are together the body of Christ, Jesus Christ being the head of the body and united in love as a new vibrant community of believers in the kingdom of God (1 Corinthians 12:12-28).
7. These disciples of the Lord Jesus Christ are to proclaim the gospel of the kingdom of God that is the incarnation, sacrificial death of the Lord Jesus Christ to redeem the lost human beings and the power of resurrection to give us a new eternal life. The believers proclaim this not only in words but by new transformed demonstration of the new life in the community and beyond (Acts 4:33).
8. Church is a living model of demonstration of the reality of God's Kingdom on earth as in heaven (Eph. 1:19-23).

9. The second coming of Jesus Christ and the eternal kingdom of God is the final revelation of the new heaven and new earth with eternal glory (2 Peter 3:1-14). The disciples of the Lord Jesus Christ who are called to follow him need to be embodied with all these kingdom values in their personal and leadership life for they demonstrate the real meaning leadership in God's kingdom among the community of believers as well as those outsiders.

Jesus Humbled Himself and Allowed God the Father to Exalt Him

Jesus Christ obeyed his father for the mission that required him to empty himself from all his glory to become human and to die on the cross for the sake of human beings. However, Jesus Christ humbled himself all way through to demonstrating servanthood. As human beings we do not want to leave our position or be demoted from our position and we have a desire to exalt our status. To demonstrate his exemplary servant life, the Lord Jesus Christ, fully God and fully human, humbled himself to stoop down to wash his disciple's feet (John 13:3-17). This is completely out of logical order of human status and it is the new order of the kingdom of God. C. Gene Wilkes argues that, "True humility does not lead to exhaustion but frees us to serve others. In God's kingdom, achievement is not the goal, but we will never grasp that until we have learned humility. Then we can relay and serve, knowing that any honor that comes to us is given, not earned" (Gene Wilkes 2011, 37). Humility reflects our reaction and

relationship with people. Humility is freedom of heart to serve all people, overlooking their failures and hostility even towards us.

Jesus Followed His Father's Will Rather Than Seek a Position

Jesus would not have left his God-head position on the throne if was not freely willing to obey his Father to come down to earth to become human (Phil 2:5-8). Christ could have chosen the best high status or a royal family to be born but he came to a humble Jewish girl. There is no interest of position in him. This is a real challenge for all of us for we normally have interest in the best position. We have a position-oriented life style. The core interest of our heart is not the best service but the best position. Some of the disciples had that desire. If the church comes up with the need of best service but a low position; we do not buy it at all. Jesus' focus was service through up to his death.

Jesus Risked Serving Others Because He Trusted That He Was God's Son

Jesus was completely focused on his vision and mission; therefore, whatever risks he encountered, he counted it as part of the whole process. God's Son came down to sacrifice and die and therefore Jesus always was focused on his death. C. Gene Wilkes states, "When we trust that God is in control of our life we can take big risks. We can relinquish impressive positions. We can act like true servants without being insecure or defensive" (Gene Wilkes 2011, 132). Jesus

Christ took all risks entrusting himself completely to his Father. We too can take risks obeying Jesus Christ the good shepherd of our lives.

When the Greeks wanted to see Jesus, he said, “The hour has come for the Son of Man to be glorified. I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. However, if it dies, it produces many seeds” (John 12:23-24). The law of being fruitful in the kingdom of God is self-denial and requires sacrifice and taking risks.

Jesus Left His Place at the Head Table to Serve the Needs of Others

When Jesus was on earth, was not waiting for the needy to come to him. Jesus sometimes crossed over the sea to help the needy one and walked a long way to go to the needy just to help them. That is sacrificial service. Jesus left his position at the head table to wash his disciple’s feet to show the meaning of humility and service in love. C. Gene Wilkes states, “The servant leader will model his mission, model what he teaches, lead while dressed like a servant and acting like a slave, and be able to pass the greatest test of servant leadership” (Gene Wilkes 2011, 169).

The woman at the well was an isolated and humiliated one. When Jesus was very tired and in need of food, he felt compassion to help that woman. She was not open to his questions, but Jesus was patiently trying to help her. Finally, she made herself comfortable with him to open her heart. After that, Jesus went to

the Samaritans, disregarding Jewish concerns about status and crossed over cultural differences to serve others.

Jesus Shared Responsibility and Authority with Those who Were Called to Lead

Jesus trained his disciples, to go and serve, two by two and they also came back with reports. Jesus evaluated and encouraged them to keep on serving. That kind of team spirit in service and delegation is very important as we help others grow up and continue to serve and lead. C. Gene Wilkes states, “Jesus’ ministry on earth is a striking example of an important leadership principle: mission continues when people are captured by it, equipped to do it, and “teamed to carry it on” (Gene Wilkes 2011, 213).

Jesus took three of the disciples to a high mountain, so that they may experience the deeper things of God. They were impacted with what they had seen and heard and that helped them to know who Jesus was and to be special inner circle witnesses in the future (Luke 9:28-36).

Jesus Christ built up a strong team in three years who were capable of standing strong in adverse circumstances. Out of those twelve, only one failed and was found to be untrustworthy; all the other eleven disciples eventually grew stronger to carry on the mission of the Gospel. After Jesus’ training, the eleven disciples were not perfect and mature. We see evidence of failure. Peter denied Jesus three times and confessed immediately afterwards. The ten disciples were scattered in fear when Jesus was captured by high priests. The two disciples on

the Emmaus road were completely frustrated when Jesus met with them after the resurrection. Afterwards they recognize Jesus at the evening meal. Immediately afterwards, that very evening, they rushed back to Jerusalem to report to the disciples. In the upper room, the two disciples were reporting to the others, when Jesus suddenly appeared among them. The disciples were downcast with fear and the door was locked up tightly. Jesus encouraged them and promised they would be filled with the Holy Spirit. When Jesus finally was going to heaven, the promise to be filled with the power of the Holy Spirit was given them (Luke 24:48 and 49). Jesus blessed them, and they were filled with great joy and were always worshiping God and blessing the Lord's name in the temple. Jesus again promised to fill them by the power of the Holy Spirit to be witnesses from Jerusalem to utmost parts of the world. That promise was fulfilled on the day of Pentecost and they were baptized with the fire of the Holy Spirit. On that first day of Pentecost, Peter preached with the power of the Holy Spirit and 3,000 people were converted. The power of the Holy Spirit transformed them giving them deeper maturity and power to stand courageously firm under severe persecutions. The Holy Spirit's power makes the difference in opening our inner eyes to understand the deeper meaning of God's Word that promote us from little faith to stronger faith (John 14:12-17 and 25 -27). On the day of Pentecost, Peter declared that the promise of the Holy Spirit is not only for Jesus Christ's disciples but for all who come to repentance and accept Jesus Christ as their Lord and Savior. The gift of the Holy Spirit is for all generations all over the world, whoever believes

(Acts 2:38, 39). Jesus Christ is the model trainer in holistic development of strong personalities and gave a firm foundation. Henry Nouwen observed:

However, when Jesus speaks about shepherding, he does not want us to think about a brave, lonely shepherd who takes care of a large flock of obedient sheep. In many ways, he makes it clear that ministry is a communal and mutual experience. First, Jesus sends the twelve out in pairs (Mark 6:7). We keep forgetting that we are being sent out two by two. We cannot bring the good news on our own. We are called to proclaim the Gospel together, in community (Gene Wilkes 2011, 224).

The Call to Leadership and Relationship

Our Lord Jesus Christ is the model leader. He was a close friend with his disciples and stayed with them all those three years, serving and nurturing them and the public as well. Leading like Jesus is an act of service for all those in need. Ken Blanchard and Phil Hodges stated the following about Jesus' service as a servant: "Jesus healed with a touch, he comforted with a word. He fed the hungry. He counseled the mistaken and down-hearted. He mourned with the grieving. He calmed the terrified and listened with compassion and discernment. He took time with the weak and powerless. He went to the cross for all of us" (Blanchard and Hodges 2008, 196). Therefore, a servant leader is a man who himself has experienced the reality of the challenge of life including suffering with all its ups and downs. He has life experience in being crushed and shaped with many challenges, and out of his own suffering experiences he has a compassionate heart for those who approach him with their need. God's Word tells us about Jesus Christ that

Because he himself suffered when he was tempted, he is able to help those who are being tempted. For we do not have a high priest who is unable to

sympathize with our weakness, but we have one who has been tempted in every way, just as we are yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive every mercy and find grace to help us in our time of need. (Heb. 2:18, 4:15, 16)

The vision to which one commits, himself to suffer and sacrifice is a very crucial key to fulfilling it. Blanchard and Hodges state how Jesus has given himself to his vision, “Jesus poured himself into his disciples for three years so that when he left his earthly ministry, they would be able to carry on his vision” (Blanchard and Hodges 2008, 33). The phrase “Jesus poured into,” has the significance of suffering and sacrifice for the one vision he lived for. Pouring oneself out is an act of leading like Jesus.

The Characteristics of Those Who Lead Like Jesus

Jesus said, “The student is not above the teacher, but everyone who is fully trained will be like their teacher” (Luke 6:40). So, the Christian disciple will experience transformation and exhibit the qualities of Jesus.

Experienced Transformation of the Heart

The disciples of the Lord Jesus Christ, after three years of training, were well equipped in understanding God’s Word. They were transformed in their hearts and were courageous in faith. When the Holy Spirit filled them, Peter, on the day of Pentecost, won three thousand converts in one day. All disciples were transformed to preach the Gospel. “The apostles continued to testify with great

power about the resurrection of the Lord Jesus and much grace was upon them all” (Acts 4:33).

The disciples of the Lord Jesus Christ were simple men in public, simple fisher men and tax collectors. After Jesus Christ prayed and selected them, they were with him for training. It was not formal training as we call formal training today, but we can call it field ministry for most of the time. The hearts of the disciples were changed step by step. After they lived with Jesus they were changed with their image and people knew that they had been with Jesus. Of course, this change to be the same as Jesus took place over years. Kenneth Boa suggests,

God started where Peter was. He addressed Peter’s values and convictions (Acts 10:9-16). The wise innovator takes time to understand the people who must adapt to the change and demonstrates that it all not violate their value and convictions.... God did not ask Peter to, “change;” he invited him to participate in improving what Peter loved. Peter quickly saw the advantage of the new over the old. (Boa 2010, 116-117)

It is wonderful to observe how God leads and bring us into maturity, each of us, one by one, understanding our condition and the progress of our hearts (Isa. 40:11).

It is ever a wonder how the Lord’s patience with Saul / Paul transformed his heart and life. Humanly speaking, nobody expected Saul to be transformed and become a messenger of the gospel (Gal 1:22-24). Paul’s life is a demonstration of the love and patience of God with humans. Paul himself was wondering how Jesus accepted him to be minister of the gospel (I Tim 1:12-17). God looks at the transformation of the heart to use a person as his instrument for

his mission. Paul was completely transformed to become a powerful, deeply experienced servant of the Lord Jesus Christ.

Humility

The people of the world would not count humility as a worthy virtue. But the highest virtue Jesus demonstrated and taught us is humility. How could this virtue of humility be expressed in a person? John Ruskin states highly valid points, “I believe that the first test of a great man is his humility. I do not mean by humility, doubt of his power. However great, man has a curious feeling that the greatness is not of them, but through them. Moreover, they see something divine in every other man and are endlessly, foolishly, incredibly merciful” (Ruskin 2015, 11). Our call in the ministry is not to greatness of status, but the call is to servanthood. The words “endlessly, foolishly, incredibly merciful” are the right words to reflect the depth of humility.

We are called to have the humble mind of Christ, “Your attitude should be the same as that of Christ Jesus: who being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. Moreover, being found in appearance as a man, he humbled himself and became obedient to death, even death on a cross” (Phil.2:5-8). When Jesus went to the cross, carrying the cross, soldiers were beating and insulting him, but Jesus never reacted to their insults. Moreover, in his final moment on the cross, the soldiers were mocking him to come down from the cross, but Jesus never negatively reacted to that.

Paul, a great apostle, called Timothy and appreciated him for imitating his character (2Tim.3:10-11). There must be humble models in the church of leaders who lead like Jesus for younger ministers and leaders to look to and follow. We know that character is not developed overnight. Jesus Christ called nobodies like fishermen and tax collectors and trained them with intensive training in solid three years to shape them with God's kingdom values. Even that training was not the final one, for they were given the promise of the Holy Spirit to fill and empower them. The character formation of leading like Jesus requires a long process with failure and successes that demand the mentorship of mature leaders.

In our denominational history, at the very beginning of the church, those few church fathers were very humble servants of the Lord Jesus Christ. The pioneer missionaries were model humble servants of God. The missionaries demonstrated the humble life of the Lord Jesus Christ in their day to day activities and seriously taught the meaning of discipleship of the Lord Jesus Christ. That impacted the community where the believers were living. The humble way of life, with love, unity and fellowship, serving each other without any discrimination was a real force of the gospel in the community that drew hundreds to come to the faith and knowledge of the Lord Jesus Christ. As it is written, truly being salt and light in real life has a fragrance of the gospel all around the community.

It is true that everything rises or falls on leadership. In our EKHC, thousands of churches were multiplied because of the impact of humble leaders and believers. The desire of this researcher is that the life and love of the Lord

Jesus Christ with the good historical heritage of the church fathers may transform the young leaders to help them lead like Jesus. When all leaders and ministers know the deep meaning of new life in the Lord Jesus Christ and demonstrate it, then the real meaning of the gospel will have impact all over the community.

Leading like Jesus is not only a word of instruction for the church of 21st century, but it requires the deep commitment of denying self-interest to completely be dedicated to follow Jesus Christ. Win or lose, the battle cry is the gospel of the Lord Jesus Christ. Jesus Christ, the head of the Church, is calling his church to a first love that is a humble, enthusiastic submission to the lordship of Jesus Christ in whatever we say and do as his children and people.

The apostles followed the spirit of humility of the Lord Jesus Christ. Their exemplary life impacted many others to be humble in their character and service. Barnabas was a significant man of humility in the New Testament. He was the right-hand man for the apostles as a delegate to go when in need of delegation arises. He was called “comforter” by the apostles (Acts 4:36). He was the man who lifted Paul up when he was nobody, introducing him with the apostles (Acts 9:26-28). He took Paul to Antioch to assist him to teach the church (Acts 11:25, 26).

Barnabas and Paul were the first missionaries from the Antioch church (Acts 13:1-3). The Holy Spirit empowered Paul and Barnabas and he humbly recognized that Paul was a gifted minister of the gospel. The humility of Barnabas is highly appreciated even when he disagreed with Paul. He humbly changed his

mission route without any distraction, taking Mark with him. He helped Mark develop even up to the point of Mark writing one of the gospels. Barnabas, a man of God, full of faith and Holy Spirit, a gentle man, is one of prominent characters of humility in the Bible.

A Forgiving Spirit

Jesus Christ demonstrated a forgiving spirit on the cross of Calvary. He was patient and forgiving with his disciples. He again and again taught about forgiveness (Matthew 5:7 and 9, 23-26, Matthew 18:15-35). “Then Peter came to Jesus and asked, ‘Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?’ Jesus answered, I tell you not seven times but seventy-seven times” (Matthew 18:21, 22).

The parable of the prodigal son is a powerful reflection of Jesus’ teaching about forgiveness. The father completely forgave him and even went the extra mile to reward him with new clothes, shoes and a ring. Jesus demonstrated God’s unique kingdom value in forgiveness. We all have been forgiven so we should forgive others as well.

David, a shepherd boy, whom God anointed to be king of Israel, suffered a lot by being a scape-goat, receiving mistreatment by King Saul. David could have killed King Saul but disciplined himself not to pay him back when Saul was pursuing him to kill him. Truly God nicknamed David, “a man after God’s heart” because David demonstrated practically a forgiving spirit and humble confession of his sins. He also ruled with justice as a king of Israel. Even more than all these

four characteristics, David's life was deep-rooted in a forgiving spirit for he heavily leaned on and trusted God to take care of him and his cause.

Openness and Love

Jesus Christ was open with all honesty and compassion to teach and heal all those who came to him. He was a friend to all, even Judas. Little children were coming to him for they sensed his openness and love. He was approachable to all, for the crowds were around him as he taught and healed them. He was open to the criminal on the cross and promised him eternal salvation.

Courageousness and Hopefulness

Jesus Christ our Lord was full of courage and hope. When Pharisees were against him, he courageously told them their real motive and superficial life style (Matthew 23). Observing the courage of Jesus Christ in telling truth, the disciples were influenced to be bold and to stand strong against opposers. The apostles were courageous men of God, full of eternal hope in proclaiming the Gospel even in difficult situations. After the ascension of the Lord Jesus Christ, the apostles were courageous in faith and prayer. After Pentecost they were boldly preaching the gospel in Jerusalem. The Jewish leaders were very much annoyed and threatened to stop them.

We gave you strict orders not to teach in this name, you have filled Jerusalem with your teaching and determined to make us guilty of this man's blood. Peter and the other apostles replied, We must obey God rather than human beings! The God of our ancestors raised Jesus Christ from the dead whom you killed by hanging him on cross. God exalted him to his right hand as prince and savior that he might bring Israel to

repentance and forgive their sins. We are witnesses of these things and so is the Holy Spirit, whom God has given to those who obey him. (Acts 5:28-32)

The apostles were often courageous but sometimes fearful men who made mistakes. But it was the power of the Holy Spirit that empowered them to be strong and to teach and preach the gospel among Jewish authorities. The same is true today for all those who come by faith and obey God. They will be filled by the power of the Holy Spirit and be witnesses of the Lord Jesus Christ.

It was true in our EKHC church history, too. Christians courageously faced all that persecution and hardship just because of faith in Jesus Christ. The persecutors did everything in their power to stop them, but the believers were like firebrands against all the mass opposition and hatred in the community. The Holy Spirit empowered them and gave them wisdom to courageously witness to their persecutors.

Commitment to the Development and Mentoring of Others

Jesus Christ lived all the days of his life with high commitment to developing his disciples in all those three years. He trained them, mentored them, coached and shepherded them. Ken Blanchard and Phil Hodges state,

When Jesus first called the disciples from their ordinary occupations to become ‘fishers of men,’ each brought life experiences and skills to this new task but no practical knowledge of how to fulfill this new role. After spending three years under the leadership of Jesus, the disciples were transformed from untrained novices to fully equipped, inspired, and spiritually grounded leaders able to fulfill the great commission to go to all nations with the good news. (Blanchard & Hodges 2008, 125)

Jesus Christ has given us the model of developing and mentoring leaders who lead like Jesus and will take the church to the next higher level.

Committed to Development within the Community

Every born-again believer is a new creation in Christ, called out of the worldly life to a new transformed life to fully live and obey God. The people who are called from darkness to light, live and walk in the light of God's Word. Those people who are called from darkness to light are one community united in one body, Christ Jesus being the head of the body. This new body with different living parts has a purpose, vision and mission to accomplish.

The Holy Spirit gives special gifts graciously for service. It is in this one body that many different parts of the body united and the Holy Spirit using each part as instrumented to develop each other and other as well. God has given the gifts of the Holy Spirit to each parts of the body for development of the church. The living church, vibrant with the power of the Holy Spirit can develop itself as well as those outside the church.

Obedience to the Great Commandment

The Lord Jesus Christ humbly demonstrated the key identification of his disciples, that is, love for each other, by washing the feet of his disciples. He instructed his disciples to live with love to each other. The meaning of love is clearly stated in I Cor.13:1-13; it is, God is love. Love and unity are demonstrated in the Trinity. Jesus Christ prayed for the unity of his people in love. This love

and unity are demonstrated in the vine and branches to bear sweet fruits that glorify God (John 15:1-7). The unity of God's people in one heart is a powerful demonstration of the love of his people. The leaders' influence and exemplary life help the people to love each other.

In the Acts of the Apostles those who believed in Christ had one heart as they studied God's Word and prayed together. The people around them were wondering about this new community of believers. They were unique blessings to each other. Their words of witness were sweet for those who truly wanted to know the secret of the new life in Jesus Christ.

Hope in Christ

The people of God are the people of living hope, eternal hope in Christ Jesus. When God called Abraham, he called him to the hope of covenant. Abraham trusted God that God can fulfill the promises. God's Word tells us how Abraham had hope in God,

Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him.... (he was) strengthened in his faith and gave glory to God being fully persuaded that God had power to do what he had promised. This is why it was credited to him as righteous. (Rom. 4:18-22)

That is a living hope in almighty God, always trusting in God that he can fulfill his promises. We are the people of living hope, dynamic, vibrant people of God who make a great impact in the world as salt and light. Faith, hope and love make the people of God unique people with divine favor. The early church in Acts was filled with this divine everlasting love and hope and faith that impressed the

people all around them (Acts 2:47). God's Word and promises are the source of hope of Christians.

Commitment to the Great Commission

The central message of the gospel is everlasting hope in Christ Jesus. The Church of Jesus Christ are the people called from the hopeless worldly life of death, to new life with a bright, everlasting hope in the Lord Jesus Christ. God commanded his disciples to this mission of calling people to everlasting light. (Matthew 28:18-20). This could be accomplished by witnessing and walking in light of God's Word.

Christ-Likeness

God's people are called to the inner circle of Christ-likeness in the grace of God. The Holy Spirit instructs God's people to get into the deeper life of maturity and fruitfulness. It is in here that we as a community of believer's nurture each other towards the development of discipleship to edify and equip each other for the service of God's kingdom. Christ-likeness sums up all the qualities that should characterize the Christian leader. Rinehart discusses the Jesus' model of power (Rinehart 2015, 68-82) as the following notes briefly summarize.

The Power of Prayer

Jesus always was consistent and diligent in prayer. Sometimes he spent the whole night and even forty days in prayer. That was the secret of his fruitful

ministry of developing courageous men of God. As we walk closer to Jesus and walk with him we are encouraged to pray more and grow in prayer as well.

The Power of Intentionality

Jesus led his daily life with purpose. He had a plan to develop leaders, intentionally calling them to missions. He was seriously following and instructing them. Jesus Christ's main intention was to develop and equip these twelve disciples. He gave this priority in his mission and ministry.

The Power of Small

God knows how to multiply one into nations. Little is much when God multiplies it. God called one Abraham and blessed him to become a nation (Genesis 12:1-4). He only selected twelve and through them the world was to be evangelized (Acts 1:8). The multiplication process is developed with one on one disciple making, not in a social movement.

The Power of Selection

Christ's selection was an honor and privilege for his disciples. Jesus did not select his disciples at random. He prayed the whole night before calling each of them. He did not only select them, but he poured out his life in training them.

The Power of Multiplication

Paul instructed Timothy about the wisdom and power of multiplication. That is the way we must follow in building God's kingdom. Disciple making is a

strategy of multiplication. Winning one by one and one after another and training them to do the same is truly a way of multiplication in building God's kingdom.

The Power of Togetherness

Jesus demonstrated the power of togetherness with his disciples. He sent out disciples two by two showing that togetherness in the body is the principle of God's kingdom. Jesus Christ seriously prayed for unity and togetherness in John 17. In John 15 the vine and the branches show the power of togetherness and fruitfulness.

The Power of Equipping

Jesus equipped his disciples to suffer with him with all ups and downs in life. The Lord Jesus Christ spent much time with his disciples. He taught them and prayed about them. He was their close friend to correct their mistakes. They were also open to learn. In three years, they were ready for missions.

The Power of Promise

The precious promise of the Lord Jesus Christ is that he will be with us up to the end of ages. He promised that the Holy Spirit will give power for mission. He promised that he is the good shepherd to take care of his church.

The Power of Powerlessness

Jesus did not use authority and power. He emptied himself and God exalted him. When we humble ourselves under the mighty hand of almighty God, he will exalt us, and we become more than conquerors.

The Power of Blessing

Jesus blessed his disciples. Paul blessed churches. Blessings work among God's people. God's blessings empower his people so that principalities and powers many not stand against his church. We are blessed with eternal blessings.

In following Jesus Christ, we must carefully watch him, how he lived, how he taught and how he mentored day in and day out consistently to develop his disciples. Christ-likeness means to be a model in developing people for the greater mission of reaching out to build the kingdom of God. That is a serious call of discipleship for mission for all of us who follow him.

The Power of Commissioning

Jesus commissioned his disciples to carry on ministries. Jesus has given hope and purpose to live for. The church is given the mandate to train and commission. In the last two thousand years the church was commissioning ministers of the Gospel. It will continue until Jesus comes again.

The Power of the Holy Spirit

The ministry of the Lord Jesus Christ was full of the power of the Holy Spirit. The disciples carried on their ministry with the power of the Holy Spirit. The same is true today in building the Lord's kingdom (Rinehart 2015, 68-69). Without the power of the Holy Spirit and prayer, we cannot carry on the mission of God's kingdom. Jesus Christ has given the mandate for the Holy Spirit to empower his church. It is by the power of the Holy Spirit that we even live as

Christians. The Holy Spirit guides and teach us all truth. That is how quality life in the Lord is developed.

Leader's Covenant

Under the Lausanne Leadership Development Working Group for the Lausanne Cape Town gathering in 2010, Stacy Rinehart led a global team to address the leadership crisis facing the Church all around the world. The Leader's Covenant, the product of their work, uncovers how in our Christian lives and leadership we can be like Jesus.

The following ten points are life searching and transformational items. The following are only brief noted covenant summery from Rinehart's book.

1. I am accountable to Jesus: Jesus has given us eternal life and called us to live a life worthy to our calling by humbly living and walking according to the light of God's Word. We are accountable to Jesus for our life, family life and our leadership's responsibilities.
2. I will live like Jesus: Model life and leadership of Jesus Christ call us and guide us to follow him. Jesus lived according to the will of his father. I must also be committed to give my life to Jesus as a living sacrifice pleasing to him.
3. I will serve Jesus: Human nature has the desire of building one's own empire. That is simply serving oneself. My vision and mission is to care for God's kingdom, magnifying Jesus Christ in lives of God's people. Whole-hearted service is what Jesus is expecting from my life. I must live to serve.

4. I will lead like Jesus: Jesus demonstrated how to live and lead in God's kingdom. Jesus was not dictating and using force on anyone. He was humble in his approach and gentle in his guidance. I desire and pray for wisdom to lead like Jesus.
5. I will develop leaders: A serious focus of Jesus Christ in his ministry was to develop leaders. Young people in the church need coaching, motivating and encouragement. All the leaders of the church must produce disciples who take over the ministry and lead the church.
6. I will seek his face: Jesus Christ was very serious in seeking the communion of his father daily. I need to seek the face of Jesus in personal daily devotion reading God's Word and in prayer.
7. I will seek spiritual fruit: We are called to bear fruit. Jesus told us the way to be fruitful is by abiding in him consistently by God's Word and prayer. God's people are known by their sweet fruit of life.
8. I will collaborate: The triune God is a good example for us for the life of collaboration. Mutual common understanding and respect for each other is foundational to live and serve together. We are united in one Christ's body. We all must be builders of one healthy body of Christ.
9. I will be faithful steward money: We are not owners of the property or resources we have. God is the owner of all human and material resources. Therefore, we must live with that understanding of the stewardship of

everything. We need the grace of God to give us wisdom to be faithful stewards with the resources entrusted to us.

10. I will use wineskins to serve: Organizational systems that we call constitutions, structures, or traditions are wineskins, superficial things to regulate our work or services. We learn from them; however, these are not the core values of our purposes. There must be a proper balance in our view of things. If not, we will be like Pharisees, imposing laws on people. We must be careful in our leadership how we handle issues in comparison with main things. There should not be compromise. Let the main thing be the main thing.

Rinehart led the Lausanne Theological Education Working Group in the development of these ten covenant points. Their desire was for growth in Christ-likeness. In the workshop seminar, these covenant items impacted the lives of leaders. These must carefully be applied in the lives of younger leaders so that they apply leading like Jesus in their personal lives and in the life of leadership of the church. This covenant helps to live and lead like Jesus.

Summary

The purpose of the incarnation of Jesus Christ is to deliver human beings who are lost in sin and separated from the life of unity with God. Jesus suffered and sacrificed according to God's will to pay the penalty of sin and eternal judgment. Jesus proclaimed the values of the kingdom of God as revealed in the life of Christ Jesus who demonstrated it in its fullness, specially to those disciples called to follow him.

Jesus Christ's model life and leadership is the foundational base for church leadership theology. In leadership theology the call of God to salvation is the priority that needs to be addressed for all human beings. People need to be born again to be saved and become part of the family of God. In John 3:3, the transformation of new life will be evident by the power of the Holy Spirit. The process of growth in new life continues as the believer submits to God with his whole body as living sacrifice (Rom 12:1,2). That is a call to all believers and leaders.

God calls his people to a life of ministry and leadership in the church. It was for this purpose that Jesus called his disciples to train them to carry on the vision and mission of the Gospel. Jesus pointed out that his disciples should follow him. The model life of Jesus Christ is worthy to be followed. We are called to live and lead like Jesus. He demonstrated the meaning and the fullness of life in God's kingdom by his life and leadership style. He followed his father's will all the days of his life. A practical theology of leadership in the church is to preach and teach God's Word accompanied with the demonstration of an exemplary life in the Lord Jesus Christ. Jesus Christ is the life-giving Redeemer who transforms lives by the power of Holy Spirit as we teach, preach and make disciples in the church. Through us he is the builder of his church. We disciples of the Lord and leaders of the church are to demonstrate the vision and mission of the Lord Jesus Christ all the days of our life as we lead like Jesus and develop leaders.

CHAPTER THREE: LITERATURE REVIEW

This chapter includes a review of relevant leadership literature and including three previous national studies of EKHC's leadership, administration and culture. The chapter begins with introducing some very important books, specially five books by various authors that demonstrate what it means to follow Jesus and lead like Jesus. They reflect on the life and model leadership of the Lord Jesus Christ. Also, in this chapter, earlier studies of EKHC are referenced as a practical reflection of EKHC's progress over recent years.

Everything rises or falls with leadership. Church history reveals that the church was made strong through great and dynamic leadership, and of course, Spirit-led leadership. Dynamic leaders are those who communicate, teach, and influence with vision, passion and character. Teaching, above all, is modeling, demonstrating, and showing with exemplary images and words the way to live.

God is in search of the right leaders who lead and teach, but it is not easy to find them. In this world of chaos, nothing is more important than the right leadership with the right heart with the right character before God. The world is filled with people who are suffering from a lack of proper modeling and caring leadership. Henry and Richard Blackaby are worried that,

2. Society's problem is more than just a lack of leaders. Society's great deficit is that it does not have enough leaders who understand and practice Christian principles of leadership. Effective leaders are not enough. Hitler was an effective leader... Jesus summed up the truth for every executive, politician, school teacher, lawyer, doctor, and parent he said. 'But seek first his kingdom and his righteousness, and all these things will be given to you as well.' (Matthew 6:33). (Blackaby & Blackaby 2006, 14)

What is Leadership?

Many authors who have written about leadership offer different definitions of leadership. J. Oswald Sanders defines what leadership looks like in God's kingdom, "To aspire to leadership in God's kingdom requires us to be willing to pay a price higher than others are willing to pay. The toll of true leadership is heavy, and the more effective the leadership the higher it goes." (Spiritual leadership 1967, 115) and the Christian sociologist, George Barna as,

The researcher's definition of leadership is: "A leader is someone who is called by God, has a well-developed character, offers an exemplary model, and has an influence that produces fruit in the lives of others." Call and character are not enough; one must also live a fruitful life.

George Barna lists the Christ-like character qualities of a leader: "A leader has a servant-heart, honesty, loyalty, perseverance, trustworthiness, courage, controlled, loving, wise, discerning, encouraging, passionate, fair, patient, kind, merciful, reliable" (Barna 1998, 23).

The question, 'What is leadership?' Doesn't always have one ready-made formula, but there are definitions that show the image of the right leader. What our Lord Jesus Christ demonstrated in his unique lifestyle was wisdom of relationship for a purpose. The leader who is not careful about maintaining right relationships will not be able to lead the people and the people may not trust and

follow him. Therefore, it is critical that leaders maintain proper and healthy relationships.

For example, from the researcher's childhood observations of the leader of his mother church where he was born, there was a man of deep, loving character with a unique impactful leadership style. Everybody was eager to listen to him and obey him joyfully. He gave high esteem for all people with loving care. His potential to preach and teach with a gentle, confident spirit was great. The researcher knew him when he was young, but his character and image he has never forgotten. He demonstrated how to lead like Jesus and everybody knew him as godly man truly called by God. His influence impacted church leaders and members all over the region. George Barna appreciates this type of exemplary leaders. He said, "From the many biblical accounts of how leaders interact with their followers, I believe God enjoys seeing leaders in front of followers, changing things for the better. Many passages of scripture proclaim the importance of change agents in fulfilling God's sovereign plan" (Barna 1998).

Development of Model Leaders

Jesus' model of developing leaders is that he trained and equipped the fishermen and the tax collectors and made them disciples and later great apostles. He spent much time with them in fellowship, walking together, eating with them and praying and sharing God's Word. The process was not easy, but Jesus Christ persevered to equip them with unconditional love and patience, teaching and

correcting them again and again. In three years-time the disciples were completely new mature people with purpose.

The researcher is reminded of his local church's elders' efforts of discipling-making through empowering the teenagers. They assigned them to lead a program and even encouraged him and others to preach in small group meetings. They invited the teenagers to participate in church meetings for adults and called them to pray in public meetings. They made the researcher the local church secretary when he was in grade 6, handling all issues that were to be recorded. He was trembling with inadequacy and fear, but they were always mentoring and encouraging him to keep on going as the secretary. When the researcher reflects on all those stages, God was preparing him through all those experiences of mentoring. Leighton Ford insightfully tells us about Jesus' strategy, "But if Jesus' strategy was a people strategy, it was also a radical strategy that demanded radical transformation. Not only did he come for the "poor" who knew their need, but he was also open to the children and all those who like children were prepared to be changed. He said that his father had hidden truth from the wise and learned and had revealed it to little children (Matthew 11:25)" (Ford 1991, 62).

Leaders Take Risks to Love Others

Jesus Christ was doing good and taking care of all the people and serving all of them, thus consistently demonstrating sacrificial servant-leadership as an act of love.

C.S Lewis wrote of the risk involved in loving others:

Love anything, and your heart will certainly be wrung and possibly be broken. If you want to make sure of keeping in intact, you must give your heart to no one, not even an animal. Wrap it carefully round with hobbies and little luxuries, avoid all entanglements, lock it up safe in a casket or coffin of your selfishness, airless –it will change. It will not be broken; it will become unbreakable; impenetrable.... the only place outside heaven where you can be perfectly safe from all the dangers and perturbations of love is hell. (Lewis 1998, 73)

The exemplary leadership of Jesus calls us to take risks and go out of our comfort zone to sacrifice for and serve others.

The first real model of leadership the researcher ever knew was his father. He was a gentle, caring, and hardworking farmer. His dream for us, his children, was to see us grow up, well-educated, and developed to the best of our abilities. He did not talk very much but he demonstrated a deep desire and vision for our growth and development. The researcher loved and trusted his father and was comfortable with his fatherly and caring leadership in his home and family. That sacrificial life and service of his father had a lasting impact on his life.

In a sense the researcher's father had died to self for the sake of the family. George Muller emphasized such commitment. Muller, when asked for the secret of his service for God, said,

There was a day when I died: died to George Muller, his opinions, preferences, taste and will – died to the world, its approval or censure, died to the approval or blame even of my brethren and friends – and since then the researcher have studied only to show myself approved unto God. (Fernando 2007, 82)

Review of Select Books and Themes in Christian Leadership

There are several books whose discussion of Christian leadership is noteworthy, from which the following books are selected for the purpose of review in this thesis.

Transformational Value Shifts: Stacy T. Rinehart

Stacy T. Rinehart, in his book *Lead in the Light of Eternity* states, “Jesus’ model of leadership reflects influencing and impacting others by serving with role model leadership. “A leader who is being transformed by Jesus Christ is one... whose influence and impact is not determined by position, power, or control but who influences and impacts others through serving them in the power of Christ.” (Rinehart 2015, 33). The mandate the Lord Jesus Christ has given us in His kingdom is to be model servant leaders. That is completely contrary to the worldly style of a controlling and abusive leadership style. Rinehart creatively clarified the value shifts of the kingdom of God, dealing with Christ-likeness as central transformational value shifts of a man of God.

Worldly, fleshly leadership does not focus on building God’s kingdom. The born-again spiritual man of God has transformed character and value in the leadership that seriously focuses on building God’s kingdom.

Rinehart argues that building personal empires like Diotrephes, ambitious, driven to be first in charge, domineering and commanding attention “is a negative example of fleshly dictator leadership. Timothy is a model leader who has genuine

interest in building God's kingdom (Philippians 2:19-21). The leader who builds his empire wants to control people "by using religious rules and regulations while at the same time ignoring the real issues of the heart" (Rinehart 2015, 29). In Matthew 23, Jesus repeatedly warned the Pharisees and scribes about their hypocrisy. They were not practicing truth in their leadership lives. They were not model leaders like Jesus Christ.

God always looks for a transformed heart. Rinehart points to heart matters that are acceptable before God, mentioning the humble woman "who poured an expensive jar of ointment on Jesus' feet and washing his feet with her tears and drying them with her hair" (Rinehart 2015, 31). That demonstrates service with an exemplary transformed heart that should be expected by all of us who believe.

Rinehart clarifies what it means to lead from the inside out.

People evaluate us from the outside. That is all they can see. However, God looks at the heart. To lead in light of eternity is to lead from the inside out, staying in fellowship with Jesus; walking in his ways; and constantly checking our heart, character, motives, and values (Rinehart 2015, 42,43).

"Prayer is vital to our collective growth, fruitfulness, protection and developing leaders. One thing I do beyond praying for those I mentor is to bring them to our prayer network" (Rinehart 2015, 70).

The final advice of Rinehart is "Jesus is not impressed that we are Charismatic, Reformed, Angelical, Baptists or whatever. Jesus is not impressed that our ministry is larger than another's or that we taught or preached to larger

crowds than another. Jesus evaluates according to his criteria, not ours – his values, not the worlds” (Rinehart 2015, 136).

God calls us to him and in listening to him we shall have rest in him as we grow in him. That is the secret of the kingdom of God, Jesus Christ, the new life source of transformation from inside out. In the same way servant leaders are developed in heart and character from the inside out to full maturity in Jesus Christ.

Jesus as Model Teacher and Servant Leader: Gene Wilkes

Jesus Christ, Son of Man, is unique in his leadership. He risked and sacrificed in his service to give new life to all who believe. Gene Wilkes, in his book, *Jesus on Leadership*, summarizes the leadership of Jesus Christ in three comprehensive vision statements:

He Modeled the Mission

He made himself nothing, taking the very nature of a servant (Phil 2:7). By moving from head table to the lowest place in the group, Jesus offered a visual illustration of his life mission” (Gene Wilkes 2011, 160).

People and his disciples wanted Jesus to be a popular messiah and political leader, but his mission was to be the suffering servant of God. In the same way people expect us to be powerful leaders who protect and give answers to their desires and questions. Our mission is similar to that Jesus, not seeking popularity and position but leading like Jesus and serving all the people.

He Modeled His Teaching

Jesus led by modeling His mission and His teachings for those who argued about who was greatest in the group. His teachings and His actions were in sync. Those who follow him can always know that what He said and how he acted matched. Whether dressing like a servant or acting like a slave, Jesus still led. (Gene Wilkes 2011, 163)

Jesus again and again modeled servant hood and humility to his followers, his Disciples. Teaching without modeling is not found in Jesus' life and ministry. We are called to follow Jesus, the style of his life and ministry, in our actions.

He Passed the Ultimate Test of Servanthood

“Servants who live out the will of their father in heaven do not fear human schemes. Their confidence is in the purposes of God, not their efforts to control circumstances” (Gene Wilkes 2011, 166).

Jesus Christ not only washed the disciple's feet, but he washed Judas' feet, too. Jesus already knew Judas would betray or turn him over to the religious leaders to be killed. Jesus, knowing it all, still washed his feet. C. Gene Wilkes argues that “Leaders will always be tested by those who seek their position or want to push their agenda. Leaders must continually address those who try to refocus the groups attention. Every group can have a Judas who will force the leader's hand to act according to the traitor's wishes. The resolve of a servant leader will be activated at the point of this challenge” (Gene Wilkes 2011, 167).

There are leaders in the church of Jesus Christ, like Judas, they never turn back from fulfilling their agenda under the cover of Jesus' name within the so

called “church.” False prophets and false teachers, including Prosperity Gospel teachers have nothing of the mission of the suffering servant, Jesus Christ.

The Responsibilities of Christian Leadership: J.
Oswald Sanders:

The key to Christian leadership is servant-hood and service. That is the normal standard Jesus set for the life and the practical meaning of leadership. J. Oswald Sanders in his book, *Spiritual Leadership*, summarizes the responsibilities of leadership in seven main components:

First, leadership is service “The son of God became the servant of God to do the mission of God. That image provides the pattern for mission societies, churches, and individual believers to fulfill their God-given mission.” (Sanders 1967, 125). The godly leader is always available and ready to help colleagues and people around him. He is a man of love, sympathy, and kindness.

Discipline is another mark of a leader. “Approaching a disciplinary situation, the leader must remember five guidelines: 1) first conduct a thorough and impartial inquiry; 2) then consider the overall benefit to the work and the individual; 3) do all in the spirit of love and the most considerate manners; 4) always keep the spiritual restoration of the offender in view; 5) pray it through.” (Sanders 1967, 126). The spirit of love is the center of Christian discipline. The Leader’s motive must be pure from self-interest and self-protection and self-promotion in whatsoever conditions and actions. The leadership call is one of sacrifice for the sake of others, all the way through.

The leader provides guidance. “The ideal leader,” says A.W, Tozer, “is one who hears the voice of God, and beckons on as the voice calls him and them”. “Paul gave this challenge to the Corinthian Christians: “follow my example, as I follow the example of Christ (1 Cor.11:1) Paul knew who he was following, where he was going, and could challenge others to follow him there. It is not easy to guide people, even mature Christians, who have strong opinions of their own. The leader cannot assert his will recklessly.” (Sanders 1967, 127).

Fourthly, Jesus Christ said that his sheep hear his voice and follow him. Identifying experience of the shepherd’s voice comes from intimate relationship. Healthy relationship makes it easy for others to accept the guidance of the leader. The shepherd knows the sheep and the sheep know the shepherd. Love and gentle relationship are powers that persuade others to follow and the leader to lead. Knowing each other well readily make the leading and following joyful.

A leader must initiate. “The leader must either initiate plans for progress or recognize the worthy plans of others. He must remain in front, giving guidance and direction to those behind. He does not wait for things to happen but makes them happen. He is a self-starter, always on the lookout for improved methods, eager to test new ideas.” (Sanders 1967, 127).

Then, Christianity is based on Christ’s foundational finished works and the new guidance of the Holy Spirit every moment in the lives of the church, leaders and individual believers. As we completely depend on and expect the Holy Spirit to lead us, he has new adventurous ways to give us power and show

us new ways to do ministries. We must wait and seek guidance of God to go with new initiatives and excitement that pleases God and blesses many people.

Finally, a leader must take responsibility willingly. Archbishop Benson lived in a different era, but his rules for life carry relevance today:

- Eagerly start the day's main work
- Do not murmur at your busyness or the shortness of time but buy up the time all around.
- Never murmur when correspondence is brought in
- Never exaggerate duties by seeming to suffer under the load but treat all responsibilities as liberty and gladness.
- Never call attention to crowded work or trivial experiences
- Do not believe everything you hear, do not spread gossip
- Do not seek praise, gratitude, respect, or regard for past service
- Never allow yourself to be placed in favorable contrast with anyone
- Do not press conversation to your own needs and concerns
- Seek no favors, no sympathies, do not ask for tenderness, but receive what comes
- Bear the blame; do not share or transfer it
- Give thanks when credit for your work or ideas is given to another.

(Sanders 1967, 128,129)

When Jesus Christ was willingly serving all people, many still did not have a good opinion about him. The religious leaders were always negatively

reacting against him and were trying to create misunderstandings against him. Still, Jesus Christ was always ready and willing to help and serve them.

Therefore, when people attack us and wound us with their opinions we must not yield to the temptation to refrain from willing service. Forty years ago, the researcher took a quote from Our Daily Bread, printed it and put it with glue on the inside cover of his Bible. It challenged him to always be willing to serve, disregarding what people negatively say or gossip about him:

Let everyday be a day of humility; condescend to all the weaknesses and infinities of your fellow-creatures, cover their fragilities, love their excellences, encourage their virtues, relieve their wants, rejoice in their prosperities, compassionate their distress, receive their friendships, overlook their unkindness, forgive their malice, be a servant of servants, and condescend to do the lowliest offices of the lowest of mankind. (Law 1965)

This humility requires serious prayer that Jesus Christ may grant us the same spirit that helped him to endure and tolerate injustice pressed hard on him. Willingness and openness with humility to always take responsibility to heal and serve is challenging but it is the right way we must take and go.

The Four Domains of Leading Like Jesus: Ken Blanchard and Phil Hodges

Many authors on leadership had written about model leadership of Jesus Christ. They observed his leadership from various angles. Ken Blanchard and Phil Hodges have observed, in deeper insightful ways and applied it to the leadership of the Church. Their four domains of leading like Jesus are heart, head, hands, and

habits. These will determine the character of the leader whether the people will follow him or not.

The Heart

A heart motivated by self-interest looks at the world as a “give a little, take a lot” proposition. People with hearts motivated by self-interest put their agenda, safety, status, and gratification ahead of that of those affected by their thoughts and actions. Cutting people off on the freeway or the church parking lot, punishing those who disagree with you or challenge your position, and exploiting the weaknesses and fears of others to get what you want are all actions that come from a self-motivated heart. (Blanchard and Hodges 2008, 40)

We all are born with self-interest, but the problem is with the heart. Human beings have a tendency of self-interest, focusing on things like my home, my position, my car, my salary, my clothes, my wife, my husband, my children, and my country. These all have some issues of self-interest within them.

The root cause for verbal miscommunication is the heart. Jesus Christ pointed out that the heart is the cause for wrong words and actions. The frailties of human beings begin with the heart. The distortion of relationship begins with the self-interest of the heart.

When the heart is transformed with the power of the Holy Spirit we know that we are only stewards graciously appointed by God. We never hold our lives and resources as our treasures to enjoy, but they are given for service. We serve as stewards, called to live and serve God and others. We are in God’s mission to love and serve others with committed hearts, taking all risks and making all sacrifices for the glory of God.

As Blanchard and Hodges state, “Exalting God only, worshiping God only and depending on God completely. If we are to lead like Jesus, then we need to worship like Jesus. Worship is a heart issue. All the forms of worship are empty if our heart is not in them. In the Bible, people worshiped when they saw God or some evidence of God’s presence, power, or worth. So, worship starts with God and ends with God. We respond to his initiative.” (Blanchard and Hodges 2008, 63).

The Head

When leaders fail to take the time and effort to ensure that what they have in mind is understood and accepted they leave themselves open to frustration, an unfulfilled mission, and bewildered and discouraged followers. Investing the time to test for understanding and being willing to reinforce your intentions with repetition, repetition, and repetition are signs of great leadership. It is profoundly significant that the last lesson Jesus taught his disciples on the night of this betrayal was the same one He began with –what it means to be a servant leader (Luke 22;19,24-26). (Blanchard and Hodges 2008, 109).

God created our mind to listen think and understand before we do things.

For the right decision the mind should be filled with knowledge, wisdom and understanding. It is through those processes of teaching that we know our purpose in life.

Jesus Christ communicated his purpose and will. He was explaining the meanings to his disciples when they were alone. It took him three years to bring them to a balanced level of conviction with their minds and hearts. What the disciples accepted in the heart came to full development in their mind. Then they

were ready to teach others and continue to live in it up to the final moment of their lives.

The church of Jesus Christ must teach the Word of God in strategic ways to win the hearts and minds of the people so that Christians may completely give themselves as living sacrifices to render pleasing services to God (Rom 12:1,2).

The Hands

As a Leader, the quickest remedy to the EGO factor in leader-follower relationships comes from seeking to acknowledge and combat your vulnerabilities to pride and fear. The spiritual health of the leader is the well-spring from which a follower's trust and commitment flows. If you seek to inspire and equip others to higher standards of performance and commitment, the best first step is modeling insight in your journey toward the same direction. (Blanchard and Hodges 2008, 145)

What we say in our words and what we do reflects the level of our maturity in our character development. Jesus Christ demonstrated who he was with what he did and what he taught to his disciples and the public. Most of our exemplary life is reflected in humble doing as we share leader-follower responsibilities. Ken Blanchard and Phil Hodges emphasize the outcome of humble sharing of responsibilities. "If both the leader and the follower are willing to share their vulnerabilities and support one another in keeping on track, then the best of all results is possible – the true win-win- win situation; the leader wins, the follower wins, and Gods wins." (Blanchard and Hodges 2008, 146).

That is exactly true of Jesus Christ's sacrificial ministry and services: Jesus won, we won in him, and Almighty God won over all. The call to doing

ministry is accepting the victory of Jesus Christ and with him in the power of the Holy Spirit winning others to eternal life to the glory of God.

The Habit

Blanchard and Hodges say that without disciplinary habits, “Life can stay a rat race” (Blanchard and Hodges 2008, 176). They list five key habits that Jesus demonstrated as preparation for a balanced life of leadership:

1. Solitude
2. Prayer
3. Study and application of Scripture
4. Accepting and responding to God’s unconditional love
5. Involvement in supportive relationships. (Blanchard and Hodges 2008, 154).

The world around us would never encourage these personal and inner business worlds. “We live in a world that fuels the fires of pride and fear. Through fads, fashion, and pressure to acquire more and better goods and services, we are constantly being lured in to believing we can secure a sense of meaning and safety. Standing in absolute contrast to these temporary, always at risk, never secure places to put our trust are the unconditional love and promises of God. Only in a relationship with God can we find and be assured of a never-ending supply of what we need to live and lead as Jesus would.” (Blanchard and Hodges 2008, 176).

The call to discipleship of the Lord Jesus is a unique call of following the model of leadership of Jesus Christ. God’s kingdom values are deeper and

different from those of the world. Therefore, the habits and characteristics of the model leader are an eternally renewed and transformed life of a godly man.

Aubrey Malphurs and Will Mancini strongly emphasize that “Character reflects the very heart and soul of the leader. It is soul work that develops the leaders, Christ-likeness from core to crust.” (Malphurs and Mancini 2004, 147).

The transformation of the heart of a leader is reflected in his habit or character. It takes time for character to be shaped and developed.

Leadership Development: Robert Clinton

God prepares the leader in many comprehensive ways, through people and circumstances. Robert Clinton says, “Leadership is a lifetime of God’s lessons. (Clinton 2012, 27). God leads each in a unique way in preparing for service. The biblical principles both in old and new testaments show us how God calls, prepares and commissions leaders. For example, Samuel was called in his young age and God nurtured and prepared him to be an influential prophet. In the same manner, David was anointed when he has just a young lad. God prepared him to grow up under sever persecution. In both Samuel’s and David’s cases, there was the providential care of God caring for them like family. Their circumstances worked together to bring them to maturity.

Robert Clinton categorized leadership development in the following six phases:

1. Sovereign foundational factors: God providentially works through family, environment and historical events. That begins at birth.

2. Inner life growth factors: Emerging leader to seek to know God in a more personal, intimate way.
3. Ministry maturing Factors: The emerging leader reaches out to others. Many of his lessons will zero in on relations with other people
4. Life maturing factors: The leader's experiential understanding of God is being developed. Communion with God becomes foundational; it is more important than success in ministry.
5. Convergence factors: God moves the leader into a role that matches his or her gift-mix and experience so that ministry is maximized.
6. After glow or guidance factors: The fruit of a life-time of ministry and growth culminates in an era of recognition and indirect influence at broad levels.
(Clinton 2012, 44-47).

In the above six phases, developing spiritual gifts in the life of God's children requires much exposure to prayer, teaching and reading God's Word and learning processes with practical ministry experiences. Clinton calls us to this kind of leadership development. "Leaders must develop a ministry philosophy that simultaneously honors biblical leadership values, embraces the challenges of the times in which they live, and gifts their unique gifts and personal development if they expect to be productive over a whole lifetime." (Clinton 2012, 203).

Clinton finally addresses three leadership challenges:

1. Developing to full potential

2. Selection of rising leadership

3. Being productive over a whole life time

Serving well, finishing well and passing on the baton to a called and developed leader is a real challenge for all leaders. Only a few finish well and die well after passing it on to the next leaders. The researcher has been in key leadership service in the last thirty-seven years. When the researcher retired, a younger leader stepped in as Deputy General Secretary of the EKHC denomination. He was a good leader, leading the church for the last eight years. He passed the baton to another leader. Both of us have finished well according to our church constitution. The third leader has started well and going well now. That is a good example of finishing well.

Leadership Is about Taking Care of People:
Rowland Forman, Jeff Jones and Bruce Miller

Rowland Forman, Jeff Jones and Bruce Miller in the book *The Leadership Baton* express that, “at its core, leadership is influence. Godly influences do not arise from titles; it flows from an intimate knowledge of God. Christ-like leaders are in touch with the spirit of God and steeped in the word of God” (Forman, Jones and Miller 2004, 63). Leadership character and influence, developed in the word of God with Christ-like compassion and service, is the highest priority in taking care of the people and development of leaders. The people sensed Jesus power and love so much that they were seeking Jesus to touch and heal them. Jesus sometimes wept with those who were sorrowing. Jesus is called a man of

sorrow not for himself but others. Leading like Jesus means is to have that love and compassion for people.

Other Christian Leadership Theorists and Commentators

There is a wealth of writers on Christian leadership. The following are are noted with one or two of their representative comments:

Walter C. Wright suggests that, “Leadership is a relationship of influence, a transforming relationship in which the leader invests in the growth and development of the followers, empowering them to become what God has gifted them to be.” (Wright 2000, 44). When the Apostle Paul admonished Timothy, he emphasized living an exemplary life of purity and love in addition to consistent preaching and teaching of the Word. Model leadership in word and deed is what is our calling as we follow him.

Loritts Crawford argues for the need of character formation in a leader:

When we as leaders downplay the prominence of our walk and relationship with God, and underemphasize godly character, the word of God, and prayer in relationship to his call for our lives, we should not be surprised when we get leaders whose resumes are crammed with accomplishments but who have impoverished souls. (Crawford 2009, 24)

Christian leadership influence is the over flow of deeper life relationship with God that is demonstrated with compassion and service to the people. EKHCs churches multiplied so rapidly in Ethiopia, by dynamic shining commitment of the leaders of the church. They encouraged the believers not be ashamed in the

Lord and built trust and strong relationship that empowered the people to follow Jesus.

Gary A. Yukl states the following about sources and power and influence of leadership that, “the essence of leadership is influence over followers. However, the influence process between a leader and followers is not unidirectional. Leaders influence followers, but followers also have some influence over leadership” (Yukl 1989, 12). The leader must be wise and careful about the negative influence of followers. Jesus Christ again and again was shaping up the negative suggestion of his disciples and encouraging them to have a humble service mindset.

Stephen R. Covey suggests about leaderships’ deeper qualities: “A character rich in integrity, maturity, and the abundance mentality has a genuineness that goes far beyond technique. Your character is constantly radiating, communicating. From its people come to trust or distrust you.” (Covey 1990, 62). The Lord’s disciples after trusting Jesus said, “To whom shall we go for you have eternal word.” (John 6:68). That is entrusted trust both ways, leaders and people, with mutual acceptance to live and serve together.

George Barna defines a Christian leader as “someone who is called by God to lead, leads with and through Christ-like character, and demonstrates the functional competencies that permit effective leadership to take place” (Barna 1998, 25). Call, character and competencies are core values in selection and development of leaders. Those leaders are good shepherds to the people.

Leighton Ford states that the heart of Jesus' leadership is "A shared partnership as well as a shared vision and good was at the heart of Jesus' leadership process. Nothing is more important or more difficult for the leader than the choosing of a team and other leaders." (Ford 1991, 204). The choosing of the leadership team requires careful, prayerful wisdom as Jesus did for lasting team unity for missions of service.

Myles Munro suggests that,

True leadership is an attitude rather than a title. It inspires rather than manipulates or controls. Influence alone is not leadership. Leadership is the capacity to influence others through inspiration motivated by a passion, generated by a vision, and produced by a conviction ignited by a purpose. (Munro 2005, 79).

The mentoring and motivating relationship-building attitude empowers to accomplish desired purposes in the lives of the community. That means healthy leadership unites and fires up the people to work and grow up together.

Kenneth O. Gangel states that "our Lord's ministry was always centered on people ... He was primarily interested in meeting their spiritual and eternal needs. However, this priority focus did not keep him from showing an interest in temporal and physical needs as well." (Gangel 1974, 34). Leading people require wholistic understanding of their needs and makes efforts to address them as well. That was what Jesus seriously focused on, being compassionate to all the people.

Ajith Fernando writes about staying focused on the main purpose of leadership. "As we grow in leadership, we need to be constantly reminding ourselves of our primary callings. To meet the demands of those callings

adequately, we will need to cut off other areas of involvement. Very high up on our priorities should be caring for the people we lead.” (Fernando 2007, 165). Our leadership focus is leading like Jesus all way up to the last finishing touch of our lives. Jesus’ incarnation and sacrifices were all for us, human beings, to deliver us.

Developing leaders like Jesus, is shepherding the people consistently for their good and the glory of God. John C Maxwell states that leading is developing people, “Leadership deals with people and their dynamics which are continually changing. They are never static.” (Maxwell 2011, 4). Jesus created a change movement that transformed people. He brought about dynamic growth among disciples, in a short period. Leading like Jesus is creating a wholistic movement.

Robert E. Quinn observes the core value of leadership, “The fundamental state of leadership is... the movement toward ever-increased levels of personal integrity are the source of life for individuals and groups. Ever-increasing integrity is the alpha and the omega of leadership.” (Quinn 2004, 91). Increased integrity builds trust with transparency and holds the community united in healthy growth. The united people of God can be a force of a great army to rise that grows in the face of all life’s challenges with courage.

Henry and Richard Blackaby state that spiritual leaders ought to serve their people. However, their acts of service should be motivated and directed by the Holy Spirit.” (Blackaby and Blackaby 2006, 168). Leadership is about sacrificial leadership, service with integrity, and passion to empower people.

Gary Bredfeldt states the following about influence and the power of leadership,

God uses many kinds of leaders to bring about the movement he desires. Some leaders influence by positional power, the power of their office or position. Some influence by personal power, the power of their example or persona. Still others lead by the power of their teaching persuasive power. (Bredfldt 2006, 60).

Jesus modeled all three and especially influential power among people and thousands followed and trusted him. Building trust and transparency among people is an established milestone for healthy, fruitful leadership.

David Fisher comments on the power of influencing people, “God trusts us with the management of his property. Every day we shape people’s lives and mold the church’s character as we direct God’s work on earth... careless casual, or half-hearted ministry betrays the character of our work and lacks integrity.” (Fisher 1996, 222). Shaping God’s people’s character with integrity and modelling for them exemplary lives makes a powerful impact in the leadership of the church.

C. Gene Wilkes reflects on the practical aspects of Jesus’ ministry,

Those who lead in God’s kingdom lead from a kneeling position, dressed like a servant. Before Jesus led the group to the garden for prayer that night, he promised that if they would do what he commanded them to do they would be blessed, (John 13:17). Blessed be those who take up the towel in the name of Jesus. (Gene Wilkes 2011, 176)

Rick Warren emphasizes God’s intentions in our lives as He led us to grow. “God is far more concerned with our character than he is with our comfort. His plan is to perfect us, not to pamper us. For this reason, he allows all kinds of

character-building circumstances: conflict, disappointment, difficulty, temptation, times of dryness, and delays.” (Warren 2002, 361). God exposes leaders to life and eternity. As leaders we also must be patient with people and give them time to grow up to maturity.

Calvin Miller also writes about wisdom to cope with various types of people.

All who lead must learn to cope with difficult people. The call to leadership demands that we learn that among those we lead exists a great many people who will be difficult, perhaps impossible, to lead. David in 2 Sam 21 must settle a nettlesome problem that had gone on for years. The Gibeonites were difficult people with whom he had to cope. (Miller 2011, 138)

Difficult people build our patience if we tolerate them.

Leith Anderson talks about leadership challenges with people we lead.

“Church leadership is expected to be godly, competent, loyal, effective, articulate, patient, visionary, generous, knowledgeable, loving and more. The result is that the followers are surprised by the absence of excellence but unimpressed with its presence.” (Anderson 2001, 114). In this regard we must be open for criticism and bold and confident not to expect cheers.

Eddie Gibbs challenges leaders to empower under any conditions.

Great leaders are ambitious for the people who follow them. They measure their effectiveness in leadership by the growth in the people who work at their side. We are in the people-growing business both in terms of their character becoming more Christ-like, and in their gifts being identified and deployed to achieve their full potential and to maximize their contribution to the total enterprise. (Gibbs 2005, 146)

There should not be any reason whatsoever for not empowering and equipping people to come to maturity. If we give attention to the people, if we listen to them, we will find out their problem and wisely give the right answer to say “Yes” or “No,” convincing them we why told them that. That will satisfy them and build trust and relationship.

Kouzes and Posner challenge readers about the impacts of leadership. “No matter where you serve as a leader, serve in such a way that when people leave your presence, they stand a little taller and smile a bit longer and say to themselves, “There is something different about that place.” (Kouzes and Posner 2004, 98). The confident leader infuses confidence in the lives of the followers, by the Word of God and the power of Holy Spirit.

J. Oswald Sanders talks about how to endure in leadership:

Most Bible characters met with failure and survived. Even when the failure was immense, those who found leadership again refused to lie in the dust and bemoan their tragedy. Their failure and repentance led to a greater conception of God’s grace. They came to know the God of the second chance, and sometimes the third and fourth. (Sanders 1967)

In all the hardship, pain and obstacles in leadership; we need to be patient and understanding to care for everyone. Jesus Christ went all the way to the cross of Calvary to redeem, deliver and save. As Christian leaders we are called to follow Jesus Christ and be a blessing to people and develop them into the image of Jesus Christ for the glory of God.

Summary of Findings Review of Literature on Christian Leadership

Developing leaders who lead like Jesus is not only a matter of conceptual teaching of the subject matter. It is a matter of call, character and competence in a model leader who makes a transformational change in the lives of disciples.

Jesus Christ, from the very beginning of his life and ministry, demonstrated a healthy approach to his disciples. That is a strategic lifestyle for the leadership of the church, to build emerging leaders in the kingdom of God. Overcoming the worldly, traditional, deep-rooted challenges of leadership with new Christ-like leadership requires the power of the Holy Spirit and exemplary teaching to transform the old carnal lifestyle, into renewed, dynamic and vibrant character.

A lot of modeling and teaching will shape the character of the emerging young leaders who are called to serve in the church. Authors who have written on leadership reflected their ideas from different points of view. Rinehart mainly focused on kingdom of God and the requirement of leadership commitment that matches to the kingdom's value. Gene Wilkes focused on the model and sacrificial leadership of Jesus Christ and how we follow him. Clinton emphasized that God continuously shape his ministers and develops them all the days of their life. Blanchard and Hodges focused on character transformation of leaders that they may be models for the followers of Jesus Christ. J. Oswald Sanders summarizes the holistic responsibility of leadership that leaders are always to be people who are ready to serve the people.

To summarize all these reflections on leadership, if one is to follow Jesus, who is the model of servant leadership, in practice our lives will only impact others when we lead like Jesus led.

Assessment Studies at the National Level in EKHC

Before the research method and its application in this present project are described in the next chapter, it is worthwhile to consider the experience of the Ethiopian Kale Heywet Church about self-assessment and methodological reflection.

To understand the present situation and the findings that came from this thesis-project, it is helpful to know some historical occurrences and findings from previous studies. There were insightful studies and were in fact significant milestones that empowered EKHC in its rapid growth, as documented in various books. The studies provide important insights in sacrificial leadership and its role in the fulfillment of God's vision for EKHC in the twenty-first century.

Like the rest of Ethiopia, the years during the Communist regime (1973-1990), were a difficult time for EKHC, although the church continued to grow. It could be argued that this time was a watershed for the church and the EKHC's leadership because it convinced them that they needed to assess the church's progress and the state of its leadership. The Ethiopian Kale Heywet Church in the last twenty years, from 1996 to 2017, has made a self-assessment on the status of

EKHC in general and particularly its leadership condition, applying various types of strategic methods on three specific occasions.

National Three-Day Workshop with Key Leaders of EKHC, 1996

In 1996 the church organized a national level three-day workshop with 250 key leaders of EKHC: church fathers, former leaders, theologians, officials, women, youth leaders and professionals.

Recommendations of the Workshop Participants

The workshop participants appreciated the plan and the organization of the workshop, and especially its focus on self-assessment at such a crucial time of EKHC's nearly 70th anniversary and made insightful recommendations on how the workshop would be productive. They recommended,

1. To have a half-day brainstorming session on the present status of EKHC.
2. Then to divide the workshop participants in groups for discussion.
3. To organize discussion points in question form, based on reflections of the brainstorming sessions.
4. The group's discussion to continue for half a day in the afternoon.
5. The second day to be a plenary session.
6. Finally, on the third day the present status of EKHC to be summarized and categorized according to strengths and weaknesses.

According to these comments, the process of the workshop was carried on in a well-organized manner all three days.

During the workshop, on the first day, eight groups were organized with facilitators and questionnaires were distributed to each group for discussion. The second day was scheduled for group presentations and plenary sessions. The third day's primary focus was to focus on reporting the strengths and weaknesses of EKHC in general and its leadership condition and to offer creative suggestions as to how to address weaknesses and build on the strengths of the church.

In the workshop, the national leaders assessed the existing leadership status, the challenges, effectiveness and progress of the church up to that point in the church's history. The gathering engaged in a SWOP (Strengths, Weaknesses, Opportunities, Threat). The following were the main findings of the gathering:

EKHC Strengths

1. EKHC had maintained its unity
2. EKHC had an organizational structure with defined lines of authority and responsibility
3. Missions, not only was strong, but continued to be grow in its strength.
4. EKHC remained faithful and strong under the persecution of communism

EKHC Weakness

1. Spiritual depth and growth were seemly on the decline.
2. The leadership style was more like that of a senior management than a collaborative approach.

3. Conflicts were not always effectively resolved, and often the root causes were never even discovered.

4. The channels of communication were not clear.

EKHC Threats

The proclamation and promotion of heretical teaches was leading led to unbiblical behavior, division and disunity, a diminished witness, and the overall potential harm to the church's faithful service.

EKHC Opportunity

The findings in this workshop helped to reveal and address that EKHC's organizational strength did not match the dynamic spiritual life of the church's members, even though the informal networks of the local churches continued to be very strong. So, while there was still a spiritual strength among believers, there was evidence of some decline and the leadership needed to address how they and the organization could help the church to continue to grow, both numerically and spiritually. The external pressure of communism had negatively affected and undermined the leadership development as well as the development of believers. The church continued to grow numerically but the organizational structures needed to change so that it could grow with the church and assist in the growth of its members. The leaders of EKHC knew that they needed to be proactive and develop a strategic plan to develop leaders who would lead EKHC into a brighter future.

Practical Action from the Assessment

1. Four mature national evangelist were organized as “mobile evangelist” annually to go all over EKHC centers to train leaders and pastors
2. Mission school was started to train missionaries
3. More theological college started at zonal levels
4. National spiritual department was reorganized
5. History of EKC was written for the first time in three volumes

The Gilgal Project, 2006

In 2006, a second research endeavor was conducted called the *Gilgal Project* but also known as the *EKHC Leadership Transformation Project*, including the survey, *Total Ministry Review of EKHC* (Gilgal Project 2006).

The focus of this review was “preparation for understanding a church-wide strategic planning Process.” Many workshops were held throughout the country for one year where surveys were given to 278 churches, and in 2006 there was a summit gathering in Addis Abba. The summit meeting was held to report back the findings and reflect and act on their findings.

These conclusions were:

1. There was a great need to develop human resources.
2. Integrated educational programs in primary and secondary education needed to be established.
3. Bible schools and educational programs needed to be improved.

4. Youth ministry had to be developed with intentional training and learning opportunities for young people.
5. Children's ministry needed to be developed.
6. Women's ministry programs need to be advanced.
7. Church leaders were reluctant to relinquish their roles and pass on to new leaders.
8. A mentoring program needed to be developed.
9. The constitution needed to be revised so that it would clearly address vision, mission and core values and the future direction of EKHC.
10. A strategic planning process to modernize EKHC needed to be developed.
11. Leadership training needed to be developed for the present and future ministry in the EKHC.
12. Clear and efficient channels of communication needed to be established. (The EKHC Ministry and Leadership Transformation Project - Gilgal Baseline Survey Sep 20, 2006)

This project was carried out for approximately a year, and it intended to carefully investigate the progress of EKHC and to identify the leadership condition of the church. The focus of this survey was:

1. To assess how EKHC's leaders and members experience the fullness of Christ
2. To bring everyone to experience a closer walk with Jesus and a closer unity
3. To ensure that Jesus is the central focus of the church in a healthy EKHC.
4. To clarify vision, mission and core values of EKHC

5. Moreover, to renew the governance of the church with leading like Jesus principles.

The survey used 278 local churches as a sample investigation of its members. Among the findings, one of the key issues identified was a significant lack of Christ-like leadership and servanthood attitude in the EKHC. Following these findings, conclusions and recommendations were made. Among the recommendations, leadership capacity development was strongly recommended to ensure the continuity of a healthy church and servanthood leadership with Christ-like character.

In summary, the Gilgal project results revealed that there was a need and desire on all structural levels for leaders to fulfill God's purpose. It was clear that EKHC needed to be strategic with regards to helping leaders to be develop for the present and the future opportunities. It was proposed that the church needed to develop a comprehensive program that would include training, mentoring and coaching that would involve earning a degree. A great concern was expressed with regards to developing a deeper understanding of model leadership and how it could be promoted and implemented at every level of the church.

The outcome of the Gilgal Project

The survey identifies the weaknesses of EKHC and proposed some important points that required improvement

1. Leadership, both present and future, must be fully developed

2. Special attention must be given to building up women to assume their positions in church leadership
3. Church elections must be held in compliance with the constitution
4. Change must be more focused on the support of the local church.

Outcomes and Action Steps

1. National discipleship department is organized to train leaders and pastors
2. EKHC women are given leadership position together with men in all EKHC structures up to national executive and Board
3. Church election is carefully monitored according to the constitution
4. We made our strategic plan to be local church-focused
5. A ten years strategic plan was developed

Ten-Year Strategic Planning, 2008

Based on the outcome of the Gilgal Project Survey (Gilgal Project 2006), a 10-year strategic plan was developed in 2008 for EKHC for 2011-2020

A consultant was brought into the process to thoroughly investigate and assess EKHC's past, present and future progress, exploring main strategic documents in the EKHC national archives. The study was carried out for approximately a year and finally sixteen focus areas were identified which EKHC must seriously address and improve.

Some of those areas were primarily focused on leadership development, such as:

1. Improving leadership capacity at all levels of the church.

2. Character development of EKHC's leadership.
3. The need for training of the younger generation and women in the church.

EKHC, based on the Gilgal survey results, developed a strategic plan in 2011. In this strategic plan the EKHC leaders, involving the executive members, board members, national office department headers, former EKHC leaders, and present national leaders came together to thoroughly discuss the issues with a professional consultant. The Gilgal assessments identified the following strengths, weaknesses opportunities, threats and action points for change.

EKHC Strengths

1. The church had grown to seven million members.
2. EKHC had members who were well educated.
3. There had been continuous effort to improve in leadership training and the development of church governance.
4. The vision, mission, and core values of EKHC had been shared.
5. The Church had continued to grow rapidly.
6. There was still relative unity with in the church.
7. The church continued to focus on mission.

EKHC Weaknesses

1. There had not been a clear integration program to achieve common goals and mission.
2. A crucial need for leading like Jesus continued to exist.

3. The youth continued to demonstrate a decline in spiritual growth.
4. Financial support for missions did not match the efforts of the church.

EKHC Opportunities

1. There will be improved technology for preaching and teaching
2. There is conducive political environment
3. EKHC continues to be open for partnership and networking.

EKHC Threats

1. There is a growing negative impact of modernism and materialism,
2. There is a growing negative impact of immorality through cultural and economic pressures.
3. There is a growing negative impact through the proclamation of the Prosperity Gospel.

Action Points for Change

1. Need for continuous proactive training.
2. Need for improving quality of Bible schools and theological colleges.
3. Need for educational programs such as elementary schools, secondary schools and colleges in the church.
4. Need for spiritual transformation in the leadership of the church.
5. Need for winning the lost and disciple making in the church.
6. Need for a stronger work ethic, especially among the youth.

7. Need for improved quality for spiritual program development that focused on children, youth and women.
8. Need for conflict resolution, prevention, and transformation. (Horn and Talore 2009)

Reflections on the Previous Experiences and Findings from Self-Assessments in EKHC

The findings from previous strategic efforts certainly helped to provide direction especially in the way in which they promoted and implemented missionary and disciple-making efforts, and in the formal and informal training for children and youth ministries. Further, the early foundation laid by the SIM missionaries and the Ethiopian church leaders, as well as the efforts that came from the intentional thinking that was a result of events like the two workshops/projects, helped to establish EKHC to become the fastest growing evangelical church in Ethiopia. Still, that achievement does not suggest that EKHC does not continue to deal with many weaknesses and challenges. The findings of the present research are seen in light of the time of SIM pioneer missionaries and the early EKHC church fathers, and those who continued to lead the church forward. It must be again emphasized that the SIM pioneer missionaries' solid foundation of sacrificial leadership not only positively influenced the leadership of EKHC, but also has had a personal impact on the researcher and helped the researcher to see the necessity for this project.

These methods helped EKHC to envision its future with a Kingdom mindset and values to advance the Gospel of Christ and accomplish its mission.

The Gilgal assessment studies led EKHC to:

- Strengthen Amharic Bible schools.
- Expand and strengthen theological colleges in the country.
- Start a mission school which is unique.
- Start the training of national mobile evangelists.
- Start informal training programs such as Theological Education by Extension.
- Offer Bible Training Courses for Pastors (BTCP) and Training Center for Church Planters (TCCP)
- Recognize the need of assigning full-time pastors in each local church.
- Instigate the development of a manual for pastors which was approved by the General Assembly of EKHC.
- Revise the constitution so that the EKHC's leadership terms would be limited to two at all levels of the church. Before this, someone could become a leader and remain a leader until death.
- Establish and fully organize from seven to eleven zones.

Areas for improvement in EKHC were revealed in the need for implementing and applying the recommendations identified in workshops, surveys, and strategic planning. As a result, it was concluded that there is a shortage of committed servant leaders who can lead the church in the way that

Jesus led his flock. That is, some leaders are not leading the church in a way that demonstrates transformation in their own lives, therefore, it has become clear that there is a lack of transformed leaders who can lead the church as Jesus does. This in turn has caused the proliferation of conflicts among God's people. There are still unresolved issues around some zones and districts; examples can be found in South East Shoa zone and Wollo districts, the Central South zone in the Arsi district, and the Central zone where they continue to face unresolved issues. The researcher, who is the denominational leader of this church, has noted repeatedly that there is a need for developing Christ-like leaders in the context of a rapidly growing Ethiopian Kale Heywet Church. Christ-like character in the lives key church leaders would have a multiplying effect on the leadership of EKHC. Leaders who will demonstrate their strengths, humility, and love as they lead.

The EKHC Today

Currently, EKHC is 92 years old. A new generation has already taken over much of the leadership of EKHC in all five structural levels of our church; namely, local churches, sub-districts, districts, zones and the national level.

As stated, the SIM pioneer missionaries passed on a rich heritage of leading like Jesus that began at the very beginning of the church. Our church fathers were prominent figures who demonstrated the model of leading like Jesus in EKHC. The researcher has, since childhood, seen the positive impact made by early church fathers and mothers, through their love, unity and service to all, as their lives revealed the Gospel. The leadership of the church was filled with

servant leaders with vibrant life testimonies. Members of the church were highly motivated to follow Jesus Christ and were united in love with each other as they enthusiastically were witnesses of their faith in Christ.

However, the Communist era, those seventeen years of atheistic ideology, was detrimental in the life and character of that generation. The Communists cancelled teaching moral lessons in the schools. Atheistic Communist ideology was taught as one of major subjects in the schools. Those negative influences in the schools affected young people in the church as well as outside of the church. Backslidden members and leaders came back to the church after the fall of Communism. The life and character of those backsliders challenged the church community and the leadership of the church. Due to external and internal factors, leading like Jesus started to decline.

Externally, there are socio-economic, cultural and political factors pressuring the church leadership and members. For instance, the country is being administered in an ethnic federal system and every ethnic group wants to promote its own culture, which has created an “us” and “them” mentality. When the church leaders and believers come from such a background to the church, they tend to bring such thinking to the church. This, in turn, creates friction within the church. Further, as the church leadership attempts to stand against external pressures, they lack the time to engage them and offer transformative church leadership. As a result, this has helped to develop a culture where conflicts can be created.

These issues, as observed by the researcher, as well as a sense of call to help EKHC to grow in a healthy Christ-like manner, has led to the focus of this thesis-project. This background to earlier research and history helps to understand this present research.

CHAPTER FOUR: THE RESEARCH METHOD AND APPLICATION

This research project, developing leaders to “Lead like Jesus” in the context of the rapidly growing Ethiopian Kale Heywet Church was developed to be a crucial project for developing model leaders in the 21st century of EKHC leadership. The church leadership has endorsed this research topic with the belief that it addressed the urgent need of the church for developing sacrificial leaders who could lead the church like Jesus. This research explored the conditions of present leadership in EKHC with detailed analyses and made recommendations to address the identified gaps about leading like Jesus in the church.

Methodology of the Ministry Research Project

The researcher followed a qualitative research method for this study. According to Denzin and Lincoln (2007), “Qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them” (Cresswell 2007, 36). Cresswell outlined key characteristics of qualitative research as:

- (a) research takes place on location;
- (b) researchers gather data from a variety of sources such as interviews, documents, and observing behavior;
- (c) researchers develop their theory from the collected data rather than using the data to verify a predetermined hypothesis;
- (d) researchers focus upon the research participants’ understandings of the phenomena being

studied; (e) the design of the study emerges in the process of research; (f) the researcher interprets what is seen and heard; and research is holistic in that qualitative researchers try to develop a complex picture of the problem or issue under study. (Cresswell 2007, 39)

The current study employed a combination of both appreciative inquiry and participatory action reflection research (PARR). “Among the social science scholars, PARR has different names reflecting variations in how action research is performed: participatory action research, collaborative action research, community based participatory research or community-based action research.” (Cresswell 2007).

According to Herr and Anderson (2005), “Action Research is oriented to some action or cycle of actions that organizational or community members have taken, are taking, or wish to take to address a problematic situation. The idea is that changes occur either within the setting and within the researchers themselves.” (Herr and Anderson 2005, 3-4).

Stringer (1999) affirms this understanding:

Community based action research is a search for meaning. It provides a process or a context through which people can collectively clarify their problems and formulate new ways of envisioning their situations. In doing so, each participant’s taken-for-granted cultural viewpoint is challenged and modified so that new systems of meaning emerge that can be incorporated in the texts rules, regulations, practices, procedures and policies- that govern our professional and community experience. We come closer to reality of other people’s experience and, in the process, increase the potential for creating truly effective services and programs that will enhance the lives of the people we serve. (Stringer 1999, 203-204)

Research Participants and Data Collection Procedure

The research participants were chosen based on who would best reflect the leadership condition of both national and zonal level of the EKHC. Those selected were general secretaries of the ten zones and the general secretaries of four special districts. Some church executive officers in the zonal executive committee, as well as national board members, who were also involved in the research project. These research participants have a deep awareness of the matters and issues within EKHC. There were 14 leaders at the beginning of workshop seminar and finally 12 of them completed participating in the project.

The researcher intentionally chose zonal level leaders to participate in the study in the hope that the transformation of these General Secretaries would have a multiplier effect at the lower level structures of the church. These zonal general secretaries were people who had grown up in and were trained in the church. They had extensive experiences in leadership. The reasons for the selection of these leaders are:

1. They had come to zonal leadership, after serving for several years in various structural levels of EKHC.
2. They knew the EKHC structural set up and leadership style better.
3. They were expected to be in General Secretary position for at least two terms of 5 years each, so they have a longer period of leadership compared to other leaders in the church who have only three years per leadership term.

Pre-Seminar Interviews

Pre-seminar interviews were conducted with ten Zonal General Secretaries and four District General Secretaries to assess their perceptions and understanding of leading like Jesus and the impact of Christ-like character on the leaders' personal, family and church community.

The interview with each of the ten zonal general secretaries and four district general secretaries lasted for approximately forty-five minutes. The interview questionnaires were used to probe character and experience. The interview assessed personal life, family life and church leadership life of the research participants. These areas were examined in light of their spiritual growth and experiences in leadership, their devotional life, formal and informal training, leadership skills, spiritual gifts and experiences, and the impact they have made in the lives of others. (See Appendix 1 for interview questionnaires).

All of the participants said that the topic of the seminar has created excitement in their anticipation to understand the meaning of leading like Jesus. They also expressed that there are challenges in leadership and they wanted to follow Jesus' model of leadership.

Workshop Seminar I Action Procedure

The first seminar was held on July 20 – 22, 2016 at Babogaya SIM retreat center Debre Zeit, Ethiopia.

At the very beginning of our seminar, the research was thinking about the beginning and creativity of Babogaya Center, wondering about the creativity of

vision. This center was explored and built up after World War II when missionaries were able to come back into Ethiopia. The leaders envisioned the need of renewal of missionary personnel, after serving in isolated rural remote area, to come to this center for nearly a month to rest, fellowship and be renewed physically and spiritually. The researcher was impressed with this leadership insight. This Babogaya site is out of the city in rural setting beside a crater lake. SIM was the first to explore this site and to build a house around one corner of the lake. This centered became a renewal center for thousands of missionaries in the last ninety-two years. The researcher was deeply moved by the power of vision and action to produce radical change. The Babogaya site that has been there for years in a no-man's land has become a center of blessings, rest and renewal.

The researcher wondered about the radical change needed for renewal in EKHC, what kind of gospel movement would transform thousands from the inside out? The power of prayer and insight of a new vision could make old sinners to become new creation again. Christ Jesus, by his leadership model, creates and recreates the church with a new vision and mission so that it may become a dynamic, radical movement of change and transformation. Visionary leadership that is radically proactive is the desire of this researcher for EKHC in the 21stcenturies. The vision of the creative beginning of Babogaya missionaries' renewal and retreat center has an insightful message for this project, Leading like Jesus. Jesus Christ, with the vision that his people would be like him, created his church, a unique new living body on earth. That has become a good reason for a

blessing and renewal of millions of peoples in last two thousand years. The power of vision and its creativity works wonder. It is the researcher's desire for the 21st century EKHC's servant leaders that they may become visionary, creative leader for transformational radical change in urgent mission movement of the gospel,

The seminar program started in the morning at 8:30 am. The researcher welcomed the participants and once again informed them of the purpose of the seminar and expressed appreciation for all of them for accepting the invitation and coming to this workshop seminar.

The seminar started with opening prayer and the subject of the seminar was introduced. The researcher made it clear that the *MentorLink* materials were being used for the workshop seminar. The first topic for the seminar was *Passing It On*. The training of *Passing It On* was presented by Marvin Brubacher and Alemayehu Goshu, and the researcher.

The researcher explained the objective of the study, namely, to help in promoting and establishing a Christ-like character model throughout EKHC by beginning with key leaders. Participants were helped to discover that by 'leading like Jesus' as servant leaders, the church will increasingly become spiritually healthier. The participants agreed to participate in the study. Again, some of these leaders have been leading the church for several years, from youth leadership up to higher zonal level leadership in the church structure. Many of the participants in the study have known each other for many years, as they were involved in the

leadership of the church. The participants were both forthright and honest as we shared in this project.

The Transformational Workshop Seminars Action Plan

The study followed the following flow of study program. There were three workshop seminars, pre- and post-workshop interviews, reflections and reviews on the implementation of the trainings in their respective contexts.

Table 1. The Workshop Seminar Cycles

Workshop seminar cycles	Action	Date	Venue	Research participants
WSC 1	Pre- seminar interview	July 19, 2016	Babogaya SIM Retreat Center, Debre Zeit, Ethiopia	14
	Pass It On training and group discussion	July 20-21, 2016		
	<i>Passing It On</i> rollout of the training at their respective locations	August-October 2016	At their respective locations	Each leader trained approximately twenty-five local leaders at their respective zones or special districts.
WSC 2	Participants' reflection on the rollout training at their respective locations			Thirteen participants reported back after they trained the leaders. 13*25=325.

Workshop seminar cycles	Action	Date	Venue	Research participants
	Leader's Covenant training and group reflections	November 16-18, 2016	Ethiopian Graduate School of Theology (EGST), Addis Ababa, Ethiopia	Thirteen participants attended the three-day workshop on the Leader's Covenant.
	Leader's Covenant rollout training to their respective church leaders	December 2016- April 2017	At their respective locations	
WSC 3	Reporting back on the rollout of the Leader's Covenant training for local leaders.	May 16, 2017	EGST, Addis Ababa, Ethiopia	Twelve participants reported back on the delivery of the training on Leader's Covenant to the church leaders who had previously participated in the <i>Passing It On</i> training. 12*25= 300.
Post-project workshop	Peace building and conflict resolution skills training and discussions	May 17-18, 2017	EGST, Addis Ababa, Ethiopia	Twelve participants attended the training

Workshop seminar cycles	Action	Date	Venue	Research participants
	Reflection on the three cycles of workshop seminars; discussion on the study project impact, signing of the commitment form of Leader's Covenant.	May 17-18, 2017		

Workshop Seminars Details

More detailed descriptions will help complete the picture of what was done in the workshop seminars.

Conducting the First Workshop Seminar on *Passing It On* Focusing on The Five Transformational Value Shifts

The first workshop seminar was conducted at SIM retreat center, Babogaya, Debre Zeit, Ethiopia gathering fourteen participants from ten zones and five special districts for three days from July 19-21, 2017. The focus of the training was on *Passing It On* (MentorLink International 2014) course material by the director of *MentorLink*, Canada, Marvin Brubacher and assisted by Alemayehu Goshu. The objectives of the training were the five transformational value shifts.

Value Shift #1: From Building Personal Success to Building God's Kingdom; Matthew 6:33.

A leader who is being transformed by Jesus Christ is one ... whose focus is changing from building personal success, promoting himself, his ministry, or his organization to building the kingdom of God, seeking the glory of Christ and the promotion of God's kingdom in a way that touches every area of life, ministry, and culture.

Value Shift #2: From Environments of Control to Environments of Grace; Philippians 2:2-4.

A leader who is being transformed by Jesus Christ is one who is increasingly and personally gripped by the power and wonder of grace; has experienced brokenness and mercy; and who treats others with similar acceptance, mercy, and love.

Value Shift #3: From Power-Based Leadership to Servant Leadership; Matthew 20:26-28

A leader who is being transformed by Jesus Christ is one whose influence and impact is not determined by position, power, or control but who influences and impacts others through serving them in the power of Christ.

Value Shift #4: From Elitism & Self-Sufficiency to Collaboration & Community; Corinthians 2:12-13

A leader who is being transformed by Jesus Christ is one who resists the tendency to work alone and in isolation, either because of pride or unwillingness

to share. This leader values relationships and is willing to use his strengths and work with others who are strong where he is weak.

Value Shift #5: From Accidental Addition to Intentional Multiplication of Leaders; 2 Timothy 2:1-2

A leader who is being transformed by Jesus Christ is one who chooses to make mentoring a priority in his life and ministry; he or she devotes time and effort towards rising the next generation of leader.

The Findings of the *Passing It On* Training

The research participants reported back on their accomplishments and training that they carried out at their respective zones or districts on the five transformational value shifts.

They reflected on their personal Christ-like character development. They reflected on the importance of Christ-like character in church leadership. They also shared their struggles in relationships at their home, in church leadership, in government offices, and their community. The reflections on their own background experiences were impressive, because they were open enough to share their challenges, weaknesses and areas for needed improvement with the training participants. Also, they indicated their commitment to improve in their Christ-like character as to how they lead the church and their lives spiritually.

One leader said:

The meaning of being a new creation in the Lord Jesus Christ is very deep, deeper than we imagine it to be. The transformation of new life is born of

the power of the Holy Spirit. That same power that created in us a new transformed will carry on building up our new life in a new Christ like model. If we continuously depend on the power of the Holy Spirit and submit to his leading he will transform our lives all the days of our life. This lesson is what we seriously need to know and live in it. As I reflect on my own Christian life and as a leader of the church my image must reflect the model of Jesus Christ. I look at my failure and I need to confess and lead with exemplary Christian life.

Another leader said,

The subject *Passing It On* is all about new transformed life. In real meaning of it, I see that I am not growing up with Christ-like life as much as required of me. I am reflecting on my own failure as well as God's people whom I serve and lead. I am confessing losing my passion for deeper spiritual life.

Another leader said,

I want to praise the lord for my participation in this seminar. This subject, leading like Jesus, is very important for our church. We, the leaders of the church, must once again know the meaning of Christ-like life. The temptation of self-promotion and building our kingdom is killing many of us. I am humbled in this teaching of transformed life. I see that I need new spiritual wake up and transformed life so that I may be blessing to others as well.

A third leader said,

I think this seminar is not only for research purpose. It is a wakeup call for each of us. God says in his word that his servants are required to be flames of fire. We all are tempted to decline and be lukewarm. That is what I see in my own spiritual life now. According to this teaching, I need to be revived and if not, I am a hindrance to others instead of being encourager. I have already confessed my sin of losing my serious commitment to the cause of the Lord has called me to. I want to be model servant of the Lord Jesus Christ. I will pay, and I hope the Holy Spirit will make me an instrument of God's mission.

One other leader said,

I praise the Lord that God has made me his son and helped me to grow up in him. I know that God has already invested a lot in my life and I am the outcome of that. I know now that God is calling us to the high purpose of

serving him and his people. This seminar on *Passing It On* is really a shaping process in our lives. This is really what we need, and God's people need this as well. This research project on leading like Jesus is timely subject for our church. God is calling us, and we must submit to listen and obey him.

The first seminar dealt with *MentorLink* material, *Passing It On*, and questions, comments and discussions carried out with excitement and deeper understanding. In the final day of the first workshop seminar, the second workshop dates were agreed on and assignments were given to the participants so that could implement the training in their respective churches. The procedure of the assignment was: 1. Select leaders for rollout seminars, 2. Give orientation to the seminar participants, 3. Provide training using *Passing It On* material in a workshop, 4. Facilitate discussion in groups, 5. Write a report of the outcome of the seminar to report to the project national seminar II.

The first workshop seminar was completed with the researcher's expression of appreciation for the participants and having a final prayer together.

Workshop Seminar on Leader's Covenant

The second workshop seminar was conducted with the same participants on *Leader's Covenant* at Ethiopian Graduate School of Theology, Addis Ababa, Ethiopia from 16-18 November 2016. Thirteen participants participated in the leader's covenant training. The researcher, Tim Jacobson, Alemayehu Goshu, and Wondimu Abebe facilitated the workshop seminar.

The second seminar dealt with the *MentorLink* material “Leader’s Covenant” that is based on leading like Jesus. After fifteen minutes of devotion, the lesson plan was presented, allowing times for questions and answers.

Reflection on the *Passing It On* First Seminar Assignment

The research participants reported back on the accomplishments and training on the five transformational value shifts that they carried out in their respective zones or special districts.

They reflected on their personal Christ-like character development. They also reflected on the importance of having a Christ-like character in church leadership. They shared their struggles in relationships at home, in church leadership, in government offices, and their community. The reflections on their own background experiences were impressive, because they were open enough to share their challenges, weaknesses and areas for improvement to the training participants. Also, they indicated their commitment to improve in their Christ-like character as to how they lead the church and their lives spiritually.

Training on the *Leaders Covenant*

The Leader’s Covenant pamphlet has ten main aspirations in it. It is translated into the Ethiopian national language, “Amharic,” with some sentences contextualized for meaning. The Leader’s Covenant was printed and were distributed to all participants. The Leader’s Covenant was taught using a curriculum prepared for the Ethiopian context and translated into and printed in

Amharic called “Leading like Jesus.” According to the flow of ten points, different teachers took part in presenting the topic following the interactive curriculum.

In the workshop Dr. Jacobson facilitated four of lessons, Mr. Alemayehu covered four, the researcher covered one, and Mr. Wondimu covered one. The participants were given sufficient *Leading like Jesus* books in Amharic so that they could train leaders in their respective zones and special districts. Everyone actively participated in the discussions and clarification. They renewed their covenant to lead like Jesus and agree to encourage other leaders to do the same.

Participants Reflection

After the group members came together for a time of reflection, all the participant has expressed appreciation for what they had learned.

The following are some of the responses: One of the leaders said,

We had formal and informal trainings in our past leadership experiences. Those were mainly in focus on Biblical and doctrinal studies. However, this time in this seminar we are focusing on Jesus and his model leadership reflecting on or looking to our leadership life. It is a new call to character transformation and spiritual formation in general.

One leader said,

When I came for this workshop I was thinking that it would be on dialogue about these subject matters. However, it is completely different from what I was thinking when I came. I have come to know that the seminar is like looking into a mirror; we see our own lives in reflection with our Lord Jesus Christ. I am very much impacted, in this two-day seminar. Thank you for including me to participate in this workshop.

A second leader said,

Christianity is deep-rooted life in Jesus Christ. It involves a kingdom value shift. This is true for all believers in Jesus Christ and all leaders of the church. The church itself is a unique, divine new institution. Leaders who lead the church must be completely new and transformed in their character. I am wondering why there is such slow change in the lives of church members. Moreover, why conflicts prevail among us. We need to re examine our personal character transformation. EKHC once again must challenge the new generation of church leaders to embrace servant hood leadership to lead like Jesus.

Another Leader added,

I am glad to be part of this seminar. It is not a subject matters seminar as usual; it is dealing with real life issues. As leaders we are not focusing on Jesus Christ, how he lived and how he led, trained and equipped his disciples. The four gospels clearly show us how it is all about the leadership of Jesus Christ. It is a completely sacrificial leadership; he suffered a lot. When we say, "pass it on," I wonder what we pass on to others. Our church fathers were servant leaders who led our church like Jesus. Today once again we must come back to the basic instruction of God's Word, where it calls us to first love.

A further leader said,

I am glad for coming to this seminar. I am convinced that I came to once again examine my life and my leadership. It is a serious call to all of us and all our churches. I think the older we get the more we lose many core values of Christianity. I think we are in a stage of declining in our leadership character. This call to lead like Jesus, is a call to servant leadership. It is the central teaching of our Lord Jesus Christ. He washed his disciple's feet and reminded them of that deep love. Today we all must come back to that fresh, humble love of the Lord Jesus Christ.

Finally, before the close of the workshop seminar, assignments were given to the participants to replicate the Leader's Covenant training in their respective church areas. The same procedure of seminar I assignments of rollout workshops in the zones and special district was to be applied.

Workshop Seminar III Action Procedures

The third workshop seminar was the final seminar held on May 16 – 18, 2017. The researcher appreciated all the twelve workshop seminar participants for coming all way through from seminar I to seminar III. The researcher prayed the opening prayer with thanksgiving and for guidance of the Holy Spirit. Then one of the participants, the zonal leader shared a devotion message. Following the devotion, the report of assignments of second workshop was presented by each one of the participants. The impact of the rollout seminars around each zone was very encouraging. Many leaders were trained in ten zones and four special districts. The participants experienced personal life transformation. They said that they are now much better equipped to practically apply the subject, leading like Jesus, in their lives, family life and church leadership responsibilities. They also enthusiastically agreed to continue teaching and mentoring other leaders.

Reflection Groups on the Way Forward

The participants were organized in three groups of four members to discuss the impact of the two workshop seminars. The groups discussed for about an hour on the way forward with implementation of the Passing It On and the Leader's Covenant trainings in the church. Furthermore, the participants discussed how to identify, mentor and develop handpicked, key individuals to impart Christ-like nature and leadership style. Then, it was proposed and agreed:

1. Select individuals and form a group
2. Set a date of regular meetings

3. Spend enough time together
4. Share strength and weaknesses to help learn from each other
5. Pray specifically for each other
6. Give assignments to practically apply what they have shared
7. Develop Training of Trainers group to carry on trainings with other leaders.

The workshop was concluded with the signing of *Leader's Covenant* statement, thus demonstrating a commitment to apply the Leader's Covenant in their lives and their respective churches. This was witnessed by three other people. It was photographed, put in frames and given to each participant. The researcher expressed appreciation to the participants for their willingness to be a part of these three seminars and for making honest, open, and constructive remarks that will contribute to the growth and development of Christ-like servant leaders. Contact information was exchanged and it was agreed that there would be future communication, and ongoing encouragement and mentoring. Finally, a prayer of farewell was prayed together at the closure.

Research Data Coding, Analysis and Interpretation

The data gathered through the interviews and reflections were coded systematically, analyzed and interpreted given the topic “Developing leaders who lead like Jesus in the fast growing EKHC and dealing with church conflicts effectively.”

The following is what the researcher applied in the process of coding and analyzing the data:

1. Reading written notes repeatedly. In the interview process the researcher noted down major ideas that the participants expressed in addition to audio tape recordings.
2. Listening audiotaped interviews carefully.
3. Giving attention to key terms and categorizing them into themes.
4. Interpreting the data to make meaning about the research topic.
5. Comparing pre-training and post-training Interviews. In the pre-training interview, the participants were eager to talk about what leading like Jesus meant. They were open to learn. In the post-training interview, they were very much satisfied revived and transformed. They were looking forward with bright hope to being model leaders who would lead like Jesus. The workshop was very much appreciated.

**Rollout Seminar Report and Post-interview Data
Coding Interrelated with *Passing It On* and
Leaders Covenant Seminar: Coded Data and
Conclusion**

Coding requires observation with insight to find out what ideas or points emerged or emphasized. Therefore, it is like searching the cream of ideas in the whole process of interviews and workshop seminars discussion.

In coding the researcher first organized and studied the notes to observe in analyzing and regrouping the data in line by line coding step by step. Then to pick

up the major phrases repeated in comments the researcher sorted out data and organized major emerging similar ideas or themes from all leaders' comments.

Finally, the researcher put in priority list, the common major themes that represent the group comments outcome. The researcher did not take sentences instead the researcher coded and collected terms from data that magnify and insightfully represent the findings that emerge as common understanding of all leaders.

The researcher focused on two goals in search of coding data. 1. Focus on identifying problems in the church 2. Focus on facilitating transformational change in the church. That is how the researcher has written out findings and recommendations in chapters five and six.

Ethical Considerations

The researcher informed the participants that engaging in the study process is by the free will of the participants and they readily signed the consent form to demonstrate their willingness. They were determined to participate in the study process from the very beginning to the end. This demonstrated by their participation in the three workshops, pre-and post-seminar interviews, reflection activities and the implementation of the training in their respective contexts. To ensure their participation was based on their willingness, the researcher informed them that if they were not interested in the study process at any time they could leave. The researcher explained the program flow and the schedule of the project to the participants. All of them with their own will accepted to participate in the

thesis project. At the very beginning of the plan of this project the researcher filled questionnaires sent by ethics board and the approval certificate was sent to me.

General Summary

1. The researcher used qualitative and community-based action reflection research methodology.
2. The participants gathered from ten zones and four special districts.
3. The researcher clearly explained the process of participation of the seminars.
4. Pre- seminar interviews were recorded, analyzed and coded.
5. The main components of the three seminars were:
 - a) The three seminars were for three days with an interval of four months
 - b) Training sessions using *Passing It On* and *Leading like Jesus: A character formation curriculum based on The Leader's Covenant*
 - c) Presentations and discussions
 - d) Post-training assignments
 - e) Written reports and submissions on the training in their context.
 - f) Reports, both written and verbal, from the participants' observations.
 - g) Questions and answers in the seminars
 - h) Participants recommendations and conclusions.
6. The process followed for data collections involved:
 - i) Recording individual interviews.
 - j) Notes from focus group discussions.

- k) Notes from main points of plenary sessions.
 - l) Observations of recorded oral interviews, pre- and post-interviews and analyzing written reports in all three seminars and comparing the similarities and differences through coding analysis.
7. Based on the reputation of the leaders, the researcher has confidence in collected data's trustworthiness.
 8. The researcher's and leaders' understanding of leading like Jesus was developed based on the biblical of model of Jesus' leadership. As we interacted with the reality of our present church leadership conditions, we became, increasingly aware of the need for radical change.
 9. The three-seminar workshop experience led to the nurturing of the relationship among the participants.
 10. The sharing of ideas, listening to each other, spending time together as the Lord's disciples to empower each other, and nurturing relationships to extend the kingdom.
 11. The researcher led all three seminars according to the mandate of the research project for which he gave consent. The researcher maintained the principles of respect and nurturing a healthy learning environment, thus guarding the freedom of participants as well as fulfilling the requirement of the thesis project throughout the research process.

Challenges

There were several challenges in executing this research project. The participants are very busy leaders within the church with extensive responsibilities; therefore, it was very difficult to schedule dates for the seminars. As mentioned, one person from the first seminar, two people from the second seminar, and three people from the third seminar missed the workshops.

During the workshop, use of English language, when there was no translation, and listening and writing with clarity was a challenge for three participants.

The practical application of leading like Jesus is particularly challenging in a culture like Ethiopia where leadership is viewed as a position of power and prestige, and this is also the case for much of EKHC leadership.

A mentoring leadership style and the proposed approach to training are not generally practiced in EKHC

CHAPTER FIVE:
DATA ANALYSIS, INTERPRETATION AND FINDING

This chapter presents, analyzes and interprets the findings of the research project. These findings should also be seen in light of the primary premise and intent of this thesis-project: to bring about a deeper understanding of the meaning of faithful church leadership including exploring what it means to lead like Jesus and follow his example of leadership. It is the conviction of the researcher that this model is not just a choice among other models of leadership; but rather, the church must follow the example set by Jesus. Further, the researcher's focus was to find out how can EKHC leaders can best exemplify the life of Jesus Christ and to discern how leaders can be renewed, trained, and equipped so that they might have a greater impact on the church and the work in the Kingdom.

Pre-interview Findings of the Participants

When asked what they are expected from this seminar, Leading like Jesus, many of the participants said that they anticipated being challenged to think about what it meant to lead like Jesus. They also thought that this challenge would encourage them to reflect on their own experiences in leadership. Two of the participants had doubts about how they could even expect to lead like Jesus. Still,

they expected to be challenged to reflect on what it means and what it might look like. Many of them openly expressed their gratitude for the love of Jesus that was demonstrated by how he sacrificially and humbly delivered us from sin and penalty of death and eternal judgment. They also expressed a desire to follow Jesus Christ and obey him to be a blessing to others and they demonstrated an openness to learn and grow.

**Observations and Findings as the Leaders
Reflected on
Leading like Jesus in EKHC**

In data collection the researcher followed five major steps or phases or processes

1. Pre-workshop interview
2. Workshop seminar I, II, III trainings, group discussions and plenary
3. Rollout seminars reports
4. Post-interview
5. The researcher coded and developed three categories (seeTable 2) from observation of all coded themes. That is:
 1. Personal spiritual commitment
 2. Spiritual ministries commitment
 3. Challenges that undermine commitments

Table 2. Sample of Key Terms

Personal spiritual commitment	Spiritual ministries commitment	Challenges
Humility Holiness Prayer life Exemplary life Transparency Life of witness Integrity Christian life Compassion	Building God’s kingdom Servant leadership Collaboration Model leadership Leadership commitment Healthy relationship Unity in the body Great commission Discipleship Christian discipline	Building personal empire Cultural pressure of control Ethnicity Conflict divorce Corruption Worldly life Sin of omission Post-modernism Leadership competition

1. EKHC has grown and continues to grow quickly. However, the participants discovered the limited role that leading like Jesus plays in the church and acknowledged the necessity for it. Further, the participants concluded that a well-balanced leading like Jesus played a central role in the formation and development of EKHC and that the present and future health of the church would either rise or fall depending on whether an intentional model of leading like Jesus was to be introduced and implemented.
2. The leaders not only realized the urgent need for recruiting and developing competent Christ-like leaders, servant leaders and ministers, but concluded that this needed to happen at every level of EKHC.
3. It was concluded that as EKHC is planning for its anniversary of 100 years of existence that there was a critical need for thousands of missionaries and cross-cultural national evangelists to be developed and that the leading like Jesus model would be the model that would guide this training.

4. It was concluded that the present formal and informal programs of Bible schools is not, and never will be, adequate to achieve the existing goals, and a new plan must be established.
5. The participants agreed that a new method of selection for the trainers and the trainees was required.
6. The sessions together helped the participants to see that there had to be ‘a new and improved’ curriculum developed, along with the selection of new textbooks for the Bible schools that were more current and that coincided with a leading like Jesus mindset.
7. It was acknowledged that, as always, character formation is not easy—but necessary.
8. The participants through their discussions concluded that character formation had to be promoted at every level—both in the classroom and in the field. It was their conviction that character formation is a pre-requisite for leading like Jesus.
9. As it has been said, “a problem identified is half-solved,” the Zonal General Secretaries and Special District General Secretaries, fourteen of them, agreed that the present limited role of leading like Jesus needed to be addressed to develop an effective plan for the development of the thousands of required pastors.
10. The need for change of church structures is a necessity to facilitate the development of servant leaders.

- 11.** The need for full time pastors in EKHC was strongly stated in the 1996 general assembly, and this has been emphasized ever since that time, and still there is a huge discrepancy between the need and the supply—EKHC needs more full-time pastors! It should be noted that the evangelists who are assigned in the church are from the same community and are not considered full time ministers. They are paid a minimum amount of salary and sometimes there is not any remuneration. Subsequently, some evangelists in the church yield to the temptation to leave the ministry, but some continue to serve sacrificially. Further, the EKHC's structure is congregational and so there is the challenge of the leadership assigning full-time pastors because a congregation may choose a pastor who is not supportive of the leading like Jesus model. The participants acknowledged the continual state of the lack of adequately trained pastors and expressed a sense of urgency in addressing the need.
- 12.** It was also concluded that a limiting factor in promoting and implementing the sacrificial leadership model had to do with the sad fact that some of the evangelists and elders frequently do not reveal a Christ-like character, and the harmful effect can be seen within churches. The character of the leaders can either harm or contribute to the health of a congregation. This not only raised the issue of the need for character transformation again, but also all raised the issue of call and the selection of pastors, evangelists, and elders. The leaders and teachers in the Bible schools and colleges need to offer clear direction in

character formation and holy living. This supports the need for a renewal in curriculum.

13. The participants were excited by the possibilities leading like Jesus and saw the necessity for more resources for this type of training.
14. The participants concluded that some students approached ministry as a backup option after they failed their national universities entrance exams, and therefore, they are not truly called into ministry and this is often reflected in their limited commitment, lack of vision, and overall impact on members within the church.
15. The remuneration, as mentioned, is often inadequate and while those in ministry ought to be adequately supported, the leading like Jesus mindset helps one to at least accept the limited financial resources.
16. In the sharing and learning processes of “Pass It On”, the participants were impressed with the possibilities of being an instrument to pass on the transformative impact of Christ to his disciples as well as those outside in darkness. The discussion and presentation demonstrated the deep desire of following Jesus Christ, regardless of the cost. All the participants agreed with the teaching of the practical meaning of *Passing It On* to other leaders in the church.
17. The participants returned home to offer training to other leaders. They enthusiastically shared *Passing It On* seminars with other leaders. A key discovery was that the leaders could relate to the material and not only see its

value but also demonstrate ‘buy in’ by promoting and implementing the message and model of servant-leadership. The leaders in the church were intrigued with the meaning of leading like Jesus as servant leaders for all the people. The other leaders in the church were eager to be transformed to serve and lead like Jesus and the participants agreed that this would minimize conflict in the church.

18. The participants demonstrated a desire and commitment to experience character transformation and the participants claimed to have observed a change in their own lives and the lives of those whom they trained. The participants reported that the trainees were open to ‘Leading like Jesus’ and its beneficial impact on increasing their spiritual health and the health of the church.

The Findings that the Leader’s Covenant Revealed

The participants expressed an immense appreciation for the *Leader’s Covenant*, and the invitation it presented to enter into a covenantal relationship with Jesus. The following is a presentation of its key points, and the findings that arose from the discussions around those points. Admittedly, some of the findings here have been mentioned when presenting the findings around the discussions on *Passing It On*, but the findings are worth repeating as they reveal many of the convictions and conclusions made within this thesis-project.

1. I Am Accountable to Jesus

The workshops provided a venue for the leaders to discuss an area that is often ignored among leaders; namely, accountability. The participants expressed the need to be accountable to Jesus, who after all is the Head of the Church, and the one who ultimately builds his church, as the psalmist declared: “Unless the Lord builds the house, the builders labor in vain” (Psalm 127:1). It was agreed that while accountability was not easy, it was essential in every area of life including time, talents, and treasures. Further, accountability was not just to Jesus, but also to family members and brothers and sisters in the church. The discussions lead the participants to acknowledge that accountability involved every aspect of stewardship, from the minor to major areas of life, and must be practiced consistently.

2. I Will Live Like Jesus.

The participants acknowledged that it was difficult to live a holy life like Jesus. The question was raised as to how one can live without sin? Moreover, how can we consistently have both thoughts and actions that are pure? The participants were encouraged to wrestle with the answer to these questions. The participants thoroughly discussed the value shifts of *Passing It On* and were challenged and even excited to live like Jesus. One participant said that to live like Jesus is not just an option, but it is our calling, as Paul wrote: “I have been crucified with Christ and I no longer live but Christ lives in me. The life I now live in the body, I live by faith in the Son of God who loved me and gave himself for me”

(Gal.2:20). Another participant said, quoting Romans 6:11, “In the same way, count yourselves dead to sin but alive to God in Christ Jesus.”

Another participant pointed out that it is not just about imitating Jesus but identifying with his death and resurrection and becoming a new creation, and offered: “Therefore, if anyone is in Christ, the new creation has come: the old has gone, the new is here!” (2 Cor. 5: 17). Another participant mentioned Paul’s desire and spiritual hunger when he said, “I want to know Christ yes, to know the power of his resurrection and participation in his suffering, becoming like him in his death” (Phil 3:10). All the participants humbly acknowledged the need for a deeper life and to live like Jesus in the power of the Holy Spirit. They agreed that they needed to teach and to demonstrate the life of Jesus. There was also a consensus that to live like Jesus involves a transformation, and this is not a burden but a joy, and this should enable them to lead and serve sacrificially.

3. I Will Serve Jesus.

Most people seem to expect to receive more than they are willing to give. The group could see that serving like Jesus is a radically different approach to life and leadership, and to achieve this one must understand that one is ultimately serving Jesus. Serving Jesus means that he lives through me to serve the people. Leading like Jesus is all about serving not receiving and being focused on the needs of others. The participants admitted that this approach is often significantly different than the leadership that is often exercised. One participant said that leaders and ministers often expect others to honor and obey them and that people

are expected to serve the leaders. It was admitted that members generally were not good at serving each other and often those in need were ignored and isolated. The participants concluded that the ‘the spirit of service’ needed to be revived, and this was supported by a discussion on how Jesus washed his disciples’ feet to show us the meaning of love and service. One participant concluded, “As for me, I must confess my shortcomings in this.” The participants also reflected on the love that was demonstrated in the formation of EKHC when believers were actively demonstrating love and service, and how this mutual love served to be ‘the light and salt’ in the community. It was concluded that this type of mutual love and service must be resurrected to allow the church to become healthy and enable God’s people to truly be God’s people in service. The participants agreed that to serve others is to serve Jesus. We must be instruments of God’s love, as Paul encouraged the early believers, we are called “to offer ourselves as a living sacrifice pleasing to God” (Romans 12: 1-1).

4. I Will Lead Like Jesus.

Leading involves a relationship. It was acknowledged, considering this truth, that Jesus showed compassion and attentively listened as people shared their deep needs and questions. Further, he was able to listen because he lived among his followers and earned their trust. It was agreed that relationships and the nurturing of healthy relationships must be effectively addressed. One participant, during this discussion, concluded: “We observe many types of leadership styles around us, political and business leadership, dominating and enforcing demands

on others. Christian leadership is the unique leadership of love, humility and gentleness. We also, as church leaders, are influenced by worldly leadership styles. We all must come back to the basics of first love to lead like Jesus. Jesus developed family-like relationships with his disciples. Are we developing that type of family relationship in the church? The participants felt not. We all need to develop gentle family relationships as we lead God's people." Another participant said, "I am reminded of the Bible verse which shows a spirit of deep understanding in leadership, "He tends his flock like a shepherd; he gathers the lambs in his arms; he gently leads those that have young" (Isa 40:11). This discussion helps us to see how much discernment we must have as we lead God's people, as we seek to serve and lead everyone. This raised a key question: How can we lead others if we do not know them? This discussion, therefore, helped the participants to see that like a good shepherd who knows his sheep, Jesus knew/knows his followers, and we must know those whom we are called to minister with and lead.

5. I Will Develop Leaders.

It was concluded that even though it was agreed that more attention needed to be given to the development of youth, (the Gilgal Survey results and EKHC's Ten Years' Strategic Directions, 2011-2020 Ethiopian Calendar), the leadership of younger leaders has been, and is, inadequate. Subsequently, there is often a noticeable leadership gap when it comes to the transition of leadership from older to younger leaders. The participants expressed great concern with

regards to the limited amount of development of leaders in our church in general. Each of the participants shared how they grew up in the church and how they were not mentored by senior leaders. It was also agreed that there was a lack of intentional mentoring in the church. Still, one participant said that a local church leader sometimes came to his home to encourage him and pray with him and this helped him to grow in the faith, in his words: “He made a big impact in my life as I grew up in the Lord.” Another participant said that his father was a model for him as his father encouraged him to faithfully serve the Lord.

The participants reflected on how many of the leaders (prophets and kings) in the Bible had not given enough attention to the mentoring and shaping of younger leaders and how this resulted in God’s people perishing for a lack of mature leadership. This discussion led to the participants sharing that, while it was essential that mentoring be promoted and implemented, they felt the need to become mentors and help to develop younger leaders.

6. I Will Seek His Face.

The participants acknowledged that the demands are many and the hours sometimes seem to be few. It was admitted that it is difficult to find the necessary time to study God’s Word and spend time in prayer. One participant reflected on his personal life and how he was very committed to daily devotions in his earlier years as a believer, but presently, as he said: “I can see my backsliding condition, for I am not seriously engaged in Bible study and prayer. I need to wake up and confess my failures. I think many leaders are not serious in their personal life of

devotion.” Another participant said that, “We are busy people, not praying leaders. This seminar is a serious call for us leaders to know and come back to the basics of Christianity. This is the right time to rise and shine again to be models and teachers of others as well.”

There was a strong consensus that the participants felt the need to enter a covenantal and more intimate relationship with Jesus before they attempted to teach others.

7. I Will Seek Spiritual Fruit.

This discussion was guided by how Jesus taught his disciples and that they needed to pay attention to the bearing of fruit (John 15). The participant’s discussion served as a reminder that the fruits of the Spirit needed to be a priority within the Christian life: love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22). It was also acknowledged that the fruit of the Spirit is the outcome of abiding in Jesus Christ, and that one’s character as a follower should reveal the spiritual fruits. One participant said that sometimes conflict in the church reveals the acts of the flesh and overcomes the spiritual life within the church, and this leads to a spirit of bitterness, anger, hatred and unforgiveness. He concluded: “Our Lord Jesus Christ taught his disciples that a seed on good soil bears 30, 60, and 100 times the original input. When the Word of God, the seed, is not properly sown in the lives of God’s people, no fruits should be expected.”

Further, it was mentioned that Jesus gave the Great Commission of preaching and winning souls, teaching and baptizing, and making disciples. It was also shared that through persistent prayer, preaching and teaching, and the disciples faithfully served, subsequently spiritual and numerical growth occurred. The participants expressed a deep desire to experience rich fruit-bearing lives that would lead to spiritual and numerical growth in the church, the community, and beyond.

8. I Will Collaborate.

The participants were appreciative of being able to experience a collaborative spirit among the different zones, districts, and local churches. It was agreed that while unity was good, there needs to be a strong purpose for gathering and coming together as a people. There was a consensus that the love found in Christ must guide the collaborative spirit, and from there a passion, a collaborative vision, and faithful and strategic plan of action must guide the leaders of EKHC. It was concluded that there is an openness and willing spirit, but there needs to a movement of renewal and revival among God's people that will lead to spiritual growth and outreach.

9. I Will Faithfully Steward Money

EKHC, as mentioned, is the largest evangelical denomination in Ethiopia and has been blessed with being able to raise significant amounts of money as well as a high number of cross-cultural evangelists and international missionaries.

Further, the church has been able to establish and support one hundred and fifty Bible schools and twelve theological colleges. Church buildings and all the costs associated with these have also been paid for by the congregations. Still, the participants shared their concerns with regards to the cost of maintaining these assets, as well as addressing a new financial burden created by a crisis. They also agreed that any new work would add to their financial responsibilities and burdens. One participant said: “The need for structural support in our church is very much challenging. There are five structural levels – the local church, the sub-district, the district, the zone and the national level. These five structural levels in our denomination EKHC are too much and too many for fast communication of church matters. Therefore, at least one structural level, possibly the sub-district will be eliminated after a structural survey, through which church leaders and members will be making comments. Thankfully, the Ethiopian Kale Heywet Church’s General Assembly has recently set up a commission to review all national EKHC structures to reduce the number.

Most of the members of the church have a low income. A hand-to-mouth type of living standard is experienced by most but still many of them are willing to give, and often sacrificially. It was agreed that while efforts are already made to teach and mobilize human and material resources, more intentional stewardship is required to train and nurture the mindset that fully embraces God’s purpose.

The group discussion on stewardship led to the following conclusions:

1. The need for a vision and an effective way to share this with the churches.
2. The need for using the time following the harvest time of coffee and grain, (November to January) is a good time to mobilize resources.
3. An appropriate plan for the use of money that would involve transparency is essential.
4. Bi-annual financial reports to stakeholders is required.
5. Letters of appreciation for those who participated in the projects need to be sent.

It was agreed that financial stewardship must seriously be addressed. How the resources are handled can either encourage or discourage the people and greatly determine the degree of health within relationships ultimately, it will impact the overall effectiveness within ministry.

10. I Will Use Wineskins to Serve

Wineskins are organizational system, structures, laws, ceremonial days, etc. Wineskins should by no means be idolized. Those are simply instruments in the process of building God's kingdom. Neither structures, constitutions, nor leadership titles should not be hindrances that keep us from God and his Word. Wineskins, therefore, must be used carefully and wisely. If not, these would distort the true message of the gospel. This discussion raised the issue of constitutional documents. In EKHC, sometimes constitutional documents are viewed as indispensable, but thankfully they are revised every four or five years.

There is also the temptation to view positions like president, chairman, general secretary, and commissioner as ‘wineskins’ that should not be tampered with because of issues of control. Obviously, what is needed is leaders who are strong but also humble and caring and have a healthy attitude towards the various positions within the church. Visions, plans and programs are wineskins that could be revised or changed from time to time. These should not be considered as something untouchable. People must be allowed to come up with dialogue or challenging questions. All the people must understand the meaning and impact of the vision and own it as well. It was agreed that nothing in the church should be idolized and the participants also concluded that whatever is within the church must be used in service of and for the sake of the kingdom and the glory of God.

Findings Offered in the Final Session

Twelve participants gathered for the third, and final, session that involved a three-day workshop. The participants showed a renewed commitment to a relational leadership style. After a total of nine days together involving the three sessions, the impact was apparent as they openly shared what they experienced. Some of their comments in the final session repeated earlier comments but they are offered as a summary of those above and to share the depth of the experience.

It is noteworthy that every participant expressed appreciation for the “*Leading like Jesus*” seminars and the discussions and the conversation that this has initiated with regards to servant leadership and the future leadership model for EKHC. Their comments are as follows:

1. The seminar challenged us to seriously look within our own life of leadership, not only in the church but within our families and the community as well.
2. The value shift of *Passing It On* challenged us to truly change our character to a biblical standard of leadership style in the church.
3. The conflict we encountered in the church was not just about issues, but it is a matter of spiritual transformation of personal lives of the members of the church that require teaching, coaching and mentoring.
4. In the seminars we held back home we have observed the same challenge in the lives of leaders. The big gap is a lack of teaching, coaching and mentoring in the lives of leaders.
5. It is our desire now to continue leading like Jesus seminars around the church on a training to train others basis. We also personally want to be serious about mentoring leaders and ministers. We understand that the need for leading like Jesus is very high. This is the core value of the gospel and we must do our best to stretch ourselves in training. We must be serious about mentoring leaders and ministers.
6. We all, as a group and leaders in the Leading like Jesus seminar, want to come together twice a year to discuss the progress of teaching, coaching and mentoring around our leadership areas.
7. We all want to sign the covenant to practically lead like Jesus and teach, coach and mentor others and follow up to carry on the processes of leading like Jesus.

8. We must also clearly communicate to the EKHC leadership bodies at the national, zonal and district levels together to own this project on leading like Jesus.
9. We will make phone calls to each other and write e-mails to encourage each other to go forward together and look at the progress of the application of this project in our church leadership.
10. Leading like Jesus is not easy to practically apply in the lives of younger leaders. We should never give up until we look at much fruit in the lives of leaders in leading like Jesus.
11. We highly appreciate the researcher, our national general secretary, for the wise selection of this crucial project that could build up EKHC leadership to lead like Jesus and minimize conflict.

Finally, each participant signed a covenant before three witnesses and a group picture was taken with the covenant; this revealed not only their appreciation for the experience, but also the level of commitment that they now have towards leadership and the new vision that is forming for EKHC to “Lead like Jesus”.

The Findings for the Researcher

There were many discoveries I made as a person, an executive minister, and a researcher.

Resources and Context

The researcher was appreciative of the material that was used in the thesis-project, *Passing It On* and “The Leader’s Covenant” before using it. However, after using it he had an even greater appreciation for both its content and how effectively it can be used. This material is a tremendous resource for the church in the West but also the church in Africa (and in other parts of the world).

This thesis-project highlighted the absolute necessity for contextual-relativism. Admittedly, and thankfully, the material that was used was not just Western orientated, but the researcher knew as one from Africa one needed to be aware of the possibility that any material from another culture can influence its use; and subsequently, the outcome of the experience. It was discovered that the material and its message offer a universal message. Still, the use of the material and eventually the implementation of the conclusions and agreed upon new approach in ministry, needs to be consistently applicable to the uniqueness of the African context.

The researcher was alarmed to learn, as he interacted with the material and reflected on the EKHC’s challenges, more about some of the significant struggles that many churches in the West are experiencing. He was shocked to hear that some have reported that while over four thousand churches are starting in North America, over seven thousand churches are closing annually. This revelation heightened the commitment of the researcher to help in EKHC’s movement towards a healthier future, guided by the Leading like Jesus model.

This experience also encouraged the researcher to continue to reflect upon the uniqueness of the African context and experience, and particularly the issue of African theology. He certainly, as suggested, appreciated the uniqueness of the African context, but am somewhat cautious with regards to wanting to generalize about a broad label over theology. Stated differently, there is much in biblical teachings, and therefore, in theology itself that is not specifically Western, Asian, or African, but rather consists of universal truths. Admittedly, the researcher continues to wrestle with all this, but this thesis-project and the interaction with both other Ethiopian leaders and leaders from the West has helped him to go deeper in his understanding.

Relationships with the Leaders

This Thesis-Project experience helped the researcher to see that while he had positive relationships with the different leaders who participated, there was a need to grow more deeply within the relationships—and this certainly applies to those leaders who were not part of the thesis-project. The discussions reminded everyone that, given the immense size of the denomination, there are churches that are vastly different in terms of size, personalities, and styles of worship, service, and leadership styles. The leaders are also significantly different with regards to experience, maturity, abilities, and leadership styles. The discussions in the Thesis-Project have offered a clear reminder of the absolute necessity for the nurturing of relationships that will result in celebration of differences and the honoring of that which must bring and hold us together as servants in God’s work.

The researcher was reminded that he, as well as every leader (and every follower) needs to offer themselves as an example. The researcher cannot ask, or expect, others to serve like Jesus unless he is leading like Jesus. Further, he cannot lead like Jesus unless he is living like Jesus, and this applies to him not just as the denominational leader but as one who seeks to be faithful to the call of being a devout follower. The researcher can see also that he must denounce any competitive spirit that hinders the leading of God's Spirit who unifies and helps us to fulfill the will of the Father. Instead of allowing the plague of individualism to spread, the researcher was encouraged to understand that while we must appreciate the fact that everyone is an individual, we are always devalued when we are not part of a greater community, and this certainly applies to leaders.

The researcher also learned that he needed to offer more encouragement to the leaders, and especially as they not only deal with the issues before them, but also as they move forward in the implementation of the Leading like Jesus model; and more importantly, as they journey forward in their faith journey.

The researcher has been challenged to reflect on how he has mentored others. He can see now that he needs to be more intentional and directive in a) who he mentors, and b) how he mentors. The material that was used in this Thesis-Project is a tremendous tool in promoting leading like Jesus, but it also reveals what needs to be involved in the mentoring relationship.

The Call to Be a Living Reminder

The researcher consistently encountered the essential message that leading like Jesus must be viewed as the North Star, the guiding principle, for all that we say and do in ministry. Further, this must be promoted and implemented at every level within the church. The researcher knows that he must keep this at the forefront of our discussions and especially in the selection and training of new pastors and leaders.

The discussions during the three sessions, as well as conversations that occurred outside the sessions, has helped me to see that the promotion and implementation of this radical and Biblical model will not be easy. The fact that there are so many different churches, pastors, and leaders, who have different histories, levels of maturity, personalities and approaches to worship and service reveals the extent of the challenge. Still, this Thesis-Project experience has confirmed that this is the direction we, and other churches, need to take. The researcher was encouraged that the participants could see the merit of leading like Jesus and have shown commitment to it. Nevertheless, the discussions helped him to understand that everyone will encounter some resistance—that is to be expected, but after all, we are called to seek God’s approval above all else.

Further, the researcher is convinced that this rethink will help the church to truly be the ‘salt’ and ‘light’ that the world needs. So even though the challenge will be great, the opportunities are even greater. Also, the researcher has been reminded that we are called to offer ourselves as a living sacrifice in his service

(Romans. 12:2). The words of Martin Luther that the researcher encountered during this time are prophetic: “A religion that gives nothing, costs nothing, and suffers nothing, is worth nothing.”

Another thing that the researcher was reminded of was that he must make certain that his character is Christ-like and that ongoing transformation is continually required, and as mentioned, one can only give what one receives. The researcher has been encouraged, by God’s grace, to seek to be a leader and person of faith who is always humble and prayerful. This humility and a prayerful stance will help me to be faithfully led by God’s Spirit.

Lastly, this Thesis-Project has helped me to see how we need to see the church as more than just an institution, but instead, see it has part of the Mission of God. This can be expressed in the different ways in which we serve. This certainly can be seen when it comes to the issue of leadership. As this Thesis-Project and the discussions revealed, this renewed commitment to the promotion and implementation of leading like Jesus must not be just another program from the institutional church; but rather, it must be viewed as a movement that is part of the Mission of God.

Summary of Overall Observation, Findings and Reflections of the Participants

What follows is a summary of the researcher’s observations and findings as well as the reflections of the participants.

The *MentorLink* Course Materials

The carefully selected, written and organized seminar materials of *MentorLink – Leader’s Covenant* and *Passing It On* are very valuable, dynamic and resourceful.

The Model of Jesus Christ is the Core Focus

The unity of Father-Son-Holy Spirit in the life and mission of Jesus exemplifies or demonstrates unity in the church, the body of Christ. His transformed, sacrificial, kingdom-focused, actively practical servant model life needs yet to be explored personally and applied today. In his ministry, Jesus demonstrated a consistent life of patience, understanding, confidence, and a team-building spirit that impacted his disciples to live and lead like him. This is the participants’ observation.

The Thesis Project Value of Leading Like Jesus Rigorous Call and Commitment

The topic itself impressed the participants to dig deep and come to know its real Biblical meaning that starts with a discipleship call and commitment to follow Jesus. The *MentorLink* materials are straight-forward guidelines that helped us to explore who Jesus is and what his mission and Great Commission mean. As the participants interacted on its details, they got eye-opening types of observations of sharing the life of Jesus to demonstrate it to others.

Relationship between Leaders

The Ethiopian Kale Heywet Church zonal General Secretaries are friends as leaders of our church, but their relationship was not previously deep like it developed in these project seminars. By coming together for this project and by spending time together in three seminars, they were helped to know each other much more than ever before. They said, “As we shared experiences and our strengths and weaknesses as conversant leaders, it made us intimate friends. This type of repeated seminar experience was very helpful to understand one another and to lead together.”

Modeling of Facilitators

In addition to the researcher, several others helped to facilitate the various seminars: Marvin Brubacher, Alemayehu Goshu, Tim Jacobson, Wondimu Abebe and Worku Menamo. The spirit of unity and the model life and character of Marvin Brubacher and Tim Jacobson and the Ethiopian facilitators demonstrated the real Christian exemplary character of unity that impressed and impacted all of them. The group said, “We felt a special family relationship as we discussed on subject matters.” They are seriously life-focused and that built up our insight and confidence to share our life experiences. Their motivation and follow-up encouraged us to enthusiastically follow Jesus and to walk in close relationship with him as model servant leaders.

Wholistic and Balanced Approach of the Project

This project has given the participants insight to carefully observe the lives of Christians based on the life of Jesus Christ in its wholistic manner. They observed what balanced, life-transforming teaching and leadership means. They got new insights for the rest of their lifetimes as they live, teach and lead like Jesus in EKHC churches. They have observed that Christianity is the demonstration of the real life of Christ. Leading like Jesus is not simply an imitation, but it is the presence of Jesus Christ in a leader's life that make him/her win others to live transformed lives for the kingdom of God. Participants saw that the meaning of life is to be demonstrated as salt and light in the world. The project brought these realities home into the participants' lives and understandings.

Researcher's Comments

The researcher am glad that his colleagues and church leaders have observed and reflected on their real findings in the process of this workshop journey together. What impressed him most is the consistent follow-up and final covenant they have made together. They are highly committed to carry on this type of practical application seminar for leaders and ministers of EKHC churches. It is hoped that this enthusiastic observation helped them to lead like Jesus and guide others to servanthood leadership.

CHAPTER SIX: SUMMARY AND CONCLUSION

In his early childhood the researcher accepted the Lord when the gospel ministry was vibrant and people who accepted the Lord were dynamic in their new Christian lifestyle. It was a complete life transformation from idol worship to new life in Christ just as Paul praised the Thessalonian Christians for their real new life in Christ and character change to resemble Christ Jesus (Thessalonians. 1:6-10).

In those days new believers were nicknamed “people of Jesus” for they were shining lights that reflected their new faith in Jesus Christ with their exemplary lives and their words of witness to others in the community. They were also called “people of water” for Christians did not drink intoxicating drinks.

The church leaders were shining models that demonstrated the love of Jesus Christ in their deep commitment to leading like Jesus. The unity and love of believers in supporting each other as a faith community was highly impressive and influential. Many people came to know Jesus Christ because believers were truly salt and light that brought glory and honor to God. The memory of that early gospel transformational movement is still fresh within the researcher.

The research and writing of thesis and the preparation and carrying out of the -project, “Leading like Jesus,” created within me a desire for developing mature, committed followers of Jesus Christ today and in the next generation with deeper understanding and love for Christ and his people like that of early church fathers and mothers. Further, everything rises or falls on leadership. The leadership character and courage of the early EKHC leaders offered exemplary models that reflected leading like Jesus as he called, trained, equipped and delegated his disciples with authority to carry on the mission of the gospel with sacrificial service. Sacrificial service is a core Christian character value.

Today, there is an observable decline in spiritual commitment in our EKHC denomination among many members, ministers and leaders. Therefore, the vision and passion are to create a new experience of spiritual transformation based on leading like Jesus that would focus on building God’s Kingdom in EKHC, in Ethiopia and beyond.

Summary of the Project-Thesis

This project-thesis focuses on leading like Jesus with responsibility and accountability to almighty God. At the very beginning of creation God created and delegated Adam and Eve to be responsible and accountable stewards for all created beings. They failed and were not trustworthy for the charges God had given them. God is always in search of leaders with integrity. Moses clearly understood the intention of God to give the right leaders to his people: “Moses

said to the Lord, may the Lord, the God who gives breath to all living things, appoint someone over this community to go out and come in before them, one who will lead them out and bring them in, so the Lord's people will not be like sheep without shepherd" (Numbers 27:15–17).

In the New Testament, Jesus called, equipped and delegated his apostles to lead the church. The right standard of leadership in the New Testament is Jesus' model of sacrificial leadership. Church leaders are called to follow the model of leadership and practices of Jesus Christ. The sacrificial leadership of Jesus Christ and his apostles was documented for us in the gospels and epistles that we may follow their exemplary lives of leadership.

In this leadership project, the researcher explored the process of leading like Jesus. In chapter one, the researcher summarized the rich historical heritage of unity and fellowship of the church fathers and mothers together with the early missionaries who crossed over racial, color and language differences. That was a real gospel demonstration of living and leading like Jesus. In chapter two, the Biblical image of building God's kingdom by God's Son, the Lord Jesus Christ, is addressed. Jesus Christ's model of life and leadership are discussed in theological rationale, with foundational scriptural verses. The sacrificial ministry of Jesus Christ is the central theme up to the climax of his death on the cross and his victorious resurrection on the third day. The final charge of Jesus Christ in the upper room was: "Peace be with you! As the Father has sent me, I am sending you" (John 20:21).

In chapter three, in the literature review, the books of some prominent Christian leaders were assessed, and the true nature of leading like Jesus was identified by reflecting on the model leadership life of Jesus Christ was examined. The books mainly discussed Christian leadership qualities that are mostly characterized by spiritual and ethical core values. Oswald Sanders' classic book, *Spiritual Leadership*, touches the holistic life and ministry of Christian leaders. The other authors addressed the practical meaning of leading like Jesus through various ways and different points of view. Chapter three is interrelated with chapter two, emphasizing the model life of Jesus Christ as a norm to follow in all aspects of the Christian life. Chapter four is on methodology and examines the data collection and details of the background research. Chapter five looks at the outcome of the research. The data is assessed and reflected upon with regards to the progress of EKHC leadership as it compares to earlier research projects. The Gilgal Project Survey's (Gilgal Project 2006) intention was found to be like the intention of this thesis project, "Leading like Jesus." The Gilgal Survey guidelines were to assess how EKHC leaders and members experience the fullness of Christ and to bring everyone to experience a closer walk with Jesus and to closer unity with each other.

Among the findings, one of the critical issues identified was a significant gap of leadership with a Christ-like nature and a servanthood attitude in the EKHC structure. Three areas that were prioritized for human resource development were a) Improving leadership capacity at all levels of the church, b)

Character development of EKHC's leadership, and c) The need for training of the younger generation and the women in the church.

The findings and recommendations coincided with the researcher's concern that EKHC needs a wakeup call for transformational change.

The *MentorLink* materials, *Passing It On* and the *Leader's Covenant*, are main resources for this thesis project. Chapter four and chapter five covered a lot of key points on transformational values.

The participants were open to share that many of them dealt extensively with these materials in groups. They also have taken them home for rollout assignments and seminars. The participants were struggling with challenges of failures in their own lives, family life and church leadership life. Their transparency and openness to confess should be admired. They were fascinated with the challenges of the "Leading like Jesus" workshop seminar for the first time. The good news is that at the end of the training every participant signed the Leader's Covenant, with two participants being witnesses alongside the one who signed the covenant.

In chapter five, the findings offered encouragement that needs to be shared. The participants expressed the condition of the church that requires much effort in the disciple-making of church members and leaders. It may take years to change, but it is worth starting and keeping ongoing step by step.

In chapter six, a review was undertaken of the thesis-project chapters based on findings drawn from the study and reflected possible recommendations

that would shape the life of the church continuously to lead like Jesus. These practical applications will guide and help the church to go forward, making all possible efforts.

Summary of the Participant's Reflection

The EKHC zonal leaders, the zonal general secretaries, started the workshop seminar with questions in mind. As the seminar program progressed, they started to open up with questions and comments. Then they felt at home with seminar coordinators and with each other as well. The fellowship and interaction in various groups and the plenary sessions had built up confidence in them to feel at home all together.

There were areas of concern which the participants pointed out. This material used, *Passing It On* and the "Leader's Covenant" are unique. Therefore, their study requires an annual plan to carry on and digest it among leaders of the church. The lessons are very important and foundational ones. They wanted to know the researcher's plan. The researcher told them that this thesis project is not only for this workshop seminars. The aim of "leading like Jesus" is not only for EKHC. It is the charge of the Lord Jesus Christ that his people may humbly be transformed and be models for all.

In EKHC, the researcher plans to apply these lessons based on a biblical foundation and *MentorLink* materials all over the church, for elders, adults, youth, teenagers, children and women. This program will be adopted in the curriculum of

theological colleges and Amharic Bible schools. The participants will joyfully and enthusiastically participate when the trainings will eventually be organized and applied in their zones.

The participant's feelings of failure and desire to be reformed or revived are widely recorded in chapters four and five of this thesis-project. The covenant they have made and signed at the end of the workshops is recorded as well. It is hoped this kind of enthusiasm will go on all over the church as *MentorLink* texts, which have been translated into Amharic, are circulated for training. The workshop was successful and achieved what was hoped by the researcher. Trust and understanding have been smoothly established as they have deeply understood the crucial purpose of this thesis project. This work of transformation or restoration is not easy. When one gets into the application of it, a lot of sacrifices are required. The issues are not easy matters to fix. But the researcher is ready to pay the price required to focus on lifting this generation to the right standard of servant services in the church.

Conclusions

In reviewing all the chapters of thesis-project, the participant's interviews and the data they submitted, and his personal observations during the study, the following points of action are listed:

The true biblical discipleship model of Jesus Christ's leadership must be implemented in the church for the development of ministers and members of the church.

The successful discipleship model of pastors' and leaders' training ("Mobile Evangelist Training") that we carried on in EKHC and terminated after thirteen years (1995-2008) must be revived once again.

The church leadership – elected leaders, pastors, teachers, and evangelists – must emphasize teaching the Word of God (the Bible) in all programs of the church. This is truly the model of leading like Jesus, for Jesus was always teaching the Word of God.

EKHC must once again consider how to elect church elders, to select the right servant leaders without mass politicized influence that confuses the congregation. Of course, this requires constitutional revision and policy change.

Cultural and tribal identities are reviving because of the country's political propaganda and the Ethiopian church is passing through all this flood: earlier Communism, now regionalism or tribal emphasis in the country. Church leadership must become stronger and must stand firm against all these worldly influences to deliver and rescue the church of Jesus Christ by having a higher commitment to leading like Jesus.

False teachers, false prophets, and the Prosperity Gospel are rising and flooding into the church. Young people are caught under the challenging influence of these wolves. Jesus' impactful life model of teaching and leading

overcame all the superficial religious traditions in those days. Today, deep-rooted exemplary lives led by the Word of God and by the power of the Holy Spirit surely will overcome in this day. Leading like Jesus is not a philosophy of verbal slogan; it is the presence of Jesus Christ with us as he promised us (Matthew 28:18-28, Acts 1:8). That makes us unique and overcomers.

Many leaders and ministers of EKHC once again must be disciplined for there appears to be competition for higher positions like chairman, general secretary, pastor, director, and so on. This reflects that many leaders are not models with a humble spirit of leadership to represent Jesus Christ and his church. That is why cultural and tribal interest is rising in the church today. This generation in the church today must be rescued by consistent teaching of the Word and disciple-making. This is an urgent emergency call.

Transparency and reconciliation in various relationships of church life, ministry life and parachurch group's life must be investigated and cleared of obstacles that could become stumbling blocks for gospel ministry, because the church is losing its sweet testimony of the early days. There should be serious mediation and reconciliation among the gospel faith communities today.

The world is crying out for light and peace and the church often fails at meeting the need of the world. Therefore, it is urgent need that the light of the gospel must shine brighter like a lighthouse for those who are lost in the dark ocean of the world.

Worldly influences with all their corrupting power are negatively flooding in and drawing especially young people in the church. How can the church avoid this? We need the spirit of Joshua and Caleb to win the day. For they said, “We shall overcome.” Paul also cried out, “We are more than conquerors in the mighty name of Jesus Christ.” That is truly a battle cry that invites all of us to join together for the glory of God.

The church’s training programs, formal and informal, must be reorganized in preparing seminars, workshops, home Bible studies, and small group meetings.

Finally, follow-up mechanisms must be well organized. Strategic plans’ follow-up and short and long-term plans follow-up must be healthy in evaluating, revising and actively preparing ourselves to achieve our goal much more than before.

Star Wheel of Seven Areas of Sacrificial Service: A Model of God's Kingdom

The Lord Jesus Christ reminded his disciples what he had taught them. He delegated and expected reports from them. In the same manner, following the Lord’s model of leadership, we must also be serious in following and be involved in fruitful in ministry. These all incorporate what it means leading like Jesus.

As the researcher reflected on the purpose and experiences and findings of this project, he summarized all the project in a summative diagram that came to him (Figure 2). As such, this was not an informing model but one which arose from his research. The researcher has categorized seven main areas where the

church must focus to continuously be in a movement of leading like Jesus, shaping and empowering the church in leading like Jesus to build God’s Kingdom. The diagram shows a wheel that continuously bridges the life cycle of leading like Jesus in the life of the church and God’s people.

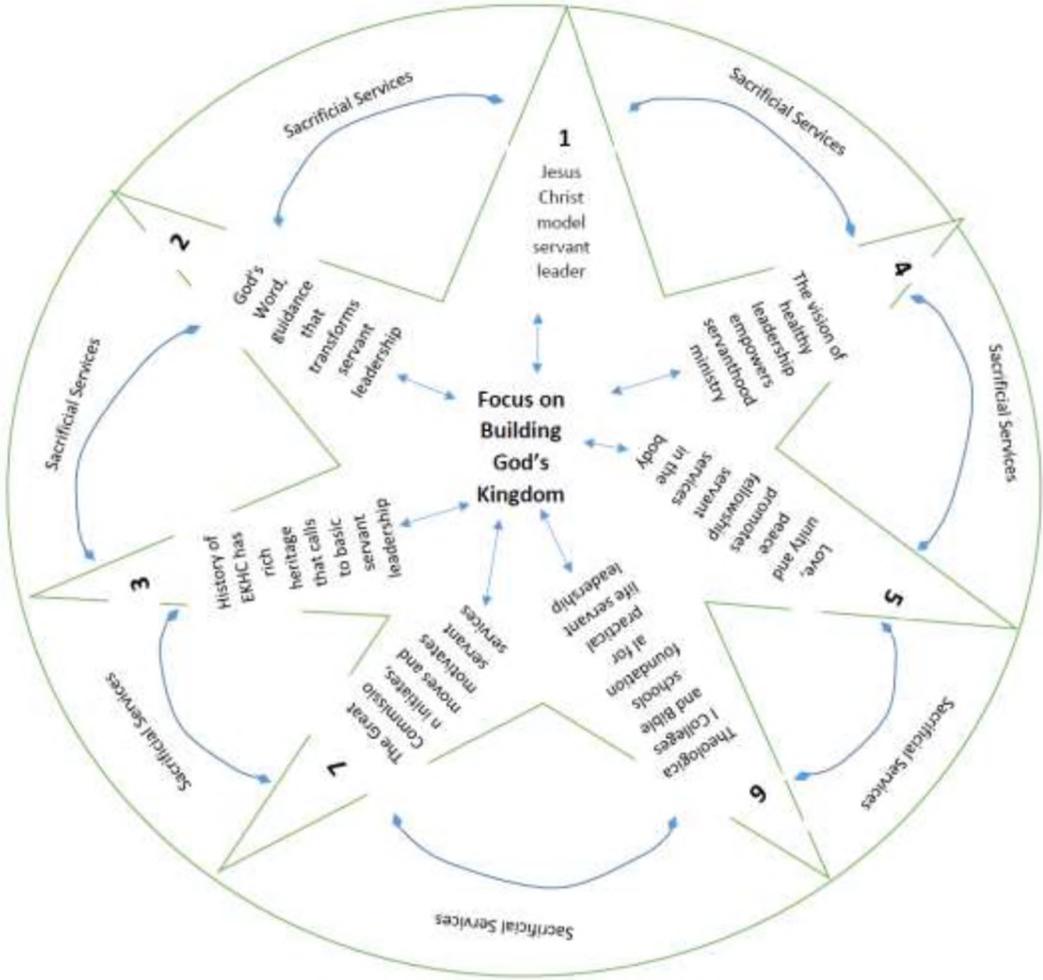


Figure 2. Star Wheel of Sacrificial Services – A Model of God's Kingdom (created by the researcher)

The thesis project to lead like Jesus in the fast-growing EKHC reflects the central objective of building a healthy and growing EKHC church in expanding God's kingdom. The *MentorLink* resource, *Passing It On*, emphasizes the values of transformational living in building God's Kingdom. These values are often distorted by the carnal, wordly, confused life of back-sliding among Christians. One main reason for that is a lack of proper consistent models of leadership and instruction in the church and Christian homes. The *MentorLink* material on model leadership in *Passing It On* and *The Leaders Covenant* must be valued in order to shape the life and character of God's people. In the researcher's thesis-project workshop seminars, these resources were translated to Amharic for clear understanding and application of the seminar participants. These books will be used in our church denomination as well as the Ethiopian Evangelical churches at large. If we truly help transform the lives of ministers and leaders, they will be models of servant leaders who will lead like Jesus, and that will shape and empower the life and character of God's people in the kingdom of God. The kingdom of God will shine out attracting many people to joining the kingdom of God. The following discussion is keyed to the Star Wheel diagram.

Area 1: Jesus Christ, Model Sacrificial Leader

The central focal point of this thesis-project is Jesus Christ's life and leadership. Jesus Christ's life and ministry is foundational for Christian life and service. He sacrificially demonstrated the meaning of service in faith. The

participants carefully reflected on their shortcomings in following Jesus Christ. They were encouraged by once again, confessing and deciding to follow Jesus with the focus on his model life and service.

The seminar participants observed very important lessons as crucial standards to be maintained in reference to Jesus Christ and his model of leadership.

Jesus Created a Pattern for Us to Follow to Focus on Developing Leaders

The way Jesus demonstrated is crucial to be followed and applied in developing leaders who lead like Jesus. The following are some key points that are very important in the process of recruiting and developing leaders.

1. Prayer – much, consistent prayer,

Call – insightful observations, calling

Teaching and modeling – never giving up in failure

Developing character and courage – do not look for an easy fix; it takes time and patience to develop character and courage which are shaped by time and emerge over years. That is a fact of Christian life.

Delegating and follow-up – Jesus again and again delegated responsibility to and tested his disciples, sometimes correcting them.

Jesus Christ Promised Abundant Life for His Followers

This abundant life becomes a reality in accepting new life in Christ, knowing the gift of the Holy Spirit in the body by being committed to sacrificially serving others by being model, exemplary ministers among God's people in the church and salt and light for those outside, as well.

That is why *MentorLink* argues for transformed leadership that devotes time and effort towards rising the next generation of leaders.

Jesus Instructed His Disciples Very Much on Humility, Foot Washing, and Leading Like Him

These are all about humble, practical, experiences of service. This is the priority for those who are called by Jesus. C. Gene Wilkes said, "Humility, not pride, is the hall mark of servant leaders' character" (15). That is against cultural authoritative types of leadership. We are seriously in need of transformed and changed humble characters in leadership in the church.

Church leadership today is seriously being challenged by compromising with culturally defined leadership that does not reflect what it means to be part of God's kingdom. We, in EKHC, are struggling with these cultural challenges to compromise. It is not easy to be transformed. It will not happen overnight; it is a life-long process of being shaped and transformed.

Jesus' Teaching and Interactive Relationships

The participants in the thesis-project workshop seminars were impressed by the life of Jesus, fellowship, and his interaction with his disciples. They were concerned about conferences, seminars, and Sunday worship where people only sit idly, only listening passively, not asking questions and not making any comments. Why have we been tied to only this style in the church. Even in our discipleship training the teacher takes up much of the time talking. However, Jesus again and again asked questions and waited for comments whether they were wrong or right.

Jesus spent day and night with his disciples fellowshiping, teaching, walking, eating and chatting with them. He visited people and was together with them with impactful fellowship. his interaction with them was like an intimate family relationship.

The participants of the workshop seminar experienced special fellowship in three seminar workshops. They experienced special closeness and friendship. Therefore, they want to apply this special fellowship with other leaders as they continue to roll out seminars in their context. Sitting and interacting together and walking and talking together is their desire now. That is what we want to apply and achieve in our leadership training seminars in their ministry context.

Area 2: God's Word Gives Guidance to Transform Life for Sacrificial Leadership

God's Word can powerfully shape and change one's heart and character 2 Tim 3:16,17. That is why Jesus emphasized and practically was serious on teaching God's Word. Those of us who desire to lead like Jesus need to be filled with God's Word. God's Word makes us healthy and fruitful members and leaders (Psalm 1:3). If we neglect God's Word we will be like dust overtaken by a storm (Psalm 1:4-6).

The godly man and church reformer, Martin Luther, called the church back to the Bible, and his example needs to be followed as we call the church to reform and transformation with the guidance of God's Word. "Back to the Bible" is the right slogan that needs to be emphasized in the life of God's people in the church.

EKHC is grateful to SIM for seriously emphasizing the teaching of God's Word. The secret of EKHC being strong even after a hundred years of its history is the power of God's Word. Honouring and following God's Word must be viewed as being a central value in church ministry.

Why is EKHC's spiritual life declining? Why do many leaders not lead like Jesus? It is partially because leaders are declining in their personal devotional life of prayer and are not reading God's Word diligently.

Area 3: History of EKHC: A Rich Heritage that Calls for Basic Leadership and Service

The leaders' lives of leading like Jesus was vibrant and shining at the very beginning of our church history. Chapter One mentioned impressive and sacrificial service stories of pioneer missionaries.

The missionaries' lives of fellowship and of loving and caring for new believers was like a close family relationship. The church fathers and mothers were similarly beloved people of God so that the pioneer missionaries rejoiced with them as brothers and sisters in the family of God. We must be reminded of that rich heritage again as a wake-up call today. The books written by pioneer missionaries about the EKHC early believers are fascinating. The titles of books like *Fire on the Mountain*, *Winds of God*, and *Cords of Love* reflect the dynamic transformed lives of believers. Today's generation have this rich historical heritage to help them once again rise and shine.

EKHC's strategic plans and strategic assessments also show the strengths and weaknesses of the church. The progress of leadership in EKHC in the past century has provided much insightful feedback to properly understand how to lead like Jesus today. If the researcher reflects on the condition of the EKHC denomination in general today, it is seemingly operating at about 50% standard of Christian life and leadership effectiveness. Today the church is at a challenging stage, whether to rise above half or fall down below half. It must rise if the vision is to be fulfilled. The vision of the EKHC ten year strategic plan involves

planting 20,000 churches, sending out 8000 national missionaries and sending out 1500 international missionary families, thus reaching a new milestone for a new movement of growth and fruitfulness. It is hoped that EKHC will experience a new transformed life when it celebrates one hundred years in 2027.

Area 4: The Vision of Healthy Leadership Empowers Servanthood

Leaders in our church history, especially three of the first leaders (whom we affectionately called “The Big Three”) were deeply committed and highly courageous humble servants of God. The image of the gospel was magnified with their shining commitment. Their top priority and vision were the Great Commission of Jesus Christ. They mobilized human and material resources for cross-cultural evangelistic missions. That type of church leaders, who exemplified leading like Jesus, left a lasting legacy of missions in EKHC. This generation of EKHC must similarly rise with a such commitment and passion for mission.

Area 5: Love, Unity and Peace Promotes Fellowship and Servant Services in the Body.

The participants in this thesis-project were highly impressed by the relationships, fellowship and interaction during the workshop seminars. This type of fellowship and relational interaction must continue around the churches focusing on the transformation of ministers and leaders. The researcher observed this type of purposeful friendship development becoming a core value among younger church leaders.

Area 6: Theological Colleges and Amharic Bible
Schools are Foundational for the Practical
Life of Leading like Jesus

Ministers and leaders of the church mainly come out of training institutions. The researcher is reminded of Prairie Bible Institute (a theological school in western Canada) where L. E. Maxwell was the leader. Hundreds of highly dedicated, courageously missionaries went all over the world and made a great legacy of missions by the gospel.

In our church, EKHC Amharic Bible schools have a great history in producing godly men and women who reached out cross-culturally and made a great legacy of expanding the Lord's kingdom.

Theological colleges and Amharic Bible schools need to be strengthened through adopting new texts like the *MentorLink* materials. The leadership of the church must seriously focus on these training institutions to keep them revived and to maintain the rich legacy of the gospel.

Area 7: The Motivating Influence of the Great
Commission

The motivating influence of the Great Commission of Jesus Christ who came to sacrifice and die for us, calling us to deeply be filled with a life of servanthood and sacrificial services. Jesus Christ always was serious in seeking the lost like the Samaritan woman at the well. He was always open to listening to the cry of the one in need, like Nicodemus who came secretly at night and Jesus cared for him.

The researcher desires EKHC to be a church that cares and sacrifices in order to reach out locally, nationally and internationally. It has been given a charge to serve to all the nations (Matthew 28:18-20, Acts 1:8). The Great Commission is a charge to go the extra mile like the missionaries who delivered and rescued us when we were helpless and lost before 1927. Today millions of people in thousands of churches are the fruits of their obeying the charge of the Great Commission. The Great Commission must be the central focus in the church of Jesus Christ today and the next generation.

Concluding Personal Reflections

First, the researcher is filled with excitement and joy in observing the participants transformative beginnings in their own lives. The fellowship, relationships, interaction and dialogue have built better understanding between the leaders of the church. They expressed this as a top priority to help each other and serve effectively. He is convinced that this project has helped to facilitate the dialogue and nurture the commitment.

Secondly, his spirit within has been lifted and the researcher has experienced a renewed commitment to help leaders and ministers grow and mature so that they may be equipped to help others.

Thirdly, the choice of this title is much more impactful than the researcher imagined it would be. "Leading like Jesus" has a clear message, even before going into detail. The participants appreciated the title as well as its purpose.

Then, the researcher realized that the *MentorLink* resources are influential tools for disciple making and teacher training. That is why it has been decided to adopt it in our theological and Bible schools' curricula. It is foundational for all members of the church as well as ministers and leaders. The researcher is committed to carry on *MentorLink* training in the Ethiopian Kale Heywet Church as well as among other evangelicals. The *MentorLink* materials help individuals, families, church members, ministers and church leaders. They could be a handbook for all Christians.

Fifthly, this research, "Leading like Jesus," must further be developed. The researcher desires to develop his thesis project materials and write a book that is useful for most within the church. He will encourage other scholars to be involved in deeper research in "Leading like Jesus."

Sixthly, the researcher continues to reflect on why the Lord has brought this subject, leading like Jesus, to him at this time in the history of our church and can see how timely this is for us as we are prepared to celebrate our 100th anniversary. God has a purpose to reform, revive and transform the next generation of EKHC. The researcher hopes this subject will bridge a gap and help the next generation to rise and shine with the gospel light.

Also, the researcher is challenged personally as he continues to interact with others with regards to the meaning and potential impact of Leading like Jesus. The researcher has learned to build purposeful friendships with the leaders of the church, and not just to know their names and positions. He has committed

to open up and move closer to God's servants just to serve them in whatever way would enrich their lives.

Eighthly, the researcher is delighted for the final *Leaders Covenant* signing. Teams of leaders will be trains who will continue to learn from each other and keep on growing together and helping others.

Finally, the process of learning is a lifelong commitment. Sometimes commitment may decline but we have the promise of the Lord that he will be with us as we humbly follow him and submit to him. The researcher has been following the Lord and he graciously made him an instrument to serve others all these many years. He is daily crying out to the Lord that he may not lose the good testimony of his life. He keeps himself in humility that he may not be a stumbling block to others inside the church as well as outside the church. Being called again and again to be a key leader in the denomination is not something to count on. It is all by grace. It is the researcher's resolve daily, moment by moment, that Jesus Christ may be magnified in his life and that he may humbly submit and follow God all the days of his life.

Final Words

My desire is to see healthy churches with highly committed leaders, ministers, and members who are faithful servants and followers of Jesus Christ. The researcher knows that leading like Jesus is not an easy task. Jesus Christ emptied himself, humbled himself all the days of his life on earth, up to the cross

of Calvary. Serving the church and developing leaders requires great sacrifice with a lot of patience and endurance. The call and mission for all of us as stewards and servant leaders is to serve and lead like Jesus in his church, the researcher has been encouraged to conclude that this thesis-project has contributed to the fulfilment of this mission, God's Mission. It is his desire and passion that this project, "Leading like Jesus," may continuously be implemented among the 21st century younger generation in the Ethiopian Kale Heywet Church and the wider Church.

APPENDICES

Appendix 1: Interview Questionnaire

Protocol 1. Pre-training Interview Questions

1. What has been your experience of relationship with your boss, your colleagues, family, church members and with those you supervise?
2. What is your perception of the reasons for these conflicts?
3. What are some of the behaviors that trigger conflict?
4. How do you think Christ-like nature would help in a conflict situation?
5. What are the character qualities that a Christ-like leader should develop in order to deal with conflict effectively?

Protocol 2. Post-training interview questions

1. After you have received this training, what has been your experience of relationship with your boss, family, church members, your colleagues, and with those you supervise?
2. After you have received this training, what is your perception of the reasons for these conflicts?
3. After you have received this training, what were some of the behaviours that triggered conflict?
4. After you have received this training, how did Christ-like nature help in a conflict situation?

5. After you have received this training, what are the character qualities that a Christ-like leader should develop in order to deal with conflict effectively?
6. What has changed in your thinking and behavior since taking this training?

Appendix 2: Consent Form

Kursie Shefeno Alaki DMin Project Participant Consent Form To Use Data Collected

Participant Name _____

I authorize Kursie Shefeno Alaki, in fulfillment of his degree of Doctor of Ministry at Tyndale Seminary, Toronto, Canada, and any research assistants to gather information from me on the topic "Developing Leaders to "Lead Like Jesus" in the Context of the Rapidly Growing Ethiopian Kale Heywet Church and Observing the Impact on Minimizing Conflict." I understand that the purpose of this research is to find out the leaders' insightful observations into how to address the causes of conflict especially in the nine zones and five special districts of the Ethiopian Kale Heywet Church.

The main purpose of this research is to develop a significantly deeper understanding of how to develop Christ-like leaders and how their character formation impacts the issue of conflict. The leaders' insights will help to resolve conflicts of various kinds, including those arising from leadership style, from intercultural tensions, from generational tensions, from gender tensions, from structural issues, etc. In the context of rapid change in the nation of Ethiopia and the rapid growth Evangelical Christianity within the nation, it is hoped that this research will provide valid information on how to minimize conflict in the context of rapid change.

I understand that there is no obligation on my participation and that I may quit my participation at any time without any pressure whatsoever. I am sure that if I want to stop participating in this study I can do so at any time. I am aware that I may refuse to answer any question that I am not comfortable answering.

I confirm that all my answers to the questions of this project are to the best of my understanding and knowledge. I agree to freely give the time needed to participating in this study.

I understand that, if after participation, I experience any stress or have questions about the study or my rights as a participant that may have been provoked by the experience, Kursie Shefeno Alaki will be available for consultation. I understand that the information I will provide in response to this study will be analyzed and reported by the researcher. Six data sets will be collected: a pre-training interview, a summary reflection narrative after each of two trainings and their implementation, a post-training interview, a response to small group discussion, and notes on reflections provided in the context of a large group discussion. I consent that the researcher, who will protect my privacy, can release my individual responses in his final written report. Additional release of my individual answers will not be made without my written consent.

Signature

Date

There are two copies of this consent form, one for you to keep and one for you to return to the researcher.

Questions and comments may be addressed to:
Kursie Shefeno Alaki, Ethiopian Kale Heywet Church, P.O. Box 5829, Addis Ababa, Ethiopia
Mobile Phone: +251 911 2186 21 / +251 923 2803 24
Email: kshefeno@yahoo.com

Appendix 3: Data Collection Methodology

The following table summarizes the occasions of data collection and type of data collected for the project

Table 3. Data Collection

Occasion of Data Collection	Partic- ipants	Data Type	Date
Pre-Training Interview		Pre-Training Interview Notes	19-21 July 2016
Group Conversation #1	14	Group Reports	19-21 July 2016
Observation Session#1	14	Observation Notes	19-21-July 2016
Summary Narrative Reflection #1	14	Reflection Notes	19-21 July 2016
Pre-Project Interview Of The Researcher			19-21 July 2016
Group Conversation #2	13	Group Reports	16-18 Nov 2016
Summary Narrative Reflection #2	13	Reflection Reports	16-18 Nov 2016
Observation Session #	13	Observation Notes	16-18 Nov 2016
Post-Project (Training) Interview	12	Post Training Notes	16-18 May 2017
Summary Reflection #3	12	Reflection Reports	16-18 May 2017
Post-Project Interview Of The Research		Interview Reports	18 May 2017
Group Conversation #3	12	Group Reports	16-18 May 2017
Literature Review		Chapters 2 And 3	Throughout
Data Analysis, Interpretation, And Writing		Chapter 5	Throughout
Reflections And Conclusions		Chapter 6	Throughout

Appendix 4: Data Coding

Coding One
Coding in Pre-interview
Major coded theme
Revival of love and unity– in personal life, family life and church ministry.
God’s call – Priority to observe in leader’s life
Importance of leaders, evangelist in EKHC – church fathers, church leaders, youth fellowship, in schools, around various church structures and ministries
Exemplary life- crucial in personal, family, ministry commitment
Humility – core values Jesus Christ, God’s people humble themselves
Man of God – commitment to serve

Coding Two
Major coding in first seminar (<i>Passing It On</i>): discussion, plenary
Building God’s kingdom – requirement consistent life and service
Leadership control – cultural negative influence
Humility – freedom of life to help
Life of prayer – highly emphasized to build God’s kingdom
Holy Spirit – life of transformation empowered by Holy Spirit
Servant leadership – commitment to serve
Grace – highly emphasized as transforming gifts of God
Collaboration and community – expressed as symbol of healthy relationship
Personal interest – struggles in Christian life
Challenges – pressure on younger generation leaders
Flesh and Spirit – spiritual daily battle
Training, mentoring – area of serious concern

Coding Three
Major coding of the Leader’s Covenant seminar
Accountability – life of stewardship for all resources
Model leadership – emphasized to be serious vision of the church
Transparency – this is declining and lacking in leadership and must be restored
Compassion – approach of leadership to followers must be restored
Leading like Jesus – the life and leadership of Jesus is central reflection
Developing leaders – the life and leadership of Jesus is central reflection
Consistent life of prayer – priority to be created as movement in the church
Collaboration and community – expressed as symbol of health
Pass it on – the model life of a leaders is highly emphasized
Integrity – this life of holiness must be restored
Disciple making – priority to develop younger generation is highly emphasized
Training and follow up – special focus area for leader’s life

Unity in the church – maintain collaboration in the body of Christ
Various challenges – many negative influences reflected as a serious concern
Emphasis on Great Commission – mentioned to maintain legacy of the church
Leader's Covenant – the covenant theme is very high

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