

## THE ANGLICAN DIOCESE OF SOUTHERN NYANZA ECCLESIASTICAL LEADERSHIP

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### ABSTRACT

*We discuss the defining characteristics of the Anglican Diocese of Southern Nyanza Ecclesiastical leadership, drawing on Christian scriptures and tradition. We reflect on some of the difficulties perennially confronting those who exercise such leadership and examine more closely one of the fundamental challenges posed by some dominant cultural currents when tied to globalization processes. We concentrate on the theological ontology and spiritual foundations of leadership rather than on analyze concrete modes of its exercise in the variety of situations in which it may be found, whether historical or contemporary. While such models have improved various leadership skills including administrative efficiency, the cost has too often been the loss of the very substance of specifically ecclesiastical leadership.*

**Keywords:** Characteristics, ecclesiastical, leadership.

### INTRODUCTION

There are different forms of the Anglican Diocese of Southern Nyanza Ecclesiastical leadership like that of a clerical leader (Bass, 1990). The tradition of the church was that the leadership structure was in a tripartite division of bishop, priest and deacon. The Anglican Diocese of Southern Nyanza Ecclesiastical leadership constitutive role is the prerogative of the bishop, who both incorporated in his own person the whole congregation and acts in the person of Christ toward the congregation (Heifetz & Marty, 2002). As the Anglican Communion, marched through history, and divided into autonomous provinces branches, each province and dioceses developed a slightly different form of organizing clerical authority and power, though for the most part all such forms remained basically variations on the early tripartite division (Cross, 2005).

However, it is crucial to note that the Anglican Diocese of Southern Nyanza Ecclesiastical leadership is not restricted to ordained clergy. In the Anglican Diocese of Southern Nyanza Ecclesiastical leadership which ordained ministry is considered indispensable for the very being of the church and not all denominations like Pentecostals take that position, but instead insist that ordained ministry is beneficial rather than essential, lay leaders often play an important role. Para-church organizations provide opportunities for Christian leadership outside official church structures. Within homes, which some consider to be the most basic “church” within the church, parents plays critical Christian leadership roles in the lives of their children (Brueggemann, 1977).

The Anglican Diocese of Southern Nyanza Ecclesiastical leadership uses a generic term “minister” for a Christian leader from the Latin for “servant” (Knox, 1956). Christian ministry takes different forms like preaching, teaching, prophecy, giving and healing are not exhaustive (House), 157-160 (Young, 2005). The New Testament was written with the assumption that all Christians are called to some form of ministry, a concept known in the

Anglican Diocese of Southern Nyanza Ecclesiastical leadership as the “priesthood of all believers” (Jenkins, 2002). The role of ordained ministers in regard to lay ministers is not to rule over, let alone to oppress the people, but to empower them for Christ ministry (Eph 4:12).

Since Christian leadership is like any other, it is always deeply relational, consisting in an arrangement of power and authority between subject and direct object, leader and followers, pursuing particular goals (Wright, 2009). These elements like leader, followers, and goal may be implied rather than stated, and they may be variously understood, but they must always be present for leadership to take place (Dockery & Guthrie, 2004). What makes leadership Christian? More than merely leadership of Christians is required. A definition that indicated only that much might be appropriate taxonomically, but it would say little about the character and content of Christian leadership itself (Earley, 2008). Leadership that takes place within a context, whether cultural or geographic, which can be characterized as “Christian” however such a characterization may be determined might reflect little of the character of Christianity as a living faith or of Christ as the living Lord.

## METHODOLOGY

The Qualitative Research method was used in this study. Primary and secondary data were analyzed. Two of researchers one being a Diocesan Bishop and the other a clergy in the Diocese were able to collect primary data by interviewing 30 ordained and 35 lay leaders, a total of 65. Secondary data on the subject was drawn from journals, books and Internet which was critically analyzed.

### **God the Source of the Anglican Diocese of Southern Nyanza Ecclesiastical Leadership**

For leadership to be Christian, it must grow out of Christian faith. There are different ways of construing the Christian faith as the reconciliation of people with God through Christ and their transformation by the Holy Spirit for the good of humanity and the world. A different possibility not so much an alternative as a different way of expressing the same idea based on the doxology from the Apostle Paul’s Letter to the Romans. The core and concluding point of the letter, the Apostle wrote: “From God and to him and through him are all things” (Rom 11:36). This doxological formula offers a succinct framework for the Christian account of reality, and thus serves well as a basis for constructing a theological ontology of the Anglican Diocese of Southern Nyanza Ecclesiastical leadership (Cross, 2005).

The Anglican Diocese of Southern Nyanza Ecclesiastical leadership are “from God”, they are not self-appointed or appointed merely by other human beings but are constituted by God’s call. Expressed in ontological terms, God calls them from nonbeing into being. Such a call comes always to individuals, but in most Christian traditions it is “communicated,” “ratified,” or “recognized” by the church, usually through some form of ordination (Frizzell, 2005).

In the Anglican Diocese of Southern Nyanza Ecclesiastical leadership the ordination is to be a conference of social power upon the leader, it has to be matched by the leader’s inner call by God. This inner call is always some form of encounter with God. Each must ascend the mount of God an ascent which is most often metaphorical, though no less genuine than the spiritually charged physical ascents of great biblical leaders like Moses or the three disciples accompanying the soon to be transfigured Christ. It may happen through prayer and meditation, scriptural study, fellowship with other believers, dreams and visions; the possibilities provided by the infinitely resourceful God are countless. Sometimes the call of God comes in grand style; sometimes it is a “still, small voice,” discerned within the

community of believers in terms of the talents, skills and deep inclinations of each individual (Ammerman, 2001).

The Anglican Diocese of Southern Nyanza Ecclesiastical leadership derives their being from God; hence they also derive their authority from God. The Great Commission text has been and continues to be a foundational text for Christian leadership, in its Christ, about to be ascended, charges his disciples to continue his mission. According to Matthew's Gospel, Christ's command, "Go, therefore, and make disciples of all nations" (Mat 28:19-20), is preceded by Christ's claim: "All authority in heaven and on earth has been given to me" (Mat 28:18). Christ's own authority is given to the disciples to Christian leaders to bear the gospel message into the world. As God's call creates leadership, God's authority entrusted to Christ empowers it.

The Anglican Diocese of Southern Nyanza Ecclesiastical leadership derives their capacities from God; these are all gifts from God. In the New Testament, specific ministries that various Christians exercise are called "gifts." Leadership is not based on merit, as Paul suggested when he asked rhetorically, "who has given a gift to God, to receive a gift in return?" (Rom 11:35). Every individual is given a gift from God for ministry, "according to the grace" unmerited favor "given to us" (Romans 12:6). At the core of the Anglican diocese of Southern Nyanza Ecclesiastical leadership lies the thought that, as a leader, each person is gifted for the gifting of others: "for building up the body of Christ" (Eph 4:12b), "for the common good" (1 Cor 12:7b) (McNeil, 2000). Through God, as elucidated above, God is the source of the Anglican Diocese of Southern Nyanza Ecclesiastical leadership. However, such leadership, its being, authority, and capacities do not merely originate in God only to be wielded by people in the name of God, or for the sake of "God's interests." Neither are God's called, conferral of authority, and gifts onetime events. When it comes to Christian leadership, God does not just give it an "initial push," God keeps it in motion as well. God is a dynamic source, continuously and organically breathing life into leaders in their activity of leading (Towns, 1996).

One way to think about this more abiding presence of God in the leader is by speaking of the transparency of leaders to God a different usage of the term than in many discussions on leadership, where it primarily refers to the degree to which those who are led, as well as third parties, are permitted to "observe" decision making processes. As Jesus said "my teaching is not my own, but of the one who sent me" (John 7:14). This model affirms that Jesus had nothing of His own to give; everything He gave, His whole person, is from God. The more the Anglican Diocese of Southern Nyanza Ecclesiastical leadership takes them out of the way and the more transparent they become for God, the better leaders they become. The model here is the relationship between God and the divine Word incarnate in Jesus Christ.

Though Jesus is their model, the Anglican Diocese of Southern Nyanza Ecclesiastical leadership is not Jesus Christ, and the relationship between God and the divine Word, even the Word incarnate, is different from the relationship between God and humanity. To preserve the integrity of the creature in relation to God, it may be better to speak of translucency of leaders to God rather than transparency (Gilbertson & Muilenburg, 2004).

Transparent things are themselves invisible. Their own individuality is overlooked, since their entire purpose lies in their ability to reveal the thing to which they are transparent. Applied to the Anglican Diocese of Southern Nyanza Ecclesiastical leadership, any marks of individual autonomy hamper their ability to reveal the primary other, like smudges on a pane of glass. In extreme cases, this would turn the leader into a virtually inanimate instrument in the hands of God, denigrating the created integrity of the leader's being and will. But God

creates human beings not as generic tools but as individuals; not so that all traces of who they are would be erased into invisibility, but to be in a state of revealing the transcendent God in their created finitude. This is what the idea of translucency seeks to express.

When one looks at objects through translucent things, that through which one looks never disappears but is always seen with the object that is being revealed. Translucent Anglican Diocese of Southern Nyanza Ecclesiastical leadership is both human and divine, the creature's own created value, integrity, and autonomy are affirmed and acknowledged as "visible," even as they "images God" by becoming a "place" where God becomes manifest. Translucency is a metaphor for the human "working out" of God's call "in fear and trembling," while at the same time acknowledging that it is "God who is at work in you, both to will and to work for his good pleasure" (Phil 2:12b-13).

In Christian traditions, people become translucent to God in that they are conformed to Christ, the ultimate image of God. This conformation to Christ is, in part, an imitation of Christ, an active pursuit of holiness, a conscious choice to follow the example of Christ who is the self-manifestation of God. But conformation to Christ is also a gift, the presence of Christ in the "soul," so that a person indwelt by Christ can say, as the Apostle Paul did, "It is no longer I who live, but it is Christ who lives in me" (Gal 2:20) (Luther, 1535). This applies to all Christians, all of whom are ministers, and not only to those specifically ordained as clergy. As a consequence, the Anglican Diocese of Southern Nyanza Ecclesiastical leadership are neither experts on the content of Christianity, whose identity as leaders can be separated from their identification with Christ nor are they arresting figures in the community who, in their own power, are regarded as bridges between the mundane and supernatural, the human and the divine (Hill, 2006).

Christian leaders are icons of Christ, translucent to His presence. Expressed with a different metaphor, in whatever they do they draw on that very well, so that, from them "streams of living waters flow" (John 7:38b).

One important consequence of placing the transcendent God as revealed in Jesus Christ at the heart of leadership. Negatively, to be engaged in Christian leadership, one need not adhere to particular culturally sanctioned conceptions of Christianity. Positively, one can be informed and inspired by wisdom from nonreligious spheres of life and cultural traditions. What matters fundamentally is that leadership draws from the divine well of the Triune God as revealed in Christ.

The notion that leadership is both from God and through God underscores, that we ought to think of God as the ultimate leader, at work in and translucently through human beings. Despite the short-lived highs and abysmal lows of Christian history as mediated through human realities, it is the Christian conviction that God is and remains the original, ultimate, and essential leader of the Christian community across time and space. To God, God leads to God therefore, when the Anglican Diocese of Southern Nyanza Ecclesiastical leadership in their lives and their leading are translucent to God, those lives and actions are themselves witnesses to God. The goal of leading people to God is inscribed in the very being of Christian leaders (Converse, 1964).

The goal defines all the activities of the leaders. In one sermon, St. Augustine of Hippo, one of the greatest Christian leaders, recalled the story of the apostles leading the foal to Jesus (Mat 21:1-11), so that the foal could bear Christ into Jerusalem. Just so, Augustine exclaimed, do Christian leaders lead people to Christ; so that they may, in turn, bear Christ into the world (Cross, 2005). Whatever shape it takes be it preaching, teaching, prophecy,

servicing, giving, or administration Christian leadership always leads to Christ so that people can bring Christ to the world (Ammerman, 2001).

Alternatively, we can see the minister in the figure of John the Baptist, pointing to Jesus Christ: “Behold, the Lamb of God” (John 1:29). Of course, more than a vague indication of Christ is required. As Pope John Paul II explained early on in his pontificate, “the definitive aim is to put people not only in touch but in communion, in intimacy, with Jesus Christ, only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity” (Pope John Paul II, 1979).

The goal of leadership is expressed in the style of leadership. Out of concern that the very style of exercising leadership does not lead people to the leader rather than to God, the Apostle Paul on occasion chose to speak to certain listeners “not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God” (1 Cor 2:4). At times, Paul applied the best of his human eloquence to persuade his readers with powerful rhetorical tools (Jenkins, 2006). Whether their leading is taking place in “weakness” or in “strength,” leaders can be free to rejoice in their created finitude while acknowledging and embracing the reality that their “competence” is “from God” (2 Cor 3:5), that the “extraordinary power” which they wield “belongs to God and does not come” from them (2 Cor 4:7), and that the best of them are no more than “clay jars” (ibid.) in the service of God (Hütter, 2007). This “extraordinary power,” as the Apostle Paul puts it, at work in the lives and leading of Christian leaders enables them to become signposts pointing to God.

### **Ecclesiastical leadership Character in the Anglican Diocese of Southern Nyanza**

As we have elucidated above, the Ecclesiastical leadership in the Anglican Diocese of Southern Nyanza exists from, through and to the Triune God. As the self-revelation of God and mediator between God and humanity, Christ is the critical focal point of Christian leadership. As leaders are transformed to Christ and lead their followers to similar transformation, Christ becomes both the pattern and referent for their leadership (Gifford, 1998).

Christ’s manner of leading was counter-cultural in the Graeco-Roman-dominated culture in which he lived. Cultural dominance and military strength expressed in stable hierarchical relations were the abiding norms of the day. In contrast, Christ modeled what is known by the now nearly worn-out but still accurate phrase “servant leadership,” (Greenleaf, 1977) and led others into servant hood. He spoke of the leader as servant on a number of occasions (Matt 20:25-28, Mark 9:33-37, Luke 22:24-32, John 21:15-19), and even provided a potent demonstration of servant hood when he washed his disciples’ feet (John 13:3-17).

The servant hood into which Christ calls the Ecclesiastical leadership in the Anglican Diocese of Southern Nyanza is not one of humiliation, but a willing transformation into a posture of joyful humility in the presence of God for the good of others. Instead of “lording over” the congregation by subtle forms of religious manipulation, the Ecclesiastical leadership in the Anglican Diocese of Southern Nyanza ought to heed Christ saying, “whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many” (Matt 20:26-28).

In most Christian traditions, leaders are not mere servants; they also have formal authority like Christ, who served others precisely as the Son of Man, a title recognized to contain a reference to an authority (Ganiel, 2007). The Ecclesiastical leadership in the Anglican

Diocese of Southern Nyanza is owed obedience and respect by those under them. As servants, they are not to be held at the whimsical beck and call of their followers. Given that their leadership is from God and through God, they are responsible to God and the people they serve.

In all situations, there is a tension between responsibility to God and service to communities, and it takes wisdom to know how to be a servant to a community in obedience to God. A rule found in Ephesians in a preface to a delineation of various social hierarchies, “submit to one another out of reverence for Christ” (Eph 5:21). Such mutual submission is appropriate because leaders and followers are co-workers with God. More pointedly, both are sinners standing at the foot of the same cross, saved by the same grace of God. All owe one another love, and all are subject to the same Lord Jesus the Christ.

This servant character of Christian leadership undermines the theological legitimacy of autocratic forms of leadership in the Anglican Church tradition. The Ecclesiastical leadership in the Anglican Diocese of Southern Nyanza is part of the community and in the act of leading; they stand on the side of God and over against the community and as human beings and Christians they stand with the community and over against God (Pierard, 1977).

There are differences among denominations about the relationship between “standing over against” community and “being part of the” community and about the implications of the fact that leaders are part of the community. These differences are related to a range of models of social mediation of formal authority and modes of church governance. On the one end of the spectrum are democratic forms of ecclesiastical governance, exemplified paradigmatically by the Anglican Diocese of Southern Nyanza with Congregationalist polities. The ultimate authority, which rests with God, is mediated through a given local church and the leadership of the church is recognized and ratified by the local congregation. On the other end of the spectrum are monarchic forms of governance. The supreme authority residing in God is vested primarily in the Diocesan Bishop, who is elected by the Provincial Electoral College which comprises of 3 bishops, 2 priests, 2 lay persons from the province and 16 members from the vacant see, totaling to twenty three. The bishop through apostolic succession is connected to the communion and is both part of the community of believers and a figure who stands over against that community as God representative (Toynbee, 1979).

### **Challenges to the Anglican Diocese of Southern Nyanza Leadership**

In maintaining the character of Christian leadership, leaders face many challenges. Some of them are perennial, given the very character of Christian leadership as being rooted in God and directed toward the good of humanity and the world.

On the distinction between two key moments of prophetic religions, the character of Christian leadership can be imagined with the help of the metaphors of “ascent” (to the mountain of God) and “return” (to the world with God’s transformative message). Paul, in an epistle to the church in Corinth focuses on leadership, identifies two moments as “standing in God’s presence” and being “sent from God” (2 Cor 2:17). The metaphors of ascent and return suggest the two are not exclusive, as Paul’s formulation makes plain. In experience, the two moments often happen in alternating spaces and times (study at one time and administration at another). Yet they are inextricably intertwined. The God of the “ascent” is present and active in the “return,” and the other-oriented action of the “return” is a natural overflow of the purpose and fulfillment of the “ascent.” These two moments are also the ways in which the Ecclesiastical leadership in the Anglican Diocese of Southern Nyanza fulfill the summary of

the commandments, to love God with their whole being and their neighbors as themselves (Luke 10:27).

“Malfunctions” of Christian leadership often take place at the point of either ascent or return (Gifford, 1998). And given that we are highlighting the theological ontology and spirituality of leadership, it may be appropriate to comment on some malfunctions of “ascent.” Such malfunctions may occur when people assume positions of Christian leadership for the “wrong reasons” like personal gain, power and prestige rather than as a result of the call of God.

However, the Ecclesiastical leadership in the Anglican Diocese of Southern Nyanza have responded to call of God, but may have lost sight of their calling and their character as beings translucent to God. When this happens, leaders are deprived of the animating power of God to continually ground and sustain leadership in the life of God and since they are religious leaders, they often have to act as if they have made the ascent, as if they are bringing the message somehow from God, as if they are in touch with transcendence. Instead of ascent, there is a “pretense of ascent” mostly not intentional, but negligent as result of the pressures of responsibilities, the accumulated force of disappointments leading to the gradual erosion of faith.

In some cases, the vacuum resulting from the pretense of ascent is filled by “idolatry substitutions” (Gardner., Luthans., & Walumbwa, 2005). Instead of coming from the mountain of God with tablets of law as Moses did, leaders create a golden calf not always as openly as the high priest Aaron did, but often more subtly, substituting the content of God’s revelation with “worldly wisdom” which designates the sphere from which wisdom comes from secular sources rather than the sacred literature. Instead, it describes the content of wisdom that is incompatible with the truth stemming from God. Alien wisdom gets wrapped up in religious packaging and sold as a genuine good. A more subtle form of idolatry substitutions occurs when leaders focus on the “good purposes” of God, rather than on God. However, any goal besides God cannot serve as the purpose of the Ecclesiastical leadership in the Anglican Diocese of Southern Nyanza. If “good purposes” take the place of God, they too become idols (Ammerman, 2001).

Distinguishing God from an idol is not always easy to draw; it takes a great deal of wisdom and spiritual discipline. For example the leader’s task as a teacher has two aspects to preserve the faith handed down through generations from distortions and to mediate faith in new situations, transforming it in light of the demands of new challenges. These two aspects of teaching are often in tension with one another. Life is not static and when faced with contemporary issues, the message needs to be expressed in a new way to effectively be the same old message and yet, new expressions of faith have the potential to become betrayals of faith. This tension between guarding and mediating is one instance of the fundamental tension between the leadership goals of seeking to preserve the identity of the community and fostering the community’s relevance in the world (Moltmann, 1974).

### **The Anglican Diocese of Southern Nyanza Experiential Satisfaction**

Even though there are some perennial challenges for those in the Ecclesiastical leadership in the Anglican Diocese of Southern Nyanza, there are other, more contemporary challenges as well new versions of the perennial concerns for example one such challenge which is tied both to deep currents in Kenya as a developing country is intellectual traditions and to processes of globalization. It concerns a reductive account of what is human dignity (Yancey, 1990).

There is a deeply culpable pretense of ascent as well. Sometimes leaders portray themselves as “women” or “men of God” speaking in the name of God so as to serve their own selfish interests. Appealing to God gives them authority and respectability in the eyes of others as well as in their own eyes, and that authority and respectability serve as a cloak to hide base intentions and practices, such as embezzlement of funds and sexual immorality.

In many developing countries around the globe, human flourishing is increasingly understood as “experiential satisfaction,” and life is organized primarily around the “pursuit of desire.” On the surface, it may seem that we are simplistic about hedonism, this shrinking of interest to mere concern for the self and what serves the self’s experience of satisfaction. Although the pursuit of experiential satisfaction has been a factor in human dignity throughout its history like “let us eat, drink, and be merry, for tomorrow we die,” is just one crass expression but the situation is different now (1 Cor. 15:32). Experiential satisfaction is not just one element which has its proper place in the larger conception of a life well lived. It has become the primary content of human flourishing (Lonergan, 1971).

This shift of emphasis has occurred for at least two fundamental reasons. First, intellectual currents that started with modernity and are continuing into what some call “post-modernity” are offering freedom demurred from any normative notion of humanity and human life as the ideal. In this scenario, all persons can re-invent themselves freely, provided no harm is done to others. Globalization processes, driven by market forces, have spread consumerism and reinforced the tendency to orient our lives toward the satisfaction of our desires. The result of this shift in ways of living as well as ways of thinking about living has made us prisoners of “Empire of Desire” (Reno, 2011).

This account of human flourishing is a challenge to the Ecclesiastical leadership in the Anglican Diocese of Southern Nyanza, and undermines the religious vision of the humane way of life itself. All religions are about connecting the self both with an “ultimate reality” larger than the self in Christianity, this “ultimate reality” is the Triune God and with other people. This dual move was encapsulated in Christ summary of the Jewish law and prophets, “You shall love the Lord your God with all your heart, and with all your soul, and with your entire mind; and your neighbor as yourself” (Luke 10:27). According to the Christian tradition, this love of God and, in God, love of neighbor is more than a prudent rule to follow. It is the very purpose and meaning of human life and God’s design for the fulfillment of human being.

Moreover, the Anglican Diocese of Southern Nyanza provide ways to organize and transform human desire so that people can be turned away from empty and meaningless self-oriented pleasure and, by transcending themselves, come to live deeply meaningful lives. For the Christian tradition, the empire of desire is a problem because it threatens to do the very reverse to draw people away from the fulfillment of loving God and neighbor and direct them toward the ultimately empty empire, distorting almost beyond recognition the Christian conception of what it is to be a restored human dignity in Christ (Wijsen & Schreiter, 2007).

It goes without saying that experiential satisfaction and the fulfillment of human desires are not evils in themselves and they can be gifts from God, however, within a Christian conception of human being, these things are not the substance and purpose of life and the single minded pursuit of experiential satisfaction undermines that very satisfaction and often leaves a trail of ruined lives. As quoted; “All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else. But God, who is rich in mercy, out of the great love with which he loved



us even when we were dead through our trespasses, made us alive together with Christ by grace you have been saved” (Eph 2:3-5).

The paradox of the situation is striking as it promise to provide for us “the good life,” these forces take us back to a culture of spiritual death. As our interests shrink to mere concern for the self, we lose touch with what truly fulfills the self. As our technology allows us to reach the world, we lose interest in seeking the good of the global community at large, until our circles of concern contract to accommodate only ourselves. We continue to “care” for others from immediate family, our tribe, nation and the environment. But such care for others is completely subordinated to our own desires. We only care for all these things as ways to care for ourselves and promote the satisfaction of our desires (Dockery & Guthrie, 2004).

One of the indicators of the shift in our culture toward self and the satisfaction of its desires is the attitude toward forgiveness. To forgive is to give a gift to another. And this is what becomes difficult if we understand the good life as experiential satisfaction. Often, we refuse to forgive and instead insist on punishment, since our aim is to satisfy our desire for vengeance. Even when we do choose to forgive, we place forgiveness completely in service of our own wellbeing. We forgive primarily because it makes us feel better than being consumed by bitterness and hatred, because it helps us move on rather than remain imprisoned by the past. Forgiveness then becomes a gift we give to ourselves, rather than a gift we give to another.

It is no surprise that we twist religions to serve our desires. Our faith no longer takes us out of ourselves, connecting us in love to God and to neighbor. Rather, we attempt to make “God” do the work we find useful in our empire of desire. We “instrumentalize” “God” and “religion,” reducing our concepts of them to mere tools designed either to improve our performance at work, which is ultimately directed toward our experience of satisfaction like divine “performance-enhancing” (Volf, 2011).

### **The Ecclesiastical leadership in the Anglican Diocese of Southern Nyanza and Spiritual Challenge**

The Ecclesiastical leadership in the Anglican Diocese of Southern Nyanza is a position of influence and must consider how they can address leadership and the Spiritual challenge. There are two aspects to mitigating this challenge. The first response has to do with the spirituality of leaders, their own rootedness in the faith which serves as an alternative to the empire of desire. They themselves must in their own person resist the temptation to live as if experiential satisfaction is the meaning of life. To do so, the Ecclesiastical leadership in the Anglican Diocese of Southern Nyanza must focus on maintaining their own connection with and translucence to God. They must be transformed to the living Christ not merely the historical memory of a “great teacher” and “innocent martyr” if they are to exercise sustainable Christian leadership that can point people away from the pursuit of desire toward human living for God and for neighbor.

The second response to the challenge that the empire of desire represents concerns the function of leaders as thinkers and teachers. Leaders must be trained to be able to (a) understand the world, its problems and possibilities that open themselves up; (b) understand the Christian tradition and the visions of life before God expressed by the “cloud of witnesses” of the Christian faith; and (c) articulate and demonstrate in what ways this ancient faith can prove to be life giving in contemporary situations.

The Ecclesiastical leadership in the Anglican Diocese of Southern Nyanza must seek to lead people to counter conceptions of human flourishing which reduce it to experiential

satisfaction, and seek instead to retrieve a more salutary perspective on living well. The resources for this are built into the fabric of what it is to be Christian, a refocusing of ideas of human telos back onto God. The Christian understanding of “living well” is that of dual motion of loving God and neighbor, as embodied in Christ. Only in such a love can human being find its true fulfillment, a genuine, God-mediated love even for the despised ones and reconciles human beings to God, to one another and to themselves (Towns, 1996).

The vivid example of love for other in the Christian tradition is forgiveness because it is love of a neighbor who has become an enemy. Forgiveness is the core of the Gospel and Christians are those who have received the gift of forgiveness and through it, a gift of new life from God through Jesus Christ. Christians are those who, irrespective of the character of the injury done against them, seek to forgive as God has forgiven them in Christ. Since the ministry of reconciliation lies at the heart of the Christian faith, then helping people receive forgiveness from God and practice forgiveness toward those who have injured them should be one of the primary goals of Christian leaders. Perennial and contemporary challenges for the Ecclesiastical leadership in the Anglican Diocese of Southern Nyanza have consequences for the training of future leaders.

## CONCLUSION

The Ecclesiastical leadership in the Anglican Diocese of Southern Nyanza are co-workers with God in the world today. The leadership to which they are called is both similar to and different from other models of leadership. Since it is Christian leadership, it requires leading by someone, of someone and to someone. Because it is Christian leadership; it must be identified on every level with Jesus Christ as the self-revelation of the Triune God, “from whom and through whom and to whom,” “are all things” (Rom 11:36). Such Christ-infused leadership takes the form of “servant-leadership,” regardless of the specifics of how is it incarnated in individual relationships and contexts.

The mettle of those engaged in Christian leadership is tested by numerous forces, from within and without. We have proposed that all challenges may be addressed by the simple though humanly impossible act made possible by God’s grace of reorienting the being of leaders and, through them, of followers to the love of God.

In that love of God, people are enabled to discover the love of neighbor that seeks the common good not as an intermediate goal to the achievement of experiential satisfaction for the self, but as an overflowing of the life of God. Even experiential satisfaction may be transformed in this economy of divine love, so that it may be enjoyed in its proper perspective as a gift of God, given as part of the common good. As Christian leaders in their living and leading grow more and more translucent to God in Jesus Christ, the God who is love and work boldly to reorient followers to the source and telos of their human being the God who is love they will be reconciled to their own purpose. Though the “great” among us will be the “servant,” and the “first” among us will be the “last” (Matt 20:26-27), this pattern which Christ Himself has established will be to the fulfillment of God’s kingdom for the common good of all humanity.

## RECOMMENDATIONS

1. Central to theological studies must be a vision of human flourishing, of living well in today’s world; students in theological colleges, however, often leave their studies

without being able to articulate what it means to flourish in a multiplicity of concrete situations or how faith relates to human flourishing.

2. Current and future Ecclesiastical leadership in the Anglican Diocese of Southern Nyanza need to have a sense of the Christian faith as a whole in theological institutions, however, they are often served perspectives from widely divergent fields of specialization which are hard to integrate into a whole
3. At the core of Christian leadership education must be the fostering of knowledge and the love of God and neighbor; however, Current and future leaders are merely given information about faith and taught leadership skills, rather than being encouraged and led to acquire the depth and wisdom of the life of faith and spirituality

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