ABSTRACT

EVALUATION OF THE PERPETUAL LEADERSHIP MODEL IN THE

PENTECOSTAL CHURCHES OF THE APOSTOLIC FAITH

INTERNATIONAL IN LIBERIA

by

Isaac J. Mehn, Sr.

The need for the "Succession Leadership Model" within the context of most of the indigenous churches in Liberia is paramount. Most indigenous churches in Liberia, of which the Pentecostal Churches of the Apostolic Faith International (PCAFI) is no exception, practice perpetual leadership (those at the hierarchy, such as the Presiding Bishop and his two principal deputies, serve until death). An attempt to advocate for a change in basic assumptions is often considered as "challenging a divine construct" (Karngar 10).

Hence, most indigenous churches in Liberia are faced with a "chronic crisis of governance," which has caused most of the followers to lose faith in their leaders (Choloh 12). Moreover, emerging generations within these churches consider their aging leaders as lacking the capacity to cope adequately with the present-day reality of leadership. Indeed, evidence of these claims (lack of leadership tenure, marginalization of emerging potential leaders, lack of a refined theology on gender sensitivity, practice of ethnicity/sectionalism, etc.) are overwhelming and alarming. Writing from a business perspective, which is applicable to the context of this study, Shadi Ebrahimi Mehraban and Noor Azmi Mohamad argue that many organizations fail to promote and practice the succession leadership model because of the myth of not finding the "needed successors to replace their ancestors for specific job" (371). Similar ideology has been preached by the hierarchy of the PCAFI in Liberia since its

establishment in 1957. The need for transparent transformational leadership in the context of the church in Liberia is very crucial, not only for now, but also for the future. Given the importance of the succession leadership model within the PCAFI in Liberia, the organization must seek to explore and employ the appropriate leadership model. Leadership transition or succession is at times permitted within the National Youth and Sunday School Department, National Home Missionary Department, National Prayer Ministry, and other ministries or departments, but not with the offices of the district elders, pastors, and the bishopric.

In addition to the fields of Education and Business, the body of Christ [the Church] is the third prominent, but often overlooked, institution providing leadership approaches (Foster 1). Scholars and researchers both secular and Christian question the validity, transparency, and significance of the leadership approaches in the church in Africa (Shanlian 34). Additionally, John Raleigh Mott asserts that "We need more men [persons] in leadership positions in the Church who can show that full intellectual equipment is consistent with the deep Christian experience and with fervor in promulgating positive Christian truth" (21). The purpose of this research was to evaluate the benefits, effectiveness, and impacts of the traditional perpetual leadership model of the PCAFI in Liberia, including the history of the PCAFI founded in 1957 by the founding father, Bishop Samuel N. Hannock. The researcher conducted interviews using both open-ended and closed-ended questions. The researcher also administered an annual three-day seminar for forty-seven key national leaders. This included three District Elders, three Home Missionary Leaders, twenty Pastors, five Members of the National Secretariat, five Members of the National Youth Ministry, three Leaders of the National Prayer Ministry, five Members of the Constitution Committee, and three Members of the Ministers' Wives Association of

Diocese One of the Pentecostal Churches of Apostolic Faith International in Liberia. The triangle research method was used involving in-depth personal interviews. The forty-seven key national leaders, each with twenty-five years of impressive and excellent ministry experience, tremendously helped the researcher and the project. The Crewell (2008) and Patton (2002) procedures were used to determine the perceptions of the PCAFI–Liberia perpetual leadership model. Analysis of the project indicated succession leadership (transformational) as the most effective and fundamental leadership style/methodology, compared to the traditional perpetual leadership approach.

EVALUATION OF THE PERPETUAL LEADERSHIP MODEL IN THE
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IN LIBERIA

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CHAPTER 1

NATURE OF THE PROJECT

Overview of the Chapter

This chapter provides the framework for the evaluation of the benefits, effectiveness, and impacts of the perpetual leadership model of the PCAFI in Liberia. It contains questionnaires that assisted in navigating the research as well as the rationale for the project and the researcher's personal experience. In addition, this chapter has the purpose statement, research method, participants, data collection, and interpretation as well as the key themes used in the literature review.

Personal Introduction

I consider myself as a born PCAFI saint. For twenty-five years, my parents faithfully served as officials of one of the local assemblies. The passion of evaluating the perpetual leadership model of the PCAFI in Liberia was infused in me at an early age. My entire Christian sojourn has been within the domain of the PCAFI in Liberia. As a young man growing up in one of our local assemblies in a mining district of Bong County, located in the south-central part of Liberia, I became puzzled over the traditional perpetual leadership model of the PCAFI in Liberia. I can vividly recall asking my pastor at that time why they were not practicing a succession leadership model. He confidently said to me, "Son, it is in the Bible." His statement in the context of an Indigenous Liberian Church setting suggested that their practice of a perpetual leadership model had a biblical foundation.

I presently serve the organization in the following capacities: National Treasurer, Second Vice-Presiding Bishop, Diocesan Bishop and Senior Pastor of one of the local assemblies. The quest of investigating the perpetual leadership model of

the PCAFI in Liberia became more intensive when I ascended to the positions of the Second-Vice Presiding Bishop and National Treasurer. Information gathered from other leaders, young and old, in the denomination suggest that there is still a concern about the perpetual leadership model that they must address for the smooth operation of our various gifts and innovative skills. Hence, the researcher's vision is to see this traditional leadership model transformed into a succession leadership model in order to give emerging leaders in the denomination the opportunity to use their innovative skills.

Statement of the Problem

Traditionally, many of the Indigenous Churches in Liberia established by individuals referred to as vision bearers and founders have adopted a perpetual leadership style. These vision bearers and founders served as the sole decision makers regardless of the consequences. The PCAFI in Liberia is not an exception. Those at the hierarchy or top level of leadership serve until death no matter the status of the organization, unlike assemblies of our organization in the United States of America that have developed and put into place a succession structure for years.

Since the establishment of the Pentecostal Churches of the Apostolic Faith International in Liberia in 1959, we have had no transition through election; the two transitions on record occurred when the two previous presiding prelates went to be with the Lord. The two founding fathers, Bishop Samuel B. G. Stepney and Bishop Samuel Sahn, faithfully conducted the affairs of the church from 1947 to 1959 without a foreign Church Board. During those formative years of the church, there were only ten (10) local assemblies built by the denomination.

Purpose of the Project

The purpose of this research was to evaluate the benefits, effectiveness, and effects of the current perpetual leadership model of the PCAFI in Liberia since its inception, through interviews and seminars with all key National Leaders of Diocese One, to advance recommendation for improvement in the organization.

Research Questions

To achieve the purpose of this research, the following questions guided the process.

Research Question #1

What effect does the current perpetual leadership model have on the Ministry?

Research Question #2

What changes do key National Leaders envision to explore the gifts and innovations of emerging leaders?

Research Question #3

What leadership paradigm shifts will emerge from adopting a succession leadership model?

The project endeavored to find answers to the above listed questions through qualitative research that consisted of interviews and an annual three-day seminar with all key National Leaders of Diocese One who were pastors and lay leaders, and two sets of open-ended and close-ended researcher questionnaires.

Rationale for the Project

The transition of the Pentecostal Churches of the Apostolic Faith International in Liberia from the traditional perpetual leadership model to a succession leadership model is important because leadership should be considered in the context of

Scripture and not culture. Because of the existing leadership model within the PCAFI in Liberia, no fixed program is in place to mentor emerging young leaders who will automatically take over the leadership mantle of the organization from the elders. A good leader develops a trained, qualified, efficient, and experienced successor. A coach/mentor refers to a person who is an advisor, a trusted role model, a wise person, a friend, a steward, or a guide—a person who works with emerging human and organizational forces—to tap new energy and purpose, to shape new visions and plans, and to generate desired results (Hudson 25).

In both the Old and New Testaments, many biblical leaders mentored young emerging leaders. In the Old Testament, Moses mentored Joshua (Num. 27:18-19); and, Elijah mentored Elisha (I Kings 19:19-21). In the New Testament, Paul mentored Timothy and Titus (1 Tim. 1:2 and Tit. 1:4). Jesus, as an outstanding servant leader, gave away his power to seventy leaders and sent them out. Although the seventy leaders were apprehensive about the assignment, he gave them everything they needed to succeed (Luke 10:1–24).

Definition of Key Terms

Given below are key words and terms that are unique to the project, which the researcher defined and made more contextualized.

1. **Perpetual Leadership Model** refers to a type of leadership practice in which founders of indigenous churches or ministries in the context of project serve or remain in power until death.

2. **National Leaders** refer to leaders who are in the hierarchy of leadership; these are people who actually navigate the denomination in terms of administration and decision-making.

3. **PCAFI** is the acronym for Pentecostal Churches of the Apostolic Faith International.

4. **Diocese One** represents the geographical arrangement of churches that make up the PCAFI in Liberia, in terms of accessibility and location.

5. **District Elder** is the title of an ordained minister with at least ten years of ministry experience; such person is tasked with the responsibility of monitoring and supervising pastors and churches in a given area and reporting the outcome to the Diocesan Bishop.

6. **Home Missionary** is a female lay leader with the gift of intercession and preaching; such a person possesses the passion of outreach/mission in a local context.

7. **Indigenous Church** refers to a local church or ministry established by a native of Liberia, without any oversea assistance or support in any form.

8. **Diocesan Bishop** is a the title of an ordained minister with at least fifteen years of ministry experience, tasked with the responsibility of providing leadership skills, ministry direction, and innovation for at least forty churches and pastors within a given geographical location within the ministry context of the PCAFI in Liberia.

<div align="center">

Delimitations

</div>

The participants of this research included all the key national leaders of Diocese One of the Pentecostal Churches of the Apostolic Faith International in Liberia. The majority of the participants possessed knowledge gained from twenty-five years of ministry experience and are very well-versed in the historicity of the organization. Diocese One of the PCAFI in Liberia geographically covers ten of the fifteen counties of Liberia. Moreover, it is easily accessible during the rainy and dry seasons and has the highest population. Diocese One is the economic powerhouse of the denomination and subsidizes all national projects within the organization. Diocese

Two and Diocese Three are not included in this study because they are not so easily

accessible.

Review of Relevant Literature

In order to glean relevant information to authenticate and validate the project,

the researcher consulted biblical, theological, and sociological literature on leadership

and history of the PCAFI. Prominent among the literature consulted were the

Maxwell Leadership Bible that gave insight on the biblical foundation of leadership,

the work of Alexander B. Choloh that provided lot of insight on the history of the

PCAFI, and the work of Kim S. Cameron and Robert E. Quinn which highlighted

organizational culture and change. The researcher also conducted interviews and a

seminar with forty-seven key national leaders of Diocese One of the PCAFI in

Liberia. Key themes, such as leadership, mentoring, and others surfaced again and

again in the literature.

Research Methodology

The researcher conducted semi-structured interviews for forty-seven key

national leaders of Diocese One, who were pastors, lay leaders, and national decision

makers.

Type of Research

Since the research focused on the perpetual leadership model of the PCAFI in

Liberia to advance recommendations for improvement, the researcher used the pre-

intervention research design to study the problem. This research design used the

qualitative research method for the purpose of the research using a semi-structured

interview guide and questionnaire. The qualitative research is a type of formative

research that offers specialized techniques for obtaining in-depth responses about the

way people think and how they feel. It enables program management to gain insight into attitudes, beliefs, motives and behavior of target population (Debus and Novelli 2005).

Participants

The population of the research included all the key national leaders (three District Elders, three Home Missionary Superintendents, twenty Senior Pastors, five Members of the National Secretariat, five Leaders of the National Youth, three Leaders of the National Prayer Ministry, five Members of the Constitution Committee, and three Members of the Pastors' Wives Association of Diocese One) of Diocese One of the PCAFI in Liberia. Their ministry functions were vital and essential to the overall operation of the organization. Most importantly, majority of the participants were fully informed when it came to the historicity of the denomination. Diocese One of the Pentecostal Churches of the Apostolic Faith International in Liberia covers nine counties, out of the fifteen in Liberia, with a population of forty thousand (40,000) congregational members.

Data Collection

The data collection process involved data recording, organizing, and cataloguing in preparation for data analysis. The qualitative research approach is often used, rather than the quantitative approach, because it is methodical and yet allows for greater flexibility than quantitative research. Data is collected in textual form based on observation and interaction with the participants.

The researcher wrote a formal letter to all the individuals involved in the research informing them of the purpose of the research work, its objectives, and the importance of their participation. The researcher conducted interviews using both

open-ended and close-ended questionnaires. The researcher also initiated a three-day

annual seminar for the forty-seven key national leaders at the three main Diocesan

Headquarters. During the seminar, the participants were divided into three focus

groups (sixteen persons per group) and an open discussion regarding the benefits,

effectiveness, and effects of the perpetual leadership model of the PCAFI in Liberia

was held with each group coming up with a validated position, whether Pro or Con.

Moreover, a questionnaire was provided to individual respondents to solicit their

inputs, views, and perceptions of the research work.

Data Analysis

Information/responses gathered from the both questionnaires were compiled,

collated, and analyzed carefully, and outcome/results tabulated to determine the

benefits, effectiveness, and effects of the traditional perpetual leadership model of the

Pentecostal Churches of the Apostolic Faith International in Liberia. Additionally, I

analyzed qualitative data obtained from focus groups and individual interviews based

on validated patterns, themes, and categories.

Generalizability

This research was unique and significant because it was the first of its kind, an

advanced academic study conducted in the context of the PCAFI in Liberia. Most

leading denominations in Liberia can boast of their clergies writing books and other

motivational articles; the PCAFI was the exception. Hence, this project has removed

that stigma.

The focus of the project was to evaluate the benefits, effectiveness, and effects

of the traditional perpetual leadership model of the Pentecostal Churches of the

Apostolic Faith International in Liberia in order to advance recommendations that

would assist the leadership of the organization to transition to a succession leadership model. Like our parent organization assemblies in the United States of America, this could enable us to develop systematic mentoring programs for emerging leaders who will automatically take over the mantle of leadership from the elders. The project was also geared toward formulating a biblical and theological framework that would assist the PCAFI in Liberia to look at Church leadership in the context of the Scriptures and not culture and assumptions. Finally, the project was geared toward developing a comprehensive retirement package for retired national leaders.

Project Overview

The research is divided into five chapters; each chapter discusses specific content. Chapter 1 discusses the overview of the chapter, personal introduction, purpose of the project, definition of key terms, delimitations, review of relevant literature, research methodology, data collection, data analysis, generalization, and project overview. Chapter 2 discusses the review of related literature which presented factual information read from books, periodicals, newsletters, journals, reports, conference documents, and other materials that the researcher used to provide insight for the study. Chapter 3 discusses the methodology of the project (outlines the various ways the researcher conducted the research). Chapter 4 analyzes the findings of the research. Chapter 5 outlines the project's major findings with implications for each discovery of the project.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

The chapter begins with a brief history of the impact of the church on the spiritual and political fabric of the nation. The chapter looks at the early descriptive overview of the PCAFI, history of the PCAFI, structure and function of the PCAFI, and the merger of the ACAA and the PCAFI. The chapter further examines the formation of the leadership hierarchy of the PCAFI in Liberia, the importance of leadership development and mentorship in the PCAFI in Liberia, and the need for a change in basic assumptions from the perpetual leadership model to the succession leadership model. The chapter further examines the etymology of leadership, highlights of leadership theories, leadership, and conflict management in the church. The chapter also highlights the significance of biblical and theological foundations of leadership to this research.

Biblical Foundations

Both biblical and theological paradigms of leadership, according to Forrest E. Harris, Sr., point out that men and women in ministry have responded to a divine call to faithfully be in the service of God to a perverse generation. Responding to God's call to provide leadership for others requires an immense sacrifice and self-denial (10). The Scripture, both Old and New, has many examples of leadership mentoring and succession practices. For the intent of this research, Moses' leadership in mentoring Joshua (Exod. 32:17–18 and Num. 11:27–29) and delegating specific leadership responsibility to the seventy after the advice of his father-in-law, Jethro (Exod. 18:17–26), and the classic mentoring relationship between Elijah and Elisha (1

Kings 19:16; 2 Kings 2:2–15) are two prominent examples of leadership mentoring and succession practices. Additionally, the transformational [servant] leadership style of Jesus Christ in choosing and mentoring the twelve disciples to take the message of salvation to the rest of world (Matt. 28:18–20), and Paul's mentoring of Timothy seem the most appropriate for the intent of this study.

Old Testament: Moses, "The Unexpected Leader"

Moses' ascendancy to leadership provides a classic profile of God's preference for an individual considered to be insignificant and inferior to the highest and most difficult leadership responsibility (Maxwell, *NKJV Maxwell Leadership Bible* 66). Exodus 2 to Deuteronomy 31:1–3 narrate the dramatic birth of Moses and his challenging leadership task. John C. Maxwell acknowledges, "God prepares leaders in a Crock-pot, not in microwave oven" (*Leadership Bible* 66). Moses was born in exile during the regime of the most powerful man (Pharaoh) in the most powerful nation (Egypt) of the ancient world. Moses was born at the time when Pharaoh had given an executive decree to two midwives (Shiprhah and Puah) to murder all Hebrew male newborns; an order that was not implemented by the two midwives because of the fear of the Lord (Exod. 1:15-20).

Harris asserts that, Moses, through the wisdom of his sister Mariam and the special grace of God, grew up in the palace of Pharaoh as a prince, but with an uncompromising "Hebrew memory" (6). Furthermore, he argues, "The burning bush construct introduces a revolutionary quality into the leadership model Moses represents"(2). "At its theological core, biblical leadership is revolutionary" (Harris, 2). In the case of Moses, his cardinal mission, and focus, was the liberation of his

kinsmen (the Israelites) from Egyptian bondage, as vividly recorded in Exodus 3:9–10

of the KJV:

> Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression where-with the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt?

God called Moses as a liberator/ redeemer with a prophetic redemptive

message of hope and restoration for the children of Israel (Harris 2). Like any other

person, Moses, looking at his inadequacy and incompetency, registered five big

excuses ("Who am I", "Who are you", "What if they do not listen", "I am not a good

speaker", "I know you can find another person") to God when he was called to

provide leadership for the children of Israel (*Leadership Bible* 71). Maxwell analyzed

Moses' four big questions as "fear concerning himself", "fear concerning God", "fear

concerning others" and "fear concerning his ability" (*Leadership Bible* 71). In

response to Moses' formidable barriers, God provided a way out in Exodus 4:14-16:

> And the anger of the LORD was kindled against Moses, and he said, is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

In the plan of God, when it comes to selecting a leader, his focus is drawn to

the availability, meekness, and reachability of the person marked (Harris 10). The

effectiveness and efficiency of leaders is based upon their willingness to avail

themselves to be trained, mentored, or nurtured (Maxwell, *Leadership Bible* 10).

Mott acknowledges "If the Church is to rise to its great responsibility, it must have

qualified leaders" [with the spirit of meekness who are willing to make immense

sacrifices] (46). Moses was schooled as a prince in Egypt and his encounter with the

Lord at the burning bush was an added advantage. Realistically, Moses had to trade or

"sacrifice his status and material possessions" to be trained, mentored, and nurtured

by God for 40 years in the desert (Harris, 7; Maxwell, *Leadership Bible* 10).

Furthermore, every leader needs a team or "inner circle" to succeed.

Absolutely, no leader can climb the ladder of success without the help of teammates,

and the life of Moses illustrates that principle. Additionally, "the law of the Inner

Circle" suggests that "No leader should ever take the journey–or the credit–by himself

[or herself]" (Maxwell, *Leadership Bible* 87). Joshua, Aaron, and Hur, members of

Moses' inner circle tremendously contributed to the successes and victories of Israel

(Exod. 17:9–14). Any leader who is a 'lone ranger' most often falls as a prey to the

enemies (Middlebrook 25).

Moses, like most Christian leaders today, was probably plagued with stress

and burnout. Al Saunders defines burnout as "A state of physical and emotional

exhaustion." Saunders claims that "burnout is more common in professional people

such as pastors, counselors, doctors, nurses, police officers, social workers, teachers,

and others" (qtd. in Middlebrook 37–38). Moses, driven by the passion of his mission,

sat down judging disputes among his kinsmen from sunrise to sunset (Exod. 18:13).

Saunders in his quest to assist Christian Workers and other professionals identifies

three "common indicators of burnout":

    1. **Clinical symptoms of depression and anxiety**: painful thinking,

       blue and/or feeling sad, feeling helpless, feeling not appreciated,

       feeling not accomplishing anything, not seeing any way of the

present situation, low self-esteem, feelings of hopelessness, and lack of motivation.

2. **Physical symptoms**: sleep disturbances (excessive or insomnia), changes in weight, persistent lack of energy (constant push to accomplish anything), consistently tired in the morning (difficult getting up), generally sad, unwell looking in appearance, persistent physical exhaustion.

3. **Anxiety related disorder**: spiritual obsessions (may have known and served the lord for years yet get obsessed with thoughts about not trusting the lord enough, or having failed him in service, or not doing enough for him), unresolved issues from the past (often a contributing factor in cases of burnout). (qtd. in Middlebrook 37–38)

Jethro, the priest of Midian, Moses' father-in-law, probably may have noticed burnout indicators in his son-in-law; and resolved to offer advice. Moses graciously accepted the advice and took a paradigm shift in his leadership methodology by appointing seventy elders from every clan to handle all secondary issues among their kinsmen and the most difficult cases left with him (Exod. 18:24–25). Moses' action suggests the essence of 'Shared Leadership' which opens the corridor of inclusive and collaborated initiatives (Crosby and Bryson 67). Every good leader will definitely consider every positive admonishment in terms of "available resources" to improve and enhance his or her performance (Reiland 147).

The Indigenous Churches in Liberia today, most especially the PCAFI, need leaders like Moses, who will not be dictators but instead are leaders with teachable

spirits, meekness, vision, and consecrated lifestyle. Mott stressed that "Only men [and women] who are ready to consecrate themselves to a life of siege work should give themselves to the ministry of Christ in the troubled heart of the twentieth-century city [community]" (26). Moses, unlike many leaders today in both secular and religious communities, willingly and humbly yielded to God's pruning through the advice of his father-in-law. Coming to the close of his leadership and realizing his inability, Moses officially presented Joshua to the people of Israel as his successor (Deut. 31:1–3).

In his explanation of "The Law of Legacy," Maxwell states that "Success without a successor means failure" (*The 21 Irrefutable Laws of Leadership* 234). Moreover, it takes a transparent transformational leader to mentor a successor who will automatically carry out the legacy of his or her predecessor. Moreover, "He who thinketh, he leadeth and had no one following him [her] is only taking a walk" (Maxwell, *Irrefutable Laws of Leadership* 1). Moses' relationship with Joshua transcended "The Boss and Subordinate" situation (Harris 10). Like any emerging leader, Joshua was given the opportunity to prove his leadership capability as a spy, as a military commander, and as a trusted and dependable personal assistant (Maxwell, *Leadership Bible* 190). Unlike the unpleasant relationships that exist between leaders and their co-workers within most of the Indigenous Churches in Liberia, especially the Kwa speaking ethnic groups (Bassa, Kru, Grebo, and others), Moses and Joshua's scenario is a classic example worth illuminating.

The leadership of Moses was marked by defining moments which distinguished him as a leader who had an intimate relationship with the Lord. The research highlighted eight of those defining moments.

1. Moses' and Aaron's encounter with Pharaoh's band of magicians (Exod. 7:1–12).

2. Released of the 10 plaques on the land of Egypt (Exod. 7:14; Exod. 12:1–29).

3. The crossing of the red sea and the drowning of Pharaoh's officials (Exod. 14:1–30).

4. Turning of the bitter waters into sweet waters (Exod. 15:22–27).

5. Raining of manna from heaven (Exod. 16:11–17).

6. Pouring of water from the rock (Exod. 17:1–7).

7. Delegating of leadership responsibility to seventy elders after the advice of his father-in-law (Exod. 18:24–26).

8. Receiving of the ten commandments at Mount Sinai (Exod. 20:1–12).

Religious leadership is difficult, most especially in the case of Moses (leading exiles with diverse ideologies and constant practice of idolatry), which led to denial of entry into the Promised Land which he long anticipated and preached to his kinsmen (Harris 7).

Another classic example of a mentoring and transition relationship in the Old Testament is Elijah and Elisha's classic case found in 1 Kings 19:16 and 2 Kings 2:2–15. The two prophets had distinct ministry assignments prior to their union. The focus of Elijah's ministry was to the "elite ruling class of Israel, while [his mentee] the focus of Elisha's ministry was to the common people of many nations" (Maxwell, *Leadership Bible* 446). Every emerging leader needs a mentor who will provide the most needed insight for the future. Additionally, Maxwell acknowledges, "God took Elisha through the preparation necessary under Elijah. The young man waited for the right time, then made his request. Scripture records that; Elisha performed as many

miracles as did his mentor" (*Leadership Bible* 446). Unlike Elisha, many emerging

leaders in most Indigenous Churches in Liberia lack the virtue to be mentored,

trained, and nurtured. The quest to ascend to the peak of power is the game plan of the

day. The origin of the wonderful relationship between Elijah (the mentor) and Elisha

(the mentee) is recorded in 1 Kings 19:19–21:

> So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.
>
> And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?
>
> And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with instruments of the oxen, and gave unto the people and they did eat. Then he arose, and went after Elijah, and ministered unto him.

"The Law of Magnetism" argues that, "Who you are is who you attract"

(Maxwell, *Irrefutable Laws of Leadership* 448). He also asserts that "Every leader

has a measure of magnetism" [that attract a follower] (*Irrefutable Laws of Leadership*

448). Selecting the right mentee or follower was very important to Jesus and the early

church. When the early church experienced the first recorded inter-racial crisis in the

history of the church, the Apostles admonished the congregation to select seven men

with specific qualifications (Acts 6:3) to handle the situation (134). Jesus selected

mentees ("loud and brash fishermen and a scheming tax collector") that most leaders

would not easily choose today. Their mission was to spread the gospel to the world,

which they did adequately (130). Dan Reiland also contends that "Underestimating a

person's capacity" [and capability] as a mentor "sometimes leads to missing what a

person is made of" (132–33).

New Testament: The Transformational Servant Leadership Model of Jesus Christ

Jesus Christ is the Ultimate 'transformational servant leader' that ever lived and walked the face of the earth (Reiland 10). As the king of glory, he was born in the stable instead of the palace in Bethlehem (Maxwell, *Leadership Bible* 190). As the creator of "heaven and earth", he emphatically told one of his disciples that he had no permanent possessions: "And Jesus said unto him, Foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head" (*King James Bible*, Luke 9:58). Jerry Paye-Manfloe Kulah notes that "Jesus came from a poverty-stricken family, evidenced by the quality of offering given to the priests at the time of his dedication when his parents offered a pair of doves instead of the preferred, unaffordable lamb (Lev. 12:8; Luke:21–23)" (38). As a servant leader, Jesus Christ exemplified the virtue of humility to his followers. Personal wealth and fame violate the essence of servant leadership (Yuill 38). The church needs leaders prefer to serve than be served. Jesus Christ broke the norms concerning leadership in his day, when he washed the dusty feet of his disciples (Yuill 41). Jesus' action is a pristine landmark for every Christian leader everywhere to follow. The disciples, not understanding the essence of servant leadership, asked Jesus Christ on the road to Capernaum, "'who is the greatest' in the kingdom?" Jesus' answer shocked them: "If anyone desires to be first, the same shall be last of all and servant of all" (Mark 9:35).

Leighton Ford asserts that "Greatness is measured by taking the last place, by a total commitment to welcome the 'little ones,' by a breath of sympathy and an openness to all who name his name, by passion for personal purity, by toughness with ourselves but gentleness with others" (147–48). On the contrary, greatness, especially

in Africa, is measured by the popularity of the leader, the number of very important people that surrounds the leader, the elegant structure erected by the leader, and the financial influence of the leader (Karngar 24). This phenomenon has overwhelmed most emerging leaders in the body of Christ in Liberia. Mott notes:

> The leaders of the church must be men [or women] of prophetic spirit and heroism-able to stir and, if necessary, create the social conscience of the church. They must be men [or women] of reality who will not only talk and write, but above all will lead the Church in sacrificial service, the true medium of the power of Christ for the regeneration of the society. (47)

Jesus Christ fully understood the virtue of submission and he taught his disciples the secret, "Verily, verily, I say unto you, the Son can do nothing by himself, but by what he seeth the Father do: for what things soever he doeth, these things doeth the Son likewise" (John 5:19). Although the Father put all things under his power (John 13:5), the Scripture records no occasion when Jesus Christ exalted himself above his Father (Ford 153). Additionally, Ford notes "Only by becoming a servant can we achieve first place" (153) [as Christian leaders]. The ultimate task of any Christian leader is to primarily persuade people to follow Christ, and the leader second (153). This simple but complex task provides the lifeline for any successful Christian leadership. Furthermore, "you aren't a leader if no one is following you" (Maxwell, *Irrefutable Laws of Leadership* 191). For others to follow the leader, he or she must have resolved to sacrificially follow Christ first (Reiland 41). Jesus' transformational [servant] leadership model cultivated his disciples to the extent that they were willing to be martyred for their faith in him (Kulah 39). No Christian leader can ever be successful if he or she is disconnected from Jesus Christ (Mott 12). Jesus promised to infuse every Christian leader with "power, creativity, courage, and

whatever else it takes" if he or she remains connected to him. Jesus' promise in John 15:5 solidifies and authenticates his commitment (Hybels 216). In his role as a servant leader, Jesus Christ invested in the physical and spiritual development of his disciples with the intent of motivating them to take over after his departure. The ministry outcome of the disciples, who later became apostles in the book of Acts, clearly authenticates what Jesus had earlier intended (Reiland 130).

The cardinal goal of every Christian leader should be the development of the kingdom of God, and not fame–impressive cars, impressive infrastructures, elegant lifestyles, and others (Karngar 20). Globally, the Church today needs leaders, who like Jesus and the disciples, will exemplify a simple transparent consecrated lifestyle that glorifies God, and not self or personality (Mott 21). Servant leadership is not about "Giving up our personhood" and "weakness." Instead, it demonstrates the 'hidden image of Christ' in a leader who resolved to lead his or her followers, like the Lord (Ford 153). Additionally, John Anthonakis, Anna T. Cianciolo, and Robert J. Sternberg assert, "The goal of servant leaders is to love and serve those they lead by helping them to find and productively use their gifts in the ministry of the body." Moreover, they contend that "Leadership in the Christ's church must be different from the Gentiles' 'lording it over' approach to leadership" (52).

Jesus' submission to his Father should "form the creed of every Christian leader; it must be the rock on which we stand when position, popularity, or prestige would entice us" (Yuill 37). The church in Liberia is plagued with a problem that needs urgent attention. Billboards of churches carry the photographs of the leaders and their spouses, instead of Christ who is the head of the church. This phenomenon is spreading like wild fire across the length and breadth of the Christian community in

Monrovia and its environs. Christian leaders need to see reason to go back to the basics or originality of the Christian Faith. What the church is, and its leadership was spelled out by Jesus and his disciples (Marshall 135–36). The missional mandate of the church is to win the 'lost and this decaying generation' and that the leaders exhibit a competent Christ-like character, void of entanglement with the cares of the world. Servant leadership provides the platform for Christian leaders to live and provide leadership like Christ (Yuill 37).

The relationship between Paul and Timothy provides one of the classic mentoring programs in the New Testament. In Acts 16:1–3, Paul encountered Timothy in Lystra on one of his missionary journeys. Maxwell contends that, "Paul invested in him for a long time, taking him on short-term mission trips, letting him preach, leaving him to pastor a young church [in Ephesus], and writing instructional letters to him while apart" (*Leadership Bible* 1471).

If the church in Liberia is to grow and become progressive and productive, experienced leaders should follow in the footstep of the Apostle Paul. There are many undeveloped young apprentices waiting to be identified, invested in, and developed as emerging leaders. As acknowledged by Ron Aguilera, "Leadership development is indispensable for a successful church" (40–47). Leadership development will never be realized, unless the hierarchy prioritizes it (Shanlian 20). Developing emerging leaders requires an immense sacrifice. Having been beaten, imprisoned, and dragged out of the city of Lystra (Acts 16: 22-24), Paul "returned, grabbed Timothy and finished his work there" [with him] (Maxwell, *Leadership Bible* 1473). Leaders who are driven by the passion to develop others are very scarce in many of the Indigenous Churches in Liberia. The tenacity and persistence of Paul in mentoring and

developing Timothy and others illustrates his passion, commitment, and maturity

(1473). Paul was one of the contributors to the spiritual and leadership development

of Timothy. As a matter of fact, Timothy had a strong spiritual heritage from his

grandmother (Lois) and mother (Eunice) before his mentor came along, as mentioned

in 2 Timothy 1:3–7 1473). Maxwell contends, "The greatest contribution a leader can

make is to develop more leaders" (1473).

Frank Damazio asserts that "The preparation of a leader is crucial to their

success" (qtd. in Maxwell, *Leadership Bible* 1476). Leadership is only effective when

Christians allow the Holy Spirit to empower them to "lead from their own identity."

Christians lose value, focus, and essence if they seek to imitate or photocopy others

(*Leadership Bible* 1483). Furthermore, "they are most effective when they lead in the

area of their gifts" (1482). Fundamentally, the Lord Jesus Christ is the 'Master

Developer' of all leaders within the church. Hence, all leaders within the domain of

the body of Christ, "must celebrate diversity, but confront deviancy" (1483).

Splendid Leadership Principles in the Book of Acts

The book of Acts narrates the formative years of the early church which

include, but are not limited to, the historicity, leadership structure, the manifestation

of the Holy Spirit in the lives of the disciples, extension of cross-culture evangelism,

handling of the first racial disputes, etc. The book of Acts also contains classic

leadership principles that are still essential to today's church. T. S. Rainer illustrates

six leadership characteristics drawn from the book of Acts as follows (qtd. in Shanlian

4–5):

> **Acts 1: The Called Leader**
> In the way that the early church leaders were called to be witnesses and
> ministers for Christ (Acts 1), the first step toward Christian leadership
> today is to receive and respond to the call of God.

Acts 2: The Contributing Leader

On the day of Pentecost (Acts 2), Peter delivered the first sermon in the new church. This action shows that the particular functions of the leader, such as prayer and preaching, were foundational for the church and its leadership.

Acts 3: The Outwardly Focused Leader

Peter and John made the first venture outside the newly formed church as they visited and healed the lame beggar (Acts 3). Only few leaders achieve this stage of leadership, where they must move beyond the comfort of the church's walls.

Acts 4: The Passionate Leader

The passionate leader is not just outwardly focused, but is also enthused and sold out on his mission and the church's mission that his leadership motivates many to follow. Peter and John modeled this type of leadership so much that it landed them in jail–and then empowered them to be set free (Acts 3). This level of leadership is very rare among pastors and ministers.

Acts 5: The Bold Leader

The bold leader is very willing to take incredible steps of faith and make the tough calls that few others will take. This bold leader knows the church's mission and purpose, and is willing to take whatever steps are necessary to keep the church on track. Peter exemplifies this type of leadership with his bold confrontation with Ananias and Sapphira (Acts 5). Perhaps less than one percent of church leaders reach this level.

Acts 6: The Legacy Leader

While very few church leaders achieve the leadership described in Acts 3, an even smaller number become legacy leaders as described in Acts 6 and 7. These leaders, like the twelve disciples in Acts 6, seek to equip others for the work of the ministry while deflecting their own recognition. Like Stephen in Acts 7, these leaders are not concerned only with the church during their lifetime, but make decisions that will benefit the church after they are gone. They are quick to praise others and equally quick to accept responsibility for anything that may go wrong. All of the break-out church leaders in our findings achieve the Acts 6/7 level.

Rainer's illustration of leadership drawn from the Book of Acts resonates with

the type of leadership needed in most of the Indigenous Churches in Liberia. The cry

for leaders focused on the development of others and the institutions they lead is very alarming in most of the ethnic speaking churches of Liberia. The leadership concept in these churches is centered on fame, personal economic empowerment, marginalization of those considered as oppositions, and leading perpetually. The Apostle Paul's concept of leadership is the inclusion of all qualified believers regardless of sex, race, tribe, etc. (1 Cor. 12:1–31; Eph. 4:11–16; Tit. 1:4). Otto Lui affirms that, "In the New Testament, the teachings of Paul are the basic principles applied in church leadership today" (23). Most Indigenous Churches in Liberia need leaders who exemplify the characteristics of the six leaders illustrated by Rainer from the book of Acts.

Theological Foundations

The theological foundations of leadership portray the idea of a response to a divine call (religious leader, pastor, missionary, gospel artist, theologian, Christian, author, etc.). The first book of the Bible presents God as the Creator of all things, including leadership. Leadership on the face of the earth began when God, after creation, handed leadership of the earth to Adam, the first man (Gen. 1:26). Lui writes that, "The strengths and weaknesses of the kings and prophets in the Old Testament are obviously the most referenced examples of leaders and leadership. Their personal qualities, spirituality and leadership skills can be deduced from different Old Testament passages" (23). He also argues that, "In the New Testament, the teachings of Paul are the basic principles applied in church leadership today" (23). The general description of a leader in the context of many Indigenous Churches in Liberia, especially among the Bassa-speaking ethnic group, lacks theological relevance. Their

theological construct is that leader and leadership belong to a specific personality; hence, they are to lead until death.

On the contrary, Maxwell acknowledges that "Every human possesses a DNA from God (Genesis 1:26) to lead and rule" (1). "No leader can lead effectively and efficiently without following God's leadership" (1). Scholars within religious academia attest that God is the ultimate leader demonstrating magnificent leadership skills (1; Shanlian 7). The beauty of God's leadership and sovereignty cut across generations, races, tribes, etc. Moses attests to it in Psalms 90:1-2: "LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Gaining a profound theological understanding is very essential to leadership development in the church (Harris 10). The foundation of every house determines its durability and architectural credibility. As noted by Justin S. Holcomb and Jeremy Pace, "Every house starts with a foundation. Depending on how well that foundation is laid, the house will either stand firm or have problems. The same is true when laying a foundation of leadership development [for the church]" (2). As believers, we must do all things based upon our knowledge of God through Jesus Christ and Scripture (II Peter 1:3–4). If the foundation we lay is anything other than our knowledge of God through Christ and Scripture (I Corinthians 3:10b–11), then we are simply building on sand (Matthew 7:12–28). Theology gives us the rock on which we build our house (Matthew 7:24–25)" (2). Theology enlightens the church to fully understand that every believer, as a priest, is called out of the world and sent back with the glorious message of salvation to one another and the world (Holcomb and

Pace 5). Additionally, a theological analysis of leadership helps Christian workers

know their individual roles within the body of Christ (Eph. 4:7, 10–16; Rom. 12:4–8;

1 Cor. 12:12–30).

Paul in Ephesians 4:12, underscored three cardinal reasons for Christian

leadership: "for the perfecting of the saints," "for the work of the ministry," and "for

the edifying of the body of Christ." Paul's analysis of leadership, as mentioned in

Ephesians 4:12, focuses on the development of individual members, mission, etc.

(Holcomb and Pace 5). Crucial to the theological foundations of leadership is the

unbalanced biased perspective that women are not to serve in key positions in the

church. This ideology lacks both biblical and theological authentication. The church

has an obligation to develop all believers (male and female) equally to fulfill a

specific ministry work based on their gifts (Maxwell, *Leadership Bible* 4).

Most Indigenous Churches in Liberia have denied potential female members

with proven leadership skills the opportunity to exercise their gifts. Their bias is based

on Paul's statement as found in 1 Corinthians 14:34: "Let your women keep silence in

the churches: for it is not permitted unto them to speak; but they are commended to be

under obedience, as also saith the law." Holcomb and Pace also acknowledges that,

"To lay a proper foundation of leadership development, we must determine our

theological understanding of who a leader is from scripture" (2).

As noted by Katurah Y. Cooper, "The church traditionally has been unwilling

to accept that a woman can execute leadership as effectively as can a man. The issue

of woman ordination is still non-negotiable in many churches and denominations,

most notably the Roman Catholic Church" (37), and likewise the PCAFI. She also

asserts that "In churches that do not permit women ordination and women in leader

position, a dichotomy exists" (38). Additionally, according to Cooper, the International Leadership Institute asserts that "God looks for men and women, who are biblically committed to cast vision, set goals, mobilize the Body of Christ, and overcome obstacles in order to reach the nations for Christ" (37).

Moreover, Craig van Gelder argues that as "The church [globally] is called to shift from an 'Ecclesiocentric' [a church primarily centered on structure] view to a 'Theocentric' [a church centered on God] view, the church leaders will have to shift from technical to adaptive change and from solo to shared leadership" (219).

The Relationship of the Trinity

The cohesiveness in the Trinity demonstrates classic "Team Leadership" or "Shared Leadership" Theory. Each person within the Trinity exercises specific responsibility uniquely, without conflict or the overlapping of functions. Christian leadership is not an individual adventure, but rather a team mission adventure. Brian Edgar states that "To understand the mission of Jesus one has to comprehend the Trinitarian nature of God…We see Jesus working in the power of the Spirit to fulfill the mission given to him by his Father, and we see actions associated with humility, patience, and gentleness" (qtd. in Lui 33).

The theological construct of leadership in most of the Indigenous Ethnic Speaking Churches in Liberia lacks relevance. Leadership is seen as belonging to specific persons, who should lead until death, and any attempt to challenge said construct is considered to be evil. Lui also acknowledges that "The relationship in the Trinity is not just intimacy but a relationship with the purpose of fulfilling God's mission together as a team" (33).

Christian leadership should portray a team spirit, because the church comprises of people with diverse gifts given by the Spirit of God for the edification of his people; hence, no individual can single-handedly provide the needed leadership in any church/denomination. Accordingly, Christian leadership should endeavor to provide the context for the development and success of every person sacrificing his or her time, resources, and energy. Lui also writes, "The term 'leader' appeared in the New Testament in plural form only" (32). It implies that "Jesus treasured team leadership and used a team approach in developing leaders" (32). John's Gospel records numerous occasions where Jesus emphatically heralded his intimate relationship with the Father and his team relationship with his disciples (John 5:19–47; 6:41–47; 8:38; 54–57; 12:44–45; 49–50). Jesus' action manifests his submissiveness and "relational leadership" capability. Consequently, the aim of leadership in the church in Liberia should transcend individualism and explore the New Testament concept of inclusion, mentoring, and empowerment as practiced by Jesus, Paul, and others (Luke 10:1–24; 1 Tim. 1:2; Tit. 1:4, etc.). The concept of "Solo leadership," which dominates in many Indigenous Churches of Liberia, has stagnated development in every form. Christian leadership is not about the leader, but Christ who is the head of the Church. Therefore, leaders within the body of Christ should endeavor to submit to the will of the Holy Spirit and the Lordship of Jesus Christ. The Arbinger Institute points out that success is associated with humbleness and selflessness:

> Leaders who succeed are those who are humble enough to be able to
> see beyond themselves and perceive the true capacities and capabilities
> of their people. They don't pretend to have all the answers. Rather,

they create an environment that encourages their people to take on the

primary responsibility for the answers to the challenges they and their

facilities face. (9)

Thus, leaders should not take all of the responsibilities on themselves, but should

allow their people to be a part of the answer.

Early Christian Movement in Liberia

Liberia is the oldest independent nation on the continent of Africa with a

population of 4.5 million people (The World Bank Group 2015). The teaching of the

Christian faith made its way to Liberia in 1820 through settlers sent by the American

Colonization Society (ACS). Joseph C. Wold, a Liberian Historian, points out, "In

1820 the Baptist Church, Methodist Church and Protestant Missionary Society were

organized on the ship Elizabeth" (53). Additionally, the teaching of Pentecostalism

surfaced in Africa via Liberia in 1906 through the missionary work of Lucy Farrow

and Julia Hutchins (Synan). However, "Shortly afterwards, other missionaries from

the United States joined Farrow in Africa to preach the Pentecostal faith. Revivals

were held and eventually the first permanent Azusa-influenced Pentecostal mission in

Africa was founded" (The Enrichment Journal, 1995).

The role of the Church is very essential in the formation of Liberia as an

independent nation. As attested by Hilary Teague, the "Declaration of Independence

on July 26, 1847 was signed in the Providence Baptist Church by the Settlers and

representatives of the Aborigines" (qtd. in Kulah 9). Interestingly, a few of the former

presidents (Joseph J. Roberts, William R. Tolbert, Alfred F. Russell, and others) of

Liberia had theological/pastoral backgrounds, and moreover, faithfully served their

local parishes. As noted by Kulah, "The three mainline denominations that have

produced majority of Liberia's heads of state are the Methodist, Baptist, and Episcopalian Churches" (11). The church played a pivotal role in the formation and spiritual direction of the nation [Liberia], and the same holds true for the PCAFI.

The PCAFI played a pivotal role in most of the national fast and prayer events that were held for the nation during the brutal civil war, which greatly destroyed the basic fabric of our existence. Moreover, the PCAFI fully contributed and participated in most of the peace initiatives that the body of Christ, para-church organizations, civil organizations, and others implemented for the return of peace to our beloved nation – Liberia. The PCAFI is a founding member of the Pentecostal Fellowship Union of Liberia (PFUL) and Organization of Apostolic Pentecostal Association of Liberia (OAPAL). These Christian institutions and others serve as conduits of solidarity among pastors and denominations.

Early Descriptive Overview of the Denomination

The Pentecostal Churches of the Apostolic Faith International in Liberia today originated as the Apostolic Church Assemblies of Africa (ACAA) in 1947, founded by Samuel Sahn and Samuel B. G. Stepney. Both elders had no formal education, but were greatly and amazingly used by the Lord in establishing and providing leadership for the denomination for more than four decades. In a memoir written by Alexander B. Choloh, he notes that "the two servants of God were then members of the Methodist and the St. Simeon's Baptist churches located in Buchanan, Grand Bassa County and on Horton's Avenue in Monrovia, respectively. Both men received the baptism of the Holy Spirit, with evidence of speaking in tongues 'as the spirit gave them utterances' in their separate locales of worship; and were subsequently dismembered from their respective worship locales" (3).

Following their dismissal from the two churches, "Both Elder Samuel B. G. Stepney and Elder Samuel Sahn started worship services in their respective localities. Later, many brothers and sisters joined them. Thus, giving birth to a new Christian Body called the Apostolic Church Assemblies of Africa (ACAA)" (Choloh 7). This Christian Body afterwards "Connected herself with the Pentecostal Assemblies of the World (PAW)" (Choloh 7). However, the union between the ACAA and the PAW did not last long because of ethnic rivalry among the Kru ethnic group from the PAW block and the Bassa ethnic group from the ACAA block.

Looking at the intensity of the disagreement, Bishop Samuel Grimes, (PAW) USA, who was the visiting keynote speaker at the convention, admonished Elder Samuel B. G. Stepney to go aside and lead his followers separately. In obedience to the counsel given by Bishop Grimes, Elder Stepney moved to 25th Lynch Street in Monrovia and started a worship service which attracted more followers who were subsequently baptized and filled with the Holy Spirit. Later, Elder Stepney, Elder Sahn and the saints met in a remote village called Gboyogar Town (a historical venue of a great manifestation of the Holy Spirit) for a service which led to the merger of the Buchanan group under the leadership of Elder Sahn and the Monrovia group under the leadership of Elder Stepney. During the service, which later turned into a deliberation, Elder Sahn was elected as the Presiding Elder while Elder Stepney became the Vice Presiding Elder, respectively. As noted by Bishop Choloh, the two men without any formal education, through the special grace of God, "Conducted the affairs of the church from 1947 to December 1959 without a foreign church board" (4).

During their leadership, a little over ten local assemblies of denomination were established throughout the length and breadth of Liberia: Monrovia, Kakata, Dolo Town, Kpo-Drum, Ganta (two assemblies), Tappita, Gleo-zohn and Buchanan City. The Sahn and Stepney generation, although without any formal education, provided a splendid 'transformational leadership' and brilliantly structured the entire denomination, a pattern that is still followed today. Elder Sahn by profession was a substantive farmer and his counterpart, Elder Stepney, a professional carpenter. During those formative years, the Burning Bush Tabernacle on 25th Lynch Street, Monrovia, became the Headquarters of the organization and the Bethlehem Temple in Buchanan, Grand Bassa County, was the second Official Headquarters.

The ACAA (Apostolic Church Assemblies of Africa) was the first denomination established among the Bassa ethnic group in Liberia. It is believed that nearly all the Bassa ethnic-speaking church groups are products of what was then the ACAA. The leadership structures and worship styles of most of these churches were patterned after what is known today as the PCAFI. Today, there are more than seventy-five Bassa ethnic-speaking denominations throughout the length and breadth of Liberia. According to Bishop Allen G. White (Interviewed), the present Vice Presiding Bishop of the PCAFI, Burning Bush Tabernacle situated on 25th Lynch Street in Monrovia was the center of spiritual attraction, or the beacon of hope that transcended ethnicity and the social class system for many Monrovians from the 1950s to the early 1980s. Many people from every spectrum of the society flooded to the daily mid-day services that were at the Burning Bush Tabernacle for relief, deliverance, and restoration. Today, 'that good old country church,' the Burning Bush Tabernacle, still stands in its old location, as the beacon of hope to the hopeless and a

'light house' to the perishing. During the epic civil war (1989 to 2004), the facility was used to shelter many internally displaced people (Christians and Muslims) for many months; these internally displaced people received daily rations of food and water from the leadership.

The Merger of the ACAA and the PCAFI

The Pentecostal Assemblies of the World (PAW) is considered as the oldest Oneness Pentecostal Movement in the world. It is believed to have been the biggest gathering of all the Pentecostal Organizations after the Azusa Street Phenomenon in 1906. Like any other organization, the PAW experienced a split in the USA, which subsequently spilled over to Liberia; the Kru, Grebo, and Bassa ethnic groups which constituted the organization at that time could not resolve the issue of the office of the presiding bishop. During the rankling, Elder Abraham T. Simmons, Sr. of the Haywood Mission School in Monrovia, and Elder Peter S. Berry, who then was the Pastor of the PAW Headquarters Church on King Sao-Boso Street, formerly Front Street, met with Elder Samuel B. G. Stepney, which led to the decision to become a member of the Pentecostal Churches of the Apostolic Faith International in 1959. The first meeting, which brought together the pioneers of the PCAFI in Liberia, was held at the home of Elder Peter S. Berry and Mother Tetee Berry, on Newport Street, Monrovia, in November 1959.

In order to gain the attention of a foreign board to provide training and additional leadership skills for the brethren in Liberia, subsequent meetings were held at the Burning Bush Tabernacle on 25th Lynch Street, Monrovia, with Elder Stepney and his corps of officers. After a long deliberation, delegates from the Pentecostal Assemblies of the World (PAW) and the Apostolic Assemblies of Africa (ACAA)

wrote the leadership of the Pentecostal Churches of the Apostolic Faith in the United

States of America to attend the annual convocation in December 1959 (Choloh 3).

Under the leadership of Elder Sahn and Elder Stepney, the organization developed 10

local assemblies in the following locales: Kakata, Dolo Town, Kpo-Drum, Ganta (two

assemblies), Tappita, Buchana, Gleo-zohn, and Monrovia. Although Elder Sahn and

Elder Stepney had no formal education, their leadership produced some of the most

tremendous and cherished moments in the history of the denomination. The dedicated

and immense sacrificial service of these two distinguished statesmen of the kingdom

of God stand tall in the Pentecostal Churches of Apostolic Faith International hall of

fame.

In their quest to spread the Good News to the ends of the world, the leadership

and saints of America accepted the invitation. A week later, Bishop Samuel N.

Hancock, Presiding Bishop and Vice Presiding Bishop Willie Lee came to Liberia.

The historic convention that amalgamated the Pentecostal Churches of the Apostolic

Faith International and the Apostolic Church Assemblies of Africa was held at the

Burning Bush Tabernacle on 25th Lynch Street, Monrovia, Liberia. In 1947, the

leadership of the Apostolic Church Assemblies of Africa included Elder Samuel Sahn

(Presiding Elder), Elder Samuel B. G. Stepney (Vice Presiding Elder) and six

members.

The December 1959 convention was presided over by the late Elder Peter S.

Berry, former pastor of the Sarah C. Barclay Memorial Church of the Pentecostal

Assemblies of the World (PAW) located on King Sao Boso Street, Monrovia, Liberia.

His preferment to preside over the annual convocation was based on his educational

background and leverage of interaction with people of foreign descent. According to

Bishop Allen G. White (Interviewed), a statement pledging the loyalty of the
Apostolic Church Assemblies of Africa (ACAA), was read by Deacon Johnny
Sinmoke of the Burning Bush Tabernacle to the American Delegation. In response,
Bishop Hancock accepted the proposal and the Apostolic Church Assemblies of
Africa (ACAA) officially became known as the Pentecostal Churches of the Apostolic
Faith International (PCAFI) in 1959. For proper leadership, Bishop Samuel N.
Hancock, on December 5, 1959, after a tense closed-door discussion with leaders at
the convention, appointed members of the first Board of Bishops of the PCAFI in
Liberia, which included Elder Abraham T. Simmons, Sr. (Presiding Bishop), Elder
Samuel Sahn (Vice Presiding Bishop) and 3 board members. Additional five persons
were also appointed to serve as National Auxiliary officers. Bishop Abraham T.
Simmons led the organization for ten years (1959–1969). The Bishop Simmons and
Bishop Sahn regime was marked by constant rivalry between the Grebo and Bassa
ethnic-singing groups.

Nevertheless, the two honorable servants of God developed five other local
assemblies in the following locales: Bomi Hills, Saniquelle, Mount Barclay, Camp
four-Yekepa, and Worhn Apostolic Alliance Mission (PCAFI-Liberia secretariat).
The Simmons era ended in 1969, which ushered in the Stepney dispensation. Bishop
Samuel B. G. Stepney provided leadership for the denomination for thirty years until
his demise in the year 2000. Through his visionary leadership the denomination grew
from fifteen local assemblies to fifty assemblies in the following nine sub-political
locales: Monsterrado, Margibi, Grand Bassa, Bomi, Nimba, Rivercess, Maryland, and
Gbarpolu.

The denomination is administratively arranged into three dioceses (one, two and three), and each diocese is also divided into districts based on geography and population (Choloh 7). Each diocese is headed by a Diocesan Bishop who provides leadership and serves as the principal advocate for the Presiding Bishop, while each district is headed by a District Elder who works with the pastors in the districts and reports to the Diocesan Bishop.

During the regime of Bishop Stepney, the Bassa Ministers Association (BMA) was organized on January 15, 1961, through the initiative of his counterpart, the late Bishop Joseph W. Zuu, Vice Presiding Bishop of the Pentecostal Churches of Apostolic Faith International, Mr. Samuel Whey of the J. J. Powell Memorial United Methodist Church, Rev. Fredrick Hwiezor and Rev. John N. Colnoe of the St. Mark A. M. E. Church, Rev. John Charles of the African Glory Prophet Church, and Rev. Joseph Andrews of the Susan Brooks A. M. E. Church. The primary purpose for the establishment of the BMA was, and still is, to provide in-service training for pastors without Bible-school knowledge, settle disputes among member churches, and provide necessary leadership training for emerging leaders from member churches. At present, the following churches constitute the organization: Pentecostal Churches of the Apostolic Faith Association International (PCAFI), Worldwide Mission Church (WMC), and the Soul Winning Church of Africa (SWCA).

The Stepney era was also a part of the process that led to the translation of the Bible into the Bassa vernacular. The Old Testament, translated as "Dèè Wùḑù Sùà," started in 1966 and was completed in 2002 in the Ivory Coast. The completion of the translation in the Ivory Coast was due to the civil uprising in Liberia at that time. The

New Testament, translated as "Dèè Wùḍù Dìè," was completed in 1970 through the effort of the United Bible Societies of Great Britain and the Bible Society in Liberia.

According to Dr. Abba Karngar, Dr. Thomas Flo Narvin Lewis is credited as the inventor of the Bassa Script. Dr. Lewis accomplished this while studying at Syracase University in New York in the 1800s. In pursuit of patriotism, he returned home to serve the Bassa people in 1910. The Bassa Script has thirty letters as compared to the Roman alphabet with its twenty-six characters or letters and four marks of 'Dignity,' namely: Tona Marks, Nasal Sound, Consonant Sound, and Vocal Sound (1-2).

Additionally, the Stepney administration supported the establishment of the Christian Education Foundation of Liberia (CEFL), a vision that was birthed by one of the heroes of Christian Faith in Liberia, Dr. Abba G. Karngar, in collaboration with 'some missionaries from the Christian Reformed World Missions (CRWM). The "CEM is famous and important in the history of the Indigenous Churches of the Bassa people of Liberia for its useful and helpful ministries" (Karngar 8). Founding organizations included: Worldwide Mission Church (WMC), Pentecostal Churches of the Apostolic Faith International (PCAFI) and others. The CEFL, a counterpart of the Christian Extension Ministries (CEM), was established to provide scholarships for deserving students from member churches to pursue their college education, to curtail sheep stealing among member churches, to conduct leadership seminars for emerging leaders, to hold a bi-annual HIV/AIDS awareness youth camp for member churches, and to assist para-church institutions.

Today, many of the young men and women who now lead in their respective denominations, like me, benefited from the CEFL scholarship scheme. Through Bishop Stepney's administration, the PCAFI established the following elementary and

junior high schools: The PCAFA Mission School in Kokoyah, Upper Bong County,

which was one of the outstanding learning institutions in Bong County prior to the

civil conflict in Liberia; the Daniel Foster Memorial School in Tinway Town, Lower

Buchanan, Grand Bassa County; and, Bishop Robert L. Little Memorial School in

Topoe Community, New Georgia, Monsterrado County. In continuation of his

leadership legacy, TOP International School in Fiamah, Monrovia, Christian Mission

School in the Township of Caldwell, Monsterado County, and the PCAFI Bible

Institute in Topoe Community, Monsterrado County were also established (PCAFI

National Secretariat). For proper evaluation, monitoring and supervision, the PCAFI

in 2007 at one of her regular executive gatherings, established the PCAFI school

system and Elder Benjamin Reeves was appointed to head the school system.

Organizational Structure/Design of the PCAFI in Liberia

The process of organizational structure or design is not done overnight. Gareth

R. Jones acknowledges that, "Organizational design involves difficult choices about

how to control–that is, coordinate organizational tasks and motivate the people who

perform them–to maximize an organization's ability to create value" (88). The

founding fathers of the Pentecostal Churches of the Apostolic Faith International

(PCAFI) alluded to the above-mentioned philosophy. Every organization is uniquely

structured based upon its own concepts and assumptions, and espouses a view of how

to bring social collectives under control (Bolman and Deal 10). Thus, the PCAFI is

structured into sub-ministries to promote 'unity in diversity' and facilitate the 'shared

leadership' ideology of the denomination (Crosby and Bryson 65). These sub-

ministries include, but are not limited to, Bishops Board Conference, Home

Missionary Conference, National Youth and Sunday School Convention, Diocese

Councils/Convention, and Annual/General Convention.

History of the PCAFI in America

Early Apostolic Movements in the United States of America (USA)

The great revival which broke out in 1901 in the State of Kansas, globally

known as the "Azusa Street Revival," laid the foundation of the Pentecostal

Movement in the United States of America and the rest of the world (Tyson 39). The

result of the outpouring of the Holy Ghost during the 'Azusa Revival' led to the

establishment of the following worship centers: The Apostolic Faith Mission,

Pentecostal Mission, Apostolic Faith Assembly, Full Gospel Assembly/Mission, and

Assembly of God, etc. (*Voice in the Wilderness*). The Pentecostal Churches of the

Apostolic Faith Association, Incorporated (PCAFI) was established by the Late

Bishop Samuel N. Hancock in 1957. Bishop Samuel Nathan Hancock was born in the

State of Kentucky, on November 9th, 1883, in Adair County. At age five, he migrated

to Indianapolis, Indiana with his family in pursuit of better living. In obedience to the

call of God, he was graciously baptized on September 5th, 1914, and was subsequently

filled with the Holy Ghost as required by scripture (Tyson 37).

In submission to kingdom service, Bishop Hancock was ordained to the gospel

ministry by Bishop G. T. Haywood in 1917 and became his assistant pastor. Three

years after his ordination in 1921, Bishop Hancock received an invitation from a

group of apostolic believers in Detroit, Michigan, to serve as their pastor. After a

time of prayer and meditation, he finally accepted the offer and moved to Detroit,

Michigan. Under the leadership of Bishop Hancock, the small church dramatically

transformed into an impressive congregation of 400 members by 1926, and in 1929

the church erected an edifice which hosted 1,200 persons at 2254 Clinton Street. Having faithfully served the little church in Detroit, Michigan, through the special grace of God, Samuel Hancock, then a District Elder, was consecrated to the Bishopric within the Pentecostal Assemblies of the World (PAW) in 1927 (Tyson 37).

The demise of every influential leader in any organization marks a period of instability and struggle for power (Tyson 37); and so it was for the Pentecostal Assemblies of the World (PAW) in 1931. After the sudden death of Bishop G. T. Haywood, the founder and vision bearer of the PAW, the PMA (Pentecostal Ministerial Alliance) merged and called the amalgamation the Pentecostal Assemblies of Jesus Christ (PAJC). Bishop Hancock later became a member of the PAJC, which lasted only briefly because of racism, and which in turn moved the PAW to return to its status under the leadership of Samuel Grimes (Golder 96–97).

Unfortunately, Bishop Samuel N. Hancock was accused as a heretic (leaving the basic biblical standards of faith of the organization) in 1940 by a special committee set up by the PAW in Columbus, Ohio. Amid the controversy, Bishop Hancock was still retained at the Aenon Bible School, the official seminary of the PAW (Golder 121–25). Besides, he along with other Executives of the PAW officially 'signed an affirmation of Oneness Doctrine in 1955 (Golder 149). However, Bishop Hancock left the PAW in 1957 due to the unpleasant relationship that existed between Bishop Morris F. Golder and him; Bishop Golder was an official historian of the organization, who on many occasions accused and classified Bishop Hancock as 'doctrinally aberrant.'

The Birth of the PCAFI

In their quest to preach the gospel, Bishop Samuel Nathan Hancock, Bishop Heardie Leaston, Bishop Willie Lee, and David Collins, officially incorporated the Pentecostal Churches of the Apostolic Faith on November 20, 1957. The PCAFI is one of the twelve major Pentecostal Organizations born from the establishment of the Pentecostal Assemblies of the World (PAW), basically between 1919 and 1960. The focus of the organizations was 'to contend and preserve the faith which was taught to the saints in the days of the Apostles' and primarily, 'proclaiming the Bible as their Creed, discipline, Rule of Order, and Charter' (*Voice in the Wilderness*; Publishing). After the establishment of the PCAFI, one of Bishop Hancock's companions, Bishop Willie Lee, left the organization against the backdrop of doctrinal controversy (he did not believe that Jesus was God). Today, the PCAFI authentically affirms the revelation of the Almighty God in Christ. Bishop Samuel Nathan Hancock went to be with the Lord on August 18, 1963, following a brief illness. Prior to his demise, he left behind a "thriving organization of nearly 600 churches. Bishop Samuel Nathan Hancock proved an important leader and innovator" (*Voice in the Wilderness*).

Governance/Administrative Structure of the PCAFI

The PCAFI operates an Episcopal form of church government, led by the Presiding Bishop. A male minister, who had served as a District Elder and in the hierarchy, is eligible to contest for the office of the Presiding Bishop. The successful candidate (Presiding Bishop) is can serve only for two terms (four year each).

Lineage of Presiding Bishops of the PCAFI – USA

Understanding the dynamics of the PCAFI leadership structure is significant to this study. Everyone in an institution and an organization wishes for good leaders who

will show up and solve their many problems and turn their vision into reality (Clark and Clark 23). The history of the PCAFI will be of no consequence if the accomplishments of the founding fathers are not chronicled for incoming generation to learn from. The essence of studying the works of past leaders is to understand and appreciate the value of "generational leadership." Every generation encounters a leader who automatically becomes a "sensational figure" among his or her peers. Studying generational leadership stimulates caution, motivation, and a sense of preparedness in emerging leaders (Maxwell, *Leadership Bible* 209).

The archives of the Pentecostal Churches of the Apostolic Faith International (PCAFI) revealed a classic legacy left behind by the pioneers of the organization. Moreover, it suggests that PCAFI-USA believes and practices "leadership mentoring and succession" unlike their Liberian companion (*Voice in the Wilderness*). Leadership development is very critical and crucial if transition is to be followed by any organization (Maxwell, *Leadership Bible* 189). The information below on the leadership tenure of the past and present Presiding Bishops were drawn from the museum of the S. N. Hancock Christian Education Institute, located at The Bread House, Bethlehem Temple Church, in Lansing, Michigan. The leaders and their tenures are: Bishop Samuel Nathan Hancock, Founder (Tenure 1957–1963), Bishop Willie Lee (Tenure 1963–1964), Bishop Elzie William Young (Tenure 1964-1989), Bishop Dennis Rayford Bell (Tenure 1990–2000), Bishop Alfred Singleton (Tenure 2000–2008), Bishop J. E. Moore (Tenure 2008–2016), and Bishop Lambert W. Gates, Sr. (Tenure 2016–present).

Structure and Function of the PCAFI-USA Leadership

Organizational structure and function enable people concerned to fully understand "Well-thought-out roles and relationships" (Bolman and Deal 46). Structural form gives organization the capacity to accomplish its goals, missions, objectives, etc. Boldman and Deal mentioned six assumptions that undergird the structural frame:

1. Organizations exist to achieve goals and objectives.

2. Organizations increase in efficiency and enhance performance through specialization and a clear division of labor.

3. Appropriate forms of coordination and control ensure that diverse efforts of individuals and units mesh.

4. Organizations work best when rationality prevails over personal preferences and extraneous pressures.

5. Structures must be designed to fit an organization's circumstances (Including its goals, technology, workforce, and environment).

6. Problems and performance gaps arise from structural deficiencies and can be remedied through analysis and restructuring. (45)

The PCAFI administrative hierarchy is composed of three branches: The Executive Cabinet, the Board of Bishops, and the Board of Directors. Figure 2.1 below shows the organizational chart of the Pentecostal Churches of the Apostolic Faith International.

Figure 2.1. Organizational Structure of the PCAFI.

The Need for Leadership Development and Mentorship in the PCAFI of Liberia

Leaders in churches and ministries should begin to identify rising potential

leaders with leadership capacity and consider investing in their development. A

classic example is Jesus' selection of the twelve disciples, but immensely invested in

three of them: Peter, James and John. The three were the ones with Jesus in the

Garden of Gethsemane and at the transfiguration. The three demonstrated a

remarkable ministry output after the death of the Lord. Peter's sermon led countless

souls to the cross on the day of Pentecost. James was the first person to be martyred

for the kingdom. And John Prophecy of the New Heaven and Earth remains a classic (Reiland 129).

Like the three apprentices selected by Jesus, future leaders, primarily, need to be identified and given the opportunity to improve themselves through appropriate training. Apprenticeship is a process, and not an event; its success is based on the mentor's ability to develop a vision, exhibit influence, and demonstrate patience (Clark and Clark 105). It is no crime, if church scholars draw vital insights from their secular companions. As noted by Richard M. Ngomane and Elijah Mahlangu, the Church used Philosophy to interpret its message, speech to proclaim it, psychology to enhance its pastoral care, and organizational development to strengthen its administration. Additionally, insights, skills, and experiences acquired from other disciplines are of great value to the function of the church (1–10).

The need for a standardized leadership development and mentorship in the PCAFI in Liberia is long overdue. There is no program or training opportunity put in place for emerging leaders in the organization. Older leaders consider emerging leaders as people targeting their positions; thus, there is a fragile relationship between the two groups. For apprenticeship to be at its best, both the mentor and mentee need to develop a conducive relationship, void of fear, lack of trust, and deception (Reiland 125, 127, 137–41).

In the past five years, the organization lost a little over a dozen potential emerging leaders to other organizations. In Liberia, many emerging leaders in the context of most Indigenous Churches seek "greener pastures" (decent living conditions, training opportunities, etc.) elsewhere. To avoid the migration of potential emerging leaders to other organizations, experienced leaders should endeavor to

develop young leaders, who will effectively and efficiently represent them. Maxwell propounds that, "Just as it takes a giant killer to produce other giant killers, it takes a leader to raise other leaders" (*Leadership Bible* 139). Every leader that wishes to see his or her legacy live on will prioritize the development of an emerging leader as an uncompromising alternative (139).

The Pentecostal Churches of the Apostolic Faith International (PCAFI) is the oldest Indigenous Church establishment among the Bassa ethnic group in Liberia. Unfortunately, after 58 years (1959–2017) of existence, the organization lacks relevant leadership and mentorship programs for young potential leaders who will in the future assume the mantle of leadership. It takes any organization with a "[w]ell-designed" leadership and mentoring initiatives "to retain talent within their own workforce" (Crosby and Bryson 9). Currently, the PCAFI in Liberia has more than 2000 men and women serving as leaders with specific national responsibilities. Most of these leaders are self-produced (people with natural leadership abilities or who learned by observation) and anticipate sharpening their skills and knowledge further.

It is now time for older leaders (mentors) to spot their mentees (emerging leaders) in their locales within the PCAFI. Like any organization, the PCAFI will only continue to exist if leaders who should take over tomorrow are developed and given the opportunity to prove their leadership capabilities, like Joshua under Moses (Exod. 32:17–18; Num. 11:27–29), Elisha under Elijah (1 Kings 19:19–21), Timothy and Titus under Paul (1 Tim. 1:2 ; Tit. 1:4), and the disciples under the Lord (Matt. 28:16–20; Mark 16: 15–20).

Leadership Mentoring and Succession in the PCAFI in Liberia

Leadership mentoring and succession are not common practices within most of the Indigenous Churches in Liberia. Hence, there are no leadership development and succession programs put in place for transitions; the Pentecostal Churches of the Apostolic Faith International (PCAFI) in Liberia is no exception. Unlike her parent body in the United States of America, the PCAFI in Liberia practices a perpetual leadership model (those at the hierarchy such as the Presiding Bishop, his two principal deputies, the district elders, and others serve continuously until death), regardless of the status of the organization. Leadership succession or transition is at times permitted only within the leadership of the National Youth and Sunday Auxiliary, National Prayer Ministry, National Home Missionary Auxiliary, etc.

Since establishment in 1959, PCAFI–Liberia has had three transitions within the bishopric (Bishop Simmons, 1959–1969; Bishop Stepney, 1970–2000; and Bishop Garway 2001–2013) all basically due to the death of those leaders in power at the time. Leadership succession within most of the Indigenous Churches in Liberia is far from reality. Any attempt to advocate a succession leadership model is considered as 'challenging a divine purpose.' Emerging potential leaders are considered by those at the hierarchy as people targeting their positions. Unlike other denominations (Methodist, Baptist, Assembly of God, etc.) in Liberia, PCAFI has no mentoring and succession program for potential leaders.

Institutions and church organizations that run effective mentoring and succession programs most often recruit candidates from within its domain to occupy several positions (Miodonski and Hines 18: 5–12). Leadership succession based on tenure is a strange phenomenon for most Indigenous Churches in Liberia. Founders

and chief vision bearers of these church organizations lead perpetually until death, advocating a change in basic assumptions is unacceptable and considered as stepping out of God's plan. On the contrary, emerging leaders with twenty-first century leadership initiatives view their leadership as "autocratic" and "dictatorial," the opposite of leadership mentoring and succession found in Scripture—Moses mentored Joshua, Eli mentored Samuel, Elijah mentored Elisha (Josh. 1:1–3, 2 King 2:15, 1 Sam. 3:8). Succession leadership theory promotes the platform for leaders elected or chosen with a specific time limit/tenure to provide relevant leadership direction for their followers (Crosby and Bryson 245).

The idea of leadership being a male activity is prevalent in most of the Indigenous Churches of Liberia. The PCAFI in Liberia in the last fifteen years has ordained only three women into full-time gospel ministry. William L. Andrews argues that "If a man may preach because the Saviour died for him, why not a woman? Seeing he [Jesus Christ] died for her also. Is he not a whole Saviour, instead of a half one as those who hold it wrong for a woman to preach, would seem to make it appear" (35). Women, most especially in Africa, are considered to lack the necessary skills, virtues, endurance, tenacity, and capability to lead any organization at the top. On the contrary, Cooper acknowledges that Scripture, both Old and New, is not void of women in leadership: the accounts of Deborah (Judg. 4), Shiphrad and Puah (Exod. 1), Esther (Esth.), Abigail (1 Sam. 25), Lydia (Acts 16), Phoebe (Rom. 16) and Priscilla (Acts 18; Rom. 16; 1 Cor. 16; 2 Tim. 4) are some examples (39).

The stereotype of associating leadership only with men was to some extent overturned when the first female president of Liberia, Madam Ellen Johnson-Sirleaf, won the elections in 2005 and 2011, respectively. One outstanding biblical example of

a woman providing leadership at the top is Deborah as recorded in Judges 4:1–16. The leadership capability of Deborah commanded respect from both men and women within her domain. Interestingly, Barak, the skilled militant commander of the northern tribe of Israel, sought her assistance (Maxwell, *Leadership Bible* 278).

The PCAFI in Liberia and other organizations need to evade the "so-called glass ceiling" that prevents women from high positions (Bolman and Deal 347). Success stories of women leaders are being echoed around the world in domains of preferment studies (Taylor, Cornelius, and Colvin 145). From the political domain in Liberia, Mary Broh who once served as Director of Passport at the Ministry of Foreign Affairs, former Mayor of the City of Monrovia, and currently, Director of the General Services Agency (GSA), is worth mentioning. She possesses outstanding, transparent, and resourceful leadership charisma. Women can lead as well as their male counterparts when given the opportunity.

The future of the PCAFI is dependent on the willingness of current leadership to identify emerging leaders within their domain, invest in their development, and afford them the opportunity to explore their leadership capabilities. Every organization that anticipates growth and effectiveness should endeavor to change its structure, strategy, and culture, and imitate those of successful organizations (Jones 315). Affirmatively, Cameron and Quinn argue that any "[o]rganization that is not adaptable to change shall remain stagnated and ineffective. Hence, organizations should endeavor to be open to change and leave room for paradigm shift" (Ch. 1, location 409).The current leadership of the PCAFI in Liberia must put into place strategies that will create the atmosphere for a peaceful and conducive leadership transition. However, John P. Kotter acknowledges these mistakes organizations make

when advocating a paradigm shift: "complacency, inadequate powerful guiding coalition, understanding the power of vision, permitting obstacles to block new vision, failing to create short-term wins, declaring victory too soon, neglecting to anchor changes firmly in the corporate world" (qtd. in Cooper 36). More precisely, current leaders should institute policy geared toward providing incentives for outgoing leaders. That is, there should be a retirement plan (monthly allowance, housing allowance, medical/health benefits, traveling allowance, etc.) for outgoing leaders.

Additionally, a museum in honor of all past and retired leaders should be established. This museum should feature a sizable collection of personal effects (ministerial credentials, membership cards, photos, letters, shoes, clothing, books, if any, and more) of all past and retired leaders. This initiative will afford incoming leaders and others the opportunity to appreciate and applaud the heroes and heroines of the PCAFI in Liberia. Moreover, it will open the corridor to have a retrospective view of the organization which is very essential to maintaining the values and norms of any organization. These measures, among other things, will enhance smooth leadership transition within the PCAFI in Liberia.

Etymology of Leadership

Leadership encompasses every sphere of human existence. Mark Van Vugt, discussing the anthological evidence of leadership quoting Christopher Boehm, Jared Diamond, and Herbert S. Lewis suggests that "There is no known human society without some form of leadership" (qtd. in Van Vugt 354–71). In other words, the concept and practice of leadership is clearly seen in every academic discipline (Flomo 6). The root and birth of leadership, as noted by Kulah, is hard to determine because leadership is interdisciplinary in nature (43).

Leslie Pratch and Jordan Jacobowitz acknowledge that the "empirical approaches to leadership can be divided into three historical periods: the trait period, from the beginning of the 26th century to World War II; the behavioral period, from the onset of World War II to the 1960s; and the contingency period, from the late 1960s to the present" (3). Genesis portrays God as the "Ultimate Leader." As attested by Maxwell, "After God created the universe and the planet on which we live, He handed leadership of the earth over to humankind" (*Leadership Bible* 1).

From the secular perspective, George R. Goethals, Georgia Jones Sorenson, and James McGregor Burns stressed that "Leadership is one of the most observed and least understood phenomenon on earth" (2). Furthermore, Van Vugt also argued that there is "no direct claim of the origin of leadership." However, he contends that 'History is littered with individuals' who led others "against the odds to safety, victory, or prosperity" (354). Acquiring a proper understanding of the concept and practice of leadership is fundamental and vital to the spiritual and physical development of any church. Leadership transcends gender. "Both men and women have been given the ability and authority to lead" (Maxwell, *Leadership Bible* 4).

Chick Yuill argues that there is no perfect leader; some qualities of leadership will be met more easily than others because of our personalities, experiences, and abilities (54). Because of the complexity of leadership, creating a single definition is a challenge faced by many scholars, a challenge that may be preventing empirical studies (Crosby and Bryson 65). Richard L. Draft asserts that "More than 350 definitions of the term 'Leadership'" appeared in the academic world in the last two decades (qtd. in Flomo 6). Furthermore, leadership forms an integral aspect of human existence—work, social, spiritual, political, etc. (Crosby and Bryson 65). The terms

'leader' and 'leadership' have numerous definitions, concepts, functions, and interpretations based upon the culture or context in which it is used (Flomo 9). Both words denote the ideals of influence, navigation, guardian, motivator, and a point person (Clark and Clark 25). Leader and leadership will be used interchangeably throughout this study as a means of broadening its significance in the context of Liberia.

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Highlights of Leadership Theories

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In the pursuit to enlighten the understanding of others of what leadership is, scholars have coined, divided, and defined the term leadership into several distinct theories; and, the classifications are based primarily on 'characters,' 'traits,' 'information-processing,' and 'performance' (Crosby and Bryson 245). Situational and contextual factors play a key role to understanding the concept of leadership in most of the Indigenous Churches in Liberia, especially the PCAFI in Liberia. Flomo acknowledges that "leadership means many different things to different scholars or organizations" (6). Although many definitions of the term of leadership have emerged within the past two decades, the researcher has selected four to guide and support the intent of this research.

Servant Leadership

In his essay in 1970, Robert K. Greenleaf propounded the idea of 'Servant Leadership.' Yuill in his quest to explore what servant leadership is, beautifully and comprehensively wrote:

> Servant leaders demonstrate submissiveness by their courtesy, their availability, and their accountability. Their leadership is characterized by conversation more than by coercion, by discussion more than demand, and by consensus more than command. They seek to direct the credit to their team rather than claim it for him. They are recognizable by the way in which they are concerned for the welfare of

their people at least as much as for the successful completion of their projects. They have listening ears, attentive eyes, and caring hearts. (38)

Yuill's definition of servant leadership seems simple, but it carries a profound mental imagery that needs to be contextualized in many Indigenous Churches in Liberia. On the contrary, most leaders in the Indigenous Churches in Liberia, including the PCAFI, placed a premium on being served rather than serving.

The focus of servant leadership is to provide leadership in Christ's way. As noted by Yuill, "Leaders who follow Jesus [Christ] must be servant leaders, and servant leaders must be willing to serve" (36). Interestingly, "Servant leadership is not a leadership style or technique as such. Rather it is a behavioral pattern that you [the leader] adopt over the longer term" (36). Roy Hession contends that the Apostle Paul, in his letter to the church at Philippi, "Encourages the people to become like Jesus who gave up His position of authority and equality with God to become someone who had no rights, received no wages, and who had no appeal" (qtd. in Flaniken 32–39). Moreover, in Philippians 2:7, "The Apostle Paul describes Jesus [Christ] by stating that He emptied Himself, taking the form of a bond servant, and being made in the likeness of man" (Flaniken 32–39).

In servant leadership, leaders become a 'servant first' and foremost. They seek to "[a]cknowledge other people's perspectives, give them the support they need to meet their work, and personal goals, involve them in decisions where appropriate, and build a sense of community within their team" (mindtools.com). In one of his teaching sessions to the disciples, Jesus Christ dramatically outlined the greatest ever principle of servant leadership:

> But Jesus called them to him, and saith unto them, ye know that they which are accounted to rule over the Gentiles exercise lordship over

> them, and their great ones exercise authority upon them. But so shall it not be among you: but whosoever of you will be the great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the son of man came not to be ministered unto, but to minister, and give his life a ransom for many." (Mark 10:25)

Similarly, the Christian Leadership Center defines servant leadership as "serving others by leading and leading others by serving" (qtd. in Hanna 21–31). Additionally, servant leadership "leads to greatness for the leader as well as for those who are led" (26). Jesus said, "Those who would be the first or chief should be the servant for everyone;" he adds, "many that are the first will be the last, and the last the first" (Mark 10:44, 31; cf. 9:35). This is demonstrated in Christ, because he was humbled (26). Steve Echols acknowledges, "Servant leadership is far more substantive and broad based than just a single dimension of leadership which is often denoted as a style. It is a philosophy of leadership that permeates every function of a leader's practices" (85–116). The foundation of a successful servant leadership style is intimate relationship. A servant leader seeks to develop and maintain an intimate relationship with his or her followers. Lui contends that "Relational leadership refers to the leadership style that the leader uses to engage, mobilize and develop the followers through relating to him or herself with them. Relationship precedes all other elements in leadership characteristics. Throughout his life and teachings, Jesus invested most of his time in training the twelve" (41).

Visionary Leadership

Seeking to 'transform their visions into realities' is a paramount concern for leaders who are overwhelmed and driven by the visionary leadership theory. As stated by Crosby and Bryson, "visionary leaders create and communicate meaning about historical events, current reality, group mission, and prospects for the future."

Furthermore, they champion remedying the problems of their followers, institutions,

and organizations through encouragement (109). In affirmation of Crosby and

Bryson's theory, Reiland wrote:

> When vision is detached from encouragement, it comes across as drudgery rather than a dream, a problem rather than a privilege, and a job rather than a joy. If a leader truly wants to engage a follower, he [or she] must practice the intentional and consistent act of encouragement. This is nonnegotiable. (49)

The Apostle Paul, in his letter to the Ephesians, admonished leaders to be positive,

motivating, and encouraging when opportune to speak or lead others. "Let no corrupt

communication proceed out of your mouth, but that which is good to the use of

edifying, that it may minister grace unto the hearts" (Ephesians 4:29). Every leader

with the characteristics of building up his or her followers will automatically gain

their loyalty and commitment. Therefore, those who are highly visionary in their

pursuit of leadership greatly recognize that the success of their visions as leaders is

centered on generating the views and faithful participation of competent people

(Middlebrook 35). Hudson Taylor, founder of the China Inland Mission, argued that

the true leader regards the welfare of others rather than his [or her] own comfort and

prestige as of primary concern (qtd. in Middlebrook 185).

Colette M. Taylor, Casey J. Cornelius, and Kate Colvin. argue that there are

correlations between transformational, charismatic, and visionary leaderships (4).

Additionally, they contend that the three models of leadership "inspire others to move

beyond their self-interest to what is best for the group or organization" (3). Visionary

leaders do not work independently; hence, they seek to "Develop their own personal

vision then merge it into a shared vision with their colleagues [followers]" (4).

Similarly, Douglas Archibald asserts that, "When complex challenges confront an

organization, change is needed and vision becomes important" (136–47). Every

organization, whether secular or religious, needs leaders with the capability of

understanding vision and implementing it when needed (138).

Affirming Archibald's statement, Kas Dhammika proposed that "Visionary

leaders can be found in every facet of society, whether business, government, social

change movements, religious organizations, community groups or sports teams" (1).

Visionary leadership is driven by "both organization and employees [followers]

outcomes" (Dhammika 1). Sooksan Kantabutra and Gayle C. Avery also argue that

"Vision is important to leadership, strategy implementation, and change" (37–45).

Alannah E. Rafferty and Mark A. Griffin, and Peter Senge also contend that those at

the hierarchy of leadership in organizations need to clarify to their followers the

difference between 'strong' and 'weak' visions as well as 'negative' and 'positive'

visions (qtd. in Kantabutra and Avery 37–45). Barna asserts that, "Vision is not an

option, it is part of the standard equipment of a real leader" (47). Bill Hybels also,

affirming the indispensability of vision, points out:

> Vision is the most potent weapon for world change… the fuel that
> leaders run on, the energy that creates action, the fire that ignites the
> passion of followers. It is a clear call that sustains focused effort year
> after year, decade after decade, as people offer consistent and
> sacrificial service to God. (31)

Joseph M. Champlin and Charles D. Champlin stress a leader's ability to cast

a vision to those enablers who will assist in enhancing said vision. Above all else,

good leaders are visionaries. They imagine the possibilities and recognize the

potential; but, they inspire others to dream along with them. Together, leaders and

their colleagues share their individual hopes and aspirations into a single vision for

tomorrow. Then, with the dream defined, the leader reinforces it, urging and stimulating everyone to the effort until the dream becomes a reality (37).

The PCAFI and other Indigenous Churches in Liberia need visionary leaders who will effectively articulate vision that will navigate their followers to what George Barna called 'a preferable future.' Any leader who lacks vision cannot lead his or her organization effectively (Kulah 50). The body of Christ needs capable visionary leaders who will constructively motivate their followers to remain focused and courageous, amidst the dangers that loom over the destiny of the church globally (Mott 4).

The Great Man Leadership Theory

Shelley A. Kirkpatrick and Edwin A. Locke acknowledge that 'The Great Man and Trait Leadership Theories' are in some ways like each other. Anthonakis, Cianciolo, and Sternberg point out "Six traits of the Trait theory that have received empirical support over the past decade: cognitive capacities, personality, motives and needs, social capacities, problem-solving skills, and tacit knowledge" (1–51). Summary of the "Six traits of the Trait Theory" is concerned with how a "leader acquires, stores, retrieves, and uses information to function and adapt to a current context" (Anthonakis et al. 1–51). The Great Man Theory of leadership maintains that leaders are born and not made. Scholars of the Great Man leadership theory argue that 'leaders are people who possess special skills and knowledge' above others (Shanlian 6).

Thomas Carlyle, a Scottish scholar (1847–1907), formulated the Great Man leadership theory (Shanlian 13). However, critics like Martin M. Chemers and John Gardner critiqued Carlyle's theory and dispelled the notion that leaders are born and

not made (Shanlian 13). Similarly, Herbert Spencer issued a rebuttal to Carlyle's theory that has remained influential throughout the twentieth century. Maxwell argues that no leader is influential, successful, powerful, etc., without his or her followers or constituents (*The 21 Most Powerful Minutes in a Leader's Day* 205–06).

In many African cultures, a male child in an elite family stands a good chance to ascend to power above his female sibling (Shanlian 14). Leadership in Africa is viewed as a male adventure, females are considered as housekeepers, and moreover has no direct inheritance claims over the family fortune (Karngar 10). In extreme situations, men without noble descent would rise to power after a deep consultation with the gods of the land (Shanlian 14). In many sub-cultures of Liberia, majority of the people rely on their traditional leaders, fetish priests, and praying mothers (Chiefs, Zoes, Bodios, etc.) for protection, provision, and healing (Cooper 43–44).

In the Jewish context, the tribe of Levi provided the priests of the nation of Israel while the Davidic lineage produced the kings. Historically, leaders were chosen primarily based not on their qualifications and capabilities, but on their hereditary connections   (Shanlian 14).

 The Trait Leadership Theory maintains that "People inherit certain qualities and traits that make them better suited for leadership" (Kulah 45). These two schools of thought on leadership have greatly influenced Africa both in the secular and religious domains.

Leadership in Africa is most often by family rights or inheritance (chieftaincy) where leaders are considered to come from God as special gifts (Shanlian 7). Primarily, in the context of African tradition, leadership is only a quality possessed by the males. Both theories place less premium on the leaders' education for effective

and successful leadership, and uphold the leader's experience (Kulah 45). On the contrary, Kenneth E. Clark and Miriam B. Clark argue that "Living through multiple experiences cannot be enough to nourish leadership; if it were, our best and wisest leaders would be our most adventuresome and our oldest" (153).

Transformational Leadership

The theory of Transformational Leadership was proposed in 1978 by James MacGregor Burns in his classic book 'Leadership.' However, James V. Downton was the first to make a distinction between transactional and transformational leaders (qtd. in Shanlian 14). Taylor, Cornelius, and Colvin acknowledge that, "Task and relationship behaviors are categorized as transactional, while change-related behaviors are categorized as transitional" (4). A. Gregory Stone and Kathleen Patterson also argue that "[The] transformational leadership theory has been the theory of choice for the past several decades…and is sometimes considered the dominant theory" (1–23). Clark and Clark assert that "There is not a big difference between Charismatic Leadership and Transformational Leadership" (49). A transformational leader 'excites, arouses, and inspires' his or her followers (49).

Leaders who are fascinated by the transformational leadership theory encourage those who work with them in decision-making. A transformational leader is interested in the 'personal worth' of his or her followers, and not just their 'performance worth' (Middlebrook 34). Speaking in the same vein, Clark and Clark observe that, "Ideals such as peace, justice, fairness, liberty, equal opportunity, and the general welfare are central appeals made by transformational leaders. Furthermore, transformational leaders are able to 'recognize and enhance an existing need or demand of a potential follower'" (49).

Thus, a transformational leader seeks a relationship that will stimulate and develop a follower. Transformational leaders will deliberately and joyfully make themselves available to the followers as a means of winning their confidence (Middlebrook 24). The praxis of transformational leadership "does not force participation. Instead, constituents [followers] are motivated based on each individual's ability to perceive and embrace the personal reward in the achievement of corporate goals for the greater good." Moreover, the "[l]eadership stream flows with a cohesion maintained by principles rather than personal or positional authority" (Echols 85–116).

Andrew Carnegie contends, "The administrator is the man [or woman] who knows how to surround himself [or herself] with men [or women] much abler than himself [or herself]" (qtd. in Middlebrook 12). A transformational leader is considered by his or her followers as a leader who 'leaves the ivory tower and walks the floor with his [or her] followership' (qtd. in Middlebrook 20). According to Kalemba Mwambazambi and Albert K. Banza, transformational leaders "[g]et followers involved into envisioning [an] attractive future [for themselves and their noble institution]" (2). The need for transformational leadership in the church in Africa is very alarming. Mwambazambi and Banza also argue that the lack of transparent transformational leaders both in the political and religious communities of Africa serve as a primary cause for poor governance and inappropriate ministry practices. The authors assert that the benchmark of transformational leadership "is measured by both the leader's performance and development, and by the degree to which associates are developed to their full leadership potential."

Table 2.1. Types of Leadership Style

Theorist and Dates	Themes	Summary
Greenleaf, 1970; Yuill, 2003; Ford	Servant Leadership	Primarily seeks to provide leadership like Jesus Christ. The leader serves rather than being served.
Crosby & Bryson, 2005; Boal et all., 1982; Burns, 1978; Nanus, 1992; Pearce, 1995	Visionary Leadership	Primarily seeks to turn vision into realities.
Kirkpatrick & Locke	Great Man Leadership Theory	Leaders are born and not made. Moreover, certain individuals carry a specific charisma to lead.
Burns, 1978; Clark and Clark, 1996; Carnegie; Crosby & Bryson, 2005	Transformational Leadership	Focuses on the personal worth or development of the followers and not just their performance.

The Psychological and Sociological Perspectives of Leadership

Leadership in most of the Indigenous Churches of Liberia demands a great deal of sacrifice and self-denial. Hence, leaders within these churches ought to possess the relevant psychological and sociological skills to properly lead their followers. Jennifer A. Chatman and Jessica A. Kennedy contend that "Leaders can enhance cooperation within work groups by increasing the extent to which members view one another as part of their in-group" (9). Chatman and Kennedy described the importance of cooperation in leadership as follows:

> Integrative complexity (e.g., Tedock, 1963) allows a leader to develop the elaborate cognitive responses that are required in complex dynamic environments, whereas behavioral flexibility reflects the ability to translate thought and reflection into appropriate action across a diverse array of organization situations. (4)

Thus, leaders must develop their ability to respond properly to issues and situation within the organization by taking appropriate actions to resolves those situations.

Most of the Indigenous Churches of Liberia are characterized by constant ethnic conflicts, which at times result in physical assaults. Primarily, leadership in such a complex environment requires "[t]he leaders to figure out how to instill cooperative norms in groups particularly when groups are made up of diverse members" (Chatman and Kennedy 12). Leadership in most of the Indigenous Churches in Liberia is closed. Those considered not to be in the interest of the leader are alienated and at times denied promotion within the hierarchy. The remedy to ethnic conflicts, struggle for power, and instability in most of the Indigenous Churches in Liberia is for leaders to explore the paradigm shift of "Openness to organization Influence" which may include, but is not limited to, inclusiveness, "Share Leadership" ideology, a well-structured leadership dynamics, etc. Marva J. Dawn argues that "Leaders need to recognize and celebrate the collective efforts of people at the back-burner that make things to happen, for the overall goal of the organization" (Ch. 1, location 324).

Psychological Perspective

The overall responsibility of every leader is to motivate those that follow to esteem and "[c]are intensely about organizational objectives" by "[i]ncreasing members' openness to organizational influence which may include both unfreezing members' prior beliefs and influencing subsequent beliefs and behaviors through shared expectations of valued others" (Chatman and Kennedy 12). The leadership of the PCAFI in Liberia needs to explore opportunities that will create the right opportunity for people who are not at the hierarchy to have a knowledge of the overall scope of operation of the organization. Ronald J. Sider, Philip N. Olson, and Heidi Rolland Unruh contend that "In fact a church [ministry, denomination, etc.] that

focuses exclusively on one ministry theme [format or pattern] alone is not truly holistic" (36). Briefly, to fully understand this principle, the leadership of the PCAFI in Liberia needs to improve in its performance. Theologian Justo Gonzalez writes that "[i]f we are content with the existing order (especially as it continues under human direction) there is no need to look forward toward God's reign" (qtd. in Dawn, Ch. 2, Location 771).

Sociological Perspective

The credential that gives the mark of approval to any leadership is based on the positive "societal impact" of said leadership. Vered Asif and Charles J. Palus, writing from a business perspective, proposed that organizations seeking to make the difference "Find it necessary to understand, develop, and mobilize their leadership capabilities in new ways to be both profitable [rewarding] and responsive [sensitive] to societal challenges" (4). One of the defects when it comes to leadership in most of the Indigenous Churches of Liberia is the failure of leaders to provide the kind of leadership that will capture the two essential leadership virtues discussed by Asif and Palus. Leadership in most of the Indigenous Churches in Liberia, of which the PCAFI is of exception, is centered on achievement of personal interest and associates that support said regime. The goal of Christian leadership is the promotion of the "love of God and solidarity," which advocates equal opportunities among the brethren. Miroslaw Volf asserts that "Most malfunctions of faith are rooted in a failure to love the God of love or a failure to love the [our] neighbor" (73). He also stressed two verses of Christian Scripture, 'God is love' (1 John 4:8) and 'Ye shall love the Lord your God with all your heart, and with all your soul, strength, and with all your mind,

and your neighbor as yourself' (Luke 10:27), that serve as theological pillars that authenticate the doctrine of loving God and solidarity among the brethren.

Accordingly, comprehending and implementing these two leadership perspectives by the current leadership of the PCAFI in Liberia will tremendously help to improve their performance and enhance their relationships with others who are not part of the hierarchy. The current leadership of the PCAFI in Liberia should focus on providing a leadership that provide relevant outcomes that meet the spiritual needs of the congregants, alleviate pressing societal constraints, and explore the idea of developing emerging leaders who will take on the mantle of leadership in the future.

Leadership and Conflict Management in the Church

Leaders in every organization need to be aware that conflict can in no way be avoided, because it is part of the human existence; hence, those in authority "[n]eed to manage conflict constructively" (Crosby and Bryson 395). The church, as an organization composed of people from diverse backgrounds, needs to acquire relevant skills in conflict management. The outbreak of conflict in most of the Indigenous Churches in Liberia is very common among the Kwa ethnic groups (Bassa, Grebo, Kru, Sapo, etc.). The greed for perpetual leadership, economic influence, and the marginalization of the minority are the essential causes behind many of the conflicts that have occurred in the church in Liberia in the past and recently; the PCAFI in Liberia is of no exception (Choloh 15).

The Bassa ethnic group, which occupies the second oldest political subdivision and scantly two other counties, holds power in the PCAFI in Liberia. Unfortunately, the idea of 'shared leadership,' that incorporates competent men and women of other ethnic groupings, is still a dream. Ministry leaders with a diverse

following, as argued by Yuill, should maintain a 'proper equilibrium' that encourages individual members to exercise their various gifts fully and effectively (74). The antidote to minimizing conflicts in the church, most especially in Liberia, is for the leaders to appoint or select their coworkers based on competence, not ethnic or selfish gratification. Conflict is inevitable; hence, people should learn to embrace each other for the common good of their noble institutions (Kulah 59).

Organizational Conflict occurs 'when the goal-directed behavior of one group blocks or thwarts the goals of another' (Jones 394). However, although conflict is perceived as a negative occurrence, some researchers view it as good. Conflict helps to improve organizational effectiveness. To properly manage conflict, leaders should diagnose its 'causes, nature, and consequences' (Jones 394–395). Conflict management in the church is very crucial, because the church as 'light' and 'salt' of the earth is gradually losing its significance. Instead of the church being a conduit of peace, it is most often plagued with internal rivalry, ethnic, racial, and gender struggles. The essence of the church upholding the biblical value of 'One Body' and 'One Spirit' is now a dream, and not a reality.

In the beatitude, Jesus urged his disciples [church] to be the ambassadors of peace in the world (Matt. 5:8). The church is tasked with the responsibility to preach and live peace as the children of God. Peace is the third 'fruit of the spirit' as the Apostle Paul mentioned in Galatians 5:22, in his message to the church in Galatia. If the church fails to preach and live peace according to scripture, her message will have no substance in the world plagued with violence (Kulah 24).

Hence, Kulah advises that Christian leaders should endeavor to effectively manage and resolve conflict among members, leaders, and those outside of the

Christian Faith 'constructively by the act of encouraging innovation with sensitivity to the emotional and spiritual maturity of the individuals' [concerned] (60). The process of 'changing the status quo' in any organization "generates tension and produces heat by surfacing hidden conflicts and challenging organizational culture" (Heifetz and Linsky 107). Every change that will yield positive results is irresistible. Its purpose and magnitude attract and motivate people to stand up for a cause that is dear to them (Ford 34).

Research Design

This study is based on the ethnographic research method in both quantitative and qualitative modes. As a research device, ethnography originated in the twentieth century. It assists researchers with a descriptive account of a community, culture, and institution (Contents, Merriam-Webster, Inc). This research specifically focused on the effects and impact of the perpetual leadership model practiced by both past and present hierarchies of the PCAFI in Liberia. In such situations, Tim Sensing recommends that the case study method be employed. Case studies, as noted by Sensing, "are particularly useful in congregational and para-church settings because they can help a diverse group of participants become more creative in addressing community issues." Moreover, it "borrows tools from other research methods in order to focus holistically upon particular practices of ministry with persons, groups, programs, institutions, or systemic mixes of such components" (location 3509, 3548). This study evaluated the perpetual leadership model of the Pentecostal Churches of the Apostolic Faith International in Liberia, West Africa, and advanced recommendations for a paradigm shift to succession leadership model as practiced by the parent body in the United States of America. To fully enhance the

process, the researcher interviewed all key leaders of Diocese One of the PCAFI in Liberia. The project explored the theological, biblical, historical, and secular implications of four leadership theories. The project immensely provided an opportunity for the participants to openly discuss the dynamics of leadership in their organization.

Summary of Literature

The literature review component of every research provides the necessary components and foundation drawn from scholarly contributions of scholars from diverse backgrounds, both secular and religious. The literature review of this study was divided into two sections (primary and secondary). The former was concerned with scholarly works that the researcher directly cited in the study; the latter was concerned with works that the researcher only consulted that facilitated the process.

Synopsis of the literature review revealed that God is the 'Ultimate Leader' who handed leadership responsibility to Adam after creation. Hence, leadership transcends gender; its concepts and definitions vary based on culture and organizations. According to Harris, both biblical and theological paradigms of leadership point out that men and women in ministry have responded to a divine call to faithfully be in the service of God to a perverse generation. The biblical foundations of leadership highlight leadership mentoring and succession as exemplified by mentoring relationships between Moses and Joshua, Elijah and Elisha, Paul and Timothy, and Jesus Christ and the twelve disciples. In these mentoring relationships, the mentors delegated specific leadership responsibility to the mentees to enhance their development. On the other hand, the theological foundations of leadership consider gaining the profound knowledge of God to enhance leadership

development in the church. Leaders must determine their theological understanding of who a leader is from Scripture in order to lay a proper foundation of leadership development according to Holcomb and Pace. Thus, implementing the concept of succession leadership model in most Indigenous Churches in Liberia poses a great challenge, because founders and vision bearers serve at the hierarchy until death.

In 1947, Elder Samuel Sahn and Elder Samuel B. G. Stepney founded the Apostolic Church Assemblies of Africa (ACAA), known today as the Pentecostal Churches of the Apostolic Faith International in Liberia. Following a split within the Pentecostal Assemblies of the World (PAW) in the USA, leaders of the ACAA and PAW in Liberia met and reached a decision to become a member of the PCAFI in 1959. After much deliberation, representatives of the PAW and ACAA made a proposal to the PCAF in the United States of America to form a merger. In December 1959, the PCAF in the USA, under the leadership of Presiding Bishop Samuel N. Hancock, accepted the proposal and the ACAA officially became known as the Pentecostal Churches of the Apostolic Faith International (PCAFI) with Elder Abraham T. Simmons, Sr., as its first Presiding Bishop.

Unlike the PCAFI in Liberia, which follows the perpetual leadership model, the PCAFI in the USA believes and practices leadership mentoring and succession. Since its establishment, the PCAFI in Liberia has maintained a standardized model of leadership development and mentorship. No program or training opportunity is in place for emerging leaders in the organization, because older leaders consider emerging leaders as people who are targeting their positions. Meanwhile, the future of the PCAFI in Liberia is dependent on the willingness of the current leadership to identify emerging leaders within their domain, invest in their development, and afford

them the opportunity to explore their leadership capabilities. Therefore, the current leadership of the PCAFI in Liberia must put in place strategies that will create the atmosphere for a peaceful and conducive leadership transition. To be precise, the succession leadership model in the PCAFI is characterized by two pillars:

1. That experienced or aged leaders in the PCAFI in Liberia identify emerging leaders with outstanding leadership skills, invest in their development, and afford them the opportunity to prove their leadership capabilities; and,

2. That a comprehensive retirement package (housing, health/medical insurance, traveling allowance, etc.) be developed for aged leaders who will be retired. Finally, it covers a retrospective analysis of the Pentecostal Churches of the Apostolic Faith International in Liberia and the United States of America.

The etymology of leadership, as discussed in this paper, considers the root and birth of leadership as well as the way in which the approaches to leadership have changed throughout history. Leadership forms an integral part of our existence as asserted by Crosby and Bryson. According to Pratch and Jacobowitz, the approaches to leadership can be divided into three historical periods: the trait period, the behavioral period, and the contingency period. Proper understanding of the concept and practice of leadership is fundamental and vital to the spiritual and physical development of any church. The term *leadership*, as noted by Flomo, has numerous definitions, concepts, functions, and interpretations based upon the culture or context in which it is used.

Scholars have coined, divided, and defined the term leadership into several distinct theories. The classifications are based primarily on 'characters,' 'traits,' 'information-processing,' and 'performance' as asserted

by Crosby and Bryson. Situational and contextual factors play a key role in understanding the concept of leadership in most of the Indigenous Churches in Liberia, especially the PCAFI in Liberia. Although many definitions of the term *leadership* have emerged within the past two decades, four were selected to guide and support the intent of the research. The four theories of leadership selected were Servant Leadership, Visionary Leadership, Great Man Leadership, and the Transformational Leadership. The Psychological and Sociological perspectives of leadership are also key factors to understanding a paradigm shift of leadership in the Indigenous Churches of Liberia.

Conflict management is one cardinal issue of consideration in the church. Leaders in organizations need to recognize that conflict is part of human existence and cannot be avoided, because the church is composed of people of diverse backgrounds. Therefore, leaders in the church need to acquire relevant skills in conflict management. According to Jones, organizational conflict occurs when the goal-directed behavior of one group blocks another. Thus, the antidote to minimizing conflict in the church is for leaders to appoint or select their co-workers based on competence, not ethnic or selfish gratification.

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

This chapter provides the steps taken to conduct the research. The research aims at evaluating the benefits, effectiveness, and effects of the traditional perpetual leadership style of the PCAFI in Liberia, and advancing recommendations for its current leadership to explore the dynamics of succession leadership style practiced by the parent body in the United States of America. The chapter also addresses the nature and purpose of the project, the participants, their selection criteria and ethical consideration, instruments used in the collection and analysis of data from participants, and the reliability and validity of the project.

The study is an ethnographic research in a qualitative mode. The study was developed due to a profound concern for the economic, social, physical, and spiritual decline of the PCAFI in Liberia caused by the traditional perpetual leadership style. Furthermore, the concern of the study was geared toward providing an empirical tool to assist other Indigenous Churches plagued with the ideology of perpetual leadership style in Liberia, our sub-region, and the global community.

Nature and Purpose of the Project

Traditionally, most Indigenous Churches in Liberia, established by individuals referred to as vision bearers and founders, have adopted a perpetual leadership style. These vision bearers and founders serve at the hierarchy as the sole decision makers of their denominations regardless of the impact. Therefore, the purpose of the research was to evaluate the benefits, effectiveness, and effects of the current perpetual leadership model of the Pentecostal Churches of the Apostolic Faith International

(PCAFI) in Liberia since inception in 1959, through interviews and seminars with all key national leaders of Diocese One, and advance recommendations for the current leadership to explore the dynamics of succession leadership model as practiced by the parent organization in the United States of America.

The succession leadership model is an illusion for many Indigenous Churches in Liberia, of which the PCAFI is no exception. Any advocate for the implementation of succession leadership is considered as challenging "A Divine Construct." Leaders within the hierarchy (Presiding Bishop, his two principal deputies, district elders, senior pastors, other national leaders) of the PCAFI in Liberia serve until death. Leadership transition through appointment is at times permitted within other ministry functions. The denomination has witnessed three transitions at the hierarchy (1959-1969, 1969-2000, 2000-2009) due to the demise of the leader at that time. Election of leaders at the hierarchy is still an illusion. The PCAFI is the oldest Indigenous Denomination among the Bassa ethnic-speaking group of Liberia; hence, most of the Bassa-speaking denominations of Liberia patterned their leadership style, church governance, and other essential activities after the PCAFI.

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Research Questions

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To achieve the aim and objective of the project, the following questions guided the process.

RQ#1. What effect does the current perpetual leadership model have on the ministry?

This question provided the framework for evaluation of the vision, mission, leadership style, and ministry impact of the denomination as a prophetic community in Liberia that either enhances growth and effectiveness, or needs to be redefined to

enhance productivity, growth, and development of the denomination. This research component, constructed around the corresponding questions in the researcher-designed questionnaire, facilitated the needed information for the inquiry. Questions 1-5 addressed the vision; questions 6-10 addressed the mission; questions 10-15 addressed the ministry impact on the denomination.

RQ#2. What changes do key national leaders envision to explore the gifts and innovations of emerging leaders?

The biblical and theological foundations and library findings in Chapter 2 provided immense significant insight in addressing the prophetic and holistic natures of the PCAFI in Liberia toward excellent Christian leadership transformation. The focus of this question served as a foundation for evaluating the understanding, attitude, and practice of leadership style of the denomination in Liberia. Responses from the participants provided additional relevant insights. Questions 1-5 addressed the attitude; questions 6-10 addressed the leadership style of the denomination.

RQ#3. What leadership paradigm shifts will emerge from adopting a succession leadership model?

This question focuses on needs assessment—which include spiritual, physical, cultural, economic, and emotional needs from the viewpoint of the participants of the project. Hence, by identifying the primary felt needs of the denomination, relevant programs could be implemented in response to them. Through this initiative, the PCAFI in Liberia could become a prophetic community, desiring to be transformed by the infallible Word reflective of God's people who exist to glorify the Father and his Dear Son. Furthermore, it will embrace and explore the dynamics of a leadership style that will be open to all and void of sectionalism/ethnicity. Questions 1-5

addressed the spiritual needs; questions 6-10 addressed the physical needs; questions 10-15 addressed the cultural needs; questions 15-20 addressed economic needs; and questions 20-25 addressed emotional needs of the denomination.

Ministry Context(s)

The Pentecostal Churches of the Apostolic Faith International (PCAFI) in Liberia originated as the Apostolic Church Assemblies of Africa (ACAA) in 1947, established by two distinguished servants of God—Elder Samuel Sahn and Elder Samuel B. G. Stepney. Both men did not acquire any formal education, but were greatly and amazingly used by the Lord in establishing and providing leadership for the denomination for more than four decades. In 1959, ACAA resolved to become an affiliate of the Pentecostal Churches of the Apostolic International (PCAFI) established by Bishop Samuel N. Hancock in 1957 in the State of Kentucky, United States of America.

The PCAFI is found in nearly all the 15 political sub-divisions of Liberia with a great following from the 16 ethnic groupings of the nation. The organization is Pentecostal and upholds all basic beliefs of the Christian Faith. In fostering unity in the Christian community of Liberia, the PCAFI is a member of Full Gospel Ministers Association of Liberia, Pentecostal Fellowship Union of Liberia, Christian Education Fund of Liberia, etc. Moreover, the PCAFI fully participated in most of the nonviolent protest advocacy that ended 12 years of civil war in Liberia.

Participants

Criteria for Selection

The research population included all key national leaders (three District Elders, three Home Missionary Superintendents, twenty Senior Pastors, five Members

of the National Secretariat, five Leaders of the National Youth, three Leaders of the
National Prayer Ministry, five Members of the Constitution Committee, and three
Members of the Pastors' Wives Association of Diocese One) of Diocese One of the
Pentecostal Churches of the Apostolic Faith International (PCAFI) in Liberia. The
procedure for the selection of the participants of the project from Diocese One of the
PCAFI in Liberia was based on statistical sampling that enabled the researcher to
specify in advance the segment of the population that will be represented in the
sample. Random sampling (which entails a large number of participants) is most often
used in quantitative research projects. "Purposive samples" generate participants who
have profound awareness of the situation being researched (Sensing 36, 83). Thus, the
participants were chosen because of accessibility and their ministry functions which
were vital and essential to the overall operation of the denomination. Most
importantly, all the participants were fully informed when it came to the historicity of
the denomination.

The participants represented the 16 ethnic/cultural groupings of Liberia, which
of course, added a significant ethnic balance to the project.   Additionally, Diocese
One covered 9 of the 15 subpolitical divisions of Liberia with the population of forty
thousand congregational members. The forty-seven participants were considered as
the "Oral Historians" of the denomination, capable of adequately addressing any
question concerning the genesis of the denomination and its present status. Dioceses
Two and Three, which cover six of the political sub-divisions of the nation with a
population of twenty-five thousand congregational members, were excluded because
of inaccessibility (bad roads, broken bridges, etc.), bad climatic conditions (heavy
downpour of rain in the interior during the rainy season, terrific windstorm,

overflowing flooded rivers and creeks, etc.), lack of means to commute (no vehicle) easily to the locales of the participants in the interior, lack of electricity, and the lack of communication (no internet coverage deep in the interior, no telephone/ mobile coverage etc.).

Description of Participants

The leadership hierarchy structure of the PCAFI in Liberia is male-dominated. To reflect the gender reality, 65 percent of the participants of project were males while 35 percent were females. Sixty percent of the participants were in their mid-50s and early 60s, and 40 percent were in their mid-30s and mid-40s (Table 3.2). All the participants were involved in the administrative and spiritual direction of their local assemblies and national initiatives of the denomination. Additionally, all the participants served the organization on national committees that provided relevant navigation for the overall achievement of the national vision. Fifty percent hailed from the Bassa ethnic group, which created an unbalanced ethnical leadership. There were about sixteen ethnic groupings with ten sub-culture in Liberia.

During the formative years of the denomination, 60 percent of the participants, while in their youth, assiduously served the organization throughout Liberia. Forty percent, still in their blissful youth, were graciously providing their professional and ministry specialties in the overall operation of the denomination. Sixty percent of the participants were illiterate and 40 percent have acquired formal education in diverse educational disciplines. All the participants had excellent proven track records of an attractive God-fearing Christian sojourn. Their testimonies have served as sources of inspiration to many emerging leaders in the denomination. Moreover, the participants were all versed with the polity, leadership structure and function of the denomination.

They have tirelessly served their local assemblies and the denomination between twenty-five and fifty years, respectively, and faithfully contributed their financial resources for the development of the kingdom of God.

Ethical Considerations

The integrity and confidentiality of the participants were crucial to the project. Sensing argues that, "The researcher, and those connected to the project may pledge confidentiality; while they cannot make that promise for others, they should encourage discretion" (36). Thus, the most appropriate practices for protecting "anonymity are the use of pseudonyms" (Sensing 37). The research questions were focused on the participants' attitudes and perceptions. Hence, I carefully followed the necessary ethical code of procedures to establish confidence, transparency, and maximum cooperation. The following ethical procedures were adhered to:

1. An official letter was addressed to each participant, inviting them and explaining the purpose of the study (Appendix D).

2. Each participant was asked to fill out a consent form, which afforded me the use of anonymous quotes in the dissertation as well as a future publication of the study (Appendix E).

3. Participants were assured of anonymity and confidentiality, but were informed of the use of necessary descriptions to authenticate contextualization.

4. Assured the participants that data collected (telephone conversations, photographs, questionnaire, videotapes, and audiotapes) will be preserved by me.

5. Emphatically assured the participants of their privacy that one could withdraw for any reason at any given time of the project.

6. Informed the participants that they were not being hired to be paid, but rather were volunteers who would be compensated as needs arise.

7. Informed the participants that my coach, research assistant, and I would analyze the data collected.

Responses from all the participants were overwhelmingly encouraging. To appropriately enhance the process, I selected and trained six persons as research assistants, two persons (male and female) from each of the three districts that constituted the locales of the forty-seven participants of the project within Diocese One of PCAFI in Liberia. The six research assistants were all students of two universities in Liberia, majoring in demography, statistics, and social science. To fast-track the process, the Presiding Prelate of the PCAFI in Liberia, during the annual convocation held in 2016, pledged his support and encouraged the forty-seven participants selected from Diocese One for the project to avail themselves for its smooth implementation. Following this major boost, the six research assistants and I set up appointments and assigned a number to each participant for proper identification and to maintain anonymity (Table 3.2).

Instrumentation

To implement the project, I developed three major instruments. The first was an open-ended discussion guide for the focus study group (Appendix A). Fifteen persons (five per each district within Diocese One of PCAFI in Liberia), drawn from the forty-seven participants for the project, participated in the focus group study. I facilitated the process assisted by one research assistant and one facilitator in each district. Primarily, my role was to ensure that each focus group adequately addressed the questions that piloted the discussion and comprehensively used allotted time. During the snack break, I encouraged each participant to engage each other by asking

questions and listening to others' experiences. The women selected for each focus

group were between the ages of forty-five to fifty-five, while the men selected for

each focus group were between the ages of fifty to sixty. The selection of the fifteen

participants for the three focus groups study was based on consent, appropriate

articulation of emerging issues, profound knowledge of the historicity of the

denomination, etc. The participants of the various focus groups study addressed

different segments/topics of the project as given in Table 3.1.

Table 3.1. Focus group study on the perpetual leadership model of the PCAFI in Liberia

Three Focus Groups' Discussion		
Focus Group	**District**	**Discussion/Topic**
1	D1	Evaluation of the past leadership of the PCAFI in Liberia
2	D2	Assessment of the current leadership of the PCAFI in Liberia
3	D3	Prospect of a succession leadership model within the context of the PCAFI in Liberia

Table 3.2 shows the number of each focus group's participants: male, female,

and facilitators. The number or code assigned to a focus group is consistent with the

same number assigned to each topic in Table 3.1. The first focus group (district one,

diocese one) study discussion was centered on the evaluation of the past leadership of

the PCAFI in Liberia. The second focus group (district two, diocese one) study

discussion was centered on the assessment of the current leadership of the PCAFI in

Liberia. The third focus group (district three, diocese one) study discussion

highlighted the prospect of a succession leadership model within the context of the

PCAFI in Liberia. The administration of this research instrument and the gathering of

data took eight weeks.

Table 3.2. Participant's profile for individual respondent (N=59)

Key National Leader	Gender	Ethnicity	Title/Position	Educational Status	Age Range	District
001	M	Bassa	District Elder	College Graduate	50 – 60	1
002	M	Bassa	District Elder	High Sch. Dropout	50 – 60	1
003	M	Bassa	District Elder	High Sch. Dropout	50 – 60	1
004	M	Bassa	District Elder	No Formal Education	50 – 60	2
005	M	Bassa	District Elder	No Formal Education	50 – 60	2
006	M	Gola	District Elder	College Graduate	50 – 60	3
007	M	Gola	District Elder	High Sch. Graduate	50 – 60	3
008	F	Gola	Secretariat	College Student	45 – 55	3
201	F	Bassa	Missionary Superintendent	High Sch. Graduate	45 – 55	1
202	F	Bassa	Missionary Superintendent	No Formal Education	45 – 55	1
204	F	Bassa	Missionary Superintendent	No Formal Education	45 – 55	2
2 05	F	Bassa	Missionary Superintendent	High Sch. Dropout	45 – 55	2
207	F	Gola	Missionary Superintendent	No Formal Education	45 – 55	2
208	F	Dei	Missionary Superintendent	No Formal Education	45 – 55	3
209	F	Dei	Missionary Superintendent	No Formal Education	45 – 55	3

The second instrument was a researcher-designed questionnaire filled out by the general leadership of the PCAFI in Liberia. The questionnaire evaluated the performance of the traditional perpetual leadership style and its ministry impact on congregants and the nation, and assessed their knowledge base, perception, and practice of the denomination as a prophetic community (Appendix B). The third instrument I used was a structured researcher-designed questionnaire for the forty-seven key national leaders of Diocese One (PCAFI) in Liberia selected for the project (Appendix C).

For this pre-intervention study, I used a triangulation mixed method designed with quantitative and qualitative data collection and analysis. Norman K. Denzin argues that, "Triangulation can take many forms, but its basic feature will be the combination of two or more different research strategies in the study of the same empirical units" (308). As a research design, triangulation mixed method is the best method for gathering of information to understand research of such nature as this project. John W. Creswell contends that, "The strength of this design is that it combines the advantages of each form of data, that is, quantitative data provide for generalization, whereas qualitative data collection offers information about the context or setting" (558).

Pilot Test or Expert Review

Experts reviewed the three instruments I selected (each expert responded after reviewing the documents of the project for two weeks). Five people (two women and three men) served as expert reviewers for the project. The first woman was an academician who taught Psychosocial Counseling and Research Methodology at the Liberia Baptist Theological Seminary. She held an MA in Counseling from the University of Liberia. The second woman was a research analyst at the Ministry of Education. She held an MA in Conflict Resolution from the University of Liberia. The first man selected was a vice provost for Research Methodology and Leadership Development at the Cutting ton University. He held a Ph.D. from the University of Columbia. The second man was a bishop of the Open Bible Standard Church, an evangelical denomination in Liberia. He also held a Doctorate Degree in Biblical Studies and Inter-Cultural Studies from the Legon Theological Seminary in Nigeria. The last expert reviewer was an educator and theologian. He held a Ph.D. in Research

Methodology from the University of Minnesota. He was the president of a

Community College located in central Liberia.

The researcher addressed an official letter to the five expert reviewers

explaining the scope and nature of the project and soliciting their participation

(Appendix F). Selected based on their respective areas of expertise and their

familiarity with the context of the project, the five expert reviewers also received a

package containing the three research questions, a copy of the abstract, purpose

statement, expert review forms, and an additional envelope to return the documents. I

gave the reviewers one week to respond and return the documents sent to them. Upon

receiving their corrections and responses, I restructured the instruments and produced

the final instruments of the project.

Reliability and Validity of Project Design

Reliability and validity addressed the credibility, dependability and

authenticity of the project. The project specifically dealt with a defined group: key

national leaders of Diocese One of the Pentecostal Churches of the Apostolic Faith

International (PCAFI) in Liberia. The participants were men and women who have

sacrificially served the denomination in various ministry functions at the local and

national levels. The participants were all insiders, versed with the genesis and present

status of the denomination. The participants were considered in our context as "Oral

Historians" capable of adequately addressing any question concerning the

denomination at any time. Moreover, the participants of the research met the

following criteria: they were senior administrative ministers associated with the local

and national operation of the denomination and were leaders identified as district

elders, pastors, and national ministry leaders, among others.

Creswell identified two types of research sampling, random and purposeful samplings. Random sampling focuses on the selection of specific individuals and generalizing these individuals in a sample population (213). Purposeful sampling is concerned with the selection of a small group for a project to "learn and understand the central phenomenon" (214). Thus, the forty-seven participants which constituted the key national leaders of Diocese One of the PCAFI in Liberia were selected.

Reliability

This research project could be repeated under the situation described in this research. Moreover, it could be replicated in another denomination, para-church organization, or any institution plagued with the practice of perpetual leadership style when it comes to Christian leadership. Detailed information on the entire process of the project was derived from the three research instruments, notes from my six research assistants, and my own observation and notes. Furthermore, the reliability of the project was based on the voluntary involvement of the forty-seven key national leaders of Diocese One of the PCAFI in Liberia. These were leaders who had vast knowledge of the historicity, and whose then current ministry involvements were very fundamental to the overall operation, of the denomination. As part of the hierarchy of the current leadership, I endeavored to minimize my biases through peer review performed by three readers and two mentor supervisors. Additionally, to enhance reliability, I used forty-seven key national leaders of Diocese One who were directly part of the context in terms of the vision, mission, culture, emotion, attitude, and leadership dynamics of the denomination. To validate the results of the project, I consulted both qualitative and quantitative data analysis protocol with the assistance of the research assistants and a statistician.

I designed all instruments which assured reliability, and all respondents followed a uniformed process. To authenticate the process, my six research assistants hand delivered survey questionnaires to all the respondents in sealed official envelopes which were later collected. To also enhance reliability, I conducted three sets of interviews (individuals and focus groups) with the help of my six research assistants, thereby authenticating consistency and uniformity in procedure and approach throughout the entire project.

Validity

The three instruments I used validated the results of the projects. All three instruments underwent expert review. To also assure validity, three peer readers were involved with the qualitative analysis of the process. The peer readers scrutinized transcribed recordings/audio tapes, videos, and recorded telephone conversations, and independently identified recurrent themes and ideas that emerged. I received the information which was incorporated into a quantifiable analysis through the professional assistance of a statistician who was hired for the project and the research assistants. The focus group and individual interview questions were drawn from the various topics covered in the general survey questions. The focus group procedure assisted the research assistants, the statistician, and me to evaluate and interpret the quantitative data. Conclusions derived from both the quantitative analysis and direct quotes were transcribed into qualitative instruments. Additionally, persistent themes and common trends as well as divergent views were identified. Rigor and increasing dependability/trustworthiness of the findings were very crucial and cardinal for the project. The integrity of the project grew from the use of multiple analysis to validate

and authenticate the dependability/trustworthiness of the study via methodological triangulation.

Data Collection

Mchael Quinn Patton proposes that "Researchers of all philosophical shapes and ontological sizes use three overarching data collection methods" (qtd. in Sensing 80). The methods include: "1. In-depth, open-ended interviews; 2. direct observation; 3. written documents" (80). The first method generates "quotes, experiences, opinions, feelings, and knowledge" from participants of a given project (80). The second method is concerned with the participants' "activities, behaviors, actions" and other related activities that constitute human experience (80). The third method is concerned "with studying excerpts, quotations" or other related historical documents (80).

Data collection is essential and crucial to any research project. Hence, when it is not appropriately and professionally implemented, the entire process is jeopardized (Sensing 80). Primarily, data represent information or facts that research had revealed from the participants during the process of the study. Serving as the chief investigator of the entire process, I keenly observed the participants' responses to evolving issues, as well as their behavioral responses, which basically communicated their feelings. To validate and analyze the data collected, I used three instruments to authenticate data from the study. The collection of data for the study constituted three phases, with one phase of the study overlapping phase two.

Phase one of the study covered the demography and general survey of the participants. Phase two consisted of the individual interviews of the sample

population from the forty-seven participants. Phase three consisted of the focus group

of a sample population. The three phases of the study lasted ten weeks and involved

the forty-seven participants/respondents. To properly gain the interest of the

participants, each received a telephone call, and those that consented received a

Consent Form (Appendix E) and a General Survey Questionnaire consisting of twenty

questions (Appendix B). Moreover, each participant was assigned a specific

code/number for proper identification, placed at the top left side of documents that

concerned that participant. My six research assistants and I distributed the documents

at various locales of the participants; each participant was given one week to respond

upon receiving the documents. The second phase of data collection of study involved

individual interviews. I conducted interviews with fifteen persons (eight women and

seven men) who were drawn from the forty-seven participants of the study. Each

interview section lasted ninety minutes, with a fifteen-minute break for a snack.

During the interview, each interviewee responded to six open–ended questions.

Those without any formal education responded verbally, and those with some

level of formal education responded by writing. For those without any formal

education who responded verbally, audiotapes were transcribed into written

documents at the end of the entire exercise by the six research assistants and me. The

fifteen interviewees were selected based on consent, ministry experiences, and present

ministry functions at the local and national levels. The eight women selected for the

individual interview were between the ages of 45 to 50. The seven men were between

the ages of 55 to 60 respectively. The third phase of data collection was concerned

with focus group discussion that lasted four weeks.

Fifteen persons (eight women and seven men) fully participated. Five of the women selected for the focus group discussion were between the ages of 50 and 55. The rest of the three women were in their early 60s. For the men selected, four were between the ages of 40 and 45, and the rest of the three men were in their early 50s and late 50s. The fifteen participants were drawn from the forty-seven participants of the study; each participant was written a notification letter that mentioned the purpose, time, and locale of the discussion (Appendix D). The fifteen participants for the focus group study were selected based on consent, articulation of emerging issues, and profound knowledge of the denomination's history. The focus group study occurred in each of the three districts of Diocese One of the PCAFI in Liberia. The discussion centered on six questions, done in two phases (verbally for those without formal education and written for those with some level of formal education).

However, to enhance flexibility, openness, and confidentiality, I encouraged the participants to interpolate their ideas and suggestions. Each section of the process lasted ninety minutes, with a fifteen-minute break for a snack. The transcription of all the verbal and written documents took four weeks and a half, which was then read and reviewed by the three peer readers (who were not directly involved with the process). Their independent analysis and findings provided additional information and validated the various ideas and themes drawn from the responses of the personal interview.

To keep a comprehensive recording system, I maintained four folders labeled Data Collection Journal-DCJ, Personal Refection Data Journal-PRDJ, Expert Review Input Journal-ERIJ, and Research Assistant Input Journal-RAIJ. These four journals significantly contributed to the success of the study. The data collection journal

enabled me to record both written and verbal data from the participants. The personal reflection journal helped me to remain on track with all relevant information emerging from the entire exercise. The expert review input journal helped me maintain valuable insights and ideas from men and women with vast knowledge that guided the project. The research assistant input journal helped me to capture essential data/information that did not cross my mind.

For this pre-intervention project, I utilized a triangulation mixed method research design with both quantitative and qualitative data collection and analysis. Triangulation mixed method design employs both quantitative and qualitative data. Triangulation is the best method for generating information that leads to profound understanding of research problem of this nature, because "[The] strength of this design is that it combines the advantages of each form of data; that is, quantitative data provide for generalizability, whereas qualitative data collection offers information about the context and setting" (Creswell 558). The quantitative data produced the degree for participation and nonparticipation. The qualitative data employed the reasons for participation, and exposed the impact generated on the forty-seven participants. The triangulation mixed method, as a research design, facilitates the verification and validation of data through multiple lenses among three data sources. The leadership problem addressed in this project had a direct impact on the social and behavioral change on the congregants. The initiation of the instructions that piloted the project and formulation of data took twelve months. All instruments of the project were subjected to both quantitative data ("relating to how much data there") and qualitative data ("relating to how good the data is")

Data Analysis

I utilized descriptive statistics to analyze the general survey. The total number of participants in the project represented a sufficient sample size, given the total the population of clergies, national leaders, national workers, etc., in Diocese One of the Pentecostal Churches of the Apostolic Faith International (PCAFI). The data consisted of demographic and relevant information, analyzed to determine the frequency distribution of different variables of participants and nonparticipants of the project. Analysis of the data included the tabulation of the most frequently occurring value as well as the medium range values. I formulated a matrix for the general survey questions, and then determined the frequency of responses to each question. Responses from the twenty general survey questions were arranged according to each research question. Lastly, I calculated percentages along with frequencies of responses.

To assist me determine what would be occurring in the population based on a sample and to also determine what might emerge in the future, I employed descriptive statistics. I used charts and tables to illustrate the distribution, relationships, and psycho-sociological variables from responses of the participants that underwent qualitative analysis. Qualitative data analysis attempts to understand and interprets "the meaning, structure, and essence of the lived experiences of a phenomenon for a person or group of people" (Patton 482). From a general perspective, quantitative data is concerned with the statistical framework of a research project, while qualitative data is concerned with the reasons and explanation of the statistical framework of the project.

Data obtained from the focus groups and individual interviews, based on the following confirmed themes, patterns, categories, etc., were analyzed through

qualitative data procedures, and then presented to four peer readers for analysis.

Additionally, I listened to the audiotapes and read the transcripts gathered from the

participants several times to identify how each responded to a specific question to

determine consistencies and differences. Responses to each question against the

project's three research questions were cross-checked. To enhance the data analysis

process, I formulated the information gathered into patterns, themes, recurrent themes,

etc., to identify concepts, perceptions, ideas, and attitudes of the participants.

Moreover, I carefully scrutinized responses from the participants as per categories

using a coding process. Analysis of the data for the project was also based on cross-

checking between quantitative data and qualitative data protocols. The last step I took

in my data analysis was to uniquely separate data according to relevant connections

and themes to best finalize the findings of the project.

CHAPTER 4: EVIDENCE FOR THE PROJECT

Overview of the Chapter

Most indigenous churches in Liberia, of which, the Pentecostal Churches of

the Apostolic Faith International is no exception, practice perpetual leadership

(PCAFI's Presiding Bishop, his two principal deputies, the district elders, and other

national leaders serve until death). Traditionally, these leaders, referred to as

"Founders" and "Chief Vision Bearers," in many indigenous congregations are highly

esteemed and deified. Leadership transition through appointment and election is at

times permitted within other ministry functions. Election of leaders at the hierarchy is

still an illusion. Any attempt to advocate for change in basic assumptions is often

considered as 'challenging a divine construct' (Karngar 10). The research sought to

evaluate the benefits, effectiveness, and effects of the current perpetual leadership

model of the PCAFI in practice since inception in 1957. To do this, the researcher

used interviews, focus groups discussions, and seminars with all key national leaders

of diocese one of the organization and advance recommendations for its current

leadership to explore the leadership dynamic of succession leadership style practiced

by the parent body in the United States of America. The Greek philosopher Plato once

said, "The life which is unexamined is not worth living" (qtd. in Morley 34).

This chapter identifies the participants of the project and their demographic

makeup. The chapter also presents the quantitative data from the survey and

interviews, and coded qualitative data from the focus group discussions for each of

the three research questions. The chapter concludes with a list of major findings from

the presented data.

Participants

Initially, the project targeted the ninety-five key national leaders of the three dioceses of PCAFI in Liberia; however, because of unavoidable circumstances (bad roads, bad weather, etc.), the project concentrated on the forty-five key national leaders of diocese one of the PCAF International in Liberia. Each participant of the project received an official letter and consent forms delivered by my research assistants and me (Appendices D and E). I conducted a meeting with all participates and our Presider and his immediate assistant on March 15, 2018, at which time further clarification was made about the purpose and significance of the project. Following the general meeting with the participants and our two executives, I visited the Presider at his 25th Lynch Street office in Monrovia and more detailed clarification was provided, and I also hand delivered a copy of the questionnaire. Additionally, I personally made telephone calls to all the participants to authenticate their participation. The integrity and confidentiality of the participants were crucial to the project. Sensing contends that, "The researcher, and those connected to the project may pledge confidentiality, while they cannot make that promise for others, they should encourage discretion" (36).

The participants were all Liberians, which included all key national leaders (three district elders, three home missionaries' leaders, twenty senior pastors, five national secretariat members, five national youth members, three national prayer ministry members, five constitution committee members, and three ministers' wives association members) of diocese one of the Pentecostal Churches of the Apostolic Faith International (PCAFI) in Liberia. According to Paul D. Leedy, the procedure for the selection of project participants, from diocese one of the PCAFI in Liberia,

was based on statistical sampling that enabled the researcher to specify in advance a segment of the population that will be represented in the sample (qtd. in Kulah 155). Random sampling entails a large number of participants and is most often used in quantitative research projects, while 'purposive samples' generate participants who have profound "awareness of the situation" being researched (Sensing 83). Thus, the participants were chosen because of accessibility and their relevant ministry functions, which were vital and essential to the overall operation of the denomination. Most importantly, all the participants were fully informed about the history of the denomination.

The participants reflected the 16 ethnic/cultural groupings of Liberia, which of course, added a significant ethnic balance to the project. The hierarchy of the leadership structure of the PCAFI in Liberia was male-dominated: 65 percent of the participants were males and 35 percent were females. Sixty percent of the participants were in their mid-50s and early 60s, and 40 percent were in their mid-30s and mid-40s. The forty-seven participants were considered 'Oral Historians' of the denomination, capable of adequately addressing any question concerning the genesis of the denomination and its present status. Sixty percent of the participants were illiterate, and 40 percent were fortunate to have acquired formal education in diverse educational disciplines.

Research Question #1: What effect does the perpetual leadership model have on the ministry?

This research question provided the foundation for the evaluation of the vision, mission, leadership style, and ministry impact of the PCAFI in Liberia. As a prophetic community, the PCAFI must either enhance its growth and effectiveness, or

needs to be redefined to enhance productivity, growth and development of the

denomination. This research component, constructed around the researcher-designed

questionnaire, facilitated the acquisition of needed information for the inquiry.

Questions 8 and 12 described the leadership style and understanding.

Table 4.1. Participants' understanding of the leadership style of the PCAFI-Liberia (N=47)

Understanding of Leadership	N	%
Well	6	13
Fairly Well	10	21
Not Well	31	66

Source: Researcher's Field Data, 2018

As depicted in Table 4.1 above, of the forty-seven participants who completed

the general survey questions on understanding the leadership style of the PCAFI-

Liberia, thirty-one participants representing 66 percent, revealed that they did not well

understand the leadership style of PCAFI-Liberia, which according to the participants

served as one of the primary factors that greatly stalled the growth and national

impact of the denomination as a prophetic community. They pointed to the lack of

transparency in leadership at the hierarchy and failure to carry out other secular

developmental initiatives. Twenty-one percent of the participants revealed that they

fairly understood the leadership style of PCAFI-Liberia, while 6 percent revealed that

they well understood the leadership style of the PCAFI-Liberia.

Figure 4.1. Understanding of leadership style.

Figure 4.1 shows the distribution of participants' responses on the understanding of the leadership style of PCAFI-Liberia. Out of the total participants of forty-seven, 13 percent responded that they understand the leadership style of the PCAFI-Liberia, twenty-one percent responded that they understand the leadership style fairly well, and 66 percent responded that they did not well understand the leadership style of the PCAFI-Liberia.

Table 4.2. Description of the leadership characteristics of the current leadership of the PCAFI (N=47)

Characteristics of current leadership	N	%
Visionary	10	21
Transformational	20	43
Transactional	7	15
Servant-leader	10	21

Source: Researcher's Field Data, 2018

Table 4.2 above shows that twenty respondents from the forty-seven participants, representing 43 percent of the participants, described the characteristics of the current leadership of the PCAFI in Liberia as transformational in that many of the leaders were interested in the personal training of their followers, and not just their performance. Moreover, a transformation leader would sacrificially avail himself or herself as a means of cultivating the confidence of the followers. Additionally, responses generated from individual interviews and focus group study revealed that the current leadership of the PCAF International in Liberia needed to adequately handle the socio-economic and spiritual needs of the congregants. Responses from the focus group discussion revealed that a holistic approach, which involved the inclusion of people from other ethnic groups at the hierarchy of the PCAF International in Liberia, should be considered. Moreover, responses from the focus group discussions revealed that the current leadership of the PCAF International in Liberia had considered the ordination of more women into full ecclesial leadership, and the

inclusion of qualified emerging leaders to the hierarchy of the denomination. The

participants also revealed that the national leadership of PCAFI in Liberia had

embarked on the erection of three clinics at each diocese headquarters of the

denomination to assist with the healthcare delivery system for the congregation and

the community members at large. They also revealed that the micro-finance project

initiated by Diocese One should be nationalized, and that the current national

leadership of the PCAFI in Liberia had revamped the educational system to meet the

educational needs of both clergy and laity. As a buttress to the views of the

participants, Clarks and Clarks maintained that "[i]deals such as peace, justice,

fairness, liberty, equal opportunity, and general welfare are central appeals made by

transformational leaders" (49).

Moreover, ten participants, representing 21 percent, described the current

leadership of the PCAFI-Liberia as visionary. Another ten participants, also

representing 21 percent, described the leadership as being a servant leadership, while

seven of the participants, representing 15 percent, described the leadership as being

transactional.

Figure 4.2. Characteristics of current leadership.

Figure 4.2 depicts the distribution of the characteristics of the current leadership of the PCAFI in Liberia. Forty-three percent of the forty-seven participants described the leadership as transformational leadership, and 21 percent described it as being visionary. Another 21 percent of the forty-seven participants described the leadership as servant leadership, while the rest of the 15 percent of the participants described the leadership as transactional leadership.

Table 4.3. Maintaining the perpetual leadership style in PCAFI-Liberia (N=47)

Maintaining perpetual leadership	N	%
Strongly Agree	3	6
Agree	3	6
Disagree	10	21
Strongly Disagree	31	66

Source: Researcher's Field Data, 2018

Question 13 of Diocese One Key National Leaders General Survey (DOKNLGS) asked the participants about maintaining the perpetual leadership style as practiced by the hierarchy of PCAFI in Liberia. Table 4.3 above shows that responses from thirty-one participants, representing 66 percent, revealed that they strongly disagreed. Additionally, responses generated from individual interviews and the focus group study revealed that maintaining the perpetual leadership model, as practiced by past and current leadership of the PCAF International in Liberia, will continue to stagnate and stall the development of the organization. However, while another ten participants also disagreed on maintaining the perpetual leadership style currently practiced by the PCAFI in Liberia, the rest of the six participants, representing 13 percent out of the total number of participants, revealed that they agreed to maintain the perpetual leadership style being practiced by the PCAFI in Liberia.

Figure 4.3. Maintaining a perpetual leadership style.

The distribution of responses from participants about maintaining the

perpetual leadership style currently practiced by the PCAFI in Liberia is depicted in

Figure 4.3 above. Out of the forty-seven participants, 67 percent strongly disagreed

and 21 percent disagreed that the perpetual leadership style should be maintained by

the PCAFI in Liberia. On the other hand, the remaining 12 percent of the forty-seven

participants agreed that the perpetual leadership style should be maintained; 6 percent

strongly agreed and 6 percent agreed.

Table 4.4. The perpetual leadership style practiced by PCAFI in Liberia has both Biblical and Theological authentication (N=47)

Biblical and Theological Authentication of perpetual leadership	N	%
Strongly Agree	35	74
Agree	3	6
Disagree	4	8
Strongly Disagree	5	11

Source: Researcher's Field Data, 2018

Participants' responses to 14 questions of the DOKNLGS regarding the

biblical and theological relevance of the perpetual leadership of the PCAFI in Liberia

revealed that 74 percent (35 out of the 47 participants) strongly agreed that the

perpetual leadership practice by hierarchy of the PCAFI in Liberia is culturally

relevant, but lacks biblical and theological significance. Out of the remaining twelve

participants who did not strongly agree that the current leadership style practiced by

the PCAFI in Liberia lacks biblical and theological relevance, three participants also agreed, four participants disagreed, and five participants strongly disagreed.

As affirmed by Karngar, many indigenous churches in Liberia established by individuals referred to as "Vision Bearers" or "Founders" adopted the perpetual leadership style, and the PCAFI in Liberia is of no exception. Those at the hierarchy of leadership serve until death regardless of the status of the denomination, unlike the parent organization in the United States of America that have developed and put into place a succession leadership structure for years (10). Since its establishment in 1957, the PCAFI in Liberia had had no transition through election or a standardized succession. The three transitions on record occurred due to the death of three presiding prelates. Any attempt to advocate for a paradigm shift in the basic construct of leadership style is considered as "Challenging a Divine Construct" (10).

Figure 4.4. Biblical and theological authentication of perpetual leadership Style.

Figure 4.4 above illustrates the distribution of the responses from the forty-seven participants about the biblical and theological authentication of the perpetual leadership style practiced by the PCAFI in Liberia. From the responses gathered from the forty-seven participants, 74 percent of the participants revealed that they strongly agree that the perpetual leadership style lacks biblical and theological relevance; 6

percent also agreed that the perpetual leadership style lacks biblical and theological relevance. In contrast, 11 percent of the participants strongly disagreed and 9 percent disagreed that the perpetual leadership style lacks biblical and theological relevance as thought by 80 percent of the participants.

Table 4.5. How well the national vision of the PCAFI-Liberia cast by the leadership (N=47)

National Vision not Cast by Leadership	N	%
Strongly Agree	30	64
Agree	10	21
Disagree	5	11
Strongly Disagree	2	4

Source: Researcher's Field Data, 2018

Question 21 of the DOKNLGS questionnaire asked participants whether they agree that the current national leadership casts the vision of the PCAF International in Liberia, and the responses are summarized in Table 4.5 above. Thirty of the participants, representing 64 percent, strongly agreed that the vision of the PCAF International in Liberia was not being articulated appropriately to those considered as "Enablers" or "Enhancers" of the Vision. In addition, ten participants, representing 21 percent, also agreed that the current national leadership of the PCAFI in Liberia did not articulate the vision appropriately. However, five participants (constituting 11 percent of the participants) strongly disagreed, and two participants (representing 4 percent of the participants) disagreed that the national leadership of the PCAFI in Liberia is articulating the vision appropriately.

Figure 4.5. National vision cast by leadership.

Figure 4.5 above is a graphical representation of the distribution of the responses of participants about the forecast of the national vision of the PCAFI in Liberia by the leadership. Out of the forty-seven participants, 64 percent strongly agreed that the leadership forecasts the vision of the PCAFI in Liberia appropriately, while 21 percent agreed that the vision is forecast appropriately. On the other hand, the rest of the 15 percent of the forty-seven participants disagreed that the national leadership of the denomination forecasts the vision of the PCAFI in Liberia appropriately.

Table 4.6 How well the mission/vision of PCAFI-Liberia is being fulfilled (N=47)

How well the Mission/Vision is being fulfilled	N	%
Very Well	8	17
Well	4	8
Fairly Well	30	64
Not Well	5	11

Source: Researcher's Field Data, 2018

Question 7 of the DOKNLGS questionnaire asked participants about how well the mission and vision of the PCAF International in Liberia were being fulfilled by the current national leadership. Table 4.6 above presents a summary of the responses from the forty-seven participants. Of the total number of participants, thirty

participants, making up 64 percent, revealed that the mission and vision of the PCAFI in Liberia were being fulfilled fairly well, and eight participants, making up 17 percent of the participants revealed that the mission and vision were being fulfilled very well. In addition, four participants, representing 8 percent, revealed that the mission and vision were being fulfilled well, while five participants, representing 11 percent, revealed that the mission and vision were not being fulfilled well.

However, as noted by the participants, up to the present, the denomination has yet to carve its vision and mission statement, which will well define the purpose and focus of its existence. Both instruments serve as compasses that can guide any organization or institution in accomplishing its goals and objectives. A mission statement comprehensively articulates the objectives of an institution and the accomplishment of those objectives. A vision statement seeks to present the future status of an institution or organization through motivational, graphic, and imaginary languages of the hearers. Thus, the participants stressed that the secret to the fulfillment of every vision in any organization is centered on the ability of the vision bearer to appropriately forecast the vision, which will cultivate the willingness and commitment of his or her followers. Buttressing the respondent's views, Kulah points out that any leader who lacks vision cannot lead his or her organization effectively (50).

Responses from DOKNLFGS questions 1 and 5 of the three separate focus group studies conducted revealed that the incapability of the current national leadership of the PCAF International in Liberia to adequately cast the vision of the organization serves as one of the primary factors that have stalled developmental

growth of the denomination in Liberia. Hybels, affirming the indispensability of

vision as observed by the participants, points out:

> Vision is the potent weapon for world change … the fuel that creates
>
> the action, the fire that ignites the passion of followers. It is a clear call
>
> that sustains focused effort year after year, decade after decade, as
>
> people offer consistent sacrificial service to God". (30)

Figure 4.6. How well the mission/vision is being fulfilled

Research Question #2: What changes do key national leaders envision to explore

the gifts and innovations of emerging leaders?

This question served as a foundation for evaluating the understanding, attitude,

and practice of leadership style by the denomination in Liberia. Table 4.7 below

evaluates the relationships among the various ethnic groups of the PCAFI in Liberia.

Table 4.7. Evaluating the relationships among the various ethnic groups in the denomination (N=47)

Relationships among ethnic group	N	%
Very Cordial	5	11
Cordial	20	42
Fairly Cordial	15	32
Not Cordial	7	15

Source: Researcher's Field Data, 2018

Participants' responses to question 5 of the DOKNLGS, regarding relationships between the various ethnic groups within the PCAFI in Liberia, revealed that 42 percent, or twenty participants out of the forty-seven participants, professed cordial relationships. Fifteen participants, representing 32 percent, affirmed fairly cordial relationships between the various groups. Thus, responses from focus group studies and individual interviews disclosed that the current leadership of the PCAFI in Liberia needed to create the platform to cultivate the gifts of people from other ethnic groups at the hierarchy of the organization. Managing and maintaining ethnic diversity in such a context as the PCAFI in Liberia is very essential to national unification, and an exemplification of the Church, which includes every saved person. Thus, every person (despite ethnicity, race, color, etc.) must be respected and treated equally in the Church. The Church of Jesus Christ should be void of rift, strife, and the marginalization of others in any form (Kulah 115).

Figure 4.7. Relationship among ethnic groups.

Figure 4.7 gives the distribution of respondents' views concerning relationships among the various ethnic groups within the PCAFI in Liberia. Forty-two percent responded that cordial relationships existed among the various ethnic groups in the denomination, while 32 percent revealed that the relationships among the various ethnic group within the denomination were fairly cordial. Nevertheless, 15

percent of the participants revealed that the relationships among the various ethnic groups in the denomination were not cordial.

Although the PCAF International in Liberia lacked a written profound historical account, the denomination had aged and experienced men and women who were very informed about the origin and the various transitions of the denomination. The only scanty written account of the denomination was recorded in a memoir written by the late Bishop Alexander B. Choloh in 2005. Question 10 of the DOKNLGS asked the participants how informed they were about the historicity and origin of the PCAFI in Liberia as given in the research data below.

Table 4.8. Informed about the history and origin of the denomination (N=47)

The History and Origin of the PCAFI-Liberia	N	%
Fully Informed	30	64
Informed	10	21
Partially Informed	5	11
Not Informed	2	4

Source: Researcher's Field Data, 2018

Responses from thirty participants, representing 64 percent, revealed that they were fully informed, and ten participants or 21 percent revealed that they were informed about the history and origin of the PCAFI in Liberia. The number of participants who revealed that they were not informed about the history and origin of the denomination made up just 4 percent of the total respondents. The numerous years of impressive and excellent ministry experiences of the participants greatly aided the vast reservoir of information they provided. More importantly, their past and present ministry functions were very essential to the overall operation of the current national leadership of the PCAF International in Liberia. Their analytical articulation of the heritage of the denomination from 1947 before the amalgamation with the PCAF in 1959 brought forth nuggets of information that must be cherished and preserved by

the current leadership of the denomination. They agreed that the PCAFI in Liberia

should constitute a committee to engage all the oral historians of the denomination

and transcribe said information into a written history of the organization.

Figure 4.8. History and origin of the PCAFI-Liberia.

The distribution of the participants' views on their knowledge about the denomination

is presented in Figure 4.8 above. Out of the forty-seven participants, 21 percent and

64 percent responded that they were informed and fully informed about the history

and origin of the PCAFI in Liberia, respectively. On the other hand, 11 percent

responded that they were partially informed about the history and origin of the

denomination, while 4 percent responded that they were not informed about the same.

Every denomination is easily identified by its prophetic nature (structure and

function). More importantly, the prophetic nature of the Church requires that believers

ably and delightfully represent the Lord Jesus Christ by "[i]ncarnating the gospel in

the cultural context of a community by word, deed, and sign" (Kulah 16). The table

below shows the responses gathered from the forty-seven participants concerning the

prophetic nature of the PCAFI in Liberia.

Table 4.9. Description of the prophetic nature of the denomination in Liberia (N=47)

The prophetic nature of the PCAFI-Liberia	N	%
Missional Genetical	25	53
Missional Stagnated	15	32
Biblically and Theologically relevant	3	6
Culturally Intolerant	4	9

Source: Researcher's Field Data, 2018

Responses to question 11 of the DOKNLGS from twenty-five participants, representing 53 percent, disclosed that the prophetic nature of the PCAFI in Liberia was missional genetical (involved preaching the message of hope, reconciliation, justice, and profoundly demonstrating the love of Christ in a holistic manner). Roland J. Sider, Philip N. Olson, and Heidi Rolland Unruh argue that, "You can tell people that God loves them, but until they see it demonstrated, they may not understand or believe it. Compassion ministries feed people while teaching them that they don't live by bread alone" (37). An additional fifteen participants, representing 32 percent, also disclosed that the PCAFI in Liberia is missional stagnated, while the rest of the 15 percent of the forty-seven participant described the prophetic nature of the denomination as being biblically and theologically relevant and culturally intolerant, respectively.

Figure 4.9. Description of the prophetic nature of the denomination in Liberia.

Figure 4.9 describes the distribution of the prophetic nature of the PCAFI in Liberia as revealed by the respondents. Of the total forty-seven participants who

responded to the questionnaire, 53 percent viewed the prophetic nature of the

denomination as missional genetical, while 32 percent disclosed that the

denomination was missional stagnated. Nine percent also revealed that the PCAFI in

Liberia was culturally intolerant and 6 percent disclosed that the denomination was

biblically and theologically relevant. Leadership development is a key factor to any

organization. The development of emerging leaders in many indigenous churches in

Liberia was far from reality. John C. Maxwell notes that, "Just as it takes a giant

killer to produce other giant killers, it takes a leader to raise other leaders" (*NKJV*

Maxwell Leadership Bible 139).

Table 4.10 The current leadership of the PCAFI-Liberia needs to promote the development of emerging leaders who will take over the denomination in the future. **(N=47)**

Promoting the development of emerging leaders	N	%
Strongly Agree	35	74
Agree	5	11
Disagree	4	9
Strongly Disagree	3	6

Source: Researcher's Field Data, 2018

The table above depicts the responses to question 15 of the DOKNLGS

gathered from the forty-seven participants. Out of them, thirty-five participants or 74

percent revealed that they strongly agreed that the current leadership of the PCAFI in

Liberia promoted the development of emerging leaders who will provide leadership

for the organization in the future. They admitted that good leaders who wish for their

legacy to live on would endeavor to reproduce themselves by investing in the

development of emerging leaders who, eventually and efficiently, would represent

their mentors in the future. It takes any organization with a "Well-designed"

leadership and mentoring initiatives "to retain talents within their own workforce"

(Crosby and Bryson 9). Now is the time for aged or experienced leaders in the PCAFI

in Liberia to identify a mentee and invest in their leadership development process. A

classic example is Jesus who selected twelve disciples, but immensely invested in three: Peter, James, and John. The three demonstrated remarkable leadership capabilities after the death, burial, and resurrection of the Lord. Peter preached a powerful message on the day of Pentecost that led to the conversion of three thousand persons; James was the first person to be martyred for the kingdom; and, John's prophecy of the New Heaven and Earth remains a classic (Reiland 129).

Figure 4.10. Promoting the development of emerging leaders.

Figure 4.10 shows the percent distribution of the participants' responses to the question of promoting the development of emerging leaders within the PCAFI in Liberia. As given in the above figure, 74 percent of the participants or 35 participants strongly agreed on promoting the development of emerging leaders who will serve as future leaders of the denomination. Out of the remaining twelve participants, 11 percent also agreed that the denomination promoted the development of emerging leaders, 9 percent disagreed, and 6 percent strongly disagreed.

Questions 9 and 25 asked the participants for their perceptions of adopting the succession leadership model and every relevant leadership dynamic like the parent organization in the USA. The responses collected from participants are summarized in Table 4.11 and Table 4.12 below.

Table 4.11. Participants' support for PCAFI-Liberia to adopt a Succession Leadership Style like the parent body in the USA (N=47)

Adopt Succession Leadership	N	%
Fully in support	32	68
Fairly in support	7	15
Not in support	6	13
Not Decided	2	4

Source: Researcher's Field Data, 2018

Of the forty-seven participants who completed the exercise DOKNL (General Survey), thirty-two of them, or 68 percent of the total, disclosed that they fully supported the adoption of the succession leadership style like the parent organization in the USA. Additional responses gathered from the participants also disclosed that seven participants or 15 percent fairly support leadership in Liberia adopting the succession leadership, six participants or 13 percent do not support succession leadership, while 2 or 4 percent of the participants were undecided whether or not leadership in Liberia should adopt the succession leadership model.

Figure 4.11 illustrates the distribution of participants' responses to question 9 of the DOKNLGS.

Figure 4.11. Adopting succession leadership style like PCAFI-USA.

As shown in Figure 4.11, 68 percent of the participants fully supported the leadership of the PCAFI in Liberia to adopt the succession leadership model practiced

by its parent body in the United States of America. Furthermore, 15 percent fairly

supported the adoption of the succession leadership style, while 13 percent on the

other hand did not support adoption of the succession leadership style.

Table 4.12. The current national leadership of PCAFI-Liberia needs to adopt every relevant leadership dynamic that can be contextualized like the parent body in the USA as a sign of uniformity (N=47)

Adopt every relevant leadership style	N	%
Strongly Agree	35	75
Agree	10	21
Disagree	2	4
Strongly Disagree	-	-

Source: Researcher's Field Data, 2018

Responses generated from individual interviews and focus group studies, as

portrayed in Table 4.12 above, revealed that the current leadership of PCAF

International in Liberia needed to adopt every relevant leadership dynamic (offices of

the presider, his principal deputies, and other national leaders to be entered per tenure)

like the parent organization in the United States of America. Such initiative, as

disclosed by 75 percent of the respondents, will serve as a sign of uniformity.

Moreover, the participants agreed that the offices of the presiding bishop and that of

the two principal deputies should cut across geographic, gender, and ethnic barriers.

Figure 4.12 illustrates the distribution of the participants' views about the leadership

of the PCAFI in Liberia adopting every leadership dynamic of the parent body in the

USA.

Figure 4.12. Adopting every relevant leadership style for uniformity with PCAFI-USA.

Figure 4.12 above shows that 75 percent of the participants who completed the focus group studies strongly agreed that the leadership of the PCAFI in Liberia should adopt every relevant leadership dynamic practiced by the parent body in the United States of America, while only 4 percent disagreed with the idea.

Research Question # 3: What leadership paradigm shifts will emerge from adopting a succession leadership model?

This question focuses on needs assessment, which included, but was not limited to, spiritual, physical, cultural, and emotional aspects, among others, that could emerge from adopting a succession leadership model, from the viewpoint of the participants. Hence, by identifying the primary felt needs of the congregants of the denomination, relevant programs could be implemented in response to them.

Responses to question 6 of the DOKNLSG, as illustrated in Table 4.13, revealed that twenty participants, representing 53 percent, supported the idea that the national leadership of the PCAFI in Liberia prioritize leadership development in the three dioceses across ethnic and gender barriers.

Table 4.13 Developmental aspect that current leadership of the PCAFI-Liberia should prioritize first (N=47)

The developmental aspect that current leadership should prioritize first	N	%
Financial Development	10	21
Leadership Development	25	53
Infrastructure Development	7	15
Sustaining unity among the people	5	11

Source: Researcher's Field Data, 2018

Figure 4.13 shows the participants' support for one aspect of the denomination that the current leadership should prioritize. Out of the total forty-seven participants, 53 percent supported the leadership prioritizing leadership development, 21 percent financial development, 15 percent infrastructure development, and 11 percent sustaining unity among the congregants.

Figure 4.13. Development aspect that the current leadership should prioritize first

Aggregate responses to questions 17 to 24 of the DOKNL General Survey Questions revealed responses to question 17. Forty participants, representing 85 percent, agreed that the national leadership of the PCAFI in Liberia should equally represent all the ethnic groups in Liberia. Twenty-seven participants, representing 67 percent, agreed (question 18) that the PCAFI in Liberia should consider the ordination of more women into full ecclesial functions and possible inclusion at the diocesan leadership level. Responses to questions 19 and 22 of the DOKNLGS from thirty-five participants, making up 78 percent, revealed that aged national leaders who have

retirement status should be honorably retired with a comprehensive retirement package (medical, housing, traveling, monthly stipends/endowment fund, etc.). Forty participants, representing 85 percent, agreed (question 20) that a museum in honor of all retired national leaders of the PCAFI in Liberia, which will house artifacts such as ministerial cards, preaching robes, bibles, etc., be established as a memorial to appreciate their tremendous contributions. Responses to questions 23 and 24 of DOKNLGS from forty participants, constituting 85 percent, revealed that the national mission department of the PCAFI in Liberia should consider gender and ethnic equity; and moreover, that training, traveling, and human resource developmental opportunities cut across ethnic and gender barriers from the three dioceses of the denomination in Liberia.

Furthermore, qualitative data generated from personal interviews and focus group studies added factors not captured in the general survey. Fifty participants, who fully participated in the focus group studies, were interviewed. Three dominant themes were identified as failures of the current leadership of the PCAF International in Liberia. Question 1 of the DOKNLPI asked participants for their views on adopting one local language/vernacular as the official language during national gatherings of the organization. Twelve participants, who represented 24 percent, agreed that the PCAFI in Liberia should do away with the speaking of the Bassa vernacular, which is predominantly spoken during national gatherings, and incorporate the speaking of English or "Pidgin–English" which is common to all in order to promote and explore ethnic equity. The second theme generated is concerned with the erection of a national conference center in the capital (at the headquarters of the national prayer ministry) and cancellation of the rotation of annual convention,

which most often is faced with poor attendance because of location. The third theme

generated is with the annual visitation of the current national leadership of the PCAFI

in Liberia to all historical sites of the organization. All fifteen participants

interviewed admitted that such an initiative on the part of the current national

leadership of the PCAFI in Liberia would cultivate a mindset that values our

cherished and noble identity. Table 4.14 below summarizes the quantitative data

gathered from the individual interviews and focus group studies conducted.

Table 4.14. Aggregate responses from Section 2 of DOKNL General Survey questions 17-24 (N=47)										
Summary of question by #	Strongly Agree		Agree		Disagree		Strongly Disagree		Total Responses	
	N	%	N	%	N	%	N	%	N	%
17. Represent all the ethnic groups	40	85	7	15	00	00	00	00	47	100
18. Promote more women into national leadership	27	67	08	20	03	07	22	55	40	85
19. Leaders of retirement age should be retired with benefit	35	78	10	22	00	00	00	00	45	96
20. Museum should be established for past and retired leaders	40	85	7	15	00	00	00	00	47	100
22. Establish endowment fund for national leaders after retirement	40	85	7	15	00	00	00	00	47	100
23. The mission department need to be gender and ethnically inclusive	40	85	7	15	00	00	00	00	47	100
24. Training, traveling, and developmental opportunities should cut across gender, tribal bias and regions	40	85	7	15	00	00	00	00	47	100

Summary of Major Findings

The forty-seven participants, all key national leaders of diocese one of the

PCAFI in Liberia, fully participated in the research project. The project produced

eight major findings through the integration of both quantitative and qualitative

research methodologies. The following findings are categorized based on the three

research questions.

1. **The Appropriate Articulation of Vision and Mission of the PCAFI in Liberia**

Respondents agreed that the vision and mission of the PCAFI in Liberia are very essential to the implementation and fulfillment of her task as a prophetic Christian community, reflecting the character and image of the Father and his dear Son, Jesus Christ. Hence, the vision and mission of the denomination must be articulated appropriately by the hierarchy, so that the 'enhancers' or 'enablers' of the vision and mission of the denomination will adequately translate its essence to the entire congregation. To achieve this, the respondents agreed that the Presider, his two principal duties, and other high-ranking officials should take a tour to each diocese in the denomination, especially during the diocesan council/conference, and meet with leadership concerned, and articulate the national vision and mission to them through workshops and seminars.

2. The Leadership Style/Dynamics of the PCAFI in Liberia

To generate the full participation of other undershepherds, the hierarchy of the denomination need to be transparent, opened, and more relevant in the discharge of their task as it relates to age, gender, tenure, and recognition of people from other ethnic groups. To accomplish this endeavor, the respondents agreed that the hierarchy needs to incorporate leaders who are qualified spiritually and academically. Moreover, the hierarchy needs to encourage the dynamic of succession leadership through mentorship: like Joshua under Moses, Elisha under Elijah, Timothy and Titus under Paul, and the disciples under Jesus Christ (Thompson and Owen Exod. 32:17-18; 1 Kings 19:19-21; I Tim. 1:2; Titus 1:4; Matt. 28:16-20). The leadership needs to promote the ordination of all persons (males and females) who are called, and place value on the equal participation of all ethnic groups in the denomination.

3. **Ministry Impacts of the PCAFI as a Prophetic Community in Liberia**

As a Christian community, the PCAFI in Liberia needs to be holistic in her approach to ministry functions. The denomination needs to cultivate and promote strategies that will positively influence the grass rooters of Church life and the citizenry of the nation. Thus, the respondents agreed that the denomination, through the current national leadership, should preach the 'Whole Gospel" as did the Early Church, such as salvation, relief, capacity building, fellowship, etc. (*Thompson Chain Reference Bible*, Acts 2:42-47, 6:1, 3, 5-7). Additionally, the respondents agreed that the hierarchy of PCAFI in Liberia should be concerned with both the spiritual and physical components of the denomination. However, while the Church is still on the earth, awaiting the 'glorious return of the Lord,' the Church is not void of all human challenges. Hence, the Church should envision relevant programs that will prepare her members to adequately face the challenges of life.

4. **Leadership Challenges and Improvements of the PCAFI in Liberia**

Respondents agreed that for the denomination to be vibrant, it must cultivate and deploy transparent leadership void of sectionalism or ethnic favoritism. The failure to incorporate people from other ethnic backgrounds at the hierarchy (Presider, 1st and 2nd) and emerging leaders in national decision-making remain a major challenge. No tribe or ethnic group is superior to the others; hence, selection of a vernacular to be spoken at national gatherings in the context of the denomination is unacceptable.

5. **Appropriate Retirement Package for the Hierarchy of the PCAFI in Liberia**

Respondents of the project also proposed that the current leaders of the PCAFI in Liberia should institute a policy geared toward providing an incentive for outgoing

or retired national leaders. In other words, the respondents concurred that there should be a standardized retirement plan (monthly financial allowance, medical/health benefits, traveling allowance, etc.) for all retired national leaders from the three dioceses of the denomination. Moreover, the respondents agreed that a museum should be opened in honor of the late founding father—Bishop Samuel B. G. Stepney—and other retired national leaders, which will feature a sizeable collection of personal effects: ministerial credentials, membership cards, photographs, hand written letters, shoes, clothing, books, if any, and more. As noted by the respondents, said initiative will motivate and assure aged leaders to honorably retire.

6.   **Benefits and Effectiveness of the PCAFI in Liberia**

Concerning the benefits of the PCAFI in Liberia, thirty of the participants (which constitute 64 percent) agreed that the denomination tremendously contributed to their spiritual development, which is paramount. However, they agreed that they would like to see more holistic initiatives (infrastructure development, economic empowerment, capacity building, etc.) that will put the denomination on par with other organizations within the 'Body of Christ,' locally and globally. The remaining seventeen participants (36 percent) maintained that the physical benefits (finance, traveling opportunity, etc.) of the denomination were not impacting the grass rooters, but those at the hierarchy and few selected national leaders. Moreover, all the participants agreed that the perpetual leadership style of the PCAFI in Liberia was, in no way, of any benefit. The respondents agreed that the perpetual leadership style of the PCAFI in Liberia serve as a conduit for ethnic favoritism, longevity of visionless leadership, and unfounded theological bias (refusal to promote females' ordination like their male counterparts).

7. **Training, Traveling, and Developmental Opportunities of the PCAFI in Liberia Impacts Every Diocese**

Forty participants, representing 85 percent, agreed that training, travel, and development (both human and infrastructure) should cut across gender, ethnic, and sectional barriers. Thus, the concentration of the current leadership of the PCAF International in Liberia should transcend beyond diocese one, and involve dioceses two and three as well. To adequately achieve this initiative, the current national leadership of the PCAF International in Liberia should appoint a committee composed of six members, two from each diocese to scout out qualified individuals from all the dioceses who will eventually benefit from the above-mentioned opportunities.

8. **Poverty Reduction of Congregants in the Rural Areas (Dioceses Two and Three)**

Jesus Christ points out in Scripture, "You will always have the poor among you" (*Thompson Chain Reference Bible*, St. John 12:8a). Jesus' statement clearly suggests that there is no society on the face of the earth without poor people. Every leadership, whether secular or ecclesial, should endeavor to be committed to the alleviation of poverty from among its adherents by exploring relevant initiatives that will empower and bring economic transformation. Thus, for the PCAF International in Liberia to alleviate poverty, respondents of the project agreed that the reduction of poverty requires consolidated efforts of the current national leadership and that of the three dioceses of the PCAF International in Liberia. Both groups need to ensure adequate, sustainable, and innovative financial programs (micro-finance, mechanized farming, etc.) that will cultivate the total involvement of the individuals concerned. Hence, people with both financial and agriculture backgrounds need to be appointed

by the national leadership of PCAF International, in consultation with the diocesan

leadership across the three dioceses to monitor the proper implementation of the

project.

CHAPTER 5: LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

Most indigenous churches in Liberia, including the Pentecostal Churches of the Apostolic Faith (PCAF) International in Liberia, practiced the perpetual leadership style (those at the hierarchy, the presiding bishop, his able lieutenants, and others serve until death). Any attempt to change the perspective was most often considered as challenging "Divine Construct." Additionally, third generation leaders with the idea of a paradigm shift were mostly marginalized and sidelined. Hence, most indigenous churches in Liberia were plagued with a 'chronic crisis of governance,' which had caused most of their followers to lose faith in their leaders. Moreover, emerging leaders within these churches considered their aging leaders, who were still clinging to power, as lacking the relevant capacity to adequately cope with the present-day reality of leadership. The succession leadership model is an illusion in many indigenous churches in Liberia, of which the PCAFI is of no exception. The Greek philosopher Plato once said, "The life which is unexamined is not worth living" (qtd. in Morley 34). Thus, the purpose of the project was to evaluate the benefits, effectiveness, and effects of the perpetual leadership style of the current leadership of the PCAF International in Liberia, since inception in 1959. The researcher conducted the evaluation through interviews and seminars with all key national leaders of Diocese One in order to advance recommendations for the current leadership to explore the dynamics of succession leadership as practiced by the parent organization in the USA.

Chapter 2 analyzed the historicity of the ACCA which later amalgamated with PCAF International in 1957. Chapter 3 addressed the research methodology,

entomology of leadership, and various leadership theories relevant to the project.

Chapter 4 focused on the research findings and analysis of significant data generated

from the participants. This chapter analyzes, organizes, and interprets data collected

from the 47 participants as regards their perception of the perpetual leadership style

practiced by the hierarchy of the Pentecostal Churches of the Apostolic Faith (PCAF)

International in Liberia. The chapter concludes with recommendations for the current

leadership of the PCAFI in Liberia for future exploration and study.

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Major Findings

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**First Finding: The Appropriate Articulation of the Vision and Mission of the
PCAFI in Liberia**

Vision and Mission serve as the fuel that capacitates every organization to run

successfully and accomplish its goals. Thus, every church should be able to develop

comprehensive vision and mission statements that will guide her leaders and

followers. Champlin and Champlin contend that, "It is incumbent upon every leader

to appropriately forecast his or her vision/mission to those who assist them in

fulfilling said vision. Together, the leader and colleagues share and combine their

hopes and aspirations into a single vision for tomorrow" (37).   The failure to

appropriately forecast the vision and mission of any denomination/church serves as a

grave obstacle to its developmental agenda.

Admittedly, the vision and mission of the PCAF International in Liberia has

not been adequately communicated and interpreted. As acknowledged by the

participants, PCAF International in Liberia has yet to formulate a well-defined vision

and mission statements for the denomination which explains the purpose and focus of

her existence. Thirty participants, representing sixty-four percent (Table 4.5), strongly

disagreed that the vision of the PCAF International is not being appropriately cast. Additionally, participants who participated in the individual personal interviews and the focus group studies agreed that the presiding bishop presents his yearly ministry-driven statement during the annual convention, when all the various dioceses of the PCAFI in Liberia are in attendance. The annual convention is the largest gathering of the organization, which is always chaired by the presiding bishop, his two principal deputies, and the secretary general of the organization. To solidify the ministry influence of the denomination, the current leadership of the PCAF International in Liberia has put in place various recovering programs, and has taken some positive steps by revamping its missions department, educational system, credentialing and ordination process, financial system, etc. Amidst these innovative initiatives, the current leadership of the PCAFI in Liberia, in the next two years to come, will erect her first high school in Mount Barclay, lower Johnsonville, in Monsterrado County. Realization of this initiative will tremendously boost the human resource development agenda of the organization and the nation at large.

Holistic recovery is not a "Quick-Fix" scenario, but rather a phenomenon. Thus, the current national leadership of the PCAF International in Liberia has created the platform where everyone is invited to exhibit his or her gifts and professionalism, unlike previous administrations of the PCAF International in Liberia who were only concerned with theological backgrounds (Bible College/Seminary). Sider, Olson, and Unruh argue that, "Spiritual and social ministry, when woven together, yield a stronger fabric than either strand alone" (57).

In Chapter 2 (Literature Review), I extensively researched four different leadership theories (Servant leadership, Visionary leadership, The Great Man

Leadership, and Transformational Leadership) as per the intent of the project. These leadership theories provided significant insight into the scope, style and characteristics of leaders in each context. Christopher Boehm, Jared Diamond, and Herbert S. Lewis suggest that, "There is no human society without some form of leadership" (qtd. in Van Vugt 354–71). Additionally, Crosby and Bryson attest that, "Leadership forms an integral aspect of our existence—work, social, spiritual, political, etc." (65). Primarily, a servant leader seeks to provide leadership like Jesus Christ. The leader serves rather than being served (Yuill, 2003; Ford; 1991); the visionary leader seeks to turn his or her vision (mental picture of a preferable future) into realities (Crosby and Bryson, 2005; Burns, 1978). The Great Man Leadership Theory maintains that leaders are born and not made. Moreover, certain individuals are born with the charisma to lead (Kirkpatrick and Locke 56). Transformational Leadership focuses on the personal worth or development of the followers and not just their performance (Burns, 1978; Clark and Clark, 1996; Carnegie; Crosby and Bryson, 2005; Burns 2006). The success of every organization largely depends upon the ability of the leader to cast effectively and efficiently the vision that drives its objectives and to recognize those who work as the enablers.   Reiland affirms that, when "vision is detached from encouragement, it comes across as drudgery rather than a dream, a problem rather than a privilege, a job rather than a joy. If a leader truly wants to engage a follower, he [or she] must practice the intentional and consistent act of encouragement. This is nonnegotiable" (49).

The practice of these leadership theories contextually and appropriately will greatly contribute to both the secular and ecclesial leadership in Liberia, as the PCAF International in Liberia and other indigenous churches seek to transition from

socioeconomic stagnation to progress, from conflict to recovery, from ethnic/tribal instability to a unified integrative community and a sustainable developmental ideology. In addition, the PCAFI in Liberia seeks to foster an excellent leadership quality, love, teamwork, and to cast appropriately a national vision in the context of the denomination. Thus, the practice of the leadership theory most suited to the appropriate articulation of the vision and mission of the Pentecostal Churches of the Apostolic Faith in Liberia is Visionary Leadership. Champlin and Champlin stressed that visionary leaders "imagine the possibilities and recognize the potential, but they inspire others to dream along with them. Together [both the] leaders and their colleagues share their individual hopes and aspirations into a single vision for tomorrow" (37).

The body of Christ, which is the Church, needs leaders who will prefer to serve rather than be served. As the ultimate servant leader to have ever lived on this earth, Jesus Christ broke the traditional norms concerning leadership in his days when he washed the feet of his disciples. Jesus' action serves as a pristine example for every Christian leader in every context to emulate. Emphatically, personal wealth and fame violates the core value of Jesus' leadership style. In his capacity as a servant leader, Jesus Christ invested in the physical and spiritual development of his disciples, who eventually extended his vision to the ends of the world. The theological foundation of leadership asserts that leadership on the earth began with God who handed it to man after creation. John Maxwell acknowledges that, "No leader can lead effectively and efficiently without following God's leadership" (*Leadership Bible* 1). Additionally, theological analysis of leadership helps Christian workers to discover their individual

roles within the body of Christ (Thompson and Owen Eph. 4:7; 10-16; Rom. 12:4-8; 1 Cor. 12:12-30).

Christian leadership should portray a team spirit beyond all reasonable doubt, because the Church of Christ consists of people with diverse gifts given by the Holy Spirit for edification of the body; hence, no individual can single-handedly provide the needed leadership in any church/denomination. Lui acknowledges that, "The relationship in the Trinity is not just intimacy, but a relationship with the purpose of fulfilling God's mission as a team" (Ch.1, location 760). The concept of "Solo Leadership," which is dominant in many indigenous churches in Liberia, has stagnated development in every form. Thus, the objective of Christian leadership should transcend individualism and embrace and explore the New Testament concept of inclusion, mentoring, and empowerment as demonstrated by Jesus and the other apostles (Thompson and Owen Luke 10:1-24; 1 Tim. 1:2; Titus 1:4). Consequently, Christian or ecclesial leadership in the context of the PCAFI in Liberia should not be considered an individual adventure, or a perpetual occupation, but rather a team mission adventure. Investing in the development of emerging leaders and affording them the opportunity to serve alongside experienced leaders within the context of the PCAFI in Liberia is crucial to its on-going recovery process. The PCAF International in Liberia has yet to formulate a standardized mentoring program for its fast growing population of emerging leaders spread out in the three dioceses. The majority of current leaders of the denomination grew or developed by themselves; they had neither mentors nor opportunities to display their team leadership skills.

Second Finding: The Leadership Style/Dynamic of the PCAF International in

Liberia

Admittedly, quality and transparent leadership is a scarce commodity in many

indigenous churches in Liberia and globally. The scarcity is very severe in churches in

Liberia that promote and practice perpetual leadership (chief vision bearer, general

overseer, presider, and principle deputies lead until death). Third generation leaders

within these contexts who advocate for a paradigm shift in the basic leadership style

assumption are most often marginalized and their actions considered as "Challenging

Divine Construct." In Chapter 2, I researched various leadership styles and theories in

running an organization, institution, nation, etc. The Great Man Leadership Theory,

which is prevalent in many parts of Africa, lacks gender equality. This theory assumes

that leaders are born and not made, and that the education of a leader does not matter

as long as the leader is born in the right class to lead. Thus, leadership in many parts

of Africa is considered a male enterprise, and exclusively belong to certain families,

clans, etc. This concept of leadership is the backdrop to the denial of many women

from being ordained and to even serve at the hierarchy in many indigenous churches

in Liberia and other parts of Africa. Since its inception in 1957, the PCAFI in Liberia

has had only three female pastors, of which one is fully ordained into ecclesiastical

ministry. Presently, the elevation of women to the hierarchy is still an illusion and

ongoing debate. However, this biased philosophy of leadership was proven wrong

when Madam Ellen Johnson–Sirleaf won the presidential election twice in Liberia.

Leadership transcends "[b]oth men and women who have been given the ability and

authority to lead" (Maxwell, *Leadership Bible* 4). To fully become a prophetic

community that fully represents God and his dear Son, Jesus Christ, the PCAF

International in Liberia must not drag her feet in an effort to ordain and empower women who are called like their male counterparts.

Responding to God's call to provide leadership for others requires immense sacrifice and self-denial (Harris). The effectiveness and efficiency of any ecclesial leader is based on his or her willingness to avail himself or herself to be trained, mentored, and nurtured. The various leadership styles discussed in the literature review is essential in every unique and given context and locales. Undeniably, conception and situational factors play key roles in understanding the concept of leadership in the PCAF International in Liberia. Flomo affirms that, "leadership means different things to different scholars and organizations" (35). In a context where congregants are driven by leaders casting their vision, a visionary leader will appropriately fit in. As shown in Table 4.5, thirty respondents out of forty-seven participants of the project, representing 64 percent, admitted that the national vision of the PCAF international in Liberia is not being appropriately articulated contextually to cultivate the full participation of leaders and the laity through delegating leadership responsibilities.

The Scriptures, both Old and New Testaments, are occupied with many examples of experienced leaders delegating leadership responsibilities to mentees who eventually took over the mantle of leadership. Moses' mentoring and delegating of leadership responsibility to Joshua and his selection of the seventy elders and their subsequent elevation as leaders over their respective clans (Thompson and Owen Exod. 32:17-18, Num. 11:27-29), after the advice of his father-in-law Jethro (Thompson and Owen Exo. 18:1-2), is an outstanding path that many leaders with ecclesial responsibilities need to emulate. Leadership succession based on tenure is a

strange territory in most indigenous churches including the PCAFI in Liberia.

Affirmatively, Cameron and Quinn argue that, any "[o]rganization that is not

adaptable to change shall remain stagnated and ineffective. Hence, organizations

should endeavor to be open to change and leave room for paradigm shift" (Ch. 1,

location 409). Succession leadership theory creates the platform for an elected leader

with a specific time limit/tenure to provide relevant leadership direction for their

followers (Crosby and Bryson 245). The relationship between Paul and Timothy

provides a classic case of mentoring and transfer of leadership authority in Scripture.

In Acts 16:1-3, Paul encountered Timothy, who later became his mentee, in Lystra

during one of his missionary journeys. Maxwell contends that "Paul invested in him

for a long time, [by] taking him on short-term mission trips, and letting him preach,

[and above all], leaving him to pastor a young church [in Ephesus], and writing

instructional letters to him while apart" (*NKJV Maxwell Leadership Bible* 1471). As

admitted by thirty-five of the forty-seven participants of the project, representing

seventy-five percent (Table 4.12), the current leaders of the PCAFI in Liberia need to

emulate Moses, Elijah, Jesus Christ, Paul, and others who mentored and transferred

leadership authority to their mentees. Moreover, the participants (Focus Group

Studies and Individual Interviews), also affirmed that the current national leaders of

the PCAFI in Liberia should initiate a fully funded standardized program for the

mentoring of emerging leaders.

Third Finding: Ministry Impacts of the PCAFI in Liberia

PCAF International in Liberia, like any other ecclesial entity, is most often

concerned with both the spiritual and physical development of its adherents. As a

prophetic community, the PCAF International in Liberia needs to cultivate initiatives

that positively affect both the congregants and the community at large. In Chapter 4, I conducted individual interviews and focus group studies with fifteen participants drawn from the three districts of diocese one who discussed six topics of national concern to the PCAFI in Liberia. The two exercises supported the idea that the current leadership of the denomination should envision a holistic approach to ministry by being involved in other initiatives (health care delivery, economic empowerment, human resource development, etc.) that will authenticate the denomination as a prophetic community. Such initiatives should benefit and tremendously affect the physically and emotionally challenged members and community dwellers. Sider, Olson, and Unruh affirmed that "Meeting a pressing need [of people] is also a way of making the gospel tangible. Caring for [the] physical needs [of people] has symbolic meaning as well as practical importance" (38). A holistic approach by any ministry or denomination is not only concerned with its soteriological message, but also the ability of the leaders to move beyond the usual four walls of the edifice, and step into the community with recognizable activities that will enhance its outreach initiative in an effective way.

During the individual interviews, respondents made statements such as, "[I]t is now time for the nation to feel the influence of PCAF International in Liberia like other religious institutions." Another participant said, "With the help of God, and the willingness of our leaders to heed to our advice, we can make it like our brethren in other denominations." Participants resolved that the current national leadership of the PCAF International in Liberia has all it takes to remarkably impact its congregants and the larger community, through a well-defined mission initiative, which involves, but is not limited to, organizing a humanitarian department to deal with the issues of

healthcare delivery, sanitation, provision of basic education supplies (copy books, bags, ink-pens, pencils, etc.) for underprivileged children in and outside of the denomination.

The cardinal goal of every ecclesial leader should be the advancement of the kingdom of God. Thus today, the Church globally needs leaders like Jesus and his disciples who will endeavor to live consecrated lifestyles that glorify God not self and personality (Mott 21). For others to follow the leader, he or she must have resolved to sacrificially follow Christ first (Reiland 21). According to respondents, the current national leadership of the PCAF International in Liberia needs to, first and foremost, prioritize the improvement of the lives of congregants, and make every frantic effort to advance and develop the organization above personal interests. This simple but complex task serves as the lifeline for any successful ecclesial leader. Personal wealth and fame violate the essence of the servant leadership style of Jesus Christ (Yuill 41). Like the PCAFI in Liberia, the Church of Jesus Christ globally needs leaders who will choose to serve, rather than be served. Leighton Ford and Todd Hahn note that, "Only by becoming a servant we can achieve first place" (154). Although God the Father put all things under the power of his Son (John 13:5), there is absolutely no occasion or reference in Scripture where he exalted himself above the Father (153). The drive for self-financial gains and other selfish initiatives serve as hallmarks of many indigenous churches among the kwa-speaking ethnic groups of Liberia. The overall development of the institutions or organizations to lead is most often not prioritized. Participants who were interviewed saw this as the primary reason for the numerous conflicts in many church contexts in Liberia. Thus, participants cautioned the current

national leadership of the PCAF International in Liberia to take heed and emulate Jesus' pristine servant leadership virtue.

Absolutely, no leader can climb the ladder of success without the help of other dedicated men and women overwhelmed by the vision of said leader. The life of Moses illustrates this cardinal principle, which remains an essential tool in this contemporary time. Moses' acceptance of his father-in-law Jethro's advice, and the subsequent appointment of the seventy elders suggest the importance of "Shared Leadership," which opens the corridor of inclusion and collaborated initiatives (Crosby and Bryson 67). Forty participants, representing eighty-five percent (Table 4.14, question 17 DOKNLGS), strongly agreed that the PCAF International in Liberia needs to promote the inclusion of people from other ethnic groups in the hierarchy of the organization. Responses from the individual interviews and focus group studies revealed that the PCAF International in Liberia needs leaders like Moses, who will not be dictators, but instead exhibit a teachable spirit. Mott stressed that, "Only men [and women] who are ready to consecrate themselves to a life of siege work should give themselves to the ministry of Christ in the troubled heart of the twentieth-century city [community]" (26). The most senior participant (age 78) stressed that the current leaders of the PCAF International in Liberia consider themselves as servants for the people, and not bosses over the people. Hence, they should endeavor to listen to the voice of the people they lead. In Ephesians 4:6, as noted by Holcomb and Pace, Paul underscored three cardinal reasons for Christian leadership: "for the perfecting of the saints," "for the work of the ministry," and "for the edifying of the body of Christ" (5).

Fourth Finding: Leadership Challenges and Improvements of the PCAF

International in Liberia

Responses from forty participants, representing 85 percent (DOKNLGS,

question 17, Table 4.14), revealed that for the PCAF International in Liberia to reflect

a holistic leadership dynamic, the current leadership needs to explore and implement

the inclusion of people from other ethnic groups, who are qualified, to the hierarchy

of the denomination. Eighty-five percent of the current national leadership of the

PCAF International in Liberia hail from the Bassa ethnic group, which of course does

not represent ethnic equality. Thus, attracting followers in other counties where the

Bassa ethnic group is in the minority remains a grave challenge. In its sixtieth years of

existence in Liberia, PCAF International has had no one serving at the highest office

(presiding bishop) from other ethnic groups, apart from the first presiding prelate

(Abraham T. Simons) who hailed from the Grebo ethnic group in the southeast of

Liberia and who led the denomination briefly.

Additionally, another anticipated improvement in the current national

leadership style of the PCAF International in Liberia, as admitted by participants of

both the individual interviews and focus group studies, is concerned with the

elevation of qualified women into esteemed ecclesiastical titles (Elders /Bishops) as it

befits the context of the organization. Vashti Murphy Mckenzie asserts that, "The

church has been unwilling to accept that a woman can execute leadership as

effectively as a man can. The issue of ordination for woman is still non-negotiable in

many churches and denominations, most notably the Roman Catholic Church [and the

PCAF International in Liberia]" (qtd. in Cooper 37). Additionally, Cooper attests that,

"In churches that do not permit women ordination and women leadership position, a

dichotomy exists. The proverbial glass ceiling is in many instances impenetrable"

(37). To ensure improvement, the current national leadership of the PCAF

International in Liberia, in 2018 revamped and charged the ordination and credential

committee to take into consideration a holistic approach to the process. Affirmatively,

Cameron and Quinn argue that any "Organization that is not adaptable to change shall

remain stagnated and ineffective. Hence, organization should endeavor to be open to

change and leave for paradigm shift" (Chapter 1).

Moses' encounter with Jethro, his father-in-law, and his subsequent

appointment of the seventy elders into secondary leadership functions remain classic

examples for any twenty-first century leader. Participants lauded the current national

leadership of the PCAF International in Liberia for the frantic steps taken in

revamping the ordination and credential committee, and hope that it will function

exclusively void of female and ethnic prejudices.

Fifth Finding: Establishment of a Comprehensive Retirement Package for the

Hierarchy of the PCAF International in Liberia

The fact remains that many aged leaders in most indigenous churches in

Liberia who have reached retirement age refuse to step down because of the lack of a

comprehensive standardized retirement package (monthly financial allowance,

medical/health insurance, housing, traveling, etc.). Responses to question 22 of the

DOKNLGS from forty participants, representing 85 percent, revealed that they

strongly agreed that the current national leadership of the PCAF international in

Liberia should endeavor to establish a comprehensive and standardized retirement

package, and provide the funding for its smooth operation. Said initiative, as admitted

by the participants during the individual interviews, will assure all national retirees

from the three dioceses of the PCAFI in Liberia of their well-being when out of

office. As acknowledged by the individual interviewees, funding for the retirement

package for national leaders should be generated at all the three diocese conferences,

national youth and school convention, home missionary convention, national prayer

ministry official functions, national union choir anniversary celebration, etc. Funds

collected from these national functions should go through the offices of the finance

committee, national treasurer, and the national pension and retirement department for

proper documentation and disbursement. Crosby and Bryson affirm that "Visionary

leaders will most often champion remedying the problems of their followers,

institutions, organizations, through encouragement" [and innovative initiatives] (109).

Sixth Finding: Benefits and Effectiveness of the Perpetual Leadership Style of

the PCAF International in Liberia

Concerning the benefits and effectiveness of the perpetual leadership style of

the PCAFI in Liberia, forty participants (85 percent) agreed that the PCAF

International in Liberia, through its leadership, tremendously contributed to their

spiritual development, which according them is paramount. However, participants

during the individual interviews strongly agreed that the organization, through its

current national leadership, endeavored to initiate other holistic undertakings

(infrastructure developments – clinics, radio stations, construction of pit-latrines, etc.)

for members and other community dwellers, which will place the PCAF International

in Liberia on par with other Christian organizations in Liberia.

Moreover, the participants also maintained that the physical benefits (not only

limited to finance, yearly traveling opportunities, etc.) of the denomination are not

immensely impacting the grass-rooters (especially congregants in the rural areas—

dioceses two and three) of the denomination, but those in the hierarchy, and at times a select few of diocese one. The participants further agreed that the perpetual leadership style of the PCAFI in Liberia serves as a conduit for ethnic favoritism, longevity of visionless leaders, and unfounded theological biasness (refusal to promote women ordination and elevation to full nation ecclesial leadership like their male counterparts). Thus, the current national leadership of the PCAF international in Liberia needs to adopt the succession leadership model like the parent body in the United States of America. Said transition as maintained by the participants will motivate leaders to be more focused, innovative, and transparent in the discharge of their duties.

Seventh Finding: Training, Traveling, and Developmental Opportunities of the PCAF International in Liberia Impacts Every Diocese

Forty participants, constituting 85 percent of the participants (question 24 DOKNLGS, Table 4.14), strongly agreed that the issues of training, traveling, and developmental opportunities in the PCAF International in Liberia should cut across class, gender, sectional barriers, diocese/districts, etc., and equally and appropriately impact every bona fide member of the organization. To adequately achieve this initiative, the participants agreed that a committee be appointed by the national leadership, composed of two representatives from each diocese, who will scout out deserving and qualified members, and recommend to the auxiliary responsible for possible selection to benefit from the opportunities. Moreover, responses from the individual interviews revealed that the participants also agreed that the current national leadership of the PCAF International in Liberia needs to transcend its influence and relevance beyond the domain of diocese one and involve dioceses two

and three, people from the rural areas who crave to see their esteemed leaders within their locales.

Eighth Finding: Poverty Reduction of Congregants in the Rural Areas (Dioceses Two and Three)

Jesus Christ emphatically points out in Scripture that mankind will always have the poor with them (Thompson and Owen John 12:8a). Jesus' statement suggests that there is no society without poor people. Thus, all leaders, whether secular or ecclesial, should be committed to the reduction of poverty among their adherents/constituents, exploring relevant initiatives that will empower them and economically transform their lives. Kulah attests that, "Indeed, Jesus Christ was the greatest example of [a good agent of] social transformation after whom his church is called to model its life and ministry" (105). Jesus Christ, as the greatest agent of social transformation, "healed the sick (John 5:1-15; Matt. 7:31-37), brought sanity to many (Mark 5:1-20), and fed the hungry (John 6:1-15). He even restored the dignity of those who were despised and rejected by society (John 4, Luke 13:10-17; 17:11-17; 19:1-10)" (Kulah 105).

The leadership of every congregation must emulate Jesus' character as a good social agent of transformation. During the zenith of the fourteen years of civil conflict in Liberia, the CRS (Catholic Relief Service) of the Catholic Church, the Pentecostal Missions Fund (PMF) of the Free Pentecostal Global Mission Church, and NRA (National Relief Agency) of the United Methodist Church in Liberia tremendously brought sanity, restored hope, revived striving people, etc. Thus, participants who participated in individual interviews agreed that PCAF International in Liberia should partner with the International Global Missions Department of the parent organization

in the United States of America to also implement other humanitarian initiatives for members and the community at large.

Ministry Implications of the Findings

Several implications emerged from the project which support the conclusion that the current leadership of the PCAFI-Liberian, and other indigenous churches plagued with the practice of the perpetual leadership model, should create more awareness and be open to the dynamic of the succession leadership theory. This will enhance growth and development for the church, its sub-ministries, and for the holistic transformation of the body of Christ. For the denomination to immensely assist in alleviating the poverty of her congregants, the national leadership of the PCAF International in Liberia would need to nationalize the "Microfinance Project" instituted by the leadership of diocese one. Microfinance, as noted by Brian Fikkert and Russell Mask "[r]efer to a strategy that create the financial system necessary to enable poor people access to capital for self-employment and other investment opportunities and needs" (3). This laudable initiative is a means to capacitate congregants of the PCAF International in Liberia to gain some level of economic security. While the realization of this initiative is still farfetched, the current national leadership of the organization needs to articulate comprehensively its possibility at all national gatherings. Given a country, such as Liberia, which is driven by acute poverty, the prioritization of such practical steps geared toward self-sustainable economic development for members and others need urgent implementation.

Limitations of the Study

The project could have been improved with the inclusion of the two other dioceses of the PCAF International in Liberia and the leadership of other indigenous

churches with similar leadership scenarios. The project took into consideration gender equality. Thus, the participants included both men and women drawn from the laity and clergy. Moreover, the project could have been improved if the participants, the research team, and I had visited the two main historical shrines of our denomination, but we could not because of unavoidable circumstances.

This project can be repeated in contexts or countries where the hierarchy practice the perpetual leadership style. However, the instruments must be adapted to the given context of study. The research can be used in context where the succession leadership style is still an up-hill battle and an illusion. This research will greatly help the hierarchy of most indigenous churches in Liberia and Africa to see their leadership responsibilities through lenses that will facilitate passing on leadership to emerging leaders who will cast their own visions.

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Unexpected Observations

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From the onset, I did not expect the full participation of the designated participants of the project, primarily because of the sensitivity of the issue of leadership within our context. The issue of the practice of succession leadership is not normally discussed; as a matter of fact, any attempt to advocate for a paradigm shift is most often considered as "Challenging the Divine Construct." However, the participants eagerly and enthusiastically participated in ways that were not so obvious to me from the start of the project.

Additionally, I did not know that many of the participants had limited knowledge of the scope, dynamics, benefits, and effects of the perpetual leadership model of the denomination. Since inception in 1947 and subsequent amalgamation with the Pentecostal Churches of the Apostolic Faith (PCAF) International in 1959,

the denomination had had three major leadership successions all due to the death of the leader at the time. Admittedly, this was the first time that the issue of succession leadership had been profoundly discussed by a cross section of both hierarchy and laity. National leaders and others in positions of authority should promote biblical and spiritual truths, and be void of immorality, greed, corruption, discrimination, violence, and disunity. The entire congregation should ably represent Christ by being the "light" and "salt" of the earth in their work places, communities, families, and the public in general. As noted by Kulah, "Public theology has to do with the approach by which biblical and theological principles have relevance for a wider range of issues beyond the walls of the traditional church" (206). Moreover, leaders with ecclesial responsibilities (Bishops, District Elders, and Pastors) cannot hold a political position. Such action may weaken the biblical/scriptural authority of the leader to make a significant difference in the practice of clergy functions.

Recommendations

Based upon the findings of this project, and in order to facilitate and practice the succession leadership style like her partner in the United States of America (USA), and as well as become a prophetic community for transformation of all its congregants, and the body of Christ at large, I make the following recommendations:

1. First and foremost, to ensure the continuation and vibrancy of the legacy of the founding fathers of PCAF International in Liberia, the current leadership of the organization must prioritize the training of emerging leaders and identify funding to sustain the process. In order to sustain these efforts adequately, the following should be adhered to:

- Experienced leaders should recruit and train emerging leaders within their areas of control;
- An endowment fund or scholarship initiatives should be established to support the training of emerging leaders in various disciplines relevant to the operation of the denomination;
- Implementation of the inclusion of qualified emerging leaders at some levels of the national decision-making process within the context of the denomination, should not only be at their conventions, but also at the Annual Convocation, Board Meetings, and Diocesan Conventions.

2. Second, a standardized retirement package (medical, housing, traveling, monthly salary) should be established for all retired national leaders. This initiative may guarantee, to some extent, their willingness to honorably retire. To adequately accomplish this goal, the following should be adhered to:

- Erect a housing unit for all senior retired national leaders in all the dioceses;
- Establish a consistent comprehensive payroll for all retired national leaders;
- Empower at least one of the immediate dependents of a retired national leader to sustain his/her relative in case of an emergency.

3. Third, establish a museum (which will house the valuables, Bibles, Preaching Robes, Ministerial Credentials, etc., of past and retired leaders) in honor and memory of national leaders. To sustain this process, the following should be adhered to:

- Families of those concerned should be written and be informed about said initiative;
- Said museum should be erected at the national headquarters of the organization;
- Emerging leaders within the context of the organization should be encouraged to visit the museum at their convenience to research the ministry profile of past and retired leaders.

4. Fourth, women who are serving faithfully in the context of the denomination as pastors should be given equal opportunities like their male counterparts when it comes to ordination. In most indigenous churches in my context,

females' ordination is not common; the concept of females' ordination is considered as violating biblical principles. Andrews argues that, "If a man may preach because the Savior died for him, why not the woman? Seeing [that] he died also for her" (35). Since inception in 1959, the denomination can boast of only three female pastors, of whom one is ordained.

5. Fifth, the denomination should greatly invest in agriculture by utilizing all the vast acres of land in the rural areas spread throughout the two dioceses, since majority of its congregants depend upon the soil for their survival. Thus, the current leadership of the denomination needs to collaborate with the national government and other Non-Governmental Organizations involved with agriculture to engage in meaningful agriculture programs that greatly enhance the sub-standard method already in use.

6. Sixth, the missions and evangelism department of the denomination should be revamped to ensure its holistic perspective geared toward the spiritual and physical development of the people of God. In order to sustain this initiative, clergy and people from the laity who are overwhelmed by the passion of missions need to be adequately trained and fully supported as local missionaries. Kim Hammond and Darren Cronshaw contend that, "Sent people understand that just as God sent his son into the world, Jesus sends us to continue his work and share his life. [Moreover], sent people realize that their reason for existence is not to consume but to serve" (37).

7. Seventh, the school system of the organization, which was greatly broken down because of the 14 years of civil conflict, should be revamped. Prior to the onset of the civil conflict, the denomination had operated one of the

outstanding boarding middle schools in central Liberia. That school was once a "beacon of hope" or "boot camp" for many parents who wanted their children to be discipline and become better persons in society. Today, that noble institution lies in ruins awaiting its "Ebenezer" or restoration. Further, the national leadership of the PCAF International in Liberia should enhance the academic capacity of the Bishop Joseph W. Zuu Memorial Bible Institute, geared toward the theological education of clergy and others who are called to carry out ecclesial functions.

8. Eighth, healthcare for congregants and other community dwellers in the three dioceses of the PCAF International in Liberia should be provided. Healthcare is a grave challenge for many Liberians, especially for rural dwellers. The lack of standardized latrines, piped water/hand pumps, etc., remain a major threat to the health security of many slum and rural dwellers. A holistic gospel message is not only concerned with soteriological significance, but also with meeting the basic needs (healthcare, education, etc.) of the hearers. Hammond and Cronshaw attest that, "Sentness is not a new program but a posture of availability to God and engagement with the lives of people around us" [in every positive way] (61). To adequately achieve this initiative, the national leadership of the PCAF in Liberia should endeavor to build one clinic and erect a hand pump in each diocesan headquarters after annual convention.

Postscript

The genesis and conclusion of the entire research journey afforded me the opportunity to profoundly discover that nothing is impossible to accomplish with the help of God and an unwavering, determined mindset. Research, as it was graphically

discussed by Dr. Ellen Mormon in one of the videos that I received from her initially, is like a stranger who embarks on a journey in a territory he or she is not familiar with. Most often, the process is characterized by fear, uncountable questions, and a high level of anticipation. The first day of my dissertation lecture with Dr. Lowe and Dr. Mormon completely devastated my quest of remaining at Asbury. I felt within myself that the task was difficult and could not be easily achieved. My interaction with the participants and others who assisted me in the process intimately connected us; we created a bond that will not be easily broken.

During those challenging months, weeks, days, hours, etc., I was fortunate to have listened to leaders who are my role models, and who greatly contributed to my spiritual development and elevation in our denomination. Sitting, talking, eating, and listening to them while they shared their vast knowledge and experiences immensely added impetus to follow in their steps. Furthermore, my interaction with 47 participants considered in our context as "Oral Historians" also impressed the ineffable beauty of our organization on my mind despite our challenges and limited resources. The exchange of information is very essential in any institution, especially among leaders. Edwin H. Friedman affirms that, "It has been calculated that human beings exchange one hundred thousand bits of information every minute" (Chapter 3). However, he also affirms that leaders fail to follow suit will "constantly be caught in a wearing bind wherein the quick-fix" is usually the solution (Chapter 3).

I would emphatically say that every person in an organization is very important. Hence, each one should be esteemed and given the opportunity to exemplify his or her gifts. The information acquired in this research would not have been possible without the willingness and preparedness of the participants I consider

as my fellow co-laborers. During the research journey, the participants adopted the slogan "Change Agents Ready to Venture into New Territories." The slogan is proof that the participants are ready to positively influence the future of the PCAF International in Liberia and the body of Christ globally, and create lasting solutions despite economic, social, and spiritual impediments.

Appendix A

DOKNL FOCUS GROUP AGENDA AND QUESTIONS

A. Welcome
B. Review of agenda
C. Review of purpose of the meeting
D. Review of general rules
E. Introduction of participants
F. Interactive questions and answers
G. Wrap up/Summary

General Rules: This questionnaire is intended to gather information on the level of impact the current leadership of the PCAFI in Liberia has had on the denomination as well as what the leadership should do to enhance the overall vision of the denomination. Each question will be read by the researcher. A general discussion among participants will follow each question. The Focus Group session will proceed in that manner until all questions are completed. Each participant is encouraged to fully engage in discussions; nevertheless, the researcher will monitor the time to minimize the possibility of any one participant monopolizing the time. The session will be recorded, and all of your responses will be kept confidential. Please do not write your name on this document.

Focus Group Questions

1. Identify three outstanding contributions made by the following past leaders of the PCAFI in Liberia:
   a. Bishop Abraham T. Simons
   b. Bishop Samuel B. G. Stepney
   c. Bishop Joseph K. Garway

2. What would you say are three strengths of the current leadership of the PCAFI in Liberia?

3. What should the current leadership of the PCAFI in Liberia do to influence the overall vision of the denomination?

4. What would you say are three weaknesses of the current leadership of the PCAFI in Liberia?

5. What should the current leadership of the PCAFI in Liberia do to cultivate the full participation of every congregant of the denomination?

6. What should the current leadership of the PCAFI in Liberia do to promote the educational, health, and economic capacities of the congregants under shepherds and emerging leaders?

Duration 60-90 minutes

Appendix B

DOKNL GENERAL SURVEY QUESTIONNAIRE

Questionnaire for National Leaders of Diocese One of the PCAFI in Liberia

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Pentecostal Churches of the Apostolic Faith International

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Questionnaire items for national leaders of the Pentecostal Churches of the Apostolic Faith International (PCAFI) are intended to solicit additional responses, from a general perspective, to research questions #1, #2 and #3.

In this section, please put a check mark to the response that best describes your opinion.

1. Best description of your current position in the denomination:
   - ☐ District Elder
   - ☐ Pastor
   - ☐ Missionary Superintendent
   - ☐ National Youth Leader
   - ☐ National Prayer Ministry Leader
   - ☐ National Secretariat
   - ☐ Constitutional Committee
   - ☐ Pastors' Wives Association

2. Marital Status: ☐ Married   ☐ Single ☐ Divorced/Widow/Widower

3. Age Range: ☐ 71 and above   ☐ 56–70   ☐ 41–55   ☐ 30–40

4. What is your current level of education?
   - ☐ College Graduate
   - ☐ Pastor
   - ☐ College Dropout
   - ☐ Seminary Graduate
   - ☐ Seminary Dropout
   - ☐ Bible College Graduate
   - ☐ Bible College Dropout
   - ☐ High School Graduate
   - ☐ High School Dropout
   - ☐ Below High School

☐ Never Attended School

5. How would you evaluate the relationships between the various ethnic groups in the denomination?

☐ Very Cordial

☐ Cordial

☐ Fair

☐ Poor

6. Which developmental aspect would you love for the current leadership of the PCAFI in Liberia to prioritize first?

☐ Financial Development

☐ Leadership Development

☐ Infrastructure Development

☐ Sustaining unity among its people

7. How well is the mission/vision of the PCAFI in Liberia being fulfilled?

☐ Very well

☐ Well

☐ Fair

☐ Poor

8. How well do you understand the leadership style/model of the PCAFI in Liberia?

☐ Very well

☐ Well

☐ Fair

☐ Poor

9. Do you agree with/support the idea that PCAFI in Liberia should adopt a Succession Leadership Style like her parent body in the USA?

☐ Disagree

☐ Strongly Disagree

☐ Agree

☐ Strongly Agree

☐ Not Decided

10. How well are you informed about the history and origin of the denomination?

☐ Informed

☐ Fully Informed

☐ Partly Informed

☐ Not Informed

11. How would you describe the prophetic nature of the denomination in Liberia?
- ☐ Missional Genetical
- ☐ Missional Stagnated
- ☐ Biblically and Theologically Relevant
- ☐ Culturally Intolerant

12. How would you best describe the leadership characteristics of the current leadership of the PCAFI in Liberia?
- ☐ Visionary
- ☐ Transformational
- ☐ Transactional
- ☐ Servant-leader
- ☐ Don't Know

In this section, please circle the response that best describes your opinion.

SA = Strongly Agree, A = Agree, DA = Disagree, SDA = Strongly Disagree.

13. The PCAFI in Liberia should maintain the perpetual leadership model style. SA A DA SDA

14 The perpetual leadership model/style practiced by the PCAFI in Liberia has both Biblical and Theological authentication. SA A DA SDA

15. The current leadership of the PCAFI in Liberia needs to promote the development of emerging leaders who will take over the denomination in the future. SA A DA SDA

16. The current leadership of the PCAFI in Liberia needs to explore a holistic ministry approach. SA A DA SDA

17. The leadership of the PCAFI in Liberia must fully represent all the ethnic groups of Liberia. SA A DA SDA

18. The PCAFI in Liberia needs to promote the inclusion of more women into national leadership. SA A DA SDA

19. Leaders of the PCAFI in Liberia who have reached retirement age should be retired with full benefits. SA A DA SDA

20. A museum containing the artifacts of past and retired leaders of the PCAFI in Liberia should be established for the young generation to appreciate their contributions. SA A DA SDA

21. The overall/national vision of the PCAFI in Liberia is SA A DA SDA

cast by its leaders.

22. The current leadership of the PCAFI in Liberia needs to initiate an endowment fund for national leaders after retirement   SA   A   DA   SDA

23. The mission department of the PCAFI in Liberia needs to be gender and ethnically inclusive.   SA   A   DA   SDA

24. Training, traveling, and developmental opportunities in the PCAFI in Liberia should cut across gender, tribal bias, and regions   SA   A   DA   SDA

25. The current national leadership of the PCAFI in Liberia needs to adopt every relevant leadership dynamic like her parent body in the USA as a sign of uniformity.   SA   A   DA   SDA

Appendix C

DOKNL INDIVIDUAL INTERVIEW QUESTIONNAIRE

1. Amid our ethnic diversity, do you see us adopting one local language as the official medium of communication instead of the English language? ☐ Yes ☐ No. If yes, which dialect and why?

2. For the current leadership of the PCAFI in Liberia to improve its leadership and ministry style to adequately contribute to the socio-economic, spiritual needs, etc., of the congregants, what would you suggest they
   a. begin to do?
   b. avoid doing?
   c. do differently?

3. Are there any outstanding accomplishments of the current leadership of the PCAFI in Liberia? ☐ Yes ☐ No. If yes, identify the accomplishment(s).

4. What identifies the PCAFI in Liberia from other denominations?

5. What should the current leadership of the PCAFI in Liberia do to guide the denomination against conflict to promote and sustain unity?

6. What would you say are three weaknesses of the current leadership of the PCAFI in Liberia?

7. What would you say are three strengths of the current leadership of the PCAFI in Liberia?

8. How well would you describe the leadership style/model of the PCAFI in Liberia?

9. What must the current leadership of the PCAFI in Liberia do to foster honest stewardship and integrity among the congregants and emerging leaders?

10. Were there any outstanding contributions made by the following past leaders? ☐ Yes ☐ No. If yes, identify the contribution(s) made by each of these past leaders.
    a. Bishop Abraham T. Simmons

    b. Bishop Samuel B. G. Stepney
    c. Bishop Joseph K. Garway

11. How responsive are the current leaders of the PCAFI in Liberia in taking decisions regarding the common good of the entire congregation?

12. In your opinion, what are some culturally relevant ways in which the current national leaders of the PCAFI in Liberia can influence leadership development for emerging leaders?

Appendix D

LETTER OF CONSENT TO THE LEADERS OF DIOCESE ONE, PENTECOSTAL CHURCHES OF THE APOSTOLIC FAITH INTERNATIONAL (PCAFI) IN LIBERIA

October 20, 2017

Dear_____,

I am a Doctor of Ministry student at Asbury Theological Seminary, in Wilmore, Kentucky, USA, and I am conducting research on the topic "Evaluation of the Perpetual Leadership Model of the Pentecostal Churches of the Apostolic Faith International in Liberia." I would like to survey a total of forty-seven leaders from across Diocese One of the denomination, and you have been selected from your District as one invited to assist in the study. Your selection to participate in the study is based on your incredible ministry experience, profound knowledge of the historicity of the denomination, and accessibility of Diocese One of the PCAFI in Liberia. The subject of leadership, especially within our context, can be quite sensitive as people may hold divergent views about the church's leadership as it seeks to serve the needs of the congregants. I want to assure you that your responses will be kept confidential. I do not want to jeopardize your relationships with the executive leadership of our beloved organization, so I will not ask for your name on the survey. The data will be collected using a code and all the surveys will be collated to give a blended view rather than identify any one person.

The growth, effectiveness, and efficiency of the denomination is of serious concern to the national leaders and the entire congregation, and I believe the findings from this survey will enable me to assist churches and leaders as they design their own ministries and programs. My hope is that the entire denomination will be helped because you and others have taken the time to participate. Once the research is completed, in approximately ten months, I will destroy the individual surveys and keep the anonymous data electronically for an indefinite period, at least until my dissertation is written and approved. Please know that you can refuse to respond to any or all the questions on the survey. I realize that your participation is entirely voluntary, and I appreciate your willingness to consider being part of the study. If you agree to participate in this study, I would appreciate it if you would kindly return the completed form on or before 20 March 2018. Please feel free to call or write me at any time you need any information. My number is 0886-55-60-30 and 0775-63-65-18 and my email address is isaac.mehn@asburyseminary.edu or revjisaacmehn@yahoo.com. If you are willing to assist me in this study, please sign and date this letter below to indicate your voluntary participation. Thank you for your help.

In His Service,
Isaac J. Mehn, Sr.

I volunteer to participate in the study describe above and so indicated by my signature below:

Your signature_____ Date: _____

Please print your name: _____

Appendix E

CONSENT FORM

I carefully read the communication / Letter of Invitation about a study being conducted by Isaac J. Mehn, Sr., a student of the Beeson International Doctor of Ministry program at Asbury Theological Seminary in Wilmore, Kentucky, USA. Thus, I have willingly considered the request to be a participant in this study. My acceptance to fully participate in the study constitutes the followings:

I am aware that my participation is voluntary, without any financial attachment.
I am aware that I will participate in a General Survey questionnaire.
I am aware that I will participate in either a Personal Interview or a Focus Group Session.
I was informed that the Interview and Focus Group Sessions will be audio taped.
I agree to the use of anonymous quotations in the dissertation and further publications that come out of this research.
I was informed that, although confidentiality will be encouraged in the focus group, it cannot be guaranteed.
I was informed that I may withdraw my consent at any time for any reason from the study.

This project study has been reviewed and has received an ethics clearance through the Doctor of Ministry Program at Asbury Theological Seminary in Wilmore, Kentucky-USA.
With full knowledge of all the foregoing, I agree, of my own free will, to participate in this study.

Participant Name : _____
(Please print)

Participant Signature : _____ Date_____

Appendix F

LETTER FOR EXPERT REVIEW

Dear _____,

I am a Doctor of Ministry student at Asbury Theological Seminary in Wilmore, Kentucky, USA, and I am conducting a research on the topic: "Evaluation of the Perpetual Leadership Model in the Pentecostal Churches of the Apostolic Faith International in Liberia." The purpose of the study is to evaluate the benefits, effectiveness, and impacts of the current perpetual leadership model in the Pentecostal Churches of the Apostolic Faith International and to make recommendations for improvement in the organization. The study will be done with all forty-seven key national leaders of Diocese One of the denomination.

The following research questions have been approved to give guidance to this study:

Research Question #1
What effect does the current perpetual leadership model have on the denomination/ministry?

Research Question #2
What changes do key national leaders envision to explore the gifts and innovations of emerging leaders?

Research Question #3
What leadership paradigm shifts will emerge from adopting a succession leadership model?

Researcher-designed instruments to collect data will pilot my dissertation project. They include the **DOKNL General Survey Questionnaire, DOKNL Focus Group Agenda and Questions, and DOKNL Individual Interview Questionnaire.** Prior to using these instruments, they must undergo an expert review. In view of the foregoing, I am kindly asking you to serve as one of my reviewers. I have included a copy of the abstract of my dissertation proposal. The target participants will be the forty-seven key national leaders of Diocese One of the Pentecostal Churches of the Apostolic Faith International in Liberia. Each instrument has an evaluation form attached. Please evaluate each instrument using the evaluation forms included. You are expected to review each question and indicate whether it is needed, unneeded, clear, unclear as well as write a suggestion for clarity (if applicable). You are certainly free to share any narrative that you wish. You will be expected to complete this review within fourteen days (two weeks). Please place all items in the envelope provided. Any member of my research assistants or I will pick it up from you. Thanks in advance for your assistance. I can be contacted via my email addresses/mobile contacts: isaac.mehn@asburyseminary.edu / revjisaacmehn@yahoo.com / 0886-55-60-30 / 0775-63-65-18.

Sincerely Yours.
Isaac J. Mehn, Sr.

Appendix G

EVALUATION FORMS FOR EXPERT REVIEWS

DOKNL GENERAL SURVEY QUESTIONNAIRE					
Question #	Needed	Unneeded	Clear	Unclear	Suggestion to Clarify
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					
16					
17					
18					
19					
20					
21					
22					
23					
24					
25					

DOKNL INDIVIDUAL INTERVIEW QUESTIONNAIRE		
Question #	**Clear/Unclear/Needed/Unneeded**	**Suggestion to Clarify**
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		
11		
12		

DOKNL FOCUS GROUP AGENDA AND QUESTION		
Question #	Clear/Unclear/Needed/Unneeded	Suggestion to Clarify
1		
2		
3		
4		
5		
6		

Expert Review Completed by _____

Signature _____ Date Completed _____

Appendix H

PROJECT PERSONNEL CONFIDENTIALITY AGREEMENT

Evaluation of the Perpetual Leadership Model of the Pentecostal Churches of the Apostolic Faith International (PCAFI) in Liberia

Primary Investigator: Isaac J. Mehn, Sr. (PI) and Dr. Katurah York Cooper (Advisor)

Research Personnel Member: _____

     This research project may ask sensitive and confidential information from research participants. Truthful information is critical to the accuracy of research results and procedures.
     As a result, the nature of the information collected/handled by personnel working for the project requires a commitment of confidentiality to protect research participants' rights to privacy. Frequently, a commitment to confidentiality is a prerequisite to facilitate participation by respondents in research projects. Therefore, we have made, and will continue to offer, a commitment to confidentiality to respondents and research sponsors. Because unauthorized breaches of that confidentiality would violate assurances we have given that are essential to obtaining truthful and accurate information, thereby impinging on our ability to produce accurate and reliable products, unauthorized disclosure of research information would result in a greater harm than benefit to the public interest. As a result, this project requests that each project personnel read and sign the following confidentiality agreement as a condition of employment.

I HEREBY AGREE NOT TO RELEASE THE FOLLOWING PRIVILEDGED INFORMATION TO ANYONE NOT ASSOCIATED WITH THE PROJECT WITHOUT PROPER AUTHORIZATION FROM THE PRIMARY INVESTIGATOR:

1. Information leading to the identification of study participants;
2. Questionnaire forms, questions, and materials;
3. Individual participant responses and research results;
4. Unpublished tabulations of research results.

I FURTHER AGREE:

1. To refrain from discussing material relating to individual respondents with persons other than project personnel;
2. To see that information is released only to authorized personnel.

Date: _____

_____

(Print name)

_____
(Signature)

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