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David Livingstone's Vision Revisited – Christianity, Commerce and Civilisation in the 21st Century

Sas Conradie

Keywords: *Freedom, abolition, slavery, economic development, injustice, imperialism, enterprise development, community transformation, environment*

I David Livingstone – icon and villian

David Livingstone has been both missionary icon and missionary villain in the past. For many he was the epitome of mission pioneering and for others an imperialistic missionary paternalist whose work bore little if any fruit. However, it was exactly this controversial figure from whom we in the twenty first century can learn when we discuss socio-economic and spiritual transformation in communities.

This article does not try to discuss the life and work of David Livingstone in depth. People like Rob Mackenzie,[1] Andrew Ross[2] and John Waters[3] have all made detailed studies of Livingstone. Neither is the article an attempt to analyse all the issues presented to us by his dreams and visions or to discuss transformation in depth. It is more an effort to grapple with an understanding of David Livingstone's vision for Christianity, Commerce and Civilisation in Africa and how we must understand the relationship of these '3 Cs' in today's global context.

II Livingstone's Vision

David Livingstone had a compassion and commitment to end the slave trade through Christianising and 'civilising' Africa while facilitating an economic 'take-off' that would provide the economic incentives to stop the trade from

1 Rob Mackenzie, *David Livingstone: The Truth behind the Legend* (Chinhoyi: Zimbabwe Fig Tree Publications, 1993).

2 Andrew C Ross, *David Livingstone: Mission and Empire* (London: Hambledon and London, 2002).

3 John Waters, *David Livingstone – Trail Blazer* (Leicester: Inter-Varsity Press, 1996).

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continuing. His passion was to open south central Africa to Christianity and commerce as a way to combat the social ills of the continent. In essence David Livingstone realised the following:

a) Spiritual Freedom

People had to be set free from sins and practices (such as superstition) that prevented them from living lives that honour God. The spread of the Good News of spiritual freedom in Christ, or Christianity, was therefore of utmost importance to Livingstone. He believed intensely that Jesus has died for all and salvation is available to all, if people will only accept it.[4]

Part of his theological understanding was also that the Holy Spirit empowers people to live holy lives and move away from sin. That would enable social change when more and more people followed that example. Livingstone clearly believed in the essential relationship of saving souls and social transformation towards becoming more like Christ and living out the principles of the Bible.

b) Cultural Freedom

People had to be set free from cultural practices that prevent social and intellectual development, including slavery. Therefore there was a need to encourage a cultural value system that would facilitate education, health and law and order. This whole package Livingstone understood to be civilisation. The chiefs abused their powers by enslaving their own people or capturing people of neighbouring groups. To end the slave trade a change in culture was needed from within Africa as well.

c) Economic Freedom

People had to be set free from poverty that encouraged them to sell others into slavery. Economic development in Africa had to be enabled through commercial activities. Commerce therefore became to Livingstone one of the key building blocks of transforming communities so that slavery could be ended.

Livingstone's strong belief in these three Cs—Christianity, Civilisation and Commerce, as a way to end slavery and encourage social transformation had much deeper roots than his own passion. Peter Heslam indicates that

> Most historians associate the slogan 'commerce and Christianity' with David Livingstone. Yet its origins go back to the birth of the abolitionist movement, which significantly coincided with the start of the British missionary movement. Legitimate commerce, coupled with the gospel, would cut off the slave trade at its source in Africa.'[5]

Wilberforce and the abolitionist movement indeed had an important role in David Livingstone's thinking. Wilberforce's own vision for a better world 'lay in the transformative potential of faith and business. … It was in pursuit of this vision that he initiated radical social transformation on a global scale.'[6] Because both Christianity and legitimate commerce had human

4 Ross, *David Livingstone*, 17.

5 Peter Heslam, 'William Wilberforce: how transforming business can turn the tide of history', *Faith in Business* 10:4, April 2007:3-4.

6 Heslam, 'William Wilberforce', 4.

liberty at their core, they were destined to work together for social reform.

Rob Mackenzie emphasises the importance of the abolitionist movement's thinking on Livingstone when he attended a meeting in Exeter Hall in the Strand by the Society for the Extinction of the Slave-Trade and for the Civilisation of Africa.

> There it was proposed that Africans would only be saved from the slave-trade if they were woken up to the possibilities of selling their own produce; otherwise chiefs would continue to barbarically sell their own kind to pay for the beads, cloth, guns and trinkets they coveted. Commerce and Christianity could achieve this miracle, not Christianity alone. These ideas posed by Thomas Fowell Buxton, Wilberforce's successor, had a major impact on David Livingstone.[7]

Ross expands this view by saying that

> If legitimate European commerce could only penetrate Africa and promote the cultivation of products Europe wanted to buy, then these could be exchanged for European goods, uplifting African standards of living and ending the slave trade. At the same time the work of Christian missions in preaching the Gospel and in developing schools would aid the process and in turn be aided by it. This was a vision of what Livingstone was to urge on the British public later.[8]

The discussion of the relationship between Christianity and civilization was therefore not a new idea. It had already been hotly debated in missionary circles in the 1790s and it can be argued that it was the response to the social and economic transformation the UK experienced during (some would say as a result of) the revival movements that swept the UK in the second half of the 18th Century. Dr. John Philip of the London Missionary Society emphasized that 'Civilization need not bring Christianity, but Christianity always brings civilization'.[9] For Dr. Philip civilization encompassed education, but also commerce with emphasis on the creative impact of free trade.

The abolitionist ideals of social transformation through commerce and Christianity became so inspirational that Henry Venn (Church Missionary Society General Secretary from 1841-1873) made abolitionism through commercial enterprise a central aspect of his mission strategy. Cultivating contacts with industry, Henry Venn enlisted the support of a Christian manufacturer who agreed to import cotton at the minimum profit margin. This enabled Venn to set up the Nigerian cotton industry. African chiefs therefore had a viable economic alternative to the slave trade.[10]

The belief in the heart of Livingstone therefore grew that the arrival of honest traders and missionaries would provide the opportunity to exchange

7 Mackenzie, *David Livingstone*, 47.

8 Ross, *David Livingstone*, 25.

9 Fidelis Nkomazana,'Livingstone's ides of Christianity, commerce and civilization', http://archive.lib.msu.edu/DMC/African%20Journals/pdfs/PULA/pula012001/pula012001004.pdf, accessed 30 November 2012.

10 Waters, *David Livingstone*, 228.

the natural resources of Africa for European trade goods. This would undercut and end the slave trade, leaving the possibility of the growth of Christianity and the development of a more prosperous African society. One of the aims throughout David Livingstone's travels was therefore to find suitable bases 'from which Christianity, civilization and commerce could play their role in transforming Africa without the violence, injustice and slavery which he believed had characterized the meeting of European and African heretofore'.[11]

Britain could play an important role in the transformation of Africa by providing missionaries and traders to create the input of Christianity and commerce that would end the slave trade. During his visits to the UK Livingstone tried to convince business people of the potential for trade and investment in Africa.

III Livingstone's vision distorted

Perhaps this passion to get the British nation more involved in spreading Christianity, commerce and civilisation in Africa and the fusion of the three in the development of Africa, became for some a pretext for imperial exploitation.

> In the decade of the scramble for Africa, 1885-1895, when Africa was parcelled up by the powers of Europe, leading imperialist statesmen and political commentators were agreed in describing the movement as Europe's response to Livingstone's famous appeal to the outside world to intervene to end the east African slave trade. The whole effort was one intended to fulfil Livingstone's dream of a peaceful and prosperous development of Africa.[12]

Livingstone became the patron saint of liberal imperialism and for many he emerged as a paternalist and colonialist. His vision of the fusion of Christianity and commerce was used to morally justify and glorify the British Empire.[13]

Through this process of building and enriching the Empire, the three Cs that Livingstone was so passionate about became distorted in a way that he himself did not intend:

Christianity was used by imperial powers to open up areas for expansion and to pacify communities. The result was that people were burdened by Christianity as a perceived western religion and tried to get away from that, for example, in the Mai-Mai uprising in Kenya. Christianity came to be seen in many cases as the religion of the white-man and of the oppressor

Civilisation was used to impose the will of the imperial powers and to conform communities to the pattern of 'Civilised Europe' in order to produce goods for the 'Mother country'. The result was that people were burdened by the perceived western way of life. Civilisation therefore became synonymous with colonialism and oppression.

11 Ross, *David Livingstone*, 77.

12 Ross, *David Livingstone*, 241.

13 Cultural changes within Britain, such as an increasingly negative view of dark-skinned people as inferior to Europeans, might also have played a role in distorting Livingstone's views on transforming and improving Africa for the sake of the Africans.

Commerce was used to advance the economic interest and self-enrichment of the imperial powers and individuals such as Cecil John Rhodes, while using the natural resources and cheap labour of local communities. The result was that people were burdened with the psychological and social impact of labour abuse. Commerce became synonymous with multi-national capitalism that enriches a few and impoverishes the masses.

Livingstone's dream of Christianity and commerce, combining to produce what W.W. Rostow has called 'take-off' in terms of Africa's development, therefore did not work out in the way he envisaged. The demand of industrialised countries for ivory, combined with the East African slave trade, was a barrier enough to the achievement of that hope being realised, even before the powerful worldwide imperialist expansion of the industrialised countries in the last decades of the nineteenth century finally killed it. Other factors discouraged investment, such as Africa's geography that makes transportation of goods difficult and health conditions that prevent trading from really taking off.

IV Livingstone's Vision Redeemed

The mistakes of the past are generally acknowledged today. Even though I would argue that the link between empire, mission and commercial exploitation was forged and often enforced by imperial and commercial motivation it has to be admitted that people became uneasy about the link between Christianity, Civilisation and Commerce. I propose that by dealing with the negative image related to the three themes, we can redeem what David Livingstone and other mission leaders in the 19th Century were so passionate about.

People still have spiritual needs, but with the problems related to the term Christianity, we might need to return to the roots of Christianity, the Bible, and start talking about *Biblical Faith instead of Christianity*. That will be acceptable even to Muslims. Ron Sider in his popular book, *Rich Christians in an Age of Hunger*,[14] argues that some religious worldviews tend to create a fatalistic attitude towards poverty. For example, Hinduism teaches that those in the lower castes are there because of sinful choices in prior incarnations. Only by patiently enduring their present situation can they hope for a better life in future incarnations. Eastern religions de-emphasise the importance of history and material reality, considering them illusions to escape. A South African bishop once told me that people in the rural areas in South Africa are so fearful of evil spirits that they do not take any initiative to improve their lives.

Biblical faith affirms the goodness of the created world and teaches that the creator and Lord of history cares for the poor. People can be set free from the fear of evil spirits and experience forgiveness and total renewal by experiencing the life-giving ministry of Jesus Christ. However, people in their totality need to change and not only 'book a place in heaven'. Missionaries

14 Ronald Sider, *Rich Christians in an age of Hunger* (London: Hodder and Stoughton, 1997).

therefore must teach the whole gospel and not only salvation of souls. If God cares for the poor, then missionaries should preach that same message. To teach 'all that I've commanded you' includes caring for the poor and needy.

People still have social and emotional needs and need to be freed from values and cultural practices that prevent social-economic and emotional growth. Society needs to be transformed according to the principles of the Bible as the foundation of today's civilisation; not according to the imposed will of imperial powers, but from within the community. It is therefore better to talk about *Social Transformation instead of Civilisation*, a term that is a buzz word in global society.

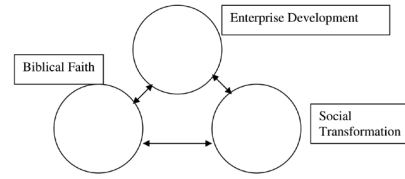
Encouraging steps have been taken in this direction. During the past decade there has been an effort to say that social problems do concern the church, that they are also the church's problems and the church must deal with them. Hidden behind the former attitude was an incorrect ecclesiology and an incorrect dichotomy in the understanding of church-society relationship. It is very important for Christians to realize their responsibility towards their communities and what happens in their communities since they are members of society. The church must therefore direct itself towards transforming and engaging with society and not try to escape from it.

People still have physical needs and need employment to provide for these needs. What is needed is not commerce that enriches just a few, but a form of economic activity that will benefit a whole community. Such activity where people engage in business for the sake of others and not only themselves, can be called Enterprise Development, another term that is acceptable in community development circles and used all over the world. It is therefore better to talk about *Enterprise Development than Commerce* in order to indicate this qualitative difference in business activities.

V Livingstone's Vision Modelled

Before I propose a model of how biblical faith, enterprise development and community/social transformation can be integrated, I just want to briefly mention some models of how the relationship of these themes have been viewed in the past:

1. The Escapist Model



According to this model, biblical faith has nothing to do with enterprise development or social transformation. It might touch these themes but has very little to do with them. Sometimes any link with business or social issues is seen as very negative. Quite often business or politics is seen as evil. Saving souls is the only task of the church and of Christians. The result is that people who make a commitment to Christ only want to become full-time Christian workers, perhaps caring for the sick and needy in their midst but very little more. Christian service is in

essence the only legitimate career for Christians. Quite often they leave their jobs in businesses to become full-time Christian workers.

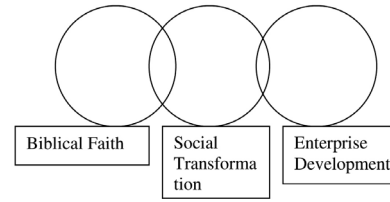
Global commercial enterprise is a dubious affair that impoverishes the rich spiritually and the poor materially. As Paul Stevens mentions in his book, *Doing God's Business: Meaning and Motivation for the Marketplace*,[15] 'The church has a long history of antipathy towards business, except for the value attributed to businesspeople who give their tithes and sit on church boards'.[16]

This attitude has its roots in centuries of church hostility towards making money.[17] Paul, for example, says that the love of money is the root of all sorts of social evil. This attitude might also be rooted in the teaching of Jesus in which very little is mentioned about commerce. The underlying point that Jesus is making is only spiritual and relates very little to business.

The danger of this model is that it can lead to the following:

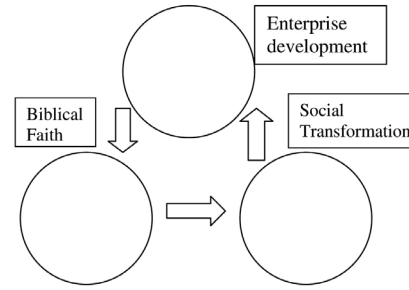
- Ecclesiological escapism where the focus is only on the spiritual needs in a community and the social and economic conditions are totally neglected. We see that in Africa today where Christianity has grown dramatically while churches are poor and somehow unable or unwilling to deal with the social problems such as corruption in their countries.
- Atheistic socialism where religion is seen as the opium of people and private enterprises are believed to oppress the community. This model proved unsustainable with the fall of communism.
- Secular commercialism where the focus is only on the commercial interests and what kind of monetary value can be extracted from communities. Very little space if any at all is provided for faith.

2. The Chain Model



In this view, biblical faith overlaps slightly with community transformation but not at all with enterprise development. Mission has nothing to do with business and very little with social action through caring for the poor in their midst. The different spheres form a chain from biblical faith towards enterprise development.

3. The Cyclic Model



15 Paul R. Stevens, *Doing God's Business: Meaning and Motivation for the Marketplace* (Grand Rapids: William B Eerdmans, 2006).

16 Stevens, *Doing God's Business*, 80.

17 Stephen Green, 'Sustainable Shareholder Value: Why Values Matter', *Faith in Business* 10:4, April 2007: 13-18.

The Cyclic Model suggests that biblical faith facilitates social transformation through the changed values of Christians who come to faith through evangelism. Social transformation facilitates enterprise development through an improved business climate as a result of improved social stability. Enterprise development facilitates biblical faith in return through more money given to the church through increased wealth of church members. That gives more financial resources for evangelism to change more people, etc – the process becomes a cycle.

VI Livingstone's Vision – Re-Modelled

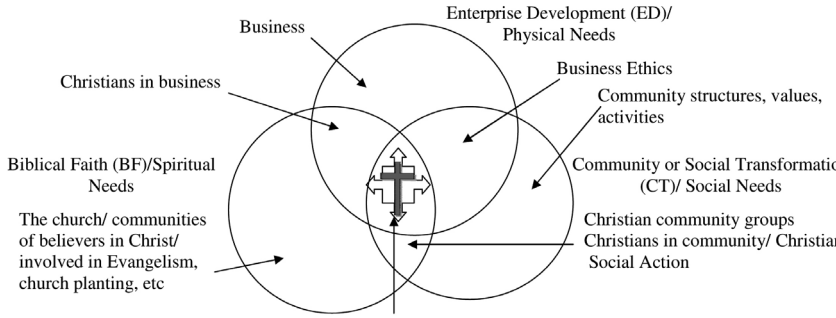
Having in mind the problems related to the above models, I want to suggest the kingdom model as a more integrated approach to explain the relationship between biblical faith, social transformation and enterprise development,

• **Biblical Faith: The Bible becomes the norm for life and conduct** and not perceived western traditions. The Bible and not western Christianity is being taught. This brings people into a personal relationship with God to experience spiritual freedom. In this way spiritual transformation is facilitated. Evangelism is a call to transformation and changing behaviour and culture.[18] Knowledge of, closeness to, healing by, and commissioning from Jesus therefore, constitute the transformation of the disciples and of ourselves.

Biblical faith empowers people to understand that God loves them, that they can love themselves and that they have to love their neighbours. This message therefore transforms their lives so that they get the courage to start businesses through which they can earn a living for themselves and their families and through that glorify God. These believers then transform

18 Anthony J. Gittins, *Bread for the Journey – The Mission of Transformation and the Transformation of Mission* (Maryknoll: Orbis Books, 1993), 31.

David Livingstone's Redeemed Vision – the Kingdom Model



Self-sustainable communities of believers who establish signs of the Kingdom of God by transforming their communities. The aim is to enlarge the overlapping area

the community around them through encouraging a life-style based on the biblical message that results in improved community care.

• **Social Transformation: The biblical principles are lived out**. Communities are helped to develop a value system that facilitates trust and responsibility; increases productivity; and enables communities to care for one another. Communities and individuals experience emotional and social freedom. Traditional God-glorifying values such as the African concept of Ubuntu are integrated into the transformation process.

Social transformation could be facilitated through discussion groups in the community and expressed through community action and voluntary service. Greater involvement from Christians in community structures facilitates improved social care and the eradication of negative values in the community. This is what has happened in the UK with the Abolitionist Movement. At the same time these Christian community leaders use their involvement as a witness to the biblical message that motivates them and in that way they can spread Biblical Faith while they are involved in the community.

Christians in this sphere can start social enterprises such as trading networks, provision of low cost housing, essential services for the poor in the community and environmental initiatives as business initiatives to generate income for the community.[19]

> The mission we undertake in the spirit of Jesus is a mission that transforms all who are involved; in fact, the mission has as its very purpose the transformation of all things and persons, to bring them into closer conformity with Christ.[20]

• **Enterprise Development: local communities take control of their own economic development**. Local job creation and sustainable wealth creation is encouraged. Companies and individuals from outside are encouraged to invest in sustainable commercial activities. Education provides the basis for enterprise development. Economic and physical freedom is experienced and economic transformation is facilitated.

Enterprise Development includes the provision of capital for the poor to earn their own way through, for example, micro-loan programmes,[21] and also increases trading opportunities for local business people, access to markets, and the development of fair trade initiatives. Enterprise development then becomes a means of church planting, social service and transformation, community building and grappling with unjust practices.[22]

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19 Ron Sider, *Rich Christians*, 236, summarises the connection between Biblical Faith and Social Transformation very well. The poor in developing countries must somehow find the courage to facilitate structural changes in their own countries. Such changes, however, 'can happen only if a fundamental transformation of values occurs … Evangelism is central to social change. Nothing so transforms the self-identity, self-worth, and initiative of a poor, oppressed person as a personal, living relationship with God in Christ. Discovering that the Creator of the world lives in each of them gives new worth and energy to people psychologically crippled by centuries of oppression. As Jesus transforms lives so we as the Body of Christ can help transform others.'

20 Gittins, *Bread for the Journey*, 162.

21 Sider, *Rich Christians*, 236.

22 Stevens, *Doing God's Business*, 91-99.

• The relationship between biblical faith, social transformation and enterprise development: The best way to understand the relationship is three overlapping circles that have the aim of developing self-sustainable communities of believers in Jesus Christ (Christians in churches)[23] that transform their society through adhering to God-given principles. With Christ at the centre, these communities of believers expand the overlapping area so that Christ will become more and more the centre of the life of the society in which these believers live.

At the heart of this understanding of the relationship between Biblical Faith, Social Transformation and Enterprise Development is the conviction that the Kingdom of God needs to become a reality in a society or community. The concept of the Kingdom of God within a mission context has been very well explained in the book, *The Good News of the Kingdom: Mission Theology for the Third Millennium*.[24]

In an article in this book, Van Engen emphasizes that believers in Jesus are living in the dialectic of the Kingdom of God that has already come in Jesus, but yet is still in the process of coming until he comes again. The 'already' and 'not yet' character of God's rule means that the church and its mission constitute an interim sign. In the power of the Spirit, the church points all humanity backward to its origins in God's creation and forward to the present and coming Kingdom in Jesus Christ.[25] While establishing signs of the Kingdom of God in their society, believers in Jesus:

• Care for others in such a way that God's grace brings about a radical and total transformation through faith (2 Cor. 5:17).

• Believe that together they can change the world. As the believers participate in God's mission, God's reign comes when people accept Jesus as Lord, and in obedience see God's will done on earth as it is in heaven. This involves economic justice and stewardship, structural and societal change as well as personal transformation. It involves the whole person, not only the spiritual aspects and all of life and not only the ecclesiastical.

• Live out the Kingdom's ethics and call people and structures to be reconciled with creation, with themselves, with each other and with God (2 Cor. 5:18-21). This life-style is deeply and creatively transformational for it seeks to be a sign of the present and coming Kingdom of God. Through that the believers recognize their profound commitment to radical transformation in their societies.

VII Livingstone's Vision Implemented

Livingstone's vision to develop Africa

23 In many communities there is a very negative cultural perception of Christians and churches. It might therefore be better to talk about believers in Jesus Christ and communities of believers in Jesus Christ rather than about Christians or churches.

24 Charles Van Engen, Dean S. Gilliland and Paul Pierson (eds), *The Good News of the Kingdom: Mission Theology for the Third Millennium* (Maryknoll: Orbis Books, 1993).

25 Charles Van Engen, 'Faith, Love, and Hope: A Theology of Mission On-the-Way' in Van Engen, *et al*, *The Good News of the Kingdom*, 253-263.

spiritually, economically and socially had a profound impact on the global mission movement. For example David Scott developed the Blantyre Mission in present day Malawi as a small missionary community intended to act with the cooperation of the African Lakes Company as a cultural and economic as well as religious catalyst within African society.[26] This vision also finds its expression in the concept of holistic mission where the emphasis is on the church as a vehicle for the transformation of society and catalyst for economic development.

This analysis is in line with the conclusions on the future priorities in world evangelization as suggested by Viggo Sogaard after the Global Inquiry on World Evangelization.

> The emphasis here is on a holistic gospel that not only transforms an individual person, but it will have transforming consequences for societies, for trade and economics, for law, and for human rights.[27]

Modern day examples of this vision include:[28]

- CMS Africa is involved in exciting Business as Mission initiatives (www.bamafrica.org) while the Samaritan Strategy (www.samaritan-strategy-africa.org) encourages social transformation and enterprise development out of a better understanding of the biblical message.[29]
- Various forms of Christian Community Computer Centers (www.tech-mission.org) are used to transform society and sometimes facilitate enterprise development from a Christian base that also aims to bring people to Christ.[30]
- The Lared Business Network (www.lared.org) uses a serious of principles based on the Bible that can be discussed in small groups to change the values in communities and through that encourage entrepreneurship and enterprise development.
- Various Business as Mission Initiatives amongst Unreached People Groups although in some cases the emphasis is much more on the link between Biblical Faith and Enterprise Development and less on Social Transformation.

However, there remain many challenges in the 21st Century to achieve the dreams of David Livingstone in terms of developing self-sustainable believers in Jesus Christ who can transform their communities:

1. Possibilities

- Countries such as Rwanda, Burundi, Zambia and Uganda have a real passion for community transformation,

26 Ross, *David Livingstone*, 243.

27 Viggo Sogaard, *Evangelizing our World: Insights from Global Inquiry*, 2004 Forum for World Evangelization, Thailand, September 2004, 59.

28 This is not an extensive list but only some of the projects I have been personally involved with.

29 See, Darrow L. Miller and Scott Allen, *Against All Hope: Hope for Africa* (Samaritan Strategy Africa Working Group, Nairobi, Kenya for a foundational outline of the Samaritan Strategy, 2005).

30 Sas Conradie, (2007) 'Christian Community Computer Centers (C4s): Transforming Communities through Information Sharing and Technology', *Transformation*, Vol: 24 (2007) No 2:102-109.

enterprise development and biblical faith. Rwanda and Burundi are emerging as peaceful nations after years of genocide and conflict. Both these countries now have Christian presidents who ask the global Christian community to assist in spreading the gospel, changing the values in the community and to develop enterprises. There is a real possibility that Livingstone's vision could become a reality in these countries. The challenge to Christians in the international community is to accept that invitation and get involved in these countries, including investing in commercial enterprises.

- There is a growing acknowledgement that mistakes have been made in the past where the Escapist, Chain and Facilitating Models have been followed instead of the Kingdom Model. The result is endemic corruption, tribal conflict and religious syncretism. Many churches and mission initiatives are now taking steps towards a more Kingdom-orientated Model of understanding the relationship between biblical faith, social transformation and enterprise development. Theological institutions are teaching this model although much more has to be done.
- The growing integration between biblical faith, enterprise development and social transformation has the potential to decrease dependency on so-called western resources. As indigenous churches and ministries see their task not only as spiritual but also economical and social they will be enabled to generate much more of their own financial resources for their own ministries. That makes the Kingdom Model essential.

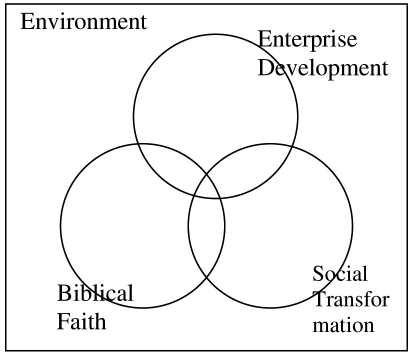
2. Sharing wealth in a globalised world

The 21st Century is a totally different world from the one in which David Livingstone worked. Technological advances in travel and communication have made the world a global village. This is part of God's design for the world since he made humanity an inter-connected and inter-dependent community with different resources in different places. This is in essence why we have globalisation. Within this inter-connected globalised community it is important for wealth to be shared to the benefit of all. This wealth or capital includes knowledge, spiritual, social and monetary wealth. The Kingdom Model of biblical faith, enterprise development and social transformation must therefore become a reality not only in one community, but ways have to be found to link 'Kingdom communities' with one another to facilitate and increase wealth exchange or to put it better, wealth interchange. The diagram below illustrates this need:[31]

31 I owe this diagram to Ms Shona Passfield, businesswomen and Church Mission Society Trustee.

3. The environmental context – towards the Quadruple Bottom Line Model

There is a growing acknowledgement that we live in a very fragile creation. Not only biblical faith, enterprise development and social transformation are needed, but these have to take the environmental context in which they operate into account. Christians have a biblical mandate to care for the environment while unrestrained commercial development will cause increased environmental destruction that will result in economic collapse in the future. Environmental destruction will increase social problems as communities and individuals fight with one another to obtain scarce resources such as water. The concept of the quadruple bottom line has therefore been developed to describe the environmental responsibility, social transformation, economic development and the spiritual growth in communities.[32] Within the framework of the Kingdom Model as described previously, the quadruple bottom line model might be illustrated as follows:



VIII Towards the Kingdom Model

Born at the time of the Abolitionist Movement, David Livingstone's vision of Christianity, Civilisation and Commerce had a profound impact on the mission movement in the 19th Century. Unfortunately this vision has been distorted by colonialism and imperialism. Many Christians and mission initiatives became reluctant to implement this vision and shied away from commerce and social involvement. Fortunately there are a growing number of Christian initiatives today that take the vision seriously and present it in a different form.

The challenge for these initiatives is to find a way to develop a Kingdom Model of ministry that integrates the different aspects of Livingstone's vision. In a globalised world this model is needed more than ever, whether it be in well-reached communities in Africa or unreached areas of Asia and the Middle East. Perhaps it is time to even go beyond the Kingdom Model and put it within the framework of environmental care as described in the Quadruple Bottom Line Model of mission. Hopefully there will be many Christian leaders who will venture into what could become very exciting possibilities.

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32 See for example Sohail Inayatullah, 'Spirituality as the Fourth Bottom Line' at www.metafuture.org/Articles/spirituality_bottom_line.htm for a non-Christian perspective on the Quadruple Bottom Line.

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The Missional-Ecclesial Leadership Vision of the Early Church

Perry W. H. Shaw

Keywords: *Mission, leadership, apostles, deacons, bishop, elders, prophets, organisational structure, Spirit, evangelism, congregation*

The comprehensive picture of God's salvific work shaped the life of the early church. While the specific language of 'already and not yet' was not used, the apostolic leaders' self-understanding that they were living 'in the last days' provided them with a missional impetus that they saw as the heart of the church's life. This was particularly the case with Paul, whose theological training and dramatic Damascus road experience profoundly shaped his missional life and teachings, and in turn the churches he founded and the individuals he mentored.

I Missional-Ecclesial Leadership in the Early Church

In reflecting on early church leadership there is a frequent tendency among Christian writers to seek justification for contemporary church governance and administrative practice through eisegetical reading of texts that describe the developing life of the early church. In so doing the fundamental missional-ecclesial vision of the apostolic writers is often lost. A classic example is the way in which Acts 6 is used to justify various forms of church governance (all of congregational, Presbyterian, or Episcopal patterns are possible), and such practices as committees and food distribution for the poor. There are legion examples of books (and often the paragraph headings in Bible translations) that refer to this passage as 'the choosing of the seven deacons', a designation not applied until Irenaeus in the late second century.[1] The term 'deacon' does not appear once in the passage and those chosen are neither here nor elsewhere referred to as 'deacons', but as the Seven (see for exam-

1 Irenaeus, *Against Heresies, in The Ante-Nicene Fathers*, vol. 1, eds. Alexander Roberts and James Donaldson (Grand Rapids: Eerdmans, 1885/1987), 315-567.

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ple Acts 21:9). A more careful reading of this text in its literary context reveals the deeper issues which shaped the early church's vision of congregational leadership systems.

The book of Acts opens with a period of evangelism and growth (chs. 1-3), followed by the first external challenge to the church with the arrest of Peter and John (4:1-22). The church's response of courageous faith (4:23-30) is met with a fresh outpouring of the Holy Spirit (4:31), and a dynamic community life experience (4:32-37). Acts 5:1-10 describes the first internal challenge to the church, the result of which is the power of God expressed in multiple ways, and growth in reputation and numbers (5:11-16). This led to the second external challenge to the church, the arrest of the apostles and their subsequent release (5:17-40), which resulted in rejoicing and the further spread of the gospel (5:41-42).

The conflict over the distribution of food (6:1) led to the appointment of the spirit-filled Seven (6:2-6), and the spread of the word of God (6:7). One of the Seven, Stephen, began performing miracles and preaching with authority (6:8-10), leading to the third external challenge – Stephen's arrest and martyrdom (6:11–7:60). Central to this passage is Stephen's 'sermon' (7:1-53), the longest recorded in Acts, and less an actual 'sermon' than a theological defence before a religious court that paved the way for the acceptance of Gentiles into the church.[2]

The end result of Stephen's martyrdom is the scattering of the believers (8:1-2), and an introduction to Saul of Tarsus (8:1, 3), who is to become the great apostle to the Gentiles. Among those scattered is another of the Seven, Philip, who uses the opportunity to preach the gospel in Samaria (8:4-13), leading to large numbers of Samaritans being accepted into the church (8:14-25). Philip is then led south where he encounters, teaches, and baptises the first Gentile convert – the Ethiopian official (8:26-39), after which we see Philip preaching in all the towns along the coast (8:40).

When taken in its context it becomes clear that Luke's concern in Acts 6:1-6 was *not* to prescribe a model for church governance and decision-making procedures. In point of fact we have no precise details of how the Seven were actually chosen – whether by election, consensus, or appointment. However, there is a detailed description of the positive qualities sought in new leaders. Nor was Luke's concern the administrative shape for distributing food to the poor. Rather, we read nothing further about food distribution in Acts, and we next see Stephen not in the ministry of social services but in the ministry of preaching and miracle-working. Shortly thereafter Philip has left his appointed ministry completely and is evangelising Samaria and beyond, and is later referred to not as a deacon but as an evangelist (21:8). If the point of the passage is to give a biblical mandate for committees and/or food distribution, at least two of the Seven failed pretty miserably in the task!

The context of this story drives us to see Luke's purpose in including it. There were several reasons, including the desire to provide an introduction to

2 Perry W.H. Shaw, *The Acts of the Apostles* (Amman: Program for Theological Education by Extension, 2000), 97-106.

the Seven as men filled with the Holy Spirit, to demonstrate how Spirit-driven and creative decision-making leads to the spread of the gospel, and finally, to emphasise that all are welcome in the people of God. The concerns embedded in the text are not administrative but rather the following: the missional-ecclesial vision of the spread of the word of God; the power of the Holy Spirit at work in the church and the need to depend on his guidance in decision-making; the comprehensive nature of the church racially and linguistically, and the love and acceptance that should characterize our churches; and the holiness and integrity of character expected in Christian leaders.

The only thing that a careful literary-contextual approach to Acts 6 says with respect to governance and church administration is that the preferred approach is one which best promotes the spread of the gospel. That this was the 'prescribed' approach of the early church is evident in the changing shape of leadership recorded in the book of Acts and the letters. Carter comments on the early church, 'At every stage persons are arranged to do ministry in the most effective way … Changing mission means … new positions and persons, sometimes through new roles for those already at work.'[3]

II Changing Leadership Patterns in Service of the Missional-Ecclesial Vision

In the opening of Acts we see authority vested in the Eleven, who in turn oversee the casting of lots for Matthias to replace Judas and complete the Twelve. Through Acts 1-5 the Twelve apparently assumed sole responsibility for leadership, including oversight of the early church's finances (4:37; 5:2). As the church grew, the responsibilities became unwieldy and the Twelve oversaw the appointment of the Seven (6:1-6) who would take the administrative responsibility from their shoulders so that the Twelve could devote themselves to 'prayer and the ministry of the word' (6:2,4). With Stephen's martyrdom (Acts 7) and Philip's growing evangelistic ministry (Acts 8), one can only speculate as to what happened to the caring ministry to which they had been appointed, but while absolutely nothing is recorded it seems probable that the apostles continued to appoint others to these sorts of ministries.

Through Acts 8-11 the Twelve, and in particular Peter and John, continue to play a senior leadership role: the new movement in Samaria is only confirmed and established with the arrival of Peter and John (8:14-25); Barnabas saw apostolic approval as crucial to Saul's acceptance (9:27); Peter is the agency for the acceptance of Cornelius and his Gentile household into the church (10:1-11:18). Luke's record sees the Spirit's work at the heart of the church's centrifugal missional movement to Samaritans and Gentiles (8:15-19; 10:44-48; 11:15-18),[4] crossing boundaries and becoming contextualised in new cultural settings,

3 William J. Carter, *Team Spirituality: A Guide for Staff and Church* (Nashville: Abingdon, 1997), 19.

4 cf. Bengt Sundkler, 'Jesus et les Paiens', in *Contributions à l'étude de la Pensée Missionnaire dans le Nouveau Testament*, ed. Bengt Sundkler (Copenhagen: Munksgaard 1937), 1-38.

frequently in spite of the church's reluctance (11:1-3).[5]

It is with the growth of the multi-ethnic Antioch church that we first see new official roles being described. Agabus was clearly only one among many who were recognised as 'prophets' (*prophētēs*) (11:27-28), and apparently the leadership of the Antiochian church comprised a group of 'prophets and teachers' (13:1). Judas and Silas, 'leaders among the brothers' (15:22) are also designated 'prophets' (15:32). While some have questioned whether these were official designated roles in the church,[6] the nominal grammatical structure would suggest that they were.

Certainly in the Revelation (11:18; 16:6; 18:24) prophets are singled out as those who have been targeted for persecution, suggesting an official leadership role in the late first century church. Likewise the *Didache* (10:7; 11:7-12; 13:1-7) speaks of prophets as individuals worthy of high respect and financial support, although by this time they may have had a predominantly itinerant influence rather than being leaders in specific local churches.[7]

In Acts 14:14 we see the designation 'apostle' (*apostolos*) extended to Barnabas. That this became a standard designation for certain leaders beyond the Twelve is confirmed through the following: Paul's standard use of the term as a self-appellation; the reference to the apostles Andronicus and Junia (Rom. 16:7), Apollos (1 Cor. 4:6, cf. 4:9), and Silvanus (Silas) and Timothy in (1 Thess. 1:1; cf. 2:6-7); and the instructions given on apostles in the *Didache* (11:3-6). In 1 Corinthians 12:28 Paul speaks of God's appointment of first apostles, second prophets, third teachers. Irrespective of whether this is a chronological or hierarchical priority or both, or a prioritisation based on benefit to the faith community,[8] or simply a listing device, the repeated mention in Ephesians 4:11 suggests that these are stable, permanent roles that were widespread in the early church.[9]

A discussion of the precise nature of each leadership role is subject to debate and has been discussed in some depth elsewhere.[10] My point here is to indicate the fluid nature of governance

5 cf. Craig Van Gelder, *The Ministry of the Missional Church: A Community Led by the Spirit* (Grand Rapids: Baker, 2007), 40.

6 Richard B. Gaffin Jr., 'A Cessationist View', in *Are Miraculous Gifts for Today? Four Views*, ed. Wayne Grudem (Grand Rapids: Zondervan, 1996), 23-64; John F. MacArthur Jr., *Charismatic Chaos* (Grand Rapids: Zondervan, 1993); Samuel E. Waldron, *To Be Continued? Are the Miraculous Gifts for Today?* (Ashland: Calvary, 2007); R. Fowler White, 'Richard Gaffin and Wayne Grudem: A Comparison of Cessationist and Noncessationist Argumentation', *Journal of the Evangelical Theological Society* Vol. 35, no. 2, June 1992, 173-81.

7 Ronald Kydd, *Charismatic Gifts in the Early Church*, (Peabody: Hendrickson, 1984), 6-11.

8 Robert Banks, *Paul's Idea of Community: The Early House Churches in their Cultural Setting*, rev. ed. (Peabody: Hendrickson, 1994), 96.

9 Jerome Crowe, *From Jerusalem to Antioch: The Gospel Across Culture* (Collegeville: Liturgical, 1997), 141.

10 For example Kenneth Berding, *What are Spiritual Gifts? Rethinking the Conventional View* (Grand Rapids: Kregel, 2006); Henry Blackaby and Mel Blackaby, *What's so Spiritual about your Gifts?* (Colorado Springs: Multnomah, 2004); Max Turner, *The Holy Spirit and Spiritual Gifts: Then and Now* (Carlisle: Paternoster, 1996).

and structure in the early church, and the continual restructuring that took place for the accomplishment of the missional mandate.

It is not until Acts 11:30 that we first hear of 'elders' (*presbuteros*), some 15 years or more after the Pentecostal founding of the church. But James has also come to prominence, and the apostles and elders look to James' leadership in the Jerusalem Council (Acts 15:13). Schnabel suggests that the development of leadership by elders in Jerusalem had resulted from the departure of the Twelve from Jerusalem at the time of the Agrippan persecution of 41/42 AD mentioned in Acts 12.[11] It is probable that 'eldership' was first developed in the very Jewish environment of the Jerusalem Church, based on the model of the Sanhedrin.[12]

Whatever the reasons for the establishment of leadership by elders, from this point forward elders play a dominant leadership role in the church. Paul sees the appointment of elders as an essential element of his missional activity, and both appoints (Acts 14:23) and reports to (Acts 20:17; 21:18-19) elders as he travels. Even then it would seem that the term 'elder' was loose and fluid, and Acts 15:23 ('the elder brethren' – *hoi presbuteroi adelphoi* – is the best attested reading of the Greek text) suggests that in Jerusalem at least the term may have simply referred to senior believers who, like James, had been followers of Christ since the resurrection or even earlier,[13] a usage also found in Papias[14] and Irenaeus.[15]

Eldership continues to be a prevailing pattern of church governance throughout the New Testament (Acts 20:17; 21:17-18; 1 Tim. 5:17-19; Tit. 1:5-6; Jas. 5:13-15; 1 Pet. 5:1-5; 2 Jn. 1; 3 Jn. 1; Rev. 4:4,10; 5:6,8,14; 11:16; 19:4), although the terminology is rather fluid between 'elder' and 'overseer' (*episkopos*; sometimes translated 'bishop'), particularly seen in the interchange of the terms in Acts 20:17,28 and Titus 1:5-9. The use of the term 'overseer' is widespread (Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Tit. 1:7), and may have been used to refer more specifically to those leaders in whose homes churches would meet, and who supported the faith community in various ways as 'patrons'.[16]

The first we see of the leadership role of 'deacon' (*diakonos*) is in Philippians 1:1 and in reference to Phoebe (Rom. 16:1). Despite the widespread translation of the term in Romans 16:1 as 'servant' or 'deaconess', neither can be justified linguistically, as the use of the masculine form (*diakonon*) in reference to a woman points strongly to a formal position held in the church.

11 Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods* (Downers Grove: IVP. 2008), 48.

12 Hans Von Campenhausen, *Ecclesiastical Authority and Spiritual Power in the Church of the First Three Centuries*, trans. by J.A. Baker (Stanford: Stanford University Press, 1969).

13 Roger Beckwith, *Elders in Every City: The Origin and Role of the Ordained Ministry* (Carlisle: Paternoster, 2003), 45.

14 Papias, *Fragments of Papias, in The Ante-Nicene Fathers*, vol. 1, eds. Alexander Roberts and James Donaldson (Grand Rapids: Eerdmans, 1885/1987), 153-155.

15 Irenaeus, *Against Heresies*.

16 Udo Schnelle, *Apostle Paul: His Life and Theology*, trans. by M. Eugene Boring (Grand Rapids: Baker, 2005), 573.

Deacons are also mentioned as local church leaders in 1 Timothy 3:8-10. It is noteworthy that Ignatius refers to deacons as not simply 'ministers of food and drink' but servants of 'the mysteries of Jesus Christ' (Trallians 2:3), pointing to their holistic ministry of word and deed in the service of the church's mission.[17]

It is probable that the early church gave multiple titles to leaders, for example elder (or deacon) and apostle, prophet, evangelist, and/or shepherd-teacher. This is suggested by Paul's tendency to introduce his letters with greetings to the elders, overseers, and/or deacons, but (with the exception of the pastoral letters to Timothy and Titus) the application of more 'charismatic' titles in the body of the text. The use of multiple titles is also indicated by a comparison between the most 'charismatic' of letters, 1 Corinthians, in which the emphasis is on the leadership of apostles and prophets, and 1 Clement 42:4 (addressed to the Corinthian church) in which Clement recaps their early leadership in the words, '[the apostles] appointed their first converts … to be bishops [*episkopous*] and deacons.'

Despite the fact that deacons and elders clearly played a significant part in the life of the early church, we are nowhere informed as to the precise nature of their leadership roles, although clearly pastoral (Acts 20:28; Jas. 5:14; 1 Pet. 5:1-2) and teaching (1 Tim. 3:2; 5:17; Tit. 1:9) ministries, and oversight of missional advancement (Acts 21:18-19), were key responsibilities. Of far greater concern to the New Testament writers than leadership roles was the quality of life expected from these leaders (1 Tim. 3; Tit. 1:5-9; 1 Pet. 5:1-4), as an essential necessity in the spread of the gospel (Acts 14:23; 20:28-32; Tit. 1:5). Paul clearly saw true righteousness in leaders as having foundational missional implications: the good reputation (*marturia*) of leaders (1 Tim. 3:7) is directly related to the witness (*marturia*) of the church.[18] Fee observes,

> Apart from the authority of the apostles over the churches they had founded, there seems to be very little interest in the question of 'authority' at the local level. To be sure, the people are directed to respect, and submit to, those who laboured among them and served them in the Lord (1 Cor. 16:16; Heb. 13:17). But in their roles as those who care for the others. The concern for governance and roles within church structures emerges at a *later* time.[19]

III Organic and Contextual Patterns of Missional-Ecclesial Leadership

Fluidity of governance and administration in service of the church's missional-ecclesial vision is also emphasized in the consistent biblical use of organic rather than organisational language in describing the church: body (Rom. 12:4-6; 1 Cor. 12:12-26; Eph. 4:4,25; 5:29-30; Col. 2:19; 3:15); family (Mt. 12:49-50; Rom. 12:10; Gal. 6:10; Heb.

17 Beckwith, *Elders in Every City*, 65.

18 Schnabel, *Paul the Missionary*, 247.

19 Gordon D Fee, '*Laos* and Leadership Under the New Covenant', *Crux* Vol. 25, No. 4, December 1989, 3-13.

13:1; 1 Pet. 1:22; 3:8); bride (2 Cor. 11:2; Rev. 19:7); wife (Eph. 5:25-28); olive tree (Rom. 11:17-24); a chosen people, a royal priesthood, a holy nation (1 Pet. 2:9). In the New Testament the word 'member' is consistently used with a biological rather than organisational meaning. Likewise, Paul saw his relationship to the churches he had established in parental (as father in 1 Cor. 4:14-15; 2 Cor. 12:14; 1 Thess. 2:11, and as mother in Gal. 4:19; 1 Thess. 2:7) rather than organisational terms.[20]

The familial character of the early church's self-understanding is equally seen in that Luke uses some form of the Greek term *adelphos* ('brother/sister') fifty-seven times in the book of Acts when speaking of the community of faith. These images point to the church as: people more than programmes; dynamic and growing rather than static and stagnant; heterogeneous rather than homogeneous.

While certain positions (notably 'apostles', 'prophets', 'elders', 'overseers', and 'deacons') seemed to hold some level of precedence, the notion of a distinct 'clergy' class was foreign to the early church. The word *kleros*, from which the word 'clergy' derives, referred not to a separate group within the church, but to all who had received the inheritance of God's redemption (Acts 26:18; Col. 1:11-12).[21] Within the early Christian community each believer was called on to fulfil the ministry for which God had gifted him or her, so that corporately all might together grow to maturity (Eph. 4:11-12).

Spiritual gifts found their source in God himself, and consequently '… the authority to exercise a gift was the right of any person who had a call from God and could demonstrate it by the ability to use the gift properly. As a result, a large group of diverse people often shared the leadership.'[22] Gaillardetz asserts that the 'charism-versus-office' debate is a product of Protestant-Catholic polemics, and that a more 'fluid continuum' existed between office and gift in the early church.[23]

Comparative studies suggest that a significant cultural element came into the formation of structures within the early church. Meeks,[24] for example, observes clear parallels between the structure of local Christian communities in the first century and the concurrent models of the household (*oikia*), the voluntary associations that proliferated in the early Roman Empire, the synagogue,[25] and even the philosophical and rhetorical schools.

There can be no question but that patterns of congregational leadership

20 Robert Banks and Bernice M. Ledbetter, *Reviewing Leadership: A Christian Evaluation of Current Approaches* (Grand Rapids, Baker, 2004), 37.

21 cf. W. Charles Arn, 'Lay ministry: A closer look', in *Church Growth: State of the Art*, ed. C. Peter Wagner (Wheaton: Tyndale, 1986), 108.

22 David A. Steele, *Images of Leadership and Authority for the Church: Biblical Principles and Secular Models* (Lanham: University, 1986), 9.

23 Richard R. Gaillardetz, *Ecclesiology for a Global Church: A People Called and Sent* (Maryknoll: Orbis, 2008), 30-31.

24 Wayne A. Meeks, *The First Urban Christians: The Social World of the Apostle Paul* (New Haven: Yale, 1983), 75-84.

25 cf. David J. Hesselgrave, *Planting Churches Cross-Culturally: A Guide for Home and Foreign Mission* (Grand Rapids: Baker, 1980), 351, Steele, Images of Leadership and Authority, 27.

in the early church reflected predominant models observable in the local culture. However, the end goal differed: in contrast to a world that was shaped by Caesar the early church leaders recognised their primary calling to form an alternate community built on an identity rooted in Jesus Christ.[26] With this self-understanding, the focus on character rather than role in early Christian leadership should not surprise.

Even within the relatively brief period represented by the New Testament documents, change and development in church structure is observable. Lingenfelter[27] notes that in the early days, while the community was small and localised around Jerusalem, and group-identity was a central concern, a 'collectivist' approach to leadership was adopted by the early Christians. As the church grew, incorporated first Samaritan, then Gentile believers, and expanded far beyond the Levant region, a more complex organisation evolved. However, structures remained fluid until the close of the first century.

While the first hints of more formalised categories appear in the pastoral letters to Timothy and Titus and in the *Didache*, it is only in the writings of Ignatius (Ephesians 6; Magnesians 6; Trallians 3; Philadelphians 1; Smyrnaeans 8) in the early second century that more hierarchical and rigid ecclesial leadership structures begin to appear. If anything, a study of New Testament terminology teaches us that congregational leadership forms must be understandable to the cultural context, and yet flexible enough to cope with changing needs both outside and inside the church, with the ultimate purpose that the community of faith will best live out its missional-ecclesial identity.

IV Summary

A careful reflection on leadership patterns in the early church suggests the following general principles:

- The missional-ecclesial vision of the early church shaped its governance. Organisational change occurred whenever the shape of governance was hindering the spread of the gospel and the formation of a community that reflected the incarnate character of God.
- The variety and flexibility of New Testament leadership terms seem to make any definitive statements on church governance or Christian leadership practice singularly unwise. Where any form of structured ministry is considered it is seen as a call to service of the faith community rather than as an opportunity to exercise power.[28]
- It appears that general processes of institutionalisation[29] were at work even in the early church. However, its commitment to missional-eccle-

26 Alan Roxburgh and Fred Romanuk, *The Missional Leader: Equipping your Church to Reach a Changing World* (San Francisco: Jossey-Bass, 2006), 118.

27 Sherwood G. Lingenfelter, *Transforming Culture: A Challenge for Christian Mission* (Grand Rapids: Baker, 1992), 194-201.

28 Gaillardetz, *Ecclesiology for a Global Church*, 32

29 Paul G. Hiebert, Daniel R. Shaw, and Tite Tiénou, *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices* (Grand Rapids: Baker, 2000), 333-346.

sial vision with its balance between 'prophets' [apostles and prophets] and 'priests' [elders and deacons] slowed the process of institutionalisation at least until the early years of the second century.

- The Holy Spirit is the source of wisdom for both the choice of leaders and their on-going ministry. It is the Holy Spirit who provides both the gifting and authority necessary to fulfil particular leadership functions. Consequently, one of the chief responsibilities of existing leaders is to acknowledge and empower those whom the Holy Spirit has already appointed. Church governance in the early church is fundamentally a 'pneumatic' order.[30]
- While certain individuals within the community of faith are called to take positions of supervisory leadership, there is nonetheless a wide variety of leadership roles and these roles will be filled by many different members of the Body of Christ. Multiple leadership is based on Holy Spirit giftedness.
- Personal integrity, quality of life, being filled with the Holy Spirit, and a recognition that leaders are no more (or no less) than stewards entrusted with an authority which ultimately is not their own, are more important leadership issues than are position and task. Christian leadership finds its power base in spiritual rather than other forms of power.
- Church membership is by nature relational, emphasising mutual care and responsiveness to needs. The purpose of leadership is corporate growth in Christ, a growth that will not occur individually in an isolated setting.

30 Emil Brunner, *The Misunderstanding of the Church* (Philadelphia: Westminster, 1968).