



Paul and Church Leadership: Towards an African Transformational Interpretation of Titus 1:1-9 for the Rwandese Church

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Abstract

The scripture text from Titus 1:1-9 is a model that provides guidelines for selection and qualification of leaders in church administration. The purpose of this paper is to investigate leadership based on the scripture according to Titus through the lens of an African transformational interpretation and in light of the Rwandan church leadership. The evidence that challenges the leadership of the church in Rwanda can be drawn back from the 1994 genocide attack committed against Tutsis where some church leaders were unable to resist the tragedy while others participated in it. This is contrary to Titus 1:1-9 vis -a- vis the qualities of a leader. Through the African transformational interpretation applied to Titus 1:1-9, Rwandan church leadership must select and appoint leaders without reproach who can make an influential move using the similar core Christian characters shown in the scripture. This can serve as an apostolic manual for building a church that will survive in whatever circumstances that portrays the glory of God.

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Introduction

The contemporary Rwandese leadership context is one surrounded by a lack of morals; a practice that seems to have originated from the colonial period up to the 1994 genocide against Tutsi. This paper provides an overview of a leadership qualification model found in the exegetical reflections of Titus 1:1-9.

Titus 1:1-9

Paul, a servant of God and an apostle of Jesus Christ to further the faith of God's elect and their knowledge of the truth that leads to godliness – ² in the hope of eternal life, which God, who does not lie, promised before the beginning of time, ³ and which now at his appointed season he has brought to light through the preaching entrusted to me by the command of God our Savior,

⁴To Titus, my true son in our common faith: Grace and peace from God the Father and Christ Jesus our Savior.

Appointing Elders Who Love What Is Good

⁵The reason I left you in Crete was that you might put in order what was left unfinished and appoint^l elders in every town, as I directed you. ⁶An elder must be blameless, faithful to his wife, a man whose children believe^l and are not open to the charge of being wild and disobedient. ⁷Since an overseer manages God's household, he must be blameless – not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. ⁸Rather, he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. ⁹He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

It uses it to restore order in the context of the contemporary Rwandese church leadership. The paper explains the approach used to read and apply the teaching of Titus 1:1-9 text in the Rwandan church context. The scripture provides principles that an overseer has to follow when appointing leaders in the church of Cretans in Titus 1:1-9 and highlights church leadership problems when the epistle to Titus was written. The text is used to develop a transformational form of leadership for putting things in order. The paper assumes that using African transformational hermeneutics makes it possible to respond to the Rwandan church leadership needs. More so, it is possible to reconstruct the Rwandan society that was paralyzed by the 1994 genocide against Tutsi.

King (2013, p.5-8) stated that the comparative history of Rwanda, from the colonial period to the genocide, the propagation of hatred, ethnic conflict, and divisions were being disseminated through schools either privately owned by churches or the government. The Rwandan church leadership was unable to solve those problems, which resulted in the 1994 genocide against the Tutsi.

When Titus 1 was written, the church of Crete had almost the same issues as the church in Rwanda today, selecting and appointing leaders without reproach or blameless leaders. Scholars such as Jacques (2010), Mugambi (2003), Sewakpo (2015) have spoken



intensively on the importance of selecting and appointing leaders and discharging their duties as blameless overseers. “South Africa with apartheid and America with black discrimination were built on bad leadership” (Atkinson, 1995, p. 164-165). It was noticed that both kind of discriminatory system were legalized, institutionalized, and enforced by the respective governments, one in South Africa, another in America. They were surely characterized by the hierarchical ordering of economic, political, and social structures based on race particularly against the non-white races, and by the segregation of races in most spheres of the life, yet the church was there at work (Atkinson, 1995)

When they came to colonize Rwanda, the Belgians also identified Rwandan and Burundian populations through ethnic lenses, among which the Tutsi, Hutu and Twa were predominant. This ideology was taught in schools and 90% of which were church-founded schools, with the highest number belonging to the Catholic Church, while few belonged to the protestant churches (King, 2017, p. 67).

While deliberating on the leadership during the period of pre-genocide in Rwanda, King (2017) argued that “educational policies and programs implemented between 1962 and 1994 the contents and structures of schools reflected and amplified horizontal inequalities in society and contributed to categorizing, collectivizing, and stigmatizing Hutu and Tutsi into exclusive groups” (p.71). This was taught in schools, especially Catholic schools as one student recalled:

The way the teachers could teach a history that was not a history, but hatred history with so much discrimination and divisionism. As if this was not enough, all nominations and promotions of leaders’ posts obeyed ethnic criteria, certainly with a discretion skillfully hidden by sweet, correct words in ecclesiastic areas (Elisabeth, 2017, p.73).

Leadership Crisis in Rwanda’s Church

In a country that embraced Christianity at 90% until the genocide of 1994 against the Tutsis, the Rwandan church is said to have been in a leadership crisis (Rutayisire, 2015, p.5-6). Notably, from the elaborate declaration at the Rwandan church leader retreat in 2014, thus; ‘it is a great disgrace that the genocide against Tutsis of 1994 took place in Rwanda’. Most Rwandan Church leaders fully acknowledged that the church had focused more on making people members of their denominations than making them disciples of Jesus Christ. In so doing, many converts became only nominal Christians, but the church kept silent and never spoke nor fought openly against the evil. In addition, the church never fully addressed the issue of the social relationships of Rwandese that had been characterized by division and discrimination since the colonial period. The church lost its prophetic voice in the nation. Therefore, to date, the church leaders solemnly condemn their failures on leadership and church members who involved themselves in the genocide against Tutsi which dishonored God and the Church.

Methodology

The paper follows a critical analysis of the African transformational interpretation developed Adamo (2015). Adamo (2015) in his works deals with African culture



hermeneutics and calls Africans to address their challenges in leadership, economic, social, and religious development. Africans must take active roles in redressing and transformation of Africa. In terms of leadership, Adamo (2015) stated that the Bible as a book of faith and hope holds so much in dealing with restoration of disorganized things and put them in order. He further argued that if the gospel is preached in a certain culture, church leadership must understand fully the culture in which it is operating to transform the community. Not only that, Mugambi (1990, p. 34) with his method of reconstruction stated that African Christianity should shift her theological gear from the paradigm of liberation to that of reconstruction and the method requires considerable efforts of reconciliation, unity, forgiveness, and confidence-building. To achieve its goal, “the use of reorientation and retraining are vital” (Mugambi, 1990, p. 36). The two methods are merged because both deal with the problems of redressing things and making a shift from bad to the better. Arguably, the Bible is sole tool to use to transform and reconstruct new leadership, social cohesion, unity and reconcile what has been separated. The scripture, Titus 1:1-9 has shown the leadership crisis where transformation and reconstruction had to be made to put things in order. On the one hand, Mugambi contended that, in the new world order, the figures of Nehemiah and Moses play a role model in reconstruction in physical, spiritual, and social ways through which Africa must imitate in order get out of the ruins of the wars, racism, colonial domination and ideological branding” (Mugambi, 2003, p.128). On the other hand, he stated that areas of enculturation, liberation, contextual, Afrocentric, and vernacular hermeneutics, must be adopted to make things possible to move Adamo, (2012)¹.

Leadership Problem in Pauline Churches of Cretan Church

Having oversight of the church of God, Paul had founded and expressed church leadership problems to be solved. In Romans 15:1, Phil 1:5-6, “leadership issues were pointed out where the believers in those churches should keep unity and order” (Villiers, 1976, p. 70).

Due to its multifaceted outlook to issues, leadership problem in Pauline churches was identified in his exhortation to church discipline, such as in 2Thess 3:6 where Paul, strongly emphasized that, “church discipline is required, and people who do not conform to the required standards, are to be subjected to disciplinary action” (Villiers (1976, p.71).It is noticed in 1Cor 1:10-17 for the believers in Corinth that Paul was addressing the leadership problem arguing that the church of Corinth should keep in harmony and work in unity and leave the spirit of division (Van Zyl,1998, p.4).

Leadership crisis in the Cretans church

Merril (1998) declared that “the situation in Crete was discouraging” (p. 338). The church was disorganized, and its members were quite careless in behavior. According to Malphus (2004, p.124), the leadership of the Cretan church had an environmental scan which covered main areas such as social, technology, economic, political, and religious trends.

¹ Outlines the contributions of Professor D.T. Adamo to the course of African Cultural Hermeneutics (ACH) and biblical interpretation in Africa. Adamo’s works are indispensable and monumental in navigating the trajectory in finding African presence in the Bible, and that the future of ACH in African biblical scholarship hinge largely on them.



According to Rutayisire (2015, p.69), Paul advises Titus to consider the problem of leadership in the Cretan church:

Due to leadership crisis, social, cultural, economic, and religious spheres have been affected and there are many rebellious people, mere talkers, and deceivers, especially among the circumcisions' group. They must be silenced because they are ruining whole house holds by teaching things they ought not to teach, and that for the sake of dishonest gain. One of their own prophets testified that Cretans are always liars, evil brutes, lazy gluttons (Titus 1:10-12) (p. 69).

On the Island, Paul had begun this work personally, and now Titus is urged to carry it further (prefix **επι** 'in addition', attached to the verb **διορθωση** means put in order) is a mandate that Paul had given to Titus (Barclay, 1975: p. 235).

According to Daniel (2017, p. 7-8), Paul wrote to Titus 1.1-9 for the following reasons: Paul had to remind Titus of his work of reorganizing the church and appointing the new leaders, to warn him about the false teachers; to encourage him in pastoring the different kinds of people in the church; to emphasize the true meaning of grace in the life of the Christian and to explain how to deal with church trouble makers. Titus was tasked with doing ministry in a hard place. It was known that the Island of Crete was identified as the mythical birthplace of Zeus and was famous for the legendary Minotaur which was a half-bull and a half-human monster. Cretans were deeply immersed in worship of the emperor as universal savior and they were influenced by the local culture, where sin was celebrated and embraced infiltrating false teachers. Thus, the fledgling congregations of the Island of Crete needed a very committed and humbled leadership through Titus.

As far as the problem of leadership is concerned, the Cretan's church existed in a culture of lies, orgies, violence, and sexual immorality. Titus had to choose leaders who were blameless, not given to drunkenness, not violent, not pursuing dishonest gains, married to one wife, and holding firm to the trustworthy message (Titus 1:1-9). The accomplishment of this task required Titus to arrange the selection of elders. The verb used here is **καταστησης**, which means 'to set down, establish, arrange. It is used to refer 'to appoint one to administer an office. Titus was to appoint **διατασσω** meaning, to prescribe, give a charge. Many biblical scholars hold that leadership was not a distinct office since church' elder' was synonymous with overseer **επισκοπος**. The former term connotes their dignity and the latter their function. Paul's purpose in leaving Titus temporarily in Crete was for him to appoint elders in each city.

Some scholars (Barna, 1999; Lundy, 2002; Ikenye, 2010; Mallory, 2001; Warren, 2002; Guthega, 2009) agree on common perspective that Titus 1:1-9 was composed for highlighting the qualifications that can be taken as models for leadership with leaders who are able to explore the communities, nations and be able to handle cases of failed societies, churches, communities. These scholars encourage a leader to maintain a standard of leadership that is admired to be Christian and is solution oriented. All of them valued Titus 1:1-9 as a 'healthy leader barometer' evaluating leadership within the Christian community, the church, and the society in large. Titus' 1:1-9 text therefore offers



reflections on church leadership crisis experienced in Rwandan Church and proposes the remedy.

Drayton (2015, p.231) argues that understanding leadership implies what organizations are about. In the most fundamental sense, whether a family, a church, or businesspeople are its reason for being. Organizations exist for the betterment of people. Therefore, leadership is about bringing out the best towards people and enhancing the quality of their lives. Thus, Titus 1:1-9 text is about developing character in supporting the Church of Crete.

Barclay (1975, p.237) shared that the reading of Titus 1:1-9 gives the major points of interpretation by portraying who is worthy of leading. The main ideas in this portion are **ἐπιδιορθωση** means 'put things in order, and **ἐπισκοπος** means 'overseer' and **ἀνγκλητος** means blameless. The **ἐπισκοπος** is to be a particular character.

The genesis of leadership problem in Rwandese church and its consequences

Christianity became a new factor in Rwandan society from the early twentieth century, with the Churches playing a role in formulating and developing the ethnic ideology that culminated in the 1994 genocide (Gatwa, 2005, p. 20-26). The racial ideology is linked with acknowledging the reality of Hutu power group but also identified new lines of reasoning which consider the root causes of the conflict from three angles. First, it was noticed that from the 1880s Rwanda was subjected to external influences which contributed to the construction of a 'meta-narrative founded in Hamite myth justifying the Batutsi supremacy'. Second, this 'meta-narrative' promoted the so-called 'race' differences, systematized and erected into a discrimination policy. Third, the local elite, comprising the traditional Batutsi nobility, followed later by the educated and then the post-independence Bahutu ethno-politicians, assimilated the constructs. From then on, the ideology was expressed in practical actions through discrimination in education, evangelism, politics, whereby the privileges were given to select elite to the detriment of the rest of the population. An ethnic ideology emerged from that meta-narrative, gradually creating historical resentment (Gatwa, 2005). It was noticed that the Church hierarchy, over many years had pursued a model of church-state relationships which legitimized the ideological worldview of the ruling party system. Thus, the church leadership was so weak to be the voice of voiceless, oppressed and marginalized communities up to the 1994 Genocide against Tutsis²

Leadership in the church today is worrying. The Rwandan church has shown the picture of discrimination, selfishness, conflict, nepotism and overbearing leadership in the ecclesiastical community since the colonial period up to 1994 King (2017). Gatwa (2005) shared about the churches' failure to address ethnic mobilization caused the fact that the extremist groups behind the media prepared and coordinated their actions of hatred and divisionism while none in the church among the ecclesiastical hierarchies was willing to work on anti-violence campaign.

² Outside and within the churches, many voices from individuals and groups call the churches to repentance



Writers like Lugan (1995), Hugh (1996), Gatwa (2005) and Katongole (2009) argue that the situation of church leadership in Rwanda seems to be that of the call for unity, equity, respect for one another and brotherhood, whereby the church for its part, had never ceased to preach the good understanding between the children of God even if they were ethnically and ideologically different. Rather, this has been undermined at various times in Rwanda. The church leadership failed to call the state and the nation to the necessity of justice for all.

Interpretation of Titus 1:1-9 and Leadership in Pauline Churches

It is well identified that Titus 1:1-9 describes the people of Crete, and it is a description that could be applied to other groups of people, to many cultures, societies, and nations. In every age, some people are not concerned with truth and are happy and confident to tell lies to spur conflict and hatred. Throughout human history, not just in Crete, people have lacked compassion, kindness and common courtesy (Weston, 2016).

Titus 1:1-4, through African transformational hermeneutics, shows how Paul has been saved to serve. The term used for Paul's conversion **δουλος**, means 'slave' or a servant. Paul writes to Titus to make a roadmap in Crete. Many people had been converted, but the task was continuous. The new Christians on Crete needed local churches led by irreproachable leaders to grow their faith. The Christians on Crete needed local churches where their new faith could be fed from God's Word, where they could be protected from false teaching, and where they could support and encourage each other in the face of persecution, hardship, and temptation. That is why in Titus 1:5, Paul instructs Titus to set up churches in every town, and to appoint leaders.

In this regard, Sewakpo (2015, p. 8) stated that the participle **λειποντα**, which is derived from the verb **λειπω** (leave), has a unique sense in Titus; and it occurs six times in the New Testament. Literally it identifies the reason why Paul left Titus in Crete in the statement **ινα τα λειποντα επιδιορθωση**, which means 'that you might set right the things lacking'. This is the primary purpose of a visionary and focused leader, as one of the ecclesiastical members said:

God calls people to church membership. Converted Christians, committed Christians, should see their local church as a lifeline. Meeting together weekly and gathering with God's people Sunday by Sunday is the best way to keep our faith alive (Rutayisire, 2001, p.13).

The interpretation of Titus 1:7-9, corresponds with the imperative commands given to Titus, which include **λαλει α πρει τη υγαινουση διδασκαλια** meaning 'teach what merits sound doctrine' and **τυπον καλων εργαων** translated to 'model of good deeds' and **αφθοριαν** translated to integrity or purity, **σεμνοτητα** translated to gravity or dignity, and **λογον υγιη** translated to comprehensive speech. All these commands disclose the significance of irreproachable leadership needed in the Cretan church Sewakpo (2015, p. 9)

In verse 9, Paul notes that a church leader must "hold firmly to the trustworthy message as it has been taught so that he can encourage others by sound doctrine and refute those



who oppose it.” In other words, a church leader must believe and understand the Christian faith set out for the people in the Bible and must be prepared to teach, defend, and explain these beliefs to his church (Balz, 1991, p. 97). Therefore, it is believed that God knows that Christians need a reminder; they need to be taught what to believe and how to behave. He knows that false teachers are there in churches and in the surrounding society.

Titus 1:1-9 has given us a clear understanding of what God is doing today. He is converting people to Christ and calling them into churches with godly Christian leaders. He is bringing people to faith and then building them up in that faith. Christians’ role is to share Christ with those who are not yet converted. More so, to commit themselves to their church so that together they can grow in faith, hope, and godliness (Weston, 2016, p.17).

Leadership in Pauline churches

The church planting was a calling to Apostle Paul and was striving to train leaders who could serve but with a heart of servanthood to make a difference with the following qualities. Jacques (2010, p. 28) declares that (a) Servant leadership is very common in Pauline churches where a leader is a servant defined and identified as a slave. The word **δουλοι** Paul uses to describe himself in Titus 1:1 is better translated as “slave” than “servant.” the Church members should also treat the pastor as a leader in the same way as he should treat them, meaning that they should be his servants too (1 Thess 5:12-13; Heb 13:17; 1 Tim 5:17). (b) Visionary leaders also were identified in Pauline churches. To distinguish some characteristics of a visionary leader, Paul stated that ‘a visionary leader knows himself or herself well. They are confident in their spiritual gifts, talents, and skills and are realistic about their strengths and weaknesses. They know their purpose of being called. Like the Apostle Paul prayed in the book of Ephesians, the “eyes of their heart” have been enlightened that they might know the hope to which they have been called (Ephesians 1:17-18) (Richard & Cotton, 2006, p. 45) (c) Inspirational leadership also was identified in Pauline churches. It includes the centrality of relationships, Romans 14:1-2, 13-23, 15:1-2 and encouraging Followers as stated by Philippians 1:3-11. The two Paul’s epistles were very much inspirational whereby in Romans, he argued that in the church of God none could judge his brother because he is weak but rather, be cooperative to one another. This transformational spirit lacked in African political leadership in which, the leader in power, always considers himself superior or stronger than others (Richard & Cotton, 2006, p. 56) (d) Leadership Development and Discipleship was key in Pauline churches. In 1 Corinthians 16:5-12 Paul demonstrated how shared leadership and team ethos was the church’s power in Corinth. Paul in his way of discipleship, staying with the members of the church with a reasonable time was very important so that, he may be a practical role model to the church (Richard & Cotton, 2006).

Application of Titus 1:1-9 text to the Rwandan Church Leadership

During the twentieth century, tragedies like those in Rwanda have occurred elsewhere. We can talk about the 1915 genocide of Armenians by the Turks, the holocaust of Jews by the Nazis and the failure of both government and church leadership are the root cause of such



a tragedy. The Rwandan church leadership, therefore, calls for the healing of the church and the nation (Gatwa, 2005, p.48).

The African transformational interpretation is trusted to read Titus 1:1-9 which it identifies how a Rwandan church leader should be. Unfortunately, things like these are never thought of in choosing a leader in ecclesiastical and governmental cycles as it happened many times in Rwanda.

Taking about **επιδιορθωση** meaning putting things in order, the **επισκοπος** which is an overseer and **ανεγκλητος** which is 'blameless' are the leading key words in this paper. The first key which is **επιδιορθωση** is starting by a strong statement that Paul set aside saying that 'the reason I left you in Crete was to put things in order. The motive of appointing leaders in the church has been so crucial that it can be influenced by false reasons such as emotions, punishment, conflicts, nepotism, corruption, and others. Barna (1999, p.27) shared that deploying leaders should be done intelligently, and the reasons have to be sincere such as gifts of a leader, competencies and others, so that the leader fulfils the mission of the church, which is putting things in order, organizes and maintain the safety of the church.

Titus 1:1-9 text testifies that to be an effective leader, God must call one to lead, possess the character of a person of God, and demonstrate a group of competencies that result in leadership. a leader implements the gift and ability to lead by motivating, mobilizing, resourcing and directing people to pursue a jointly shared vision (Barna, 1999). Paul left Titus on the Island of Crete to implement his gifts, motivate the community of Cretans and mobilize them for the work of the service.

Appointing the leaders

Rwandan church to regain its prophetic voice, its integrity and its ministerial mission, calls for a specific type of leadership. Rutayisire (2015, p.77-79) portrayed an overseer (**επισκοπος**) that Rwandan Church needs using the lens of African transformational hermeneutics. First, Rwandan church is devoted to a person of leadership character with a clear sense of calling; skilled person to exegete his/her community and identify its need and lastly, a trainer of their people to become agents of change in their neighborhoods. It is this kind of leadership that can help the church in Rwanda to recover its mission. Additionally, the church regains its missionary character only when it rediscovers a sense of missionary vision converted into missionary goals implemented through structures created to equip each member for ministry (Van Engen, 1991).³

The Leadership-Development in Rwandan church must be built on principles of andragogy (Vella, 2008, p.37). Vella further suggested ways of correcting the situation that happened in the Rwandan church by selecting and appointing church leaders. First, there must be a paradigm shift in how leaders are chosen and trained. Character and commitment to the

³ Church healthy barometer which is a tool of measuring a healthy church: Church led by vision, using small groups for discipleship and worship, teaches the Christians how and why to use their properties for God's glory, teaches the believers the role of the Holy Spirit in Church growth.



church's mission must be the first criteria for anybody to be chosen for ordination as pastor or an elder for theological training. There should be a four steps process towards the appointment in a church leadership position: First, there is an identification and recruitment of the right people, secondly, there is an observation and coaching in ministry involvement; third, there is training towards ministry appointment; and lastly, there is a commissioning culture which originated from the early church (Matt 28:19-20). Leadership must be missional and should never forget the importance of the Holy Spirit in the change and the renewal of the church towards a regain of its missional thrust.

A Rwandan Church leader must be **φιλοξενος**, it is used in Titus 1:8 for meaning to be 'generous' to strangers or foreigners, and it is also understandable as a hospitable man. Many people were on the move during the time of the Greco-Roman world, so it was obvious that Christians should receive people from outside (Barclay, 1975, p.56). In the Rwandan church, especially in the Anglican Church of Rwanda today, there is a concept of 'home church' or small group where the members of the community meet one day within the week and read the word of God together, pray together and help one another regarding their needs. From that community gathering, its members must be reminded to keep Christian core values.

Beth (2018, p.18) affirmed that effective Christian leaders lead the church community through a vision of renewal, good works, and salvation. They build their followers' trust and confidence in this vision by influencing and modelling authentic Christian values, words, and actions. Rwandan church leaders must build trust through their community members in their words and maintain the ethical standards that can the bad memories of Rwandans about the hatred and conflicts within the church.

A Rwandan church leader must be '**φιλαγαθος**' means the 'one who loves the goodness' which is used in Titus 1:8, who is devoted to values, virtues or good things. The leader must be a man whose heart is full of compassion, mercy and love. Churches in Rwanda, especially after the 1994 genocide against Tutsis, initiated Christian group members to feed homeless people in the hospitals, prisons, and street children. A Rwandan Church leader has to be '**σωφρων**' meaning to 'live with temperate', sound mind, steadfast, used in Titus 1:8. **Σωφρων** is applied to a man whose thoughts are regulated. In Rwanda, a leader needed in the church and even the government must be self-controlled (Barclay, 1975, p. 268).

As far as the African transformational interpretation is concerned, Calvin (1998, p.68) identified a Rwandan church leader must be **εγκρατης** 'self-control'. It is in Titus 1:8 and reflects a man who has achieved complete self-mastery. A Rwandan Church leader must honorably be a master of himself. More importantly, a Rwandan church leader must be able to **παρακαλειν** which means to 'exhort', to 'admonish', to 'encourage', 'comfort', to 'inspire' his people. This is the character of a leader in the church and public office. The main purpose of a true leader is not to drive a man to despair but rather to lift him up to hope. From the above ideal leadership, Rwanda church must regain its prophetic voice in Rwanda.

Family life is a standard of measurement of an overseer (επισκοπος)



Titus' 1:1-9 text emphasizes that a leader or an overseer (**ἐπισκοπος**) who has unbelieving children is a careless leader because his leadership starts from his home. Daniel (2017, p.12) shared that the characteristics given in Titus 1:1-9 for an overseer (**ἐπισκοπος**) are that he must be a husband of one wife and believing children. This implies that a blameless leader is subjected to be a one-woman man. An overseer must have believing children. The qualification of having faithful and believing children address the importance of family leadership. Paul emphasizes that a leader who is unable to organize his family is not able to organize and lead the church of God (1Tim3:5). A Rwandan saying, 'a tree is well nurtured and dressed when it is still young' shows how family leadership is paramount before leading the church or the nation. A godly leader is a godly father and must do whatever is necessary for terms of time and attention to nurture his children in the training and instruction of the Lord for tomorrow's church leadership and the nation (Daniel, 2017).

Conclusion

This paper aimed at using the African Transformational Interpretation reading of Titus 1:1-9 to apply vividly to the Rwandan Church leadership context. The Cretan Christian community's situation in Titus 1:1-9 has similar issues with the Rwandan church context. Rwandan church leadership has been known to segregate, selfish and divisionism leadership since the colonial period up to the 1994 genocide against Tutsis. This paper has identified that leadership crisis in the church and the state is at the heart of the challenges to good education, unity, cohabitation, and national development in contemporary Rwanda. Great qualities and responsibilities of church leaders are entrusted in Titus. As we have analyzed and interpreted all guidelines of accepted leadership in African context, particularly in Rwanda, are found in Titus. For instance, leaders can exegete their area of operation and map the problems to try and solve them as Titus did. Rwandan church leadership that failed its mission of being voice of marginalized people learnt from Titus that a leader must stand firm and tell the truth even if it can risk his life. More so, the Rwandan church, to fill the gap in the discipleship of church members, they are called to prepare a Biblically based and contextualized manual of discipleship responding to the needs of the church members in Rwanda. Rwanda's church today is called to fight and prevent any form of discrimination and division among the Rwandan people at large. Thus, this paper brings to the fore the healthful leader in Titus that could resist the test of time.

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