

Theology, Church-State Relations, and Organisational Structure in the Transformational Leadership of Edward Lekganyane (1926–1967)

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Abstract

Edward Lekganyane (1926–1967), named after Edward Motaung, was the second-generation leader in the Zion Christian Church (ZCC) in South Africa and the son of its founder, Engenas Lekganyane. Edward led the church for approximately 18 years, from the age of 22 until he died in 1967. This article reflects on Edward's transformational leadership approach, particularly looking at the themes of theology, church-state relations, and organisational structure in the ZCC. The article argues that his leadership approach differs fundamentally from his predecessor's style, Engenas Lekganyane. These differences were outlined through a literature review in qualitative research to highlight the church's historical implications. The objective of the study was to illustrate how the ZCC transformed from charismatic leadership into a more bureaucratic leadership in ecclesiastical history. This kind of transformation is studied using Max Weber's theory of bureaucracy. The study challenges the founder-centric view of church history, highlights the importance of theological education and organisational structure, and the value of financial independence, which cannot be ignored by church historians.

Keywords: theology; church-state relations; organisational structure; Edward Lekganyane; Zion Christian Church; charisma; bureaucracy; transformational leadership



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Introduction

The Zion Christian Church remains one of the influential and powerful African Independent Churches, given its numbers and impact in southern Africa. The census taken towards the end of the 20th century (census 1996) demonstrated that the membership of the church was about three million, and five years later, at the beginning of the 21st century (Statistics SA 2001), the census revealed that the church membership was already above five million. Most sources estimate that the ZCC in South Africa currently has about ten million members (Parker et al. 2024). While the matter of statistics is always debatable depending on the source, it is more accurate to point out that the church membership remains in millions, as the earlier censuses are more accurate. This makes the ZCC in South Africa an interesting African Independent Church, hence it has attracted the attention of scholars in and outside of South Africa. Surprisingly, few scholars have written about the leadership of the ZCC in South Africa, except for Anderson (1999), in his article, “The Lekganyanes and Prophecy in the Zion Christian Church,” Kgatle (2024), and, to a certain extent, Rafapa (2016, 2022). In addition, there is a need for a study that will illustrate the differences among the different leaders of the church over the years to demonstrate a transformation from a founder-centric study of church history. This article aims to demonstrate the sharp contrast that exists between the leadership of the founder of the church, Engenas Lekganyane, and his successor, Edward Lekganyane. It will achieve this by looking at the life and ministry of Edward Lekganyane in the ZCC. The article will also focus on themes of theology, church-state relations, and the organisational structure of Edward Lekganyane, since he took leadership in 1949 until he died in 1967. The main section in the current study is dedicated to demonstrating a sharp contrast in how Engenas approached these themes as opposed to how Edward Lekganyane viewed the same. While it was his father who launched and put the church on a religious landscape in Africa, it was Edward who ensured that the church had proper structures and was sound theologically. The article will highlight the church’s historical implications of these differences in a way of wrapping up.

The transformational leadership and charisma of Edward Lekganyane are studied in this article using Max Weber’s theory of bureaucracy. Weber (1978) argues that although bureaucracy and charisma are different approaches to leadership, they need to be balanced for any organisation to be successful. For Weber (1978), there needs to be a continuous interaction between charisma and bureaucracy. Therefore, for Weber, there is no need to choose between either charismatic leadership or bureaucratic leadership, but he sees a need for the combination of both. Charismatic leadership depends on the gifts that exist in a specific leader and, therefore, is not sustainable in the long term (Weber 1978,215). Therefore, for sustainability, there is a need to complement the charismatic leadership with the bureaucratic style of leadership. Since charisma is not transferable to the next leader or even ordinary members of an organisation, it requires some form of balance with bureaucracy. This kind of approach has been used by scholars such as Gottlieb to demonstrate that leaders like Moses used both charisma and

bureaucracy. In this article, both Engenas Lekganyane's charismatic leadership and Edward's bureaucratic leadership are studied to demonstrate how they have, over the years, benefited the ZCC in South Africa. This theory is also relevant for the study since the objective here is to demonstrate how Edward Lekganyane transformed from a charismatic style to a bureaucratic style without necessarily discouraging the practice of gifts. The next section introduces Edward Lekganyane and his contribution to the ZCC in South Africa.

Edward Lekganyane in the ZCC in South Africa

Edward Lekganyane's full name is Talane Reuben Lekganyane, but his father gave him the name "Edward" in honour of his former mentor, Edward Motaung from Lesotho. This is because, before Edward's birth, his father was the Transvaal leader of the Zion Apostolic Faith Mission, founded by Edward Lion Motaung, hence Engenas named his son after him (Anderson 1992,42; Verwey 1995, Anderson 2000,69, 70; Daneel 1971,298; Kruger 1971,12). In this article, I shall use "Edward Lekganyane" as his popular name. Edward Lekganyane was born in 1926 in Thabakgone to his parents, Engenas Lekganyane and Salfina Rabodiba. Lukhaimane (1980,95) explains that soon after his birth, there were rumours about the outbreak of a smallpox epidemic around Mamabolo, prompting Engenas to become very careful about who entered his premises in fear that his son might catch the disease. But some members of the community took it negatively and opined that Engenas wanted to behave like the chief. However, others understood that he was taking care of his son, who would soon become the bishop of the church. Lukhaimane (1980) explains that this matter of Engenas's overprotection of Edward was later used as a determining factor in who would succeed him after Engenas's death. This is because the protection given to Edward from an early age is a sign enough demonstrating that he would be a leader in the church.

Edward was educated in private schools around the Mamabolo area, where he obtained Standard Five. At that time, this was the highest form of education that a black child could receive, given the challenges of racial segregation in the country. Therefore, it is correct to point out that Edward Lekganyane had a proper educational background, judging by the standards at that time.

At the time of his father's death, Edward Lekganyane was working in Natal, and it was unexpected that he would later take over the reins of the church (Anderson 1999,291). Murray (1999) explains that he had left Morija in 1946 and only returned following his father's death. At this time, Edward did not enjoy a close relationship with his father because they had differences emanating from his divorce from a wife the family had arranged for him to marry. Lukhaimane (1980,95) puts it in this way:

During the last three years before the death of Engenas, his son, Edward, was not at home (Boyne). From 1946, there seemed to have developed a misunderstanding between Engenas and Edward. Mr Reuben Lekganyane emphasised that the misunderstanding came as a result of Edward's wish to divorce his first wife. This

misunderstanding resulted in the latter going to look for work. He was occasionally employed as a driver in Natal.

However, it is important to point out that during that dispensation, it was popular for parents to arrange marriages for their children. But Edward did not like this position. Consequently, it was the younger son, Joseph, who was closer to his father and accompanied him to formal and legal meetings of the church as opposed to Edward. In addition, Engenas did not like the fact that Edward left home, as he would have preferred that he be closer to him to learn more about the governance and the ministry of the church. Therefore, it is correct to point out that at this time, Engenas was closer to Joseph than he was to Edward. Engenas developed too much love for his son, Joseph, which, according to Lukhaimane (1980), was something that confused the followers of the church at that time as to who would become the successor between Joseph and Edward. Therefore, slowly but surely, Joseph had been introduced to the people as the future leader. Nonetheless, everywhere Edward went, people would always perceive him as the future leader of the ZCC in South Africa. In addition, Edward did well to remain connected to elders and the leaders of the church, even when he was away working in different companies.

Engenas Lekganyane had two sons as frontrunners to succeed him, the elder being Edward Lekganyane and the younger one being Joseph Lekganyane. It was therefore not clear, as there was no succession plan for who would become the successor. Lukhaimane (1980,87) explains that even the constitution was not clear at that time. The constitution only stated that “the Conference (which was made up of ordained ministers and lay preachers) shall then proceed to elect a Bishop who shall hold office for life,” but did not state that this bishop should directly come from the family, nor did it state whether such a bishop should be a specific member of the family. However, according to Lukhaimane, the followers of the church at that time generally understood that the bishop should be a family member. Lukhaimane (1980,97) explains that this is because:

The Zion Christian Church, in many African independent churches like those of Shembe, Motaung, and Mahlangu, was a family-bound church. All these churches had adopted in their succession procedure the traditional norm of appointing leaders by virtue of their ‘royal’ blood. The only point of difference between Engenas and the traditional chiefs was that the former’s source of following was personal leadership qualities, while the latter had permanent tribes to rule.

But the question remained: which member of the family? The constitution, in mentioning that a bishop is appointed for life, did not specify what happens in the event of death, nor did it set out other qualifications for the person to occupy this important position in the church. Therefore, amid these constitutional gaps, the only person to give direction was Engenas, and he had not clearly pronounced to the church as to who should succeed him in leading the ZCC in South Africa.

While Engenas was not clear to the congregants, he had plans of slowly introducing Joseph to the family, and some members of the church could pick this up (Lukhaimane 1980,100). Lukhaimane (1980,100) posits that this planted a seed of a split in the church because, ideally, since Edward was the elder brother, he was a natural successor to become the bishop of the church. Joubert (2013,3) says, “Edward contested Joseph’s leadership on the grounds of the traditional Pedi custom that regards the eldest son as rightful successor to the father’s position.” But Engenas’ preference for Joseph encouraged the split in the church. Engenas’s endorsement of Joseph did not work after his death because, according to Lukhaimane (1980), Edward mobilised members of the church who were in Johannesburg who came to the church headquarters to lobby for Edward. It was during this time that the male choir group, also known as *mokhukhu*, was born. The choir fought Joseph’s supporters and removed them from the headquarters into an isolated area where he settled (Anderson 2000,171). Wouters (2014,64) states that

when Edward’s followers were trying to convince him to become their leader, some of them burned the shacks of a few of Joseph’s supporters while singing a Zulu song, *u yasha umkhukhu* (a shack is burning). This song originated among migrant workers based in Gauteng who were supporters of Edward. The dancing formation they initiated eventually became popular among Zion Christian Church members and, in time, developed into the *mokhukhu*.

Edward also had support from his uncle, Reuben, who had issues with his brother Engenas and therefore endorsed Edward as the main leader. On the other hand, Joseph had the support of his uncle, Paul, but their faction was not as strong as Edward’s faction. This is because even after endorsing Joseph, Paul and his group gathered to ordain Joseph. but the attendance was not as good, which then gave Edward’s group time to reorganise for a takeover of the church. This resulted in the split of the church that happened in 1949, where the younger brother (Joseph) led his followers using the name Saint Engenas Zion Christian Church, and the elder one (Edward) used the common name Zion Christian Church. This article does not concentrate much on this split, but on Edward Lekganyane’s leadership style in the ZCC in South Africa. In the next section, I explore the theological discourses in the leadership of Edward Lekganyane.

Theological Discourses in the Leadership of Edward Lekganyane

There cannot be a discussion on the theology of the ZCC without mentioning the role played by Edward Lekganyane. In 1963, Edward Lekganyane applied to become a theological student at the Dutch Reformed Church’s Stofberg Theological College (Anderson 1999,291, Philander 2024, Mashabela 2023). Philander (2024,6) explains that Edward was admitted into the college to study as an evangelist, despite the scepticism of the central management of the college, which saw Edward as a sectarian leader because of the earlier split that had happened in the church. Müller (2016) adds that the central management was also sceptical because Edward practised polygamy,

which was discouraged in the Dutch Reformed Church. The issue of polygamy in Edward's life is mentioned by Wouters (2014). Wouters (2014) indicates that Edward had many wives but does not mention their names or even their children. Mashabela (2023,3) explains that Edward Lekganyane was in the school for almost two years, after which he obtained a higher diploma in 1966. Even though Edward was a rich student, driving to the college in expensive cars, he took time to connect with other students at the institution (Wouters 2014,65). In attending the Theological college, Edward aimed to return the church to its sound Biblical foundation. There were fears that Edward's link to this school might somehow make him deviate from the fundamental teachings of the church, such as baptism by triple immersion. However, while attending this theological college, Edward maintained his stance on baptism by triple immersion as something being embraced and taught by his father, Engenas Lekganyane. The baptism by triple immersion is an important legacy of the church and something that connects the ZCC with classical Pentecostal churches like the Apostolic Faith Mission of South Africa; hence Edward saw it important to keep it even though he was educated in the Dutch Reformed Church. Hanekom (1975,44), in Wouters (2014,65), adds that both the ZCC and classical Pentecostal churches also saw baptism as a sacrament to be performed only on adults.

The messianic leadership style, where a leader becomes more of a saviour among black people, was unpopular during the leadership of Edward Lekganyane. Messianic leadership is a popular style in African Independent Churches such as the Nazareth Baptist Church of Isaiah Shembe, whereby the latter is perceived more as a black messiah (Echtler 2016, 2020; Kumalo and Musinga 2017). Echtler (2016) explains that in messianic leadership, the success of the church depends on the leader's charisma and how they exercise their gifts in the church. Oosthuizen (1981,5), in Kumalo and Musinga (2017), says that the messianic churches grow because of this kind of leadership, where so many followers have faith in the messianic leader. Another reason is that messianic churches embrace many traditional and cultural practices as opposed to denominational Christian churches. Edward Lekganyane, during his leadership in the ZCC, discouraged this kind of leadership style. What distinguished him from a messianic leadership style is that he discouraged people from praying to him but rather direct their prayers to the Most High God. Edward shunned the perception by some of the members of the ZCC that he was their messiah and emphatically stated that he was only their leader. Therefore, some, instead of praying in the name of the Father, the Son, and the Holy Spirit, preferred to call on the God of Engenas, Edward, and Barnabas.

The association with the Dutch Reformed Church's Stofberg Theological College led Edward Lekganyane to be criticised by people who felt that the church had lost its relationship with the Holy Spirit. Wouters (2014,66) explains that some viewed Edward's emphasis on teaching the Bible as a deviation from the teachings on the manifestations of the Holy Spirit. In addition, Edward Lekganyane was also criticised for his style, which has led to a departure from pneumatic experiences and other power gifts such as healing and the performance of other miracles. Edward Lekganyane's

critics in the ZCC also noticed that the gift of prophecy was not as effective as in the time of his father, Edward Lekganyane. Anderson (1999,292) points out that even though Edward was not as charismatic as his father, he was able to lead the church to a more sustainable growth, utilising his leadership skills in a bureaucratic manner. Therefore, rather than rely much on the gifts of prophecy, healing, and the performance of other miracles, Edward was more of an administrative bishop in his leadership approach. Moripe (1996:166) explains that enrolling in the theological college helped Edward Lekganyane to bring out the balance between moving in the power gifts of the Holy Spirit, such as healing and prophecy, and sound theological knowledge. This is important and something that is much needed even in the 21st century, whereby so many pastors in the African Independent Churches and Pentecostal and charismatic churches fail to find this balance. It is not always that the church should move in the supernatural gifts; there is also a need for the church to be grounded in the knowledge of the Word. This makes Edward Lekganyane's contribution important. Furthermore, it is something that the ZCC needs to consider in keeping Edward Lekganyane's legacy, that is, the theological training of the ministers in the church. This is an important lesson for the ministers in the 21st century.

The Church-State Relations in the Leadership of Edward Lekganyane

Edward Lekganyane took power in 1949, a year after the apartheid government took over in South Africa. The apartheid system separated people according to race, class, and gender. Its ideology, according to Chidester (2014), encouraged ethnic separation of people into white, Indian, mixed race, and Black. But it was also an economic system since it was a political system that reserved economic benefits for some while depriving others, particularly the black majority. Apartheid also touched the educational system because the whites received a good education, while the majority of Blacks received Bantu Education. Religiously, during this time, the government had decided to allow the Black churches to become independent, which suited an apartheid political theology of separation whereby Blacks could have a church on their own, and the same for whites, without any socialisation of both races. It is for the same reason that churches like the ZCC thrived even during the apartheid government, simply because the church was exclusively for Blacks in that period and therefore suited the apartheid ideology of ethnic divisions. Anderson (1999,292) says that

The apartheid government that emerged in 1948 adopted a policy of 'non-interference' in the affairs of black churches, which in effect meant encouraging the development of churches that were totally 'independent', which were sometimes seen as troublesome mission churches. The development of these totally black separate churches was seen as in complete harmony with the apartheid ideology, which opposed any sort of social mixing, including integrated churches.

Therefore, the support by the apartheid government must not be seen as genuine but as one with a hidden agenda of perpetuating the separations of races in the South African context. In the context of religion, it was the separation of believers into different races,

such as white, Indian, mixed race, and Black. By ministering relevantly to Black people, African Independent Churches became the darlings of the apartheid system.

Edward Lekganyane's leadership approach emerged from this system that perpetuated the separation of people according to their ethnic groups. In such a context, any association with the government might be seen as negative, given the separation or apartheid ideology. Any alignment with the government of that day might be seen as an endorsement of the separationist ideologies of the apartheid system. However, it must be pointed out here that Edward Lekganyane maintained a balanced relationship with the government at that time by inviting its officials to the church without necessarily endorsing its political theology of separation. Anderson (1991,292) points out that Edward was too careful not to endorse the government's apartheid ideology but rather to only acknowledge the officials as the government. This kind of balance would be maintained even with visits by the Minister of Bantu Affairs, de Wet Nel, whereby, even though Lekganyane discouraged anarchy against the government, he also appealed to the apartheid government to lead the Black people in South Africa to total freedom. This kind of position taken by Edward must never be seen as an endorsement of separation ideologies but rather as adopting a more neutral position as a church that is not partisan. Edward understood that as a church bishop, he was still under the authority of the government of the day, but this did not mean that he was to accept everything wrong that the government was doing at that time. This is how the text in Romans 13:1–3 should be understood in the context of the church-state relations:

Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore, whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. For rulers are not a terror to good works, but to evil. Do you want to be unafraid of authority? Do what is good, and you will have praise from the same.

The text is speaking directly to an acknowledgement of the authority of the government or the state. But at the same time, it does not mean that the church should be silent when the government is taking the wrong decision, like perpetuating separationist ideologies. This is the position that Edward took in the middle of the 20th century by maintaining the balance between respecting the authority of the leadership of the state and speaking against the wrongdoings of such leaders.

Organisational Structure in the Leadership of Edward Lekganyane

This section explores the organisational structure of Edward Lekganyane's leadership, which speaks directly to how Edward treated the ZCC as an organisation beyond the charisma of the leader. This also refers to how, during the reign of Edward Lekganyane, the church developed strong organisational structures for its sustainability (Lukhaimane 1980; Müller 2016; Khumalo 2018). Edward's organisational ability is seen in the restoration of the constitution of the church in 1954, when the first constitution (1946),

which was destroyed after the split of the church in 1949 (Lukhaimane 1980,1). This demonstrates Edward Lekganyane's zeal in ensuring that the church was properly constituted with proper governance and leadership structures. Müller (2016) adds that it was during Edward's leadership that the church building in Moria was constructed and completed in 1962. Although one must point out that the ZCC is not fond of church buildings, the building in the headquarters was necessary, particularly in hosting dignitaries, such as heads of state and other foreign visitors. Edward also assisted in establishing the various music groups in the church, including the brass band, which became one of the important groups accompanying the bishop to important meetings. Today, it's a custom that wherever the bishop visits, the brass band accompanies him, and followers of the ZCC believe that when the brass band plays, they can receive healing and other miracles. This demonstrates that Edward did not destroy the charisma in the church but transformed it into a more organised structure. Furthermore, Khumalo (2018) explains that it was also during Edward Lekganyane's leadership that the annual pilgrimages, such as the long Easter weekend, were instituted as the formal gatherings of the ZCC. These gatherings have become the hallmarks of the church, where millions gather to worship, and they are also an opportunity for worshippers to meet their bishop and listen to the important message for the year.

Edward helped the church to grow as an organisation both quantitatively and qualitatively (Anderson 1999; Joubert 2013; Mashabela 2023). Anderson (1992,292) says that "By this time, it may be that the charismatic nature and authority of prophecy as exercised by Engenas was giving way to the more functional office of an administrative bishop in the person of Edward." Joubert (2013,3), Schoffeleers (1988), Moripe (1998), and Mosupyo (1999) highlight that even though the ZCC experienced a split, Edward's faction grew and had a large following because of his effective leadership. Mashabela (2023,3) explains that under Edward's leadership, the church applied to the government of the day to obtain the status of a fully-fledged church. Mashabela (2023) goes on to say that Edward's qualification, obtained from the theological college, helped to support this application. Five years after Edward took over the leadership of the church, the membership doubled to about 80,000 because of the structures that he put in place for the growth of the church (Anderson 1999; Müller 2016). It was also during this time that the ZCC grew in the southern African region in countries such as Lesotho, Swaziland, and Botswana (Anderson 2015; Müller 2016; Cabrita 2017). It is estimated that by the time of his death in 1967, the church already had 600,000 (Hanekom 1975,57). Therefore, the current leadership is merely benefiting in terms of the growth of the church from the good foundation laid by Bishop Edward Lekganyane. The growth was possible because Edward maintained a balance between charisma and bureaucracy.

It was also during Edward's time that the income of the church in the form of offerings and other donations was reinvested in stable business streams that established the church financially (Verwey 1995; Morton 2013; Mashabela 2017, 2023). Edward established businesses in the merchandising of the healing products, such as tea and coffee, that the

members of the church bought during major gatherings (Morton 2013). In addition, Edward established businesses in transport (particularly buses), agricultural projects, and milling. Verwey (1995) explains that Edward dreamt of even opening his own sugar mill but died before this dream could materialise. Furthermore, it was during Edward's reign that the business venture in the form of insurance or burial society (*Kganya*) was opened, where members of the church became the main clients of the burial society (Morton 2013). This has become a lucrative business for the ZCC, given their numbers in the 21st century. Mashabela (2023,4) adds that it was under Edward's leadership that the church built a primary school and established a bursary fund for those wishing to further their studies in tertiary education. These endeavours by Edward Lekganyane helped the church to be established as an organisation beyond its spiritual responsibilities. Therefore, Edward's leadership in the ZCC emerged not only in terms of increasing the numbers but also in making the church one of the wealthiest independent churches in Africa. It can be reiterated that the current leadership is benefiting from Edward Lekganyane's business acumen, because the church is financially independent and does not have financial struggles. This has helped the ZCC over the years to be independent of Western support.

A Transformational Leadership of Edward Lekganyane

Edward was different from his father, Engenas Lekganyane. His leadership was unique because of the value he placed on theological education, which assisted him in moving away from a messianic leadership style. This became a point of criticism, given a shift from the emphasis on power gifts and other pneumatic experiences of healing and prophecy. However, scholars such as Anderson (1999) posit that the decline in spiritual gifts under Edward was not a weakness as such since he was too strong on a sound theological foundation. Theological foundation was not an area of concern during the leadership of Engenas, who governed the church using his influence because of the gifts he possessed of healing and prophecy. Second, Edward maintained a balanced relationship with the government, where he was able to acknowledge its authority but denounced its wrongdoing. In addition, he was willing to engage the government on important matters such as the liberation of the Black people during apartheid.

However, Edward saw his role as one of praying for the leadership rather than taking a political position. This is a tradition that the church has adopted to date, where at no single church gathering has the ZCC ever decided to endorse or support a certain political party. The role of the ZCC has always been that of praying for the leaders as per 1 Timothy 2:1–2: "I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness." Lastly, Edward Lekganyane was excellent in establishing the ZCC as an organisation, which is something his father also tried to do. He took it to the next level in ensuring that the church was formally registered and had a legal constitution. In addition, Edward adopted the business model of the church, which we did not see much of in the leadership of Engenas. It was through Edward's efforts that the church had many streams of income, which were necessary

for the financial sustainability of the church. This ensured that the church was self-sustaining without depending on Western donors, and this strong point of the church can be attributed to Edward, so that the next generations of the ZCC will receive the benefits thereof. This demonstrates the ability to find balance between charisma and bureaucracy as argued by Weber's theory of bureaucracy.

Church Historical Implications

The history of the African Independent Churches, like the ZCC in South Africa, cannot be studied without studying the role players who led such organisations. Most of the time, the spotlight is on the church founder, and other role players who helped build the church are not known. There is a call here for the effort to consider the roles played by various leaders in the African Independent Churches, like the ZCC. Hence, an important historical study on the life and ministry of Edward Lekganyane in the ZCC. Edward Lekganyane's tenure in the ZCC was limited but greatly impactful on the theology, the political positions, and the organisational structure of the church. This means that ecclesiastical historical inquisition into a particular church should pay attention to various important role players, as contributions of leaders such as Edward Lekganyane cannot be ignored in historiography.

It is also important that when studying the life and ministry of Edward Lekganyane, efforts are made to not only look at him through the lens of the church split, but most importantly, his contribution to the church. There is often a position to blame both Edward and Joseph for the split, without paying attention to the circumstantial evidence that led to the split, such as their father setting them up for the same. When Engenas Lekganyane endorsed Joseph before the family without informing the church officially, it became the ground for divisions in both the family and the church, which resulted in a split. Wouters (2014,63) explains that "Engenas had not publicly indicated which one of the two he would have preferred to take over leadership, and a leadership struggle ensued." This had nothing to do with Edward Lekganyane, hence the importance of studying church history by considering all important factors and the role players in such history. On the contrary, Edward, as opposed to his father's lack of a succession plan, before his death, informed his children and the senior leadership of the church that Barnabas Ramarumo Lekganyane would become his successor (Wouters 2014,66). Hence, there was no split after the death of Edward Lekganyane. Edward Lekganyane's contribution to the ZCC is important in understanding the different leadership styles adopted by different leaders on the important themes of theology, politics, and organisational leadership.

Conclusion

This article focused on the leadership approaches in one of the powerful and influential churches in South Africa, the ZCC. The article worked within the ecclesiastical history conceptual framework and Weber's theory of bureaucracy to study the life and ministry of Edward Lekganyane in the church. Edward Lekganyane's leadership was studied by

looking at the most important themes of theology, politics, and organisational leadership. The main research question was how the leadership of ZCC transformed from the charismatic leadership of Engenas Lekganyane into a more bureaucratic leadership under Edward. This research question was approached by exploring how Edward addressed the theological, political, and organisational structure in the church. The article found that Edward Lekganyane differed fundamentally in how he perceived the relationship between the church and the apartheid government, for example. In addition, the study found that Edward was not too strong on power gifts such as healing and miracles as opposed to his father, Engenas Lekganyane. But the reviewed literature demonstrates that this was not a challenge since he was strong on a theological foundation. In addition, while his father launched the church and put it on the spiritual map, it was Edward who ensured that the church structures and the theology were solid and sound, respectively. Therefore, Edward Lekganyane emerges here as a transformational leader whose influence on theology, church-state relations, and organisational structure is evident in the enduring ZCC legacy. These differences are important to note when studying the history of the ZCC, as they add value in how we understand the church and its growth in the 21st century. Therefore, church historians cannot be ignorant of the transformation in the ZCC from a charismatic leadership into a more bureaucratic leadership.

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