

**UNDERSTANDING THE PECULIARITIES OF LEADERSHIP IN
METHODIST CHURCH NIGERIA**

Amanambu, Uchenna Ebony

Nnamdi Azikiwe University, Awka Anambra State

ebonyuchem@gmail.com

Abstract

Today's church including Methodist church Nigeria has experienced and perhaps is still having myriads of challenges. Arguably, the bitter pill of all these horrible situations is the unwanted attitudes of some of her supposed leaders who have literarily projected the church as a proto political party, other secular platforms or organizations where personal and other mundane interests have taken preeminence in the scheme of things. Hence there are many members who are highly religious without character and moral evidences of functional religiosity. Perhaps that accounts for why many churches have adopted one form or system of church government from many others or a combination of one or two. The adoption of any of them governmental system often distinguishes the liturgies and functionalities of such church from others. However, this paper tries to x-ray the form of government adopted by Methodist church Nigeria and why it is peculiar to her. It looks at the structural designs, conventions, traditions, belief system and practices that have distinguished the church from others.

Keywords: Leadership, Methodist, Church, Nigeria

Introduction

The idea of churching has lately attracted mixed feelings and reactions from both members and non-members as well. This is because of some sad issues that ooze out from the church. These unfortunate developments have continued to give the church the church a bad press and all these largely boil down to leadership patterns, structures and questions. Sadly, in many of the organized churches like Methodist church where the level of leadership responsibility is corporately shared, many individuals have for various reasons abused the privilege of this shared and participatory responsibility and it has also flawed the methods and processes of recruiting responsible leaders. This abuse has degenerated to a point where it seems that people are behaving as they deemed fit. All these anomalies account for why there are deadly gang-ups, envies, jealousies, dissensions, party spirit and their likes in the churches today. No doubt the church is struggling to break even because there is less of harmony and tranquility. Therefore, this treatise

seeks to analyze the values, roles and peculiarities of leadership patterns in Methodist church Nigeria.

Clarification Of Some Terms

Undoubtedly, definition brings about definiteness while explanation makes issues clearer and more understandable. In that case, there is need to explain some words in the work:

Understanding- This is the act of having insight into something so as to tolerate, appreciate and emulate it having made an informed judgment.

Peculiarities: This is the plural of the term, “peculiar” which summarily means a distinguishing characteristic of someone or something. It implies taking a cursory look at what makes something or someone special, separate and distinct or characters that make a person or thing very special and identical.

Leadership- It can be described as the right and authority vested on an individual or group of individuals to direct and assist others in achieving expected results.

Methodist Church Nigerian-It can summarily be described as a strand of Methodist movement founded by Rev John Wesley but indigenized and contextualized in Nigeria.

Contextually, understanding the peculiarities of leadership in Methodist church Nigeria implies appreciating, valuing, being aware and having sound insight into what it takes and means to be entrusted with a leadership responsibility in Methodist church Nigeria. It is all about what distinguishes Methodist church Nigeria’s pattern of leadership from others.

Theoretical Framework

Participative (Democratic) Leadership Theory

This theory was propounded by Lewin, Lippert and White (1939) who first identified two basic leadership theories in their studies i.e. Autocratic and Democratic leadership. They opined that an autocratic leader makes the decisions, tells the people or followers what to do and closely supervises them while the democratic leader encourages participation in decision making and works with people to determine what to do. The leader does not closely supervise his/her followers. Apart from the aforementioned two, they came up with the Group-

orientated, Participatory and Democratic Leadership theory and this is where a leader meets with the followers as a group, explains the situation and the decisions are made on the basis of group consensus. The leader here does not attempt to exploit the group but h/she is willing to implement any decision that has the support of the entire group.

Participative (Democratic) Leadership theory is adopted in this work because it suitably fits into the style of leadership obtained in Methodist church Nigeria. Just like it is obtained in Methodist church Nigeria, this theory also advocates and makes members feel engaged in the decision making process. The leaders usually offer guidance to the members and consider the inputs of members in decision making but in some situations retain final say.

Overview Of Leadership

The concept of leadership has remained an interesting discourse in the world today. Leadership has been defined in terms of traits, behaviours, influences, interaction patterns, role relationships and occupation of a position. Janda (1960) defines leadership as a “particular type of power relationship characterized by a group member’s perception that another group member has the right to prescribe behaviour patterns for the former regarding his activity as a group member” (p.358). Tannenbaum, etal (1961) posit that leadership is an “interpersonal influence exercised in a situation and directed through the communication process, toward the attainment of a specified goal or goals” (p.24). Stogdill (1974) believes that leadership is usually defined according to their individual perspectives and the aspects of the phenomenon that are most interesting to them (p.259).

Furthermore, Katz and Kahn (1978) maintain that leadership is “the influential increment over and above mechanical compliance with the routine directives of the organization” (p.528). Koontz and O’Donnell (1984) define leadership as “the art or process of influencing people so that they will strive willingly towards the achievement of group goals” (p.661). Leadership is concerned with communicating the vision and developing a shared culture and set of core values that can lead to the desired future state. Leadership focuses on guiding followers towards the achievement of a common vision. Leadership is not entirely a command and control phenomenon rather it is concerned with assisting others (to) grow so that they can fully contribute to the achievement of the vision. Leadership is more than a set of skills. It relies on a number of subtle personal qualities that

are difficult to perceive but are very powerful. These qualities include characteristics such as enthusiasm, integrity, courage and humility. Real leadership originates from a genuine concern for others. The achievement of results makes leadership a serious business.

It can be noted from the aforementioned, that leadership involves a process whereby one person exerts intentional influence not necessarily by force on other people. The exerted influence is meant to guide, structure and facilitate activities and relationships towards achieving goals in a group or organization. Leadership has much to do with the ideas of management and by the arts and sciences of management, it involves planning and directing scarce resources towards achieving desired results.

Brief History Of Methodist Church Nigeria

The abolition of slave trade in 1807 in England gave Africans who were sold into slavery the opportunity to regain their freedom. Hence on Saturday 24th September, 1842, Rev'd Thomas Birch Freeman landed at Badagry from the Cape Coast. He came with two devoted African helpers-William De Graft and his wife. He and his helpers received a warm welcome at Badagry. The initial problem the missionaries encountered was accommodation. But they came with some materials for constructing a house and a number of local workmen under Freeman's supervision helped them greatly. Freeman decided to live in his compact travelling tent temporarily while the De-Grafts squeezed themselves into bamboo store belonging to Captain Parson of Gold Coast (now Ghana) who was trading in Badagry then.

The next day after their arrival was Sunday but there was no convenient place to hold service. However, a handful of English Africans gathered around the missionaries and they managed to have a fellowship in Freeman's tent. By God's grace later in the week, Freeman's tent could not contain the numbers of believers. The increase in number of worshippers made the members to build a bamboo cottage and it is in the light of this that Familusi (2012) avers that Methodist became the first gospel driven Church in Nigeria.

Just as the Wesleyan brand of Methodism came to the Western part of Nigeria through Badagry by a letter of appeal, so do another brand called the primitive Methodism entered the Eastern part of Nigeria through another letter of appeal. Familusi (2012) states that in August, 1869 one English ship "The Elgiva" anchored

in the harbor of Santa Isabel, the port at Fernando Po. The captain of the ship was Williams Robinson and he had with him James Hands, a carpenter. Both of them were devoted primitive Methodists attached to the church at Boundary street in Liverpool, Britain.

In obedience to the command of the Great Commission, Uche (2022) adds that they witnessed Jesus Christ to a small group that gathered at Mama Job's house. They were converts of the Baptist Mission, whom the government policy expelled out of Fernanda-Po in 1858. These Baptist converts were greatly impressed by the preaching of Williams and his carpenter. When the ship was returning to England the little flock wrote a letter to the Primitive Methodist missionary society asking that a minister be sent to them. Probably, this laid the foundation for why real Methodist members will usually desire to be pastored by called and trained ministers. This current hullabaloo over some group or voices clamoring to be left without a minister can be viewed as the handiwork of people with ulterior motives.

In response to what can be termed the "Macedonian Call", the General Missionary Committee of the Primitive Methodist connection as noted by Familusi (2012) sent Rev'd R.W. Burnett and Henry Rose to Fernando Po. In 1890, the Primitive Methodist missionary committee resolved to extend their proselytizing mission beyond Santa Isabel. In a bid to implement this decision, the Reverend R. Fairley, the minister-in-charge of the missionary operations in Santa Isabel carried explorations to a number of estuaries located east of the Island in search of a suitable place for the establishment of missions. Thus, Archibong Town in the land of the Efik became the first primitive mission station in Nigeria. The Reverend J. Marcus with Mr. and Mrs. Knox were sent out from Fernando Po in December 1893 and they found a mission station at Archibong Town. These two brands of Methodism were amalgamated in Great Britain in 1932, giving rise to two separate Districts that operated as western and eastern District under the care of the British conference.

The step towards what we now know as Methodist church Nigeria was taken in 1961. Uche (2022) emphasizes that the Western District (Wesleyan Methodism) and Eastern District (Primitive Methodism) jointly wrote to the Methodist church Britain to grant the church in Nigeria full autonomy. The request was granted and Methodist church Nigeria merged on 28th September, 1962 and became autocephalous with the deed of Foundation of Conference signed in the old

building of Methodist Church of the Trinity, Tinubu in Lagos. Expectedly, the first principal officers appointed under the 1962 Constitution were Reverend J.O. Soremekun as president of the conference, Dr. E.U. Eyo Moma, as the Vice President of the Conference and the Reverend Egemba Igwe became the secretary of conference.

Methodist Church Nigeria adopted Episcopal system of church government in 1976 with a constitution signed into law. The new system brought in some changes in the administrative and hierarchical structures of the church. The nomenclature of the spiritual head of the church changed from President to Patriarch, while District heads ceased to be called chairman but Bishops. The Superintendents were changed to Presbyters and they became in charge of circuits. The vice president of conference became lay president and this also applies down to the Diocesan levels.

On the spiritual side, genuine efforts were made to develop indigenous liturgies that would cater for all ethnic groups for the spiritual growth of the members. These efforts contributed towards the indigenous songs which are rich in African idioms, forms, philosophy and theology came into being and young members were encouraged to become Ordained Ministers in efforts to cope with the growing membership. These administrative changes brought about crises into the church. Reverend Professor Bolaji Idowu introduced some new administrative ideas into the constitution of Methodist Church Nigeria but it appears that the problem of the new change took political, ethnic and other sentimental undertones. This assumption is premised on the fact that the constitution drafting committee members were all Westerners and none of the Easterners was included in the constitution drafting committee. Ekebuisi (2010) gives their names as Hon. Olu Ayoola, Reverend Dr. T.T. Solaru, Reverend Dr. E. Adegbola, Mr. D.A. Adeyi, Hon. Justice S.O. Sogbetun, Dr. S. O. Fasokun and Hon. Justice Duro Adebisi. He further maintains that a new title for the president of Methodist church Nigeria as introduced by Reverend Professor Bolaji Idowu was the main point of conflict. A cursory look at the names mentioned hereto shows that nobody represented the Eastern side of the church in the committee. Perhaps some people may question its relevance since it is a church affairs and that competence should have been the watchword. Regardless of the views and reasons, the point needed to be noted is that what was the end result?

Meanwhile, why would a block as large as eastern sector be omitted in this crucial agenda? Has this treatment stopped both in the church and Nigerian society

today? The writer thinks that many of Eastern strong men seem usually champions at home and notorious in proving the lethal of their authorities on their own people. The people especially the Igbo speaking wealthy men's approach to the funding of the church needs to be fundamentally rejigged. It may be because while the Wesleyans taught the Westerners to go and pluck bamboos and assist in building cottages to erect worshipping places which arguably made them see the church as an organization they should support, the primitive Methodists gave socks, sugar and other gifts to the Easterners just to be members of the church. It appears that this is why majority view the church as a place to benefit from instead of a place to support.

Meanwhile, Uche (2022) states that the Head of the Methodist Church Nigeria was changed to "Patriarch" and referred to as "His Pre-Eminence" instead of the "President." These administrative changes and the new constitution of the church led to the crises and division in Methodist Church Nigeria. A faction maintained the 1962 Constitution that led the foundation for the autonomy of Methodist Church Nigeria from Britain. The other faction followed the administrative changes and the new Constitution. It is worthy to note that these factions were reunited on May 24th, 1990. Another Constitution came into being with changes on the title of the head of Methodist church Nigeria. The Patriarch was changed to prelate and the style of addressing him also changed from pre-eminence to His Eminence.

Although there are some groups within the presidential faction who refused to join in the reconciliation and held on to the 1962 constitution. This remaining faction fused with the church on 24th May, 2011 at a well-attended service at Umuahia Abia State. The church began the ordination of women as Deaconesses in 1981 and as Priests in 2005 as presbyters and bishop in 2022. Methodist Church Nigeria has been at the forefront of spiritual and social transformation, through spreading of scriptural holiness and investing in medical-health services and social economic welfare of the society. In other words, Methodism arrived in Nigeria in 1842 through the ministry of a Wesleyan Methodist Missionary called Revd Thomas Birch Freeman. Meanwhile, there are two brands of Methodism that came to Nigeria, the Wesleyan Methodist in the West and Primitive Methodist in the East. Today, Methodism has grown into about nineteen archdioceses, with eighty-eight dioceses, numerous Circuits and local churches.

Church Leadership And Authority

Leadership in the context of the church is the arts of leading the Lord's people as the servant of God and steward by following His precepts. Thus, church leadership is usually equipped, trained to feed, inspire, cultivate, comfort, correct and protect the church. However, the key characteristics that can be defined from the Bible is shepherd and this will help avoid issues like, pride (John 10; 14; 1 Corinthians 11; Ephesians 4). Although the heart of leadership according to the Scripture is servanthood, the Bible also teaches that legitimate leaders have authority (Mark 10:42-45). This is authority delegated and it is manifested in the sense of a right to direct others and this authority comes from God for the good of the church.

Leader(s) Of Other Leaders

By virtue of personality, spiritual gifts, grace and spiritual maturity, there are examples of leaders who were first among equals in the Bible. For example, Peter was the leader of the twelve disciples. James was a dominant leader in the early Jerusalem church (Acts 15:13-21; 21:18-26; Gal. 2:6, 9). Paul became the leader of the first missionary team even though Barnabas had been a believer longer than him. But all of these men submitted to one another in the Lord and taught that as believers, we must do the same (Eph. 5:21). That is why in the churches today, there are classes of leaders within leaderships that are identifies with different types of appellations such as General, Regional, Zonal and State Overseers, Superintendents, bishops, Archbishops, Prelates and Pope etc.

Leadership In Methodist Church Nigeria

Methodist church Nigeria has five major structures and all levels of leadership in the structure are understood to represent Jesus Christ, the bonafide Owner of the church.

The Structure Of Methodist Church Nigeria And Her Leadership

Vide the section 21 of the 2021 MCN Constitution, the structure of Methodist church Nigeria and her leadership includes:

- a. Preaching station/local church
- b. Circuit
- c. Diocese
- d. Archdiocese
- e. Conference

These five structures are manned by men and women whose authority and powers are derived from the “representative” sessions of the church. Each of these stages has leaders comprising both the clergy and the laity. For example, in the local church/preaching station, the presiding leadership revolves around a minister or sometimes, an evangelist together with a local church steward whose main job is to assist the minister achieve the mandate, vision and mission of the church. The circuit in an ideal situation is a combination of local churches and preaching stations and it is superintended by a Presbyter who is assisted by the Circuit Steward and Circuit Council.

The diocese is headed by a Bishop assisted by the Lay President and Diocesan Council. The Archdiocese is also headed by the Archbishop who is assisted by the Archdiocesan Lay president and the Archdiocesan Council. The Conference is led by the Prelate assisted by the secretary to Conference and Conference Lay president together with the Conference Connexional Council. All these councils from local church to Conference comprise many people. Their roles are principally to assist the full time leaders of the church. Interestingly, in each of these levels, the Conference is the final authority of Methodist church hence the Prelate of Methodist church Nigeria though with tenured office cannot be transferred outside the national headquarters.

Methods Of Becoming a Leader In Methodist Church Nigeria

Apart from training and ordaining her ministers, other channel of becoming a leader in Methodist church Nigeria is technically by appointment that is often confirmed by election-see sections 294 (j) of the 2021 Methodist church Nigerian Constitution. The term “appointment” seems to imply these triune realities: first, it recognizes the existence of a higher authority over an appointee, secondly, it tries to checkmates the evils of partisanship and inordinate campaign similar to the secular political world and thirdly, an appointee is expected to be accountable. Technically, the methods of becoming a leader and taking a decision in Methodist church Nigeria is by voting. The Priests are voted into training institutes and if he/she keeps to terms and conditions of the ministry, he/she grows into the ordained leadership of the church through commissioning and ordination while the lay leaders are periodically appointed by simple majority votes from other leaders as enshrined in section 294 on page 108 of Methodist church Nigeria 2021. Therefore, the method of becoming a leader in Methodist church Nigeria is by simple majority of the votes of the Council leaders.

The Peculiarity Of Leadership In Methodist Church Nigeria

Historically, there at least four types of church government and they are Congregational, Episcopal, Presbyterian and Papal. Clearly, there is yet to be a church that exclusively practiced any of these type of government without the resemblance of others, The peculiarities of leadership in Methodist church Nigeria are encapsulated in sections 5 (vii) and 17 of her 2021 Constitution. Methodist church Nigeria holds the doctrine of the Priesthood of all Believers and consequently believes that no priesthood exists which belongs exclusively to a particular order or class of persons but in the exercise of its corporate life and worship, special qualifications for the discharge of special duties are required and thus the principle of **representative selection** is recognized. Similarly, Methodist church Nigeria recognizes two types of ministries which are Ordained and Lay ministries. Within the ordained miniseries, it is further divided into three Tent, Full time and External organizations service while the Lay ministry consists of Evangelists, Lay preachers and other church workers. In relation to decision and policy, section 61-62 provides that Conference being the highest governing body of the church shall consist of not less than two hundred members (200) selected in such a way to have equal number of the Lay and Ordained ministries with youth and women who shall be the representative session of the church (pp.13-33). With this session and the sessions as reflected in the five structures of the church, the decision making platform or body of the church is borne.

In his retiring farewell remarks, the immediate past Prelate of the church reflects in (Uche 2022),

The position of the Bishop in our constitution is different from that of the Bishop in other episcopal churches, in which each Bishop in his diocese has absolute power about the stationing and disciplining of Ministers. In our case only Conference has that power. Methodist church Nigerian adopted Corporate Episcopacy as against Monarchical Episcopacy. (p.25)

Many of the Ministers and Lay leaders have raised some strong reservations on the assertion of His Eminence. They wonder what else has remained of all the features of autocracy and monarchism that have not ben to be institutionalized in Methodist church Nigeria. But the implication of the above principle is that it is a church where everyone is considered a serious stakeholder as long as the person has been a full member for at least for four years. It is not a one man show and no single individual or group owns the church. Fundamentally, it is not for the

mighty alone, hence, in the church, the Archbishop and the Archdiocese will respect and effect the decisions of Conference as presided over by the Prelate. The Bishops and the various dioceses will do same to the Archdiocesan decisions as presided over the Archbishop. The Presbyters at the circuit levels will carry out the decisions of the Synods and Diocesan Council as presided over by the Bishops. The Priests and other workers at local church level are expected to implement all these decisions. However, it is to be noted that nobody is a member of any these leadership structure of the church outside the local church. Everybody including the Prelate and Conference Lay president is a member of a local church. In all, all leaders are directly and indirectly accountable to each other that in turn represent Jesus Christ, the supposed Owner of the church.

However, some members of the church are not comfortable with some leaders of any of the hierarchical orders who will not allow the reached decisions and directives to be trivialized. In a bid to implement or effect the decisions of the higher authorities, many local leaders have had their missions bruised. Some dubious people have capitalized on this canonical obedience to set the hierarchies of the church against their subordinates through gossips and campaign of calumny. Apart from all these, the principle of voting made every Methodist to share in the blame of leadership questions of the church. This is because all the Methodist ministers and lay leaders have families, communities and local churches from where they come from and the people ought to know their prospective leaders better. For instance, the candidacy of ministerial leaders into the ordained and lay ministry of the church begins from the local church where questions are expected to be asked and votes cast on the prospective minister. If he/she is found satisfactory, the case then moved to the Circuit level where questions are meant to be asked and votes are also cast. If the candidate is successful, his/her matter is taken to the Diocesan level. At the synod, questions and examinations are conducted and when satisfied, votes are cast as well. The Archdiocese and Conference will seal the votes of the previous level of the church authorities most times in affirmation after thorough examinations and voting. All these processes last for a long time which should give the people an ample opportunity to select and approve their bests. It is sometimes observed that this revered procedure is sentimentalized, trivialized, *ethnicised* and even politicized then only for some people to wait at the goal post of complaints and blame games. Occasionally, some members shift the blame to the training institutes without understanding that the training institute is to basically sharpen and equip gifts

while the ordination is to invest people with God's authority to work in His vineyard as priests.

Meanwhile, it is noted that there are times some leaders messed around and it has been typical of leadership in every dispensation of human history. A man as revered as Moses was directed by God to speak to the Rock so that the Israelites would drink water. But he angrily hit the Rock and water flushed away some people (Numbers 20). One of the examples negative leaders in the New Testament is when John confronts Diotrephes who loved to be first among them and who took it upon himself to put people out of the church (3 John 9-10). The Bible's teaching on obedience does not imply that the church leaders should outlaw or foreclose dissent views and voices when they are respectfully and legitimately expressed. When members conscientiously disagree with a direction advanced by leaders, they have the right to express dissent. This dissent should be expressed in a way that safeguards the unity of the church. It should not be borne out of bitterness but out of love. Leaders should not take steps or measure to harm the reputation or exclude legitimate dissenters from the life of the church. Leaders must be mature enough to accept the fact that others may disagree with them on many issues. They should not react to hurt or intimidate their followers and make them become insecure.

However, care needs to be taken to observe that the voice of dissent is deeply different from rebellion. A mature, experienced and an objective leader will explore the positions of those with voice of dissent in our meeting because most times, they have good things in mind but poorly presented. Rebellion which involves attempts to set people in the church against the leadership causing hatred, bitterness and rancor should be discarded and those whose who willfully promote it should be disciplined.

Just as it is pointed out earlier by the former Prelate of the church, Methodist church Nigeria does not operate an absolute monarchical leadership rather a connexional system. Connexional in the sense that every strata of leadership is interdependent and the local Church is not absolutely independent of the Circuit neither the Circuit independent of the Diocese nor Diocese autonomous of the Archdiocese likewise the Archdiocese which is not independent of Conference. It is more of a family where everybody even though shares different rooms yet live under one roof. The peculiarity is that everyone is important and the platform is designed for anyone who is willing to showcase his/her gift. Even though the

Prelate, Archbishops, Bishops and Presbyters are gifted preachers and teachers, they do not compel the local Churches to mount cables or satellites so that Bible studies, sermons, revivals, and meetings are conducted for them from the headquarters. It is believed in the practice of the church that every Methodist is a star in his/her own right. However, Methodist belief in the priesthood of all believers as expounded by (1Peter 2:9) does not preclude what can be regarded as the "Aaronic priesthood". Hence, regardless of the charisma and giftedness of a layperson, he/she is not permitted to administer the Eucharist, conduct baptism and wedding ceremonies except he/she is ordained a Priest by the church. The idea of the priesthood of all believers is that where a Methodist is, he/she is Jesus Christ's representative. A Methodist is to approach the throne of grace by faith not on the basis of another persons' faith and it is part of the reason why Rev John Wesley instituted lay preaching ministry. A Methodist lay preacher is a proto or part time pastor and evangelist assisting ordained and full time workers of the church. One of the advantages of this peculiarity in leadership is that it has made the church a near democratic institution where opinions and wills are aggregated through votes. Somehow it has checkmated some despotic tendencies of some men. However, it has not been all rosy for the church as it is with democratic as decisions are not easily made and implemented.

Nevertheless, even in the failings of some leaders as noted earlier, their shortcoming and deficiencies should be carefully handled because every organization grows at the pace of the quality of her leaders. Any society, organization or church that looks down on her leaders or fails to train and equip her leaders is bound to fail and will always pay dearly for it. The failure of a leader with mandate can be dangerous and disastrous and that is why Aaron and the elders of Israel helped in holding up the hands of Moses against the Amalekites (Exodus 17). Whenever Moses' hands waned, the Amalekites would have upper hands against the Israelites but whenever his hands were held up, the Israelites would be on the winning streak.

Conclusion

The concept of leadership has lately become an exciting phenomenon probably because of the amount of influence exhibited by those in the leadership position especially those who did not appreciate the demands of leadership. Leadership is a serious matter. Leadership is to an organization what an eye is to the body. The quality of leadership determines the progress or otherwise of any organization.

Leadership is not a tea party affair. It is not defined by title. It is not a reward for being a foundational member of the church or long years of service alone. Leadership is a platform for selfless services and an opportunity to showcase responsibilities. Right from its beginning Methodist church has recognized the need for corporate leadership hence the Lay and Ordained types of her ministry. The fact is that none of this group can stand alone. The Constitution and Standing Orders of the church define the roles, duties and bounds of everybody within the system of the church. The aim is to ensure that there is mutual respect and understanding between one another. Understanding the peculiarities of leadership in Methodist church Nigeria will help other leaders at the layers of the church achieve the vision and mission of the church. Methodist kind of leadership is a sacred role. In contrast to the secular political leadership and other secular organizations where interests of some people determine the direction of affairs, Methodist leadership is aimed at building a corporate force with mutual understanding that will guarantee for the attainment of the vision and mission of the church as enshrined on page fourteen section 7(I, ii) of her 2021 constitution.

References

- Ademuyiwa, U.C. (2007). *Christianity and the new Africa*. London: Pall Mall.
- Babalola, E.O. (1988). *Christianity in west Africa: An historical analysis*. Ibadan: Book
- Bass, B.& Bass, R.(2008). *The bass handbook of leadership: theory, research and managerial application*. New York: Simon & Schuster.
- Charry, K. (2012). *Leadership theories-8 major leadership theories*. Retrieved March 23, 2017
<http://psychology.about.com/od/leadership/p/leadtheories.htm>
- Cloninger, C.R, Svrakic D.M, Przybeck T.R. (1993). *A psychobiological model of temperament and character*. Arch Gen Psychiatry. PubMed.
- Cloninger, C.R, Svrakic D.M. (1997). *Integrative psychobiological approach to psychiatric assessment and treatment*. Psychiatry. PubMed.
- Ekebuisi, C.C. (2010). *Renewal movement within Methodist Church Nigeria*. Umuahia: Soul Winners.
- Familusi, M. M. (2012). *Methodism in Nigeria*. Lagos: Methodist Publishing Company.
- Fleck, I. (2013). *Bringing Christianity to Nigeria: The origin and work of Protestant missions*. New Delhi: Scartos
- Geddes and Grosset (1998). *Dictionary of science*. <https://www.amazon.co.uk>.

- Goldsmith H.H, Buss AH, Plomin R, et al. (1987). *Roundtable: what is temperament? Four approaches*. Child Dev. PubMed
- Greenleaf, R. (1996). *On becoming a servant-leader*. San Francisco: Jossey-Bass Publishers.
- Janda, K. F. (1960). "Towards the explication of the concept of leadership in terms of the concept of power." *Human relations*. New york: APA
- Kagan J. (1994). *Galen's prophecy*. Boulder: Westview.
- Katz, D., & Kahn, R. L. (1978). *The social psychology of organizations*. New York: Wiley.
- Koontz, H.O. & Wehrich .H. (1980). *Management*. Aukland: McGraw-Hill
- Koontz, H. & O'Donnell, C. (1984). *Management*. New York: McGraw-Hill
- Lewin, K., Lippit, R., White, R.K. (1939). "Patterns of aggressive behaviour in experimentally created social climates". *Journal of social psychology*. vol. 10, 271-301
- Northouse, P.G. (2016). *Leadership: theory and practice* (7th ed.). Thousand Oaks, CA: Sage.
- Rothbart, M.K, & Ahadi S.A. (1994). *Temperament and the development of personality*. PubMed.
- Rothbart M.K, Ahadi S.A & Evans D.E. (2000). *Temperament and personality: origins and outcomes*. PubMed
- Rowe, W. G. (2007). *Cases in leadership*. Thousand CA: Sage.
- Stogdill, R. M. (1974). *Handbook of leadership: a survey of theory and research*. New York: Free Press.
- Tannenbaum, R, Weschler, I & Massarik, F.(1961) . *Leadership and organization: A behavioral science approach*. New York: Harper
- The book od resolutions 6th & 7th editions Methodist church Nigeria* (2021).
- The Constitution of Methodist church Nigeria* (2021)
- Yukl, G. (2001). *Leadership in organizations*. Upper Saddle River, NJ: Prentice-Hal.
- Uche, S.C.K (2022). *A cursory look at Methodism in Nigeria: an abridged document of farewell tours of His Eminence Emeka Kanu Uche JP to Archdioceses in Methodist church Nigeria*