

***LEADING RENEWAL***  
**IN SALVATION ARMY CONGREGATIONS**  
**IN CANADA**

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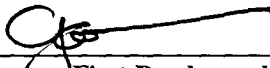
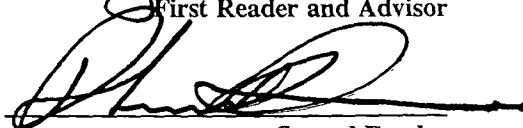
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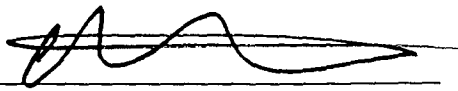
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## ABSTRACT

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A denomination is as strong as its congregations. Some of the congregations of The Salvation Army in Canada are showing signs of emergence into a new stage of health and productivity for the kingdom. Case study research leads to a better understanding of the role that leadership plays in congregational emergence. The problem of this research project was to identify and explore the leadership dynamics that are at work in emerging Canadian congregations of The Salvation Army and to consider what the turnaround in these congregations has to say to the governance and structures of the Army.

Using a 36-item congregational survey, attitudes of church members in six locations across Canada were measured on a variety of issues normally associated with church leadership. Results were tabulated through the use of the SPSS version 8.0 data management system for examining demographics. This survey was supplemented by a 90-minute focus group discussion with church leaders in each location. Additionally, face-to-face interviews were conducted with the pastors of the six congregations and various found documents were examined. Data from the interviews revealed that most of the leaders sense a need to be better prepared for leadership. Many are working hard to adopt a transformational leadership approach, as opposed to transactional leadership.

Several denominational issues arose during the course of the research. A traditional style of hierarchical and autocratic leadership was found to be dysfunctional and unacceptable to most leaders. The case study research affirmed the findings from the scriptures, theology and contemporary leadership theory., that servant leadership is the most desirable approach. Research affirmed that, just as congregations are experiencing renewal by becoming transformational in leadership and structures, so the declining denomination may experience new vitality.

Issues covered in the research suggest that three courses of action be taken by The Salvation Army, as a means of concerted action toward revitalization. These are 1) Refocus Leaders, 2) Renew Spiritual Life, and 3) Reform structures. We must address these three big issues if we desire health and growth for the church and the kingdom of God. Adopting these three approaches simultaneously will demonstrate the extent of our commitment to renewal. It will also involve risk and change. It is heartening to see a number of young and middle-aged pastors who are paying the price for progress in their congregations. As our divisional and national offices provide our best with affirmation and resources for effective mission, they will lead the denomination to renewal.

## ACKNOWLEDGEMENTS

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Your participation has been essential to my dissertation. May its findings be useful toward the emergence of quality leadership for the church of the 21<sup>st</sup> century.

To  
**my wife, Linda**  
**and to Jon, Justin and Angie**  
whose patient affirmation  
inspired me throughout this project

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# **CHAPTER I**

## **INTRODUCTION**

Wherever one travels among churches today, leadership is at or near the top of the critical issues list. As a consultant for church ministries, I find that it is the top priority item. If there is one cry that is heard repeatedly it is this, “We don’t have enough leaders” or, “We need more and better trained leaders.” Name the issue, and effective leadership is the required, but often missing, ingredient for obtaining the momentum or development we desire. Throughout society in general, the fundamental shift from modernity to postmodernity requires leadership that is appropriate for the twenty-first century. Such leadership must be marked by a deep sense of purpose, integrity of character, clear strategic thinking, commitment to constant innovation and risk, and ability to deal with today’s problems before they grow into crises.

One of the factors that draws me to this subject is the recurring problems of leadership that I have observed firsthand over thirty years of ministry, commencing with my teen years. I am more convinced than ever that mission effectiveness flows from quality leadership. The process of developing that leadership takes many years, and the more we learn about it, refining structures as we go, the better the quality of leadership will become. It is my desire to understand this leadership development process that has led me to the problem I address in the pages that follow. In this study I want to identify and explore the leadership dynamics that are operating within emerging Salvation Army congregations in Canada; that is, those congregations that have stepped outside the boundaries they have known up to now, and are experiencing new dimensions of health and development. The six chosen locations are representative of a larger number of congregations where renewal is occurring. I want secondly to



consider what the turnaround in these congregations has to say to the judicatory and structures of the denomination. Recent changes in top leadership at the national and international level have resulted in the formation of a climate for change. Retirements of leaders from the “Builders” generation necessitate the appointment of younger leaders to executive positions in the denomination. Thus, my topic is current and relevant to the process of evaluation and assessment occurring within The Salvation Army at this time. Combining these two complementary interests of congregational emergence and denominational renewal, my defining question is as follows: what are the leadership dynamics at work in emerging Canadian Salvation Army congregations that foster change within the denomination’s structure and governance? Leadership does not exist in a vacuum, but in the context of an organization’s culture; therefore, I will deal with matters such as the emergence of The Salvation Army’s military structure and the lingering effects of William Booth’s autocratic approach to governance. I will refer to local church administration, the connection between leadership effectiveness and the tenure of officers, and the consultation process involved in officer transfers.

### **Background Factors Leading to This Project**

Significant personal insights and experiences have contributed to the development of my particular passion for the subject of leadership. I will simply classify them as leadership highlights. In retrospect, I can see that my current research, and my interest in and commitment to transformational leadership, have their roots in these highlights.

#### *Highlight 1. Early Exposure to Exemplary Models*

During my early teens, I was fortunate to be part of a congregation where a few leaders possessed the ability to spot emerging leadership potential and the willingness

to take risks and open doors of opportunity for young people like me. Their personal interest in my development led to ministry challenges in my early teens, until I was frequently speaking at various youth events or “preaching” during adult worship. As mysterious as it seems now, it was a significant time during which I started to develop a vision for leadership. My corps officers (to whom I will henceforth refer as pastors) and lay leaders identified potential, gave affirmation and thrust me as far as they could dare into acts of ministry and leadership.

### *Highlight 2. An Early Call to Leadership*

In the Summer of 1968, I was a teenager not long out of high school when I was asked by The Salvation Army to give interim leadership for one year to a small congregation on a remote island off the Northeast coast of Newfoundland. The crisis of deciding on an answer lasted less than 24 hours, the length of time I was given to reply. Sensing the trust of senior leaders, and the support of my parents, I went to give leadership to a congregation of about one hundred people. During that year, marked by crisis in the community and challenges in my ministry, I found that the “dark night of the soul” was both formidable and formative. An elderly retired leader in the church became my mentor, long before I ever heard or understood the meaning of the term. Trusting the collective wisdom of the congregation, and being available to serve their needs, as I understood them, in addition to a desperate dependence on God, made all the difference between defeat and development for me. As my mentor walked with me, and the whole congregation accepted me, core values for ministry were formed deeply in my heart, and God granted a season of revival as an affirmation of my calling and the prayers of the people. I was encouraged during my case study research to find this same vitality of mentoring relationships occurring among some of our young pastors who are finding the process to be as affirming for them as it was for me.

### *Highlight 3. Training College and the Asbury Revival*

The two years of formal preparation for ministry, at The Salvation Army Training College in St. John's, Newfoundland, brought to me a theological and intellectual awakening, under the guidance and inspiration of our staff, particularly the principal, Major Edward Read. His broad and keen mind and his passion for personal development inspired me to read profusely. Out of this emerged what I have come to regard as two complementary and fundamental passions; one, for personal spiritual formation, and the other, for ongoing development of leadership skills. His mentoring, which included the offering of optional small group seminars on evangelism and revival, introducing us to some of the leading personalities in the holiness movement.<sup>1</sup> I discovered the richness of the Wesleyan holiness tradition and cultivated a spiritual hunger that resulted in a personal spiritual breakthrough. Read's spiritual leadership also created within the college community an environment that cleared the way for the impact of the Asbury College student revival that we experienced thirty years ago in March, 1971. It was a pivotal and formative event for the entire college community and it became a permanent reference point for my own subsequent spiritual development. It was a profoundly humbling experience for us, and I see the spirit of that revival reflected in the spiritual intensity of the pastors I interviewed in my case study research. When I heard a pastor say that the best practice of church leadership is "to seek the face of the Lord – no more", I felt that he had captured the essence of spiritual leadership; nothing more nor less than being in the presence of God and coming to know his will.

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<sup>1</sup> This teaching expanded my mentoring network to connect me with great men like John Wesley, J. Sidlow Baxter, E. Stanley Jones, J. Oswald Sanders, Samuel Logan Brengle and Bishop J. C. Ryle. The impact of their teaching was to impress on my mind the fact that spiritual leadership has far more to do with the character of the minister than with any other credentials he or she may hold.

#### *Highlight 4. A Leadership Crisis*

Following marriage and a series of short-term pastorates, we found ourselves in a church with a leadership group that was seriously dysfunctional. Due to various factors, including huge demands that distracted me from the priority of developing deep relationships with the leaders, the leadership dysfunction surfaced and disciplinary action was required. This process was for me a second “dark night of the soul”. The difference this time was that the support structures I had known from within the denomination in my earlier ministry seemed to be absent in this setting. It was a lonely and devastating time. The redeeming factor for me as a leader was the mentoring connection I had made with a number of area pastors and the wisdom of Dr. Charles Seidenspinner, who had also become a long-distance mentor to me. My crisis in ministry taught me, among other things, what Charles said on a number of occasions; “God is too big to be reduced to the straight jacket of our own denomination – He will not fit”. My appreciation for other ministers and denominations grew profoundly under Charles’ influence and my expanding network of relationships within and beyond The Salvation Army. As I conducted the case study for this project, and pastors shared from the depths of their ministry experience, I discovered how widespread the hazards of pastoral ministry are. Their experiences showed me that it is possible to work toward positive kingdom outcomes when right relationships, built on honesty and humility, are established by the pastor with the church leadership group.

#### *Highlight 5. A Good Fit*

Prior to assuming my present responsibilities, my wife and I were privileged to be pastors for six years at a congregation in North York, Ontario. My own experiences and the particular needs of this congregation combined to make this place fertile ground

for developing the positive dimensions of what I have discovered in stages five and six of James Fowler's faith development paradigm.<sup>2</sup> Fowler describes stage five as a time when a primal naivete once again emerges. This is marked by a true humility concerning one's abilities and achievements, along with a genuine openness to the stories of others. This stage values symbols for their potential to reveal truth in ways that cognitive processes cannot. A person is willing to live with contradiction and treat it as a window to a broader perspective. Stage five empowers us to engage in genuine dialogue with others whose views are different from ours. In stage six (which is occupied by few people on a consistent basis) the accomplishments of all the previous stages come together as a rich completion of a lifetime process. The person in this stage has learned to embrace all people and move comfortably among groups and ideologies that are diametrically opposed to one another, spreading an atmosphere of genuine concern for the fulfilment and transformation of all people, and the attainment of justice and peace for all. One does not need to cling with jealous fear to one's own religious view because one's security is already established and one's love for all people facilitates a mutually creative interchange.

In this particular church we were able to celebrate with them. We learned the value of coming to understand their stories and affirming their achievements. They in turn seemed committed to connecting deeply with us, and this produced an openness to embrace new stages of development in the life of the church. In this setting I learned that a congregation will follow the pastor's leadership to the extent that the quality of the mutual relationship between pastor and people will allow. The more that the pastor invests in servant leadership, the deeper and broader his or her influence will become.

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<sup>2</sup> James Fowler, Stages of Faith: The Psychology of Human Development and the Quest for Meaning (San Francisco: Harper and Row), 1981.

How encouraging it was to visit the churches engaged in my case study and witness the covenant relationship that is being built between pastors and congregations of my denomination. They have been together long enough to have experienced significant transitions together, and through these transitions the pastors have chosen to be learners among their people while they teach the congregation through the power of example.

### **My Identity in Ministry**

As a conclusion to my personal reflection on the influences that have brought me to this study, I affirm the insights of Ronald Osborn, who has outlined in his exceptional work, twelve models of ministry that have emerged in North American church life over the past few hundred years.<sup>3</sup> Studying these patterns from the past paves the way for moulding new patterns for contemporary ministry. As a result of the influences and experiences of my ministry, I have come to see my primary role as that of a coach who comes, not with a bag of tricks or a head full of answers, but with a mind full of questions. I want to help our people make discoveries about themselves and their ministries. The coach gives support, provides resources and guides the team through a plan that they all help create. Incorporated into the role of coach are those of the *Saint* who models godliness, the *Awakener* who prods and motivates to new action, the *Missionary* who finds out what God is doing and what he intends to do, then calling the team to join him in his missionary work, and the *Counsellor* who offers spiritual direction and an understanding ear based on formative experience as a “wounded healer”. Out of this coaching process will hopefully come an improved health to my personal ministry and consequently, to the denomination. As I reflect on the case study

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<sup>3</sup> Ronald E. Osborn, Creative Disarray: Models of Ministry in a Changing America (St Louis: Chalice Press, 1991).

locations, I find that the imagery of the coach provides an apt depiction of the kind of leadership I have seen. They lead by example as servants, not superiors.

## **Review of the Literature**

### *Leadership Theory*

The general literature on leadership provided invaluable insights on development in secular and religious leadership theory. These books and articles confirmed concepts I had already grasped and provided deeper insights into specific areas. It is remarkable to witness the extent to which the pendulum in North American schools of business and among leadership and management theorists has swung from treating the relational aspect of the field as the “soft” side of leadership to regarding it as the very essence of effective leadership. While the collapse of old economy values has played a major role in this paradigm shift, it has created additional incentive for congregational and denominational leaders to undergo a similar transformation in church life.

A number of books fit in the category that Tom Chappell has called “Power to the People”. They deal with the subject of shifting from a command and control style of leadership to a team approach. Chappell delineates seven habits for giving value to people and enhancing the effectiveness of leaders and their organizations. David Cormack and Justin Dennison explore the subject of teams, the movement from doing things *to* people and *for* people to doing things *with* people. Cormack introduces five stages of team building while Dennison discusses aspects of team ministry including team formation, team health, biblical teams, leadership distinctives, team conflict and team play. These sources provide valuable tools for evaluating congregational and denominational leadership. The work of Lindgren/Shawchuck and Zabriskie bring clarity to the issue of the priesthood of all believers. The authors

identify ordained ministers as cornerstones of ministerial support, with the ministers being the laos, the people of God, in whom Jesus is present and through whom God provides his ministering Spirit. Stevens (*Liberating the Laity*) explores structures, theology and strategies for equipping both the laity and the euipper. This is a solidly biblical approach toward the restoration and practical implementation of Reformation theology. Steinbron, author of the earlier “Can the Pastor Do It Alone?” lays out in his more recent work (*The Lay Driven Church*) a three-part process for empowering the congregation. He deals with the kind of structures, the kind of people, and the kind of effort it takes to build a lay-driven congregation.

I consulted numerous sources from what we might classify as secular theorists. Hesselbein’s anthology on leadership theory contains several chapters that are valuable to the research project. James Kouzes and Barry Posner provide seven lessons for leading the voyage to the future. Frances Hesselbein writes about the “How to Be” leader, in contrast to the more familiar “How to Do” leader. Judith Bardwick writes about finding comfort in endless danger. Her title, “Reactive Management and Wartime Leadership” suggests that we are in a combat zone of competition in a borderless world. She deals with six indispensable qualities required of wartime leaders. David Noer provides “A Recipe for Glue” to bring reintegration to an environment in which the old glue that holds companies and systems together has disintegrated and needs to be scraped off and replaced with new glue. Stephen Covey identifies “Three Roles of the Leader in the New Paradigm”. These are Pathfinding, Aligning and Empowering. Richard Leider deals with “The Ultimate Leadership Task”, that of bringing change to oneself. Leider claims that the new career reality is self-leadership or YOU Inc. William Steere Jr. identifies three “Key Leadership Challenges for Present and Future Executives” including Flexibility, recognition of “ceremonial and spiritual



responsibilities", and decision making "in the field". Sara Melendez, a Puerto Rican who learned leadership in church and school as a child offers a unique "Outsider's View of Leadership". She shares her convictions on the marks of leadership. Finally, George Weber, Vanier award winner as an outstanding young Canadian, writes about the qualities essential in tomorrow's leader.

In a similar vein, Conger et al provide a rich anthology that combines leadership theory with instances of theory-in-action in selected big-name companies. From this volume I learned something of the possibilities and the limitations of the role of the leader in guiding change. Leaders make a difference by setting direction and vision in order to lead societies from hierarchical patterns to knowledge-based systems, by creating a felt need and urgency for change, by acting out and communicating the vision, and by rewarding entrepreneurship on the part of members who want to assist the transformation process. This last point affirmed my hunch that transformation does not come exclusively "from above" but can be championed by others within the system. The value of employing the expertise of outsiders is also affirmed. The section in this work that deals with trends was most enlightening to me, and these factors are repeated in many of the works that do not need to be cited here; factors include, the abandonment of autocratic forms of organization in favour of transformational leadership, the permanence of major change under the guidance of effective leaders, the power of shared leadership through high-performance teams, the ability to communicate in virtual organizations through effective use of electronic media, the demand for globally-minded leaders who are citizens of their organization more than a particular country, the need for leaders to rely on available knowledge regardless of where the bearer of knowledge stands in the company hierarchy. Finally, the shift

toward democratic governance will mean that leaders are as effective in their capacity to be governed as they are in their ability to govern.

Many of my sources delve into the principles of effective leadership. These include Covey's principles for building meaningful relationships, unleashing creative energy and realizing success. His Principle-Centered Leadership Paradigm (PCL) chart (p. 315 in his book) clearly and creatively demonstrate how shared values, vision and principles are the primary considerations of an organization. These make it possible to build effective structure, strategy, systems, skills, and style in an organization that will, as a result, be marked by Trustworthiness, Trust, Empowerment, and Alignment. Warren Bennis devotes two-thirds of his book to the conspiracy of entrenched bureaucracy that has produced a leaderless society. His honesty is a bitter but necessary antibody to the false leadership paradigms we have embraced and perpetuated over the years. The last section turns to a positive exploration of what it means to move from being "the tools of our tools" to the conviction that "we must be the change we wish to see in the world". One of Canada's top professional speakers, Urs Bender, provides an uplifting survey of what it means to lead from within, to have a connection with leadership that is born out of self-knowledge and self-development to the point where one can communicate with passion. The concluding chapter is a compilation of the best leadership tips from about forty of Canada's top achievers. Following the sage advice in these pages could save much money and many catastrophes in all types of organizations across the country, including the church.

A graduate from the Perkins School of theology, Russ Moxley suggests that leadership and spirit are the two inseparable threads that are woven throughout organizations. He maintains that organizations and leaders have been in the habit of 'killing spirit'. In this new book he explores the nature of leadership and the corporate

culture that leaders have created. He explains how spirit is experienced and constrained and how it can be liberated through meaningful community that is built through creative partnerships. This message needs to be heard loud and clear in the church. Along similar lines, Kouzes and Posner have given us a priceless resource in their book on encouraging the heart. This is indeed the heart of leadership – giving courage to others to be their best. The chapter headings of this book are exactly to the point in outlining the essentials of encouragement: set clear standards, expect the best, pay attention, personalize recognition, tell the story, celebrate together, and set the example. The book concludes with a list of 150 ways to encourage the heart. These authors have captured the essence of transformational leadership. Additionally, Markham has made a significant contribution to the literature with her concept of “spiritlinking leadership.” Such leadership is about building circles of friendship, fostering networks of human compassion and interweaving a team relationship through which organizations may effectively deal with resistance on the road to transformation.

My main study in transformational leadership focused on Bass’s extensive work in the military, educational institutions and industry. Bass’s work is based on earlier sources but his research was original, and it demonstrates the role of the following dynamics in transformational and transactional leadership paradigms: individual commitment, stress, contingencies, organizational culture and policies, gender, training development, rank/status, and empowerment. It concludes with a discussion of possible substitutes for these two leadership paradigms. As I read through this book, I found that practically every page held some degree of relevance for the church. I believe that “transformational leadership” is a most applicable expression to be used in discussions of church leadership because all would agree that spiritual and

ecclesial development is a process of transformation, which is not to the exclusion of transactional activity but is more appropriate as a rule of leadership behaviour.

*The Making of a Spiritual Leader: The Person in Leadership*

A major section of my sources deals with the area that is the title of Clinton's Work (The Making of a Leader). These books explore the inner personal and spiritual formation issues that lie at the heart of spiritual leadership. Clinton is one among a small number of theorists who has systematically brought together the processes that combine to develop a person into a leader. He delves into the dimensions of personality, a six-stage time line of personal development with checkpoints for determining one's location in the development process, the development of a leadership philosophy, and the role of spiritual gifts. Throughout the work, Clinton illustrates his findings with references to the lives of scores of leaders who showed how leadership flows out of the integrity of one's being. On a more basic (but no less powerful) level, Oswald Sanders' book outlines the formation of leaders who have spiritual strength and true effectiveness among people. He defines spirituality as "the power to change the atmosphere by one's presence, the unconscious influence that makes Christ and spiritual things real to others...Spiritual ends can be achieved only by spiritual men who employ spiritual methods".<sup>4</sup> His chapters on the essential qualities of leaders, and his references to biblical and post-biblical leaders have been a formative influence in my life for many years.

In addition to Osborn, whom we have already cited, Ackerman, Finzel, Maxwell, and Beck/Yeager delve into the area of personality, personal identity, and leadership style. Their extensive work demonstrates the necessity of mastering one's own personality and style for success in building healthy and effective organizations,

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<sup>4</sup> J. Oswald Sanders, *Spiritual Leadership* ((Chicago: Moody Press, 1967), p. 40.

and high-performance teams that are far more functional than command and control leadership. Ackerman identifies eight inevitable laws as being at the centre of organizational effectiveness. Maxwell expands the list to 21 laws, but both writers demonstrate through numerous stories that circumventing these laws has built-in consequences, while working in harmony with them brings inevitable rewards. These and other sources help to confirm the theory that undeveloped or underdeveloped aspects of personality and style can disqualify the best leadership potential.

Robert Dale's basic premise is that leaders don't make "things" as much as they make "sense". Their calling is to bring meaning to church ministry at a time when we are caught between paradigms. Church leaders need to look to the future to find meaning in the present and chart the shape of the "leadership river". Dale believes they need to be young Community Builders, Team Orienteers and Group Anchors who use an incarnational style of leadership to focus with flexibility on the future, while constantly employing feasibility studies for ministry effectiveness. Dale also provides an overview of creative links between New Testament theology and leadership principles. This work provides "new rules for new roles" with which to evaluate church leaders.

Weaving a tapestry between theology and psychology, theory and practice, past and future and an intimate knowledge of widely different cultural contexts, Irvine takes an in-depth look at the stressors that are common to clergy in ministry. Starting with a foundational understanding of the tension between the personal and the professional, the author explores the role of managed stress in bringing the person in ministry to wholeness. This book will provide excellent resource material in examining the structures that produce unhealthy stress and in proposing more effective strategies for cultivating personal and corporate structures that are functional. Locke defines the

nature of leadership as a relational process that induces others to action. He explores the motives and traits that separate effective leaders from the rest of the pack, and the knowledge, skills, and abilities of effective leaders. This book seeks to express the essence of leadership that is more than simply leadership style; rather, it explores those aspects of leadership such as honesty, integrity and vision that are, and always have been, of the essence of effective leadership. This work is helpful as part of the analysis process for pastors and denominational leaders.

Browsing through the works on servant leadership by Greenleaf, Nouwen, Rinehart, Sims, and Young has been a spiritual adventure. Their counterculture message is that true greatness, whether in the secular or religious arena, is achieved in sacrificing self-service on the altar of making others great. Nouwen calls it downward mobility; Sims calls it velvet and steel, the mystical blend of gentleness and strength; Greenleaf identifies service as the "big idea" of leadership; Young identifies servant leaders as "shepherds by the Living Springs" who receive nurture from the living water themselves and then nurture others from the abundance of their own hearts; Rinehart calls it a paradox rooted in the leadership style of Jesus who came to us as the servant of all – this is truly upside down leadership; as revolutionary as it is essential.

### *Theology of Leadership and Renewal*

My primary sources for a theology of leadership were Cooke, Kettler/Speidell, Nouwen, O'Meara, Richards/Hoeldtke, and authors in the Gospel and Culture network. Cooke, Nouwen and O'Meara represent a Roman Catholic perspective on incarnational leadership. I did not find that there was a lot of material available by evangelical protestant scholars on this particular topic, besides Richards/Hoeldtke and some of the journal references. Exploring the Catholic sources was, however, a refreshing and inspiring experience for me. Cooke and O'Meara provide a depth that is anchored in

catholic ecclesiology, and yet their evaluations often appear “counter-Catholic” and totally liberating. Henri Nouwen brings such humanness and a refreshingly original spirituality to whatever theme he addresses, that his insights are in most cases universally acceptable and singularly instructive. The chapter by Walter Wright in the Kettler/Speidell anthology was especially helpful on the issues of leadership definition, the four styles of leadership, and the general distinctions between transformational and transactional leadership. His observations are an excellent summary of the salient points of transformational leadership, as discussed in Bass’s work.

Robert Webber’s *Ancient-Future Faith* explores five major themes along the lines of classical and modernist thinking in contrast with a postmodernist view. The themes are Christus Victor, the identity and theology of the Church, the theology and symbols of worship, classical and post-modern spirituality, and mission and evangelism in the various paradigms. While Webber maintains a deep commitment to ancient liturgical forms, he makes a solid attempt to be relevant to the postmodernist reality. His work has helped me in dealing with the Acts material as well as the theme of Christus Victor and the teaching on mission.

Weems’ material on Wesley provided me with a reminder of some of the timeless principles contained in Wesley’s theology, including his strong emphasis on starting with people, being with people, serving people, and taking a special interest in the poor. Wesley’s class system placed great significance on the priesthood of all believers and their inclusion in the leadership task. In his small groups there was a high level of leadership and mutual accountability. There, people found respect and acknowledged the leader in one another. Wesley was always ready and open to acknowledge “a third way” of seeing a problem, and it mattered little whether the answer emerged from “top leadership” or among the grassroots. Wesley maintained a

fierce commitment to the concept of connectionalism within the body of Christ. From this we may gain much inspiration for the idea of partnerships and team ministry, as well as a call to commitment to ministry among the disadvantaged.

The many books and articles I absorbed on the missional church theme were empowering and enlightening. In Guder's *Missional Church* text, six authors combine their efforts to produce this exceptional work that deals with moving from traditional models of the church to a radical mission focus. Such an attempt would see the church as God's apostolic instrument for focusing ministry on the Kingdom of God rather than the "felt needs" of church members and perceived needs of the surrounding culture. Such an attempt might also result in the church actually being an arm of God's redemptive mission in the world so that it does not merely have a mission but is by nature missional. Guder et al explore the contemporary North American culture to expose its malaise and describe the stage on which a church renewed as missional would carry out its mandate. They draw from the work already done by Newbigin, Senior/Stuhlmuehler, and Bosch and continue the discussion, making proposals for a new approach in our day. Attention is given to structures of church leadership and ministry and bold proposals are made toward a new paradigm. The missional church proposes a fierce commitment to scripture, the role of the Spirit, the elevation of the laity and a willingness to engage in forms of ministry that are foreign to typical congregational settings. Implementing the call of this book could redefine the church and set it on a new road of kingdom effectiveness.

In Craig Van Gelder's "Confident Witness...", over twenty authors explore the question, How do we make the gospel clear and the church relevant in the changing culture in North America? After examining in detail the cultural shifts that have occurred in North America, the authors explore their impact on congregations and the



opportunities they afford for a restatement of the gospel in contemporary forms. Understanding of the culture, of the church and of the gospel is a prerequisite to relating the gospel and presenting the church in an acceptable way. This book, with its practical suggestions, is an excellent companion to Guder, Bosch and Newbigin. Bosch's standard and monumental work has been a reference point throughout this project, as well as Senior/Stuhlmuehler. These major missiological sources set a new benchmark for mission studies. Together, they combine biblical foundations and mature missiological research to be used as a point of reference by those who follow. They have enabled us to recognize once and for all that mission is a mindset, a state of being in partnership with our missionary God rather than an address, either overseas or at home, or an activity that we perform. This is the thrust of Van Gelder's second book, *The Essence of the Church*.

#### *Congregational Studies*

Much help was gleaned from a plethora of books dealing with the local church. Goodwin is especially helpful in examining the factors that contribute to turnaround in congregations that have been in existence for a considerable time. Written from a systems health perspective, the hallmarks of health are defined, then the design, study, planning, and action of health-inducing strategies are discussed. This leads to a closing discussion of tending the vision. This book has been enhanced by the production of a workbook under the same title but prepared by Nancy Vogel. The workbook provides numerous assessment tools and guides for ministry design. The material has been useful toward the final design of my research questionnaires.

Phillips challenges church leaders to acknowledge and accept anew the immanence of God in his church, while systematically relinquishing the time-honoured leadership practices that have created the present-day dysfunctions in the church and its

ministries. The book explores the many fallacies and weaknesses of status quo leadership and proposes a radical return to every-member ministry so that members are no longer consumers and ministers are no longer professionals. The writer provides help on balancing the issues related to individualism and the church as community so that the church is seen as a community of spiritual development and a centre of ministry expression for all that choose to join. Phillips' work is helpful in developing dialogue with congregations that have been the focus of my project.

Undoubtedly one of the best books on church leadership, "The Equipping Pastor" treats the church as a system that is stuck and in need of organizational conversion. Stevens and Collins present a four-stage process for pastors to "join their own church" before attempting any systemic change. This insight reminds me that the people are already empowered more than we normally realize, and pastors need to be sure they are truly "with them" before trying to implement major strategies. Key issues such as the cultivation of interdependence, the avoidance of dysfunctional patterns, the affirmation of spiritual gifts, the art of equipping the church system and sub-systems and creating a change culture are explored. As community builders, equipping pastors liberate the laity for ministry, using biblical principles of empowerment. This masterful treatment of the church system has been foundational to the thesis project. Steven's companion book, "Liberating the Laity: Equipping all the Saints for Ministry", has also been utilized as a valuable extension of the larger text and as a resource for assessing the congregations that are the focus of the project.

Drawing on the experiences of over twenty congregations in divergent geographic and cultural contexts, Nancy Ammerman delves into the cultural realities facing the church in North America today, and how churches respond to change. She sees congregations as generators of community within communities. As such they have

the capacity for generating basic social change by providing people with a space, a voice and a community in which to develop holistically. The procedures and findings of Ammerman and her team have provided most useful information for my visits to congregations.

Eddie Gibbs has written a superior piece of work called “Church Next”. It deals with the quantum shifts taking place in society and in the church. Its insights are challenging as each chapter systematically dispels long-held beliefs, convictions and practices including market-driven church growth strategies, ministry as professionalism, the celebration of leadership celebrities, the drive to attract a crowd, and the building of generic congregations rather than incarnational communities. This text came to me late in my research, but it has solidly affirmed and expanded many of the concepts already grasped.

In the first part of his “Community 101”, Bilezikian lays a biblical foundation for his call to a renewed Christian community in our day. The unity within diversity that we see in the trinity is a model for the unity and community that Christ desires for his church. Within the community of faith there is a need for a fully recognized ministry by everyone. Those who are church leaders are called to practice plural-leadership servanthood as the model for ministry within the priesthood of believers. Particularly helpful is a section that deals with moving from a hierarchical to a community-based ministry model.

Dudley/Johnson write about congregational self-identity. The authors propose that a clear understanding of the symbols and experiences that have shaped a congregation is a creative asset toward revitalization and health. Five images of the church are explored, along with the role of the pastoral staff in shaping congregational image and the role of self-image in shaping ministries. Similar in theme to Avery

Dulles' "Models of the Church" this text provides illustrations of actual churches that operate under each of the 'self-images' that are presented and draws principles from the ways in which these churches operate. The authors propose an intentional shift from viewing church as place to viewing church as people. The book concludes with a survey of how ministry is provided in each of the churches representing the various self-images. The value of this material is in providing a catalyst for discussion and comparisons in congregations that desire a clarification of their self-image and some direction for future development. This book is a useful complementary study along with Dulles, and the handbook by Ammerman et al. In addition to Dudley/Johnson and Dulles, Russell provides an overview of models for the church. Unlike Dulles, Russell takes a strictly biblical approach by studying the synoptics, Paul, Peter and the Revelation to identify the church under various images. He identifies common characteristics of New Testament churches before providing the various snapshots of the church from the New Testament writers. This is followed by a concluding action plan for congregational redevelopment. Each chapter ends with a discussion guide, which acts as a helpful tool for examining contemporary church structures and practices.

Lyle Schaller is convinced that the art of asking the right questions is probably the most critical aspect of helping an individual or a congregation improve. In one of his books that I have utilized, he provides forty-four questions, spread over eight chapters, for assisting congregations to understand their mission and the decisions they must make in order to achieve their mission. The second book regards the pastor or consultant as an "interventionist". Once again, the primary tool of evaluation is questions. Over the span of twelve chapters, well over four hundred questions are posed, first about the interventionist, then about the congregational system. Schaller

has since identified this book as his most significant work, superseding much of his (substantial) previous work.

*Denominational Studies: The Salvation Army*

The Handbook of Doctrine contains an exposition of the principle doctrines of The Salvation Army as set forth in its Deed Poll of 1878. It is required of officers of all ranks that their teaching, in public and private, shall conform to these eleven articles of faith. As a handbook, its 195 pages provide an outline of the articles of faith with brief clarifying notes and numerous scriptural references. Sandall's multi-volume history offers valuable insight into the development of The Salvation Army as a movement within the church. With allowance for certain modifications in matters of detail and administration, the Orders and Regulations for Officers are applicable in every country where The Salvation Army operates. It gives detailed explanations of principles and procedures that are to be followed by officers of all ranks. It contains detailed instructions concerning every aspect of Salvation Army ministries. Each country also publishes policy manuals that supplement the international manual and allow for geographic and cultural differences.

The Officer Magazine format of the Commission on Officership contains 27 recommendations that arose out of an international commission called by the General to study a wide range of officership issues including models of leadership, spirituality in leadership, biblical issues, the officer's ministry covenant and numerous procedural issues. As a companion to the private circulation "Officer Magazine" for February, 2000, this commission report provides current thought on several issues addressed in my thesis.

The 90-page book, "One Faith, One Church" , written as an answer to "Baptism, Eucharist, and Ministry" (BEM), has six chapters that first address the issue

of divisions in the church, asserting that allowance must be made for diversity, while every effort must be made to avoid divisions. It further addresses the topics of water and Spirit, holy communion and holy living, called to be witnesses, and One Lord - One Faith. Here, the uniqueness of Salvation Army belief and practice is asserted and defended. Extensive appendices provide documents that are helpful to the reader unfamiliar with The Salvation Army's doctrines and ceremonies.

Needham is a Salvation Army officer who also responds in part to BEM. He writes for Salvationists and as a basis for theological reflection on The Salvation Army by all Christians. His book answers typical questions concerning the denomination and is offered, not as a uniquely Salvation Army viewpoint but as one that might be embraced by all Christians. That might be an exaggerated expectation since it does not venture far from traditional army perspectives; however, it offers helpful insight into Salvation Army thought and practice. Clifton's twelve chapters are an extended version of four lectures given at The Salvation Army's School for Officers Training in New York. He presents Salvationists under four section headings as Protestant Evangelicals, Sacramentalists, Pragmatists and Internationalists. Clifton gives an historical overview and a theological defence of the army's identity as an evangelical denomination and of its unique position on the sacraments. It is disappointing to find little interaction with non-traditional views on Army structures and practices. Nevertheless, it will serve a significant purpose toward examining today's congregations and the denomination in the Canadian context. The discussion paper "Toward a Theology of Spiritual Leadership", which was circulated to all national leaders of The Salvation Army, addresses the issues of a definition of spiritual leadership, team ministry, and a theology of officer leadership. It reflects the present struggle to redefine The Salvation Army in

the contemporary context through a re-examination of its uniqueness and a restatement of the essentials of leadership, theology and practice.

*Other materials written about The Salvation Army*

Besides providing a detailed record of the growth of The Salvation Army in Britain, Horridge's "Origins and Early Days" extensive footnotes and appendices supply insights into the army's early procedures and structures. These form a context from which one may consider the present-day structures of the army and their relevance for the fulfilment of the denomination's mission. Roger Green paints a fair and accurate portrait of Catherine Booth as a woman who worked tirelessly to serve others and lived her life with unreserved devotion to God. The author delves into many references to developing denominational policies and accounts of conflict and challenge. It shows the army's transfer of structure from the Methodist class meeting model to the autocratic model. It also captures the spirit of the mission of the early Salvation Army - to lead the world to Jesus Christ. The second work of Green that I have consulted is a series of lectures on the theology of William Booth, where Green explores Booth's theology in three developmental phases: The Early Years of his ministry, Developed doctrine, and Final developments. Green identifies Booth as a restorationist, who considered the Army to be the fulfilment of the New Testament church, a post-millennialist who believed the Army would win the world to Christ, and an autocratic visionary who utilized strict disciplines on his soldiers in order to ensure effectiveness in fulfilling the Army's mission.

Written by a Canadian sociologist and English professor at the University of Alberta, Moyles' history provides an honest and objective appraisal of the Army's place on the Canadian landscape over one hundred years. Moyles is detailed in his treatment, providing helpful time lines and sometimes shocking insights into the inner

operations of this evangelical movement. His exposé on denominational structure and polity will help us in our examination of structural renewal for the twenty-first century. His second book draws from published historical records and other unpublished eyewitness accounts and articles to trace the historical development of public opinion and response concerning The Salvation Army. Ten chapters recount the Army's fight to maintain and expand its unique ministries, its support from influential notables such as George Bernard Shaw and its inner struggles to avoid schisms. Especially valuable are the insights into the structures of The Salvation Army, and its crisis of 1929 when its international leader was deposed. Moyles also analyses disputes in North America and their impact on the Army's mission and social services.

Rightmire's seminal work provides opportunity for in-depth dialogue on the vital issue of sacramental practice. In 327 pages, Rightmire covers the cultural milieu of the early Army, the historical development of its ecclesiology and sacramental position, its affinities with other nineteenth century theologies, and its holiness teaching in the context of its pneumatological understanding. Rightmire's extensive bibliography (40 pages) provides ample resources for further study. This book provides valuable material for any study focused on structures for mission effectiveness in the 21<sup>st</sup>. century.

### **The Focus of This research**

Having discussed the background that has brought me to this stage in my ministry, and having reviewed the significant literature that has informed my study, I would now like to outline the thrust of the present research.

I approach this subject, first of all, with a foundational commitment to the teachings of scripture throughout history. To arrive at what I hope to be a balanced understanding of leadership practices in the early church, and its significance for today,



I shall interact with a fairly broad spectrum of biblical scholarship, past and present. My biblical focus will be on the leadership of the early church as portrayed in the Book of Acts. Particular attention will be given to Paul's farewell address to the Ephesian elders, recorded in chapter twenty. From this and related passages, it is apparent that leadership in early church congregations came to be the corporate responsibility of a plurality of elders rather than the domain of a ruling clergy class. It stresses the spirit of leadership over the status or prerogatives of leadership. While far from perfect, the practice of leadership in the earliest churches strongly reflected the pattern of servant leadership exemplified by Jesus. I will consider some of the historical developments in church leadership practices beyond the first century and up to the contemporary situation.

Additionally, I believe that all theology and church development are contextual. I will explore in some depth the impact of contextualization on the emergence of the early church. With an understanding of history and context, I will explore a theology of church leadership. This embraces the fields of ecclesiology, christology, soteriology and pneumatology. Christ's incarnational ministry will be adopted as the primary model for a downwardly mobile ministry as opposed to a more prevalent upwardly mobile approach. Various historical models of the church will be discussed. The ecclesiological implications of the priesthood of all believers play a pivotal role in the development of leadership structures in the church. The second century episcopalization of the church had the effect of permanently demoting the laity to a level of inferiority that is, in my opinion, indefensible. I will consider the implications of an incarnational theology on leadership theory and practice today. Contemporary organizational and leadership theory will be explored, as well as the relationship between secular and biblical models. My case study research, supported by reading and

personal experience, leads me to the conclusion that a transformational leadership approach is the preferred leadership model, not only for the military, business and education sectors, but also for the church.

The proposals I present in this document are not offered as the only viable options. However, it is my passionate belief that, as a result of ongoing discussions concerning Salvation Army identity and mission, an intentional and immediate commitment needs to be made toward a thoroughgoing renewal of The Salvation Army's congregational and organizational life. A refocusing of Salvation Army congregational and denominational leadership and a realignment of structures are required in order for the Army to have relevance and effectiveness in the 21<sup>st</sup> century. My interaction with the literature and an examination of denominational polity and congregational life will suggest that further changes be made without essentially altering the calling, values, and mission of The Salvation Army as part of the universal fellowship of believers. While Salvationists in most emerging congregations tend to distance themselves from the traditionalism and bureaucracy of the denomination, they are also reconnecting with the spirit that lay at the heart of the Army's early effectiveness. Through this reconnecting process, The Salvation Army, which commenced as a missional movement, may be reborn as a missional church.

This requires self-evaluation and willingness to change if we, as a denomination and leaders, want to avoid the inevitability of Jurassic Park. David Baron writes, "The force of the status quo – the silent pressure not to rock the boat – is the tyranny we most often face at the close of the 20<sup>th</sup> century."<sup>5</sup> That force is personal as much as it is institutional. Each leader must acknowledge that all change is ultimately

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<sup>5</sup> David Baron, Moses on Leadership: 50 Leadership Lessons from the Greatest Manager of All Times (New York: pocket Books, 1999), p. 232.

self-change because all change involves personal choice that is never nice and tidy. While we cannot be certain where renewal will take us, it is evident that the Spirit is leading my denomination to a new reformation through a rediscovery of, and renewed commitment to, its founding values and mission. This new opportunity for congregational and denominational redevelopment must be based, not on pragmatic or sociological grounds alone, but more importantly, on a thorough consideration of biblical teaching, a rethinking of our theology, and active listening to all Salvationists. The research that follows will demonstrate that there is a strong desire among Salvationists to refocus our leadership, renew our spiritual experience, and reform our church structures for greater kingdom-building effectiveness. This process begins with a grasp of biblical teaching concerning church leadership.

## **CHAPTER II**

### **CHURCH LEADERSHIP IN THE BOOK OF ACTS**

#### **Overview**

My biblical focus on local church leadership will be the New Testament model generally portrayed in the book of Acts and specifically highlighted in chapter 20: 17-38. I will explore various New Testament terms assigned to church leaders and examine their roots in Judaism, while referring to the impact of Graeco-Roman culture upon the developing church. Particular attention will be given to the identity and function of elders, bishops and deacons. This biblical foundation is essential to guide my leadership research and inform my evaluation of contemporary church structure as well as my proposals for future development. While there is no uniform pattern of church governance in operation throughout the Canadian Salvation Army today, there is much experimentation. In the case study locations, lay members appear to play a greater partnership role with the pastor, than one would witness in most of our congregations (see pp. 172-176). Whereas lay leaders typically minister as advisers to the pastor, in emerging congregations they share authority with the pastor. This resembles the pattern of leadership by a plurality of elders that is evident in the Acts material.

While the term "elder" is commonly used in many denominations and is familiar to most Christians, there is wide diversity of understanding surrounding eldership. In some churches an elder is known as the pastor of the congregation. In others, elders minister along with deacons to comprise a group who serve with the pastor; and in still others, the elders comprise the total administrative body for the church. Some churches have bishops who give oversight to a group of congregations with an episcopal form of government. In many churches the subject of elders is taken

for granted. In others, it may be either a non-issue or a hotly contentious issue, depending in large measure on the type of polity espoused by the congregation.

This diversity, as well as some degree of confusion, among church administrations may have resulted because of an early departure from the pattern that was established in the churches of the first century. On the other hand, it may be the result of a conviction that the New Testament does not dictate any particular form of church leadership; thus, anything goes. If it can be determined that the practices of the primitive congregations were unique to them and normative for all of them, and not simply an adaptation from the Jewish synagogue pattern of governance, then there are serious implications for the contemporary church which in many ways has drifted far from the picture we see in Acts and the epistles. If, however, the early church administration is a carry-over from Jewish Synagogue polity, then it could be dismissed, like many other Jewish practices from the old covenant, as unnecessary under the new order ushered in by the liberating gospel of Jesus Christ. Campbell observed that "the significance of the Jewish background is not that it provided an office or constitution for the Jerusalem church to copy, but...a vocabulary to describe such leadership as emerged".<sup>6</sup> This is true to an extent, but Campbell is limiting the linguistic sources here. Judaism had its elders, but they fulfilled a markedly different function than the elders in the first century church. Bosch and others have shown that the terms used for leaders in the Jerusalem church (*episkopos*, *presbyteros*, and *diakonos*) were all secular Greek terms.<sup>7</sup> Yet the pattern we see in the early church

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<sup>6</sup> R. A. Campbell, "The Elders of the Jerusalem Church". Journal of the Evangelical Theological Society 44 (1993): 514.

<sup>7</sup> David Bosch, Transforming Mission: Paradigm Shifts in Theology of Mission (Maryknoll: Orbis Books, 1996), p.468.

matches neither the Jewish nor the secular pattern exactly. Concerning church leadership, The Salvation Army has historically held that the New Testament does not provide a normative pattern for church eldership. Consequently, The Salvation Army's military form of government, which emerged in its earliest years, was seen to be consistent with biblical metaphors, with its divinely led mission, and with its Methodist roots. Salvation Army polity is unique among the churches, with the exception of the Anglican order called the Church Army.

To accomplish my purpose of providing a biblical basis for church leadership, I will first provide a partial exegesis of the book of Acts. This will establish its reliability as a source of information on first-century church leadership. Particular attention will be given to the unique passage of Acts 20:17-38. I will explore the form of local church leadership that developed in the early church, and consider its impact on the health and growth of the church beyond the first century. Laying this biblical foundation is essential to the development of a theology and practice of church leadership.

### **Exegesis**

#### *Authorship of The Acts of the Apostles*

Although the book provides no direct indication of authorship, it has throughout church history been held that Luke wrote the book of Acts. He is mentioned only three times in the New Testament - Colossians 4:14 where Paul refers to him (among other Gentiles) in a greeting as "Luke, the doctor", II Timothy 4:11 where Paul indicates that Luke is with him during his imprisonment, and Philemon 24 where Paul calls him a "fellow worker".

Among the evidences for Luke's authorship are the style, structure and purpose of Acts in comparison with Luke's gospel. The first work was written to Theophilus in order to provide an account of all that Jesus began to do and teach. The second work

continues on the first as if it were designed to be part two in a two-volume set. Luke's stated aim of orderliness (Luke 1:3) is fulfilled throughout the gospel and Acts. In Acts, this is established in the progress of the gospel, beginning at Jerusalem and spiralling outward by the Spirit's guidance. Developments in part one see their fulfilment in part two. The gospel concludes with a post-resurrection appearance of Christ and Acts also opens with the ascension and Christ's same instruction and promise. The spread of the universal message of salvation, which in the third gospel began and ended in Jerusalem (Luke 24:47), is shown in Acts to pick up once again in Jerusalem (1:8) and spread all the way to Rome, essentially, the farthest extent of the known world. It was the apostles who walked with Jesus, and Paul who also laid claim to apostleship, who led this world-embracing mission.<sup>8</sup> Further, the Holy Spirit, who is prominent in Luke's account of the birth, baptism and ministry of Jesus, is similarly prominent in his descent upon the disciples at Pentecost and his constant presence as the source of their kingdom-building effectiveness.

### *Luke's Purpose*

The introductory material provided by Longenecker is of immense value as a summary of opinions regarding Luke's purpose.<sup>9</sup> The first source for determining Luke's purpose is provided in his gospel prologue. He wrote for the benefit of Theophilus who was at least responsive to the gospel but who needed much more information about Jesus and the good news. Therefore, Luke stated his purpose in 1:4, "so that you might know the exact truth about the things you have been taught."

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<sup>8</sup> Donald Senior and Carroll Stuhlmueller, The Biblical Foundations for Mission (Maryknoll: Orbis Books, 1995), p. 274. Like many others, these authors regard Luke-Acts as documents of universal mission, and this theme provides a comprehensive link between the gospel and Acts.

<sup>9</sup> Richard N. Longenecker, in "The Acts of the Apostles," in The Expositors Bible Commentary, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1981), vol. 9, p. 216-221.

(NASB) It is clear, then, that Luke had a kerygmatic purpose in teaching Theophilus (and others who would read his work) more about the gospel through the Lord's servants and the church. God, who revealed himself in the person of Jesus Christ, and of whom Luke wrote in his gospel, was continuing this revelation through the Spirit-inspired proclamation of the gospel to all people everywhere,<sup>10</sup> This continuing revelation was also marked by signs, wonders and miracles, just as it had been in the life and ministry of Jesus.

Secondly, Luke had an apologetic purpose, for the sake of Theophilus and any other Gentiles who might read Luke's account. It appears that Luke sought to establish that Christianity was a law-abiding world community. This is evident in the numerous accounts of accusations against the gospel, the church and the followers of Jesus at Philippi (chapter 16), Thessalonica (chapter 17), at Corinth (chapter 18) and at Paul's trials (chapter 24).<sup>11</sup> Theophilus is addressed as "most excellent", marking him as a person of significant social standing and possibly high public office. There is reason to believe that Acts was written to the official as a trial brief for the benefit of Paul. The more extensive the detail of Paul's ministry, the more effective the court proceedings could be, with the assistance of a well-informed Theophilus. Filson asserts,

"Paul was under continual attack...as a dangerous and subversive character. It was Luke's deep concern to show Paul's innocence. This may be a large part of the purpose of the long section of nine and a half chapters with which Acts closes...The apologetic of Luke on behalf of Paul was of crucial importance for the future understanding of the gospel and for the future life of the church."<sup>12</sup>

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<sup>10</sup> Ibid., p. 217f.

<sup>11</sup> Ibid., p. 218ff.

<sup>12</sup> Floyd V. Filson, Three Crucial Decades (Richmond: John Knox Press, 1963), p. 20f.



A third purpose relates to the place that Peter and Paul occupy in Acts. Luke's structure divides the account between the ministry of Peter in chapters 1-12 and of Paul in chapters 13-28. Much has been written about the conflict between Paul and Peter, and especially the alleged conflict between the Paul of the epistles and the Paul of Acts. However, Luke's structure and content suggest a conciliatory purpose of presenting the ministries of Peter and Paul as parallel and mutually complementary.<sup>13</sup> Longenecker suggests, finally, a catechetical purpose, based on the assumption that, like other writers in antiquity, Luke would desire that his treatise receive a readership beyond Theophilus and that the result would be a fuller propagation of the gospel as well as the instruction and building up of recently formed congregations scattered throughout the empire.<sup>14</sup> This aspect of Luke's purpose assumes particular significance for the present study of church leadership.

#### *Date*

In the scholarly literature, there are three main proposals for the dating of Acts, ranging from AD 60-61 to a second century date. Establishing a most probable date is essential in the study of a historical work such as Luke-Acts. For the purpose of this study, the date of authorship has relevance for our understanding of church government as reflected in the book of Acts and especially in chapter 20:17-38. Given Luke's concern for accuracy in his historical record, one would anticipate a less developed portrayal of church eldership than that of later New Testament literature, if Acts is given an early date. However, the date cannot be prior to the early AD 60s because the gospel is generally assigned an early 60s authorship, with Harnack's positing of 60-61

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<sup>13</sup> Longenecker, p. 220.

<sup>14</sup> Ibid., p. 220f.

as the earliest.<sup>15</sup> The book of Acts must be located some time later than the third gospel for obvious reasons. Whatever date is chosen, each contains its inherent problems. However, this writer favours an early date because of the internal evidence within Acts as outlined by various scholars, with Guthrie being most succinct:

(1) *The absence of reference to important events which happened between AD 60 and 70.* The fall of Jerusalem (66-70), the persecution of Christians by Nero (and the death of James by the Sanhedrin (62) are not mentioned.<sup>16</sup>

(2) *The absence of reference to the death of Paul.* The book of Acts, which begins with a flair and dies with a fizzle, and which carefully outlines the events leading up to the trial of Paul in Rome, gives the distinct impression that Paul's trial was not yet completed. This means that a date as early as 62 or 61 is possible.<sup>17</sup>

(3) *The primitive character of the subject matter.* In particular, the Jewish-Gentile issue is prominent, as evidenced in the distribution of food, an issue which figures greatly in the Jerusalem Council, but which in fact was relevant only before the destruction of Jerusalem. Acts treats it as being a current issue.

(4) *The primitive nature of the theology.* Terms such as "the Christ," "the Son of Man," "disciples," "the Way," and references to the first day of the week when believers came together to break bread, suggest a primitiveness to the document.<sup>18</sup>

(5) *The attitude of the state towards the church.* The government treats the church with apparent impartiality. This could not be the case after AD 64 when Nero's persecutions were unleashed on the church. Luke records as the very last word

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<sup>15</sup> Ibid., p. 234.

<sup>16</sup> Ibid., p. 341f.

<sup>17</sup> Ibid., p. 343f.

<sup>18</sup> Ibid., p. 344.

at the end of Acts that the gospel spread "unhindered".<sup>19</sup> In the latter half of the first century, such a description could be offered with honesty only prior to AD 64. As Longenecker points out, "The attitude of Acts toward Roman power and justice is more like that of Paul in Romans 13:1-7, written before Nero's persecutions, than that of John the seer in Revelation 17:1-6, written during the last years of the first century."<sup>20</sup>

(4) *The relation of Acts to the Pauline Epistles.* Luke seems to be unaware of Paul's writings, thus suggesting a date prior to the collection of Paul's works.<sup>21</sup>

These are some of the more pertinent factors in seeking to establish an early date for Acts. While some New Testament scholars will debate these factors, they present a most obvious probability, which requires no undue conjecturing regarding the author's intentions. As one of the earliest documents on church organization and leadership, Acts provides a rich source of information on the function of apostles, elders, bishops and deacons in the fledgling churches of the early first century. This overview prepares the way for a consideration of a specific passage in the Book of Acts that is pivotal to my chosen topic on the dynamics of transformation in Salvation Army congregations and in the denomination.

#### *The Context of Acts 20:17-38*

The text we are here examining is placed in the middle of a farewell speech by the apostle Paul. The speech commences at verse 17 where it is clear that the apostle was addressing the elders of the church at Ephesus. We find four other farewell

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<sup>19</sup> Ibid., p. 344.

<sup>20</sup> Ibid., p. 344f.

<sup>21</sup> Longenecker, p. 237.

speeches elsewhere in the New Testament; two in the gospels (Luke 22:21-38 and John 13-17) and two in the epistles (2 Peter 1, 2; 2 Timothy 4:66-22). The occasion in Acts 20 was Paul's journey to Jerusalem, where prosecution and imprisonment would more than likely make this his last meeting with his Ephesian friends. The speech contains four parts. The first part (verses 18-21) refers to the past, including the early associations Paul had with the elders when they first came to faith under his early ministry. The apostle outlines his humility, tears, persecutions and his faithful and thorough proclamation of the gospel. The second part (verses 22-24) outlines Paul's present situation of being compelled by the Holy Spirit to go to Jerusalem and to an uncertain future. Paul refers to the possibility of death, indicating that he considers his life of less worth than the knowledge of finishing his calling and ministry faithfully. In the third part (verses 25-31), Paul declares that he will see his friends no more and that he feels no guilt concerning the faithful dispatch of his Christian duty to the gospel. In this section he leaves a solemn charge to the elders to follow his example of shepherding the flock and fearlessly guarding them against falsehood from without and within the fellowship. Finally (verses 32-38), knowing he will not be around to intervene in favour of the churches, Paul commends the Ephesian believers to Christ, reminds them of his honourable conduct among them, and calls upon them to serve others in the spirit of the Lord Jesus.

The themes in this speech are paralleled in Paul's own letters. They frequently appear in Paul's epistles, notable examples being 1) His apologia and presentation of himself as a Christian model worth emulating, in I Thessalonians 2:1-12; I Corinthians 4:16; 11:1; II Corinthians 3:1; and Galatians 4:12. 2) His warnings concerning persecution and apostasy, in I Timothy 1:19, 20; 4: 5; I Timothy 1:15; 2:17-18; 3:1-9, and 3) His charge concerning the need to be on guard and watchful in the preservation

of truth within the church, in I Corinthians 16:13; I Timothy 6:20; 2 Timothy 1:13, 14; 4:1-5. These themes are evident in Paul's address to the elders of the church at Ephesus and no other address from the apostle in the book of Acts is as typically Pauline as this. It provides a most appropriate focus for our examination of church leadership in the middle of the first century and in this new millennium, in that evangelical branch of the Church known as The Salvation Army. We will now examine this aspect of church government in the broader biblical context of Palestinian Judaism.

### **The Biblical Idea of Elder**

#### *In Ancient Israel and the Second Temple Period*

The office and function of elders is evident in the earliest Hebrew scriptures. There are numerous references to their activities in Exodus (e.g. chapters 3, 4, 12, 17, 18, 24), Numbers (e.g. chapters 11 and 16), Joshua (e.g. chapter 7, 8, 24) and throughout the Hebrew writings, with the most extensive treatment recorded in the book of Job.<sup>22</sup> The following summary of the history of elders in Israel is taken from Bornkamm's excellent survey.<sup>23</sup> From the earliest accounts of elders in the patriarchal period to the Sanhedrin of Jesus' time, there are developments in the identity and authority of elders. Under Moses and Joshua, the elders were appointed representatives of the people, not charged with any governing power but office-bearers nonetheless. Moses appointed 70 from among the elders, to share his burdens and receive a portion of his spirit.<sup>24</sup>

In the times of the Judges and Kings, elders were leading members of the local nobility, empowered to make military and legal decisions. They moved the ark in the war

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<sup>22</sup> Guthrie, p. 345.

<sup>23</sup> Gunther Bornkamm, in Theological Dictionary of the New Testament, ed. Gerhard Friedrich (Grand Rapids: Eerdmans, 1974), vol. 6, p. 665-662.

<sup>24</sup> Ibid., p. 665f.

against the Philistines (I Samuel 4:3), they demanded that Samuel appoint a king (I Samuel 8:4), and Saul and David both made deals with the elders (I Samuel 15:30 and 2 Samuel 5:3). However, their power gradually diminished under the monarchy even though they remained prominent in national and local life.<sup>25</sup> This arrangement remained more or less in place through the deuteronomic period when elders were accorded many legal powers based on ancient custom. Prominent among their duties was presiding, with other officials, over the solemn assemblies when the nation made commitments to God.<sup>26</sup>

During and after the exilic period, when tribal unions deteriorated, the position of elders diminished from being heads of exilic communities to sharing the aristocracy with heads of prominent families. What came out of this was a college of 150 notables, rather than clearly identifiable elders.<sup>27</sup>

From the Persian period and into the New Testament period, the Sanhedrin at Jerusalem became a ruling group with elders second or third in line behind the rulers and teachers. The ordering of these three groups fluctuated, except for the rulers who are always listed first. The elders were people of influence in Jewish society. Jesus clashed with these officials over their mistaken interpretation of the law, the traditions, and the prophets. These “traditions of the elders”, referred to in Mark 7 and parallel passages in the gospels, developed after the Babylonian captivity, as Rabbis began to make meticulous rules and regulations governing the daily life of the people. These interpretations of the law of Moses were handed down in oral form from generation to generation until they were committed to writing in the third century AD Mishnah. In

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<sup>25</sup> Ibid., p. 656f.

<sup>26</sup> Ibid., p. 657.

<sup>27</sup> Ibid., p. 658.

Hellenistic Judaism, *presbyteros* came to be used in a broader sense and was used as an honorary title, rather than a designation of office, for notables on a national or local level.<sup>28</sup>

This phenomenon is not unique to Israelite culture; on the contrary, there are references to elders in other cultures, as seen in Genesis 50:7 (Egypt), Numbers 22:4, 7 (Moab and Midian), Joshua 9:11 (Gibeon) and other non-Hebrew writings of antiquity.<sup>29</sup> Several Hebrew words were used by the Septuagint translators in their choice of a term for our English word 'elder'. The most frequently used Hebrew term is rendered 127 times by *presbyteros*, 23 times by *presbytes* and 26 times by *gerousia*. The other terms, along with *presbyteros* and cognates, are used to describe those of advanced age, with grey hair, failing vision and decreased mobility.<sup>30</sup> However, these elders also became community leaders in Israel, with widespread qualifications and responsibilities as the following footnote from Mappes indicates:

Elders assume responsibility, which they do because they possess qualities, deemed necessary for the effective fulfilment of those responsibilities. There are no elections. The fact that a plurality of elders exists in a community demonstrates the ever-present potential for segmentation or even absolute division. At the same time, a plurality symbolizes the community's desire to avoid absolute division.<sup>31</sup>

Citing McKenzie's extensive work, Mappes adds that the most distinctive characteristic of elders in the Old Testament was wisdom (Job 12:20; 32:10; Psalms 119:110).

Since the earliest Christians came out of the late second temple synagogue

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<sup>28</sup> Ibid., p. 660.

<sup>29</sup> David Mappes, "The 'Elder' in The Old and new Testaments". *Bibliotheca sacra* 154 (1997): 82f.

<sup>30</sup> Ibid., p. 80.

<sup>31</sup> Ibid., p. 84.

system, it will be helpful to undertake a brief review of the religious government system that was prevalent before the first century Christians departed from the Jewish *ekklesia*<sup>32</sup> to form an *ekklesia* of their own. For this overview, the work of Burtchaell is of immense value. He first considers the ancient office of *zequenim*, or *presbyteroi*; that is, *elders*. They had socio-political status as counsellors and community executives. After the monarchical period they became the men of the law who worked collegially as the *gerousia*=*presbyterion*=*council of elders*. They oversaw community life as statesmen and jurists.<sup>33</sup> Within this council of elders an executive emerged, known as *archontes* or 'notables'. Within this group, a single individual sometimes rose in prestige and power as one of Israel's *gerousiarches*, who acted as presidents of the synagogues. Evidence regarding the extent of their influence is sketchy, leading Burtchaell to conclude that they may have been leading elders but yet lesser in status than the clearly established synagogue chiefs.<sup>34</sup>

Evidence surrounding the office of *archisynagogos*, or synagogue chief, suggests that they were at first leaders of worship only, but they went on to prominence at the forefront of the local community, presiding at worship and other community functions.<sup>35</sup> In Acts 13:15 we find reference to a plurality of synagogue chiefs, which

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<sup>32</sup> See Geoffrey W. Bromiley, Theological Dictionary of the New Testament: Abridged in One Volume (Grand Rapids: Eerdmans, 1985), p. 399f. While the Hebrew *qahal* and the Greek *ekklesia* both held the meaning of "assembly" the religious communities gave it a higher meaning by adding phrases such as "of Israel", or "of the saints", and in Acts 20:28, "tou theou" (of God). While the Old Testament idea of "called out" ones is not entirely absent from the New Testament, the emphasis in the new seems to be almost exclusively on "assembly". Whatever the etymology, there appears to be much that is shared between Hebrew and Greek culture, in the history of the term.

<sup>33</sup> James Burtchaell, From Synagogue to Church: Public Service and Offices in the Earliest Christian Communities (New York- Cambridge University Press, 1992), p. 228ff.

<sup>34</sup> Ibid., p. 233-40.

<sup>35</sup> Ibid., p. 244.



would suggest that what was normative for synagogue rule, was not necessarily always the case.<sup>36</sup> In the Mishnah, the office was known as *rosh ha-keneset* and it is from this source that we receive the title *rabbi*.<sup>37</sup> With the synagogue chief there was an assistant known in Hebrew as the *hazzan* and in Greek as *neokoroi*. They read scripture, were executive officers in court, and in cases where there was no synagogue chief, they would undertake those duties and may have been the equivalent of municipal employees.<sup>38</sup> In the late temple synagogue system the offices were not uniform and no hierarchy can be established.

In concluding this section, it will be helpful to demonstrate the similarities and differences between the synagogue system and the early church practice, which will next be considered. The research of David Mappes is summarised as follows:

...While the church is distinct from the synagogue, there are enough similarities between them to substantiate the synagogue influence on the early church. Some of the similarities include the plurality of eldership, the responsibility of the elders for the well-being of the people; the authority of the elders within the community, the desired moral qualities of the elders, and the elders' responsibility to communicate and take care of the Scriptures. Differences...include the following: emphasis on the church elders' teaching role, lists of significant moral requirements for eldership, the lack of New Testament analogy to the *archisynagogos*, and the lack of civil or political power.<sup>39</sup>

It seems clear that the developing picture of the emergence of the church out of Judaism follows no single prescribed pattern.

From this survey, it is reasonable to assume that Jewish practice had a significant influence on the formative days of the church. The first believers were Jews who embraced the good news about Jesus Christ and commenced a process of

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<sup>36</sup> Merrill C. Tenney, ed., Pictorial Encyclopedia of the Bible (Grand Rapids: Zondervan, 1976), vol. 2, p. 267.

<sup>37</sup> Burtchaell, p. 244.

<sup>38</sup> Ibid., p. 246-49.

<sup>39</sup> Mappes, p. 89f.

adaptation of Jewish ways to facilitate the implications of this new life in Christ. The implications were more than personal. Receiving a new identity in Christ meant that the focus and form of worship gradually changed. More fundamentally, identity in the community changed - including the rite of circumcision, the basic identifying mark of Judaism. Guiding the process of change also required leadership, and within the early years of the church, this would mean developing a new structure of leadership to suit the new context of the emerging church. The structures of that emerging church reflected other Greco-Roman cultural elements besides the Jewish influence. The diversity of these structures appears to be historically descriptive rather than biblically prescriptive for all time.

### *In the First Century AD*

#### **1. From Apostles to Elders**

While elders were always seen in contrast to young men, they may not have been senior citizens, or even as old as Arndt and Gingrich suggest (50 - 56 years of age).<sup>40</sup> In the Qumran community, which had a solid background in Judaism, the age of 30 was set as the minimum requirement for eldership.<sup>41</sup> This aligns well with the case of Jesus, who amazed the teachers with his wisdom when he was only twelve, but wisdom alone did not qualify him for eldership. He increased in wisdom and stature until he entered into his ministry at the age of 30, which was the prescribed age for Levites to enter fully into service and for membership in the Jewish Sanhedrin.<sup>42</sup> Since the title of elder was traditionally applied to any older man, only those who were

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<sup>40</sup> William F. Arndt and F. Wilbur Gingrich, 4 Greek-English Lexicon of the New Testament and Other Early Christian Literature, rev. ed. (Chicago: University of Chicago press, 1979), p. 700.

<sup>41</sup> Tenney, p. 121.

<sup>42</sup> Burtchaell, p. 249.

considered mature and experienced in the common-sense application of truth were selected for leadership among the elders.

New Testament elders appear in the early church without announcement, as seen in Acts 11:30. Deacons, on the other hand, appear with an explanation of their appointment in Acts 6. Eldership was probably recognised as a leadership function and no criteria are provided for them until Paul's epistles, except for the significant passage of Acts 20:17-38, to which we refer later. Bornkamm sees the emergence of elders in the Jerusalem church as the establishment of a single office patterned first after the Synagogue, and then after the Sanhedrin, as the elders replace the apostles who are scattered by persecution.<sup>43</sup> Up to this point, it was the apostles who appointed elders in each new church they planted. However, R.A. Campbell's observations provide what seems to be a more convincing reflection of the New Testament reality. A brief overview will be pertinent to our study. Campbell cites Acts 8:1 in his contention that the apostles more than likely did not leave Jerusalem during the persecution but that most others did. He traces the developing stages of a shift in church governance from the apostles to the elders.<sup>44</sup> He reaches the conclusion that

The elders are neither successors nor assistants of the Twelve, but are the Twelve themselves by another name! The significance of the Jewish background is not that it provided an office or constitution for the Jerusalem church to copy, but that it provided a vocabulary to describe such leadership as emerged, namely that of the Twelve.<sup>45</sup>

After the Jerusalem Council of Acts 15, the mid-point of the book where 'apostles and elders' are referred to six times, such a descriptive title is never used again. It is obvious that the term 'apostles' fades out and the word 'elders' fades in, as,

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<sup>43</sup> Bornkamm, p. 663.

<sup>44</sup> Campbell, p. 512f.

<sup>45</sup> Ibid., p. 516.

for example in 21:18 where the Jerusalem leaders are simply called 'all the elders'.

Campbell concludes:

Luke is less concerned than we have supposed with apostleship as an office and more concerned with it as a commission...Paul is not called an apostle, but then neither is anybody else, for the word never occurs in the singular, any more than does any other title of leadership, such as elder. ... Luke's concern is with the spread of the gospel to the ends of the earth through the witness of the Church to the resurrection of Jesus...the leadership of Jesus and the Twelve was followed at quite an early stage by that of his brother James and the Twelve, the Twelve tending to acquire the title 'the elders', in accordance with Jewish usage.<sup>46</sup>

It is evident in the New Testament that the early church did not include the equivalent of the *archisynagogos* (synagogue chief), his paid assistants and alms collectors, or the *hazzan* (heralds of schema). Also, the Old Testament elders did not have a teaching ministry and we do not find any lists of qualifications for them. Lightfoot also notes that the diaconate of the New Testament was an "entirely new creation."<sup>47</sup> This evidence from Campbell and others suggests that eldership was more about function and gifting being recognised than about office or status being conferred. There appears to be no thorough agreement among scholars concerning the details of the function or office of elders. What emerges in our exploration is a mixed picture of local church leadership formed out of the background of ancient Hebrew worship and political life and the later models of synagogue and Sanhedrin.

The Christian elders seemed to perform functions that were different from those of earlier Judaism. While some of the names may have been borrowed (with the exception of deacon, which was entirely new) the two-level organisation of the local New Testament church would appear to be a unique and simplified arrangement in

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<sup>46</sup> Ibid., p. 527f.

<sup>47</sup> J. B. Lightfoot, St. Paul's Epistle to the Ephesians (Grand Rapids: Zondervan, 1961), p. 191.

which the leadership consisted of a plurality of elders and a plurality of deacons. Floyd

V. Filson asserts,

The book of Acts prescribes no rigid doctrinal statement or form of church organization...the Holy Spirit guided the church to find the pattern...suited to express the Christian faith and further the Christian witness.<sup>48</sup>

By way of summary, what we see developing in the early church is a dynamic process between the self-understanding of the early church leaders and the external reality of first century Palestinian culture. The leaders of the fledgling church were confronted with the necessity of adapting the deeply established Jewish paradigm of religious leadership, including the use of titles and authority, to a totally new situation ill-suited to the traditions and practices of Judaism. Such has been the challenge and the opportunity of the church throughout the centuries. When structures, attitudes, and beliefs are held up for critical examination and reconsideration in light of new situations, the church has experienced forward movement. When forms and practices have become entrenched, church leadership and mission have stagnated. The process of contextualization is meant to be continuous and the process of redefinition is endless.

## **2. Contextualizing Structures for a New Situation**

The emerging pattern of first century church leadership reflected an underlying commitment to communicate the gospel in a way that was relevant to the cultural elements of the times. Structures emerged and developed as the church grew, and as it responded to meet emerging needs. A stream of thought related to this response, developed in the 1960's and 70's, and came to be known first of all as adaptation or accommodation, then indigenization or enculturation, and finally, contextualization.<sup>49</sup>

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<sup>48</sup> Filson, p. 118.

<sup>49</sup> Darrell L. Whiteman, "Contextualization: The Theory, the Gap, the Challenge". International Bulletin of Missionary Research 21:1, p. 2-7.

All are terms that were developed to identify the process of presenting the gospel in a diversity of new situations. Snyder observes:

The first century church...provides remarkable examples of cultural adaptation and viability...The early church quickly reached into the Greek-speaking Mediterranean world (Acts 6 and following). Meeting in homes...the first Christians were able to multiply rapidly without a large organisational superstructure.<sup>50</sup>

Daniel Von Allmen outlines three movements by three types of people in the Hellenization of the early church as it emerged out of Judaism.<sup>51</sup> He refers first of all to Phillip and his companions as “Hellenistic brothers” who were Christianity’s first missionaries, operating under no authorizing structure except the divine call to preach the gospel, an opportunity that became apparent in persecution.<sup>52</sup> What we see, then, is not a case in which individuals were selected and sent out with a missionary assignment. Von Allmen drives home his point succinctly, “...true indigenization takes place only because the ‘indigenous’ church has itself become truly missionary, with or without the blessing of the ‘missionaries’.”<sup>53</sup> Secondly, in addition to being indigenous missionaries, these early missionary preachers became able translators who could transcribe Hebrew idioms into the new context, while remaining true to the received faith.<sup>54</sup> Thirdly, those who heard the gospel message responded, not by writing doctrine but by composing worship in idioms that matched the Greek context; thus, the

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<sup>50</sup> Howard A. Snyder, Community of the King (Downers Grove: Inter-Varsity Press, 1977), p. 141.

<sup>51</sup> Daniel Von Allmen, “The Birth of Theology: Contextualization as the Dynamic Element in the Formation of New Testament Theology”. International Review of Mission 64:253 (1975): 37-52.

<sup>52</sup> Ibid., p. 38f.

<sup>53</sup> Ibid., p. 39.

<sup>54</sup> Ibid., p. 40.

theologians followed after the poets, theology came after worship.<sup>55</sup> Observing that Paul was a missionary and preacher before he was a theologian, Von Allmen contends that the early missionaries did not paternalistically adapt a Hebraic gospel for Greek ears; rather, they took the risk of building a theology for their own Greek context.<sup>56</sup>

Out of these observations, Von Allmen proposes what he calls “The Right Road” for developing either an African, European or modern European theology, which may be summarized as follows: a) Don’t start with theological intention but simply obey the call to mission. b) Don’t concentrate on research as much as on obedience that comes from inspiration, the kind of inspiration that produced the hymn in Philippians 2:6-11. And c) Don’t ‘do theology’ but dialogue through preaching and critical exchange.<sup>57</sup> In this process, we see evidence of Martin Kahler’s theory that “mission is the mother of theology”.<sup>58</sup> What I consider to be of great value in Von Allmen’s analysis is his depiction of the spread of the gospel as a dynamic process that was shaped by, and was influential in shaping, the culture. Craig Van Gelder makes a similar observation:

The church is the creation of the Spirit. Every ecclesiology needs to account for the developmental character of the church as the ongoing creation of the Spirit. The church is not static. Ecclesiology is not static. The dynamic person and the power of the Spirit are present in the midst of the church. So also, changing contexts require the church to address new issues in understanding its life and ministry... Ideally, these new approaches take into consideration biblical teaching and historical learnings about the church while also creatively responding to changing contextual realities.<sup>59</sup>

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<sup>55</sup> Ibid., p. 41f. The hymn to Christ in Philippians 2:6-11 is used as an outstanding example of a hymn in praise of the deity who entered history as human flesh and blood for the salvation of all.

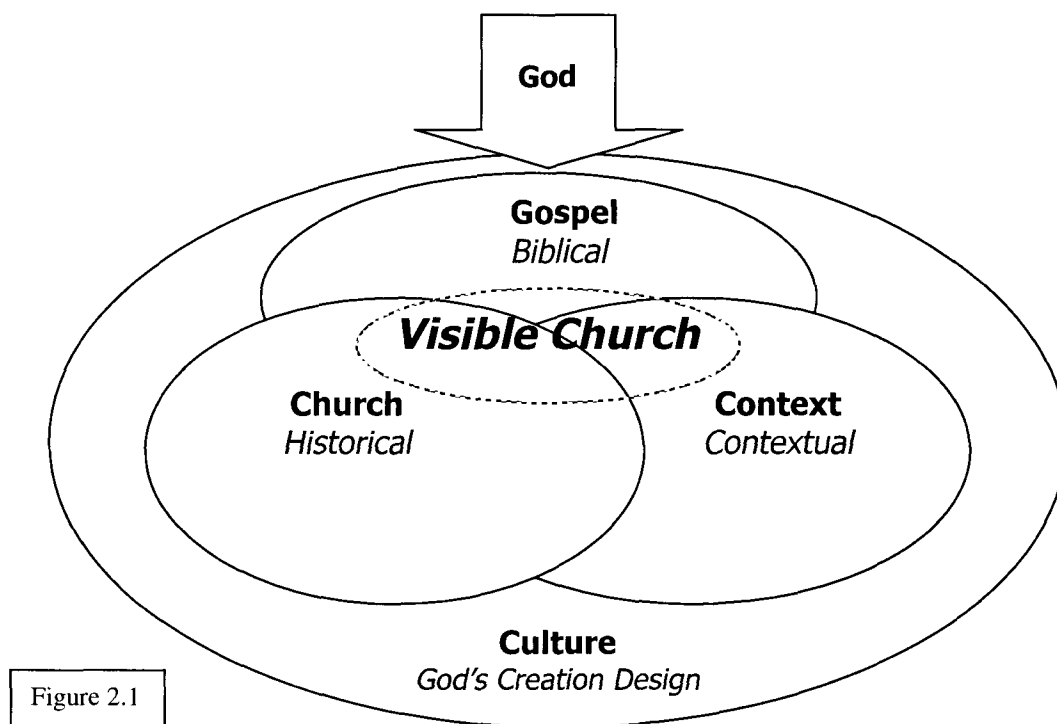
<sup>56</sup> Ibid., p. 50.

<sup>57</sup> Ibid., p. 51f.

<sup>58</sup> Ibid., p. 52ff.

<sup>59</sup> Quoted in Darrell L. Guder, *The Continuing Conversion of the Church* (Grand Rapids: Eerdmans, 2000), p. 186.

Van Gelder provides a helpful diagram (Figure 2.1) to illustrate the way in which the visible church operates in the world in relation to the work of the Holy Spirit.<sup>60</sup> Thus, we come to realize that the church does not exist in a vacuum, but in particular contexts that interact with scripture, history and the Holy Spirit to form a framework with which we may think of the church. Today's leaders may find in the leaders of the early church, inspiration for the contemporary challenge of shaping appropriate structures for contextualization.



This diagram presents three sources for developing our understanding of the visible church in the world (culture) in relation to Biblical, Historical, and Contextual realities.

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<sup>60</sup> Craig Van Gelder, The Essence of the Church: A Community Created by the Spirit (Grand Rapids: Baker Books, 2000), p. 39.



This dynamic process of contextualization in the first century included real dangers of being too syncretistic in accommodating local distinctives to the proclamation of the gospel. However, at the same time, the received faith became a corrective to local cultural elements when they clashed with the values of the Kingdom of God. Von Allmen is careful to stress this: “We have indeed to do with an attempt at a Hellenistic transcription of the Christian faith, but also and above all with an unshakeable will to take everything back to the very roots of the Christian faith, so as to ‘take every thought captive to obey Christ.’ (II Cor. 10:5).”<sup>61</sup>

Under the guidance of the Holy Spirit, selection of leaders in the early church came to be based, not on prominence or family connections, as we have seen in Judaism, but on the basis of spiritual gifts. Snyder continues:

In the early church, leadership was essentially a matter of recognising divinely appointed leaders through sensitivity to the Spirit’s action in giving spiritual gifts... This, apparently, was the New Testament pattern. Beyond this, no scriptural provision for leadership structures in the church can be discerned.<sup>62</sup>

A major structural adaptation was introduced when the Holy Spirit drew uncircumcised believers into the fellowship of the church. Up to that point, believers coming from a Jewish background would have observed the Jewish laws, especially the basic membership law of circumcision, handed down over the centuries from Genesis 17: 14. But when the situation in Antioch came to a head, believers with the historic Jewish commitment to the distinguishing rite of circumcision were insisting that Graeco-pagan converts be circumcised. After an impassioned speech by Peter, and firsthand accounts by Barnabas and Paul concerning God’s work among the Gentiles,

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<sup>61</sup> Ibid., p. 47

<sup>62</sup> Ibid., p. 146.

<sup>62</sup> Leslie Newbigin, The Gospel in a Pluralist Society (Grand Rapids: Eerdmans, 1989), p. 146f.

the Jerusalem apostles, elders and the whole assembly of believers decided that there would be no difference placed between Jew and Gentile, that the centuries-old teaching would be laid aside and circumcision would be no longer necessary for membership among the people of God. Consequently, the church was opened up to non-Jews and a major step was taken in the progress of the gospel. Once again we witness a fluidity to the procedures and structures of the emerging church.

Newbigin, drawing from Roland Allen's observations on the methods of St. Paul states:

St. Paul never stayed in a place for more than a few months...He did not establish what we call a "mission station," and he certainly did not build himself a mission bungalow. On the contrary, as soon as there was an established congregation of Christian believers, he chose from among them elders, laid his hands on them, entrusted to them the care of the church, and left.<sup>63</sup>

The church that remained was placed under the leadership of elders but was bound to no set of organisational rules and procedures. The fledgling church developed with a local distinctiveness of administration while giving careful attention to the word, the communal meal, baptism, and a basically Jewish form of worship, which also adapted over time to suit the local culture. According to I Corinthians 9: 20, Paul was adept at accommodating local cultural distinctives for the purpose of winning his listeners to Christ. He "became all things to all men" in order to lead people to Christ, for the sake of the gospel. One example of this was his change of name, choosing to be called by his Latin name, Paul, rather than the Jewish counterpart, Saul. In addition to this minor adaptation, Paul is also an exemplar of Christlikeness. Von Allmen highlights the importance of being on mission "in Christ's way", and he links this with the words of Jesus in John 20: 21-22, "As the Father has sent me...even so I send

you...Receive the Holy Spirit.”<sup>64</sup> Just as the incarnation is described as the movement in which God enters human life, so a missionary existence is an incarnational experience of suffering, of being moulded in God’s hands and used for his purposes in the advance of his kingdom. In becoming “all things to all men”, I find it illuminating that Paul says, “to the weak I became weak...” but he did not say, “to the strong I became strong”. Rather, like Jesus, he assumed the role of servant leadership. Rather than explaining the imagery of being “jars of clay”, we may learn from observation of the apostle Paul and of Von Allmen that this is a metaphor more to be experienced than to be explained.<sup>65</sup> Being a “clay pot missionary” is a powerful communication of the gospel in any culture.

Newbigin has challenged various theologies that have developed out of the freedom in Christ theme. These include, liberation, feminist, and black theologies. He believes that all of these have the wrong starting point, that God’s story in scripture is the foundational point of commencement and the focal point of continuity. Newbigin asserts:

... True contextualisation accords to the gospel its rightful primacy, its power to penetrate every culture and to speak within each culture, in its own speech and symbol, the word which is both No and Yes, both judgement and grace. And that happens when the word is not a disembodied word, but comes from a community, which embodies the true story, God’s story.<sup>66</sup>

Newbigin is neither affirming nor denying the legitimacy of the various theologies per se but is setting them in the context of what has been called the meta-narrative concerning God’s revelation in Jesus Christ. This is the task of contextualization, as Whiteman has encapsulated in the question, “How do we carry out

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<sup>64</sup> Daniel Von Allmen, “The Treasure in Clay Pots”. International Review of Mission 77:306 (1988): 265-271.

<sup>65</sup> Ibid., p. 268.

<sup>66</sup> Ibid. p. 151f.

the Great Commandment in a world of cultural diversity with a gospel that is both truly Christian in content and culturally significant in form?”<sup>67</sup> Whiteman’s answer is found in what he describes as the three challenges of contextualization; the prophetic challenge, the hermeneutic challenge, and the personal challenge.<sup>68</sup> First, the prophetic challenge is to present the gospel to a culture in such a way that people’s needs are met and they are inspired to follow Christ to the point where their perspective and culture undergo change.<sup>69</sup> Secondly, the hermeneutic challenge is to so relate to another culture in word and deed that we earn an opportunity to offend people for the right reasons, showing them how the gospel requires personal and communal change. The prophetic role can be preserved in the process of contextualization but it is difficult because of our tendency to clothe the gospel in the context of our own culture.<sup>70</sup> Thirdly, and leading from the second, the personal challenge is to stretch our understanding of the gospel by adopting the stance of a learner, allowing ourselves to become part of and be taught by another culture so that our gospel understanding is enriched and we are caused to become more Christian in our own context.<sup>71</sup>

All three of these challenges are also picked up by Paul G. Hiebert who cautions about the weaknesses of contextualization, while preserving its abiding value for the world mission of the church.<sup>72</sup> Hiebert stresses the prophetic role of the gospel presentation and identifies a tendency in contextualization toward holding a weak view of sin and becoming vulnerable to syncretism, thus allowing the world to subvert the

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<sup>67</sup> Whiteman, Contextualization, p. 6.

<sup>68</sup> Ibid.

<sup>69</sup> Ibid., p. 2f.

<sup>70</sup> Ibid., p. 3f.

<sup>71</sup> Ibid. p. 4.

<sup>72</sup> Paul G. Hiebert, “Critical Contextualization”. International Bulletin of Missionary research 11:2, (1987): 104-112.

church.<sup>73</sup> This concern is also reflected by Darrell Guder, who stresses the fact that the church's mission has, among other things, an eschatological focus; therefore,

When leaders are shaped primarily by contextual needs, they fail to connect the gospel in a specific setting with its eschatological nature. The gospel's eschatological horizon makes leaders aware that the church is always more than context. The needs of the church and unchurched are not the primary agenda of leadership. The reign of God in Christ... determines the church's direction.<sup>74</sup>

Borrowing from the fieldwork of others, Hiebert goes on to identify four critical issues in contextualization. First, we need to exegete local cultures uncritically for the purpose of building understanding and trust. Secondly, we need to exegete scripture with agility in moving across cultures and transcribing biblical meaning without distorting its message. Thirdly, we need to guide people of other cultures in the process of evaluating their ways in light of biblical understanding so that customs are modified, substituted, adopted or rejected in order to bring the local church into a developing harmony with the teachings of scripture. Finally, we need to help people create new symbols and rituals that are both contextual and scriptural and that enable them to be Christians in ways that are indigenous to their own culture.<sup>75</sup> Under these criteria, the bible is respected as authoritative in faith and practice, the Holy Spirit is given his rightful place, the church becomes a hermeneutic community, and theologians develop accountability with one another. These factors constitute helpful checks against syncretism.<sup>76</sup>

Ralph Winter has noted that biblical writers utilized Greek idioms in the process of revolutionising the world through the gospel. For example, *kyrios* was a

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<sup>73</sup> Ibid., p. 109.

<sup>74</sup> Darrell L. Guder, Missional Church: A Vision for the Sending of the Church in North America (Grand Rapids: Eerdmans, 1998), p. 204.

<sup>75</sup> Ibid., p. 109f.

<sup>76</sup> Ibid., p. 110.

pagan term but it became the primary title for Jesus, as Lord. Winter writes about modalities and sodalities and how the denominations or congregations (modalities) need the energy and commitment of mission agencies and church orders (sodalities) to provide fresh impetus and growth to the modality structure. St. Paul's missionary band was a sodality, as was the later monastic tradition, the Celtic way of evangelism, the emergence of Pietism and Methodism, and the missionary movement begun by William Carey. All these sodalities were examples of the enculturation of the gospel, serving the purpose of building up the Christian church.<sup>77</sup> Winter writes:

The New Testament is trying to show us *how to borrow effective patterns*; it is trying to free all future missionaries from the need to follow the precise *forms* of the Jewish synagogue and Jewish missionary band, and yet to allow them to choose comparable indigenous structures in the countless new situations across history and around the world...as Kraft has said earlier, we *seek dynamic equivalence*...not formal replication.<sup>78</sup>

The spread of the gospel beyond Jerusalem and Judaism precipitated a never-ending process of contextualization in theology, in ecclesial structures, in language and in evangelistic methods. The foregoing analysis rests, in Von Allmen's words, "on the presupposition that the way in which the Hellenizing of Christianity took place in apostolic times (and the way in which it did not take place!), remains exemplary for our times."<sup>79</sup> It teaches us to constantly re-evaluate our traditions, our methods and our theology of mission so that the gospel mandate might be more fully accomplished in our time.

In this section we have identified several ways in which the early church was

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<sup>77</sup> Ralph D. Winter, "The Two Structures of God's Redemptive Mission" *Missiology* 2: 1 (1974): 121-139.

<sup>78</sup> Ibid., p. 123f. See also Hiebert, "Critical Contextualization", p. 108, in which he writes, "...Charles Kraft's call (1979) for a 'dynamic equivalent' response to the gospel message is a healthy reminder that in the Bible 'to believe' is not simply to give mental assent to something; it is to act upon it in life".

<sup>79</sup> Von Allmen, "The Birth of Theology...", p. 38.

influenced by, and brought influence to bear upon, its new cultural situation. The church's worship gave birth to a theology on the go, as believers indwelt the gospel story, came into harmony with the presence and work of God among them, and became the voice and hands of Jesus in their generation. The scriptures, the history of God among his people, and the new Graeco-Roman world context served to define the church's role as its leaders risked the error of syncretism and allowed for a fluidity of thought to prevail for some time regarding the nature of the church. The Jerusalem council, coming very early in the history of the church, was nothing short of a restatement of the nature of the church.

Today's denominations might legitimately ask, when is the last time we came together for the purpose of formulating a fundamental contemporary restatement of who we are and what our place is in the mission of God in the world? It is this sort of question that is foundational to the emergence of the six congregations that were the focus of my case study. Discovering that their churches were at a "kairos" moment, the pastors led a process of re-examining the issues of mission and relevance in their particular contexts. Each context called for different leadership skills and different mission strategies; yet, in five out of the six locations, church leaders guided the congregation to missional responses to their respective communities. The question of mission led inevitably to the question of appropriate responses to the local context. The result was a new opening up process of infiltrating communities with the gospel through the introduction of ministries to meet local needs, from providing shelter to planting a new church. Deliberations of this sort amount to a commitment to adaptability and innovation, as church doors open to a time of internal chaos and confusion that is both fearful and invigorating. But if we seek to be all things to all

people, we need to periodically enter this “dark night of the soul” when we feel our imperfections and our reliance on God, then catch new visions of what God can do through his “clay pot missionaries”. As the apostles and leaders of the early church addressed this very situation, a pattern of church leadership started to emerge, with a strong central emphasis on appointing a group of elders to lead local churches through their individual “missioning” process.

### **3. Local Church Leadership by a Plurality of Elders**

Any contemporary reformation of eldership can have credibility only as it considers the nature of local church governance in the primitive church, described in the New Testament. This study focuses primarily on the book of Acts and seeks to determine how Christ's rulership was functionally applied and expressed in the early church. We also seek to determine whether the book of Acts teaches a church order that was meant to be normative for all local churches of the day, and for all time. Most Protestants (with Anglicans being the possible exception) reject the Catholic teaching on apostolic succession. Roman Catholicism appeals to Matthew 16 as pointing to a connection with the institutional church based in Rome and guided by a monarchical episcopate. However, monarchical bishops (meaning bishops that assume, or are delegated to, the oversight of a region comprising many local churches) were a product of the second century and not the founding years of the church. In this regard, it would appear that the first century writings of Ignatius provide more authority for apostolic succession than do the writings of the apostle Paul. Reference will be made to this matter later in this section. When they were around, the apostles often intervened in the affairs of the developing churches of the first century. The absence of this authority base required that others assume the governance of the church. The leaders of the early church did not operate according to any master pattern for church governance.



A plurality of elders is the pattern that emerged. Acts 14:23 records that Paul and Barnabas appointed elders in every church they visited. Paul's later writings attest to the fact that church leadership was in the hands of elders, bishops and deacons. In the book of Acts, we find elders (*presbyteroi*) first mentioned in connection with the famine relief effort on the part of the believers in Antioch who sent money to the elders in Judea to support the believers in that region. Acts provides no definition or ministry description for elders such as Paul provides in Titus 1:6 or Peter provides in I Peter 5:1-4. Throughout Acts, elders are most frequently mentioned along with the apostles and the church (15: 2, 4, 6, 22-23; 16: 4; 21: 18).

Apostles were first acknowledged to be a limited group who met the specific criteria of being directly chosen by Jesus, and eyewitnesses of his resurrection. While prophets do not appear to fulfil a prominent role in the church after its founding days, Paul teaches that there is a gift of prophecy, and prophets are present in the epistles. The spiritual gift of prophecy remains with the church through the ages. It is evident that neither apostles nor prophets are listed as part of the leadership structure of local churches, although their proclamation and prophetic gifts were of immense value. This leads us to a consideration of the office and function of bishops and deacons, as those who guided the life and ministry of the local church.

While bishops (*episkopoi*) are mentioned many times in Acts and the New Testament epistles, it is the function of being an overseer that takes precedence, rather than an office or position. Before we consider its specific usage in the New Testament, it is important to recognize that *episkopos* appears in Judaism and in non-biblical Greek. While the Septuagint has no office of bishop, it mentions overseers in Judges 9: 28; officers in Isaiah 60: 17; supervisors of funds in 2 Chronicles 34: 12, 17, and overseers

of priests in Nehemiah 11:9.<sup>80</sup> In Greek culture, *episkopos* referred variously to overseers, patrons, protectors, and watchers. The applications of this term are numerous, including references to state officials and supervisors.<sup>81</sup> When Acts refers to *episkopoi*, the secular designation is utilized as an apt term for the functions of church leaders. Howard Clark Kee writes, “Although the responsibilities sketched here (Acts 20:28-32) are specific and essential for the continuity of the church, the designation of *episkopos* seems to be a metaphor of leadership responsibility for the flock of God rather than an ecclesiastical office.”<sup>82</sup> This observation aligns well with the detailed examination provided by George W. Knight, represented by the following:

That the two words “elders” and “bishops” refer to the same office is manifest from the following passages (Acts 20: 17 and 28; Tit 1:5 and 7; and a comparison of I Tim 3: 1ff and I Tim 5: 17). In Acts 20: 17 the elders are called from Ephesus to meet with Paul. In Acts 20: 28 he designates that same group of elders as bishops, or overseers (*episkopoi*). Paul directs Titus to appoint elders in every city (Tit 1: 5) and then goes on to describe those same officers by the term bishops, or overseers (Tit 1: 7). In I Timothy 3: 2 Paul uses the term “bishop” to speak of the office of those who teach and rule the church (I Tim 3: 2 and 5), but then when he returns to the question of remuneration,...he calls them elders or presbyters (I Tim 5: 17)... These two terms, elders and bishops, serve as the terms, which encompass the other designations found in the New Testament for the same activities or functions.<sup>83</sup>

It is also evident that in addition to the function of overseeing a congregation, elders fulfilled various other functions such as teaching and ruling, or leading. In I Thessalonians 5: 12, specific offices are not mentioned but the mutual responsibilities

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<sup>80</sup> For a more complete listing, see Theological Dictionary of the New Testament, Eds. Gerhard Kittel and Gerhard Friedrich, (Grand Rapids: Eerdmans, 1974), vol. 6, p. 246f.

<sup>81</sup> Ibid.

<sup>82</sup> Howard Clark Kee, Good News to the Ends of the Earth (London: SCM Press, 1990), p. 80.

<sup>83</sup> George W. Knight III, “Two Offices [Elders/Bishops and Deacons] and Two Orders of Elders [Preaching/Teaching Elders and Ruling Elders]: A New Testament Study”. Presbyterion 11:1 (1985): 2f.

of teaching and ruling are combined. Also in Hebrews 7: 17, those who are leaders are also the same individuals who oversee and to whom the church is accountable in the Lord. Knight concludes,

...There is one group of men who have the oversight, usually but not always, called elders or bishops, and this oversight includes both teaching and ruling. Such evidence is an overwhelming testimony that the oversight of the church is committed into the hands of a group of men called by the New Testament elders/bishops and that their task or function includes both teaching and ruling as one unified and shared responsibility.<sup>84</sup>

Unlike elders and bishops, which appear in Acts, the term deacon (*diakonos*) does not appear as a noun, or as a specific leadership position in the church. The act of providing service (*diakonia*) appears often, the most notable being Acts 6 where the apostles invite the believers to choose seven from among them for the service of tables. While it was the believers who chose the seven Greek individuals for the ministry, the apostles had set the criteria and gave those chosen their ministry description. Therefore, *diakonia*, or service/ministry is a broad term applying to all forms of Christian service. The function of service was widely used well before it became an office in the church. Some of those designated to the service of tables also exhibited outstanding gifts. For example, Stephen worked signs and wonders and displayed great wisdom (Acts 6: 8, 10).

Phillip was a great evangelist, miracle-worker and exorcist (Acts 8: 4-8, 12-13). Kee's summary is apt: "Clearly *diakonos* is for the author of Acts not a technical designation of an ecclesiastical office; but the function of *diakonia* – of the word, in preaching and teaching, and in performance of signs and wonders – is a major factor in the outreach of the gospel to the ends of the earth."<sup>85</sup> What we see developing is a dual-diaconate, a ministry of the word and a ministry of social services, neither being

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<sup>84</sup> Ibid., p. 6.

<sup>85</sup> Kee, p. 78.

any more or less important than the other, but each operating according to individual gifts and callings. Concerning the nature of social service, George W. Knight identifies aspects that may be summarised as follows: 1) It is spiritual because scripture upholds loving service as a practical demonstration of our spirituality. 2) It is non-cultic because the ministries of social service do not relate specifically to the worship, word and sacraments. 3) It is non-judicial because it does not include matters of discipline and ruling, while it could have a discipline or leadership role. 4) It is ministerial because it involves specific acts of mercy and compassion in the spirit of Jesus who came, not to be ministered to, but to “deacon”, to serve.<sup>86</sup>

In Acts 20 we find the record of Paul's meeting with the elders of the church at Ephesus. In verse 17 they are referred to as elders. It is most important that we recognise that this single church had a plurality of elders. Nowhere in the New Testament do we find an elder (*presbyteros*) being also an overseer (*episkopos*) to a number of churches, but only to one local community of believers. Within this function, the emphasis is always on service rather than power, and this applied to bishops as well as elders.<sup>87</sup>

Neither do we find any consistent pattern of single eldership, but almost exclusively a council of elders in each local church. Paul's charge to the Ephesian elders in verse 28 is illuminating as an overview of the selection process and the

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<sup>86</sup> Knight, p. 16ff.

<sup>87</sup> See Geoffrey W. Bromiley, Theological Dictionary of the New Testament, p. 244-48. We find a hint in I Timothy 5:17 at the development of an early distinction among bishops, and this could have led to the elevating of bishops over elders a little later on. The resultant office would resemble that of the synagogue chief (*archsynagogos*) in Judaism. H.W. Beyer II writes, “During the second century, however, the single bishop, distinguished from the presbyters, gradually achieves precedence (cf. Ignatius of Antioch). While providing stronger leadership, this system tends to produce authoritarian bishops, in direct antithesis to the recommendation to elders in I Peter 5: 2-3... Later...1 Clement opens the door to the idea of apostolic succession with its hierarchical chain: God, Christ, the apostles, bishops (pp. 42-44).

ministry of elders. In Acts 20: 28 the shepherding/pastoring responsibility is given to all the elders/bishops. When other New Testament passages refer to pastors, we may reasonably conclude that they are not necessarily a separate group from elders/bishops. While pastoring is a spiritual gift, it is also a function and responsibility of elders/bishops. This is seen in I Peter 5: 1-4 where elders are admonished, as a group, to shepherd (*poimenate*) or pastor the flock among them.

The church administration that we see emerging in the book of Acts developed with the apostles present. Their role, however, cannot be paralleled in the church of the twenty-first century. We must be careful to distinguish between that which belongs peculiarly to the initiatory era (that which was) and that which is normative and permanent (that which must be) for all churches in every age.<sup>88</sup> We are left with the necessity of finding other guidelines for determining those things contained in the New Testament that are normative for today. Two may be identified as of primary importance.<sup>89</sup> First, we seek to find theological principles that will enable the contemporary church to choose between alternative forms of church administration. In a society where radical systemic change is the rule rather than the exception, churches must rediscover a firm foundation on which to construct new models of life and ministry. Secondly, we may examine the structure of the early church, as an example to assist our quest. We must bear in mind, however, that what we witness in the New Testament in general, and Acts in particular, is a dynamic process of theological and structural development. Out of this we may glean guiding principles, but not a transferable model.

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<sup>88</sup> Alexander Strauch, Biblical Eldership: An Urgent Call to Restore Biblical Church Eldership (Littleton: Lewis & Roth, 1986), p. 189f. Cf., Millard J. Erickson, "The Government of the Church" in Christian theology (Grand Rapids: Baker Book House, 1985), vol. 3, Pp. 1068-87.

<sup>89</sup> Ibid., 225-30.

## 1. Theological Principles

### *The Sole Authority of Scripture and the Role of Context*

The Reformation cry of *sola scriptura* was not meant to be a time-limited theological principle to guide the church in its worship and witness. This meant that scripture was seen to be authoritative for all times in matters of faith and practice. It is safe to assume that this Reformation principle has something to say about the human arrangement of church government. While we may contend that the protestant view does not make allowance for tradition or creeds to take priority over scripture, the fact remains that the church has used a variety of hermeneutics in applying scripture to the world mission of the church. Bosch points out that, whereas in Catholicism, a pope rules supremely over faith and practice, there is a tendency in Protestantism to make a paper Pope out of the bible. Bosch quotes Kung:

*Biblicism has remained a permanent danger for protestant theology.* The real foundation of faith is then no longer the Christian message, nor the proclaimed Christ himself, but the infallible biblical word. Just as many Catholics believe less in God than in “their” church and “their” pope, many Protestants believe in “their” bible. The apotheosis of the church corresponds to the apotheosis of the bible!<sup>90</sup>

Consequently, our hermeneutic has a foundational impact on all aspects of mission, including the development of structures to accommodate that mission. Acknowledging that the content, validity and meaning of mission are derived from scripture, Charles Van Engen outlines four familiar approaches that various authors have taken to link mission with specific times and places. He then proposes an integrative fifth approach.<sup>91</sup> The first approach the church has taken has been called, “from above”. This is a two-fold approach in which either 1) the institutional church

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<sup>90</sup> Bosch, Transforming Mission, p. 243.

<sup>91</sup> Charles Van Engen, Mission on the Way: Issues in Mission Theology (Grand Rapids: Baker Books, 1996), p. 37-43.

interprets scripture and sets a mission agenda, or 2) biblical commands to mission are used as proof-texts to instill a sense of urgency and guilt as a motivator for mission (the sort of mission activity that William Carey modelled).<sup>92</sup> In contrast to this, the second approach is “from below”, meaning that the local context is allowed to set the agenda for the church’s mission, and scripture is used selectively to support a contextualizing approach.<sup>93</sup> A third approach, “the hermeneutic circle”, analyzes present reality and calls for a rereading of the biblical text in such a way as to embrace this reality. Out of this process, scripture can be interpreted in a new way, to deal with unique local situations. This approach is widely used by liberation theologians as well as feminist theologians and others who are willing to rewrite scripture and then use it for their purposes but are less inclined to allow scripture to guide their process at the outset.<sup>94</sup>

A fourth approach is called “critical hermeneutics”, a process in which we observe various biblical paradigms and then lay them alongside the real life contemporary situation, not expecting that we will find any direct link; rather, we will discover alternatives with which we may hope to resolve the apparent tensions.<sup>95</sup> Van Engen takes it one step further and suggests that the bible provides a tapestry of missional motifs in context. According to this fifth approach,

We are not advocating a simple one-to-one correspondence of biblical response to our perceived needs, nor is it simply a matter of discovering dynamic equivalence (Kraft 1979). Rather, we are seeking an intimate interrelationship of text and new contexts through the vehicle of particular themes or motifs that bridge the text’s initial contexts with today’s contexts of mission...Approaching the bible as a tapestry calls us to take seriously the uniqueness of each biblical context in terms of its history, sociology, anthropology, and grammatical peculiarities.<sup>96</sup>

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<sup>92</sup> Ibid., p. 37.

<sup>93</sup> Ibid.

<sup>94</sup> Ibid., p. 38f.

<sup>95</sup> Ibid., p. 39f.

<sup>96</sup> Ibid., p. 42.

In addition, Van Engen points out that as we delve into a human culture we make deep discoveries of certain themes and, upon biblical reflection, discover a link between those themes and self-definitions of the people of God at a specific time and in a specific place. In this process we find Christianity to be translatable into a variety of local contexts around the world.<sup>97</sup>

### *The Priesthood of All Believers*

The biblical teaching and the Reformation principle of the priesthood of all believers is considered a basic belief throughout protestant churches. We base this on passages such as I Peter 2:5; Hebrews 13:15-16 and Romans 12:1. J.B. Lightfoot comments:

Above all (the church) has no sacerdotal system. It interposes no sacrificial tribe or class between God and man, by whose intervention alone God is reconciled and man forgiven. Each individual member holds personal communion with the divine Head. To him immediately he is responsible, and from him directly he obtains pardon and draws strength.<sup>98</sup>

The New Testament record reveals that the calling to the mission of the church rests upon the whole church, and not just specialists who fulfil the ministry through their centralized control. While the apostles were living, they exercised authority over the churches. After their departure, however, the apostolic responsibility came to rest on the congregations as a whole, even though there were specific leaders within the structure to guide the ministry of all. Bosch observes that, while the teaching of the priesthood of all believers meant a break from the idea of “ordinary” believers, it also

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<sup>97</sup> Ibid., p. 42f. Later in this section (p. 71) I illustrate a contextualizing approach for applying scripture to a variety of local church issues. Bosch’s insight that “all theology is contextual” epitomizes the breakthrough we are seeing in postmodern mission. Bosch’s features of the new epistemology, his call for balance between orthodoxy and orthopraxy, and his delineation of six guiding principles of contextualization are invaluable (see pp. 420-432 of his text).

<sup>98</sup> Lightfoot, p. 183.



“carried within it the seeds of schism, of different believers interpreting God’s will differently and then, in the absence of an ecclesiastical magisterium, each going his or her separate way.”<sup>99</sup> Bosch is right in concluding that, to some extent, the multiplying of separate churches in Protestantism came about as a result of this apostolate of the laity. In addition, besides the teaching and discerning role of the whole congregation, we need to bear in mind the role of the whole people of God beyond the local context. Matters of faith and practice often need the discernment of others beyond the congregation. This might include the contribution of mission and parachurch agencies (sodalities) to which we referred earlier, as well as the insights of other cultures. In our contemporary situation, the work of the Gospel and Culture network is of immense value to congregations in assisting them toward a broadened understanding of the church as God’s mission in the world. This symbiotic partnership in mission is developed in chapter six where I deal with the significance of commitment to a missional church paradigm marked by partnership, especially in high performance team ministry.<sup>100</sup>

### *The Teaching Ministry of the Church*

Since the Holy Spirit teaches all believers, it is incumbent on all believers to evaluate all things by the scriptures. As Saucy observes,

The Spirit of Truth had brought the word to them ... He now continues that ministry by giving them the inner witness to the truth, enabling them to accept it as such and to reject the false. That in no way negates the necessity of teachers for the (local) church, but it does give the church the ability and authority to test all things, including teachers (I John 4:1).<sup>101</sup>

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<sup>99</sup> Bosch, *Transforming Mission*, p. 243.

<sup>100</sup> See chapter six, point 11 where I draw a contrast between hierarchical autocracy and spiritlinking partnership as a contemporary model for the priesthood of all believers.

<sup>101</sup> Robert L. Saucy, in "Authority in the Church," in *Walvoord - A Tribute*, ed. Donald K. Campbell (Chicago: Moody, 1982), p. 227.

The application of the truths of the word rests not exclusively with church officials, but ultimately involves all members in a local assembly. That is not to say that each and every voice is authoritative, but that the discernment of everyone is needed toward the construction of corporate perceptions and policies.

As Darrell Guder points out, however, the church is larger than its local manifestation. The church is an interconnected community of communities, with mutual accountability and a common mission, even though it exhibits local distinctives. Guder explores the denominational connection between congregations, then offers this conclusion: “The denomination may need to be reinvented, and the shape of such emerging structures may be as yet unclear. One can have no doubt, however, that particular communities must be tangibly and structurally connected to the larger church, for the sake of the integrity of their mission.”<sup>102</sup>

#### *The role of Ethics and Values*

A fourth principle that is dominant throughout the teaching of Jesus, Paul, and the pastoral epistles is the emphasis on the followers of Christ living out the values of the eschatological Kingdom of God, in the midst of a godless society. The early Christians were constantly called to live out their redeemed lives according to an alternative pattern of behaviour that was designed to penetrate the culture and bring about transformation. Nowhere is this more evident than in Acts 20:19-38 where Paul exhorts the Ephesian elders by calling attention to the form of life he was living among them, and in view of a watching world, and the kind of relational leadership they would need to give in that same context. The themes of humility, servanthood, prayer, unity and self-sacrificial love shine through. Concerning Paul’s view of the church and the world, Bosch writes:

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<sup>102</sup> Guder, Missional Church, p. 254.

The church, as the already redeemed creation, cannot boast in a “realized eschatology” for itself over against the world...As long as the creation groans, Christians groan as well;...It is impossible to believe in God’s coming triumph without being agitators for God’s kingdom here and now, and without an ethic that strains and labors to move God’s creation toward the realization of God’s promise in Christ.<sup>103</sup>

Thus, the values that mark the Christian community in its internal life are the same values that cause the church to reach out to the surrounding culture, seeking to bring it into the community and under the redemptive influences of the kingdom. The common factor we see in these principles is the importance that is attached to the corporate body of Christ in the local setting. Although the New Testament recognises the gifts of the Spirit that are given to church leaders, the whole body concept suggests that there are no small players in the church, and the total assembly carries a God-given responsibility in nurturing and directing the life of the body while seeking to bring society closer the realization of the reign of God. Our research affirms that the church is a community of right relationships.

## **2. First Century Church Structure**

Many assume that the church today should seek to emulate as closely as possible the example provided by the church polity of the Acts and the New Testament in general. Fee and Stuart write, " ... Most sectors of evangelical Protestantism have a 'restoration movement' mentality. We regularly look back to the church and Christian experience in the first century as the norm to be restored or the ideal to be approximated."<sup>104</sup> A further observation by Fee will sharpen our focus on this issue:

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<sup>103</sup> Bosch, Transforming Mission, p. 150.

<sup>104</sup> Gordon D. Fee and Douglas Stuart, How to read the Bible for All it's Worth: A Guide to understanding the Bible (Grand Rapids: Zondervan, 1982), p. 88.

The hermeneutic problem of Acts, therefore, is a crucial one and touches many parts of scripture which are basically historical narrative. How is the Book of Acts, which *prima facie* narrates a small segment of the early spread of Christianity, to be understood as the Word of God? That is, what is its Word, which not merely describes the primitive church but speaks as a norm to the Church at all times? Indeed, do such narratives somehow establish normative precedents for succeeding generations? Or are they merely illustrative or informative? If they do have a word for us, and I think they do, how does one discover it, or set up principles in order to hear it?<sup>105</sup>

Millard Erickson assists us with his detailed observations on the issue of 'timeless truths'.<sup>106</sup> For our purposes we will identify a few factors to help us understand the relevance of New Testament examples for today's church.

1. Primary level scripture takes priority over secondary level biblical history.

Many passages of scripture are essentially teaching passages that provide instructions on what the church is intended to be; for example, a joyful and evangelistic community empowered by the Spirit. Such passages can only be ignored or relegated to lower priority at our peril. However, secondary passages which speak about issues such as the frequency of worship services in the early church, or the exact manner in which leaders were appointed, may be regarded as history without the intent of establishing a certain frequency to be the rule for all time. While one passage is teaching Christian theology, another is demonstrating Christian experience.<sup>107</sup> That is not to reduce its importance, but to place it in a different category than primary level statements.

2. Historical precedence alone is insufficient. History records what did happen, but not what must happen. God's universal will is not incumbent on the fact that a certain thing happened in history; more is required, such as scriptural corroboration. If

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<sup>105</sup> Ibid., p. 96.

<sup>106</sup> Millard J. Erickson, Christian Theology (Grand Rapids: Baker, 1983), vol. 1, p. 120-124. Erickson outlines five criteria for permanence; namely, constancy across cultures, universal setting, a recognised permanent factor as a base, indissoluble link with an experience regarded as essential, and final position within progressive revelation.

<sup>107</sup> Fee and Stuart, p. 97.

the same historical precedence leads to normative practice in scripture, then it has considerable authority for later times. While no specific command may be present, there may be solid theological principles that establish the passages as prescriptive. For example, if the practice of selecting deacons, as recorded in Acts 6, had the intent of being prescriptive, the note of intentionality would be explicit in the passage, and we would expect such practice would be reflected elsewhere in scripture and in the continuing ministry of the church.<sup>108</sup>

3. Consistency and clarity are required. A given practice or procedure may be considered normative for the church if a consistent and clear pattern is established as the only pattern present. "The strongest possible case can be made when only one pattern is found ..., and when that pattern is repeated in the New Testament itself."<sup>109</sup> Russell provides a suitable summary to these observations: "... turning to the New Testament for help in our search for the contemporary church requires that we recognise what we do not find there... The New Testament is by no means a manual on how to develop or organise the church."<sup>110</sup>

However, if a clear and consistent pattern can be established which aligns with the theological principles referred to above, and lies within the parameters of the normative guidelines outlined above, it would seem to be questionable to defend an alternative approach toward "doing church" on the basis of purely practical considerations. Whether or not something works has little to do with establishing the validity of the method employed. Similar to the pragmatic appeal is the claim that it

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<sup>108</sup> Ibid., p. 99.

<sup>109</sup> Ibid., p. 102.

<sup>110</sup> Keith A. Russell, In Search of the Church: New Testament Images for Tomorrow's Congregations (New York: The Alban Institute, 1994), p. 2.

really doesn't matter how the church is governed. Carnell's claim is representative of contemporary voices that persist along those lines:

The ministry of rule, like other auxiliary ministries of the church, is free to develop its office according to the needs of the times. In the actual life of the fellowship, therefore, divergent modes of government may emerge. These modes may be the result of rich cultural and social influences. Or they may simply grow out of the dictates of expediency ... Church government is a mere convenience which serves a limited purpose." <sup>111</sup>

However, while contextualisation is a legitimate consideration in the development of church polity, it is highly questionable whether church government is simply a convenience that carries little significance for the church. Paul's teaching regarding church leadership is values-laden. Overseers and elders are to minister as shepherds, not authoritarian overlords. The form of government and the style of leadership matter greatly. Thus, Paul's detailed instructions concerning the personal and public life of church leaders.

In addition to this, the process of selecting candidates for Christian ministry is more than coincidence and it serves eternal purposes. The setting aside of Paul and Barnabas for ministry, as recorded in Acts 13, was undertaken with sacrificial worship and fasting. They were commended to their work with prayer and fasting. The laying on of hands demonstrated the approval of the believers and the empowering of the Holy Spirit for the ministry to which he had called them. In the New Testament period, continuing an ancient Jewish practice (first recorded in Numbers 27:18 - 23), it was customary to employ the laying on of hands for baptism (Acts 8:17; 19:6), and healing (Acts 9:17 and 28:8). It was also used at the consecration of the social services workers (Acts 6:6); the setting aside of Paul and Barnabas for the ministry to which the Holy Spirit called them (Acts 13:3); and the ordination of Timothy (I Tim. 4:14, 2 Tim. 1:6).

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<sup>111</sup> Edward J. Carnal, in "The Government of the Church," in Basic Christian Doctrines, ed. C. F. H. Henry (Grand Rapids: Baker, 1962), p. 252.

The element of the prophetic word was also prevalent in this process, with the will of the Spirit being revealed, as it was in the selection and commissioning of Timothy.

While the practice of the laying on of hands is not present in the appointing of elders in the book of Acts, it is present elsewhere in Acts in the context of commissioning for ministry, as we have seen. Given the rich tradition of this practice, and the more current sanhedrin practice of laying on of hands for elders, as well as the reference in Acts 20: 28 that it was the Holy Spirit who made the Ephesian elders overseers, it is safe to conclude that the Ephesian elders and all other elders referred to in Acts, were consecrated through the use of this rite of consecration.<sup>112</sup> Thus, it is important to recognise that the process of choosing a pattern of church government includes the necessity of adhering to principles and values that are clearly evident in the formation of the earliest Christian communities.

Many years ago, missiologist Ralph Winter pointed out the fact that early on in its development, the church consisted as a dual structure; namely, the “home base” in Jerusalem and the local assemblies (modalities), and the “missionary band” (sodalities) commenced by Paul and continued by countless others.<sup>113</sup> This became a prototype of all mission endeavours proceeding out of the congregation but spearheaded by a committed core of individuals who undertook disciplines and commitments in addition to the general membership commitments of the local church. Winter outlines how, at various stages of church history, it is the sodalities, or movements springing up from within the church, and through their relative freedom from the ecclesiastical structures

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<sup>112</sup> See I Howard Marshall, The Acts of the Apostles: An Introduction and Commentary (Grand Rapids: Eerdmans, 1980), p. 127. See also Neil Summerton, A Noble Task: Eldership and Ministry in the Local Church (Carlisle: The Paternoster Press, 1987), p. 34f. Summerton lays great emphasis on the role of the congregation in this ceremony.

<sup>113</sup> Winter, p. 121-39.

and restrictions, that brought renewal to the larger church body. Among these sodalities were the Pietists, Methodists, Mennonites, and The Salvation Army.<sup>114</sup> The Salvation Army, which commenced as a sodality, followed the pattern of many other movements, and quickly became a modality (in the next chapter, this theme will be further developed). The mobile missionary band evolved into an established organization. The point I want to make here is that while the missionary structures were not of the essence of the church, they were vital to church health and growth, they were highly adaptable, they were under the general auspices and authority of the churches, but not dominated by them. There was a freedom of operation, which became the secret of their capacity for evangelism and kingdom growth, as evident in the modern missionary movement commenced by exceptional individuals such as William Carey. These movements represented the ethics and values of the church but enjoyed an arms length connection with great freedom for experimentation under the influence of the Holy Spirit. Effective ministry today needs to be intentional in striving to achieve this balance between the modality and sodality structures.

Howard Snyder provides a helpful analysis of Winter's work and one of his concluding observations is useful as a conclusion for this section:

The church is the people of God. But this people, to be the Church, must live in community through appropriate structures and through the exercise of spiritual gifts – regardless of the institutional organisations within which they secondarily may be involved. Once we distinguish between ecclesiastical institutional structures and the Church as the people of God...then we can see more clearly how effective ministry can and should be carried on.<sup>115</sup>

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<sup>114</sup> Ibid., 128ff. While there is a mixture of modality and sodality in these instances, it is evident that in their formative days they were clearly sodalities.

<sup>115</sup> Snyder, Community, p. 163f.



## **Conclusion**

Having undertaken an examination of the biblical foundations for church leadership, we have found that the leadership structure of the early church was a mixture of elements borrowed from Judaism, as well as from Graeco-Roman culture and, to a great extent, developed as a new phenomenon. We have found that the churches in Acts were guided by a group of elders/bishops and deacons, all with different gifts and all equally vital to the health and growth of the church. The system of choosing and appointing leaders, while providing many timeless principles and standards, falls short of establishing a model to be followed for all time. At the centre of the process is the activity of the Holy Spirit, communicating his will through the operation of spiritual gifts and the discipline of corporate prayer and fasting.

A fundamental principle of early church structure that is clearly reflected in my case study locations is the empowerment of the laity. This is shown in the developing team approach to church leadership. Spiritual gifts of members are being affirmed and lay leaders are moving from an advisory capacity to decision-making roles with the pastor. As these churches become more focused on mission, they are breaking loose from traditional structures and finding more effective approaches that fit local settings.

While the Spirit gives liberty and spontaneity, the work of the church needs structure to accommodate the diversity of gifts and personalities to be found in the body. In order for the church to remain vital, these structures require a dual focus of nurturing the “home base” (typified by James and the elders in Jerusalem) while releasing and affirming expansionist movements (typified by Paul and his missionary bands) to explore new possibilities and keep the church accountable in its partnership with God to build his kingdom. I have seen this trend toward mission sodalities starting

to emerge in case study locations where an entrepreneurial spirit by pastors and Salvationists is being released and new mission initiatives are springing up around the local church. While enjoying an arms-length administrative link with the local church, they remain an integral part of the church's missional engagement with Christ. The pastors who are guiding this process, for the most part, display a servant leadership spirit that is transformational in its approach, and is effective in raising up churches that are becoming increasingly relevant in their communities. In chapter five, we will explore a theology of leadership that reflects faithfulness to the scriptures and sensitivity to the needs and callings of others. This will provide benchmarks for developing and evaluating a contemporary model of leadership for The Salvation Army in Canada. This model is the focus of the next chapter in which I will review historical developments in The Salvation Army and offer proposals for redevelopment and renewal.

## CHAPTER III

### REFOUNDING: THE SECOND COMING OF THE ARMY

#### Introduction

The thrust of this chapter is epitomized in the words of Howard Snyder: “In two thousand years the church has not noticeably improved on the gospel or on the biblical picture of the Christian community and discipleship...the church has always been most faithful when it has gotten back to its biblical, spiritual roots.”<sup>116</sup> The fact of the contemporary situation is that the church in general, The Salvation Army included, has strayed so far from its founding charter and commission that it virtually needs to be “refounded” if it is to regain effectiveness and relevance. The most insightful renewal literature of our day is calling for a dismantling of old structures – old patterns of leadership, liturgy and lifestyle. The call is not for a facelift or touch-up but for a radical transformation that will have deep, fundamental and lasting implications for the mission of God among us in the twenty-first century. The observations of Eddie Gibbs are representative of the prophetic voices both inside and outside the institutional church. Adapting the theory of Andrew Grove, former CEO of Intel, Gibbs writes:

Local churches and entire denominations must not assume that they have divine immunity from the consequences of failing to move at the “kairos” moment, which is a special God-appointed time when significant factors converge to provoke the need for decisive action... In times of seismic change you will either tumble into a steep declining curve from which it is extremely difficult to recover, or you will begin another upward trajectory.<sup>117</sup>

That “kairos” moment is now upon us. According to lifecycle theory, the only hope of survival when an institution is in serious decline is for it to re-evaluate itself,

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<sup>116</sup> Howard A. Snyder, The Radical Wesley and Patterns for Church Renewal (Downers Grove: InterVarsity Press, 1980), p. 165.

<sup>117</sup> Eddie Gibbs, Church Next: Quantum Changes in How We Do Ministry (Downers Grove: InterVarsity Press, 2000), p. 32. McLaren calls this process the reinventing of the church, in Brian D. McLaren, Reinventing Your Church (Grand Rapids: Zondervan, 1998).

break away from business as usual and take a bold new approach. Among the reasons for this need for transformation is the fact that “the fire (of God) often burns outside the fireplace of the historic institutions.”<sup>118</sup> However, it is God’s desire and intention, not only to use the new movements, but also to renew the whole church so that it may truly become his handmaiden for mission. The material that follows provides historical background for the developments occurring in the Army in Canada today.

We will commence this examination of The Salvation Army with a review of its theological and ecclesiological roots in some of the more prominent renewal movements since the Reformation. This will include a brief survey of Pietism, Moravianism, Wesleyanism and Pentecostalism. The first three of these movements cultivated the soil out of which The Salvation Army emerged in the late nineteenth century. The Pentecostal movement, in its birth and development, shares much in common with The Salvation Army. Snyder suggests that there are really only two approaches to renewal, one institutional and the other charismatic, “(understanding neither term pejoratively) ...roughly parallel to Ernst Troeltsch’s distinction between church and sect.”<sup>119</sup> We will return to this theme in the course of this essay. We will also draw a distinction between revival and renewal and affirm with Kraemer that today’s church needs more than revival, since revival which is essential, is by definition temporary. The church truly needs revival but not as a stand-alone occurrence. It also needs to experience with revival a thoroughgoing and permanent renewal of its entire

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<sup>118</sup> Clark Pinnock, Flame of Love: A Theology of the Holy Spirit (Downers Grove: InterVarsity Press, 1996), p. 119. The new house church models and generational churches, especially those focused on “generation X”, are representative of the new thing God is doing.

<sup>119</sup> Ibid., p. 130.

system, both in spirit and in structure and operation.<sup>120</sup> The goal of such a renewal is a reformed church that is always experiencing reform, not as an event, but as a process.

Besides the persistent prodding of the Holy Spirit, the impetus for this renewal must come primarily from church judicatories, leaders and seminaries. Philip Spener proposed that seminaries ought to be workshops of the Holy Spirit for students and professors alike because he was convinced that study without piety is useless.<sup>121</sup> While Spener might be criticised for striking only at the personal aspect of renewal, avoiding an examination of the corporate aspects, it should be remembered that church structures and systems may only be renewed and transformed as individuals are thus affected. Richard Lovelace, who considers his work an updating of Spener's *Pia Desideria*, acknowledges the contemporary significance of the contribution of the theological siblings known as Pietists and Puritans who recognized that "reforming doctrines and institutions in the church was futile unless people's lives were reformed and revitalized."<sup>122</sup> Once church leaders and people become renewed and revitalized, they will realize the innate capacity for a healthy church to grow exponentially to the glory of God.

The middle of this chapter will explore aspects of Salvation Army history and development, and shed light on its leadership and administrative structure. We will conclude with an outline of suggestions towards congregational renewal within The Salvation Army. Not everyone within the denomination will agree about the nature,

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<sup>120</sup> Hendrik Kraemer, "Permanent Renewal or Temporary revival". *Foundations* 4 (1961): 144-15.

<sup>121</sup> Kenneth B. Mulholland, "From Luther to Carey: Pietism and the Modern Missionary Movement". *Bibliotheca Sacra* 156:621 (1999): 85-95.

<sup>122</sup> Richard Lovelace, *Dynamics of Spiritual Life: An Evangelical theology of renewal* (Downers Grove: InterVarsity Press, 1979), p. 13.

extent, or even the necessity of the revitalization for which Salvationists are calling. Nevertheless, many Salvationist leaders, members, and concerned individuals acknowledge that there are encouraging signs suggesting an essential and fundamental re-emergence starting to take place. Before we consider the signs and direction of renewal, let us consider, to some extent, the historical and theological contexts out of which the renewal movement called The Salvation Army emerged, how it developed, and what influences shaped that development.

### **Development of Renewal Movements Since the Reformation**

#### *Pietism*

Originally a German Lutheran religious movement of the 17th and 18th centuries, Pietism emphasized heartfelt religious devotion, ethical purity, charitable activity, and pastoral theology rather than sacramental or dogmatic precision. The term now refers to all religious expressions that emphasize the personal spiritual realities of inward devotion and moral purity. With roots in Dutch precisionism and mysticism, Pietism emerged in reaction to the formality of Lutheran orthodoxy. In his *Pia Desideria* (1675), Philip Jakob Spener proposed a "heart religion" to replace the dominant "head religion." Ludwig Von Zinzendorf, a student of Francke's and godson of Spener, helped spread the movement. His Moravian Church promoted evangelical awakenings throughout Europe and in North America in the eighteenth and nineteenth centuries. John Wesley and Methodism were profoundly influenced by Pietism.

The Pietist movement in Germany was a reaction to the sacramental and dogmatic emphasis of the Lutheran Church of the seventeenth century. One hundred years after the Reformation, Europe was a spiritual wasteland. Luther had spearheaded a reformation of doctrine but it failed to reform the spiritual life of the church.

Following the Peace of Westphalia in 1648, ending thirty years of Catholic-Protestant war, there was little or no sense of mission evident in the German Protestant church and the clergy held a stranglehold on any potential for ministry by the laity. From this setting emerged Johann Arndt and Justinian Von Welz who urged individual believers to grow in Christ, pastors to model Christian holiness, those at enmity to be united in Christ, and those outside of Christ, wherever they may be, to be offered the gospel.

Arndt also called for the reformation of the daily life of the church. Pietism was born in this environment and took shape in the publishing of what might be called a charter for renewal.<sup>123</sup> Spener commenced his work with a lament over the extent of the church's distress and sickness, citing corruption in the three fundamental classes of society; namely, civil authorities who carry the responsibility of the spiritual wellbeing of the citizens, clergy who preferred theological dispute to preaching the gospel, and the common people who had forgotten how to identify sin and experience the work of the Holy Spirit in their lives. The theology of Pietism is summarized in Spener's six proposals for correcting the corrupt conditions in the church.<sup>124</sup>

1. That the Word of God should receive more extensive use, being read aloud daily at home where pastors might also meet with small groups of laypersons for instruction and spiritual edification.<sup>125</sup>

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<sup>123</sup> Philipp Jacob Spener, Pia Desideria: Heartfelt Desire for a God-pleasing Reform of the True Evangelical Church together with Several Simple Christian Proposals Looking Toward this End, Theodore G. Tappert, translator and editor (Philadelphia: Fortress Press, 1964). Useful material on Spener is also provided in Mulholland, From Luther to Carey p. 91. and Frank N. Magill & Ian P. McGreal, ed. Christian Spirituality: The Essential Guide to the Most Influential Spiritual Writings of the Christian tradition (San Francisco: Harper, 1988), p. 320-25.

<sup>124</sup> Pietism's emphasis on separation from the world and from worldliness in the church reflected some of the elements of the fourth and fifth century Donatist movement in the Catholic church, especially the tendency to self-righteousness. However, the cell movement of Spener and Zinzendorf should not be regarded as heretical, even though it tended toward self-righteousness.

<sup>125</sup> Spener, p. 87ff.

2. That all believers have a spiritual priesthood to provide in the church and that they ought to engage in most of the activities usually reserved for the clergy. Spener thought that if all believers became thus committed to ministry, slothfulness would be broken, along with the monopoly of the clergy, resulting in the renewal of the church.<sup>126</sup>

3. That faith is more than intellectual assent but is also the practice of love worked out in relationships within and outside the church. Spener argued that this is best worked out through what we would today call a mentoring relationship "...a confidential relationship with their confessor or some other judicious and enlightened Christian (with whom they) would regularly report how they live, what opportunities they have had to practice Christian love, and how they have employed or neglected them."<sup>127</sup>

4. That any disagreements concerning spiritual and religious matters ought to be undertaken with holy love for others, seeking sensitivity toward the disagreements of others since even those who are mistaken can be the Lord's loving servants. Such love would be more convincing than the best theological arguments, and would show itself in prayerfulness for those who disagree with us, setting them a good example, seeking to admonish them with the word, seeking to win unbelievers and heretics by love, and thus to seek agreement with others through repentance and the holy love of God working through us.<sup>128</sup>

5. That pastors, because they have the greatest human responsibility in the renewal of the church, ought to work toward the reformation of unchristian university life by

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<sup>126</sup> Ibid., p. 92ff. Spener was emphatic that "all spiritual functions are open to all Christians without exception...Indeed, it was by a special trick of the cursed devil that things were brought to such a pass in the papacy that all these spiritual functions were assigned solely to the clergy...In fact, one of the principal reasons why the ministry cannot accomplish all that it ought is that it is too weak without the help of the universal priesthood." (p. 93f.)

<sup>127</sup> Ibid., p. 97.

<sup>128</sup> Ibid., p. 97ff.



getting teachers more involved in the life of the students; thus, "...the schools would, as they ought, really be recognized from the outward life of the students to be nurseries of the church for all estates and as workshops of the Holy Spirit rather than as places of worldliness..."<sup>129</sup>

6. That the education of pastors should become more practical, with special attention being given to improving one's preaching skills so that people's lives might be edified and transformed by the Word. Spener wrote, "Preaching should be the divine means to save the people, and so it is proper that everything be directed to this end. Ordinary people, who make up the largest part of a congregation, are always to be kept in view more than a few learned people..."<sup>130</sup> It is evident that the Pietists were not anti-intellectual per se because they pioneered many educational ventures, but they were careful to channel the educational process so that gospel purposes within the mission of the church were effectively served; otherwise, study without piety was considered worthless.

In all this we see the Pietist emphasis on individual transformation as the vital precursor to institutional transformation. Pietism shows us an image of the *ecclesiola en ecclesia*,

... "the little church in the big church"; people going to church, hearing sermons, receiving the sacraments and catechism, assembling in small groups for discussion, study, prayer and mutual edification, holding one another accountable, undertaking good works in the community and supporting international missions.<sup>131</sup>

Three major themes emerge from Spener's writings; namely, the new birth, the priesthood of all believers, and the necessity of the small group structure. In rebirth,

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<sup>129</sup> Ibid., p. 103.

<sup>130</sup> Ibid., p. 116.

<sup>131</sup> Mullholland, p. 95.

Spener saw a powerfully hopeful process of transformation and continuous renewal, not only as a forensic reality in the mind of God but as a liberating reality in the life of the believer, including “the kindling of faith, justification and adoption as children of God, and the completion of the new man...a process marked by stages and crises.”<sup>132</sup> Spener’s hopeful view of the future rested in large part on his belief in the priestly privilege of all believers through the exercise of their spiritual gifts. Drawing from Ephesians 4 and I Peter 2, Spener taught the spiritual priesthood of all and spearheaded the formation of cell groups headed up by lay persons. In his book entitled “Of the Christian Church” he affirmed that believers,

Based on their spiritual priesthood, ...may and should strive to build the church,...not only with prayer and good example, but according to each person’s measure of grace...All you Christians, not only the preachers, “are a chosen race, a royal priesthood, a holy people...”<sup>133</sup>

Spener’s ecclesiology marked a movement far beyond Luther’s institutional model and brought all believers, both male and female, into the centre of the church’s ministry, empowering them to perform priestly duties privately and in informal groups, to minister the word and provide all Christly ministry to the church, except for the public presentation of Word and Sacrament. Spener’s Pietism was continued by his successor, August H. Francke, who made his own unique contribution while maintaining, as the object of renewal, the individual, through whom the church and the world may be renewed. History reveals, however, that the thoroughgoing individualism

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<sup>132</sup> Howard A. Snyder, Signs of the Spirit: How God Reshapes the Church (Grand Rapids: Academie Books, 1989), p. 93.

<sup>133</sup> Ibid., p. 95. Spener maintained that, in the absence of a minister, any pious Christian may administer the rite of baptism, but not the Lord’s Supper, because “a person desiring comfort may be referred to the spiritual communion (of faith). Therefore, this sacrament is not of the same necessity (as Baptism).” This quotation is taken from Peter C. Erb, ed., The Classics of Western Spirituality: Pietists Selected Writings (New York: Paulist Press, 1983). P.63.

of Pietism became marked by a debilitating subjectivism and as such it was incapable of bringing renewal to the Reformation churches as a whole.<sup>134</sup>

### *Moravianism*

In 1727, Count Zinzendorf of Germany welcomed a group of refugees into his estate and commenced a community that he hoped would be influential in bringing renewal to the church. Lovelace observes that the Count gave the community the name Herrnhut, meaning "the Lord's watch" because Isaiah 62: 1, 6-7 epitomized the longing of Pietists and Puritans for the ongoing renewal of the church. Out of this community came an around-the-clock prayer watch that lasted one hundred years.<sup>135</sup> August 13, 1727, is regarded as the date of the "renewal" of the Moravian Church. Largely due to Zinzendorf's leadership in daily Bible studies with a band of loyal followers, the group came to formulate a unique document, known as the "Brotherly Agreement," which set forth basic tenets of Christian behavior.<sup>136</sup> Members were required to sign a pledge to abide by these biblical principles. There followed an intense and powerful experience of renewal, often described as the "Moravian Pentecost." This experience began the Moravian renewal, and led to the beginning of the Protestant World Mission movement. Within a few years, Moravian mission stations had been established nearly around the world.<sup>137</sup>

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<sup>134</sup> Ibid., p. 112ff. (Snyder's summary of Pietism and his bibliography are impressively comprehensive and an excellent source for further study. His critique offers food for thought for all who might be regarded as fundamentalist evangelicals).

<sup>135</sup> Lovelace, p. 36f.

<sup>136</sup> Erb, The Classics. A chapter is devoted to a reprinted and modernized version of the forty-two points of agreement that the brethren signed. It is entitled, Brotherly Union and Agreement at Herrnhut, 1727.

<sup>137</sup> Snyder, Signs, p. 132ff.

Zinzendorf referred to the universal church as “the congregation of God in the Spirit” and the local congregation as the “little flock of the wounded lamb” comprised “of such who are poor sinners, and thro’ the Blood of Jesus Christ have obtained forgiveness of their sin.”<sup>138</sup> Snyder observes that:

The dual focus on the Christian community and on the broader, universal church was central to Zinzendorf’s vision of renewal and of the Moravians’ place within it... it offered a more extensive experience of community than the earlier Pietists espoused and called for a more comprehensive and thoroughgoing renewal of the entire church.<sup>139</sup>

Zinzendorf held to an intensely communal model of church, in which rich and poor were equally worthy. He was concerned that the little flock might get too large and threaten its integrity through a lowering of expectations. It was for this reason that the Lord’s will was sought in each case before admitting a person into membership. Additionally, the practices of the first century churches inspired the formation of bands within the fellowship in order to ensure the continuity of the little flock. In this tightly knit family Zinzendorf identified Jesus as the Husband, the Holy Spirit as the Mother and, of course, God the Father as Father. Like Spener, he thought of the church in organic rather than institutional terms, and of personal faith coming to fruition in the social context of community marked by small group structures and Christian education. His model of *ecclesiola in ecclesia* was a vital determining factor in the success of the Moravian experience. The later Wesleyan and the contemporary small group movements owe much to Spener and Zinzendorf, even though Wesley at first adopted the isolationist tendencies of his theological forbears.

Snyder raises the issue of whether a renewal movement such as Moravianism can be translated into a normative influence in the church or whether the process of

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<sup>138</sup> Ibid. p. 142.

<sup>139</sup> Ibid. p. 143.

decline and renewal are inevitable. Also, as a renewal movement with a strong sense of mission, Moravianism points to the issue of sustainability while it engages the world at large and gives so much energy to the endeavour.<sup>140</sup> For Zinzendorf and Spener, who laid great stress on the body of Christ imagery, sustainability was considered possible only as a sound and unifying theological focus could be found. They maintained that “a transitory wave of conversions and enthusiasm”<sup>141</sup> would be inadequate toward the establishment of a unity that could sustain renewal. This is good counsel for today, when the Moravian influence is seen once again in the global 24-7-365 movement (a prayer movement that is gaining momentum in Europe, Australia and elsewhere.)

### *Methodism*

Wesley’s theology of renewal was developed on his own, drawing from his Anglican roots, but it displayed so many similarities to the teaching of the Pietists/Puritans and the Moravians that Wesley’s may be called a hybrid model.

Charles H. Goodwin says of Wesley:

John imbibed his father’s high churchmanship...which bore the basic features of his father’s ministry: a clear, intense pattern of public worship,...regular religious instruction from house to house and the education of the young,...encouragement of spiritual development by forming religious societies,...the reformation of manners by private and public reproof,...and strict discipline in matters relating to baptism and the administration of Holy Communion.<sup>142</sup>

Wesley’s theology combined the institutional emphasis that he inherited from Anglicanism with the dynamic emphasis that came out of Aldersgate and his experience with renewal. He seemed to embrace the high Anglican teaching on the threefold order of bishops, presbyters and deacons and viewed the Church of England as the

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<sup>140</sup> Ibid., p. 173.

<sup>141</sup> Lovelace, p. 58.

<sup>142</sup> Charles H. Goodwin, “John Wesley: Revival and Revivalism”. Wesleyan Theological Journal 31:1 (1996): 174f.

community of God's people. On the other hand, he considered the church to be in a fallen condition and came to adopt an expanded ecclesiology of renewal with the following salient points: 1. The unity of the church based on *koinonia* in the Holy Spirit, 2. The holiness of the church achieved through the spiritual disciplines that guide believers to sanctification, 3. The catholicity of the church defined by the community of everyone everywhere who calls on the name of Christ, 4. The apostolicity of the church sustained in its preservation of apostolic teaching and practice.<sup>143</sup> While Wesley had no fully developed doctrine of the gifts of the Spirit, he recognized that all effective and God-honouring ministry sprang from the empowering work of the Holy Spirit operating in individuals and churches that were yielded to the Spirit.

Wesley's concern was for a renewal of ancient Christian morality, spirituality, church structures and institutions because he considered Methodism to be the instrument of God for the renewal of the church and of the nation. Lovelace points out in his chapter on "Primary Elements of Continuous Renewal", the significance of Wesley's teaching on Christian perfection. A paragraph from Lovelace is to the point:

We cannot be in the light about our union with the perfect righteousness which covers our sin without simultaneously being in the light about the power available to transform our lives and displace our sin. We cannot be in union with half a Christ, as the Puritans would say. We must appropriate a whole Christ if we are to remain in the light and thus in spiritual life.<sup>144</sup>

Wesley differed from his contemporary Whitefield regarding personal choice in the matter of accepting divine grace. Whitefield and the Calvinists taught what amounted to passivity while Wesley "made the private self fully responsible for its acceptance or rejection of divine grace." Holiness of life then becomes the believer's

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<sup>143</sup> Ibid., 211f.

<sup>144</sup> Lovelace, p. 103.

strongest apologetic for Christianity and the best hope for the sustainability of renewal. Through the personal spiritual disciplines and the network of class meetings, patterned after the bands of Moravianism, Wesley's teaching on the body of Christ provided a sound model for renewable renewal.

A summary of Wesley's salient points in his theology of renewal reveals both his daring and creative spirit as well as how vitally he was connected with the Pietists/Puritans and the Moravians before him. First of all, Wesley's theology of renewal was firmly founded on his trinitarianism. Of first priority was his view of God's character which is pre-eminently marked by love, ultimately demonstrated in Jesus Christ who defined the statement, "God is Love", and made effective in the life of believers by the Holy Spirit. The second foundational aspect of Wesley's theology focused on the promise of God to fulfil His purpose of restoring creation to the imago dei. In summary, "Wesley maintains a vision of both God's faithfulness and freedom as expressions of the character of God who is love. This affirmation of who God is and what God intends is at the heart of Wesley's theology."<sup>145</sup> Wesley applied these two aspects to his teaching about religious awakening as well. He was careful to link doctrine with discipline, the spiritual disciplines. While doctrine is the goal, focused on God's promises and purposes, discipline is the means to attaining that end.<sup>146</sup> In addition to this link between doctrine and discipline, Wesley emphasized that the purpose of revival is nothing short of life transformation that produces an ongoing, dynamic relationship with God marked by the production of all the fruit of the Spirit. Our lives then reflect both our doctrine of God and the character of God reproduced

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<sup>145</sup> Henry J. knight III, "John Wesley: Mentor for an Evangelical revival". Wesleyan Theological Journal 32:1 (1997): 181.

<sup>146</sup> Ibid.

within us by the power of his Holy Spirit. <sup>147</sup>

Out of Wesley's own spiritual development and his experience with the Methodist revival, we see an ecclesiology that bears the influence of the Pietists and Moravians. Snyder summarizes four features of this emerging Methodism: 1. The church is more than an institution, but a community of the Spirit comprised of all those who exhibit faith that works by love. 2. The ministry of the church is open to all whom the Spirit has gifted. Wesley's practice indicated an affinity with Zinzendorf in this matter, even though the former did not have a specific or developed theology on the charismatic gifts. 3. The true church is an *ecclesiola in ecclesia*. Wesley recognized that there was much apostasy in Anglicanism and that his Methodists represented what he came to regard as members of the true body of Christ. 4. The grace of God is able to renew his people in holiness in this present life through his *prevenient* grace. Wesley's theology guided his revivalism which embraced a four-fold methodology; namely, preaching aimed at producing repentance and conversion, extraordinary prayer, toleration of bizarre behaviour with a critical stance toward anything not of the Spirit, and regular meetings in bands and private homes for instruction in discipleship and for Christian nurture. <sup>148</sup> Methodism developed into a church of the middle class. Marked at first by emotionalism and lay involvement, Methodism sparked a surge of democracy and philanthropy in England. However, its individual ethics and philanthropism obscured any evidence of a resurgence in social ethics, as Niebuhr observed,

(Methodism)... had some interest in the economic fortunes of its constituency and in the social inequalities from which they suffered, but it was much more interested in the correction of their vices...The ethics which it had in mind was not the social ethics of the Sermon on the Mount but the sober, individual ethics of 'The Serious Call' and of Moravian piety...The socially beneficial

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<sup>147</sup> Ibid., p. 184.

<sup>148</sup> Ibid. 221f.. Also see p. 231ff. Where Snyder provides additional detail on issues of connection between Wesley's emphasis and the influence of the earlier Pietists and Moravians.



results of Methodism were never designed, but...they accrued as mere by-products of the movement.<sup>149</sup>

Wesley acknowledged the shift of emphasis occurring in Methodism and lamented, “How then is it possible that Methodism, that is, a religion of the heart, though it flourishes now as a green bay tree, should continue in this state? ... So, although the form of religion remains, the spirit is swiftly vanishing away.”<sup>150</sup> Thus the religion of the disinherited became over time the religion of the respectable.

Of the Methodist church in Canada before the turn of the twentieth century, S.D.Clark wrote:

Among the social classes of the city the influence of Methodism declined. This fact was recognized by the church leaders themselves. The editor of the *Canadian Methodist Magazine* wrote in 1886: “One element in the success of Methodism has been the flexibility of its mode of operation, its power of adaptation to varying circumstances..... It is especially adapted to the lowly and poor..... It is to be feared that to some degree it has lost the hold that it once had upon this class.”<sup>151</sup>

It was into this heart-searching phase in Methodism that The Salvation Army appeared on the Canadian stage, to the chagrin and astonishment of many Methodists.

#### *The Salvation Army, a Methodist Movement*

The Army arrived in the early 1880's, just at the time when many Methodists were dissatisfied with their church that was, nevertheless, addressing the issue, and going through the union of 1884. The *Christian Guardian* recorded in April 1884, that during this attempt toward unity, “practically another Methodist denomination is being organized in this country....Go into any Army meeting and you will find the bulk of

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<sup>149</sup> H. Richard Niebuhr, *The Social Sources of Denominationalism* (New York: Henry Holt and Company, 1929), p. 66.

<sup>150</sup> Quoted in Niebuhr, p. 70.

<sup>151</sup> S. D. Clark *Church and Sect in Canada* (Toronto: University of Toronto Press, 1938) p. 392.

those who speak are either Methodists, or people who have had a Methodist training.”

<sup>152</sup> Objections to the Army eventually shifted from a focus on the institution to its converts, who were seen as having little understanding of the mysteries of religion.

Clark wrote,

Like all religious sects, the Army attacked directly the claims and pretensions of a professional ministry. In doing thus, it attacked the whole system of ecclesiastical control which had grown up within the Church. The Church could not meet the Army on its own ground..... competition gave way to a fundamental conflict between types of religious organization, that of the church and the sect.<sup>153</sup>

In spite of all objections raised during this inaugural period, it is evident that the Army drew its membership, not from the churches but from the unchurched masses.<sup>154</sup> This is attested by the editor of the *Christian Guardian* who wrote of the Army in 1885, “We believe the Salvationists have reached and rescued a great many sinners, who seemed beyond the reach of ordinary church agencies.”<sup>155</sup> Clark adds that the breakdown of denominationalism and the growth of religious sectarianism after 1885 was revealing of a social situation in which the church form of religious organization no longer effectively met the needs of the population.<sup>156</sup> The Methodists acknowledged a reality that all serious-minded Christians and denominations are struggling to grapple with today; namely, that the church

...has an as yet unfilled mission in our great cities. She must reach, as she does not now reach, the lapsed, the churchless, Christless masses. She must go not only to those who need her, but to those who need her most. If the people will not come to the preaching of the gospel, we must take the gospel

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<sup>152</sup> Ibid., p. 387.

<sup>153</sup> Clark, p. 386.

<sup>154</sup> Quoted in Clark, p. 388.

<sup>155</sup> Clark, p. 388f.

<sup>156</sup> Quoted in Clark, p. 389f.

to them..... It is in vain that we erect handsome buildings and conduct decorous services if we do not reach the unchurched masses.<sup>157</sup>

My case study research in the next chapter will show that there is a renewed commitment by emerging congregations to find out where God is working in our towns and cities, and to do whatever it takes to engage with him in transformational mission. It amounts to a relearning process, starting with a recognition that God's mission leads church members beyond the walls of the church fellowship and into the individual lives and structures of their communities.

Clark points out that the holiness teaching of the Holiness Movement Church and The Salvation Army eventually became "too hot" for the established Methodist churches. As the Army's success aroused increasing curiosity and some envy among the Methodist churches, it was decided that, since the church was lapsing under the blight of respectability, Army methods should be adopted by the church. As a result,

The gospel band movement quickly developed to become a regular feature of the Church's work..... (however) The weakness of the gospel band movement lay in the nature of its relationship to the Church..... in the end they possessed neither the strengths of the one nor the other..... they lacked the denominational supports of regular church work..... Had the gospel band movement been able to develop a loyalty similar to that developed within the religious order of the Catholic Church it might conceivably have survived, but Protestant religious organization was unfavourable to a system of religious orders.<sup>158</sup>

The pressure to maintain conformity to normal denominational and local church practices meant the death of the gospel band and similar sodalities. The Salvation Army, on the other hand, was better equipped to reach the urban masses in particular (among whom it experienced most of its increase in numbers). The appeal was both to the individual and the masses, the extravagances and novelty made it easy for people to

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<sup>157</sup> Clark, p. 397.

<sup>158</sup> Ibid., p. 413.

attend church where they now felt inspired and at home. The military discipline and material assistance served the purpose of efficiency as well as a rallying point around which the disadvantaged found a place of economic and emotional security as well as group loyalty. But most of all, the strength of The Salvation Army as a movement for the masses in Canada lay in its evangelical character in reaching and enfolded the masses. Clark observed,

The church was prepared to drive the drunkard out of the saloon on to the streets; The Salvation Army marched him from the saloon to the meeting barracks. In the sect the individual was given something of which he could become a part; he was made to feel important and as if the movement were his..... The task of social building required building from the bottom, and it was on the bottom that the Army built strongly and securely.<sup>159</sup>

### *Pentecostalism*

Our overview of renewal movements that influenced the development of The Salvation Army must also include reference to the Pentecostal Movement. The emergence of Pentecostalism shares much in common with The Salvation Army. It commenced under the criticism of the churches and the amusement of the secular press. The Pentecostal explosion that commenced before the turn of the century culminated in 1906 with the Apostolic Faith Mission revival meetings on Azusa Street, Los Angeles. From that landmark event, the Pentecostal phenomenon spread throughout the United States but, as McClung points out, “the movement had no joint headquarters”.<sup>160</sup> McClung, a respected Pentecostal scholar, outlines several features of Pentecostalism which spread rapidly and by 1982 advanced to an adherency of over

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<sup>159</sup> Ibid., p. 423f.

<sup>160</sup> L. Grant McClung, Jr., ed., Azusa Street and Beyond: Pentecostal Missions and Church growth in the Twentieth Century (Plainfield: Bridge Publishing Inc., 1986), p. 4.

fifty million world-wide. These features may be summarized as follows:<sup>161</sup>

- (1) The first feature was “leaderless leadership”. While The Salvation Army is connected With William and Catherine Booth, the leaders of the Pentecostal Movement emerged from within it and were products of it. They claimed that the Holy Spirit led the movement that sprang up spontaneously in many different places.
- (2) The necessity of a powerful individual experience of God through the Holy Spirit was taught, rather than alignment with any particular system of doctrine.
- (3) The movement was ecumenical, spreading to believers from numerous denominations, without apparent regard for ecclesiastical boundaries.
- (4) Pentecostalism began as a student movement. Even before the Azusa Street incident, Bible School students had been experiencing the Holy Spirit in unusual ways, and it was a student who brought the message to Los Angeles.
- (5) Several internal elements made Pentecostalism possible, and in some ways, unique. These include the priority of “event”, or demonstrations of spiritual power, a mood of expectancy, an emphasis on the fullness of the Spirit, and a paradox of ecumenism and exclusivism (the movement became more exclusive as time went on).

Here McClung offers a summary of Nichol’s “Causes for the Initial Success of Pentecostalism”, and these are included here for their comparative value in relation to The Salvation Army and other movements: a) A world conditioned to expect the supernatural, b) Christians previously prepared to expect manifestations of the Spirit, c) Emphasis on experience rather than doctrine or church government, d) Pentecostals’ self-image as a revitalization movement within the Christian Church, e) An early thrust toward nominal Christians and lethargic believers rather than to the unconverted, f) An appeal to the lower strata of society, g) Taking initiative in going to people rather than

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<sup>161</sup> For a complete description see McClung, p. 4-20.

waiting for them to come to them, h) The use of mass meetings to create a sense of belonging to a community, i) The effective use of newspapers/periodicals to disseminate the Pentecostal message, j) A democratic tendency which drew people of all classes with no discrimination, k) Emphasis on divine healing, l) Meeting psychological felt-needs of people, m) The conviction of early adherents that God had raised them up for a special work, n) A tremendous spirit of sacrifice, and o) The principle of establishing indigenous churches.

(6) Early Pentecostals were aware of the work of God in their midst, and they “were convincing...because they themselves were convinced”.<sup>162</sup>

(7) There was a strong theological motivation around the literal interpretation of scripture and the work of the Holy Spirit who produced in believers a zeal for soul-winning and an eschatological urgency. Pentecostals believed theirs was a message from God for the end times. Consequently, this discouraged scholarly writing because of the urgency to win as many souls as possible before the imminent return of Christ.

(8) Related to this soul-winning zeal was a missionary spirit. Pentecostals made great sacrifices to make foreign missions possible, and in the process experienced many miracles of divine provision.

(9) Stories of the calling of early Pentecostal missionaries resemble phenomena typical to the book of Acts – dreams, visions, prophecies, tongues and interpretations. The supernatural plays a prominent role in the development of Pentecostalism.

As the work of the Spirit progressed, Pentecostals recognized the need to consolidate their soul-saving and missionizing activities. By 1904 the Pentecostal Holiness Church was among the first groups to organize. The Assemblies of God

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<sup>162</sup> Ibid., p. 6

organized in 1914, out of a sense of urgency for world evangelization. In more recent years, Pentecostalism has experienced growth,

...because of their commitment to leadership training, indigenous churches, and church planting...Pentecostals have also been able to capitalize upon the growing spiritual awakening among young people. They have also maintained aggressive recruitment and training for short-term and career missionaries.<sup>163</sup>

At the same time as there is excitement and hope, there are also concerns about the future. McClung articulates five specific concerns, including a) The loss of spiritual ardor, resulting in a need for a new anointing for today, b) The danger of drifting away from a biblical commitment, toward universalism and liberal theology, c) The danger of drifting from a commitment to world evangelization and the need to hear the prophetic voice of missiologist colleagues rather than becoming ingrown, d) The neglect of the masses and the love of respectability, summarized by Donald McGavran as “Halting due to Redemption and Lift... Fear, even as you fear death, getting sealed off into respectable churches which grow only by biological and transfer growth”.<sup>164</sup> Finally, e) The infiltration of institutionalization, replacing the earlier naivete and financial immaturity with too much organization.

Early Pentecostalism shunned and condemned organization with a passion, even though some organization was essential. The question becomes, how much is too much? Roger Helland writes about balancing charisma and container, or spirit and structure. He draws the following contrasts and comparisons between the two:

<u>Spirit</u>	<u>Structure</u>
Let the River Flow	Keep the Banks of the River
Organism (life)	Organization (structure)
Function	Form
Let it Fly Freely	Flying it with Freedom

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<sup>163</sup> Ibid., p. 139.

<sup>164</sup> Ibid., p. 142.

Electricity  
Pioneering  
Freedom  
Prophecy and Revelation  
Body Life  
Charisma (content)

Wires  
Homesteading  
Limits  
Interpretation and Application  
Body Parts  
Container (cup)<sup>165</sup>

Dr. Margaret Poloma, out of her groundbreaking study on the Assemblies of God, concluded, “Although religion in its best form requires both organization and personal experience, Maslow contended that much institutionalized religion quickly loses sight of the religious experience that generated it.”<sup>166</sup> Helland continues the thought, “In other words, people can have a religious experience which over time can settle into habits, rituals, and legalism. The founders who began with the Spirit are forgotten by the followers who transform the movement into an institution.”<sup>167</sup> In Pentecostalism, as in Methodism and The Salvation Army, organization has broadened to include development of educational systems and strengthening of credentialing procedures. While celebrating these advances, “a challenge for tomorrow’s church today is to both construct fireplaces (structure, organization) and stoke the flames (Spirit, organism).”<sup>168</sup>

Peter Wagner’s suggestions for keeping Pentecostals on track are pertinent for all who call themselves evangelicals:

1. Hold purity high... Keep strict and God will bless.
2. Depend on prayer and fasting as your spiritual core...
3. Ask God to show his power through signs and wonders as he did in the early days of the Pentecostal movement...
4. Maintain a passion for souls. Keep witnessing and outreach in the forefront of all church programs.
5. Never allow educational requirements to substitute for spiritual gifts as

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<sup>165</sup> Roger Helland, The Revived Church: A Challenge for Tomorrow’s Church Today. (Tonbridge: Sovereign World, 1998), p. 36.

<sup>166</sup> Quoted in Helland, p. 37.

<sup>167</sup> Ibid.

<sup>168</sup> Ibid., p. 38.



the basis for ordaining new ministers. 6. Vigorously plant new churches and exalt the bi-vocational minister... 7. Curse "the demon of respectability." Be willing to be fools for Christ's sake...<sup>169</sup>

As a mission movement in the late nineteenth and early twentieth century, The Salvation Army exhibited all of these traits. The emergence we are witnessing in many Army congregations today owes much to the movement of the Spirit in other denominations. As inter-church fellowship and learning increase, so does the flow of ideas and spiritual desire. The next section of this study will demonstrate how this was the case and what may be learned from it for today.

### **The Salvation Army as a Mission Movement**

Before a Deed poll of 1878 officially instituted The Salvation Army, William Booth's movement was known as The Christian Mission. It was governed by a Conference, which was modelled after the system of the day that was practised by the Methodists, and with which Booth was most familiar, having himself been a Methodist minister. He was a great admirer of Wesley and it was with much reluctance, and only after a long period of time, that he decided to depart from Methodism. Booth wrote, "To me there was one God, and John Wesley was his prophet... and all that was wanted, in my estimation, for the salvation of the world was the faithful carrying into practice of the letter and the spirit of his instructions."<sup>170</sup> Writing to *The Quiver* in September, 1897 William Booth had this to say on the formative years of the Army:

... Almost everything connected with the mission know as "The Salvation Army" grew and took shape without any previous design on my part... It was absolutely necessary to adopt some particular form of organisation; and not knowing much of any that had in the past been adapted to the control of a religious movement amongst the poor, other than that of Methodism, I tried to

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<sup>169</sup> McClung, p. 131f.

<sup>170</sup> Roger Green, The Theology of William Booth, Diss. (Ann Arbor: University Microfilms International, 1985) p. 16.

apply that system. I soon found, however, that the "new wine" could not be stored in an "old bottle".<sup>171</sup>

It is evident that Booth's approach to building The Salvation Army was an extension of his Methodist grooming and convictions. His leadership values and style have cast an indelible shadow across the face of The Salvation Army. Booth's concern for the social and spiritual wellbeing of humanity, as well as his organizational approach, sprang from what he understood of Wesley. In his biography of Booth, W.T. Stead observed that Booth understood the importance of organization and was not afraid to accept responsibilities of rulership, along with criticism, to which Booth once responded, "It is your duty to obey my rules, not to mend them."<sup>172</sup> To this, Stead adds, "If The Salvation Army a hundred years after his death is not as vigorous and as solid an institution as the Methodist churches, it will not be for want of organization."<sup>173</sup>

Under this system, the success of the movement was slow and arduous, since the first members knew nothing of committee procedures, but quickly were carried away by their new sense of authority. Thus, "the love of talk, the un-representativeness of Conference, the decline in membership and the schism at Leicester were used by William Booth and his committee to do away with any pretence of democracy through the Conference."<sup>174</sup> Booth himself reported to the Quiver that the military regime as a system of management was so effective that, "all who understood the object of our mission, and took any active share in promoting it, rejoiced to leave behind forever the voting system and to accept (with all its defects) an indispensable preliminary to rapid

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<sup>171</sup> William Booth, in The Quiver, 1897, p. 966.

<sup>172</sup> Ibid.

<sup>173</sup> Ibid.

<sup>174</sup> Glenn K. Horridge, The Salvation Army: Origins and Early Days, 1865-1900 (Godalming: Ammonite Books, 1993), p. 30f.

and universal progress.”<sup>175</sup>

Of great importance in seeking to understand the organisational changes instituted by William and Catherine Booth and the early Salvation Army is an appreciation of the aggressive world mission mindset of the Booths, who regarded the Army as a permanent mission to the unconverted. Needham's observation is to the point:

It is far more crucial to preserve the *process* that has shaped a missionary tradition than the *forms* which that process has created. At best, certain traditions came into existence as appropriate ways to facilitate the Church's mission in a particular context. They may, or may not, still preserve that purpose effectively. If not, they should be altered or replaced by new forms when they no longer facilitate mission in the present context. The spiritual truth that death must come before life applies to institutions as well as to persons.<sup>176</sup>

At a decisive meeting of the evangelists of The Christian Mission in January, 1877, Booth announced the new departure in the structure of the mission. Roger Green points out: “The primary reason given for taking the mission in a new direction was that they wished to conform its organisation to its primary objective of the conquest of the world. The Annual Conference would henceforth be viewed and run as a council of war.”<sup>177</sup>

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<sup>175</sup> William Booth, p. 966f. For further insight into Booth's choice of autocratic leadership, see Roger Green, The Theology of William Booth, p. 65ff. Ultimately, Booth believed that oneness of mission required oneness of direction. Green writes, “So important was this principle (autocratic leadership) to Booth that he lost from The Salvation Army members of his immediate family who in one way or another disagreed with that principle. But Booth maintained that the universal autocratic structure...was a higher principle than the keeping of unity or allegiance within his own family... Among these secessions were Ballington Booth... and his wife who resigned from The Salvation Army on January 31, 1896; Catherine Booth, a daughter of William and Catherine Booth, and her husband who resigned from The Salvation Army on January 10, 1902; and Herbert Booth... and his wife who resigned from The Salvation Army on February 2, 1902 (p. 68).

<sup>176</sup> Needham, Phil, Community in Mission: A Salvationist Ecclesiology (Atlanta: The Salvation Army Supplies, 1987), p. 57f.

<sup>177</sup> Roger Green, Catherine Booth: A Biography of the Cofounder of the Salvation Army (Grand Rapids: Baker, 1996), p. 187.

According to the official History of The Salvation Army, "The General later stated that he had obtained more practical help from the regulations of the British army than he had from all the methods of the churches."<sup>178</sup> It was the *Soldier's Pocket Book* written by Field Marshall Lord Garnet Wolsley that Booth gave to Railton to use as a basis for the *Orders and Regulations for The Salvation Army*. Sandall records what Booth wrote in the introduction: "It is a remarkable fact that our system corresponds so closely to that of the Army and Navy of this country that we have been able to use even the very words of many of their regulations."<sup>179</sup> Does this suggest that Booth side-stepped the teachings of scripture in his choice of polity? While this appeared to be the case on many occasions, it is also clear that both William and Catherine Booth stressed the centrality of the gospel mandate in all their endeavours. Writing in "All the World" magazine, Catherine argued that, "The primary command of God is for his people to go into the world and preach the gospel. 'We are to do this as God's ambassadors, whether men like it or not.' The Christian is to be part of a great spiritual offensive which strongly denounces both sin itself and the systemic consequences of sin."<sup>180</sup> Furthermore, "the imagery of battling for the Lord from the pages of the New Testament justified, in the thinking of Catherine and William and their followers, this daring step they had taken ... The Army was bringing to life in the nineteenth century the New Testament imagery of warfare."<sup>181</sup> This was no self-serving warfare but a crusade for others, as evidenced even in Booth's last public impassioned message to his troops, delivered at Royal Albert Hall on May 9, 1912. In it he declared, "While

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<sup>178</sup> Robert Sandall, The History of The Salvation Army (London: Thomas Nelson, 1950), vol. 2, p. 33.

<sup>179</sup> Ibid.

<sup>180</sup> Sears, An Overview, Diss., p. 103.

<sup>181</sup> Green, p. 190.

women weep as they do now, I'll fight; While little children go hungry as they do now, I'll fight; While men go to prison, in and out, in and out, I'll fight; While there yet remains one dark soul without the light of God, I'll fight; I'll fight to the very end!"<sup>182</sup>

There were few, if any, groups of evangelists of their time who were so successful at reaching the unchurched working-class on their own cultural level as Booth and his army of Salvationists.

While the Great Commission and the military imagery of the New Testament inspired the choice of a military paradigm, there is much evidence to suggest that The Salvation Army was built more specifically on a structure of pragmatism. Booth desired a system that "worked" in the interest of the world mission of The Salvation Army. Just as Wesley broke with Anglicanism over methodology, so The Salvation Army emerged from Methodism over methodology. Booth was not interested in theological debate but in rescuing lost souls by all possible means. While avoiding the theological ferment of the day, however, the Army brought upon itself the dilemma of being adrift from the body of Christ in general, an issue that is critical to its future as it steps into a new millennium.

So that every Salvation Army soldier understood and served faithfully within the structure, the first *Orders and Regulations for Field Officers* was written in 1885/86. Concerning this 600-page book Bramwell wrote:

My father was really less an organizer than a legislator... I think he gave more attention to *the Orders and Regulations for Field Officers* than to anything else he wrote. His anxiety was to compile in that book a set of regulations which would perpetuate The Salvation Army, and preserve it from the mistakes and confusions which had befallen so many other societies in the religious sphere.<sup>183</sup>

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<sup>182</sup> Cited in Cyril Barnes, The Founder Speaks Again: A Selection of the Writings of William Booth (London: SP & S. 1960), p. 169f.

<sup>183</sup> Quoted in Horridge, p. 55.

In section seven entitled "the construction of the Army", procedures were laid down for the selection and oversight of "Local Officers" (lay members, mostly uneducated, who served under the command of commissioned officers). While all the regulations are of a practical nature, the spiritual qualifications of persons chosen for local officership are held up for priority consideration: "Great care should be taken to select the most godly, devout and loyal Soldiers for these positions."<sup>184</sup>

Booth's theology was not only a mission theology inspired by the Great Commission; it was also a mobile theology, a theology-in-the-making as the Army advanced around the world. So successful was the movement anticipated to be that the Booths foresaw the Kingdom of God ushered in by The Salvation Army within a generation.<sup>185</sup> If such were to happen, a developed ecclesiology would obviously not be required. This was a triumphalist theology that considered the Army to be a restoration of the New Testament church.

That the genius of William Booth in forging The Salvation Army was relevant and effective in his day is attested in part by the overtures from the Church of England for Booth to do his work under its auspices and ecclesiastical oversight. While Booth's individualism and a host of practical obstacles, including the role of women in leadership and sacraments, doomed such overtures to failure, he did witness the acceptability of his approach in the emergence of the various forms of what became the Church Army, with a structure patterned after that of his own.<sup>186</sup> It is interesting to note that Booth, wanting his Army to be different from the Church of England, dropped the

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<sup>184</sup> The Salvation Army, Orders and Regulations for Field Officers (London: International Headquarters, 1886), p. 171.

<sup>185</sup> Sears, p. 105.

<sup>186</sup> Horridge, p. 115f.

observance of the sacraments within one year after the meetings with the Anglicans.

Following his account of those meetings, Horridge reports,

As far as the Lord's Supper was concerned, Booth became convinced that Christ should be remembered before every meal and not just a ceremonial one; that as the churches disagreed over the nature of both Sacraments it would be best not to have any; and that as the only preconditions of conversion were repentance and faith, no Sacraments were necessary.<sup>187</sup>

While Booth left the matter open for later consideration, it seemed to him to be the best move at the time. The sacramental position has remained virtually intact to the present, in every country where the Army operates, as a result of the internationalism which binds the movement together in doctrine and practice. Thus, The Salvation Army carried its message and mission around the world and "opened fire" in Canada in 1882.

### **The Salvation Army in Canada**

In Canada, where the Methodists were declining and the Pentecostal movement was gathering momentum, The Salvation Army also expanded its operations, reaching its apex just after the turn of the century. The Army became an integral part of some of the nation's defining moments. They served the needs of the Klondike gold rush.<sup>188</sup> They were at the forefront of the nation's immigration policy, having a hand in bringing 250,000 immigrants to Canada.<sup>189</sup> By 1904, Winnipeg had its own Grace Maternity Hospital. Before long, every major city would have its "Grace". The Army continued to advance its social work, including parole supervision and correctional services, to the extent that by the beginning of World War II, it had lost its vitality and endurance as an

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<sup>187</sup> Ibid., p. 116.

<sup>188</sup> See R. G. Moyles, The Blood and Fire In Canada: A History of The Salvation Army in the Dominion 1882-1976 (Toronto: Martin Associates Limited, 1977) p. 99-106.

<sup>189</sup> Ibid., p. 138-149.

evangelistic force and had become better known by the affectionate title, "Sally Ann".<sup>190</sup> According to Clark,

Development...was steadily in the direction of a limitation of the field of evangelical work and a strengthening of organization. Like other religious movements before it, the Army was forced away from the position of a religious sect in seeking a closer accommodation with the community. Its passing as a great evangelical force marked the end of one more chapter in the religious development of Canada.<sup>191</sup>

The unprecedented service given to Canada's fighting forces in Europe enshrined the Red Shield motif of this "organization". A dwindling number of Salvationists became actively involved in social services and preferred the more respectable position of middle class church membership, comfortably removed from the realities of social institutions. Clark observes further,

The urge to spread ever further the message of religious salvation, however, if it had constituted one of the important reasons for the success of the Salvationists' work, also came to constitute one of the important reasons for its ultimate failure. It led inevitably to impatience with the slow and laborious task of building up a permanent organization. The result was that many of those people drawn to the Army ranks were later lost to the movement through the failure to follow up the early work of evangelization.<sup>192</sup>

The sect was developing into a church. At this point it may be helpful to briefly reflect on the lifecycle of The Salvation Army, to which we referred in the introduction. It may be outlined as follows:

1) Incipient Stage: 1865 - 1878

This was a stage of experimentation and risk taking, with little organization to guide the process. There was no intention of starting a new denomination. It was a

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<sup>190</sup> Ibid., p. 132-135, 153. While this decline in evangelistic fervour was concurrent with the Army's expansion of social ministries, I am not here arguing for a cause and effect relationship between the two. Further research may or may not conclude that this was the case.

<sup>191</sup> Clark, p. 425.

<sup>192</sup> Ibid.



soul saving revivalist mission intent on winning the masses and hopefully bringing them into the fold of the existing churches.

2) Formal (Enthusiastic Mobilization) Stage: 1878 - 1890

In 1878 an act of the British Parliament formalized a constitution and renamed Booth's movement "The Salvation Army". This was followed by rapid expansion around the world. It also witnessed the publication and launching of Booth's "In Darkest England"<sup>193</sup> which led to the formalization of the Army's social wing. As congregations multiplied, orders and regulations were developed to guide the corporate life and ministry in accordance with standardized international practice.

3) Organizational Stage: 1890 - 1930's

Following the peak of the movement's success that lasted through the turn of the century, several organizational steps were taken in response to changing times. After the first Grace Hospital was established in Canada, the Army found itself in an intense period of social ministry which elevated its reputation as a caring organization, but had the unintentional result of diminishing its evangelical witness as energies were diverted to the new complexities of social ministry.

In 1929 the General, Bramwell Booth was deposed by a newly formed High Council, due to his ill health which rendered him incapable of leadership. An act of Parliament formalized the High Council procedure for electing the world leader. During this period, pronouncements were made regarding the 'aberration' of faith healing and the millennial tendencies that were causing some unrest. In Canada, the secession of Brigadier P. W. Philpott created much turmoil within the Army and the larger community. During this period of consolidation and of experimentation in the

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<sup>193</sup> William Booth, In Darkest England and the Way Out (London: The Salvation Army International headquarters), 1890.

communications media, emotionalism became modified and atrophied.

4) Terminal Institutionalism Stage: 1930's –

From the 1930's onward, The Salvation Army entered a phase of terminal institutionalization. Structures that were established in earlier years became canonized and regarded as immutable. In spite of serious losses, there are hopeful signs as emerging leadership is represented by the baby boom generation and as renewal movements around the world impact the Army.

To conclude our historical overview, just before the turn of the twentieth century, problems of administration and finance had forced the Army headquarters to withdraw from communities where income was inadequate. The internal opposition to the central control of headquarters that had occurred in England, levying taxes and placing restrictions on local corps, started to emerge in Canada as well. Defections from the ranks included officers in high positions. The most notable defection was that of Brigadier Peter W. Philpott. Clark's account is succinct and balanced:

Influential in evangelism and administrative work, he was in a strong position to lead a local movement of protest against the autocratic control exercised by International Headquarters. Demoted and eventually forced to resign, he carried with him out of the Army hundreds of officers... The defection dealt a serious blow to the unity of the Army in Canada. Fundamental differences in viewpoint and outlook underlay the conflict which led to Philpott's break in 1891... Herbert H. Booth, representing International Headquarters, was concerned with building the movement into a permanent religious organization with its own distinctive following; Philpott, with the interests of the evangelist, was concerned with saving souls wherever they might be found with little regard to denominational lines. Although the Army suffered a serious loss from the defection, in the end it gained greatly in terms of building up a strong organization... The evangelist was one who could not accept direction from above; the condition of Army success depended upon such direction..<sup>194</sup>

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<sup>194</sup> Clark, p. 427f. Also see Gordon Moyles, The Salvation Army and the Public: Historical and Descriptive Essays (Edmonton, AGM Publications, 2000). Moyles provides in Essay Five an extensive and revealing account of "The Toronto News on The Salvation Army: Boothism in Canada" including the Philpott defection and the Army's process of dealing with the crisis. As a result of the 1893 Commission of Enquiry, set up by Commissioner Herbert Booth,

This account provides revealing insight into a tension that is not yet resolved, between organizational strength and evangelistic zeal, between administrative control and missional engagement. For all its flaws, Booth's international Army became a champion of the poor, preaching individual salvation, while at the same time campaigning for the amelioration of the social conditions that kept them poor and underprivileged. In spite of the impact of The Salvation Army in its early days, however, Niebuhr classifies it as "a home-mission enterprise rather than a religious and social awakening".<sup>195</sup> Concerning its future impact, Niebuhr wrote, "Moreover, the under-privileged of the modern era have been too greatly alienated from the gospel as well as from Christianity... for the Army to be able to repeat the successes of its victorious predecessors".<sup>196</sup> Taking into consideration all the religious movements that have sought to embrace the poor, Niebuhr concludes "But the mass of the workers remains untouched; there is no effective religious movement among the disinherited today; as a result they are outside the pale of organized Christianity... there is no sect of

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the Canadian territory's administration was revised with the creation of five regions and the reduction of staff by two thirds. Provision for the care of officers was also improved. Moyles considers the whole affair as having ultimate value for the organization, exposing the "evils" of Boothism and helping to save the Army from some of its own flaws. See also Robert Collins, The Holy War of the Sally Ann: The Salvation Army in Canada (Saskatoon: Western Producer Prairie Books, 1984). Collins' work includes much anecdotal material, including personal interviews with defectors from the Army. His seventh chapter, pp. 69-76 provides insights into a number of issues, individuals and Salvation Army administration, including briefer coverage of the Philpott affair. Collins also includes a more recent disturbance in the early 1970's precipitated by "Creation Two", a theatre company formed by a young disgruntled Salvationist. Its ultimate expression of dissent came in a holiness meeting led by the General and attended by close to 5000 people in Varsity Arena. Bursting into a solemn moment in the service, the dissidents took the International leader aback. Unlike the handling of the Philpott situation, however, this incident came under the calming diplomacy and spiritual sensitivity of Commissioner C. D. Wiseman, the General's Canadian host and territorial leader. Calling all youth to pray for this group, Wiseman turned the incident into a gigantic prayer circle around Creation Two. Much healing occurred and the group's protesting spirit was assuaged.

<sup>195</sup> Niebuhr, p. 75.

<sup>196</sup> Ibid.

the disinherited today.”<sup>197</sup> A further observation from Niebuhr identifies an all-too-familiar pattern in the development of denominations:

...One phase of the history of denominationalism reveals itself as the story of the religiously neglected poor, who fashion a new type of Christianity which corresponds to their distinctive needs... and who, in the midst of a freshly acquired cultural respectability, neglect the new poor succeeding them on the lower plane. This pattern recurs with remarkable regularity in the history of Christianity. Anabaptists, Quakers, Methodists, Salvation Army, and more recent sects...<sup>198</sup>

If that was true of the churches in general and the Army in particular in 1929, it is certainly still true today. Over the past century, the evangelistic and social ministries of The Salvation Army have drifted apart and are no longer visible to society at large as an integrated mission force. However, the character of William Booth and the methods he employed “to lead the world to Zion’s happy land” have left their distinguished stamp through the decades. Today, there are numerous voices calling for changes that reflect a new century, a new society, a new people and a new opportunity to be not only rescued from diminishing relevance but renewed and revitalized for a postmodern era. While the past century has seen significant development in the role of the lay person within The Salvation Army, the military paradigm still prevails with its autocratic, centralised form of government. It will take courageous and innovative leadership to lead the change movement that a new era requires, while preserving the essence of salvationism.

In the meantime, while most Salvationists consider themselves part of the universal Church of Jesus Christ, many are reticent to call The Salvation Army their “church” and the denomination is without a fully articulated doctrine of the church. Booth considered the Army in its early days to be an extension of the church. He

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<sup>197</sup> Ibid., p. 76.

<sup>198</sup> Ibid., p. 28.

regarded his calling as one of getting people saved and sending them off to the churches of the day. But history has brought us to the place where the Army has been gradually taking its place among the evangelical churches. The matter of a Salvationist ecclesiology has received considerable attention over the past ten to fifteen years, especially as a result of The Army's membership on the World Council of Churches and its national and local counterparts throughout the world. Most Salvationists recognize the fact that the socio-political and economic conditions under which William Booth organised the early movement, and the kind of people who became members, have changed enormously. Booth, the restless and perpetual innovator, never intended that the practices that ignited growth in the nineteenth century were to be enshrined as the *modus operandi* for all time.

With this background in mind, I would propose the following summary of factors as having significance in leading to the decline of The Salvation Army as an evangelistic movement in Canada:

- (1) A para-military structure has persisted as the model of church government. A hierarchical rank system with centralized control and the wearing of uniforms preserves a paradigm that many Salvationists and the general public no longer regard as having relevance, unless significantly altered.
- (2) Related to the military structure is the perpetuation of a fervent traditionalism which finds it necessary to maintain 100-year-old structures, often without due consideration of their relevance for today.
- (3) The general public, including members of other churches, has little awareness of The Salvation Army as a Christian denomination. Most people considering joining a church would not include The Salvation Army as an option; neither would a vast

number of ministers in other denominations and Christian agencies think of referring to The Salvation Army any person looking for an alternate church home.

(4) The opposition that fuelled the growth of the early Salvation Army no longer exists in Canada. The rapid development of social services and the high visibility of The Salvation Army in both world wars brought a public recognition and approval that greatly reduced hostility and opposition.

(5) The evangelistic wing of the denomination became more separated as funds were raised for the many social services that emerged. Coupled with this, the increased affluence of Salvationists led to a sense of embarrassment on the part of many of them concerning "the social".

(6) The absence of an intentional ecclesiology produced confusion among Salvationists and others regarding the identity of the organization as a part of the evangelical church. Within the denomination there is diversity of commitment toward a variety of church models. Some perpetuate the military paradigm and they attract, develop and promote leaders who fit this paradigm. Others have espoused a corporation model of doing church and this model tends to drive leadership. It is also reflected in the architecture of regional and national offices. In addition, there is an increasing number who minister from an ecclesiastical perspective and promote a variety of models of the church. Whatever paradigm is employed, I believe that model defines and drives the mission, rather than the reverse, which was the case in the early years of the movement.

(7) Without the will or ability to maintain a unifying and well-defined mission, The Salvation Army as a church became insulated to the point that a maintenance agenda predominated over a mission mindset.

(8) Non-observance of the Lord's table and water baptism presents a stumblingblock to potential members who come from other church backgrounds. This is especially true among immigrants and those with no prior knowledge of The Salvation Army.

(9) Whereas leaders of denominations would normally be occupied with the priorities of building a strong congregational life and developing effective evangelism, leaders in The Salvation Army must devote the larger portion of their time to ensuring compliance to centralized policy and servicing a corporate structure with a priority focus on administrative and social issues. The Army's extensive social work must report to various levels of government. Employee unions demand attention to issues of contract negotiations, labour strikes and corporate leadership structure. As a result, leaders in The Salvation Army find themselves in a conflict of roles between bishop, boss, CEO, and caregiver.

(10) The 1930's Depression was devastating for The Salvation Army, a period from which the denomination has not fully recuperated. The decision to dissolve the Canada West Territory in 1932, after seventeen years of phenomenal growth, meant the loss of fifty Cadets per year when the western training college closed its doors. In Newfoundland, the college also closed for six years and the Toronto College limited its enrollment to twenty cadets.<sup>199</sup>

(12) The spiritual dimension of leadership has been weakened by unbearable demands which often conflict with the primary mission of the denomination; the salvation of souls. Christian spirituality has been eroded as priority attention has been assigned to administrative concerns.<sup>200</sup>

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<sup>199</sup> See Moyles, Blood and Fire, p. 186ff.

<sup>200</sup> A recent discussion document entitled, "Towards a Theology of Spiritual Leadership" has emerged from The Salvation Army's Spiritual Life Commission that deliberated for three years

On the edge of a new millennium, it is timely for The Salvation Army to take a new look at its identity, mission, leadership, and governance, with sensitivity to both its mission history and its contemporary social, cultural and theological context. At this point, I will provide an overview of the present structure. This is relevant to our study because leadership produces organizational structures and these structures reflect the priorities and values of those same leaders. Later, we will make proposals toward the refocusing of leaders and renewal of structures within The Salvation Army.

### **Administrative Structure**

Known as a Corps, The Salvation Army congregation, like every other expression of ministry, operates under the international mission statement of the denomination:

The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by love for God. Its mission is to preach the gospel of Jesus Christ and meet human needs in his name without discrimination.<sup>201</sup>

Thus, The Salvation Army aligns itself with the historic and visible Christian church as well as the mystical body of Christ. The Bible is claimed as inspired by God, containing the divine rule for Christian faith and practice. The various expressions of Salvation Army ministry take for their inspiration the love of Christ who called upon his followers to do as he had done for them. The central focus of all ministry is the proclamation of the gospel of Jesus Christ. This mission does not differ significantly from the stated mission of many other denominations and local congregations.

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and acknowledged the need for a restatement of Salvationist spirituality for the 21st century. It sees the personal spiritual development of Salvationists as the number one priority for the future. The eventual report coming out of this process will become an addendum to The Handbook of Doctrine, a guidebook for all Salvationists.

<sup>201</sup> Paul Rader, Orders and Regulations for Officers of The Salvation Army (London: International Headquarters, 1997), preface.



Significant variations may be seen, however, in the process that William Booth and the first Salvationists employed to achieve this mission. The Salvation Army was established as a quasi-military organization with a General, Commanders and officers of various ranks, and the soldiers engaged with them in the "salvation war". Today's typical corps is organised after the following pattern of episcopal government, with each individual and group operating under detailed, prescribed international Orders and Regulations:

**Commanding (Corps) Officer(s)**  
(Given charge of the Corps by Headquarters)

**Corps Sergeant Major**  
(Leading Local Officer, or elder, generally regarded as second in command)

**Census Board** (membership board)  
(Key lay members selected by Corps Officer and commissioned to specific service)

**Corps Council** (program/ministry board)  
(Comprising Census Board and any Corps members nominated by the congregation)

**Soldiers**  
(Those in full membership who have signed the Soldiers' Covenant)

This form of government (with its earlier counterparts) proved to be enormously successful as it rode the tide of nineteenth and early twentieth century postmillennialism, when the people attracted to the Salvation Army were largely uneducated and unruly, needing someone to champion their cause and channel their new-found experience of God and their religious zeal. Being a member of the salvation campaign gave a sense of importance and belonging to multitudes who were now given a new identity.

If one word could be used as the hallmark of early Salvation Army organization, it would be flexibility. As Christ worked through the Army to bring reform to society, the leaders of the movement regarded nothing in the world or the church as being outside the realm of reformation. The Army made astonishing leaps into English culture and exported these adaptations around the globe. These adaptations were the products of Booth's restless, entrepreneurial spirit. They account, in large measure, for the success of the Army's mission, and may be summarized as follows:

- 1) Adopting elements of popular culture. This included a) the use of music halls for public gatherings, at a time when these buildings represented the most popular entertainment media. Many Salvation Army church buildings were patterned after England's music halls. b) The use of brass bands, which were in industrial England icons of industry and civic pride. c) The staging of street marches, a typical sight in Victorian England. The brightly coloured Army uniforms gave an air of exuberance and cheer and were always successful in attracting a crowd. d) The use of common speech. The early Salvationists, far from polished or lofty in their testifying and preaching, spoke the language of ordinary working-class people.
- 2) Capitalizing on advances in communications and transportation. Booth made full use of the steamship, telegraph, cinematography and the automobile, all of which appeared on the scene when the Army was at its zenith. Booth travelled the world and was able to keep in touch with his headquarters and keep a cinematographic journal of his exploits.
- 3) Hand-in-hand with these latest tools, emerging organizational structures from industry and the military offered Booth an opportunity to depart from customary ecclesiastical procedures.

## Renewal of Organizational Structures

Rather than seeing new developments in society as “the work of the Devil”, Booth regarded them as servants of the kingdom. This was a best case scenario of what Bosch, Guder, Van Gelder and others in the Church and Culture network identify as being missional, or missionary; that is, structurally pliable and innovative... The church’s missionary dimension evokes intentional, that is direct involvement in society; it actually moves beyond the walls of the church and engages in missionary “points of concentration” (Newbigin) such as evangelism and work for justice and peace.<sup>202</sup>

Of significant help to the Army in its current mission and organizational development is its membership on various ecclesiastical bodies where issues of structure receive thoughtful consideration. In response to the Lima Text of the World Council of Churches, The Salvation Army concurred on many issues including the calling to ordained ministry (including women), the priesthood of all believers, and the forms of ordained ministry. Concerning bishop, presbyters and deacons, the Army response stated:

The New Testament does not provide a blueprint for the ongoing ministry of the Christian Church, although the Acts of the Apostles and the Epistles do reflect organisational patterns varying according to circumstances ... The Salvation Army ... sees the gifts of *episcopate* and *diakonia* operating in and characterising all levels of its ministry. All commissioned officers ... are expected to exercise caring oversight (*episcopate*) and to undertake the humblest service (*diakonia*).<sup>203</sup>

This statement reflects my findings in chapter two, that the focus of leadership in the early church was on the functions of leadership rather than the titles, status, and authority. In response to the Text on the ministry of all members, the Army answered:

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<sup>202</sup> Bosch, p. 373.

<sup>203</sup> The Salvation Army, One Faith, One Church: The Salvation Army's Response to Baptism, Eucharist and Ministry (St. Albans: The Campfield Press, 1990), p. 46f.

Advisory councils and boards, corps councils and census boards, all comprised mainly of lay personnel, support the appointed ordained leaders in all levels of Salvation Army life and service ... In considering '... the mutual recognition of the ordained ministry', the salvationist view is that the functions rather than the title or form of ordination are of most importance. Further, it could be said that the true ministry is unified, not compartmentalised.<sup>204</sup>

In these responses and in many other written sources as well as church practice within the Army, we find a concerted effort to lessen the hierarchical gap and autocratic distance that has existed between ordained officers and lay members within The Salvation Army. There is a deep desire to break down artificial (and real) barriers caused by rank and title and to view ministry positions and services as matters of function rather than office. Needham regards the function and pragmatism of Salvation Army leadership as a reflection of the pattern of New Testament eldership:

The understanding of ordination that arises out of Salvationist ecclesiology can be described in the word *commissioning*. Clearly, there are 'status' overtones to the Army's military form of ecclesiastical government ... As true as all this is, however, there are principles behind the commissioning concept which are attuned to the New Testament understanding of calling to ministry ... that each member is to be commissioned to carry out responsibilities which best utilize his gifts.<sup>205</sup>

As much as the military model continues to be defended and celebrated by some within The Salvation Army, many believe that the limitations and weaknesses of the model render it irrelevant and ineffective in our postmodern context.<sup>206</sup>

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<sup>204</sup> Ibid.

<sup>205</sup> Needham, Phil, p. 48f.

<sup>206</sup> Ibid. p. 73f Needham suggests five limitations of the military pattern: 1. The military pattern does not mean "that worthwhile missionary battles are being fought ... An Army can easily become immobile...". 2. A complex and top-heavy bureaucracy can be slow in responding to need. It "needs to be mediated by grassroots participation in planning ..... 3. Militarism ignores the reality of pluralism that may offer valuable options. 4. The Army's predilection to action has enabled it to respond swiftly to mission challenges, but it "is seriously in need of developing theological tools with which to be discriminating and responsible in its warfare." 5. A tendency to spiritualise its regimented structure and lose objectivity regarding its stated missionary purpose.

I must provide some balance to this critique of The Salvation Army, however, by pointing out that even though it has deviated significantly from its founding mission of world evangelization, it still stands at a strategic place of enormous opportunity for renewal if it chooses to be truly transformational in its approach to leadership and organization. Its strategic advantages include an intricately linked and comprehensive international system of communication that can facilitate almost instantaneous global dialogue and mobilization. It still enjoys wide public acceptance and admiration wherever it is known, and that is widespread because it operates in about 125 countries of the world, and on every continent. A broad spectrum of its membership as well as its present international leader recognize that thoroughgoing renewal is now required for the empowerment of ministry in the new century.

A critical issue here is the rate of loss among Busters and Generation X, at a time when this group is ready to accept challenges of global proportions. Their full partnership in our mission can only be achieved by adopting a transformational leadership approach that is highly relational, consultative and oriented to teams.<sup>207</sup>

Two of the most significant documents for renewal in The Salvation Army are the Final Report of the International Commission on Officership and an interview with the international leader of the denomination, General John Gowans.<sup>208</sup> The first document contains twenty eight recommendations covering virtually every area of

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<sup>207</sup> See Gibbs, Church Next, p. 218ff. Gibbs examines each of the generations and demonstrates our need to build churches marked by discipleship in authentic community and cultural infiltration through apostolic commitment. Cf. my chapter VI where I reflect on Bernard Bass's concept of transformational teams.

<sup>208</sup> The Salvation Army International headquarters, International Commission on Officership: Final Report and the General's Consultation with Officers, February, 2000. and The Officer: A bi-monthly magazine for Officers of The Salvation Army, February, 2000, p. 2-11.

ministry and proposing innovations which, if implemented, would substantially streamline Army ministries and structures. The second document is an interview with the Army's world leader who makes an impassioned plea for renewal in the area of the Army's three-fold mission; namely, saving souls, growing saints and serving suffering humanity. In his request for feedback, the General states,

But the tendency to stay with what was once successful, to lose flexibility, and to cease adaptation is endemic in any organisation...Against this petrification we must all, at all times, be on our guard... The Army is not our Army. It never was, and let us pray that it never will be. It is God's Army or it is nothing. God raised up this Army for his own purposes, not for ours. God the Creator is God the Recreator! He is the One who makes all things new. 'Keep up with the Spirit,' Paul exhorts us today...If Paul's experience is anything to go by, that means: hang on tight and get running!<sup>209</sup>

These comments are representative of a gathering desire in The Salvation Army world for a thoroughgoing renewal that will reflect our founding mission while demonstrating an openness to the larger body of Christ. It can be readily demonstrated that The Salvation Army of the nineteenth century, with its rapid international expansion and its social activism which spawned schemes such as "Darkest England", was a missional movement.<sup>210</sup> In the lifecycle of the denomination, however, many believe a radical new departure from "business as usual" is required to fuel a resurgence of The Salvation Army in this century.

Many of the recommendations of the Commission on Officership capture my own thinking on the transformational leadership decisions and organizational policies that need to be adopted. A brief overview of the most relevant recommendations, with

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<sup>209</sup> The Officer, p.11.

<sup>210</sup> In Booth's "In Darkest England and the Way Out", he outlined a scheme to address the appalling social conditions in industrial England. It was part of his utopian vision for world-wide redemption through the power of the gospel, The Salvation Army being raised up for the salvation of the masses. The "Darkest England" scheme is commonly referred to even today in both secular and religious college and university social work programs.

General Gowans' responses, are provided as evidence of a paradigm shift starting to occur in The Salvation Army. The overview may be found in Appendix 1.

While these revisions may seem like insignificant "yesterday's news" to the outside observer, this commission represents one of the most comprehensive organizational renewals in The Salvation Army since its earliest days. The document is aimed at rejecting many of the dysfunctional aspects of leadership, as we have known it. In General Gowans' response to the recommendations of the Commission, we hear a strong note of optimism for the future – if leaders everywhere give the matter thoughtful consideration and take appropriate action for change, commensurate with the increased autonomy that is being granted to territorial leaders. Given the multiple complexities of an international family, the effectiveness of the implementation process will depend heavily on the courage of territorial leaders to act to the fullest extent that the Response and Action Plan, as well as the national context, will absorb without risking instability. Interviewed about reaction to his Response and Action Plan, General Gowans stated,

Some who wrote me were clearly afraid that if we tamper with the long-adopted structures of the movement it would collapse. They forget that our foundations are laid on better rock than our orders and regulations... I have taken careful note of the Founder's comment, made as far back as 1894... 'While we know of no finality as to method, our principles are unchangeable.'... I believe that only the abandoning of the mission for which we were created can deprive us of the essential support of the Spirit... Let there be 'gentle haste' in the implementation of the decisions reached. Let us proceed carefully and prayerfully so that nothing beautiful and nothing useful is lost or damaged.<sup>211</sup>

In a church so pervasively dominated by rank consciousness, Recommendation 25 offered an opportunity to remove much of the "contempt" that has been perpetuated

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<sup>211</sup> The Officer, December, 2000, p. 2f.

by the system throughout the Army's history. While the rationale for retaining the rank of Commissioner is most acceptable, it would appear that much of the 'status quo' is still in operation in retaining the ranks of Major, Lieutenant-Colonel and Colonel.

Since each appointment already has a title attached to it (for example, Divisional Commander, Secretary for Program, Chief Secretary, Principal, etc.) the retention of a hierarchy of ranks remains a modernist, transactional strategy in a postmodern situation where true authority, affirmation, reward and respect are based more appropriately on who the leader is rather than what rank or title may be assigned. The military paradigm may be preserved while limiting the ranking scale to an irreducible minimum, as suggested in the recommendation.

The response to Recommendation 23, in essence, is also a 'status quo' statement, certainly in the West. An informal and intensifying consultative system has been in operation for a number of years, with a favourable response that suggests, "that and more will do". In Canada, it is becoming customary for corps officers to consult with their leadership team annually concerning work performance and mutual attitudes about continuance in ministry at a particular location. Divisional Commanders also are becoming more comfortable and adept in the practice of discussing issues of tenure with officers as well as non-officer leaders. The Army's appointment system is more than likely the only remaining episcopal arrangement in which there is no predictable consultative process in existence for the placement of clergy. While differences will remain from one territory to another, a formal consultative system is an achievable goal in much of the world, where cultural development has made such a process a basic reality. This is the reality in the world in which Salvationists live and work. It would not be an exceptional or radical move to implement in the church a practice that is commonly accepted everywhere else.



Overall, the responses of the General are positive steps in a hopeful direction. Opening up more ‘breathing room’ in a tightly structured organization has the potential to strengthen our central mission. In a more recent article Gowans states:

I would like to see corps where the officers’ position as Mission Team leaders is clearly recognized and where they are ‘freed’ to fulfil their function of teacher and trainer of the team and not only its pastor...I am totally convinced that mission-focused leadership at every level is one of the greatest needs of our Army at this or indeed any time.<sup>212</sup>

This is an encouraging and affirming message from our world leader, a message that will inspire and empower those who choose to be on the front lines of a renewal movement astir within The Salvation Army. It is also very much in harmony with the spirit of leadership in the early church, the theology of spiritual leadership I present in chapter five, and the developments occurring in my research locations. In the concluding pages of this chapter I will address more specifically the issue of leading congregational renewal in the Canadian context.

### **Revitalization of Congregations in The Salvation Army**

The work of the Gospel and culture network will be used to assist in making proposals toward a renewal plan for Salvation Army congregations in Canada over the next 10-20 years. We will draw inspiration from the missional church paradigm and apply this model to renewal in the Army because the model reflects what is understood colloquially within the denomination as “the Army spirit” and reflects the historical reality (with its many imperfections) of the Army’s early years.

Missional church theory acknowledges that mission exists first of all in God’s purpose and action.<sup>213</sup> He blessed Israel and called her to mission in his name in order

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<sup>212</sup> General John Gowans, Majoring in Mission, The Officer, February, 2001, p.2f.

<sup>213</sup> Mission is thus an act of obedience on the part of the church, in response to the initiatory action of the Trinity. See Karl Barth, “A matter of divine purpose” in Classic Texts in Mission and

that she might be a blessing to all nations. Likewise, Jesus Christ, who was sent by the Father, commissioned his disciples and they were sent by the triune God into the world in the place of Jesus (“as the Father has sent me, so I am sending you”). Guder refers to Newbigin and others who “have helped us to see that God’s mission is calling and sending us, the church of Jesus Christ, to be a missionary church...(but) Neither the structures nor the theology of our established Western traditional churches is missional.”<sup>214</sup> Guder’s book points out that there is a vast difference between being a church with a mission program and being a missional church. A missional church, as God’s sent people into the culture, is defined by mission. Drawing from material provided by The Gospel and Our Culture Network, Eddie Gibbs offers a summary of twelve empirical indicators of a missional church:

- 1) It is a church that proclaims the gospel. 2) It is a community where all members are involved in learning to become disciples of Jesus. 3) The Bible is normative in the life of the church. 4) The church understands itself as different from the world because of its participation in the life, death and resurrection of its Lord. 5) The church seeks to discern God’s specific missional vocation for the entire community and for all its members. 6) Christians behave Christianly toward one another. 7) The church is a community that practices reconciliation. 8) People within the community hold themselves accountable to one another in love. 9) The church practices hospitality. 10) Worship is the central act by which the community celebrates with joy and thanksgiving both God’s presence and God’s promised future. 11) The church is a community that has a vital public witness. 12) There is a recognition that the church itself is an incomplete expression of the reign of God<sup>215</sup>

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World Christianity: A Reader’s Companion to David Bosch’s Transforming Mission, ed. Norman E. Thomas (Maryknoll: Orbis Books, 1996), Pp. 104-106. Cf. Bosch, Pp. 389-393

<sup>214</sup> Guder, p. 5.

<sup>215</sup> Gibbs, p. 52.

Gibbs proceeds to address the critical implications of developing a missional ecclesiology. Denominations face the challenges of increased diversity, distrust of institutional authority, financial concerns, increased pastoral load, and control issues.

Concerning the structuring of denominations, Gibbs writes:

...the present cultural upheaval from modernity to postmodernity, however the latter term is defined, will necessitate not merely the structural reengineering of denominations but their death and resurrection...If denominational structures are in place primarily as instruments of control, then the identity problem is probably insurmountable... Leaders operating within a hierarchical structure see their role as one of delegating and granting permission. People who function within a network empower and grant resources to those around them without trying to exert control.<sup>216</sup>

As a Salvationist committed to the missional bedrock on which the Army was founded, I find Gibbs' approach to be both insightful and prophetic. While an army is hierarchical by its very name and modus operandi, Bernard Bass<sup>217</sup> has demonstrated, as we will see in more detail in chapter six, that leadership committed to a transformational paradigm can work to bring transformation to a system that has been inherently transactional.

To become a missional church is a process to strive toward, rather than something a congregation is by nature. To become a missional church requires a reworking of our ecclesiology. For most churches this is a daunting and monumental task. For The Salvation Army, however, which has never developed a formal ecclesiology because it did not regard itself as a church, but a Methodist movement, Newbiggin's proposals provide an enormous opportunity to write a missional ecclesiology that will redefine The Salvation Army for the contemporary church and culture. Having such an ecclesiology at our disposal would provide essential guidance

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<sup>216</sup> Ibid., p. 66ff.

<sup>217</sup> Bass, Bernard. Transformational leadership: Industry, Military, and Educational Impact. Mahwah: Lawrence Erlbaum Associates, 1998.

through the critical stages of our development. The current change process is a case in point. A missional ecclesiology would set the standard for our discussions about officership and ministry. Such a theology will be biblically based, historically informed, contextually incarnate, eschatologically focused and transformationally practical. Defending what already exists within the denomination will not do; rather,

A missional ecclesiology requires the church to start with biblical and theological foundations before proceeding to designing organizations or assessing the viability of our present denominations... A missional ecclesiology takes the context seriously, as it explores how God's Spirit forms and sends the mission community in a particular setting.<sup>218</sup>

This process challenges us to be intentional about the cultural context in which God has placed us and to be willing to adjust according to God's prompting; not that context drives mission and ministry, but for the sake of understanding so that the church may be appropriately equipped to implement its mission. In chapter two we considered how the early church contextualized church structures for first century realities. Today we need new models for constructing an ecclesiology that is relevant to the postmodern setting. Gibbs reminds us that the missional church must be attentive to the voice of the world, realizing that God, who teaches us primarily through the word, also teaches us through the cries emerging from the culture.

The church in the West must also be willing to learn from the church in the majority world where "These mission churches that have learned to witness effectively in situations that are both pluralistic and hostile to Christianity, and where local congregations have few material resources and yet are rich in faith and powerful in their testimony, have much to teach us."<sup>219</sup> In addition, church leaders in the Western

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<sup>218</sup> Gibbs, p. 69.

<sup>219</sup> Ibid., p.53.

missional church, facing the daunting challenges of a society resistant to the gospel, must be retrained for the new frontier. Among the initiatives Gibbs proposes are a general move from schooling professionals to mentoring leaders, the establishing of symbiotic relationships between seminaries and local churches, working closely together in a mutual sharpening of focus and accountability.<sup>220</sup> As pastors function less and less as the cultural centre of religion, seminaries will need to encourage faculty members to specialize. Their “primary identification will be with the church, parachurch or secular agency rather than with the academic guild.”<sup>221</sup> Such leadership within retooled “schools of ministry” will prepare students with essential preparation for high-risk mission more than prestige and security for the future. This is not to diminish theological education as we have known it, but “It must be theological training that provides the skills to apply the biblical texts to contemporary situations. It must be rewritten in the course of cultural engagement rather than limited to formulas determined by yesterday’s battles.”<sup>222</sup>

Churches and seminaries will need to get together on church-based education on a need-to-know basis so that the practice of ministry in the post-modern setting may obtain a creative edge. It is conceivable that the pastors of some of the healthiest missional churches of the future will not have a seminary degree but will have been given a solid foundation in discipleship and in mentoring for effective leadership. The Salvation Army will need to equip and resource this leadership potential, without insisting that all officers receive an academic degree as a prerequisite to ordination and

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<sup>220</sup> Ibid., p. 93.

<sup>221</sup> Ibid. p. 96.

<sup>222</sup> Gibbs, p. 99.

appointment to positions of executive leadership. Gibbs' proposals for implementation are as relevant for The Salvation Army as they are for others; they include the following:

1. Establish a liaison group between the seminary and a consortium of churches to evaluate current programs and identify future needs.
2. Identify a core curriculum of traditional theological disciplines, which are team taught with a facilitator to explore the ministry implications of selected topics.
3. Team-teach ministry courses, with a local pastor providing the case studies.
4. Recognize the importance of mentoring in the educational and training process. Employ mutual mentoring with professors, with peers, with spiritual advisors and with apprentices sharing life lessons and providing encouragement.<sup>223</sup>

Denominations and congregations must loosen their grip on traditional structures, as well as those that have been developed in recent times, and learn to retool on-the-go in the fluid environments of postmodernity. Significant progress has been made in the development of postmodern ecclesiology over the past few years. Patrick Mays has proposed a dynamic model of the church-in-mission, drawing on the work of Mead, Bosch, and Snyder. Mays seeks to demonstrate that this model reflects the apostolic paradigm of vital missional engagement in the world.<sup>224</sup> Mead points out that the church moved from the initial Apostolic Paradigm to the Christendom Paradigm, where it has remained for over 1500 years. The Reformation was ineffective in breaking away from a Christendom Paradigm and only now are we in the early stages of "a new paradigm, a paradigm similar to the Apostolic Paradigm, which features the apostolic urgency of mission at the church's front door."<sup>225</sup> The world at the church's

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<sup>223</sup> Ibid., p. 119

<sup>224</sup> Patrick Mays, "After Christendom, What? Renewal and Discovery of Church and Mission in the West". *Missiology* 27:2 (1999): 245-258.

<sup>225</sup> Ibid., Here, Mays summarizes Loren B. Mead, The Once and Future Church: Reinventing the Congregation for a New Mission Frontier (Washington: The Alban Institute, 1991), p. 22.

door is pictured as ambiguous rather than hostile. There is some hostility and indifference, as well as some supportiveness. The local congregation, through its lay ministry, is called to adapt in order to connect with the new mission frontier.

Bosch's model of church and mission has three features; 1) The church is missional by nature, and the local church is the primary agent of mission. 2) As mission agent, the church exists in the world as "church-with-others", the light and salt that is coexistent with the world around it. 3) The church maintains a dual focus in creative tension; it is a closed community comprised of those who are in Christ, while at the same time being an inclusive agency of service, ministering Christ in the dust of the world situation.<sup>226</sup>

Snyder's Ecological Model of the Church is an ecologically balanced organism growing out of its central purpose in the glory of God. This purpose expresses itself in the three constitutive areas of Worship, Witness, and Community, with nine related areas of ministry emerging out of these three. Through the interaction of these functions the church maintains balance and vitality.<sup>227</sup>

Mays overlays all three models over one another to create what he calls "A Dynamic Model of the Church-in-Mission".<sup>228</sup> This advanced organism model shows the church as an integrated and purposeful community vitally engaged in the world. Bosch lists six implications of the church-in-mission:

(1) The church is not the only goal of mission. (2) The church is a sign of the kingdom, not the kingdom itself. (3) There is a convergence in evangelizing people and proclaiming God's reign. (4) The church is a community of the Holy Spirit. (5) The church that is not involved in the world is heretical. (6) The church bears the good news as a privilege. It glorifies God and reaches

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<sup>226</sup> Ibid., p. 250. Here, Mays summarizes Bosch, p. 377f.

<sup>227</sup> Ibid., p. 252.

<sup>228</sup> Ibid. Appendix 7 provides a visual representation of the three models to which Mays refers.

out to people in ‘an inseparable union of the divine and the dusty.’ It is so preposterously easy, and so maddeningly difficult, as being in the world but not of it.<sup>229</sup>

With the glory of God as the centre of the church’s life, the church looks “first to God and his kingdom and second to the world and its present condition. When this is done well and the church exudes a missionary character, then the church becomes what David Watson calls “the hermeneutic locus of evangelism”.<sup>230</sup> In this model, contextualization is neither superior to, nor detached from, the worship of God, but is the subsequent and essential process of active engagement with the world which Jesus came to seek and to save.

### **Conclusion: Three Proposals for Revitalization**

In view of the foregoing considerations, this chapter will conclude with three proposals toward revitalization of leadership in The Salvation Army. These proposals include: Refocusing Leaders, Reforming Spiritual Life, and Renewing Structures. The process assumes recognition on the part of our officers and congregational leaders of a need for renewal even though the final form or outcome of renewal may not be fully understood at the outset.

#### *Refocusing Leaders*

Fundamental to congregational and denominational renewal is the necessity for leaders to achieve a clear focus of what the ministry of the church is all about. The focus of Christ, the early church, renewal movements, and of the early Salvation Army was the all-embracing mission to which God called them. Like a laser beam, their sense of mission clearly articulated a path along which ministry was to flow. Our contemporary situation also requires not only individual leaders who are focused, but

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<sup>229</sup> Ibid., p. 253.

<sup>230</sup> Ibid. p. 254. By this, Watson meant that the church, by living out its communal life in worship and learning the truth, in the context of engagement with the world, demonstrates God’s new order and the eschatological hope of the kingdom.



more than that, a leadership movement that works with the congregation as a farm system for raising leaders, in the same sense that a sports team develops a farm system for players.<sup>231</sup> In a denomination where congregations are conditioned to look to regional and national judicatories for direction and permission giving, it is essential that The Salvation Army engage once again in a corporate quest to rediscover and reaffirm our missional mandate. The denomination is at a critical stage where a comprehensive rediscovery of our mission focus and frontier is required. The process will require boldness on all levels of leadership and it will be painful for all Salvationists, because it implies deep change. But the vision of a revitalized church can provide the impetus required for seeing such a process through. I found that young leaders in my case study locations are learning these principles and applying them in their communities.

My interviews with pastors revealed that they are shifting the ministry focus of their churches away from themselves and on to the congregation and their leadership team. They recognize that the process of mission and vision rests with the whole congregation, not just its pastor. One means of communicating and empowering this re-visioning focus in the denomination is through the familiar conference process. Officers and laity could be invited to come together to grapple with the missional church paradigm as a pattern for renewal. Before this occurs, however, it is essential that a re-visioning call be made to local congregations to address the issue of renewal in mission. This strategy would serve the purpose of communicating to the national community that its leaders consider renewal in mission to be the most urgent need of the hour and that Salvationists are capable of being obedient to God's call to mission, as

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<sup>231</sup> See Carl George, "The Importance of raising Up Leaders", in The Coming Church Revolution: Empowering Leaders for the Future (Grand Rapids: Fleming H. Revell, 1994), Pp. 40-52. George includes five steps for surfacing under-utilized talent. McNeal models his leadership development approach around Learning Clusters, noting that a revolution in leadership requires a revolution in learning. Learning clusters help to ensure the multiplication of apostolic leadership.

well as shaping a postmodern redefinition of mission. Attendance at the national event would be preceded by a series of congregational and divisional retreats and symposia across the country, addressing the issues raised in the Gospel and Culture material, as well as current Salvation Army discussion documents, including Needham's "Community in Mission".<sup>232</sup> As Snyder rightly points out, "Any viable strategy for church renewal must start with the unique personality, setting, history and challenges of the particular church. Principles of renewal are valid only to the extent that they are not only scripturally sound but also sensitive to the particular place."<sup>233</sup> While the immediate reference is to local congregations, the same principles apply to the approach of denominational judicatories. Leaders in my case study locations specifically requested that denominational officials take time to come to an understanding of the issues that make each congregation unique. In this way, policy decisions and resources will be processed to better effect.

Only those congregations that are willing to commit to the process of congregational renewal would send locally chosen representatives to the national symposium. The national gathering would have the benefit of local and regional discussion and prayerful preparation. Various task forces within the national symposium would address critical issues of being a missional church and draft presentations and recommendations to the larger group for ratification. Delegates

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See Reggie McNeal, Revolution in Leadership: Training Apostles for Tomorrow's Church (Nashville: Abingdon Press, 1998).

<sup>232</sup> While recent contributions to the network have enormous value, the essence of these recent works has been captured in John Stott's book entitled Christian Mission in the Modern World: What the Church Should be Doing Now! (Downers Grove: InterVarsity Press, 1975). Stott traces the commencement of the missional church movement to the 1967 World Council of Churches document entitled The Church for Others that introduced a whole new vocabulary to the study of mission. Phil Needham's fourth chapter in Community in Mission also reads as an excellent missional church text that adapts the teaching in Salvation Army idioms. Contributions from other Army territories would also prove useful.

<sup>233</sup> Snyder, Signs, p. 298.

would return to their congregations to implement the proposals of the symposium in ways that are appropriate to their context. This initiating process indicates that,

The renewal of parishes for mission requires that their pastors or priests lead the way...because they have experienced ...the renewing work of the Holy Spirit...It is time for the leaders of the church to lead and be seen to be leading... Renewal rarely occurs from the bottom up...The renewal of the people of God...continues in power and effectiveness only when their leaders are also surrendered and filled.<sup>234</sup>

The formation, fruitfulness and empowerment of missional congregations rest with their leaders, just as the early church developed through the leadership provided by apostles, then elders/bishops and deacons. The process from start to finish, however, requires covenant partnership with members of the local congregation in order for leadership to be respected, and the new vision embraced. Since the agent of renewal is the Holy Spirit, it needs to be affirmed that listening to the Spirit is the first essential task of leaders and is the key to the rediscovery of mission. I believe that this is the point at which leaders must refocus their lives and service in the world into which Jesus Christ was sent on his redemptive mission. Production of well-intentioned programs, adjustments in ecclesiastical structures, launching of evangelism or discipleship campaigns, while laudable in themselves, are incapable of producing the renewal that is needed in The Salvation Army. But a prayerful and intentional return to the founding mission, vision and values that gave birth to the Army has the potential to spark such a renewal in our day. It was encouraging to see this refocusing process taking place in my research locations, where private and public prayer are given a new priority, and where leaders are attending prayer meetings and being guided through discipleship courses.

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<sup>234</sup> Graeme Murray, "Renewal of the Local Congregation for Mission". International review of Mission 80:317 (1991): 46.

The refocusing of leaders needs to reach all levels of leadership training, beginning with the leadership structure of local congregations. The leadership curriculum at the Colleges for Officer Training, already being adapted to meet the challenges of a new day, needs to incorporate modules that will adequately prepare officers with the resources they need to face the leadership challenges awaiting them. Likewise, offering a wide variety of courses incorporating new developments in leadership, discipleship, church health, and church planting could enhance the program at William and Catherine Booth College. I have already alluded to Spener's concept of post-secondary institutions being workshops of the Holy Spirit, with faculty involved in the lives of their students. His was a dream that has relevance once again, in our day. Seminaries of the enlightenment became primarily focused on the rigours of academic credentialling. Seminaries and colleges of the postmodern era must now re-tool for the purpose of making spiritual leaders and missionaries capable of leading a new missionary thrust into today's culture. My research focus groups identified an urgent need for innovative, supportive, and risk-taking missional leaders capable of educating, nurturing and guiding congregations for greater effectiveness.

In a world where lifetime learning is becoming a standard expectation in various fields, pastors need to enter into a resourcing and accountability covenant by which spiritual formation, personal improvement and professional development are the norm rather than an option. New leadership paradigms need to be learned by those who have been in ministry for many years, and those graduating from college require continuous growth through mentoring relationships and learning environments. These are skills and opportunities that have come to me and others after many years of trial and error in a setting where maintenance of the status quo has been acceptable, and in some cases, rewarded. A commitment to refocusing all levels of leadership will make

this a rarity, if not an impossibility. Ben Campbell Johnson writes, “The church in the Spirit cannot yield to lay leaders who neglect an intentional, growing relationship with Jesus Christ”.<sup>235</sup> The same needs to be said concerning pastors. Johnson goes on to discuss the necessity of mentoring education and implementation, understanding that “The development of new, rising leaders is more important than building private kingdoms.”<sup>236</sup> Every officer needs a mentor, and every officer needs to be a mentor, because “The community is healthy when its leaders are in healthy communion with God and with each other...Leaders of a church in the Spirit must also choose to be accountable to other leaders.”<sup>237</sup> Many things mitigate against this becoming a reality in The Salvation Army, not the least of which is its system of ranks, which presents a stumblingblock for some. This can quickly change, however, as leaders demonstrate commitment to flattening hierarchies and forging covenant relationships for renewal, while making structures the servants of mission.<sup>238</sup> Salvation Army polity does not need to be discontinued altogether as much as it needs to be reformed by grace-full leaders.

The paradigm-shifting time in which we live is both frightening and exciting. Although the forces of postmodernity threaten the very existence of many

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<sup>235</sup> Ben Campbell Johnson, Imagining a Church in the Spirit: A Task for Mainline Congregations. (Grand Rapids: Eerdmans, 1999), p. 118.

<sup>236</sup> Ibid., p. 128.

<sup>237</sup> Ibid., p. 128f.

<sup>238</sup> Bilezikian observes that Jesus rejected outright the hierarchical model of leadership. The author adds, however, what I consider a prophetic and promising observation that servant leadership has more to do with attitude than church polity; “with the right spirit, hierarchical structures can be made the instrument of servanthood” just as congregational polity can fall victim to abuse in the hands of coercive individuals. See also Bernard Bass on p. 124 of this document. Also, the Army’s Corps Ministries Department in Toronto has an extensive leadership development course known as EXCEL for young adults. An additional resource for all leaders is commonly known as Refocusing, a comprehensive multi-phase equipping course for pastors and church leaders. The course teaches leaders how to obtain a clear focus on the essentials of ministry in today’s context. See bibliographic reference to Church Resource Ministries.

congregations, there are many resources at our disposal to mobilize us for change. My case study demonstrated clearly that our pastors feel they have not been adequately prepared for leadership in this society. The systems that have recently been developed for learning clusters, peer mentoring, refocusing pastors and church networks, and various coaching networks have the potential to kick-start a revitalization process in today's churches. I believe the movement must begin with leaders, and I believe even more strongly that the effectiveness of the movement will be measured by the intensity of the spiritual renewal that is taking place in our lives.

### *Renewing Spiritual Life*

In my case study research, focus groups were asked to describe the leaders of their church and identify significant steps that have brought the church to where it is today. The responses indicate a strong emphasis on having an up to date walk with God, being filled with the Holy Spirit, and being open to the Spirit. My interviews with pastors revealed that seeking the face of God is the single most vital ingredient of effective ministry. These findings affirm my conviction that revival and renewal are at the heart of effective revitalization of congregations and denominations. Snyder suggests that a differentiation needs to be made between revival and renewal. He cites J. Edwin Orr, who was before his death a celebrated authority on revival and who defined revival as,

... A movement of the Holy Spirit bringing about a revival of New Testament Christianity in the Church of Christ and in its related community. Its major works are invariably some repetition of the phenomena of the Acts of the Apostles...followed by the revitalizing of nominal Christians and by bringing outsiders into vital touch with the Divine Dynamic causing all such Awakenings – the Spirit of God.”<sup>239</sup>

Snyder later points out that “revivalism theories tend to stress the dramatic and

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<sup>239</sup> Ibid., p. 43.

unusual aspects of spiritual renewal over the normal day-to-day life of the church.”<sup>240</sup>

Hendrik Kraemer, while acknowledging the pervasive benefits of revivals, is emphatic in affirming that renewal is in a different class from revival and is to be desired over revival. Since revivals are temporary and passing, Kraemer likens them to

... Fertile rainstorms falling on a parched country which then begins to blossom...(but) in spite of all the revivals – and some were very powerful – they have not halted or modified the unchurched of people, their apostasy from Christianity, nor the secularization of mind, mood and direction in Western society...in the present, unprecedented situation of the world, revivals, as we have known them and gratefully acknowledge them, are not up to this situation. They are no match to it, and therefore will not do...In the bible we are persistently called upon to renew ourselves daily, not once in a hundred years...The demand for renewal is a constant, ongoing concern.<sup>241</sup>

Kraemer goes on to show that revival has been typically linked with an institutional model of church while renewal is linked with a charismatic, organic and missional model which acknowledges that the church is sent into the world with “a true self-knowledge of the church born of repentance and rediscovery of the treasure entrusted to her, and a thorough knowledge of and contact with the world.”<sup>242</sup> Renewal is then identified as being “drawn into the stream of God’s purpose with the church and with the world.”<sup>243</sup>

In spite of this clarification, however, it is my observation that scripture does not draw a sharp contrast between revival and renewal, that revival provides the essential spiritual impetus and motivation to undertake the hard work of what Snyder and Kraemer describe as renewal and that the dramatic visitation of the Spirit typical to

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<sup>240</sup> Ibid., p. 47.

<sup>241</sup> Kraemer, p. 144-153.

<sup>242</sup> Ibid., p. 152.

<sup>243</sup> Ibid., p. 153.

revival is required to shake a slumbering church and awaken it to the missional realities around it. Renewal in mission must be linked with the spiritual journey of the people of God into whose existence the Holy Spirit brings the grace of God as empowerment for the task to which the Spirit sends them.

To facilitate this reformation of the spirit, it is recommended that congregations engage in an extended intentional period of extraordinary prayer. During this time, marked by various prayer gatherings, Salvationists may be given teaching on spiritual revival and renewal from a historical and biblical perspective. Murray identifies four phases of renewal including 1) the renewal of personal faith and discipleship, 2) sanctuary worship, 3) fellowship and 4) mission. Renewed worship has the distinct features of freedom, participation, cultural authenticity and evangelistic impact.<sup>244</sup> Salvation Army history, covering both the nineteenth and early twentieth century, is replete with documented accounts of all-night and half-night prayer meetings, small group cottage meetings and public revival meetings conducted for the purpose of promoting the revival of God's people and the spiritual awakening of unbelievers. In our contemporary context, the small group network, focused on spiritual discovery and reformation, may be explored as a primary strategy for personal renewal. The solemn assembly, which has also been an integral part of earlier congregational experience, ought to be utilized for the purpose of reconciliation, and breaking the influence of evil that often pervades congregational life. Other spiritual exercises from our history in Methodism and Pietism are being rediscovered and need to be utilized to the fullest extent in our day that is marked by deep spiritual hunger. This is evident in the responses I received from pastors and focus groups members in my research locations. Concerts of prayer have always been at the heart of revival and the climate is conducive

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<sup>244</sup> Murray, p. 47ff.



for their use in the Army. Various other prayer strategies including prayer partnerships, prayer walking, schools of prayer, prayer summits and prayer retreats are already taking place and ought to be actively promoted as part of a unified strategy for the reformation of our spiritual life. Seeking after God in this way demonstrates our belief that the church is God's, not ours, that God is on mission among us and he invites us to be engaged with him in mission, that such engagement causes crises of faith and trust, and leads to adjustments in our lives that will bring us in harmony with God's mission among us.<sup>245</sup>

My field research found that intentional prayer strategies of various kinds lie at the centre of the renewal that is taking place in many Salvation Army congregations in Canada. Leaders acknowledge their need for prayer and are following through with attendance at prayer meetings, participation in prayer partnerships, and joining with community-wide interdenominational and inter-church prayer gatherings. This acknowledgement of the centrality of personal renewal as a means to church renewal echoes the movement in the corporate world toward self-improvement at the depth level of character and spirit. Since the best advertisement for the gospel is passionate spirituality in its representatives, the ministers of Christ must minister, not only on the power of vision, passion, courage, and a plan of action, but more importantly, from their sense of missionary calling. Johnson commences his inspiring work with this observation, "I am convinced that the call of God... an appropriate pastoral spirituality that can inform the practice of ministry. Nothing short of a conviction that one's life

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<sup>245</sup> This process of being with God in mission is dealt with extensively in Henry T. Blackaby, and Claude V. King, Experiencing God: Knowing and Doing the Will of God (Nashville: Lifeway Press, 1990). This user-friendly student discipleship workbook, with various other optional support materials, is having a major impact on the spiritual life of countless congregations throughout North America, including The Salvation Army. The same author has also produced a course on revival and spiritual awakening. Both courses are highly compatible with missional church teaching.

has been claimed by God can serve as the foundation for the servanthood for which clergy men and women have been called.<sup>246</sup> These observations are reflected in the response of the pastor who told me, “Seeking the face of the Lord is the secret of turnaround churches.” Speaking of the successes of The Salvation Army, Peter Drucker cautioned against the danger of success, and said, “One has to watch out not to lose one’s soul. Success is more dangerous than failure.”<sup>247</sup>

Johnson and others remind us to keep our priority focus on the main thing – the experience of God in our personal lives and in the communal life of the congregation, and in the obedient incarnational ministry that flows out of the divine encounter. Such ministry will be marked by honesty and humility that will sound a ring of truth in a culture that is looking for, and will recognize, these qualities when they see them in action. As individuals and as a denomination, we may need training (or retraining) in the spiritual disciplines, broadening our scope beyond our Wesleyan-Arminian roots to the richness of what God is doing in the whole body of Christ. We may too often assume that the idea of holiness that we embrace in our creed, and the experience of God that we value for our ministry are well in tact. Officer retreats and various church retreats may need to have a more intentional focus on learning what it means to live lives that are Christ’s broken bread and outpoured wine, nurtured at his table, then broken and spilled out for the enrichment of those we lead, and those we seek to “save”.

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<sup>246</sup> Ben Campbell Johnson, Pastoral Spirituality: A Focus for Ministry. (Philadelphia: Westminster Press, 1988), p. 7.

<sup>247</sup> Quoted from an interview with Peter Drucker in The Salvation Army’s UK Publication Salvationist, 24 March (2001): 7.

### *Reforming Structures*

Transformation does not occur automatically, and all too often inhibiting structures block the process. My academic and field research suggest the following initiatives for reforming congregational structures in The Salvation Army.

**a) Give Mission Top Priority**

Emil Brunner stated, “The church exists by mission just as fire exists by burning. Where there is no mission, there is no church; where there is neither church nor mission, there is no faith.”<sup>248</sup> If that is true, then it ought to be reflected in the priorities of congregational structure. Stanley Skreslet proposes a strategy for promoting mission that would be appropriate to Salvation Army congregations. The proposal is to place the mission committee at the centre of church life rather than at the edge:

Reconceived in this way, the mission committee would be expected to reflect on all activities and major decisions of the congregation, asking how each contributes to the great ends for which this community has come into being...A mission committee... could be transformed into a kind of missiological gyroscope for the congregation, a means of theological navigation that tries to take into account what may lie over the immediate horizon.<sup>249</sup>

Since most Salvation Army congregations in Canada do not have a distinct mission committee, this would be something new; however, it would be squarely in line with what William Booth claimed The Salvation Army to be, a permanent mission to the unconverted. Under the church board structure we are about to propose, Skreslet's design could be achieved because the whole focus of the board would be mission advancement.

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<sup>248</sup> Emil Brunner, *The Word and the World*. (New York: Charles Scribner's Sons, 1931), p. 108.

<sup>249</sup> Stanley H. Skreslet, “Impending Transformation: Mission Structures for a new century”. *International Bulletin of Missionary research* 23:1, 1999, p. 6.

**b) Transition from Large Board to Small Team**

A further strategy in structural renewal would be the reformation of the church board from the present two bodies (one program and one pastoral) to a single Mission Board with three ministry directors, the leading elder and the Corps Officer(s)/senior pastor(s). Variations of this model are already being utilized to great advantage in half of the case study locations I visited. Until recent experimentation with board structure, there may be up to 25 people sitting on a council and board. The new structure would reduce this number to a six-member team (expanded or reduced to suit local needs) to guide the ministry of the church, utilizing networks of smaller teams to address individual aspects of church life. The three team leaders of the Mission Board would serve the three key areas of mission advancement (embracing all aspects of program), pastoral care, and business administration.<sup>250</sup> An implementation process would guide the congregation through transition. This structure would free up a significant amount of time and energy for leaders to give to their specific ministry areas rather than sitting on a large church council deliberating about all matters of church programs.

**c) Lengthen Tenure**

My research suggests that Salvationists desire a covenant relationship with their judicatories at all levels, including local congregational mission boards, whereby pastors are appointed for a minimum of five years, with additional three-year increments added through an intentional consultation process. This would encourage a greater commitment to work together for the long term, knowing that opting out would be the exception to the rule, rather than the pastor moving whenever difficulty arises or he/she grows tired of the church, or someone at headquarters wants to transfer the person to another ministry assignment.

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<sup>250</sup> See appendix 8 for a visual representation of this church administrative model, developed first as a pilot project at Scarborough Citadel (Toronto), then revised to be introduced as an optional model to all Salvation Army congregations.

Graeme Murray's observation affirms that this is a strategy that cries out for implementation in the Army. Since renewal takes time for the individual pastor and the congregation,

It is best served when the relationship between pastor and people has continuity and stability and is able to develop into mutual openness and trust. Short term ministries seldom bring about that kind of relationship and rarely facilitate growth. Long term ministries committed to renewal and growth allow for the gentle, steady and consistent unfolding of God's purpose amidst all the frustrations and failures of our humanness.<sup>251</sup>

In each of the six research locations, the pastors have been in place for 4 – 9 years, with neither showing any interest in leaving their church this year.

**d) Establish Intervention Teams**

To assist congregations through times of difficulty, the denomination would do well to mobilize intervention teams, similar to those utilized by the Army in abuse cases, where two or three qualified individuals are assigned to help pastors and congregations resolve difficulties for kingdom advantage. My case study demonstrates the impact of conflict on corps officers and their families. The pastors I interviewed are blessed with a strong sense of calling and with marriages marked by commitment that has seen them through troubled waters. Others have not been as fortunate. Loneliness, absence of support and accountability structures, and the sheer complexity of contemporary ministry converge in burnout and breakdown. Based on Robert Clinton's research, the networking structures of refocused leadership represent one proven resource for navigating the leadership river.<sup>252</sup> Beyond this, there is an urgent need for

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<sup>251</sup> Murray, p. 47.

<sup>252</sup> See Robert Clinton, The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development (Colorado Springs: NavPress, 1988). This work has been developed into an equipping system that makes Clinton's work more accessible to the pastor and church leader, goes far beyond a seminar experience, and shows leaders how to develop transforming connections with other leaders. See Terry Walling, Focused Living Resource Kit (Carol Stream, IL: ChurchSmart resources), 1996. Walling's Canadian counterpart, CRM Canada services Canadian churches.

regional rapid-response intervention teams to assist churches when things start to go seriously wrong.

While these strategies are being proposed and developed, congregations find themselves in what Victor Turner called a state of “liminality”. Citing his work, Alan Roxburgh observes:

These accounts of liminality offer a way of understanding the church’s current experience of marginalization. Liminality is a term that describes the transition process accompanying a change of state or social position. A group moves through what is described as a ‘tunnel’ experience when it is shifted into a marginal situation within the culture.<sup>253</sup>

This is a time of what others have described as creative confusion, a gap between divergent paradigms where we are in a formative and creative (though vulnerable), no man’s land. This stage in the life of a church “is one of the most potentially powerful and redemptive elements in the current experience. Liminal experiences in scripture often had this result.”<sup>254</sup> When a congregation is committed to change and become missional, the state of confusion that ensues means that old rules will not work because they do not apply and there is potential for transformation as the church discovers what it means to be the people of God. Predictability is often more comfortable and desirable, but failure to risk also contains a high risk of failure. Gilbert Rendle has portrayed this contrast between a linear (predictable) model of change, and a chaotic model of change as shown in figure 3.1.<sup>255</sup>

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<sup>253</sup> Alan J. Roxburgh, The Missionary Congregation, Leadership and Liminality. (Harrisburg, Trinity Press, 1997), p. 23.

<sup>254</sup> Ibid., p. 31.

<sup>255</sup> Gilbert Rendle, Leading Change in the Congregation: Spiritual and Organizational Tools for Leaders (New York: The Alban Institute, 1998), p. 101 f.

### The Linear Model

**Problem Identification**



**Alternative Solutions (brainstorming)**

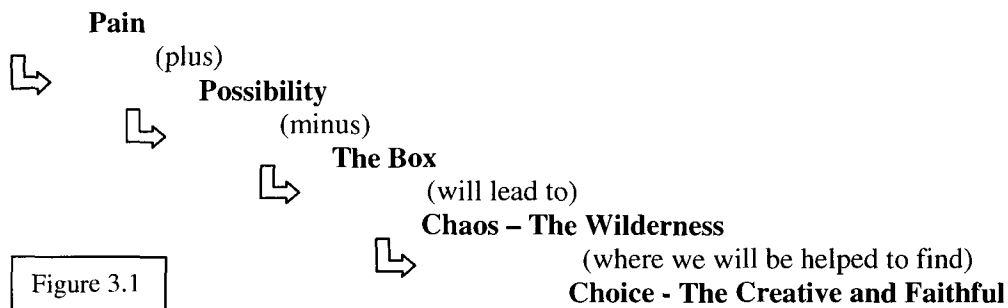


**Decision Making (choosing from alternatives)**



**Implementation**

### The Chaotic Model



In linear change, the issues are low in complexity and conflict. In chaotic change, however, issues and solutions are not always clear, problems are complex and agreement among people is difficult to attain. In such situations, uncertainty must be not only tolerated but also celebrated as the fertile ground for new thinking and choosing.

Additionally, there is no place for an autocratic spirit of leadership because it impedes transformation. In my research, I was inspired by the pastor who spoke of his assistant as an essential part of his own ministry's effectiveness. I also observed that he possessed a deep level of respect for the maturity and insights of others on the leadership team and in the congregation. As Roxburgh observes, "The authenticity of the gospel and the church is recovered by those who, rather than being at the center, are functioning on the periphery."<sup>256</sup> It is the act of assuming the role of a novice, learning

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<sup>256</sup> Ibid., p. 46.

how to lead and how to do church all over again, with the Kingdom of God as the forward looking focus always before us. Under this approach we have what David McKenna has described as “power to follow and grace to lead”.<sup>257</sup> He helps us realize that true leadership is first of all marked by a desire to be taught by others, including those whom we desire to lead or are appointed to lead. The true power of leadership is found in an attitude of servanthood, modelled supremely by Christ.

We conclude with an extended quotation from Wilbert R. Shenk, a Mennonite, who summarizes the most critical issues we have tried to outline in this chapter.

Should someone ask what an awakened church looks like, we can do no better than cite four from Hans Hoekendijk in a classroom discussion. After listening to students wrestle with...cultural diversity and authenticity, Hoekendijk intervened, saying that a church is authentic when (1) it has developed its own way of sharing its faith in Jesus with other people, (2) it is composing and singing its own songs, (3) it conducts its ecclesial life in a culturally appropriate, rather than exotic, manner, and (4) it manages to spawn a heresy or two. (Shenk provides footnote for his testimonial source, and continues) In attempting to apply the gospel in a new context, it risks the possibility of “getting it wrong.” A moribund church is notably free of heresy because it has effectively insulated itself from the hurly-burly that attends every effort to engage a culture for the sake of the gospel. That is the risk and promise of mission. Without it, the church will not throw off its nominality and be renewed according to its constitutional purpose.<sup>258</sup>

Addressing these issues conscientiously is already bringing renewal to Salvation Army congregations in Canada, as pastors and church leaders in emerging congregations covenant together to be the best they can be in the first decade of this new millennium. They are demonstrating to others that turnaround is possible, not only for declining congregations but also for dwindling denominations. The next chapter presents the findings of my field visits in the fall of the year 2000.

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<sup>257</sup> David McKenna, Power to Follow, Grace to Lead: Strategy for the Future of Christian leadership (Dallas: Word Publishing, 1989). McKenna’s material will be discussed in chapter five.

<sup>258</sup> Wilbert R. Shenk, “Mission. Renewal and the Future of the Church”, International Bulletin of Missionary research, 20:4 (1996) 158.



## **CHAPTER IV**

### **RESEARCH METHODOLOGY**

#### **Overview: Methodology and Procedures**

The research methodology underlying this dissertation was a case study approach, utilizing aspects of grounded theory. While only one case study was undertaken, it was applied in six Canadian locations from British Columbia to Newfoundland. Denominational judicatories in each region were contacted in advance and clearance was obtained from denominational headquarters as well as local congregations to proceed with the field research. The data was gathered over a period of two months, well after summer vacations were over and usual church programs were under way.<sup>259</sup> Practical arrangements of finances, travel, accommodations and equipment were made so that the researcher could spend a few days in most locations. After all documents were returned, the findings were tabulated and compared as a whole to determine national patterns.

#### **Choosing Locations for Case Study Research**

In view of the limitations of time and other resources, it was recognized that a major national study could not be undertaken. Field research would need to be arranged strategically to obtain the maximum benefit toward the purpose of this dissertation; namely, to determine the leadership dynamics at work in emerging Canadian Salvation Army congregations that foster change within existing

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<sup>259</sup> This had its advantages and disadvantages. It meant that church activities were back to normal and most church leaders and congregants were available to the researcher, especially for pre-arranged interviews and focus group discussions. However, due to the short time frame for completion of the thesis, inadequate time was available for on-site observations, conversations and perusing of local documents. In addition, congregational surveys had to be left with the respective pastors to be administered in my absence. As a result, the efficiency of the data collection process was compromised and certain aspects of data processing could not be carried out.

denominational structures and governance. Extensive documentation in my department, telephone and e-mail correspondence with denominational leaders, and personal knowledge of Salvation Army officers and congregations across the country assisted in narrowing the field of congregations that might be considered as “emerging”. I wanted to choose congregations with varied demographics, a reputation for innovation, statistical evidence of consistent development and pastors who had already been in place for a number of years. I looked for congregations engaged in either a church revitalization process, a new administrative model, a strategic planning process, or a Church Planned Giving initiative. At first, ten locations were identified as being representative of the diversities and complexities found in Salvation Army congregations in Canada. Financial considerations and time constraints dictated that the number would have to be reduced to six.

While the selection process lacked detailed scientific analysis, I believe the six chosen locations are representative of a gathering movement of renewal that is starting to occur within the Salvation Army in Canada, not only in our new church plants, but also in older, established congregations. A brief introduction of each congregation will place this research in the context of people engaged in life-transforming ministry.

### **Research Locations**

Cascade Community Church in Abbotsford, British Columbia commenced in 1985. It was also a very small and struggling congregation of 30-40 people when the present pastor-couple arrived nine years ago. Over recent years it has grown into a healthy, contemporary, multi-ministry church with a large staff and several community ministries, all administered under the direction of the church board and guided by the

church's mission statement. The development that has occurred over the past nine years could not have happened without its high quality leadership team.

The Peterborough Temple Corps has ministered in the city for over one hundred years. Many Salvation Army traditions are still preserved in this conservative congregation. The band and songsters play for each service. Uniformed Salvationists predominate in the sanctuary (referred to by Salvationists as "the hall") on Sunday morning. The songbook and printed page take precedence over contemporary multi-media. But under the leadership of their babyboomer pastor-couple since 1996, these people and this church culture are changing. Most importantly, the social services that used to be administered under separate directors and boards now fall under the mission statement and administrative oversight of the Church. Members are reaching out and becoming involved in community ministries in a new way. Spiritual growth through small group discipleship is making an impact on the congregation and there is a sense of harmony between leaders and a strong note of hopefulness for the future.

Ocean Crest Community Church in Campbell River, British Columbia is essentially a replanting of the Campbell River Corps of The Salvation Army. It was very small and struggling when the present pastor-couple arrived nine years ago. During that time it has become a thriving congregation with an air of warmth, excitement and expectancy. Ministries have expanded to include a number of extension services that have emerged out of the church's developing sense of mission. The church is respected as a vibrant and essential part of this community.

Montreal Citadel stood for one hundred years as a bastion of salvationism in the Canada and Bermuda Territory. Over the years, no Salvation Army brass band "worth its salt" would be found marching on the streets without including in their repertoire the beloved "Montreal Citadel March". It is an icon of traditional salvationism in the

Salvation Army world, let alone Canada. But more recently, things have changed substantially in Montreal, the reasons for which are numerous. Not the least of these is the cultural and political climate in Quebec. Like all other denominations, The Salvation Army has undergone change, through the developments of the last few decades of the twentieth century. From an evangelical perspective, Quebec has become Canada's largest mission field. Into this context, the present young pastor couple entered four years ago. During that short period of time, they have cemented relationships with a leadership group that is putting a new face on The Salvation Army in Montreal. Ministries have been adjusted and expanded to meet the new cultural mosaic of the city. Commitment is strong and prayer is leading the way toward a new vision that is being born for a vibrant and renewed Salvation Army in Quebec and all of Canada.

St. John's Temple is the "mother Corps" (known for many years as the St. John's # 1 Corps - the first corps to be established in the province) for The Salvation Army in Newfoundland and Labrador. Known throughout the years for its superior musical talent and conservative worship style, it continues to excel in music and attracts new families through this avenue, boasting a membership of about sixty in its youth band alone. In more recent years, however, the leadership of the church has recognized that health and vitality depend on factors equally as important as music. The present pastor couple, in their forties, were appointed to their leadership position in 1994. Since that time they have provided a strong pastoral ministry that has brought healing and vision to a church that had experienced division and stagnation. They have accomplished this in large measure by cementing a diversified church board into an empowered and spiritually motivated group who have walked with them through the changes of the past six years.

Under the leadership of its present pastor-couple since 1994, McCarthy Park Community Church in Regina, Saskatchewan has emerged out of crisis and an atmosphere of inferiority to be the largest Salvation Army congregation in the province. Celebration is a hallmark of worship and a spirit of unity prevails throughout the congregation. An outward focus has resulted in the planting of an aboriginal congregation, with a highly qualified aboriginal pastor, within the “mother church” facility. The aboriginal pastor is an associate of the senior pastor and has been given great liberties in the development of this new congregation. Like its other western partners, already introduced, this church does not have a Salvation Army band, and uniforms are a rarity. However, they would each contend that they represent the most essential aspects of Salvation Army mission.

Unlike Ocean Crest and McCarthy Park, the three in eastern Canada are long-established corps with deep traditions and strong attachment to historic Salvation Army structures. Abbotsford has a mixture of traditional and innovative styles. Other congregations could have been included in this study, and would likely have enhanced its quality. However, the chosen locations represent distinct slices of Salvation Army congregational life and ministry in this vast Army territory with 360 congregations.

### **Research Instruments**

Since the national case study could be applied only to a limited number of locations, I wanted to ensure that a variety of means would be employed to gather the best information possible, a true representation of the opinions of a broad spectrum of people at each location. I employed a triangulation approach, utilizing a congregational survey, a focus group interview with key leaders, and an interview with the senior pastor (known in The Salvation Army as the Corps Officer). These tools

were supplemented with personal observations and various documents housed at the church and at denominational headquarters.

### *Congregational Survey*

#### **1) Development and Testing**

Various sources were consulted in the process of developing a congregational survey. Besides the style guides,<sup>260</sup> existing questionnaires helped to provide a fairly comprehensive assessment tool for the purposes of this project.<sup>261</sup> A total of thirty-six questions, all focused on the senior pastor(s) and church leaders, were chosen to make up the final survey format. Respondents were given a choice of five options in answering each question. After numerous revisions, the instrument was tested at a weekend seminar in one of our Ontario congregations. No significant suggestions for improvement were received from the seventeen responses; therefore, I proceeded to distribute the questionnaire to the case study locations (see appendix 2).

#### **2) Processing**

Processing of the congregational survey proved to expose some tactical weakness. Since I was unable to administer the surveys personally, I had to rely on others and I was not in a position to be able to pick up on a flaw in the design or possible weaknesses in the distribution, completion and collection of the sheets. The effort to protect the anonymity of respondents resulted in the separation of the personal

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<sup>260</sup> In addition to Myers, *Research in Ministry*, I consulted Kirby and McKenna, *Experience, Research, Social Change: Methods from the Margins*, Kouzes and Posner, *The Leadership Challenge: How to Get Extraordinary Things Done in Organizations*, Stern and Kalof, *Evaluating Social Science Research*, and Ammerman et al, *Studying Congregations: A New Handbook* (see bibliography for each of these), I found helpful pointers from class notes and projects developed during a leadership course with Andrew Irvine at McMaster Divinity College.

<sup>261</sup> Of particular note is the church health survey associated with Christian Schwarz, *Natural Church Development*. Several of the questions in that instrument were designed to measure the extent to which the leadership of a church may be regarded as “empowering”.

information (demographic profile) of the respondents from the questionnaire. It was all recorded on a separate sheet, rather than keeping only the name of the respondent separate. Consequently, while we have the demographics of the respondents as a group, we do not know the individual profiles of the respondents to each questionnaire. We cannot, for example, distinguish the responses of a young, urban, male church board member from a retired female who recently joined the church from a rural setting. Also, since the questionnaire was sent out electronically to pastors, they were asked to make their own copies, according to instructions. This did not work out well in all locations, and it is reasonable to believe that the quality of the responses was compromised because the names of some respondents were attached to the completed survey. While these are significant flaws in design and distribution, it is evident nevertheless that the data provided in the surveys finds significant support in the one-on-one interviews and the focus group discussions.

### *Interviews*

#### **1) Pastors**

Questions for the pastor interviews sprang primarily from group research projects at McMaster University Divinity College. In this project, a fellow student and I interviewed the Executive Director of a well-known community service organization in Hamilton, Ontario. Subsequently, our study group designed an interview guide that we used individually in interviewing a high profile leader of our choice. In my case, the interviewee was the leader of a prominent evangelical denomination in Canada. From these two interview experiences came invaluable insights into the final form of the interview protocol and the interview process (see appendix 5). My interviews were semi-structured, allowing me to focus on what I considered pivotal issues in leadership, and allowing the interviewees the freedom to answer in the way they chose and in as

much time as they needed. I found that there was significant value in asking good questions and following them up with subsidiary questions in a way that kept the interviewee engaged and on track. The sources already cited provided indispensable guidelines, not only for the preparation of the protocol and the interview questions, but also for preparing myself for the experience. Factors such as the quality of the advance contacts, the composure of the interviewer, the interview location, and the ordering of questions during the actual interview, all contribute to a productive interview that has meaning for both parties.

## **2) Focus Groups**

Focus groups provided opportunity for guided discussions around the issues that were identified in the congregational survey and the pastor interview. After I had explained in full to the pastors the purpose of focus groups, I asked them to decide whether this purpose would be best served by their attendance or absence from the dialogue. Most pastors chose to be absent, but in all cases there was a free-flowing dialogue that was difficult to conclude at the appointed cut-off time. In all locations, the presence of a tape recorder was not a detriment to spontaneity and it was invaluable to the process of analysis. A total of twenty two hours of pastor and focus group interviews were recorded on 120-minutes audio cassettes and later transcribed.

Focus group questions were structured and aimed at specific aspects of leadership (see appendix 6). Unlike the pastor interviews, the focus groups required more control and gentle interjections to keep the dialogue in focus. For the most part, the focus groups were exhilarating and productive in identifying what appeared to be critical issues for church health in general, and leadership in particular. In one instance, the leading people of the church had never met as a group before this focus group evening. The group chemistry in the room was tangible. Though they were as



diversified as Canada itself, in many respects, they connected with one another and concluded before the evening was finished that their exciting, unstructured church needed a degree of leadership structure at its core if health is to be sustained beyond the tenure of the present pastors.

### *Site Visits and Observations*

In order to preserve anonymity, as much as possible, I will identify the six locations to which I have assigned a number from one to six, representing no particular order. It may be argued that the observations that follow, to some extent at least, represent the subjective values and interests of the observer. However, these initial observations, made (in most cases) before any interviews had occurred, are consistent with the later findings of the interviews and the congregational responses on the survey forms. Following are pertinent excerpts from my field notes, recorded on-site or shortly after my visits.

**Location One:** On the way into town from the airport, we stopped at a restaurant for lunch. There were a dozen or more people scattered around the small space and most of them seemed to know the officers, and the server called them by their first names. The officers consider themselves pastors for the whole area, and not just the Salvation Army constituency. Consequently, they are “well connected” in the region, with engagements in community organizations. We proceeded from the restaurant to view two buildings that house critical ministries administered by the church. The property looked as if it was ready for viewing by a potential buyer but instead, it was ready for use by people of worth – the homeless, hungry and abused - who needed it. Funded by the government, it operates as a ministry under the direction of passionate Christians and church members who have found a variety of ways to communicate the gospel through this ministry.

We left this centre and drove toward the church building. Turning the corner of the street where the church is located, I was immediately impressed with the signage, landscaping and building. It is all very plain but the sign is clearly visible and readable from different directions, the landscaping is modest and, like the exterior of the building, is kept trim and tidy. I asked around, to determine if the property always looks this good and I was assured it does. It also fits well into the surrounding residential area. The interior is also clean and attractive, displaying creative and professional signage (it appears as if hand-written scrawls have been outlawed by order of the General!). The downstairs is divided into zones (“Angel Zone” for the nursery, etc). Each zone is identified with professional quality signage that is appropriate to each age group. A large downstairs youth room boasts brightly-coloured walls, deep and loud orange carpet and a variety of comfortable seating, as well as a pool table and other games (that actually work!). Like the whole building, the lobby is spacious and well lit. There is no extra “stuff” lying around, but a coffee-pot is strategically placed for easy access on Sunday morning. The sanctuary has flexible seating, large projection screen and quality sound equipment, no platform as such (since the pastors and worship leaders locate themselves at the front of the congregation until either is to lead an aspect of worship). At one end of the room where there used to be a baptism font (when another church owned the building) there is now a food preparation area with tiled floor, tables and chairs. At the end of the service, people stay for a while in the sanctuary and enjoy coffee and conversation. At the end of the back row of chairs there is a rocking chair and table that are provided, not for the oldest saint, but for the parent who wants to remain in the service and console a child at the same time. When I inquired about the large supply of tissue boxes kept in the sanctuary, I was told that these are placed along each row of chairs during funerals. Community groups are

welcome to use the premises and as a result, the community's emergency and disaster operations centre, Weight Watchers, Alcoholics Anonymous and other groups call this church building their home base. All of these features reflect the incredible love and dedication of the pastors toward their people and everything associated with the church and its ministries. They also reflect a missional church mindset of total availability to God to be his hand extended in service to the community.

**Location Two:** Located strategically near a major thoroughfare, this church building looks both commanding and inviting. Just inside the main entrance are large, professionally mounted wall hangings displaying the church's Values, Mission and Vision. The lobby is large and the welcome centre is well stocked with attractive church ministries brochures and flyers. I commenced my visit with lunch that was cooked by on-site chefs and served in the spacious and tastefully appointed dining room and lounge by waiters that are being trained on the church property for the food service industry. The director is a church member and qualified chef trainer. I was informed that the church caters to many church and community events.

As I met more and more of the staff, employees and church members, I sensed a genuine warmth toward people, balanced by a clear focus on their particular ministries and their place in the whole of the church's mission. In the general office there was a genuine team spirit. The few issues that came up during my presence were discussed openly for all staff to hear and everyone seemed free to contribute to the informal verbal exchange. It is obvious that a deep level of trust has been established.

The typical Salvation Army Community and Family Services ministries operate at different locations in the city. They give the appearance of comprehensiveness, efficiency and connection with the overall mission of the church. A visitor is drawn first to the coffee and information area where staff or volunteers are available to chat

and provide information. Across the room one can see the electric frying pans where cooking instructions are given daily and where people are taken through the process of preparing a healthy “meal in a pan”. After a few times doing this, they are presented with their own pan to take away and, hopefully, continue the process of wholesome cooking and eating. As I connected with a number of the centre’s personnel, I found a ready response to questions about the connection between social ministries and the mission of the congregation. The Director readily produced an organizational chart that clearly displays the links between the various ministries of the church. Everything is integrated around the mission of the church and is administered by qualified staff members who report to the church through established channels. As in location one, so in this setting the link with government agencies and public funding is not permitted to distract from the unifying focus of the church’s mission. There is a commitment to maintain individual community services only to the extent that their activities and goals are consistent with the values, mission and vision of the church.

**Location Three:** This was my second visit to this church in four months, and once again my first and strongest impression was affirmed as I observed the warmth and friendliness of the people and their genuine greeting to visitors and guests. Here is a group of people who enjoy being together and working together. The property is kept looking attractive, especially the exterior. The interior is also well kept, but it is obvious that the priority in this congregation is people, not programs or property. There is a lot of laughter in this church. My visit happened to occur at Halloween, and the church had booked a hotel swimming pool and water slide for a full evening of fun and a huge load of treats for the children. Being among them makes one feel that they are not there simply to get the church’s work done as much as they come together to simply be together, and through discussion, worship and prayer, discover one another in the

will of God and then act on his promptings. They are ordinary people, among whom it is difficult to identify the leaders. Most do not wear the uniform or other insignia, so on Sunday one cannot distinguish different strata of membership and leadership. In this closely-knit church family of about 120 people, there is a lot of love and respect for the pastors who have been among them since 1994. The congregation appreciates the direction in which the pastors have led them over the past six years.

**Location Four:** I went to this location with a degree of uncertainty as to the extent to which it matched my criteria for “emergence”. Due to scheduling difficulties and time constraints, I was unable to spend as much time in this location as I had hoped. There was no time for perusing local documents and visiting the various ministries. Thus, my on-site observations were limited. Four dynamics that impressed me about this traditional congregation, however, were the degree of complexity exhibited in this church,<sup>262</sup> the substantial change of approach toward community services, the sense of urgency that further changes are needed, and the significant and steady rise in commitment to prayer. My feelings of ambivalence were confirmed as I met the focus group and the evening unfolded. Here is a typical congregation with a modern mindset, struggling to come to grips with postmodern reality. There is a deep desire to become stronger (and bigger) as well as more healthy and contemporary. But the baggage of traditionalism, the issues of the generations and the lack of clearly articulated values and vision combine to maintain a distinct level of stress and a tentative spirit on the part of leaders. This will be reflected in the more detailed focus group report.

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<sup>262</sup> Complexity ratings were compiled in a denominational study, conducted in the year 2000 on all 360 congregations in Canada and Bermuda. The scale ranged from 0 – 10, with the rate of complexity increasing as aspects of ministry and weight of administrative responsibility increase. In view of the multifarious nature of location four, I concluded that the positive trends developing in spite of great complexity made this location worthy of further examination.

**Location Five:** Here is a situation where it is obvious that much discussion and prayer have taken place concerning the mission of this church. Over recent years the church has experienced gigantic changes in its sense of mission and its vision for the future. Everyone I met had a strong sense of where they fit in the overall scheme of things, and each displayed a deep commitment to the church's place in this city. Honesty and respect marked informal conversations, as well as the formal discussions surrounding my visit. I was able to visit, in one of the church's rooms, a ministry to immigrants. Although funded partially by the government, a highly qualified church member, who instils a distinct and intentional Christian presence throughout the program, leads the ministry. A creative and strategic partnership has been forged with a nearby business, thus enhancing the viability of ministry in this location. The grip of crippling traditionalism has, to a large extent, been broken. Around the building there are still powerful physical symbols of a bygone era, but it is exciting to see a new vision emerge and be embraced by the key stakeholders and the congregation as a whole.

**Location Six:** This is also a traditional Salvation Army corps with a long and illustrious history. On the evening I arrived there was a young musicians' rehearsal in progress. There were young children and teenagers everywhere! They appeared to be, not only willing, but also eager to sit for a long period of time under the direction of the music leaders. Some of the teens were enjoying a chat with a youth leader, while various other people were busy organizing events in different parts of the spacious and well-equipped building. While this church continues to estimate its strength in terms of music ministries for its membership, there is a strong recognition of the fundamental importance of prayer and unity among the people. Informal conversations and subsequent interviews confirmed my impression that this is what many church analysts are describing as a "come to" rather than a "go to" church. The difference is that "come

to” churches invite people to come to church activities, primarily in church facilities, where they will have opportunity to hear the gospel and be converted; while “go to” churches equip their people to “be” the church in the world, cultivating relationships, having time to go to activities with unsaved friends and establishing church-related ministries away from the church campus, as a means of influencing people for Christ. In many cases, these satellite ministries turn into church plants of their own, under the nurturing and supportive attention of the “mother”, or sponsoring church. In this location, the evidence of emergence focuses, not so much on an entrepreneurial spirit that is propelling the church into the community around it, as a renewal mindset that is focused on making the internal life of the church more functional, healthy and attractive for others to join. The interview process and a report on an examination of found documents will confirm this as the priority of this church for the next few years. There seems to be much unity among the leaders toward this direction, as well as a sense of eager anticipation about where this will lead. This is regarded as an essential first step before an outward focus can effectively predominate.

### **Processing the Data**

#### *Personal Analysis and Reflection*

As I moved from location to location I recorded my observations and began to formulate mental pictures of the type of congregations I was observing. That picture changed throughout the project as I allowed myself to be influenced by such things as the data that was collected; the interviews and conversations held; the rituals, symbols and activities that were observed; and the stories and ideas that were expressed by the leaders and members themselves. I cannot be certain that enough time and thought have elapsed to ensure the accuracy and appropriateness of the pictures I now retain of

each congregation. I have compared my impressions with those of others who have done less formal analysis but who have a good general knowledge of the churches I have studied. In qualitative research, one is more concerned to be as wide and deep as possible with observations of congregational life than to be totally objective and accurate with whatever conclusions emerge from the research. I have sought to be honest in appraising the processes at work in each congregation. In some cases, that honesty leads to positive and affirming conclusions, while in other cases, the same process leads to conclusions that may be viewed as more negative and critical in nature, even concerning the same congregation.

#### *Computer Analysis of Congregational Surveys*

Data from congregational surveys, administered in all six locations, were entered on an Excel file and transferred to an SPSS version 8.0 file for comprehensive analysis. The results of this analysis are represented in the various graphs that appear in the body of this thesis and in the appendices. While the survey has considerable value in itself, it has more value as one piece in the collage of research instruments. One research piece provides checks and balances against the others. When data is passed through multiple grids, the chances of obtaining a reasonable picture of reality are greatly increased. Flaws in an individual instrument, or the way in which it was administered, could give a distorted impression, if viewed in isolation from other instruments.

### **Findings**

#### *Findings from the Pastor Interviews*

First, we will consider several discoveries that were generally pertinent to all interviews. I found that no two interviews were alike. Arrangements needed to be



changed from one interview to another. No two interviewees were asked the same questions in the same order. It also became immediately apparent that not all respondents were trained in the same school (of academics or of life). Each brought a unique and refreshing perspective to the research table. Some interviews were one-on-one, while most included the pastor-couple. In all cases but one, the interviewees chose to be interviewed at home, or at a location other than the church. The distinct advantage was a lack of interruptions and a better flow of dialogue.

In one case, the associate participated in the pastor interview because the senior pastor considered the associate to be an essential part of his own ministry's effectiveness (the "pastor-wife" was unable to participate due to another important commitment). In this instance, I believe the objectivity of the interview was enhanced, while there appeared to be no detrimental affect on the honesty of the responses. These two individuals have a strong and trusting friendship as well as a covenantal ministry relationship. Finally, in every research location, the marriage partnership between the senior pastor-couple appears to be intrinsic to the quality of the ministry. Each individual is totally devoted to the marriage, family life, and to the ministry of their church. I would suggest that this high level of commitment, with its stringent call for balance, is fundamental to the apparent success of these congregations. We can readily cite numerous instances where there is no lack of talent, or other key ingredients to effective ministry, but there is serious dysfunction in marriage and family life. This small sampling of churches affirms that married pastors who have stable, healthy marriage and family life stand a much better chance of building healthy, effective churches than married pastors who do not. It is beyond the scope of this study to determine whether marital status plays a significant role in congregational emergence and health. The fact that none of the original twenty leading congregations considered

for this study have a single officer is more than likely an indication of the declining ratio of single officers to married officers in The Salvation Army. An unmarried officer pastors only ten per cent of our congregations.

I have chosen to group the interview responses under ten general headings. While not all leaders answered all the same questions, out of the set of 21 (appendix 3), the categories included here serve to summarize the findings.

### **1) The Nature and Tasks of Leadership**

In each interview, I commenced with the question, “How do you define leadership?”. I noted that half of the respondents answered this question by referring to leadership tasks, such as “helping people to fulfil their vision for their lives”, while the other half defined leadership in terms of processes, such as the process of “laying out a broad vision of what God intends his church to look like”, or the process of “empowering people through modelling the leadership practices and servant-spirit of Jesus”. One observed that the definition of leadership changes according to the situation in which leadership is required. I had hoped to return to that theme later in the interview to clarify the distinction between the nature of leadership itself and the application of leadership in specific situations, but the opportunity did not materialize.

Following are five summary descriptions of the nature and task of leadership: <sup>263</sup>

- a) Empowerment: Helping others find God’s potential for their lives, and influencing them to change
- b) Vision: Seeing the big picture, casting the vision, identifying the price for change, uniting people around the vision, and being able to see it through
- c) Modelling and Mentoring: Inspiring others through the modelling of desire, passion, humanness, and authenticity
- d) Integrity and Balance: Directing people to Christ and not self, keeping a balance between work and family life
- e) Team: Being a team player who inspires others to meet their goals

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<sup>263</sup> These are quotations from transcribed audiotapes of the interviews.

## 2) **The Role of Mentors**

When pastors spoke about their mentors, heroes, or people who have encouraged and guided them in life, I was intrigued to observe how they answered generationally. Those who have been in ministry longer and are somewhat older tended to refer to older or deceased people who fit the category of hero or saint. The younger leaders spoke about individuals in their peer group whom they respect and from whom they draw inspiration. They are contemporaries and they tend to be saints of the “ordinary” kind. One of the young couples spoke in glowing terms about the mentoring that one of the (older) people in their church has provided, and the tremendous support that has been. Another young person spoke about three of the people he admires in these terms:

His (name) passion for the local church is unsurpassed by anybody I’ve ever met. That is his whole reason for being in the ministry. His desire is nothing other than being in the local church. (Name) has this incredible ability to go in and to move a congregation forward. (Name) is able to go into a setting and just allow God to do God’s thing – whatever that church ends up being, he is able to adapt and go with God’s flow. I admire that! I grew up where the admiration was for people in administration – the Colonels, Commissioners and Generals...My admiration is for those guys and ladies with a passion for the local ministry.<sup>264</sup>

## 3) **Lessons I Have Learned**

Some of the best interview moments focused on sharing stories of some of the lessons that have been learned in the practice of church leadership. The statements that follow provide a real life tone to the theory of leadership articulated in the next chapter.

- a) Know when to act; talk with key people and deal with crisis – don’t run
- b) Restrain the tendency to give a quick answer or run to your own defence
- c) Don’t try to keep everyone happy; seek the wisdom of God and others
- d) You can measure things more accurately over the long haul
- e) Allow your trials to develop in you a deep capacity for empathy
- f) Be a team player, not the Commanding Officer; move from manipulation and control to influence

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<sup>264</sup> Taken from an audiotape transcription of the interview with this leader who is under forty.

#### 4) **The Marks of Christ in My Leadership**

Officers were asked to comment on the qualities in the life of Jesus that they would like to see improved in their lives. This opened up a series of intimate conversations at a level that is beyond the ordinary, and that struck at the heart of the passion for ministry that these officers experience. These representative responses speak for themselves:

- a) Jesus exemplified compassionate strength because he spent time with the Father and knew God's guiding hand in his life... We spent three days in prayer before a specific meeting, and because we knew where we were with God, we were able to continue... We tell our people we need prayer. This encourages us so that we can grow too.
- b) I want more of Jesus' servant attitude, his humility, and his ability to combine conviction with compassion in the right mix
- c) I see reflected in my life his capacity for solitude, as well as physical activity in fulfilling my mission.

The heart desires expressed by these leaders is reflected in a line from Warren Bennis, "True leaders are, by definition, both magnanimous and humble... They take compliments with a grain of salt and take intelligent criticism without rancor."<sup>265</sup> Nouwen summarized it this way, "Here we touch the most important quality of Christian leadership in the future. It is not a leadership of power and control, but leadership of powerlessness and humility in which the suffering servant of God, Jesus Christ, is made manifest."<sup>266</sup> In the power of Christ's servant-spirit, these pastors find deep inner strength to remain stable and faithful in ministry.

#### 5) **Obstacles to Identifying and Developing Emerging Leaders in the Local Church**

I wanted to identify some of the obstacles that stand in the way of emerging leadership being identified and developed in the local church. Here is a summary of responses:

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<sup>265</sup> Warren Bennis, Why Leaders Can't Lead (San Francisco: Jossey-Bass Publishers, 1989) p. 118.

<sup>266</sup> Henri J. M. Nouwen, In the Name of Jesus: Reflections on Christian leadership (New York: Crossroad, 1989) p. 62 f.

- a) Ours is a pastor-led system. We need to find that balance between empowering people and being able to make a decision.
- b) The generation gap results in the 30 to 45 age group not being affirmed.
- c) I have never been developed for effective leadership, and The Salvation Army has no objective criteria to determine if a person is equipped for a job.
- d) Our structure makes our functionaries our spiritual leaders. They are too busy with legitimate commitments to know how to match our abilities with our spiritual maturity.

Most of the responses revolved around three key factors: 1) Lack of a disciple making structure that will cause potential leaders to rise to the surface, and enable us to identify such leadership; 2) Misunderstanding of the role of the corps officer as the *owner* of the church's vision, rather than the *holder* of a vision that all have helped develop; 3) A dysfunctional church structure which discourages rather than affirms emerging leaders.

#### **6) Best Practices in Church Leadership**

Interviewees were asked to share one of their best personal fulfilment stories in the practice of church leadership over the past five years. These reflect the excitement that these leaders feel about the privilege and pleasure of leading their people. There is an inspiring leadership story behind each of the following brief statements and interview excerpts. "We take the approach of sowing the seeds in people's minds first, and waiting for them to bring it up later." This came up in the focus group at this church as well, where there was affirmation of this practice. For example, instead of asking someone to undertake a project the pastors take time to intentionally affirm someone in a certain gift, ability, or personality trait. Then some time later they will speak with the same person about a church ministry for which they feel this person is especially gifted. The way is well prepared, without haste, before any request is made.

- a) Restructuring governance; we are moving toward a team approach.
- b) Dealing with antagonists and developing a deeper faith, getting full support from leaders;
- c) Developing a church that is now oriented toward the needs of other people.
- d) We've seen the congregation make significant strides in spiritual intensity;

- e) we've seen healing take place after devastation and discouragement.  
f) Seeing ten small groups started, with 96 people participating.  
f) Seeking the face of the Lord is the secret of turnaround churches.

#### **7) Recent Problems**

Asked what recent problems they had encountered and addressed in partnership with those they lead, the pastors, without exception, cited a problem dealing with people who had undermined their leadership. Describing some of the personal attacks they suffered, two of the respondents said, "I was slaughtered". In each case, however, there was a covenant relationship being developed with key leaders in the church, and this made all the difference in the final outcome. In dealing with problem situations, the church board made the strongest statements about what needed to be done and together – board and pastor – they addressed the problems. One pastor said, "We would never begin a meeting without extensive prayer and we'd never end without prayer as well. It was a collaborative effort". While pastors were not specifically questioned about the role of headquarters in resolving major difficulties, they provided a mixed picture ranging from a seeming lack of concern to a tendency toward over-involvement in the case. What pastors desire is a system for accessing intervention resources when issues become "too hot to handle successfully" within the congregation.

#### **8) Pastor's Image in the Congregation**

Here are some of the impressions that officers have concerning how their people see them:

- Open and vulnerable
- Led by God
- Modelling integrity
- Caring and hard-working
- Visionary
- One who finds them a task and equips them for it
- Serious-minded but not putting pressure on them
- Friend, outgoing and relaxed – a free spirit

- Stern, strong and authoritarian - “I don’t think that my leaders see me that way, but because I am a strong preacher and teacher I think people see me that way... I could push myself to be a little bit more friendly, and more of a mixer.”
- A trouble-maker... “How do I know that? Because they told me so... ‘they’ is not a big group, and I can live with their lack of support because we have initiated change that some people don’t like.”

An examination of these responses and the information received in the focus group interviews reveals a close match between the pastors’ perceptions of how they are estimated by their people and the actual perception that is reflected in the responses of the leaders. In each location, the pastors and the people have arrived at the place where each feels that there is a “good fit”. This has resulted in a good level of honesty in the continuing dialogue between them.

#### **9) Tenure**

In each case where the issue of length of stay came up, the pastors were emphatic that being in the church for a long time is a key ingredient of the level of success they have experienced. One responded, “The scenario we create with short stays is that certain people can maintain power. If we hadn’t been here ten years, some of these people would still be carrying the power, but they’ve become tired out. We’ve learned things in these years that we could not learn in a short stay.” Another remarked, “We have hundreds of families and after four years we were still struggling with some of the names. It took that long for the people to know who we are and what we are about. We have the respect of the majority of the people. The next three or four years could be very productive.” This person went on to report that among the small minority who does not respect them, the sentiment is “All we have to do is wait until next June, and they will be gone”. Another officer makes a similar observation: “Tenure is a vital issue. It took three years to ‘join’ this corps after asking enough questions regarding leaders and their authority.”

## **10) Changes in Leadership Practice**

Two of the pastors were asked to talk about how the leadership culture of their church has changed during their time of ministry. Both pastors gave very similar answers. The first spoke about his early practice of going around and taking people out to dinner and coffee, lobbying them, trying to create buy-in so that things could get passed in board meetings. Because he didn't have the credibility at first, he felt that he was there to do whatever they told him to do. But this shifted when he brought key people into leadership and focused on the vision and mission of the church, highlighting a different aspect of ministry every Sunday and showing how it relates to the vision and mission. The focus of buy-in is no longer on the pastor but on the vision and mission of the whole church. In a church that has grown ten-fold, ownership is no longer focused on the officer but it is spread throughout the system.

The second officer described the earlier relationship between pastor and people as co-dependent. The people were telling the pastor what to do and he did it to make them happy. In the meantime, they needed to be told what to do in order to please him. This changed as he shifted the focus from trying to please one another to seeing the big picture, uniting people around a common purpose, developing a vision of how things can be different, and helping people to believe in a positive vision of the future. Now, he is excited to hear (and overhear) his people talking about their church and what God is doing among them and where he is leading them. Whereas once everyone was trying to please the wrong people, they are now together in their desire to please God. Leadership is still informal but it is stronger because everyone understands the mission of the church and where they fit in it. The key people whom the pastor has gathered around him have played a pivotal role in leading this congregation from a membership of 20-30 people to over one hundred.



### *Findings from the Focus Group Interviews*

Discussion with the focus groups was divided into four main areas, followed by opportunity to share critical learning points. The four areas of dialogue were:

- 1) Your Experiences with Leadership: Aspects and Examples
- 2) Leadership in This Church: Description, Development, Barriers and Potential
- 3) Transformational Leadership: Aspects, Examples and Development
- 4) Denominational Leadership Issues

The outcomes of the focus group exercise will be outlined under these same four general headings, based on the questions in appendix 6.

#### **1) Your Experiences with Leadership: Aspects and Examples**

##### Aspects of Leadership

Groups were asked to identify in single words or short phrases what they consider to be the primary aspects of good and effective leadership. The responses most frequently given were as follows:

- Motivated and motivational: drawing people together around a goal
- Visionary
- A humble, servant attitude (linked with...  
...Teachability/flexibility: willing to admit mistakes, learn and not stagnate
- A team/morale builder with a positive attitude
- Leads by example: a model and a mentor
- Compassionate, caring and loving pastor/counsellor
- Decisive, courageous delegator: willing to assign or take responsibility
- Christ-centred, holy and Spirit-led: an up-to-date walk with God
- Amiable and personable: gets along with people

Respondents were then asked to provide words and phrases that reflect the negative aspects they have observed in leadership, besides simply giving the opposite of those good qualities already listed. Once again, here is a summary of the negative aspects most frequently expressed:

- Unwilling or unable to learn: controlling, domineering, stubborn, and dictatorial “always right” attitude
- Self-centred, self-interested and proud (includes spiritual pride)
- Lack of enthusiasm: Laissez-faire, irresponsible, lazy, go-with-the-flow “yes” men
- Shifting responsibility/blame to others: critical of others, negative, legalistic

- Inaccessible, unavailable, insensitive and preoccupied: puts policies and program before people
- Overly sensitive, unable to take criticism, jealous of someone doing a better job
- Lack of integrity: dishonest, careless with money, secretive, hot-tempered, no control at home
- Not qualified with personal characteristics or skills for the ministry

A concluding comment from a member of one group summarized much of the content of all the focus groups on this subject: “The worst kind of leadership has been a taught (textbook leadership devoid of credibility) that says, ‘I’m the Commanding Officer’. It’s as if they have come out of Training College with a ‘the buck stops with me’ attitude. Leadership must be learned, and that requires a teachable spirit.” The summary I have just given may simply be a reflection of postmodern Canadian values of inclusion, empowerment, decentralization and team play. There is a widespread desire for bringing honesty and substance to whatever we do; also, people desire to be a part of something that works and adds meaning to their lives. In some of these locations, at least, the conclusions that were expressed represent a process of discipleship and biblical reflection on the nature of the church and contemporary mission. The truth is probably that we see here a convergence of various influences that together suggest the kind of leadership required for today’s churches.

#### Examples of Leadership

Group members provided many “best or worst case scenarios” of leadership in action. In two focus groups, a member chose to use the present pastors as an illustration of good leadership. The first said, “The best I can think of is (names of their pastors). They work so well in partnership.” The second commented, “I enjoy having the freedom to do what I want to do and if I have a problem I go to (name) and seek advice – other than that I have a free hand. I am empowered to do what I need to be doing and I receive resources.” Principles gleaned from other scenarios are summarized as follows:

### Best Case Scenarios

- Recognizing abilities and cheering from the background; being a shepherd, not a taskmaster
- Knowing people so that they can be placed into a job that is right for them
- Being focused on the essence of ministry, leading others to Christ

### Worst Case Scenarios

- Jealousy and insecurity that makes one selfish and controlling, doing end runs to make oneself look better than others
- Put-downs of young leaders by older leaders and members
- Leader showing partiality to a clique within her larger group
- Using pastoral privilege for personal interests instead of providing ministry
- Openly undermining authority of pastor, with devastating long-term results
- Putting people with poor skill and spirituality level into leadership positions

## **2) Leadership in This Church: Description, Development, Barriers and Potential.**

### Description

Focus Groups were asked to characterize the present leadership of their church; the corps officers as well as the lay leaders, using one-word or short phrase descriptions. These responses will be presented by location 1-6.

Location 1- Empowering others, Good listeners, Perceptive and passionate, Good at achieving compromise, Encouragers, Integrity, Mentors.

Location 2 - Visionary, Genuine, Non-judgemental, Prayer champions, Risk-takers, Integrity, Into the Word, Great sense of humour, "Towel before title", Humility – they share their brokenness (openness and vulnerability).

Location 3 - Very accepting of new people, Try new things, Don't give the impression of being a step above – there's no pulling rank, People don't think of them in terms of being leaders, just people, There's vision and excitement about where God is leading us, They have a lot of compassion, They spread a lot of laughter and unity, People of

prayer – they exercise faith, Joyful, servant leaders, Good moral character and integrity,

Location 4 - Totally committed, Mature, Encouraging to seniors, Spirit-filled, Growth oriented. (At this point a group member interjected, “All of the above is true of leadership focused on older people but these are not evident when it comes to youth leadership and issues - there is a division between senior and youth dynamics.”) Other characteristics included, Well organized, “Good fit”, Holistic view of ministry, Very conservative and traditional... “There is a lost generation of leaders in the 35 – 55 age group”. Lack of spontaneity... the church is not sufficiently youth-focused.<sup>267</sup>

Location 5 - Open to the Holy Spirit, Refreshing, Compassionate and committed, Seekers of better ways/best practices, Courageous, Having growing pains, Upper middle-class professional bias, Accepting of new people and ideas, Excitement and joy, People of prayer and faith, United, Servants, Overloaded but tenacious, Believe in what they are doing, Type A in personalities – sometimes frustrated, Tend to judge success by numbers, Growing spiritually, Generally open to change but opposed to some, In the process of Fresh Wind, Fresh Fire, One with the congregation, Visionary – open to the future, Integrity.

Location 6 - Dedicated, Caring, Team players, Supportive, They affirm/lift up and encourage, Able to assess/discern, Dependable, Open/honest, Friendly - not distant, Welcoming, Visionary, Good communicators.

There appears to be much in common between locations three and five in terms of what they have identified as the qualities of their leaders. Emphasis is on the quality of relationships among the leaders, and the spirit of unity, born out of difficulty, has produced joy and excitement, openness and faith for a future that does not need to bear

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<sup>267</sup> Excerpt from my field notes.

the image of any preconceived criteria. While most of these qualities seem to exist in location one as well, the other two locations have articulated them in very similar ways. Taken together, practically all of these refer to the spirit, or the “being” of leaders in the context of their relationships with people as opposed to the tasks, or the “doing” of leaders in the context of their responsibilities for programs.

#### Development: Differences in Leadership Practices

Asked to comment on the difference between current leadership practices and those of earlier times, the groups provided the following (summarized) responses:

##### Location One:

- Corps officers have a lot more confidence
- Because we’ve grown together, more people have felt safe to step up and lead
- Corps officers credit the congregation for the good that’s happening
- We as leaders are now “ready to fly”, and the officers can let us go without feeling we will take the wrong turn. We’re not saying he doesn’t trust us, but he has to take that step.

##### Location Two:

- We are now preached *to*, not *at*
- Leaders are more open/approachable
- Appealing more to the general public; not just the few regulars – seeker sensitive
- Officers more trusting of staff, expecting that they will do their job
- From negativity to positive and flexible style of leadership
- Move from non-involvement to active engagement in ministry
- Not swayed from goals set by the church
- Lots of communication with elders and team before decisions are made

##### Location Three:

- More relaxed, we are allowed to be more creative in the way we work
- There’s more training/equipping for leadership
- We are allowed to be human, make mistakes
- More people are willing to do more jobs – the officer is not doing everything
- Praise and worship group is encouraged to go to other places and faith groups

##### Location Four:

- “I think the language has changed... a lot of talk about revival and growth; I don’t know if the actions have changed. Is there a substantial difference in the way the corps is being led now and earlier? No.”

- “I wouldn’t trade the corps today for the corps of 50 years ago... There is a depth of spirituality and I think part of that is the leadership and the sense of integrity.
- We are gaining some momentum... but there are leadership struggles.

Location Five: (the group chose to outline their responses this way:

Earlier

Must be done “the Army way”  
 Going through the motions  
 Rigid doctrinal stand  
 "Doing"  
 Commitment to group was primary  
 Church/denomination focus  
 Worship prescribed, liturgical  
 Mercy Seat (altar) stigma  
  
 Worship leaders on high platform  
 Rigid and controlling leaders  
 Having responsibility without  
 Quenching/resisting the Spirit

Now

God's way, More open to other than "Army"  
 Seeking God's purpose  
 Flexibility with tension  
 "Being" - personal relationship with God  
 Vertical commitment first  
 Kingdom/community focus  
 Worship more spontaneous  
 Mercy seat viewed positively as a place of prayer/communion  
 Leaders among people, more “human”  
 More relaxed/empowering  
 More equipping/training  
 More open to the Holy Spirit

Location Six:

- Officers are more approachable, want to be called by their first names
- Officers’ attitude moved from “Do this for me” to “What can I do for you?”
- There used to be pockets of dissension among leaders but not any more
- There used to be little spiritual emphasis in (group named)... We have seen a turnaround of attitude and spirit
- Because certain individuals have left, we have no one who wants to be “top dog”. As each in turn left we have seen things settle down

Development: Key Leadership Steps

Groups provided the following information about the significant steps that have been taken over the past five years in developing the quality of congregational life.

Location One:

- Our officers are the best encouragers
- We’ve looked for things to initiate that make people feel secure... we make a big thing of fellowship more than structure
- Officers made us understand that this is our church, not just theirs
- Officers have not been pushy in getting us to do things – they took notice of our gifts and gradually worked us into ministry
- Having our officers for the long term has made all the difference

#### Location Two:

- The process of empowering lay ministry, based partly on an attempt to be relevant and to meet community needs
- The leadership process was opened up beyond the same few
- Programs have been allowed to die – there are no sacred cows
- We have simply taken our hands off and allowed God to do his work. We see the difference between allowing God to build his church and trying to build it in the way we want to see it go
- The pastors have focused on empowering leaders for ministry
- Spiritual gifts surveys have been followed up with an interview and seeing the process through
- Staff have been added strategically, because we were expecting too much of our minister

#### Location Four:

- Our regular weekly prayer meeting is attended by our leaders
- Producing a mission statement and allowing it to guide our development

#### Location Five:

- We took on ministry to international students and we reach out to other cultures
- We have challenged the status quo, individual leaders, programs, etc.
- There has been a shift away from music predominating to a recognition that there are equally valid outreaches that need attention and support
- Worship has become more relevant to our worshippers
- Corps officer led “Experiencing God” discipleship course for key leaders
- Leaders have promoted a greater spirit of openness
- Intentional emphasis on more prayer
- Leaders have stood firm in turmoil, following the path God has revealed, and officers have not quit
- We are now focused outwardly on mission on a consistent basis

#### Location Six:

- We divided key position among several people
- Discernment of corps officers in working with the Census Board on the selection of leaders, and having their agreement before any approaches are made
- Following along with the recommendations of an earlier study on the congregation

#### Barriers

Groups identified what they have encountered as barriers to the fulfilment of the mission and strategies that have been developed.

Location Two:

- A reduction of outside funding threatened some programs and we had to become more creative in changing focus
- Negativity and complaining by some church members
- Traditionalism and a kind of salvationism that says, “the Army first”
- The biggest barrier has been the word “Change” – some people just don’t want any change
- Discord and disunity

Location Three:

- Some members are comfortable in a rut and do not welcome new people and change – some are threatened by change
- Some of the things we need to do hit the barrier of denominational red tape
- Resources – financial, personnel, and people not willing to let go
- We need more room and better facilities – to be a vibrant community church we need to overcome the space limitations

Location Four:

- Lack of commitment – time crunch on few people doing so much
- People have become too comfortable and ingrown – some have never invited anyone in and they will not go out, but new people are enthusiastic and want to move out
- Burnout among the few faithful
- A nervous fear of failure and criticism... “You can have a large percentage of people supportive of you, but you can also have a small percentage of people who are very vocal, and non-supportive, and critical of everything... that criticism can be more damaging than all the support you might get, and that is the hard part of leadership”.
- Some leaders are treated as of less importance than others
- Because of church board structure, leaders are too busy to do the work necessary to carry through on mission strategies

Location Five:

- Traditionalism
- Salvation Army distinctives – uniform, etc.
- Our isolation from those who are “different”
- Fear of losing what we have had
- Struggling with the same issues – lack of forward movement
- Inadequate number of trained and qualified leaders
- Ageing
- Callous spirit
- Closed-minded, seeking security in the familiar
- Rapid changeover of corps officer leadership results in an ongoing cycle of starting over again



Location Six:

- If the officers are visionary and get moved prematurely, this upsets the growth process
- If there is not a joint agreement on strategies, it will not be accomplished
- Having too much focused on the officer

### Potential

Two locations were asked how the potential for continuous innovation might be further developed. While only these two groups were asked the question, their responses have great significance for all.

Location Three:

- Leadership is a trickle down effect. Corps officers need innovative and supportive leaders over them, if local leadership is to be motivated
- Longer term stays and consultation on replacement. Community gets used to writing us off if there is no continuity
- Congregation has to feel that they are important and make a difference – they need ownership
- Recognition, celebration and reward for work being done
- Keeping the congregation informed

Location Five:

- Free up leaders for innovation and educate followers that some things are going to happen as we are exposed to a new kind of thinking
- Provide empowerment
- Give leaders liberty and engender trust in them
- Flatten structure – we are still hierarchically bound
- Intentionally support leader who is “out on a limb” – take the shots for them, and encourage them no matter what, so that they are able to free up others who will be unencumbered by external forces and ridicule

### **3. Transformational leadership: Aspects, Examples, and Development**

The concepts of transformational and transactional leadership were explained and groups were given opportunity to evaluate how their church leadership culture lines up with the qualities as outlined. Responses from all six locations are summarized as follows:

- What you have described fits the leadership of this church – “we can tick them all off but we don’t throw out the other transactional qualities
- The Salvation Army has not mentored leaders for this type of leadership
- Our leadership appeals to followers’ sense of values, inspires followers to rise above self-interest, causes fear of being too change-oriented, and intervenes in situations only when necessary; we tend not to be only transformational or transactional – there are exceptions at every point.
- We create a bond with our followers
- Our leadership works best in times of flux – the measurement of leadership is decided when there’s stress; if we’re not changing, we’re not growing
- There is more promotion of innovation throughout the church body
- Our leaders are seeking to work themselves out of one job to make room for another challenge.
- We have multiple leaders in all aspects of ministry
- Tenure of leadership and training for a replacement is being practised – people will be more innovative if they know there is openness for involvement by more people
- We feel we are part of a whole system, not less than anyone else, no matter what our ministry may be. We share the leadership task

#### **4) Denominational Leadership Issues: Benefits, Governance, Need for Change**

##### Benefits

Focus groups identified these benefits from the denominational association of which they are a part:

- Without it, we couldn’t afford what we have, or be able to undertake the project we are launching right now. We enjoy big church resources and support – financial, property, education and otherwise, in a small church
- There is a lot of respect and goodwill toward The Salvation Army that other churches may not have
- In the military, a platoon is no good without the rest of the army – the strength is in the overall picture
- Divisional Headquarters is an administrative body – there is no significant spiritual or leadership impact on the local level

##### Governance

Groups were asked what role denominational governance plays in the quality of local leadership. They responded as follows:

- Headquarters have allowed our officers to stay here
- Getting help with a new church building encouraged our leaders
- They try to find the right fit of officer leadership for our congregation
- They provide opportunities for training – courses, degrees, whatever is necessary to equip officers, assuming the money is available locally

- Educational and equipping conferences and training events

### Need for Change

Groups provided the following suggestions for changes in denominational governance aimed at improving the quality of local leadership and congregational life:

- Once a year dialogue is needed between DHQ and the congregation, when decision time is approaching regarding change of officers. We don't have a procedure through which we are encouraged to express our desire about going or staying. We need to be recognized that our voice is important.
- Headquarters needs to have a list of issues that are important to each congregation, because some things of importance here may be different somewhere else.
- Officers must be allowed to stay longer in appointments because it takes three to five years just to build trust.
- Divisional boards can really slow things down and exercise unreasonable control over local leaders and congregations. Headquarters has a "no" mentality, hands-on approach, and creativity is stifled – this needs to change to a "yes", with creativity celebrated.
- We need to turn the pyramid upside down and decentralize – it will not change the Army's mission.
- Headquarters needs to be more resource-oriented than governance-oriented. As it is, our real resources are at THQ – we need resources decentralized.
- Denominationally, we see a transactional leadership, while congregationally, we see transformational leadership.
- Uniform wearing should not be a requirement for senior local leadership positions. Not everyone wants to wear a uniform and some who so desire, cannot afford it.
- National advertising promotes the social aspects of the Army. Locally, we promote our congregation but nationally, we do not promote our churches enough. If more of our social services were run out of our churches and as part of our congregational mission, this would help change the image in many cases.

### **Critical learning Points**

Focus Groups were asked this question: "What are some of the critical learning points you have experienced through leading this church to where it is today?" Their responses are summarized below.

- The formula changes every day – the goal is there but the practice of reaching it has to change every day.
- We answer to a higher authority - we are working for God and not individuals.
- We have learned not to be content to stay where we are. We have learned the value of being progressive.
- We learned that we cannot cater and seek the approval of man but of God, no matter what the circumstances. Church discipline is tough love and it has to be done immediately.

- We were surprised to learn that our church board is an advisory body and not a decision-making body. So the “aha” moment came in the development of this church where we needed to formalize our roles so we knew where we stood.
- Despite the pressures against leadership here, we were qualified for God’s blessing through prayer, faithfulness, and obedience to the mission of the church. We didn’t focus everything on trying to fix the negativity.
- We have learned that “one size doesn’t fit all”. God has done a refining in the body and the entire original core group has gone.
- Change is not easy, it can be a real struggle if you have people who are content with the status quo and sometimes you fall flat on your face.
- You have to be careful that you don’t take too much time away from your family.
- I have learned to overcome fear by being encouraged to do things I have never done before. We feel free to fail.
- Out of losing those who caused conflict we found that God sent us new people who found this church to be a good fit for them. We have learned that it’s ok if some people leave.
- We have learned that the CO’s wouldn’t step in and do everything if others were not prepared to get involved. They expect everyone to take a part.
- We have learned that under the right leadership, the social work can be a real part of the corps, and not something different, giving our people a sense of worth, an opportunity of ministry and fulfilling of their Christian living, along with a sense of appreciation for what they are doing.
- We learn by doing... We profit even from our mistakes if we take it in a constructive way.
- We were a dying congregation and we had to do whatever possible to keep it alive.
- Whether or not the pastor empowers his church leaders, they are empowered.
- The “they” is the “we” – the denomination will be as strong as the congregation e.g. local election of leaders versus appointing.

### Findings from Congregational Survey

In each of the six locations, a 36-item survey was distributed (see appendix2). A total of 160 completed surveys were returned. Figure 4.1 displays the percentage of returns represented by each location. Respondents were asked to check a number from one to five, after each survey item. Statements and questions probed the perceptions of members of the congregation concerning the extent to which their leaders matched the descriptions. Survey items were posed in two ways; one related to the frequency with which leaders displayed 8 negative aspects of leadership (see figure 4.2 and appendix

3). The remaining items related to frequency with which leaders displayed 28 positive aspects of leadership in the local church (see figure 4.3 and appendix 4).

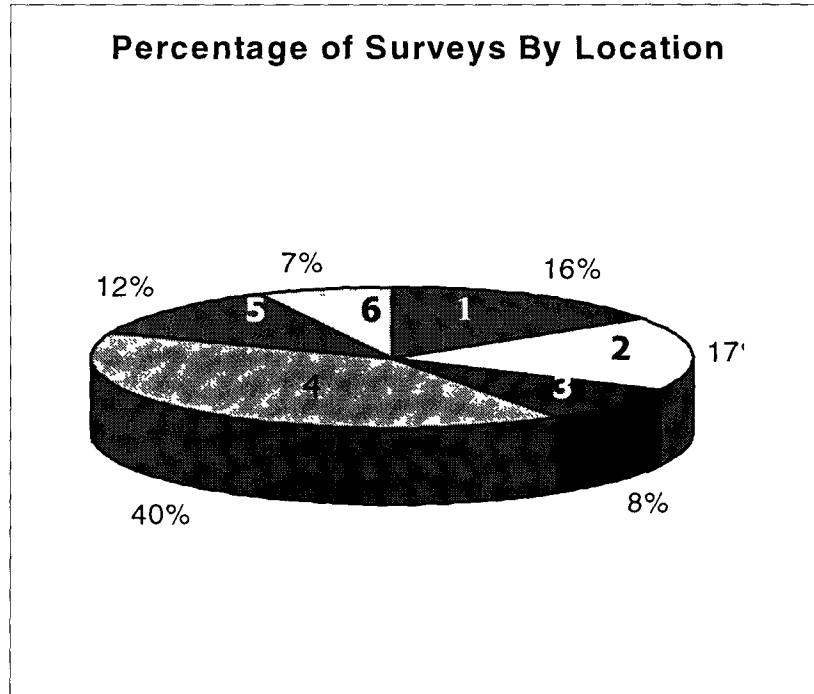


Figure 4.1

This chart shows the percentage of the total of 160 surveys that were completed and returned from each location. The number of each location has been added to each of the six sections and percentage of returns per location are indicated outside the circle.

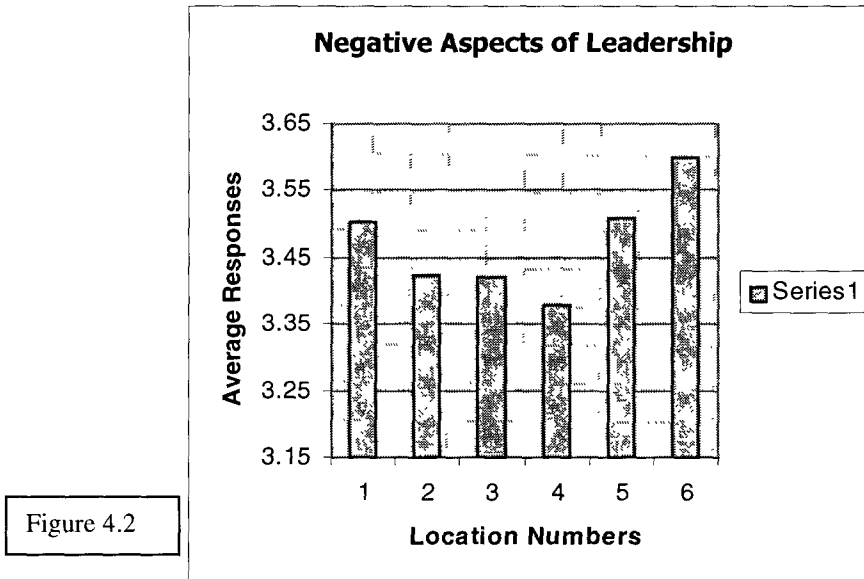


Figure 4.2 represents 8 selected questions that measure negative aspects of leadership (see appendix 3). The high scores mean pastors did not display negative leadership qualities.

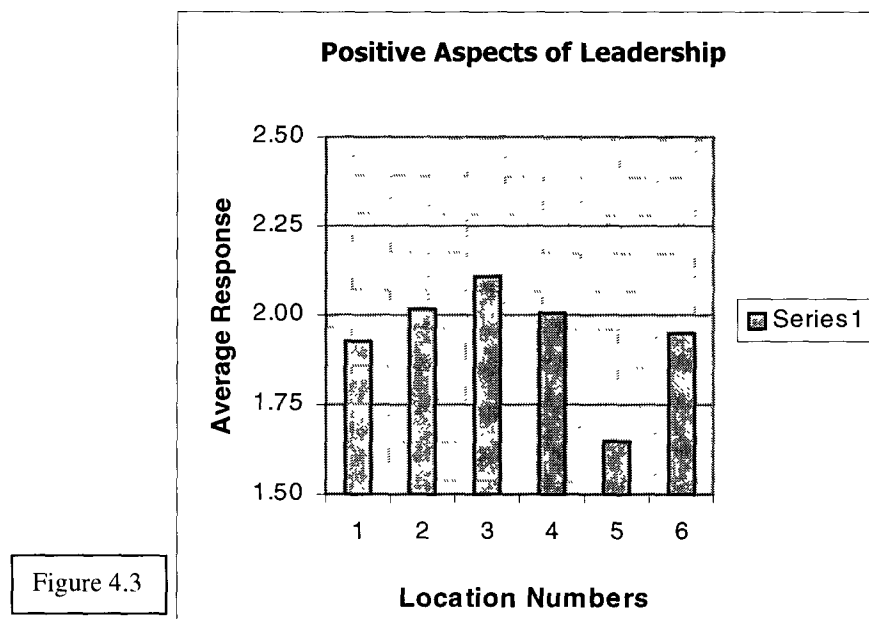


Figure 4.3 represents 28 selected questions that measure positive aspects of leadership (see appendix 4). The low scores indicate pastors displayed positive leadership qualities.

An examination of the survey and the data in figure 4.2, 4.3 and appendices 3 and 4 reveals tendencies in each of the church locations. In appendix 2, I have placed to the right of the questions, under the double asterisk and in bold font, the numbers of the locations that show a definite tendency to match these descriptions. After studying the answering patterns, I selected responses with a value of 3.5 or higher to represent the strongest tendency toward a negative response to the aspects of leadership detailed in appendix 3. In these questions, the higher score represents a tendency toward a better quality of leadership. For example, question 16 asks whether the pastor seems to be preoccupied when addressed by church members. The average response from respondents in location 1 was 4.52 out of 5, meaning that the pastor tends not to be preoccupied. An exception may be question 13, which seeks to determine whether the pastor is conservative and traditional in theology/doctrine. The mean response of 3.03 may reflect a degree of ambiguity in arriving at a clear answer to this question.

I also selected responses with a value of 2 or lower to represent the strongest answers toward an affirmative response to questions detailed in appendix 4. In this larger set of questions, the lower score represents a tendency toward a better quality of leadership. That is, the average answer in each location for a given question was at 2.0 or less, indicating “always” or “usually”.<sup>268</sup> In a few cases, where all the locations scored above 2 but one location was only marginally above that number, I recorded that location as having matched the description. For example, location 3 gave an average response of 2.21 to question 25 which concerns a spiritual gifts discovery process. This church has an *intentional spiritual gifts training process*; therefore, I identified this church as meeting the criteria assumed in question 25.

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<sup>268</sup> The average response to questions in appendix 5 (3.47) was more extreme than the average responses to questions in appendix 6 (1.96). Respondents gave a stronger response to those questions aimed at determining negative aspects of their leaders; that is, their answers cast their leaders in a more positive light.

## Summary

From these tabulations we may now summarize the survey findings. Question numbers are referenced in brackets after each statement, along with average responses of 2.0 and lower, or 3.5 and higher, from all the respondents – refer to appendices 3 and 4 for groups of questions in these two different response ranges. Strong and positive tendencies in leadership, exhibited in all six locations, are listed below.

- a) Leaders tend to have inspiring vision for the future of the congregation (1 – 1.47)
- b) Leaders tend to be good listeners (2 – 1.63)
- c) Pastors tend not to “do it all by themselves” (3 – 3.75)
- d) Pastors are change agents in their congregations (4 – 1.84)
- e) Leaders tend not to act spur-of-the-moment, but in a planned way (8 – 3.85)
- f) Leaders tend to have an optimism that inspires (9 – 1.72)
- g) Leaders tend to avoid being “lone rangers” (12 – 1.72)
- h) Pastors tend to employ gifts of other church members to complement those areas where they themselves are lacking (14 – 1.82)
- i) Decisions of leaders tend to be driven by church’s mission and vision (15 – 1.78)
- j) Pastors tend not to be preoccupied when speaking with people (16 – 4.14)
- k) Leaders tend not to shy away from disagreement but find effective ways to deal with it (17 – 3.69)
- l) Pastors tend to focus their energies on tasks for which they are gifted (20 – 1.93)
- m) Pastors draw others into preparations for worship (21 – 1.92)
- n) Pastors support, equip, motivate, and mentor others for ministry (23 – 1.93)
- o) Pastors tend to listen actively for feelings as well as words (22 – 1.73)
- p) Pastors tend to preach with passion and conviction (26 – 1.37)
- q) Pastors tend to take an active interest in all of the church’s ministries (27 – 1.52)
- r) Pastors tend to be a “good fit” for their congregations (29 – 1.27)
- s) Leaders tend to keep the church well informed of issues and plans (33 – 1.93)
- t) Leaders tend to deal constructively with criticism and work for the benefit of all (35 – 2.0)
- u) The preaching tends to communicate God’s truth in fresh and exciting ways (36 – 1.42)

Tendencies toward various degrees of weakness in church leadership are evident in the following areas:

- a) Continuity of ministries tends to be threatened by a shortage of leaders-in training (5 – 2.97) (EXCEPTION: Location six seems to be having more success than others)
- b) Only two out of six locations indicate that leaders have one or more annual development/training event to enhance their leadership (10 – 2.22)
- c) Pastors tend to have too many responsibilities in the church (18 – 2.78)



- d) Although pastors tend not to “do it all by themselves” (question 3), there tends to be a weakness in the art of delegating (19 – 2.39)
- e) Churches tend not to have an annual spiritual gifts training and discovery process (25 – 2.83) (EXCEPTION: Location two has an established process.
- f) Churches do not tend to have a plan for raising up leaders (28 – 3.58)
- g) Pastors tend to receive inadequate pastoral care and spiritual development (EXCEPTION: Location five seems to be providing a greater level of care)
- h) Pastors have tended not to train people to care for special needs (31 - 2.3)
- i) Churches tend not to recruit at least one apprentice leader per ministry (32 - 2.76)
- j) Leaders tend not to be given training before assuming responsibilities (34 – 2.27) (EXCEPTION: Location two usually provides this training)

## **Conclusions**

Of all the six research locations, location five seems to have the best grasp of the principles of incarnational and transformational leadership. I cannot identify any specific reason why this is so, but it may have a lot to do with the unique path they have taken over recent years, and the unique leadership group that is in place, as well as the fact that they took the risk to address a number of identifying issues in the church. The group of 21 summary items (a – u above) and the focus group feedback substantiate this observation. They are aware of the postmodern challenges, as seen in the contrasts between leadership of an earlier day and that of today. They have challenged the status quo and taken an intentional stance as an outwardly-focused missional church, initiating totally new approaches to ministry by being seekers of better ways and best practices. They are sensitive to the Holy Spirit and view themselves as servants of Christ, with a strong sense of stewardship to the church body and the community beyond the church walls. There is a team chemistry in the group that is not fully evident in the written reporting; however, phrases such as “in the process of Fresh Wind, Fresh Fire,” “visionary – open,” “believe in what they are doing,” capture some of the essence of the way in which this congregation is embracing

the future. Timing is important too; here is a congregation that seems to be seizing the kairos moment and there is an excitement about that.

In five of the six locations, there has been an intentional effort to contextualize the gospel and the local church's mission statement to the local community. This process has led to innovative and missional initiatives that address local needs in a holistic way through an emergency and short-term shelter, vocational and life-skills training programs, an aboriginal church plant, consolidation of social action ministries under the church's mission, and simultaneous translation of worship services. All of these initiatives are integrated into the congregational culture as a reflection of the sending activity of the Holy Spirit among leaders and congregations that are becoming energized as agents of transformation. They are not empire-builders, but are striving for the ideal of downward mobility – shifting the focus from themselves and onto Christ, the only true Head of the church, who will guide it into maturity and health as leaders cooperate with him. They are struggling with their sometimes-conflicting identity as nurturers on the one hand, and entrepreneurial missionaries on the other, recognizing that they will be truly effective only as they provide modelling and mentoring in the spirit of Christ.

The second grouping of ten summary items (a – j above) reflects many of the concerns that were addressed in the early church, as recorded in the Book of Acts in particular, and the pastoral epistles in general. Leaders in the churches I have studied have a deep appreciation for the priesthood of all believers. They are intentional in their effort to communicate that their calling is to follow the direction, and work in the power of Christ and his Spirit, in identifying, developing, and deploying the people he has called to serve as leaders in the local church. They understand the critical importance of caring for their own souls and the souls of their fellow leaders in

particular and their congregation in general. As they face the daunting task of finding sufficient and qualified leaders, however, they sometimes falter in the process of taking the time necessary to prayerfully identify, train, and wisely deploy leadership for the church. They are also aware of the need to covenant with their fellow-leaders to remain loyal to the conquest of spiritual development, biblical understanding, and faithfulness in the daily approach to ministry. What is sometimes lacking is the courage, commitment, and faith and the denominational support to make the tough calls, deal with dysfunctional leaders, develop a strong local coalition for change, and move forward regardless of the threat of temporary setback, loss and failure.

The second group of responses represents potential red flags for these congregations specifically, and for church leaders in general. Each of the ten items is focused on the process of leadership identification (or recruitment), caring for leaders, and developing leaders, and there is significant weakness in each of these locations. This is in spite of the fact that the pastors are investing significant energy in affirming and empowering these lay leaders. Only in locations three and five was there a strong positive answer to question 30 on the congregational survey concerning ongoing pastoral care and spiritual development. Since they are considered to be among the healthiest emerging congregations in The Salvation Army in Canada, there is reason for concern about the picture in a majority of congregations where low growth, stagnation or relentless decline is the dominant trend. These relatively healthy churches are going through a process of moving away from traditional pastor-centred leadership practices toward a leadership, worship, and ministry style that is more open to creativity. They are adopting the “best practices” of others, and dreaming what might be considered an impossible dream of building vibrant churches on solid biblical values and historic mission principles that caused the early Army to flourish.

The officers who lead these congregations are in many respects heroes, who have experienced, or are presently experiencing, tremendous emotional and spiritual stress as they live out the passion for ministry that God has placed in their hearts. They are catalysts for change, who are leading the way toward a “refounding”, a “second coming” of The Salvation Army in this generation. They represent a call for denominational judicatories to celebrate their commitment, their passion, and their vision and to resource and support them to the maximum so that a healthy kingdom-building trend may be re-established now. In order to provide adequate resourcing for leaders in unstable times, leaders at territorial and divisional headquarters need to commit to constant re-visioning so that mission will be maximized in the redevelopment of declining and status quo congregations, and in the planting of vigorous new church plants. All locations, like all leaders, cannot be expected to fit the same model; therefore, variety, inclusiveness, experimentation, and pilot projects need to be the order of the day for the foreseeable future.

Foundational to all our strategies for renewal must be a deep appreciation and growing comprehension of the theology of ministry that serves to guide us through uncertain times. Chapter five outlines an incarnational understanding of ministry leadership that leads us to mission fulfilment in the name of Jesus.

**CHAPTER V**  
**FOOD FROM THE HUNGRY:**  
**TOWARD A THEOLOGY OF INCARNATIONAL LEADERSHIP**

**Introduction**

The case study presented in the previous chapter, and the chapter that brings this project to a conclusion, present many desirable qualities of leadership for the new millennium. These lofty depictions of a leadership that already exists, or ought to be developed, are becoming increasingly prevalent in society in general, as well as the church. A review of leadership and management literature in the secular press reveals a vast proliferation of the concept of servant leadership. My research focused on the question of leadership dynamics at work in emerging Salvation Army congregations that foster change within the denominational family and its judicatory. I found that congregations respond best to leaders who are relational, team-oriented and spiritual.

Does this trend to the “soft side” of leadership represent simply a societal novelty that will soon pass? Is there a correlation between the current emphases on mentoring, the art of encouragement, the shift in the locus of respect from title to character, the inversion of the leadership pyramid, and a myriad of other movements, on the one hand; and a theological view of leadership, on the other? I see the postmodern trend as an indication of the global quest for meaning in the realm of the human spirit, as the modernist dream goes through the final stages of its collapse. Contemporary leadership theory is delving deeper than ever into the relational, emotional and spiritual realities, not just to make money and succeed, but to make meaning for others and find significance for ourselves. Business literature uses a wide variety of captions for this new leadership paradigm: spiritlinking leadership, principle-centered leadership, effective leadership, empowered leadership, habits of the heart, stewardship, the stirring

of soul in the workplace, spirit matters, spiritual leading and learning – this is a tiny listing of the endless parade of “secular” literature on leadership. The Book of Acts calls it shepherding the flock and Jesus calls it servanthood. As a Christian leader, I make sense out of all these images by seeing them, as well as my own journey, as tributaries that flow to God’s grand design in the incarnation of Jesus Christ. The respondents in my research value leadership that is rooted in the attitude of Jesus Christ, who came, not to be served but to serve.

The following pages propose a contemporary theology of church leadership that is drawn from God’s revelation in Christ and in Holy Scripture, as well as leading theologians and thinkers. Having identified in my research project some of the problems associated with institutional, hierarchical and secular management models of leadership, I will explore a model for church leadership in the twenty-first century, based on insights drawn from Soteriology, Ecclesiology, Pneumatology and Christology. I will focus particularly on the incarnation of Christ, in which we find a pattern for the authority, task and methods of church leadership. I believe this model matches the needs reflected in the churches that comprise my case study research and any other church that seeks a biblical and Christ-centred approach to ministry.

The purpose of this chapter may be brought into focus by a brief account of the experience of Josef Korbel, a Czechoslovakian Salvation Army officer imprisoned in a Communist concentration camp in 1949. The daily ration of bread in the camp was inadequate to sustain life under the oppressive conditions the prisoners endured. Korbel relates an experience that models the biblical dynamic of incarnational ministry:

When we got our daily portion of a tiny piece of bread in the morning, most of the men... swallowed it in a single gulp. Somehow I was led of the Spirit of God to act in a different way. Breaking this precious strength-giving piece of bread in two, I would hide one half in the pocket of my torn jacket and eat the rest...But the greatest moment came in the afternoon, when I took out the second half of bread from my pocket, I put it on my palm in the presence of

some other prisoner. Amazed, he would look with hungry eyes on the little piece of bread. “Man, you still have bread? Did you get a double portion? How can you stand to keep it in your pocket all this time?”...Then I would break the bread and give the prisoner half of it. Down in my heart I had a special feeling. Passing this little piece of bread to a hungry prisoner I would pray: Lord, I have nothing from which to pay my tithe for thy goodness and love... Lord Jesus, ...accept this little piece of bread I gave to my fellow prisoner as a sign of my gratitude. Lord, I love you.<sup>269</sup>

This profound encounter epitomizes incarnational ministry; ministry provided in the name of Jesus, ministry that functions as the hand of Christ in a needy world. In this chapter, I hope to provide a workable model of church leadership that is true to scripture, gleans wisdom from centuries of trial and error, and honours the opinions and needs of today’s congregations.

### **The Problem of Church Leadership in the Post-modern Setting**

In my research, focus groups were asked to compare current leadership practices with those of earlier times. The responses reflect a fundamental shift in the way Salvationists view their leaders. Whereas they used to see them as separate and aloof, they now see them as “human”, empowering, emphasizing “being” over “doing”.

Robert Greenleaf identifies what lies at the heart of much of the dysfunction in church life: “The root problem is a failure of religious leadership...”<sup>270</sup> R. Paul Stevens makes a similar observation: “Today the problem of Christian leaders struggling with empty titles is not that power has been stripped from titles or positions. All too often the problem is that we have empty leaders.”<sup>271</sup> Ministry in the church rises or falls on the issue of leadership. Instead of focusing on what brings health and maturity to the

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<sup>269</sup> Josef Korbel, In My Enemy’s Camp (Westminster, CO: The Torch of Triumph, 1976), p. 213f.

<sup>270</sup> Robert K. Greenleaf, Servant Leadership: A Journey in the Nature of Legitimate Power and Greatness (New York: Paulist Press, 1977), p. 179.

<sup>271</sup> R. Paul Stevens and Phil Collins, The Equipping Pastor: A Systems Approach to Congregational Leadership (New York: The Alban Institute, 1993), p. 122.

church, leaders typically organize programs and spend their energies maintaining structures that seemed appropriate in a previous era but are either inadequate or dysfunctional for today. In a frantic effort to get things done or to please those they seek to influence, they betray a static view of church leadership in which it is normative to exert control over church members in a quest for prestige, power and human honour. A biblical theology of leadership rejects outright any definition of leadership that refers primarily to “getting things done through people”, “decision-making effectiveness” or “organizational expertise” in developing church policies and procedures. The Bishop of Norwich issues this caution when utilizing secular models of leadership:

Church leadership in Europe and North America has been, and still is, closely related to and largely dependent upon models exemplified in judicial, military, social, educational and, more recently, management spheres....Hence mission may be understood in the terms of a military campaign, ministry as management, and the community of the church in the language of social psychology... The analogies between the church and other organizations are often superficial and can be positively misleading if, as frequently happens, they are seized upon without the discipline of thoughtful analysis and theological reflection.<sup>272</sup>

These models of leadership lack theological distinctiveness. What is often missing is the essential evidence of divine appointment, reliance upon the gifts of others, spiritual conviction and motivation, cultural awareness, responsible stewardship, building and nurturing of relationships and a commitment to minister according to the dynamics of body life. Bishop Nott points out that even though secular models have been influenced by Christian insights, we run into problems through an uncritical adoption of these models.<sup>273</sup> C.K. Barrett summarizes the danger somewhat differently: “A church that rejects the gifts of leadership will greatly impoverish itself; a

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<sup>272</sup> Peter Nott, “Towards a Theology of Leadership” The Expository Times 97:5, 1986, p. 138f.

<sup>273</sup> Ibid., p. 139.



church that allows them to develop in a worldly way will destroy itself.”<sup>274</sup> In the midst of these problems, however, lie vast opportunities for a renewed leadership and a renewed church as we welcome the new millennium. Hans Küng observes, “The church cannot face these problems and use these opportunities if it is a prisoner of its own theories and prejudices, its own forms and laws, rather than being a prisoner of its Lord. As the prisoner of the Lord it is truly free...”<sup>275</sup>

The history of the problems of church leadership and authority traces back to the earliest centuries of the church’s development when clericalism emerged among the early church fathers. In particular, Cyprian, Bishop of Carthage, proposed a corporate episcopate, declaring “that a member of the clergy is not a member of the laity.”<sup>276</sup> As the church moved beyond the first century, however, there was a shift in the use of the term “bishop”:

Later, a human claim comes to be associated with the term as 1 Clement opens the door to the idea of apostolic succession with its hierarchical chain: God, Christ, the apostles, bishops (42-44)...During the second century, however, the single bishop, distinguished from the presbyters, gradually achieves precedence (cf. Ignatius of Antioch). While providing stronger leadership, this system tends to produce authoritarian bishops in direct antithesis to the recommendations to elders in 1 Peter 5: 2-3.<sup>277</sup>

In the early centuries of the church, the ministry of the altar supposedly separated the clergy, like the Old Testament Levites, from the world and elevated them above the members of the church.

While the Protestant Reformation offered hope for renewal in theology, affirming

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<sup>274</sup> C. K. Barrett, Church, Ministry and Sacraments in the New Testament (Grand Rapids: Eerdmans, 1985), p. 40.

<sup>275</sup> Hans Küng, The Church (New York: Sheed and Ward, 1967) p. 4.

<sup>276</sup> Stevens, p. 141.

<sup>277</sup> Geoffrey W. Bromiley, Theological Dictionary of the New Testament, abridged in one volume (Grand Rapids: Eerdmans, 1985) p. 248. Liefeld observes that even the apostles referred to their responsibility as one of prayer and teaching...”emphasizing not authority but what we today would call ‘servant leadership’.”, p. 97f.

the priesthood of all believers, it was not effective toward a renewal of church leadership structures. It “did not provide an ecclesiology appropriate to its rediscovered soteriology.”<sup>278</sup> The role of clergy continued to superintend the role of the laity, spiritual authority continued to be subservient to political power, and professionalism prevailed over anointing as standard church practice. The Reformation, which repudiated the papal system, eventually spawned its own network of state churches and sought to crush the Anabaptist call to a New Testament pattern of church government. In chapter two, I addressed the issue of leadership in the early church. I concluded that elders, deacons and bishops did not hold office as much as they provided a *diakonia* (service) of leadership for the church. The emphasis in Acts is more on function than on rulership or office. In the Canadian church context, including The Salvation Army in which rank and title have traditionally been regarded as highly significant, I am finding that title, position, and vested authority represent the most basic and lowest level of respect in our society and in our churches. Structures are being flattened as pastors and church members recognize the gifts and callings that every believer possesses. Clericalism, as we have known it, is diminishing while the laity are being elevated. However, the ideal priesthood of all believers is still far from being fully realized in our day. Christian Schwarz identifies five concepts that illustrate the continuing influence of clericalism on the church:

1. The pastor as all-rounder, an ideal which condemns the pastor to mediocrity.
2. Lay members as the pastor’s “helpers”, a situation that makes “lay people helping their pastors” and “the priesthood of all believers” an either-or reality.
3. The leader as a spiritual “guru”, a most undesirable form of paternalism.
4. Active involvement as a

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<sup>278</sup> Stevens, p. 140. Cf. Christian Schwarz, Paradigm Shift in the Church: How Natural Church Development can Transform Theological Thinking (Carol Stream: Church Smart resources, 1999), p. 177.

spiritual form of “Taylorism” in which tasks are defined and people are asked to volunteer and try to fit themselves to the task. 5. Service in the church as a sacrifice, a sense of being burdened, due to their performance of tasks for which they are not spiritually gifted. Schwarz concludes, “We must carefully differentiate between self-imposed suffering arising from unsound theology and genuine suffering for Christ’s sake as described in the bible.”<sup>279</sup>

Neither the Radical Reformation, the Wesleyan revival nor other renewal movements have resulted in any substantial departure from the Roman hierarchical structure of leadership. Laity have learned to more or less step back, find a safe place and watch the “professionals” at work running the church. Nothing short of a third reformation has the capacity to change this situation, a reformation of structures in which an organizational mindset is nailed to the cross and an organism mindset is made central in church life so that all ministry and leadership are clearly recognized as contributing factors in the life of the Body of Christ, which has but one Head and many complementary members who together possess all the gifts required for the nurturing and building up of the body. Signs of this reformation are evident in my field research locations where pastors refuse to give themselves credit for successes achieved by the congregation as a whole; where pastors equip their people, release them and acknowledge their ownership of vision and mission; where the attitude of pastoral superiority is replaced by the attitude of a servant; and where God’s Spirit is seen to be at work in the people, as well as the pastor. Church members have a theology – not just pastors. They have deep thoughts about what the church is and how it should function. The material that follows provides a reflection of the convictions and prayers of lay

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<sup>279</sup> Schwarz, p. 180f.

Salvationists and officers across Canada. It also makes specific certain theological principles that were addressed in a more general way

### **Sources for a Theology of Leadership**

Every denomination and local congregation faces the challenge of constructing a contemporary theology of leadership. It is a task for church scholars, as well as ordinary members who are part of the body of Christ. O'Meara observes:

Theology is the thinking side of belief. Everyone has some kind of faith. Everyone too has a theology; for the human being cannot stop thinking (if only in the inner recesses of one's own existence) about the mystery of elusive life and approaching death. Rather than being the special domain of scholars, theology – thinking about belief – is ordinary reflection on the mystery of God's presence in time.<sup>280</sup>

Our task requires that we identify those branches of theology that will inform our undertaking. It seems obvious that there are at least four tributaries that converge upon the issue of leadership. First, any discussion of church leadership must appeal to the doctrine of the Church. In particular, we must identify and make some choices between the possible models of Church that have been proposed. If we see the Church as sacramental servant, our view of leadership will be compatible with and supportive of that view. Likewise, if we view the Church in political or monastic terms, our approach to leadership will be profoundly affected in other directions. Secondly, it will be essential to consider the role of Christology since the ministry of Christ establishes a pattern of what ministry in his name should look like. We may model leadership after Christ's prophetic example or his priestly ministry, or his identity as a politically radical liberator. Thirdly, our soteriological perspective will shape our theology of leadership. As our view of God's actions in the world in the person of Jesus Christ differs, so do

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<sup>280</sup> Thomas Franklin O'Meara, Theology in Ministry (New York: Paulist Press, 1983), p. 14.

our convictions and preferences about the nature and priorities of Christian ministry. Within the Church there is a plethora of views regarding the person, ministry, passion, death, resurrection and ascension of Jesus Christ. These views comprehensively shape all our theology. Finally, it is vital that we consider the activity of the Holy Spirit in the formation, functions and eternal mission of the Church. Our view of the charisms of the Spirit, for example, determine our approach to leadership positions in the church and how decisions are made concerning development, deployment and discipline of church leaders and members.

### *Ecclesiology*

Our view of church leadership is determined, to a large extent, by the paradigm through which we view the church. Each denomination has unique ways of viewing the church. After carefully sifting through the writings of Protestant and Catholic ecclesiologists, Avery Dulles identified five major approaches that he outlines in his highly acclaimed work.<sup>281</sup> These five models view the church consecutively as Institution, Mystical Communion, Sacrament, Herald, and Servant. Dulles is quick to point out that “no good apologist is exclusively committed to a single model of the Church.”<sup>282</sup> Dulles’ goal is “to foster the kind of pluralism that heals and unifies, rather than a pluralism that divides and destroys.”<sup>283</sup> In fact, Minear had identified ninety-six images and analogies of the church in the New Testament in his earlier work.<sup>284</sup> Recognizing that the core biblical images gravitate around social community, Minear identifies four core images; namely, 1) People of God, who live in reconciled

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<sup>281</sup> Avery Dulles, Models of the Church (New York: Image Books, 1987).

<sup>282</sup> Ibid., p. 11.

<sup>283</sup> Ibid., p. 13.

<sup>284</sup> Paul Minear, Images of the Church in the New Testament (Philadelphia: Westminster, 1960).

relationship with God and with one another; 2) Body of Christ, who live in interdependence upon one another as stewards of their spiritual gifts; 3) Communion of Saints, who live out a demonstration of the gospel of grace; and 4) Creation of the Spirit, who live in a process of constant re-creation by God's Spirit.<sup>285</sup> Others think of the church as a Community of Resistance, or a Community of Right Relationships (within the broader concept of the Kingdom of God) where there is justice for the oppressed and a home for the homeless.<sup>286</sup> A recent Salvation Army contribution to the discussion regards the church as Community in Mission.<sup>287</sup>

Cooke proposes that in choosing an operational model we should exercise caution:

The use of one or another model is probably unavoidable... but an awareness of the distortion that such use introduces into our understanding should lead to two conclusions. First, if some model does promise to be helpful... then we should use it critically, knowing that we are involved with metaphor. Second...we should let the Christian community be what it is and not try to categorize it as something else...only if our view of the nature of Christianity is grounded in our own experience can membership in the Christian community be interiorized and become part of the living faith of individual Christians.<sup>288</sup>

O'Meara echoes this conviction in his depiction of the Church as God's universal and sacramental servant. He concludes, "While servanthood is the style of ministry, the pulse of ministry is the power of the Spirit... God is intimately present in people's lives drawing them forward to an unseen destiny."<sup>289</sup> Since we conduct our

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<sup>285</sup> Ibid., p. 107ff.

<sup>286</sup> See Keith A. Russell, In Search of the Church: New Testament Images for Tomorrow's Congregations (New York: The Alban Institute, 1994). Russell explores images from the gospels and church history, with a view to reconstructing appropriate images for today's church.

<sup>287</sup> Phil Needham, Community in Mission. Needham's contribution was cited in chapter three.

<sup>288</sup> Bernard Cooke, Ministry to Word and Sacrament: History and Theology (Philadelphia: Fortress Press, 1976), p. 193.

<sup>289</sup> O'Meara, p. 34f.

ministry out of the paradigm of our community, it is essential that church leaders examine their theology by looking past the confines of their own denominational structures. Leaders should also consider the deeper issues of the purpose of the church and the criteria for the ultimate success of the church on earth, always with reference to the original design given by the Lord of the Church. The conclusion of Hans Küng is especially relevant:

The nature of the Church is not just given to it, it is entrusted to it. Loyalty to its original nature is something the Church must preserve through all the changing history of that world for the sake of which the Church exists. But it can only do that through change...not through immobility...it must commit itself to each new day afresh, accept the changes and transformations of history and human life, and constantly be willing to reform, to renew, to rethink.<sup>290</sup>

Since the New Testament portrait of the church is varied from one biblical writer to another, we must guard against a static view of the nature, purpose and function of the church. As a result, leadership in the church will be seen as equally dynamic to the vitality and development of the church in the twenty-first century. While leadership style will vary from one individual to another and according to changing circumstances in the church, and while no particular style is either right or wrong, the motivation and spirit of a leadership culture is of paramount importance. It must be firmly rooted in the servant leadership of Christ. Of all the issues I discussed with church leaders, this theme emerged as of utmost significance and stirred up the most passion .

#### *Christology and Soteriology*

Jesus Christ, the incarnate Son of God and Head of the Church is indisputably the very centre and starting point of any ministry that bears the name Christian. Küng observes, “God’s salvific act in Jesus Christ is the origin of the Church; but it is more

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<sup>290</sup> Küng, p. 34f.

than the starting point or the first phase of its history, it is something which at any given time determines the whole history of the church and defines its essential nature.”<sup>291</sup> The givenness of the Church’s origin in the atonement and its call to loyalty to its original nature are foundational issues for the church in all ages. Loyalty to its origin causes the Church to enact its mission in the spirit of its Saviour, facilitating the flow of his atoning grace through its redeeming mission. As Jackson Carroll affirms, the body of Christ points to, and lives under the continuing impact of, his incarnation in the world:

The challenge to the church and its leaders in every generation is to discover in the shape of that primary embodiment – Jesus’ ministry, death and resurrection – a *praxis* that is faithful to Jesus’ identity in ever-changing circumstances. I do not mean by this that we follow Jesus in a literal, step-by-step way. Rather, it is the *shape* of Jesus’ story, not its precise content that continues to shape the practice of the church.<sup>292</sup>

In addition to John 1: 14, three pivotal scriptures outline the doctrine of incarnation and the shape of Jesus’ story; Galatians 4: 4-5; Philippians 2: 5-8 and Colossians 1: 15, 20 and 2: 9. There are numerous references to Jesus Christ coming in the flesh and enjoying a Father/Son relationship with God. These passages refer to the coming of the Saviour of the world into a precise point in history. In addition to this, we find in scripture many references to what has been called a continuing incarnation. As the Head of the body, Christ continues to live out his life and ministry through the body of believers and their ministry in his name. In using this terminology, there is a danger of communicating the idea that Christ’s incarnation was somewhat incomplete, and that the present ministry of the church somehow brings it to completion. This would be erroneous, since the work of incarnation and redemption is full and complete

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<sup>291</sup> Ibid., p. 34.

<sup>292</sup> Jackson Carroll, As One With Authority: Reflective Leadership in Ministry (Louisville: Westminster/John Knox Press, 1991), p. 81.



in Christ. Nevertheless, that fullness of Christ is reflected and demonstrated in the church on a continuous basis. In I Corinthians 15: 49, and 2 Corinthians 3:18, Paul refers to being transformed into Christ's likeness from one degree of glory to another and to bearing the likeness of the earthly man, Jesus (ultimately, the reference here has a focus on the hereafter). Jesus himself said to his followers, "You are the light of the world" (Matthew 5:14) and Paul spoke about putting on the new self (Colossians 3), being living letters from God (2 Corinthians 3) and having Christ live His life in him (Philippians 3). In his prayer on the night of his betrayal, Jesus prayed, "As you have sent me into the world, I have sent them into the world" (John 17:18).

One important implication of this teaching is that the ministry of the church, and consequently of church leadership, must demonstrably be the ministry of Christ, limited as it will still be because of our fallen humanity. As I have pointed out, we need to avoid a false implication; namely, that the church now, as it were, replaces Christ's incarnation for today's world. Küng, a Roman Catholic himself, provides this caution:

It is extremely misleading to speak of the Church as the 'continuing life of Christ' or as a 'permanent incarnation'. In such views the Church is identified with Christ, so that Christ as its Lord and head takes second place to his Church, which pretends to be the Christ of the present in constantly new incarnation...The Church does not need to be a 'continuing Christ'; this is a role which exceeds its strength. But it must be, and fully be, the body of Christ."<sup>293</sup>

We must emphasize that it is He, and not the leaders, who is the sole program designer and guiding force and the one with the wisdom to respond, through his body, to whatever needs arise in the life of the church and the community. If we believe that Jesus is alive and active in his church, nourishing its life and empowering its ministry, "this opens up the possibility of explaining Christianity as a redeeming presence of this

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<sup>293</sup> Küng, p. 310ff.

risen Christ to a community of believers and through them to all mankind...It is quite clear that the understanding one has of Christian ministry will be affected basically by his view of the risen Christ." <sup>294</sup>

Writing about the catholicity of the church, Craig Van Gelder points out that the incarnation of Jesus pointed out the importance of contextualization. "Just as the Word became flesh, so also the church is enfleshed in human cultures as the body of Christ...But as it exists in specific contexts, it is more than just another social organization or human institution; it is the agent of God in the world." <sup>295</sup> Cooke goes on to address the role of the church and its ordained ministry in the christianization of individuals. He questions the institutionalization of the process of salvation: "What difference does it make whether a certain agent of salvation or a certain course of saving activity is 'official'?...These leaders should not presume to be the conscience of the Christian people." <sup>296</sup> Küng observes, "The Church must constantly reflect upon its real existence in the present with reference to its origins in the past...It remains permanently dependent, for the ground of its existence, on God's saving act in Jesus Christ, which is valid for all time and so also in the present."<sup>297</sup> In a similar line of thought, Alan Lewis observes,

...by inventing new, liberating forms of power – of mutual dependence and reciprocal subordination in the image of Christ crucified and the community of the Trinity itself – the *ecclesia crucis* may incarnate emancipating leadership with a world inured to the demonstration of power and longing for power's redemption. <sup>298</sup>

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<sup>294</sup> Cooke, p. 188f.

<sup>295</sup> Craig Van Gelder, *The Essence of the Church*, p.119.

<sup>296</sup> Cooke, p. 191.

<sup>297</sup> Küng, p. 15.

<sup>298</sup> Alan E. Lewis, "Vocation in the Ecclesia Crucis," in *Incarnational Leadership: the Presence of Christ in Church, Society, and Family*, ed. Christian D. Kettler, Todd H. Speidell, (Colorado Springs: Helmers and Howard, 1990), p. 120.

Ray Anderson elucidates the critical implications of commencing with Jesus Christ himself and recognizing in Jesus the unified action of the trinity.<sup>299</sup> Anderson asserts, “every pragmatic principle of ministry must be subjected to the critical dogmatic test: has it gone through the death and resurrection process?”<sup>300</sup> Only as church leaders acknowledge the uselessness of human endeavour to the Kingdom of God and only as they nail their efforts to the cross, can they guide the church in fulfilling its potential as the embodiment of Christ. Daryl L. Guder similarly exposes the need for a change of heart and thinking: “Thus, we often failed to do mission ‘in Jesus Christ’s way,’ because we have assumed that our way was, in fact, synonymous with Jesus Christ’s way.”<sup>301</sup>

In this brief survey we have used the terms ‘atonement’ and ‘incarnation’. The Roman Catholic church has tended historically to emphasize incarnation to the detriment of the biblical teaching on the atonement, while Protestantism has tended to do the opposite, emphasizing atonement over incarnation. Torrance suggests, “What is supremely needed...in all the churches today, is a far profounder understanding of the incarnation, the coming of God himself into the structure of creaturely and human being, in order to restore the creation to its unity and harmony in himself.”<sup>302</sup> It needs to be recognized that the process of restoration and atonement began already in the incarnation and came to full fruition in the cross and resurrection. Therefore, leadership in the name of Jesus needs to strive toward the restoration and maintaining of a creative

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<sup>299</sup> Ibid., p. 111.

<sup>300</sup> Ibid., p. 110.

<sup>301</sup> Daryl L. Guder, “Incarnation and the Church’s Evangelistic Mission,” International review of Mission 330, 1983, p. 419f.

<sup>302</sup> Thomas F. Torrance, Theology in Reconciliation (Grand Rapids: Eerdmans, 1975), p. 283.

balance between atonement and incarnation, thus avoiding the dangers of a mystical docetism on the one hand and an arrogant humanism on the other, according to which Jesus was merely a positive influence in society.

It is the divine calling upon church leaders to communicate through their individual lives the profound love of God manifested in the atonement of Christ. However, since no human leader approaches the impeccable magnitude of Christ's person and passion, church leaders minister, as Henri Nouwen so eloquently demonstrated, as "wounded healers", imparting to others the healing grace of which they themselves are constantly so much in need.<sup>303</sup> In a similar vein, Daniel T. Niles' concept is applicable to the role of leadership: "Evangelism is witness. It is one beggar telling another beggar where to find food... [They are] simply guests at [their] Master's table and, as evangelists, [they] call others too."<sup>304</sup> As Christ in his poverty caused others to become rich,<sup>305</sup> so today's leaders, ministering in the name of Jesus and owning their desperate dependence upon God, extend a trembling hand to others, pointing them in the direction of Christ, and sharing with them the nourishment of the Water of Life and the Living Bread. The findings of my visits with church leaders demonstrate positive aspects of this kind of leadership (see pages 165 and 176).

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<sup>303</sup> Henri, J. M. Nouwen, The Wounded Healer: In Our Own Woundedness, We Can Become a Source of Life for Others. (New York: Doubleday, 1972). After exploring the wounds of the Christian minister, especially the pain of loneliness in leadership, Nouwen concludes, "Thus ministry can indeed be a witness to the living truth that the wound, which causes us to suffer now, will be revealed to us later as the place where God intimated his new creation" (p. 96).

<sup>304</sup> Quoted by Norman E. Thomas, "Evangelism – The Church's Way of Life," in Classic Texts in Mission and World Christianity: A Reader's Companion to David Bosch's Transforming Mission (Maryknoll: Orbis Books, 1996), p. 158.

<sup>305</sup> 2 Corinthians 8:9, "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich."

### *Pneumatology*

The group of believers that came together on the Day of Pentecost was formed into the Body of Christ by the action of the Holy Spirit, as promised by Jesus Christ in the first chapter of Acts. Through the activity of the Holy Spirit, Jesus Christ became present, not only with some of the believers, but within every believer and the entire body of believers. According to Küng, “The Spirit is thus the earthly presence of the glorified Lord...The Spirit makes the believer part of Christ’s body. It is he who creates the unity of this body which consists of many members, with different gifts of the Spirit.”<sup>306</sup> The community that resulted from the descent of the Spirit is repeatedly referred to in organic and biological terms. Even before his death and in the course of his teaching, Jesus referred to the Kingdom in organic terms. For example, he compared the Kingdom of God to the sowing of seed, to the growth of a seed from planting to germination and growth, to the lilies of the field, to a sparrow, to new wine, and to leaven. On the eve of his crucifixion, Jesus taught his followers that he was the vine and they, the branches. This powerful organic imagery, presented by Jesus with reference to the Kingdom, is carried forward into Paul’s teaching on the Body of Christ in Romans 12, I Corinthians 12 and Ephesians 4. The overwhelming evidence in scripture makes it clear that the Church is a living organism that was brought into being by our resurrected Saviour and Lord to continue his ministry on earth. This is not to affirm that Christ is ontologically incarnate in the Church as God was incarnate in Christ;<sup>307</sup> however, the members of the body of Christ, through their various charisms

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<sup>306</sup> Küng, p. 166f.

<sup>307</sup> For an exposition of this view, in an extreme form, see Robert W. Jensen, “The Church and the Sacraments”, in Colin E. Gunton (ed.), The Cambridge Companion to Christian Doctrine (Cambridge: Cambridge University Press, 1997), pp. 207-225. Jensen would contend

stand in continuity with, and under the authority of Christ in his ministry to his followers and to the world. While I cannot concur with Jackson Carroll in suggesting that Christ is indeed incarnate in communities of Christians, I agree with the following observation in which Carroll illustrates the calling of the church to provide ministry that is in the spirit of Christ's incarnation:

The history of the church, beginning with the New Testament congregations, is the struggle...of concrete communities of Christians who have tried to embody the Word with integrity...The challenge to the Church and its leaders in every generation is to discover in the shape of that primary embodiment...a *praxis* that is faithful to Jesus' identity in ever-changing circumstances.<sup>308</sup>

The Great Commission passages of Matthew 28 and Acts 1, as well as the farewell discourse of John 17 and other passages make this abundantly clear. The genius and effectiveness of this commission were to be located first in the bestowing of the Holy Spirit as the promised gift from the Father, and secondly in the granting of charisms by that same Holy Spirit to all believers for the nurturing, building up and growth of the entire body so that God would be glorified and the gospel of Jesus Christ would permeate the whole earth. Howard Clark Kee points out that through the Holy Spirit's outpouring, four dimensions of the common life of the Christian community are made effective; namely, "devotion to hearing the teaching of the apostles; participation in the shared existence of the community;...the breaking of bread (the Eucharist); and the common prayers."<sup>309</sup> Kee goes on to trace the pivotal role of the Spirit in the evangelistic activity and the internal development of the early church. Of particular

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that Christ and the church are indeed synonymous, that if Christ were looking for himself, he would find himself to be the church in its sacramental life. Needless to say, we reject this view as unbiblical because it tends to elevate the church, which is the body of Christ, to a place of prominence equal to that of the Head, who is Christ.

<sup>308</sup> Carroll, p. 81.

<sup>309</sup> Howard Clark Kee, Good News to the Ends of the Earth: The Theology of Acts (London: SCM Press, 1990), p. 32.

importance are the operations of the Spirit in the confirmation of community membership (especially Acts 15), in empowerment and guidance, and in execution of judgement (e.g. The death of Annanias and Sapphira, chapter 5; the rebuke of Simon the magician, chapter 8; and the blindness of Elymas the false prophet, chapter 13).

The charisms may be defined as special, spiritual endowments for service for the life of the community. It must be noted that the passages dealing with spiritual gifts always occur in association with teaching about the body, the importance of Christian community and the necessity of using the gifts in the context of the body. An excerpt from Torrance summarizes the essence of biblical teaching on the gifts and their operation in the Body of Christ:

Spiritually and theologically every one is a deacon at the Lord's Table...This relation of mutuality means not only that we minister to one another, but that we are under authority to one another...The form which this mutual membering takes is in the diversity and unity of the charismata,...each gift is dependent on the gift of another, and each functions properly only in dependence on a diverse gift.<sup>310</sup>

Here we see the merging of two factors; the empowerment of the Spirit for ministry and the democratic structures of the church, or the rule of the Spirit and the decision-making mandate of the people of God. Thus, Miroslav Volf raises the question, "Do democracy and charisma mix?"<sup>311</sup> Volf concludes (correctly, I believe) that "the manner in which charisms are imparted by the Spirit is essentially communal".<sup>312</sup> That is, while the gifts come "from above" (from the Spirit), they are bestowed upon individuals, not in isolation, but in the context of the community of the people of God, who share in the task of identifying and affirming the gifts that God has placed within the body of believers. This was evident in the early Moravian community

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<sup>310</sup> T. F. Torrance, Royal Priesthood (Edinburgh: Oliver and Boyd Ltd., 1955), p. 100f.

<sup>311</sup> Miroslav Volf, "Democracy and Charisma: Reflections on the Democratization of the Church," in The Tabu of Democracy Within the Church (London: SCM Press, 1992), p. 116.

<sup>312</sup> Ibid., p. 117.

in which extraordinary disciplines of prayer and an openness to the Spirit to work through believers were employed to bring the group to a place of decision on a particular issue. Therefore, we see in the church an “implicit democracy” in which the charisms are sovereignly bestowed by the Holy Spirit but communally mediated through the gifting of the broader community of faith.<sup>313</sup> Volf then proceeds to illustrate this point by referring to the process of recognizing, selecting and ordaining to Christian ministry those whom the Spirit has gifted for this ministry.<sup>314</sup>

In the ordering of the diverse gifts, apostleship is primary, and all gifts repose in love as the most enduring gift of all.<sup>315</sup> The gifts fall into complementary sorts that are distinguished by the functions of deacons, presbyters and bishops. Christ himself is to be regarded as the Chief Bishop and the exercise of all the gifts is the grateful response of the whole body to Word and Sacraments<sup>316</sup> Within the early Christian community there appeared to be a great deal of flexibility in the ordering of ministry, as ministry moved from an itinerant nature to a more residential operation. Cooke observes:

Yet there is certain inevitability about the process in which societal functions and roles lose their flexibility and become overly formalized. The history of Christianity reflects this in the rapid clericalization of ministry, the early and persisting association of “power to minister” with “occupying an office,” and the identification of ministerial function with “full-time professional occupation.”<sup>317</sup>

As we observed in our study of the Acts material, the model of ministry in the early church showed great variety from one place to the next. The Holy Spirit guided

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<sup>313</sup> Ibid., p. 118.

<sup>314</sup> Ibid., p. 118f.

<sup>315</sup> Torrance, p. 101.

<sup>316</sup> Ibid., p. 102

<sup>317</sup> Cooke, p. 198.



what happened from place to place but it is difficult to conclude on the basis of the early church record that any given leadership practice was established as the norm for the church to follow for all time. Through the laying on of hands and the prevalence of the prophetic word, the Holy Spirit identified those who should be leaders and the manner in which they should lead. The form of governance the leaders used does not appear to be a major focus.

A contemporary model of leadership recognizes that the church was born under and functions by the agency of the Holy Spirit. Church leaders must rediscover this essential dynamic and make a deliberate effort to shift the focus of leadership from human power, control and creativity to the will and power of the Spirit, operating through all the charisms he has bestowed upon the body of Christ. This is the ideal toward which the congregations in my research are aiming. They recognize that the church is called into existence by God, to live as a united community in the Spirit and submit to God's agenda for the church, rather than holding to their own agenda. Their successes and failures ought to heighten a sense of need for further instruction in the theology and practice of leadership. I see the role of corps officers and headquarters as that of facilitating a learning environment in which congregations may discover and implement together an approach to ministry that truly reflects our theology and mission.

### **A Model for Church leadership in the Postmodern Setting**

Having explored the theological foundations for church leadership, we will propose a contemporary model of leadership. Looking to Jesus Christ as our prime example, we will consider incarnational leadership under three headings: Identity, Task and Methods.

### *Identity : Servant-Steward*

Jesus set the standard for ministry in his church by taking common Greek terms such as *diakonia* (service) and *doulos* (slave) and applying them to himself, while calling upon his disciples to lead with the same spirit. David Watson writes:

One of the greatest objections to the proliferation of ecclesiastical titles within the church is that they all express position, prestige and power – the concept of a ruling class. This is in striking contrast to the concept of ministry given by Jesus. It seems that Jesus and the writers of the New Testament deliberately avoided the existing variety of religious terms...and chose instead *diakonos* and *doulos*, thoroughly secular words for the menial tasks of a slave...<sup>318</sup>

The apostle Paul most commonly referred to himself as servant of individuals, fellow leaders, and the church; and as the slave of Jesus Christ. He did this because of Jesus who emptied himself and took the posture of a slave. Michael Green observes:

If the Church as a whole has failed, the ministry has failed even more signally, to exhibit the character of the Servant... Does the vicar give the impression of being the servant of his people?... One cannot help but feeling that the whole gamut of ecclesiastical courtesy titles, ‘the Venerable’, ‘the Very Reverend’, ‘the Most Reverend’, and so on, are a hindrance rather than a help in the work of the ministry. They tend to build an invisible wall between their bearer and the world at large...<sup>319</sup>

Green’s observations of the Anglican context might just as easily be applied in most denominations. The concept of servant leadership is not always welcomed in ecclesiastical circles. In the meantime, it is most intriguing to witness our western culture embracing the concept and, additionally, appealing to scriptural precedent for models of secular leadership. An emerging literature in contemporary management and leadership makes generous use of the concept of servanthood and service over self-interest, or the bottom line. Indicative of this major shift in leadership theory is a

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<sup>318</sup> David Watson, *I Believe in the Church: The Revolutionary Potential of the Family of God* (London: Hodder and Stoughton, 1978), p. 254f.

<sup>319</sup> Michael Green, in David Watson, *I Believe in the Church*, p. 255f. Cf. Bilezikian, *Community 101*, p. 130f. The author asserts that it is alright to seek leadership as long as Christ’s criteria are met, “Leadership is a servant ministry, based on spiritual gifts and always plural.”

recent book with an intriguing title by Peter Block, an outstanding management consultant and educator. Block has captured the notion of service as a vital aspect of leadership that places partnership over patriarchy, empowerment over dependency, and service over self-interest. He offers this observation, “It is not surprising we should look to religious models for ways of thinking about the right use of power. Our best religious leaders have flourished through the ages in part because they have understood how to exercise accountability and activism in service to their followers.”<sup>320</sup> Wilkes identifies a discomfiting irony in the tension between secular and religious leadership models:

The time is ripe to bring Jesus’ principles of leadership into the discussion of leadership. This should happen in the church especially, because leaders in the church – who should have been paving the way to service-oriented leadership – have actually gravitated toward the self-serving forms of leadership that are now being discarded by secular thinking.<sup>321</sup>

There is a growing intent on the part of corporate North America to at least give the impression that serving people takes priority over product and profit, that accountability and integrity mark one’s true value. Those who merely give the impression are often distracted with working on their personalities more than on their work, believing that impressing with personality spells success and significance. While the church has bought into much that the image-driven marketplace has offered in the late twentieth century, a return to the church’s original design of leadership reflected in the ministry of Jesus is once again becoming apparent. In Mark 10:45, Christ held out his own lifestyle as the pattern for all ministry in his name, “Even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for

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<sup>320</sup> Peter Block, Stewardship: Choosing Service over Self-Interest (San Francisco: Berrett-Koehler Publishers, 1993), p. 42.

<sup>321</sup> C. Gene Wilkes, Jesus on Leadership: Discovering the Secrets of Servant Leadership from the Life of Christ (Wheaton: Tyndale, 1998), p. 15.

many.” Again he explained, “The greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted” (Matthew 23: 8-12). Jesus not only spoke these words; he provided living demonstrations of their validity in the daily mentoring of his disciples, leaving them a pattern for their own ministry of leadership in his church (John 13: 12-17). A further passage that provides numerous contrasts between secular leadership and leadership in the name of Jesus is found in Matthew where Jesus told his followers: “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave - just as the Son of Man did not come to be served, but to serve” ( 20: 25-28).

These words of Jesus provide timeless and indispensable instruction for church leaders concerning five key issues of leadership that we will now explore, namely; authority, relationship, style, response, and character. Since the Roman Catholic tradition epitomizes what we have come to know as hierarchical leadership, we will appeal to a number of contemporary scholars from that tradition for a critical analysis of leadership patterns that are common to all church traditions, more or less. The first lesson we glean from these passages is that authority does not consist in “lording it over” those who are led. Notwithstanding the legitimate role of leadership that falls to the few,

...We can say that the understanding of authority in the life of the church must be basically changed, that there is no place in the church for ‘rulers,’ and that the clergy/laity division was to a large extent a deviation from the authentic ideal of Christian community and no theological justification can be found for allowing it to continue.<sup>322</sup>

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<sup>322</sup> Cooke, p. 197.

A 1976 report from the General Synod of the Church of England included this statement: "There has been a tendency in every age to assimilate the lifestyle of top people in the Church to that of top people in secular society. Senatorial, baronial, aristocratic and managerial patterns have all made their mark upon the office of bishop."<sup>323</sup> Watson continues,

... a distinction between two kinds of authority needs to be made. The first is the authority of *official status*, which draws its strength from the institution or structure concerned. The second is the authority of *spiritual reality*, which should be self-evident and a prerequisite of the first... Those, then, who are called to lead in God's church must do so with a clearly recognised *spiritual* authority, and not with one that derives purely from the office that they bear.<sup>324</sup>

While the apostles were vested with unique authority in the early church, theirs was a spiritual authority, and they identified in local churches those with spiritual gifts and spiritual maturity appropriate to the leadership of those churches, as well as the evidence of divine approval and the favour of the local assembly. As was pointed out in chapter two, a presbyter is an elder, but, Hodgson reminds us,

...The essential function of an elder... is to guide or lead... only later did sacerdotal, substitutionary, hierarchical functions accrue to the office. What authorizes ministry is not the possession of jurisdiction, office, consecration, or special "call" but rather the possession of knowledge, skill, and commitment. Ordination...does not confer sacral power or authority, and it should not lead to a separate clergy class.<sup>325</sup>

Whatever our theological background, there can be no legitimate appeal to scripture to support the entrenched practise of conferring superiority on the ordained ministry of the church. Ordination to a separated priestly ministry as we know it appears to be absent from the New Testament record. What emerges instead is the

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<sup>323</sup> Watson, p. 261.

<sup>324</sup> Ibid., p. 261f.

<sup>325</sup> Peter C. Hodgson, Revisioning the Church: Ecclesial Freedom in the New Paradigm (Philadelphia: Fortress Press, 1988), p. 99.

axiomatic principle of shared leadership. John Goldingay seeks to reconcile the New Testament picture with later developments:

...This is not to say that the creative contribution of a gifted leader will not be of a key importance to the growth of a church... It is rather to say that we should not look for all those functions to be fulfilled by the same person, but rather that there should be a genuinely corporate leadership of the local church exercised by its elders. There is no place for the traditional concept of the clergyman. There is no theology of ordination. The emperor has no clothes!<sup>326</sup>

While we witness in the early church the development of a functional priesthood for some, what is predominant is the positional priesthood of all, operating within largely autonomous churches. What we see is a nascent Christian experience and expression which is not definitive for church order today, but which provides sufficient foundation for a continuing priesthood of some, for the purpose of providing oversight for the ministries of others in the community of faith. In this we identify the historical hierarchical church structure serving a stabilizing purpose in its indigenous setting. While this structure led the church into entrenched clericalism, at the time of the early church's explosive expansion and its need for organizational direction, the Graeco-Roman organizational model was the most readily available and adaptable. This model was contemporaneous, and out of its predictable order came the early confessions and creeds of the church. Whether the purity of the church's doctrine and discipline could have been preserved with a more fluid form of governance is difficult to determine. From this side of the historical divide, we would like to think so. Given the cultural context of the early Christian era, however, we may conclude that the hierarchical system of bishops served to maintain and defend the unity and purity of Christian doctrine at a time when vicious attacks from within and without the church threatened its very foundations.

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<sup>326</sup> John Goldingay, in Watson, I Believe in the Church, p. 272.

The second lesson has to do with relationship. In the description of Gentile rulership there is an absence of any inkling of personal relationship between the 'ruler' and the 'ruled'. On the other hand, the Christian leader-servant takes an appropriate place in the midst of those who are led, making no distinction in hierarchical status between the leader and the led. Henri Nouwen suggests that leadership is a mutual experience between the leader and those who are led, rather than an impersonal 'professional' relationship. He writes,

Somehow we have come to believe that good leadership requires a safe distance from those we are called to lead...But how can anyone lay down his life for those with whom he is not even allowed to enter into a deep personal relationship? Laying down your life means making your own faith and doubt, hope and despair, joy and sadness, courage and fear available to others as ways of getting in touch with the Lord of life.<sup>327</sup>

The Trinity supplies our ultimate model for interdependent leadership among persons. As O'Meara points out: "First of all it is God...who unites and builds the church...Inadequate theologies of ministry result from the insistence that there is only one source of ministry. Not only church but also God and Trinity are neglected by this episcopalization of the source of ministry."<sup>328</sup>

What we can observe in scripture of the interdependent operations of the Godhead teaches us that in Christian leadership several guiding principles ought to be determinative; these include unity within diversity, multiple and unifying relational leadership rather than singular and divisive organizational leadership, shunning of power struggles, shared authority and accountability, unique roles and contributions, as

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<sup>327</sup> Henri J. M. Nouwen, In the Name of Jesus: Reflections on Christian leadership (New York: Crossroads, 1998), p. 43. Cf. Nott, p. 140.

<sup>328</sup> O'Meara, p. 178.

well as mutual respect and dependence.<sup>329</sup> This form of leadership directs people toward the Trinity rather than authoritative leaders. The apostles were those whom Jesus gathered to be with him (Mark 3: 13-14), whom he personally sent out to represent him, and who were to put others before themselves (Mark 9:35; 10: 43f.; Matthew 20: 26-28). Jesus inverted the pyramid of leadership and placed himself in the lower apex, providing for the needs of others. If church leaders view themselves as servants of Christ for their community, they will relate differently than if they view themselves as servants of their denominational structure. The depth of personal relationship proposed here need not diminish one's role as leader; on the contrary, the exercise of leadership, marked by vulnerability-within-partnership, has potential for deepening the trust placed in the leader. As McKenna confirms, "Incarnational Leadership is a risk...Until we 'pitch our tent' among our people and become one of them without compromising the spirit of 'Christ in us,' no one will follow us."<sup>330</sup> This is clearly evident in my case study material provided by pastors and laity.

Thirdly, and flowing out of relationship, the style of the leader-servant is to demonstrate by example rather than to exact obedience by issuing orders. Nouwen concludes,

...the temptation of power is greatest when intimacy is a threat. Much Christian leadership is exercised by people who do not know how to develop healthy, intimate relationships and have opted for power and control instead. Many Christian empire-builders have been people unable to give and receive love."<sup>331</sup>

Fourthly, while the effect of a command and control style of leadership is

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<sup>329</sup> Stacey T. Rinehart, Upside Down: The Paradox of Servant Leadership (Colorado Springs: NavPress, 1998),. P. 89.

<sup>330</sup> McKenna, P. 47ff.

<sup>331</sup> Nouwen, In the Name, p. 60



behavioural conformity, the effect of servant-leadership is a response of heart commitment that ensues when leaders point the church to Christ and direct his word to shape the behaviour of the community. It is the word of God, rather than any human leader, which is meant to govern the Christian community.<sup>332</sup>

Fifthly, the character of the leader-servant brings spiritual authority to the leadership task. O'Meara writes, "The minister through word and silence, through service and worship, is not only an occasion of God's presence but an intersection of the human and the divine...While servanthood is the style of ministry, the pulse of ministry is the power of the Spirit."<sup>333</sup>

In the contemporary church, a few solitary voices have signalled a revival of desire for authenticity among church leaders. One of the most respected servant leaders and Christian thinkers of this century was the Jesuit priest, Henri Nouwen, who left a celebrated teaching position at the University of Notre Dame to join Jean Vanier's L'Arche Communities, settling eventually among the mentally handicapped in Canada. Of particular relevance to our topic is a three-part series of articles that appeared in *Sojourners Journal* in 1981. In this series Nouwen identified the Christian leader primarily as one who has witnessed the Word through personal encounter and, having seen the Lord, embarked on a path of downward mobility where Christ lives out His life through ours so that in the world we become "living Christs", not as imitations but as incarnations. Nouwen writes, "The way of the cross...becomes our way not because we try to imitate Jesus, but because we are transformed into living Christs by his Spirit."<sup>334</sup> As long as we avoid the error of thinking of Nouwen's proposal as an

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<sup>332</sup> Cooke, p. 212.

<sup>333</sup> O'Meara, p. 34.

<sup>334</sup> Henri Nouwen, "The Selfless Way of Christ" *Sojourners* 10:6, 1981, p. 15.

ontological possibility, since Christ is absolutely unique and separate from us sinners, we have here a powerful concept which is foreshadowed by the apostle Paul in Galatians 2:20 (“I do not live anymore – it is Christ who lives in me”). As a result, “our life in Christ and our ministry in his name belong together as the two beams of the cross.”<sup>335</sup> Our *doing* becomes inseparable from our *being* so that just as Jesus was sent from the Father as His unique incarnation, so we are sent by the Son in the power of the Spirit to live out the mission of servanthood so that the life of Christ is incarnated through us. Nouwen is careful to point out that this is the calling, not only of the priest but also “for all who consider themselves Christians.”<sup>336</sup> The identity of the Christian leader then is as a servant-steward who, through Spirit-endowed life and ministry, personifies the word and person of Christ. The calling to this identity is radical, all encompassing and total so that “one cannot be a little bit for Christ, give him some attention, or make him one of many concerns.”<sup>337</sup> Just as Christ served his Father’s mission and inspired his disciples to live as he lived, so today’s leaders are called to live out their divine mission as servant-stewards and affect their place and time with the presence of the Servant-Lord in their ministry.

At the commencement of this section we referred to a shift that is occurring in North American culture, one that is having a profound impact on the way business and other social systems are operating. It is generally recognized that this is part of a pervasive philosophical shift from what we know as the modern era to what is becoming increasingly known as the postmodern era. Webber summarizes this as a

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<sup>335</sup> Ibid., p. 12.

<sup>336</sup> Ibid., p. 13.

<sup>337</sup> Ibid.

philosophical revolution with the following four components: 1) A shift from subject/object relationship to symbiotic relationship, from individualism to community; 2) A shift from the notion of the absolute (e.g. absolute truth) to the notion of the relative (the interconnection between all things). 3) A shift from searching for a single, unifying explanation for all that is, to an acknowledgement of a plurality of explanations. 4) A shift from the idea of language containing the fullness of truth, with universal applicability, to the idea of language containing only a trace of the truth, applicable to a particular community at a particular time.<sup>338</sup> Additionally, the field of communications has gone through a revolution from reading, writing, logic, linear thinking and analysis to the power of imagination, intuition, symbol, mystery and spiritual reality.<sup>339</sup>

In his landmark work, Robert Webber affirms what we propose in this study; that what the contemporary situation demands of the church may be found, in large measure, in a rediscovery of the classical Christian story (metanarrative) that we witness in the New Testament and in the life of the early church. While the philosophy of post-modernity may seek to dismantle Christianity altogether, the church does not need to be defensive, but to engage in meaningful dialogue on the post-modern stage, confident in the capacity of the Christian message to be relevant to each new age. Even on the issue of the uniqueness and singularity of Jesus Christ as *the* truth, Grenz contends,

...we simply cannot allow Christianity to be relegated to the status of one more faith among others. The gospel is inherently an expansive missionary message. We believe not only that the biblical narrative makes sense for us but is also good news for all. It provides the fulfilment of the longings and

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<sup>338</sup> Robert E. Webber, Ancient-Future Faith: Rethinking Evangelicalism for a Post-modern World (Grand Rapids: Baker Books, 1999), p. 22f.

<sup>339</sup> Ibid., p. 24.

aspirations of all peoples. It embodies the truth – the truth of and for all mankind.<sup>340</sup>

Webber contends that “To give special attention to the period of classical Christian thought is to be orthodox, evangelical, and ecumenical. Novel ideas of the faith will come and go, but the classical Christian tradition will endure.”<sup>341</sup> Just as post-modernity represents a re-connection with realities of a much earlier era (expressed now in contemporary forms), so the church will do well to re-connect with its classical roots for guidance in the present. As we examine these roots, we find that the concepts of the body of Christ, the people of God, the new creation, and the fellowship of the faith, as well as the all-embracing notion of the kingdom of God are essentially symbiotic in their operations. These concepts move us away from individualism and protectionism toward community, openness and interdependence. Webber outlines the theme of Christus Victor and the theology of recapitulation, articulated in the anti-Gnostic works of Irenaeus and Tertullian. This doctrine, drawn from the teaching of Ephesians 1: 9-12, emphasizes the interconnection of all things through its portrayal of Jesus Christ recapitulating, that is, bringing all things together, around himself, the centre of creation, incarnation and re-creation.<sup>342</sup> This is a contemporary message for the postmodernist, as Webber concludes,

The classical view that God in Christ is the cosmic redeemer is the message that will be most readily heard in the postmodern world...The Christian faith speaks directly to the desire for a unified center to the world and to the search for an ‘original blessing’ that will bring an end to all evil and establish the Shalom of God over the entire creation. The future of the world does not rest in the hands of an ecologically sensitive humanity, but in God who in Christ has rescued the world.<sup>343</sup>

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<sup>340</sup> Stanley J. Grenz, A Primer on Postmodernism (Grand Rapids: Eerdmans, 1996), p. 165.

<sup>341</sup> Webber, p. 29.

<sup>342</sup> Ibid., p. 58.

<sup>343</sup> Ibid., p. 67.

Through a re-connection with the ancient creeds, Christians may also find a new connection with each other around the themes of the one, holy, catholic, and apostolic church. Webber writes,

We belong to the whole church and need, for our own spiritual health, to affirm every part of it. Because evangelicals fear that a respect for the early church fathers will turn them into Roman Catholics, a distinction needs to be made between *catholic* and *Roman Catholic*. The early fathers are catholic in the sense that they define the classical Christian tradition for the whole church. This is a tradition...common to every branch of the church...The early fathers can bring us back to what is common and help us get behind our various traditions.<sup>344</sup>

Webber concludes that a rediscovery of our classical roots will impact our worship, our private and corporate spirituality and our mission in society. Our task in the postmodern era is to retell the Christian metanarrative in symbolic ways so that contemporary culture will have an opportunity to hear and understand the gospel in its own idioms. This is the challenge facing the church of the twenty-first century, a challenge that requires serious theological work at the denominational and local church level. If we undertake this work with humility and commitment, we will demonstrate through our actions and attitudes that we are indeed servant-stewards, exemplifying the spirit of Jesus, our Servant-King, while we maintain loyalty to the ministry and message we have received.

#### *Task: Nurturing Health*

In order to understand the task of church leaders, it is of the utmost importance that a distinction be drawn between the church as institution and the church as body. When we use biblical titles such as *presbyteros*, *episkopos* and *poimen* we must recognize them in terms of organism rather than organization. In chapter two, we explored the New Testament usage and found that elders are those who are usually

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<sup>344</sup> Ibid., p. 89.

older in years and have earned respect because of their character and maturity. Bishops are those with a person-oriented ministry of taking care of, visiting and overseeing members of the body. Pastors are shepherds who enter into relationships with the flock for the purpose of their growth and well being. The consistent focus is not on managing and ordering an institution; rather, the emphasis is on equipping, guiding and nurturing the health and vitality of the organism, the body of Christ. Much church leadership literature regards the office of bishop, elder and pastor as one of authority, whereas it is clear that the body has only one authoritative Head, namely Christ. The body grows and becomes edified as *each part* does its work. In the New Testament we do not find Christ laying down specific guidelines for various ministerial offices. But neither do we find a merely natural development of church organization. We see, rather, the activity of the risen Christ through the charisms of the Spirit, resulting in an ordered form of church life so that, rather than being antagonistic one toward another, organism and organization are evident as cause and effect. As in nature, so in the church, healthy organisms spawn their own innate organization. God's creative and renewing activity in his body causes structure and form to spring forth. Thus Cooke is able to assert, "Institutions themselves are meant to be the organs through which the Spirit-animated community expresses its life, and whatever charisms are granted to individuals are given for the sake of the unity and vitality of the institutionalized church."<sup>345</sup> Cooke is careful to demonstrate that the pattern of church structure that emerged in the first century served, not as a mould for a reproducible pattern for all ages. On the contrary, early Christians

attempted to provide the kinds of ministration that were needed to establish and maintain the kinds of community which would nurture faith and hope and

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<sup>345</sup> Cooke, p. 198.

charity. This pragmatic approach continued over the centuries to characterize the evolution of structures in the church...Changes and innovations were made in the light of the needs that arose, and then theological reasoning was devised to justify these new patterns.<sup>346</sup>

Cooke locates the task of leadership as a matter of *being* rather than *doing*, as something that does not reside in an office as much as something that is open to any Christian who desires to live the life of faith with great intensity. Thus, "a person exerts Christian leadership precisely by being Christian more intensely, by the depth of his faith and hope and charity...but it is important to insist on the fact that important leadership can be exerted by men and women who have no special ministerial function."<sup>347</sup>

Carroll's outline of the task of church leadership is based on Christ's incarnational leadership and follows a similar relational emphasis: to ensure the identity of the congregation as the body of Christ in ways that are appropriate to the local context. Three facets of this task are presented. First, the leader is an interpreter of meaning. As a practical theologian, the leader enables the congregation to see the story of Christ reflected in their stories. The leader helps them interpret reality, not only through the use of words but also through liturgy, music, sacraments and various non-verbal means of communicating. Michael Slaughter and the Ginghamburg Church story epitomize much of the incarnational reality to which Carroll refers. This church is committed to communicating the gospel to a post-modern world in idioms with which it is familiar. The following excerpts from his writing provides the "flavour" of his approach:

Jesus had a market-place theology... While out in the streets, his message didn't play very well in the temple or the academy...Worship that communicates to persons on the street will produce a throbbing, constant

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<sup>346</sup> Ibid., p. 197f.

<sup>347</sup> Ibid., p. 208.

underbelly of tension in the temple...Thirty of the original ninety people who attended worship (at Ginghamburg) left during the first two years of my current pastorate. Over 200 people left the church when we began using the new wineskin of multi-sensory media.... Our sacred practices ought to be challenged. You can't put the new thing that God is doing in old wineskins. Sacred practices are not always the same as core values... We fail in communicating Jesus to this generation with 60 minutes of literate-linear worship. Watching a "talking head" for 30 minutes of lecture is a futile exercise.<sup>348</sup>

As an interpreter of meaning, the pastor uses all available media to communicate the glory and beauty of the body of Christ.

Second, the leader is a shaper of the body of Christ, guiding, mentoring and nurturing relationships and adjusting structures in such a way that the body imagery is assured and strengthened and made plausible. Third, the leader empowers the life and ministry of believers. By offering mentoring relationships with them and releasing them to become participants in a leadership multiplication movement, they become less dependent as they learn the skills of leadership themselves. Through this process of reflective leadership, the Body of Christ is built up and the leader's central task is fulfilled.<sup>349</sup>

This is precisely how Jesus modelled leadership for his disciples. He trained his disciples in the process of ministering to people so that his ministry would be multiplied in theirs and they in turn would continue the multiplication process through others. It is doubtful whether any person committed to the health and growth of the church would disagree with these concepts; however, in reality these theories do not find their way consistently into the practice of church ministry. Therefore, it is essential that we recognize not only the priesthood of all believers but also the necessity of

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<sup>348</sup> Michael Slaughter, Out on the Edge: A Wake-Up Call for Church Leaders on the Edge of the media reformation, Nashville: Abingdon Press, 1998, p. 45 ff.

<sup>349</sup> Carroll, p. 97ff.



helping believers discover their individual spiritual gifts and employ them in appropriate ministry. The research known as Natural Church Development identifies four guidelines which place the operation of spiritual gifts at the heart of the task of church leaders. These guidelines are as follows: One of the most urgent tasks of church leadership is to assist church members in the discovery of their spiritual gifts. Secondly, leaders have the privileged task of helping church members match their gifts with appropriate ministries. Thirdly, leaders acknowledge their leadership gift as one gift among many and avoid all temptation to insist on their position of authority. Fourthly, as members discover that they are in ministries for which they are not spiritually gifted, leaders encourage them toward leaving those ministries and seeking service for which they are gifted. Schwarz concludes that the church becomes beautiful through the concerted action of its gifts.<sup>350</sup> This is indeed the task of the leader, to beautify the bride of Christ by so co-operating with the Head in ordering the gifts of the body that it builds itself up and radiates the adornment that Christ intends. This task is both goal and relationship oriented – building up the church through a relational ministry in which believers are guided and mentored toward the fulfilment of God's calling in their lives.

*Method: Modelling and Mentoring*

The central purpose of this chapter is to demonstrate that the quality of life the leader brings to the place of ministry is more of the essence of incarnational leadership than the extent of one's skills, actions or accomplishments. The inner qualities of gentleness and humility provide the spiritual authority out of which effective service flows. Richards and Holdtke observe,

The Christian both hears the Word from his spiritual leader and sees the Word expressed in his person. The open life of leaders among – not over – the

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<sup>350</sup> Schwarz, p. 185f.

brothers and sisters is a revelation of the very face of Jesus. And to see Jesus expressing himself in a human being brings the hope that transformation might be a possibility for me too.<sup>351</sup>

Bromiley echoes this conviction, “The incarnate Word provides the model of ministry by his own ministry not merely of word, sacrament, prayer and act, but also of disposition and character. For Jesus’ ministry was a matter of attitude as well as act.”

<sup>352</sup> The Christian minister who desires credibility in the eyes of a watching church and world must recognize that Jesus Christ provides the single most authoritative pattern for ministry in his name. As the life and ministry of Christ become evident in the Christian leader, that ministry and life in turn provide a model for others. Richards and Hoeldtke explore the impact of models under the following categories:

There needs to be frequent, long-term contact with the model(s)...a warm, loving relationship with the model(s)... exposure to the inner states of the model(s). The model(s) needs to be observed in a variety of life settings and situations...to exhibit consistency and clarity in behavior, values, etc. There needs to be a correspondence between the behavior of the model(s) and the beliefs...of the community. There needs to be an explanation of life style of the model(s) conceptually, with instruction accompanying shared experiences.<sup>353</sup>

In 2 Timothy 2:2 Paul outlined to Timothy a modelling and mentoring pattern which embraces these categories. We see four generations of mentors in this bible verse; Paul’s mentor (Timothy), Timothy’s followers, and those whom Timothy’s followers would mentor. This is the leadership method of Jesus, Paul and numerous church leaders through the centuries. In a church environment where the world’s way is often seen to be the best or safest course, there is a growing need for the earlier pattern to be followed, a pattern in which the leader’s role is one of servanthood,

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<sup>351</sup> Lawrence O Richards and Clyde Hoeldtke, Church Leadership: Following the Example of Jesus Christ (Grand Rapids: Zondervan, 1980), p. 120.

<sup>352</sup> Geoffrey Bromiley, “The Ministry of the Word of God,” in Incarnational Ministry: The Presence of Christ in Church, Society and Family (Colorado Springs: Helmers and Howard, 1990), p. 85.

<sup>353</sup> Richards and Hoeldtke, p. 121.

stewardship and shared decision-making authority. Such leaders avoid three great temptations that Nouwen has identified; the temptation to be relevant, making productivity the benchmark of ministry, the temptation to be spectacular, gaining acceptance and popularity, and the temptation to be powerful, rather than serving “with our powerlessness.”<sup>354</sup> Through the various disciplines of spiritual formation, the Christian leader may model the Spirit of Christ in the practice of ministry and establish an integrity that will inspire the church toward God honouring goals and achievements.

### **Conclusion**

Our examination of church leadership in the contemporary setting has shown that just as Jesus, the incarnate Son, was sent into the world on mission to bring salvation to the world, so Christian leaders are called into God’s continuing mission in the world. The mission involves not only expertise in ministry in the name of Jesus but also an authenticity of personal spiritual life, as a symbol of God’s presence in the world. By their actions and their being, Christian leaders communicate powerfully the nature and purpose of the church and its ministry.

We have shown that incarnational leadership is shaped by our view of the church, its purpose and the criteria for its success in light of its original mission, as outlined in the various New Testament accounts. Our understanding of the identity and ministry of Jesus Christ also shapes incarnational leadership. As the incarnation of God’s power and grace, he poured out his heart and mind to his followers whom he commissioned to continue his mission, in his way and in his world for whom he died. Incarnational leadership is shaped by our grasp of the role of the Holy Spirit who graces the church with ministry gifts through which he will carry to fulfilment that work of

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<sup>354</sup> Henri Nouwen, “Temptation: the Pull Toward Upward Mobility,” Sojourners 10:7, 1981), p. 25ff.

atonement and reconciliation accomplished at the cross. As servants and stewards of God's grace, church leaders cooperate with God in a ministry of nurturing the body of Christ toward health and growth. This task can be accomplished only through the continuing ministry of the risen Christ who desires to so indwell and empower his servant-stewards that they in turn lead others into vital relationship with Jesus Christ in the fellowship of his church.

The servant model of leadership lived out in the earthly ministry of Christ is as viable in today's marketplace of ideas as it was in its first demonstration. Just as the Christian story has shown itself to be relevant during past eras, so in our post-modern setting, the church has the opportunity and sacred stewardship to retell its story with relevance for people of today. Leadership in his name embraces a ministry of transforming our own hunger, and the nourishment we have received from Christ, into means of grace with which to nurture a world that is in need of that which the church is uniquely able to offer.

While we look to scripture and our theological foundations as our primary sources for constructing a contemporary leadership paradigm, we also need wisdom in discerning the culture in which we live. The fields of business, industry, and the professions also have some important insights into the task of leading organizations toward effectiveness and healthy development in a way that respects the individuality of its members, and is attuned to the needs of those who are served. In this final chapter, we will explore aspects of transformational leadership. I believe the concepts that are introduced are largely in harmony with the observations we have already made in the course of this study.

## CHAPTER VI

### LEADERSHIP STYLE AND ORGANIZATIONAL RENEWAL

#### Introduction

There is a danger of seizing upon secular analogies between the church and other organizations, without carefully analyzing them biblically and theologically. Church leaders sometimes tend to pattern their leadership after so called “successful” corporations whose expertise ends up being sought after more than the wisdom of God revealed in scripture, prayer, and the fellowship of believers. Consequently, the body of Christ is sometimes treated as an organization with a hierarchy of structures, rather than a living organism with but one Head directing the interconnected and interdependent parts. In his passionate work, *Grace—full Leadership*, John C. Bowling asserts, “The eternal measure of the quality and effectiveness of leadership depends upon one’s willingness and ability to become a grace-filled leader. Christian leadership is fundamentally different from all other leadership... for God’s Spirit is at work in the heart, life, and leadership of a grace-full person.”<sup>355</sup> In this chapter, I will briefly examine transformational leadership theory which, I believe, complements biblical principles and is consistent with Christian values. We also need to acknowledge that the church is not a silo, but an integral part of a world that is rapidly changing. Besides being the body of Christ, the church is a social entity operating in a web of human relationships. As we have seen in the previous chapter, much of the current literature on leadership makes an intentional connection with biblical teaching and precedent in its quest to present a pattern of leadership that is authentic for the post modern setting.

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<sup>355</sup> John C. Bowling, *Grace-Full Leadership: Understanding the Heart of a Christian leader* (Kansas City: Beacon Hill Press, 2000), P. 9.

## Transformational Leadership

While the previous chapter referred to the work of Peter Block on the stewardship of leadership,<sup>356</sup> this chapter will take as a theoretical focus the work of Bernard Bass.<sup>357</sup> His thorough study on transformational and transactional leadership has significant value for the study of leadership in the church. Bass points out in the preface to his book that his material is drawn from twenty years of research and a number of sources, most notably that of Robert House's theory of charismatic leadership and James MacGregor's book *Leadership*.<sup>358</sup> Other significant work by Bass precedes the piece that is under discussion, including his 1985 book that was the first of its kind on the subject of transformational leadership.<sup>359</sup> Bass takes the military as his primary interest but the research from which he draws and a large number of the conclusions he reaches are applicable to any organization. In addition to Bass, I have found the work of Russ Moxley<sup>360</sup> and others to resonate with Bass and with the thrust of this project. Leadership theory is an essential component of an organization's knowledge base because it helps to guide research and inform strategic planning, policy making and the choice of approach to leadership development. Bass makes it clear that his work is only introductory and needs to be built upon.

Bass's work constitutes a fascinating journey into the nature and impact of two basic forms of leadership – one that is transactional and the other, transformational. While the author shows his preference for, and the superiority of, a transformational

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<sup>356</sup> Block, *Stewardship*, 1993.

<sup>357</sup> Bernard Bass, *Transformational Leadership: Industry, Military, and Educational Impact*, (Mahwah: Lawrence Erlbaum Associates, 1998).

<sup>358</sup> See bibliography.

<sup>359</sup> Bernard Bass, *Leadership and Performance Beyond Expectations* (New York: The Free Press, 1985).

<sup>360</sup> Russ S. Moxley, *Leadership and Spirit: Breathing New Vitality and Energy Into Individuals and Organizations*, (San Francisco: Jossey-Bass Publishers, 2000).

leadership approach overall, he presents the two models synergistically in what is called the *Full Range of Leadership*, rather than setting up a dichotomy between them. Each component of transformational leadership has been measured through the use of the Multi-factor Leadership Questionnaire (MLQ).<sup>361</sup> The results indicate that a transformational leadership approach will move followers to exceed the performance expected of them. This has major implications for leadership training, selection, development and deployment. Bass outlines the key factors of transformational leadership as follows:

- A. Idealized influence (sometimes referred to as charisma - although both terms are not synonymous, they are closely linked), showing determination, having exemplary character, taking risks, empowering followers, creating a sense of joint mission, and taking radical measures to solve crises.
- B. Inspirational leadership – providing meaning and challenge, moulding expectations, casting vision and articulating desirable goals and futures, earning trust and setting an example.
- C. Intellectual stimulation – questioning assumptions, encouraging subordinates to use their intuition and express their ideas.
- D. Individualized consideration – answering inquiries with minimum delay, showing concern for the individual, assigning tasks based on needs and abilities, encouraging self-development, providing mentoring, counselling and coaching.

The key factors in transactional leadership are:

- 1. Contingent reward – followers are rewarded for carrying out the instructions of the leader.

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<sup>361</sup>The main questionnaire is in two parts, one to be completed by a leader, and the other, by a rater. Bass utilizes several variations of this tool.

2. Active management-by-exception – leaders actively monitor followers for compliance and errors and take disciplinary or corrective action.

3. Passive leadership – leaders passively wait for mistakes to be made and for problems to emerge before taking action, or they avoid taking action altogether and allow followers to do more or less as they please. This latter approach is also known as laissez-faire leadership.

Robert Quinn draws a somewhat similar contrast between both models of leadership.

The transactional paradigm suggests that an organization is a coalition of political interests. Everyone has an agenda and a set of needs and is engaged in a variety of transactions where a wide array of resources are exchanged. Power accrues to the person who makes the most effective transactions. From this perspective, it is important to continue up the hierarchical path...(by contrast) The first assumption of the transformational paradigm is the most radical and the hardest to understand. This paradigm does not assume personal survival but instead, vision realization at any cost. If the vision lives and thrives, it does not matter if the leader is fired, assassinated, or humiliated...the organization is viewed not just as a technical or political system but also as a moral system...A transformational leader('s)...source of credibility is (their) behavioral integrity. A leader must walk the walk and talk the talk.<sup>362</sup>

In a preliminary way, certain principles become apparent as one reads Bass. First, the leadership principles Bass presents do not change over time but the setting in which they are applied is constantly in flux and the ways in which they are applied change depending on who is being dealt with. Second, the research strongly suggests that contemporary leadership must move responsibility downward in the flattened organization by eliminating the concept of superior/subordinate and the idea of obedience to unquestioned authority. Russ Moxley refers to this as “hierarchy turned

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<sup>362</sup> Robert E. Quinn, Deep Change: Discovering the Leader Within (San Francisco: Jossey-Bass Publishers, 1996), p. 124 f. Quinn points out that for the transformational leader, vision and behavioural integrity are all-important.



on its side”.<sup>363</sup> Moxley elaborates on this partnership approach to leadership by referring to case studies of organizations. In one instance he found that a business had... “no private offices for executives, no special perks for those in positions of authority. TD Industries emphasizes relationships and community... It is family. But it is more like brothers and sisters, not parents and children.”<sup>364</sup>

The third principle we see in Bass’s work is his preference for the term “idealized influence” as opposed to “charisma”, which he utilizes for three reasons: a) charisma suggests a whole variety of meanings in North American society, b) in some societies it is associated with negative images of dictatorships, and c) charisma is increasingly being used as a synonym for transformational leadership itself rather than one aspect of it. Fourth, Bass makes it clear that leadership is as much emotional as it is rational in its effect. His observation is echoed in much of today’s literature on leadership. Moxley’s observations are representative. He writes, “Organizational structures often leave no room for spirit...The greater the entrenched nature of the bureaucracy, the greater the lack of spirit within and among employees.”<sup>365</sup>

Moxley adds that we constrain spirit if “we become so goal-oriented that we cannot enjoy the experience of doing, if the destination is more important than the journey...if we get too attached to outcomes...if we don’t act congruently (or) if we live only in the external world.”<sup>366</sup> Moreover, since leadership development programs have not traditionally encouraged leaders to live from the depths, they have tended to deal in a world of externals in which only a portion of their energies have been utilized and a dark side of command and control has predominated. Fifth, this material makes it increasingly obvious that organizational change

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<sup>363</sup> Moxley, p. 38.

<sup>364</sup> Ibid.

<sup>365</sup> Ibid., p. 8ff.

<sup>366</sup> Ibid., p 40.

occurs top down and is facilitated by top managers who identify required changes and set out a strategy to facilitate change by introducing new approaches in the workplace, demonstrating their personal commitment and soliciting the group participation in new behaviours, starting with management. On this point, I have a fundamental disagreement with Bass. Throughout his book, he draws a sharp distinction between leaders and followers. He tends to view the relationship between management and employees as a parent-child or a provider-dependent relationship. Such a view places too much significance on the role of corporate leadership. I agree more with the assessment of Peter Block who writes, "Empowerment means that each member is responsible for creating the organization's culture...and especially for the quality of their own experience."<sup>367</sup>

Block picks up this theme once again and observes that each employee is a steward of an institution. After defining stewardship, he writes, "We cannot expect to be stewards of an institution and expect someone else to take care of us. Regardless of how parental our environment may be, we decide whether to support efforts to treat us like children... The well-worn word for this is empowerment."<sup>368</sup>

Moxley suggests that all of us have colluded to create a command-and-control type of leadership culture:

For example, we say we want to be involved in the activity of leadership, but secretly what we want is for our organization to have the top leaders who are strong, wise, honest, fair, and far-sighted – in a word, ideal... We want more control, but we don't want the accountability. We want to take potshots at the leaders and the dumb things they do, but we resist their invitation to be involved in making things better. We are ambivalent men and women. Peter Block says it well: 'we want to go to heaven, but we don't want to die' (1993, p. 39).<sup>369</sup>

Moxley concludes that in many organizations, leadership is in fact being

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<sup>367</sup> Block, p. 50.

<sup>368</sup> Block, p. 5f.

<sup>369</sup> Moxley, p. 64. Quinn reaches the same conclusion, noting that there is a direct link between deep personal change and organizational change. See Quinn, p. 8.

delegated to those on the front line, and the line between leader and follower is blurring because “Organizations have learned that men and women cannot be energized and enthusiastic about their work if they have to get a dozen approvals to do what they know is best for the customer or the quality of the product”.<sup>370</sup> Block also writes, “Those doing the work need to have responsibility for managing the work. And this happens most effectively at the initiation of the managers...This is partnership. This is the right use of power.”<sup>371</sup> Weems adds a final and helpful emphasis to this discussion of whether change comes from the top down or from the bottom up:

The best answer I know is that it does not matter – if the vision is right. However, in the case of denominational renewal in our time, answers may have to come from the “bottom.” Further directions may come from people discovering clues about God’s living edges in their particular places...This may be an era in which we will have to *live* our way into a new vision instead of our natural tendency to *think* our way...The careful rationality of our education may not always serve us well.<sup>372</sup>

If we mean by “top-down” that executive leaders need to release control and encourage greater ownership and self-determination by employees; and if we mean that these leaders need to engage in meaningful and intentional dialogue with employees for the purpose of shaping the future of the enterprise together as partners, then this is a workable approach. I believe it would be a valuable approach in The Salvation Army, where local congregations are experiencing organizational renewal “from below” but cannot always feel assured that they are in the favour of denominational headquarters. While employees do have control of their own attitude, there is a limit to the change they can bring about within organizations unless their opinions are valued and their

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<sup>370</sup> Ibid., p. 69.

<sup>371</sup> Block, p. 46f.

<sup>372</sup> Lovett H. Weems, Leadership in the Wesleyan Spirit (Nashville: Abingdon Press, 1999), p. 109.

participation in leadership is both encouraged and invited.

While Bass may place too much emphasis on the importance of the leader, he does not fall into the trap of the leadership myths that Anderson identifies. Many do, however, and we will outline them here because they represent some of the weaknesses of traditional views of leadership.

Myth # 1: Leaders must have all the right traits. While having good personal qualities enhance the value of leadership, the role of leadership cannot be reduced to a list of traits. Anderson suggests that there is no definitive list of leadership traits, and even if there were, many great leaders of the past would have failed to meet the list. He gives the following examples:

<b>Trait</b>	<b>Exception</b>
Articulate	Moses had a speech impediment
Desire to lead	Moses preferred to decline. Jonah ran away.
Moral	David was an adulterer and a murderer.
Wise	Solomon corrupted Israel with foreign wives and gods.
Relational	Paul couldn't get along with Barnabas (and others)
Visionary	Christopher Columbus didn't know where he was going and didn't know where he was when he got there.
Tolerant	Martin Luther was intolerant of peasants (and others)
Able to incite loyalty	Abraham Lincoln carried a minority of the popular vote.
Kindness	Hitler and Amin were leaders who were ruthless.
Hard-working	President Eisenhower played a lot of golf; President Kennedy took afternoon naps. <sup>373</sup>

Anderson concludes that traits are related and helpful to leadership, but not essential. Furthermore, while many are born with leadership potential, effective leadership may be learned through opportunity, development and experience. Traits or test scores cannot predict leadership success... simply matching traits of pastors, or church planters, or missionaries to a prescribed list will not stand as a definitive test of

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<sup>373</sup> Ibid., p. 41.

leadership. Anderson concludes, “What the leader does With those traits is what matters most.”<sup>374</sup>

Myth # 2: Leadership is all about leaders. Anderson refers to great leaders in history and concludes that their success was due to factors other than themselves alone:

It takes more than a leader to make leadership work...Leadership always has three basic requirements: a leader, a follower, and a situation. Leadership is about leaders, followers, organizations, circumstances, power, history, and more. It is the relationship of each to the other that makes the leadership matrix.”<sup>375</sup>

Myth #3: All leaders are heroes. We sometimes hear from older individuals the lament, “where have all the heroes gone?” Beneath this is an assumption that we need exceptional personalities to lead us to a better world. Anderson says that “Heroism is often the consequence of circumstances and opportunity, whereas leadership is a function of behavior.”<sup>376</sup> But leadership and heroism are not necessarily a good mix. In fact, “most effective leaders are little known and seldom honored outside the community where they live or the ministry they serve. Leaders are otherwise ordinary people who do what needs to be done in the time and place where God has chosen to put them.”<sup>377</sup> Among the leaders I interviewed during my research, there was a strong tendency for pastors to identify fellow-pastors as their mentors and examples.

Myth # 4: Pastors must have the gift of leadership. Anderson concludes that leadership is but one of the spiritual gifts and it is not essential to church leadership; rather, “the person in a leadership role should be diligent and coordinate with the rest of the body in doing what the body is supposed to do...Leadership is about getting a job done...The primary leadership questions are: What is my leadership mission? and what

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<sup>374</sup> Ibid., p. 42.

<sup>375</sup> Ibid., p. 43f.

<sup>376</sup> Ibid., p. 45.

<sup>377</sup> Ibid., p. 46.

do I need to do in order to help achieve the mission?”<sup>378</sup>

### **The Findings of Bernard Bass on the Full Range of Leadership**

It is also evident that countless organizations have strayed seriously in the extent to which their leadership practices match their written policies, philosophies and mission statements. We will return to this theme when we make applications to my particular protestant evangelical denomination. Before we do this, we will use the chapter headings of the text under discussion to facilitate an examination of Bass's leadership theory. We focus extensively on Bass's work on transformational leadership because it is unique, representing the first model and empirical studies in print (1985). Also, the qualities of transformational leadership are best suited for the needs and aspirations that have surfaced during my biblical and theological research, as well my personal convictions and observations focused on The Salvation Army and its future in Canada. The headings from Bass's more recent book represent eleven questions that emerged out of the original research on the Full Range of Leadership. I will summarize Bass's findings and interact with them by making links with the church and with contemporary spokespersons in the field of leadership.

#### *Commitment, Involvement, Loyalty, and Performance*<sup>379</sup>

Bass found that transformational leadership by the immediate superior enhances local commitment and its concomitants of involvement, loyalty and performance. Commitment to the organization as a whole similarly requires transformational leadership from those at the top of the organization. Today's educated youth need some way of identifying with and supporting the decision process rather

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<sup>378</sup> Ibid., p. 47f.

<sup>379</sup> Bass, p. 18ff.

than giving blind obedience to those in authority – the fighting man cannot be divorced from the thinking man. Blind obedience ensures compliance and predictability but it also takes away a sense of personal responsibility and opens the door to destructive acts.

There are three facets of commitment; namely, commitment to the organization's goals, to career success, and to the moral values that one holds. When these three are in alignment, there can be harmony within the organization without individuals having to revert to blind obedience or the transactional corrective processes of discipline and rewards. Commitment is determined to a great extent by whether or not the leader is socialized and personalized. Inspirational leaders who give individual consideration to their team, enhance their self-esteem through group identity and express confidence in, and high expectations from, their subordinates are more likely to gain commitment than pseudo-transformational leaders who emphasize compliance and unquestioned obedience.

Charismatic leaders forge a bond with followers in a cause that goes beyond anyone's self interest and results in a confidence in the competence of the organization, with superior performance and stress reduction for everyone. Leith Anderson observes that we have moved out of the age of reason and into the age of relationships.

Reason is still important. Intellectual credibility still holds high value both in society and in religion. However, the importance of relationships has skyrocketed. Today's leaders must be higher in relational skills than in rational skills. Getting along with people is a premium. Church leaders who are alienating, insensitive, distant, unfriendly, or who exhibit other poor social skills do not remain long in their leadership positions.<sup>380</sup>

Unfortunately, the last sentence in Anderson's observation does not always hold true. In the Episcopal Church system, as well as other systems, a congregation or

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<sup>380</sup> Anderson, p. 121.

institution may very well end up suffering through a dysfunctional and damaging leadership culture for years. His point stands, however, that relationships have become central to the role of inspirational leadership. Parallels may be drawn between Bass's observations of the military, industry and education on the one hand, and the people of God, on the other. In the biblical saga of David's relationship with Saul, and the dilemma facing the people in choosing one of them for their king, we find recorded in I Samuel that there was a group of just two hundred people, in a nation of over one million, known as men of Issachar. It is written of them that they understood their times, knew what Israel should do, and had a profound impact on their times. It is of critical importance to the church that the voice of today's "men of Issachar", both within and outside of the institutional church, be heard, and a new form of leadership embraced. Such leadership will be more honouring of biblical values and more effective in bringing health and renewed function to the church. J Oswald Sanders identified in his classic work three vital ingredients of spiritual leadership:

The overriding need of the church, if it is to discharge its obligation to the rising generation, is for a leadership that is authoritative, spiritual, and sacrificial. Authoritative, because people love to be led by one who knows where he is going and who inspires confidence...Spiritual, because a leadership that is unspiritual, that can be fully explained in terms of the natural, although ever so attractive and competent, will result only in sterility and moral and spiritual bankruptcy. Sacrificial, because modelled on the life of the One who gave Himself a sacrifice for the whole world...The lack of such men is a symptom of the malaise that has gripped (the church)...religious position can be conferred by bishops and boards, but not spiritual authority, which is the prime essential of Christian leadership.<sup>381</sup>

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<sup>381</sup> J. Oswald Sanders, Spiritual Leadership (Chicago: Moody Press, 1967), p. 19f.



Transactional leaders are generally reactive when faced with stressful situations. They rely on traditional policies in order to maintain the status quo and end up adding to the stress level of subordinates. Those who cling to a traditional command and control model of leadership tend to become threatened by capable lay members of the church who hold their pastors accountable and seek to assert ownership of “their own church”. Whether or not the pastor empowers the laity, it must be recognized that they are already empowered with influence far beyond that of a lone minister. Irvine points out that this relatively new phenomenon of laity assertiveness can be

...a threatening adjustment, bringing with it much tension and stress...it quickly becomes obvious that the laity are far more capable of running the church than the clergy...A middle-class laity, which lives and works in the realm of accountability, soon comes to demand as much of their clergy...The attempt is made (by clergy) to live out ministry in the ‘freedom’ of yesterday’s rarely openly challenged authority. As the loss of authority fails to allow this to happen, the seeds of conflict, external and internal, with all the stressors they involve, become a reality in the daily activity of the minister.<sup>383</sup>

Persistent loneliness and alienation become commonplace for too many Christian ministers who either refuse, or don’t know how to deal with the new situation in interpersonal relationships and the post-modern work environment.

Transformational leaders tend to be proactive. They break with tradition when they see the need, providing innovative solutions and arrangements. Confidence in the leader is won through the leader’s professional competence, credibility and caring attitude. Transformational leaders create an atmosphere of “serious fun”, and in this atmosphere it is possible to thrive on chaos. Charismatic leaders induce co-operation in the face of crisis, showing willingness to take bold actions and risks that are consistent

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<sup>382</sup> Bass, p. 28ff.

<sup>383</sup> Andrew Irvine, Between Two Worlds: Understanding and Managing Clergy Stress (London: Mowbray, 1997), P. 68.

with their own ideologies, values and beliefs. The loneliness of senior leadership produces a fear of losing power because of the envy of others and a dysfunctional fear of being too innovative or too successful. Depression can set in for those who are at the top and feel that there is nothing else to strive for. This can be avoided in a partnership, or team approach to leadership. In the complexities of our day, it takes a team to build a healthy and effective church. Anderson's analysis is fitting:

Under the old rule the pastor functioned as the prima donna of the church. Other leaders were simply the extension of the pastor. The display of the senior pastor's name on the outside church sign is a strong indication that the church is operating by yesterday's rules. Under the new rule, the prima donna is out and the team recruiter and team builder is in..<sup>384</sup>

Leaders can cause stress by accepting or making hasty or poorly thought out decisions or applying pressure for more or better production by subordinates. Transformational leaders take time to consider available options and include followers in collaborative strategies toward reaching a solution to crisis or conflict. In panic or disaster situations, transformational leaders are not easily frightened. This is only possible because they have learned to take control of their own lives, to establish priorities, and to construct margins, or disciplines that enable balanced decision making.

Anderson cites Henri Nouwen who said,

Discipline means to prevent everything in your life from being filled up. Discipline means that somewhere you are not occupied, and certainly not preoccupied. In the spiritual life, discipline means to create space in which something can happen that you had not planned or counted on..<sup>385</sup>

Such leaders help followers transcend self-interest and focus on the higher level issues as well as the leader's goal for the future. By so doing, transformational leaders guide followers through a process of energy transformation – taking negative factors and transforming them to positive advantage. Bass illustrates this with the Tylenol

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<sup>384</sup> Anderson, p. 124.

<sup>385</sup> Henri Nouwen, in Anderson, *Leadership That Works*, p. 159.

scare in which a marketing disaster was turned into a challenge of creativity and innovation, resulting in outstanding public recognition for good citizenship when the tamper-proof bottle was introduced. People experience less stress when made to feel that they are part of a larger cause or social network.

*Contingencies of Transformational and Transactional Leadership*<sup>386</sup>

Bass asks whether the situation makes a difference in the type of leadership that is appropriate. He affirms that the effective leader may be either transactional or transformational, depending on conditions. He discusses situational contingencies and environmental contingencies. A full-page chart outlines five sets of situational conditions and the likelihood of one leadership approach or another emerging under those circumstances. Transactional managing-by-exception tends to emerge when the environment is stable. Transformational leaders tend to deal with environmental problems, seek to inspire a compelling vision and gain the co-operation of followers toward the fulfilment of purposes, values and meanings which they are led to espouse. In collectivistic societies, this kind of leader makes work exciting so that people feel empowered toward group accomplishment and commitment to long-term goals. The paternalism and sense of moral responsibility in many collectivistic societies makes Individualized consideration relevant there also, as leaders help followers reach both individual and collective goals.

Transactional leadership is more likely to emerge when performance goals can be clearly articulated whereas transformational leadership is more relevant when performance goals as well as the link between performance and rewards are uncertain. Mechanistic organizations feature bureaucracy with elaborate control systems and strong hierarchies while organic organizations feature decentralized decision-making,

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<sup>386</sup> Bass., p. 48ff.

risk taking and adaptive learning. Organic organizations work better in this unstable and unpredictable environment. In organizations marked by cultural diversities, the individualized consideration of transformational leaders enables them to encourage questions and criticisms from their followers, work for fairness and the elimination of discrimination, provide mentoring, coaching and empowerment, as well as opportunities for the development of competencies. Moxley observes that today's understanding of leadership is grounded in studies such as those cited by Bass. Moxley uses the field work of Fiedley (as does Bass) and concludes that three themes or patterns tie these traditional views together:

- 1) There is inherent in each of these...the view that leadership is the province or possession of an individual. It is the gifted individual who is the leader.
- 2) The leader is identified with level and formal role in an organization...the focus has been on the executive-as-leader.
- 3) Through the years there has been a decline in the power difference between leader and follower, but it still remains...In fact, there are problems with our understanding of the executive-as-leader, not the least of which is that it has embedded within it the seeds of leadership behaviors that constrain spirit.<sup>387</sup>

By way of summary, while the choice of a leadership pattern depends to some degree on environment, the specific organization, the tasks and the goals involved, and the distribution of power between leaders and led, transformational leadership has been shown to be most effective regardless of the contingencies. Organic organizations are more effective and satisfying overall than mechanistic organizations. When we view the church as an organic organization, it is evident that much of our decline up to now can be attributed to our treatment of the church as a static institution rather than a living organism, a body. That is not to say that organization is contrary to organic life. Healthy organisms spawn their own highly functional structures with innate organization. God's creative and renewing activity in his body causes structure and

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<sup>387</sup> Anderson, p. 50 f.

form to spring forth. It ought to be self-evident that we have drifted from this paradigm to the point where denominational life is very mechanistic and robotic in its predictable reliance on well worn constitutions, policy manuals, orders and regulations, and procedural standards designed to ensure predictability but not effectiveness and growth.

The steady decline of The Salvation Army in Canada since the early years of the twentieth century gives reason for an urgent response to what has become a crisis. The cultural and sociological realities of today suggest that the diminishing trend will continue unless intervention strategies are implemented. The present moment demands a highly transformational approach to leadership that will depend less on existing policies, protocols, and central control, and more on the character, gifts and passions of our people scattered throughout the country.

*Transformational and Transactional Organizational Culture*<sup>388</sup>

Bass cites a 1982 study in affirming that organizational culture is a learned pattern of behaviour from one generation to the next. It includes shared values, assumptions about what is right, good or important, shared heroes, stories and bonding rituals. When an organization is in decline, its culture can be a detriment to innovation because it is so deeply rooted. Leaders must be attentive to culture because culture affects leaders just as leaders affect culture, and cultures that are transformational are also adaptive. Transactional organizations operate by standard procedures and reward those who comply. In unadaptive cultures there is a reticence to look elsewhere for better ideas when things are not going well, managers do not value their customers and there is hostility toward change and toward those who show leadership. To quote Bass, "...the leadership accepts no deviation from standard operating procedures. It manages-by-exception and rewards followers contingent on their correct application of

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<sup>388</sup> Bass., p. 62ff.

the rules. The organization is likely to be highly mechanistic rather than highly organic.”<sup>389</sup> In this kind of culture, followers do not embrace the organization’s mission, partly because leaders allocate resources based on power and politics and partly because creative risk taking is discouraged.

Mission, vision and innovation, on the other hand, drive transformational cultures, with a balance of emphasis on organizational achievement and individual goals. A matrix of seven types of organizations have been identified, based on the Organizational Description Questionnaire; they are, Predominantly Transformational, Moderately Transformational, High Contrast, Loosely Guided, Coasting, Highly Transactional, Pedestrian and “Garbage Can” (of fruitless activity). The description of the Predominantly Transformational culture is revealing:

The organization is likely to be constantly discussing purposes, vision, values, and fulfilment. Absent are formal agreements and controls that may make it difficult to be certain about what people will do. Teamwork is accented. Expressiveness is high...The organization’s structure is flat, loose and decentralized. It is informal, flexible, adaptive, and dynamic...creativity is high. Questions are raised continually about methods needed to achieve more effectiveness.”<sup>390</sup>

It is this type of organization that will constantly seek and achieve quality improvement. Moxley identifies four deeply felt human needs that employees bring with them to their work, as follows: 1) Employees want to be involved in the activity of leadership. They find the practice of top management creating and posting mission statements and distributing it to everyone on laminated cards is dispiriting when employees are not involved in the total process. 2) Men and women want to find meaning in what they do. When their company is anchored in mission and driven by deeply held values that are owned by the entire company, they derive a sense of

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<sup>389</sup> Ibid., p. 64f.

<sup>390</sup> Ibid., p. 67.

meaning from their work. 3) Employees want to use all their energies, to use their whole self, in their work. The workplace is, for many people, their centre of community rather than a separate compartment of their lives. Moxley writes, “We are no longer willing to be ‘empty raincoats’, nameless numbers on a payroll, role occupants, the raw material of economics or sociology... at least some executives learned to hear and pay attention to the feelings of individual workers....”<sup>391</sup>

A fatal mistake many companies have made is to put intricate systems of policies, processes and procedures in place and required such adherence to them that every chance for employees to exhibit spontaneity or spirit has been effectively nullified. Employees have a need to be seen as individuals, and they want to be involved in community. This is a process of individuation, recognizing one’s interdependence on others while taking responsibility for one’s own actions. This is the blending of individual talent and group process. When these needs are consistently frustrated, when bosses throw unexpected things in meetings, when long-standing employees are thrown out of their position with only minutes to clear their desk, when employees are “cut up” in public, when executives manage by mood, or micromanage, or “turn things over but never turn them loose”, vital energy is sucked out of the workforce and employees eventually decide that the job is not worth it, that only their head and hands are required, not their heart and spirit.<sup>392</sup>

This chapter is enormously relevant to The Salvation Army, which may be defined by Bass’s categories as a “highly transactional” organization. Salvation Army leadership has continued to perpetuate and build upon a unique organizational culture over the years. The early Salvation Army was highly contextualized. William Booth

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<sup>391</sup> Ibid., p. 12 f.

<sup>392</sup> Ibid., p. 11 ff.

was successful in capturing the imagination of his followers toward a grand vision, which far exceeded individual and local concerns. The Salvation Army, in his view, was in the business of populating heaven, winning the whole world for Christ and bringing in the Kingdom in the process. The Army culture of Booth's day fits best into Bass's "high-contrast" organizational culture in which members were highly committed and gave extra effort and Booth was quick to celebrate the innovative spirit that was rising from his followers. However, tight structures and highly predictable communications systems that monitored effectiveness of procedures and initiated changes were necessary for the success of his fast-moving mission.

It is now apparent that the movement has become an institution that has drifted from the mission that gave it birth and is out of step with the contemporary setting in which it continues its ministry. Booth, the restless and perpetual innovator never intended that the practices that ignited growth in the nineteenth century would be enshrined as the *modus operandi* for all time. He himself retained methods and procedures only as long as they maintained effectiveness for the furtherance of the gospel. In this, he was a transformational leader who empowered others with enormous responsibilities, but always under the ultimate authority of his leadership. However, even in his day, when autocratic leadership was more acceptable, there were many challenges to the culture he was creating and there were many defections, including three of his own children. If the autocratic structure met with such resistance at the turn of the twentieth century, we should not be surprised if resistance and defections continue one hundred years later.



The research found that women tend to have a more transformational approach than men. They also tend to display less discipline and reward motivation than men. Colleagues and subordinates rated them as being more satisfying as leaders and higher in effectiveness. Reasons for this include the following relational dynamics - their superior nurturing capacity, their higher Myers-Briggs score in the area of feeling, their greater interest in others and their higher social sensitivity. Based on these findings, Bass predicts that women will continue to rise steadily higher in the corporate structure, although he does not see the trend affecting the top positions where women are, with few exceptions, still denied. Irvine's research identifies the added layer of stress that this expectation places on women in leadership. Citing Davidson and Cooper, he writes,

...society has taught, and continues to teach, that males will be strong, dominant, emotionally controlled, fulfilling roles of protector, defender, and all that implies. Females, on the other hand, are gentler, less aggressive, dependent, emotional, fulfilling roles of mother, nurturer, supporter and all that implies...In the meantime, women clergy continue to suffer the stress of being viewed with societal expectations and attitudes which are restrictive and limiting as they seek to reach their fullest potential in ministry.<sup>394</sup>

The result is "role ambiguity as women enter an organization in which roles are both assumed and modelled as traditionally male."<sup>395</sup> Placed in this awkward situation, a woman minister may tend to be rewarded for "being one of the guys", or she may tend to adopt a traditionally male style of leadership, both of which are denials of her own personhood. While Irvine's material on the stressors experienced by women clergy

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<sup>393</sup> Ibid., p. 72ff.

<sup>394</sup> Irvine, p. 84.

<sup>395</sup> Ibid.

appears to be discontinuous with Bass's conclusions, both perspectives are valid. From Bass's perspective, the personality differences of women leaders are a tremendous asset in a leadership stance that enhances relationships and produces effective organizations. Considering Irvine's perspective, we may affirm that the negative energy of stereotyping, that has caused role ambiguity, may in fact be transformed into a strength that women bring to the leadership task.

The Salvation Army is a striking exception among organizations. Since the 1800's when Catherine Booth fought to obtain full recognition of female ministry, the Army has placed married and unmarried women in every level of leadership. In the context of marriage, women leaders always share, or take a position subservient to, the role of the male counterpart. During its 135 years of history, two single women have been the international leader, the first being Eva Booth, and the second who was, coincidentally, named after her, Eva Burrows. While the highest positions, even in the Army, have been generally reserved for men, it is becoming more commonplace for women to be selected as national and regional commanders. The present second-in-command in Canada is a single woman, as well as the youngest in living memory. In this regard, the practice and theology of The Salvation Army is a century ahead of its time and strategically positioned to use this strength for organizational advancement.

*Implications of Transformational Leadership for Organizational Policies*<sup>396</sup>

It has been shown that employees in transformational organizations enjoy better performance appraisals and they are more satisfied with the appraisal system. Also, mass communications from top management to the entire organization were found to be more effective if supervisors reinforced the message face-to-face with employees. In addition, the introduction of appropriate policies increases transformational leadership

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<sup>396</sup> Bass., p. 80ff.

and enhances performance. Research found that training in charismatic leadership with top management has a positive cascading effect if supervisors provide mentoring and coaching to those at lower levels in the organization. The type of culture also affects strategic planning. A 1989 study identified four clusters of organizations: entrepreneurial, bureaucratic, political and professional. Confident, energetic, knowledgeable and charismatic leadership marks the entrepreneurial cluster. Bureaucratic organizations are highly transactional with emphasis on due process. The political cluster is marked by coalitions by groups of managers who jockey for position until those with the greatest influence become determinative in company operations. The professional cluster is generally transformational in character and is defined by the expertise of the member specialists who work collegially, utilizing knowledge-based discourse.

All this has implications for corporate image and personnel development and training. Increased transformational leadership enhances company image and attracts higher quality recruits. Personnel development policy encourages the nurturing and development of the brightest, as well as the empowerment of all others to fully participate in efforts to improve effectiveness. Transformational leadership needs to be regarded as an art and a science deserving the best quality education processes. It needs to be introduced by concept and modelling early in the careers of new personnel and it needs to flow top-down, with organizational culture adopting and supporting continued development. In support of this, new people should receive individualized mentoring, managers need to recognize and demonstrate the cascading effect of modelling, and the practice of nurturing and providing intellectual stimulation should be developed as a matter of company policy. With this in place, jobs need to be designed for the greatest challenge for every individual and there needs to be support for those who want to

proceed to more challenging positions early in their career. In this connection, employees need to be released and challenged to be innovative, to take risks, and they need to be given the right to fail.

Bass points out that transformational leadership is not a panacea and there are times, particularly in stable environments and organizations when transactional leadership strategies are appropriate, but not when an organization is in decline or crisis. At such times, management-by-exception and related approaches constitute the “kiss of death”. Transformational leadership can be fostered at all levels, vision, confidence and determination are required, as well as flexibility to forecast and handle new demands. Charismatic, inspirational leaders move followers to be assertive, and to be enthusiastic participants in achieving organizational goals. Strategies must cover the vital areas of promotion, recruitment selection, training and development. Dreamers must be freed to test their creativity as a means of sharing in the birthing, ownership and expansion of the vision. Transformational leaders will challenge their diverse followers to develop themselves and those around them to their maximum potential. In team situations, leaders need to be individually considerate, recognizing the multiple identities within the team. They need to provide variety of experiences to team members, be mindful of demands on individuals and give special attention to family dynamics. In making decisions, transformational leaders recognize the essential components of scanning, problem discovery, diagnosis, search, evaluation, choice, innovation, authorization and implementation.

#### *Development and Training in Transformational Leadership*<sup>397</sup>

In various tests, personal background and experiences were found to have a determinative role in predicting leadership potential and effectiveness.

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<sup>397</sup> Ibid., p. 92.ff.

Transformational leaders tend to come from families characterized by high standards of excellence, strong support and allowance for mistakes. Participation in athletics during the growing up years was also found to have a significant role. Bass provides details of various influences on different aspects of leadership. Implications from this data include the phenomenon that the emergence of transformational leaders is no accident; rather, parental support, interest and adaptation to high moral and performance standards shape them. Socio-economic status do not seem to play a significant role toward becoming transformational.

Research found that learning five competencies may develop transformational leadership: 1. Critical evaluation on problem detection, 2. Envisioning, 3. Communication skill, 4. Impression management, and 5. How and when to empower followers. In order to change leadership behaviour, individuals must know what needs changing and be willing to change. Feedback on the MLQ profile should motivate leaders to set change goals and gradually implement a plan for consistent incremental change. An interactive web site enables leaders to check their feedback and progress. Three days of educational and skill training in the Full Range Leadership Program (FRLP) may be undertaken at basic and advanced levels, incorporating an emphasis on good management as well as leadership. There are fourteen modules with intervals strategically placed to allow for practising skills. Bass provides details on the programs and evaluation techniques, along with samples of feed back forms. He affirms that transformational leadership can be effectively taught and learned. The MLQ may now be used to assess and train transformational leadership teams as groups. In high performance teams, members affirm one another. They are optimistic about the future, confident in one another's talents, and committed to team unity, pride and loyalty.

They depend on each other and believe in the team as a whole, helping one another to remain aligned to the general purpose and interests of the team.

*Prediction of Transformational and Transactional Leadership*<sup>398</sup>

This chapter provides detailed studies that suggest that peers and observers of small group discussions may be able to reasonably predict the transformational or transactional behaviour of individuals placed in the testing situation of a leaderless group. Performance in such groups tended to support the hypotheses; however, the various test instruments (Bass provides a review of them on pages 117-127) do not appear to give conclusive evidence that the leadership patterns can be reliably predicted.

*Rank, Status, and Transformational-Transactional Leadership*<sup>399</sup>

The tendency and need to be transformational may be affected by one's rank and status in the organization. Elected and appointed leaders get a sense of legitimacy from divergent sources. Elected leaders tend to be more transformational and appointed leaders, transactional. This may be due in part to the fact that elected leaders must maintain their profile in the minds of their constituents. Appointed leaders tend to rely too heavily on the formal authority derived from their appointment. Both types of leaders need to acknowledge the expectations and perceptions of their followers. Power of position and of person are vital components of transformational and transactional leadership. Supervisors appointed to their task derive three powers; legitimate power, reward power and coercive power. Powers derived from the supervisor as person include expert power (having expert knowledge in how to do one's work) and referent power (having personal qualities one can admire). Leaders with such power may be

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<sup>398</sup> Ibid., p. 117. ff.

<sup>399</sup> Ibid., p. 128 ff.

referred to as “self-authorizing”. Robert Quinn observes,

Unlike the manager who has internalized the organization, the leader understands the external boundaries and restrictions but selects another path. The leader chooses to be free...To internalize the transformational paradigm, the leader must become free of the organization’s most powerful expectations, see it from a self-authorized perspective, and still care enough to be willing to be punished for doing whatever it takes to save the organization...The leader’s behaviour is self-determined and self-authorizing, and the leader is attached to the organization by choice, not fear.<sup>400</sup>

*Empowerment and Laissez-faire Leadership*<sup>401</sup>

Empowering leadership embraces the idea of providing autonomy to one’s followers while laissez-faire leadership is the type that gives followers empowerment by default and neglect through lack of presence, support or direction. Empowerment is most effective where the support of followers is sought and it is the product of individualized consideration. Laissez-faire leadership is the product of ineptitude and ineffectiveness. Laissez-faire leaders seem to be absent when they are needed while empowering leaders tend to refrain from micro-management when mentoring trainees in the art of devising and implementing behavioural and focused strategies such as incorporating confidence-building rewards into tasks. Empowerment is needed when traditional control measures have resulted in decline and employees no longer see their ownership role in the organization. Empowerment is out of alignment when followers’ goals differ from or are opposed to the organization’s goals and when leaders do not share power with followers. Empowering leaders delegate decision-making downward. Included in the dark side of empowerment is the tendency for leaders to overestimate their empowerment role, thus lessening their motivation to change. Some leaders find it difficult to release control and as a result they withhold resources or fail to provide

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<sup>400</sup> Quinn, p. 127.

<sup>401</sup> Bass, p. 138 ff.

enough direction. Empowering leaders point to a challenge and inspire hope that it can be accomplished. Social loafing occurs when certain team members take a “free ride” at the expense of others. In response to this, transactional management-by-exception tactics may need to be used, including ways of delegating more effectively. Bass researched the literature and culled twenty approaches to more effective delegation, an art that is particularly useful in any hierarchical organization that is seeking greater partnership between leaders and followers:

- 1) Share problems, offer suggestions and appropriate alternatives for completing an objective.
- 2) Give information necessary to do the task.
- 3) Maintain an appropriate level of personal responsibility.
- 4) Empower follower(s) with the authority to get the job done.
- 5) Give support and encouragement as needed.
- 6) Allocate necessary resources to complete the job.
- 7) Request progress reports.
- 8) Review effects of delegated performance.
- 9) Provide praise and rewards for successfully completed objectives.
- 10) Avoid intervening, unless requested to do so by the follower(s).
- 11) Delegate the appropriate level of responsibility and authority to followers based on their needs and capabilities.
- 12) Assume that some mistakes may occur before the follower becomes proficient at the task.
- 13) Expect that it may initially take longer for the follower to complete the task than if you did it yourself.
- 14) Consider how the delegation of a task to one follower might affect another follower, a co-worker, and/or superior.
- 15) Make sure the task’s objectives are clear, specific, and acceptable to the follower.
- 16) Try to use delegation to manage both performance and development.
- 17) Try to delegate tasks to followers that are meaningful and of interest to them.
- 18) Explain to your followers why you have chosen them to do the task.
- 19) Distinguish initially how much control you want to retain over the process and product of their efforts.
- 20) Try not to delegate tasks too often that you would not enjoy performing yourself.<sup>402</sup>

Laissez-faire leadership may be changed into empowering leadership by setting boundaries on discretionary opportunities and building the team over time.

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<sup>402</sup> Ibid., p. 147 f.



After introducing possible substitutes for leadership, Bass concludes that the research is inconclusive, that transformational leadership dynamics are more predictive of outcomes and effectiveness than a contingent reward system of transactional leadership. In crisis conditions, extensive training can substitute for a leader's direction. Transformational teams may also take the place of transformational leaders if the goals are in alignment and team members are sensitive to the differences that inevitably exist as well as the importance of mutual coaching. Empowered and well-managed teams can replace hierarchical and autocratic leaders. In his summary, Bass concludes that the only likely replacement for individual transformational leadership may be the transformational team in which members are able to provide needed leadership at any time, either as individuals or as a group. Earlier in his text he dealt with the role of transformational teams, especially in the context of reforming hierarchical structure. He writes:

As many organizations are changing from a steep hierarchical structure to a flatter one and with fewer levels of lateral multifunctional networks are being stressed, teams are being formed to identify problems and propose solutions. High performance teams are sought. Although teams may make better decisions and increase commitment, the team leadership may over time include all members sharing the leadership to some extent...High performance team members display transformational leadership toward each other...They parallel the individual concept of *charisma* in that the members show a high degree of unity, pride in the team, loyalty to the team, identification with the team, cohesiveness, and commitment to the team's mission...As team members move toward full agreement on a shared vision...they become highly productive and achieve more than expected.<sup>404</sup>

Moxley also elaborates on the value of teams, stressing the fact that we experience spirit in the context of community, and teams are small communities in which all the energies of members may be focused in the group's activities. Moxley

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<sup>403</sup> Ibid., p. 151 ff.

<sup>404</sup> Ibid., p. 115 f.

cites the work of Warren Bennis, who has reached back to his earlier days of leadership, with a focus on the importance and power of group work. Among his conclusions, Bennis states, “In a global society, in which timely information is the most important commodity, collaboration is not simply desirable, it is inevitable. In all but the rarest of cases, one is too small a number to produce greatness”.<sup>405</sup> Moxley adds, “The emergence and use of workteams...may be one of the best indicators that our view and practice of leadership is changing...they often operate with much less bureaucracy and with much more innovation and creativity.”<sup>406</sup> In her recent book, Donna Markham outlines in a most helpful way the process of building high performance teams. This process emerges from what she calls “spiritlinking”, defined as follows:

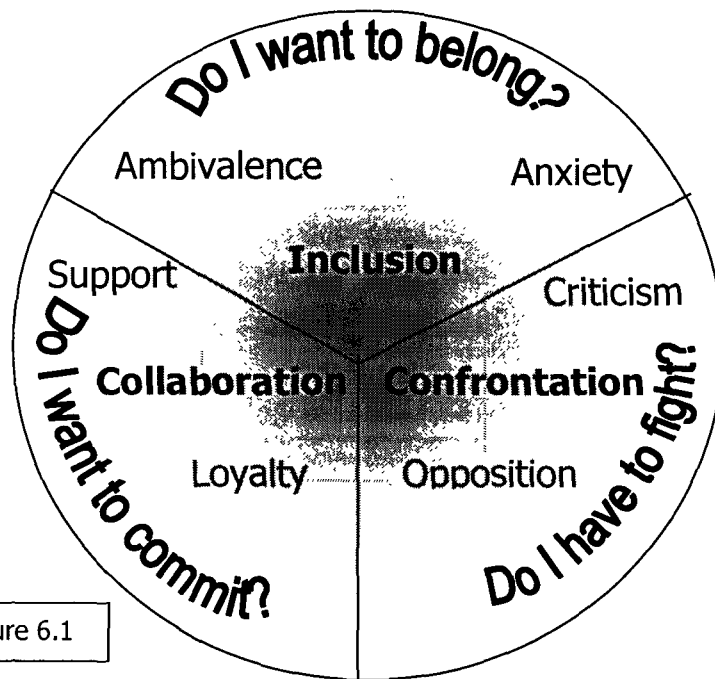


Figure 6.1

<sup>405</sup> Quoted in Moxley, p. 82 f.

<sup>406</sup> Ibid.

The deliberate and untiring act of working through resistance to organizational transformation occurs by building the circle of friends, fostering networks of human compassion and interweaving teams of relationships. Consequently, new ideas are born and new ways of responding to the mission take form and find expression.<sup>407</sup>

Markham outlines the team building process in three phases; It starts with the inclusion phase, proceeds to the confrontation phase, and then arrives at the collaboration phase. The diagram (figure 6.1) illustrates these phases of group development.<sup>408</sup> The passage of these phases is indistinguishable to the untrained observer or team leader. All too often, groups of all descriptions get stuck in the inclusion or confrontation stage. The inclusion stage is marked by reluctance on the part of members to express themselves due to fear of rejection and a primary focus on themselves. Leaders of inclusive groups find themselves stifled by the silence and ambivalence of members. Any involvement is superficial, polite, cautious and anxious. In the confrontation stage, members have become used to their roles and gained confidence to express themselves. This leads to a process of attack and defence, criticism and opposition, as members vie for status and control in order to establish identity. The wise and skilful team leader tries to keep the group focused on mission rather than internal conflicts. This will hopefully bring the group to the collaboration stage, marked by support, and eventual loyalty.

This stage still involves conflict and disagreement but members are free to be themselves in a non-judgemental atmosphere where the primary focus is on accomplishing the larger corporate mission. In this stage, community comes alive,

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<sup>407</sup> Donna J. Markham, Spiritlinking: Working Through resistance to Organizational Change (New York: Paulist Press, 1999), p. 5.

<sup>408</sup> Ibid., p. 98ff.

creativity and initiative are released, and members typically raise questions like, “What if...?” rather than “Why should I...?”. This is the essence of spiritlinking, building networks of relationships through which visions can be approached, mentoring can take place, risk-taking is encouraged, and the collective spirit is liberated for the service of the larger community.<sup>409</sup>

This team building partnership reflects the biblical concept of the priesthood of all believers, which is dealt with in chapter two. The mission sodality may be compared with the high performance team employing all the gifts in the body of Christ. Central to the body of Christ motif is the work of the Holy Spirit who leads the process of “spiritlinking”, unifying the body as God’s redemptive mission in the world.

The concept of the high performance team holds great promise for organizations, including The Salvation Army, that employ this strategy to some degree already. Inestimable results would be achieved by investing effort in raising up such teams everywhere, and allowing them to establish a new cycle of innovation and health. Approached prayerfully, and with sincere reliance on the wisdom that comes from the Holy Spirit, a new release of spiritual power and functionality would be experienced, as the concept of the priesthood of all believers is, in fact, given the biblical priority that has been lost over the years.<sup>410</sup> Whole departments could operate more effectively as fully-empowered teams than they do at present, as layered groups with independent “job descriptions” and a department head. That brings us to a concluding section on the implications of transformational leadership theory in the Army.

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<sup>409</sup> Ibid., p. 123.

<sup>410</sup> Summary statements in my case study show that our pastors are letting go of control and taking a team approach to leadership through increased communication, trusting lay leaders, employing the gifts of others, and discipline leaders. Our church leaders are becoming more intentional about the team-building process. Pastor interviews show that moving to a team approach is one of their “best practices”.

## **Conclusion: Transformational Leadership in The Salvation Army Today**

My research findings suggest that today's emerging leaders represent a promising future for The Salvation Army. Further effort must be made to affirm their initiative and nurture their missional passion. Our church systems are, as Quinn suggests, "a product of the way we think."<sup>411</sup> Eddie Gibbs also asserts,

Its (the church's) authority base must be less positional and far more relational than in previous generations. In other words, authority is not invested by virtue of the office bestowed but by the trust and respect that are earned. This shift is particularly hard to digest for older and more traditional pastors who were told during their seminary years not to make their friends in the parish.<sup>412</sup>

We have become so used to this way that we have to put great effort into de-learning old ways of thought, and re-learning not only the language but also the behaviour of a new approach. Knowing the theory, attending the seminar, engaging a high profile consultant firm does not mean we are changing. Quinn asserts further:

...We have spent many years learning how to routinize and control things, how to build equilibrium-building hierarchies. Though we are skilled at creating hierarchical cultures, we are very unskilled at altering organizational structures that have outlived their usefulness. Though today the rhetoric of organization calls for non-hierarchical approaches, our existing cognitive maps still drive us toward maintaining the old culture. Once we support the organizational structure, we are tied to its preservation.<sup>413</sup>

The transformational leadership model, marked by a desire for authentic self-authorizing partnership with an organization's membership, represents real hope for attracting the commitment, involvement, loyalty, and performance that our youth, and all other age groups, have to offer.

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<sup>411</sup> Quinn, p. 101.

<sup>412</sup> Eddie Gibbs, Church Next: Quantum Changes in How We Do Ministry. Downers Grove: InterVarsity Press, 2000, p. 69.

<sup>413</sup> Quinn, p. 101.

The authors whose work we have examined represent a widely accepted view that transactional leadership as a primary model is no longer viable. Look at any mainstream religious or secular group that is enjoying vitality and growth and it is likely that these groups have already embarked upon a spirited team approach to leadership. In this approach, group members shape the mission and vision, they are encouraged to use their intuition, they receive mentoring and coaching, and they share with management the benefits that come from building an effective corporate culture. Transformational leadership attracts commitment and loyalty by making employees into partners, by reducing the stress caused by stringent adherence to prescribed policies and procedures, by showing flexibility in style appropriate to changing situations, by keeping mission central in the organizational culture, by celebrating rather than punishing a risk-taking entrepreneurship, and by using legitimate power wisely.

These principles resonate with the biblical imagery of servant leadership exemplified most perfectly in Jesus Christ who, through the incarnation, reversed the pattern of upward mobility and became the exemplary leader who transformed all kinds of people through the authority of his character and the effectiveness of his teaching. His band of disciples was a high performance team whom he moulded into a formidable partnership that would spearhead a world-transforming paradigm called the church.

The results of our case studies in six of our healthy Canadian congregations, suggest to the denomination that the time is appropriate to revisit our mission, rethink our approach to leadership, and embark on a partnering process of refounding that embraces all our primary stakeholders in setting out an intentional path to renewal, under the guidance of the scriptures and the inspiration of the Holy Spirit.

## **CHAPTER VII**

### **CONCLUSION**

In this concluding chapter I will draw principles from the nature of church leadership as I have come to understand it throughout history and within The Salvation Army. These principles serve as a summary of the salient issues that have been covered in this project. I will refer to future research that needs to be done, to the limitations of the present study, and to the challenge that lies before us in my denomination.

#### **Empowering Mission Sodalities**

The Book of Acts provides a reliable account of life in the early Church. It details for us the emergence of the sect of Judaism that developed into the Church of Jesus Christ. Its early practices and its continuing life reflect the Jewish foundations from which it came, and the new direction towards which the Holy Spirit was leading it; namely, the proclamation of the gospel of Jesus Christ to the whole world. Under the guidance of the Spirit, the first century believers penetrated their culture with relevant and transforming impact. Some of the aspects of the Jewish religious system of governance were adapted to the rapidly changing situation in which Christians found themselves. Other aspects were abandoned as adaptations were made in order to create practices that matched the radically new world where Gentiles were accepted into full membership as the people of God. Unlike Judaism, Christianity did not at first have a centralized focus of operation. As believers scattered under persecution, they established churches with a fluid governance structure that featured a plurality of elders sharing leadership responsibilities as servants of God and the local congregations. Commencing with the apostle Paul and his missionary bands, a dual structure of home base and outreach emerged. Ralph Winter and others refer to this as a modality/sodality

structure. The home base modality supplies continuity and order, while the more expansionist, church-planting missionary sodality ventures into new territory with few restrictions, but much vision and boldness. The Holy Spirit works through leaders and members alike, as a reflection of the harmony and power demonstrated in the Trinity.

The development of The Salvation Army's aboriginal church plant in Regina, cited in my research, represents this kind of sodality empowerment. Projects of this sort may be multiplied across the country if our entrepreneurial pastors are fully resourced and released.

### **Intentionally Missional Congregations**

The Salvation Army appeared on the world stage at a "kairos moment" (Gibbs), a God-appointed time when the Holy Spirit was ready to do a new work in the church. Like its predecessors in Pietism, Moravianism, and Wesleyanism The Salvation Army was like a little church within the Church. Its spirited versatility and discipline, its capacity to capitalize on innovation and rapidly shift its methods, and its commitment to first principles were the elements of its early success. It was intentionally missional, its militarism was highly contextual for the late 19<sup>th</sup> century, and its focus of effectiveness was the Holy Spirit. We are once again at a kairos moment when leaders at all levels are being called to refocus first of all on the quality and health of their own leadership practices.

This requires that we adopt once again the attitude of a learner. For some of us, it will include a refresher course in what it means to be saved, to grow in holiness, and to reach beyond our walls to see and hear the suffering of people all around us. It will require a renewed commitment to enter into covenantal dialogue with fellow Salvationists across the strata of ranks and departments, and re-vision what God intends



for The Salvation Army in the 21<sup>st</sup> century. It will require a willingness to abandon old paradigms and learn new ones. It calls for an acknowledgement of the need for thorough repentance as a prerequisite for personal revival, corporate renewal, and societal reawakening. It requires extraordinary prayer as the central focus of individual, congregational, and denominational life. My research suggests, and the spirit of the times dictates that leadership refocusing and spiritual renewal are the non-negotiable essentials for raising up functional structures and rebuilding relevant congregations and denominations for today. The ordering of these must be intentional. God's call to revival and renewal in the church has always gone to leaders first. The elders in Ephesus were reminded first to "take heed to yourselves", before moving among the flock as overseers.

When leaders are properly focused and the Holy Spirit is doing his work in human lives, we may then address the issues of structures and trust the Spirit to guide us through the multiple uncertainties of change. For The Salvation Army, this may involve a more thorough flattening of corporate structures, not merely allowing entrepreneurship, but empowering and celebrating a risk-taking era in which controls are slackened and long-standing boundaries broken.

### **Investing in Leadership**

My research strongly indicates that effectiveness in church ministries during this century will rest upon a major investment of resources aimed at raising up multiple high-performance teams of Corps Officers who wish to remain in the pastorate for many years. Those congregations that are experiencing deep change have pastors who have been among them for close to ten years, they have been building team ministry while raising up new leaders. The case study research also revealed the fact that most

officers are not very adept at building high-performance teams, even though it is recognized that this kind of approach is appropriate and needed. Pastors in our turnaround congregations will need to be groomed as resource officers in their divisions, freeing up significant amounts of time to help other congregations experience new momentum and health. Multiple pilot projects could be employed to test the viability of various approaches. Salvationists are asking for leaders who see the big picture, who model a passion for Christ and the church that is worth emulating, who balance the work of the ministry with the equally (sometimes more) significant commitment to their own marriage and family life. They want people of influence rather than people of power and they want spiritual guides to help them discover God's potential for their lives. They want mentors and friends, not functionaries and professionals. They want mentors who know the ways of God and are capable of showing the way. They see that the demands on their officers are great and that their pastors are often without a pastor themselves. They are saying that leadership is a trickle down effect, that pastors need innovators resourcing them so that congregations may be equipped for transformational leadership by their pastors.

To address these needs, Salvationists are asking to be given a significant role in the transition of officer leadership in their congregations. During focus group discussion, the issue of tenure was raised repeatedly by corps officers and their people. This is a critical leadership issue, partly because communities get used to "writing us off" if there is no continuity of pastoral leadership. Churches are ready to address the issues and make a commitment toward basic minimums of five to ten year officer stays in their midst. My research demonstrated that Salvationists want their issues to be known and understood before decisions are made concerning their future. They want more time to build relationships with their officer-leaders while they work together with

God in building his kingdom. They want resources more than they want controls and a celebration of creativity more than a call for compliance. They are asking for freedom to fail and an acknowledgement that all churches cannot be treated the same. They affirm that the most basic need within our congregational system is more and better leaders.

Those who aspire to the pastoral calling as corps officers want the same things for themselves and their people. However, they report that they themselves have not been mentored for this kind of leadership. In each research location I witnessed a passion for ministry and a compassion for people that truly reflects what I have identified as incarnational and transformational leadership. They are learning the better ways of being pastors in a postmodern culture. They are getting well connected with those of like minds and spirits and they yearn for more and better links with those who share their passion and understand their unique needs. All of them have experienced what they would consider to be true success in their respective ministries thus far. All of them also bear concealed wounds, some of which they have suffered because a church leadership system has been toxic for many years and they were willing, with the support of others, to take the necessary step to bring restoration to a dysfunctional system.

They were able to take this step because they were in the situation long enough to obtain understanding and courage to “do the right thing”. They match the Collaboration stage in Markham’s team-building paradigm. Their commitment to the church and their sense of values made the step possible, and in each case God is providing affirmation, healing, and recovering health to the church body, along with a growing support and loyalty to the pastors. These experiences suggest that the denomination would do well to make a large investment of effort and money in

developing training strategies and mentoring relationships throughout our system. This will expand the capacity of officers and laity to minister and lead on a deep level that results in transformation for congregations across this country. I believe that raising the bar of commitment to the process of equipping officers for third millennium leadership will add value to them as persons and as pastors, and will result in a higher level of accountability throughout our denomination.

### **Limitations, and Need for Future Research**

Because of the time and financial constraints associated with nation-wide research, there are many aspects that could not be fully explored or controlled. The number of completed congregational surveys was disappointing, for the most part. My inability to be at each location to administer the survey completion process meant that standardization of procedural matters could not be assured. Financial constraints prevented visits to other locations where strong health and development are evident. In some locations, key members of the leadership team were unable to attend focus group discussions. Time also did not allow for follow up visits to either location to explore local documents, make more extensive observations, and attend at least one worship service.

Future research of this kind would benefit from the use of a spirituality instrument, to explore the spiritual life and development of the pastors and lay leaders in each church. Excellent tools are available, some of which I have found in the course of the research. This research has also identified a need for a study of congregations throughout the Canada and Bermuda territory, for the purpose of identifying critical issues and obtaining input for implementation of findings. Such research could also

include interviews and focus group sessions with leaders at the divisional and territorial level, to complement the congregational findings.

In addition, research of this kind has value added when it is compared with similar studies administered in other denominations. Dialogue with representatives of other denominations would provide insightful comparisons and may uncover mutually beneficial data.

Quality leadership takes a lifetime to develop. We have come out of a stage in the church when we were offered “quick fix” programs, some with money back guarantees. We are still trying to recover from these influences, as well as the era of “guru worship” and the drive to grow large churches. We can all help this situation by being vigilant guardians of our own souls. Hearts aflame with love for God and his church tend to kindle flames in other hearts. We can all watch for emerging leadership qualities among our young people and provide wholesome, nurturing and mentoring relationships within which the potential may spring to life. Mature leaders could use suitable apprentices who observe, then learn by doing in the safety of wise overseers.

I owe a great debt to the church of my pilgrimage. My call to ministry which had its beginning the day I was dedicated to God as an infant has found rich fulfilment in this branch of the church. My research has brought me to a deeper appreciation for the unique mission and calling of The Salvation Army. If my investment in this project is helpful in narrowing the leadership gap, my goal will have been achieved.

## Appendix 1

### THE RECOMMENDATIONS OF THE INTERNATIONAL COMMISSION ON OFFICERSHIP: THE GENERAL'S RESPONSE AND ACTION PLAN

Only recommendation number 1 will be provided in full, as it gives a hint at the internationalism of The Salvation Army. Although it operates in well over one hundred countries of the world, it is but one denomination, with one set of policy manuals called *Orders and regulations*, produced by International Headquarters, with which each country maintains strong administrative ties. In the General's response, a note on "implementation" points out that

The implementation of accepted recommendations is a complex matter. The recommendations deal with a wide range of subjects and differ in their nature. Some are very specific and can be implemented by a change in the existing *Orders and Regulations*. Others deal with organisational habits and entrenched attitudes. These cannot be changed from one day to the other simply through legislation... Implementation is also complex because of the wide variations that exist in different parts of the Army world. Territories differ in national culture, in tradition and in ways of thinking. They also differ in the degree to which certain of the proposed changes are already in place. They differ enormously in economic and human resources... In considering the various recommendations, certain principles have shaped my thinking... The key and governing principle has been the advancement of the Army's mission... As I have reflected on each recommendation, my principle thought has been: Will acceptance of this recommendation help or hinder the Army's fulfilment of its God-given mission – in the world as a whole and in each particular part of it?<sup>1</sup>

In his communication to the Army world, Gowans chose to answer recommendations 27 and 28 first, because they affect all others.

Recommendation 27: That the General establish a small standing commission to offer guidance on theological, policy and procedural matters arising from this report, and in relation to ongoing officer service in The Salvation Army.

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<sup>1</sup> Quoted in a letter "to all officers – active and retired", from General John Gowans, The Salvation Army International Headquarters, London, England, dated August 24, 2000.

Recommendation 28: That each territory establish a broadly-based task force to review the documentation produced by this commission and guide the Territorial Commander on implementation of its recommendations.

Response to both recommendations was positive, resulting in a directive for the establishment of a Task Force at International Headquarters and each territory, to function until the end of 2001. Various seminars are to be held around the world during the current year and a report from each territory will receive personal review by the General after year's end.

Recommendation 1: That territories continue to move away from authoritarian models of command and develop consultative models of leadership. Such models will be characterised by: consistency with gospel values; servant leadership; cultural relevance; flexibility; increased and wider participation; mutual accountability.

Response: This recommendation is accepted. Action:

- Appropriate guidelines on these matters to be added to *Orders and Regulations for Territorial Commanders* and *Orders and regulations for Officers* so that emphasis on these features becomes part of the organisational culture.

- Each Territorial Officership Task Force to consider the implications of the recommendation for territorial, divisional and corps/centre leadership within that territory, and make appropriate recommendation for action. For example, instructional courses at every level will need to be designed on what 'consultative leadership' involves. Further back-up material for this purpose to be provided by the secretary for personnel at International headquarters.

Recommendation 6: That competent officers be appointed to positions of executive responsibility irrespective of age or years of service.

Response was strongly positive and urged a wide implementation throughout the Army's system of appointing officers to their respective places of ministry.

Recommendation 7: That development opportunities listed below be included in *Orders and Regulations for Officers of The Salvation Army*. This would act as an encouragement to officers, and as an indication of the Army's commitment to officer support." The suggested preamble for placement in the Orders and Regulations prior to the list stated: "In order to enhance the service of officers, develop their abilities and affirm their value, territories are to provide, where practicable, development opportunities such as the following..."

The ensuing list of ten items ranged from the need for consultation with concerning appointments, to study leaves, study tours, sabbaticals, greater participation in decision-making, and pastoral support.

The response was positive and comprehensive, taking the full list of proposals and providing answers, with rationale. The response fell short of granting the right to officers "to be consulted about specific appointments, except in very special circumstances. The needs of the work as a whole sometimes require unpopular decisions by leaders who, because of their office, are aware of the total situation."

Recommendation 9: The appointment of a broad-based group consisting of officers and legal practitioners to review the officers' undertakings with The Salvation Army, addressing the following: Simplification of the document; clarification of its intent, and the possibility of including reciprocal obligations of the Army to its officers without jeopardising its legal position.

This recommendation was accepted and a group is to be appointed.



Recommendation 15: That territories affirm the ministry of women officers by appointing them to positions commensurate with their gifts and experiences.

Wholehearted agreement was given concerning single and married women officers, as well as a call to all territories to give this matter priority attention through their Task Forces and other means.

Recommendation 22: That territories review current and develop new models of spiritual leadership (this recommendation focused on leadership by individuals other than commissioned officers).

The recommendation was accepted , along with a call for Task Forces to undertake a comprehensive review of how spiritual leadership might be strengthened in the corps.

Recommendation 23: That territories develop an appointing process that includes consultation with the centres as well as with the officers, within the overall requirements of the mission.

The response was cautious but endorsed the idea of informal consultation with the local centres where appropriate and possible. Task Forces are to review the process for each territory.

Recommendation 25: That there be a review of the officer rank system taking into account the preferred options presented above. (1. All officers to be commissioned to and retain the rank of captain, the only other rank being that of General. 2. All ranks (except General) to be based on years of service,... In neither case would spouses hold separate ranks except for the case of the General.)

This recommendation was accepted with the assurance that the revision was already begun. Consequently, word has more recently been received that, as of May 2001, the rank of Lieutenant will be dropped and newly commissioned officers will

receive the rank of Captain. However, the ranks of Major, Lieutenant-Colonel, Colonel and Commissioner will be retained, but with a difference. The ranks of Lieutenant-Colonel and Colonel, presently assigned to a wide variety of appointments, and on a quota basis, will now be reserved only for those in the first or second position of leadership in a territory. The rank of Commissioner which may only be eliminated by an act of the British Parliament, is now reserved for the senior leadership position in the Army's larger territories.

## Appendix 2

ALWAYS	USUALLY	NOT SURE	SELDOM	NEVER			
1	2	3	4	5	**		
1. Our leaders have an inspiring vision for the future of this congregation.	1	2	3	4	5	1-6	
2. Our leaders are very good listeners.		1	2	3	4	5	1-6
3. Our pastor is the kind of person who likes to do it all by himself/herself.	1	2	3	4	5	1	
4. Our pastor is a change agent who is leading the church in new approaches to ministry.	1	2	3	4	5	3, 4, 5	
5. The continuity of ministries in our church is threatened by a shortage of leaders-in-training.	1	2	3	4	5	1-5	
6. Our leaders are excited and honoured to serve on the church board.	1	2	3	4	5	5, 6	
7. Our church board holds to a time limit for its meeting agenda.	1	2	3	4	5		
8. Our leaders act "spur-of-the-moment" rather than making plans.	1	2	3	4	5		
9. Our church leaders have an optimism that inspires.		1	2	3	4	5	1, 2, 4, 5, 6
10. Our leaders participate in one or more development/training events each year, in addition to their regular church business meetings.	1	2	3	4	5	1, 2, 5	
11. Our church board is open to new ideas and proposals for change.	1	2	3	4	5	2, 5	
12. Our leaders enlist the support of others - they avoid "Lone Rangers".	1	2	3	4	5	1-6	
13. Our pastor is conservative and traditional in his/her theology/doctrine.	1	2	3	4	5	1	
14. Our pastor employs the gifts of other church members to complement those areas in which he/she is lacking.	1	2	3	4	5	1, 2, 3, 5, 6	
15. The decisions of our leaders are driven by the church's mission and vision.	1	2	3	4	5	1-6	

ALWAYS	USUALLY	NOT SURE	SELDOM	NEVER		
1	2	3	4	5		**
16. When church members speak to our pastor, he seems to be preoccupied.	1	2	3	4	5	
17. Our leaders shy away from disagreements in the church rather than finding effective ways to deal with it.	1	2	3	4	5	2
18. Our pastor has too many responsibilities in the church.	1	2	3	4	5	
19. Our leaders delegate tasks to others rather than doing it all themselves.	1	2	3	4	5	6
20. Our leaders focus their energies on tasks for which they are spiritually gifted.	1	2	3	4	5	1, 4, 5, 6
21. Our pastor provides many opportunities for members to participate in the arrangements for worship services.	1	2	3	4	5	1, 2, 5
22. When speaking with a person, our pastor listens actively for feelings as well as words.	1	2	3	4	5	1, 2, 4, 5, 6
23. Our leaders support, equip, motivate and mentor others for ministry.	1	2	3	4	5	1, 2, 5
24. Our church builds leadership that represents the diversity of membership.	1	2	3	4	5	2, 5, 6
25. Our church has a plan to provide an annual spiritual gifts discovery process.	1	2	3	4	5	2
26. Our pastor preaches with passion and conviction.	1	2	3	4	5	1-6
27. Our pastor takes an active interest in all of the church's ministries.	1	2	3	4	5	1-6
28. Our church does not have a plan for raising up leaders.	1	2	3	4	5	1, 2, 3
29. Our pastor is a "good fit" for this church - he/she seems to feel at home here.	1	2	3	4	5	1 -6
30. Our leaders receive ongoing pastoral care and spiritual development.	1	2	3	4	5	3, 5
31. Our pastor has trained individuals in the congregation to visit members, especially during times of great joy or special need.	1	2	3	4	5	4, 5

	<b>ALWAYS</b>	<b>USUALLY</b>	<b>NOT SURE</b>	<b>SELDOM</b>	<b>NEVER</b>	
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>* *</b>
32. In our church, at least one apprentice leader is recruited for each ministry, in addition to the primary leader.	1	2	3	4	5	
33. Our leaders keep the church well informed of issues and plans.	1	2	3	4	5	<b>2, 4, 5, 6</b>
34. Our leaders are provided with training before assuming a ministry position.	1	2	3	4	5	<b>2</b>
35. Our leaders deal constructively with criticism and conflict and work for the benefit of all.	1	2	3	4	5	<b>1, 4, 5, 6</b>
36. Our pastor's teaching communicates God's truth to me in fresh and exciting ways.	1	2	3	4	5	<b>1-6</b>

Appendix 3

Question Numbers

<b>Location</b>	<u>3</u>	<u>5</u>	<u>8</u>	<u>13</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>28</u>	<u><b>Avg.</b></u> <b>Response</b>
1	3.38	3.08	3.69	3.5	4.52	3.8	2.54	3.52	3.50
2	3.71	2.72	3.84	3.44	4	3.33	2.56	3.8	3.43
3	3.93	2.86	3.71	3	3.64	3.5	2.86	3.86	3.42
4	3.73	2.75	3.95	2.4	4.35	3.52	3.02	3.3	3.38
5	4.05	2.75	3.85	3.37	4.15	3.55	2.84	3.5	3.51
6	3.67	3.67	4.08	2.45	4.17	4.42	2.83	3.5	3.60
<b>Avg.</b>	<b>3.75</b>	<b>2.97</b>	<b>3.85</b>	<b>3.03</b>	<b>4.14</b>	<b>3.69</b>	<b>2.78</b>	<b>3.58</b>	<b>3.47</b>

Appendix 4

**Question Numbers**

<b><u>Location</u></b>	<b><u>1</u></b>	<b><u>2</u></b>	<b><u>4</u></b>	<b><u>6</u></b>	<b><u>7</u></b>	<b><u>9</u></b>	<b><u>10</u></b>	<b><u>11</u></b>	<b><u>12</u></b>
1	1.58	1.42	2.19	2.38	3.22	1.54	1.56	2.17	1.62
2	1.85	1.81	2.21	2.15	2.83	1.79	1.93	1.91	1.75
3	1.29	1.79	1.57	2.07	3.21	2.07	2.57	2.07	1.79
4	1.64	1.86	1.72	2.11	2.4	1.84	2.38	2.35	1.82
5	1.1	1.45	1.26	1.8	2.65	1.65	2.1	1.95	1.4
6	1.33	1.42	2.08	2	2.5	1.42	2.75	2.17	1.91
<b>Average</b>	<b>1.47</b>	<b>1.63</b>	<b>1.84</b>	<b>2.09</b>	<b>2.80</b>	<b>1.72</b>	<b>2.22</b>	<b>2.10</b>	<b>1.72</b>

**Question Numbers**

<b><u>14</u></b>	<b><u>15</u></b>	<b><u>19</u></b>	<b><u>20</u></b>	<b><u>21</u></b>	<b><u>22</u></b>	<b><u>23</u></b>	<b><u>24</u></b>	<b><u>25</u></b>	<b><u>26</u></b>
1.65	1.79	2.48	1.96	1.92	1.56	1.76	2.12	3.13	1.16
1.78	2	2.41	2.12	1.89	1.81	2	1.92	2	1.5
1.86	1.93	2.86	2.07	2.21	2.29	2.07	2.57	2.21	2
2.06	1.58	2.53	1.92	2.08	1.74	2.06	2.22	2.73	1.29
1.8	1.45	2.05	1.5	1.26	1.45	1.45	1.85	3	1.1
1.75	1.92	2	2	2.17	1.5	2.25	1.83	2.83	1.17
<b>1.82</b>	<b>1.78</b>	<b>2.39</b>	<b>1.93</b>	<b>1.92</b>	<b>1.73</b>	<b>1.93</b>	<b>2.09</b>	<b>2.65</b>	<b>1.37</b>

**Question Numbers**

<b><u>27</u></b>	<b><u>29</u></b>	<b><u>30</u></b>	<b><u>31</u></b>	<b><u>32</u></b>	<b><u>33</u></b>	<b><u>34</u></b>	<b><u>35</u></b>	<b><u>36</u></b>	<b>Average Response</b>	<b>Total Surveys</b>
1.4	1.04	2.04	2.76	2.88	2.28	2.17	1.96	1.24	<b>1.96</b>	<b>26</b>
1.85	1.81	2.46	2.26	2.61	2	2.04	2.48	1.61	<b>1.98</b>	<b>28</b>
1.71	1.31	2	2.43	3.14	2.29	2.43	2.14	1.93	<b>2.13</b>	<b>14</b>
1.45	1.34	2.03	1.86	2.44	1.62	2.16	1.92	1.39	<b>2.02</b>	<b>66</b>
1.45	1.1	1.84	2	2.67	1.7	2.42	1.65	1.15	<b>1.70</b>	<b>20</b>
1.25	1	2.33	2.5	2.83	1.67	2.42	1.83	1.17	<b>1.95</b>	<b>12</b>
<b>1.52</b>	<b>1.27</b>	<b>2.12</b>	<b>2.30</b>	<b>2.76</b>	<b>1.93</b>	<b>2.27</b>	<b>2.00</b>	<b>1.42</b>	<b>1.96</b>	<b>166</b>

## Appendix 5

### **Interview Questions for Pastors**

1. How do you define leadership?
2. In your estimation, what are the marks of a successful leader?
  1. What role have your heroes/mentors played in your development as a leader?
  2. What contemporary leaders do you admire? Why?
3. What are a few of the significant leadership lessons that have brought you to where you are today?
4. What are your strong spiritual gifts? What hinders you or enables you in exercising your gifts?
5. What elements of leadership modeled by Jesus have made you stronger in your role as a leader?
6. In what areas are you personally most in need of following the example of Jesus in your leadership development?
7. What role does the mission of your congregation/denomination play in the development of your leadership?
10. What are the five most important functions of a leader?
11. What are some of the obstacles to the identification and development of emerging leaders?
12. What role do you see mentoring playing in your leadership?
13. How critical is ongoing training and personal renewal in your role as a leader?
14. Tell me about a new policy or new idea that was considerably different from the standard procedure that you recently implemented. What approach did you take to get others to go along with the idea?
15. What recent problem have you had in which you included your subordinates in arriving at a solution or approach to the problem?
16. Do you have under your leadership any people with performance problems? What have you done to get them to correct the problem?
17. What sort of leader do your people feel you are? How do you know? Are you satisfied? What have you done about it?
18. Who are you training to handle some of your leadership tasks? What are you doing to develop him or her? When will he or she be ready?
19. Do you have any subordinates who do not work together well? What have you done to get them to do so?
20. Have you ever had to reprimand a subordinate? If so, how did you handle the situation?
21. How do you determine the success of a group meeting?



## Appendix 6

### **Focus Group Discussion Guide**

#### **Introduction (10 minutes)**

- Greeting and Prayer
- Purpose of Focus Group explained
- Guidelines for the discussion:

#### **Your experiences with leadership (25 minutes)**

- Identify what you consider to be some of the aspects of good leadership
- What are some of the negative aspects that you have observed in leadership?
- All of you have either worked with different types of leaders or had different leadership experiences in your lives. Describe a best or worst case scenario of leadership that you have personally experienced and tell us what made it a particularly positive or negative experience for you.

#### **Leadership in this congregation (30 minutes)**

- What are some words/one-liners you would use to characterize the leaders of this church?
- What is different about current leadership practices in this church, and those of earlier times?
- What are some of the key steps leaders have taken in developing the quality of this congregation over the past five years or so?
- What are some of the barriers to fulfilling the mission & strategies you have developed?
- How can the potential for innovation be further developed in your church?

#### **Transformational leadership (20 minutes)**

- What are some of the critical learning points you have experienced through leading this church to where it is today?
- How familiar are you with the term "transformational leadership"?  
(provide presentation on transformational leadership, including contrast with transactional leadership)
- What aspects of transformational leadership do you see operating in your church?
- What aspects would you like to see improved?
- How could these aspects be developed in this church?
- If acted upon, what impact might this have on this church?

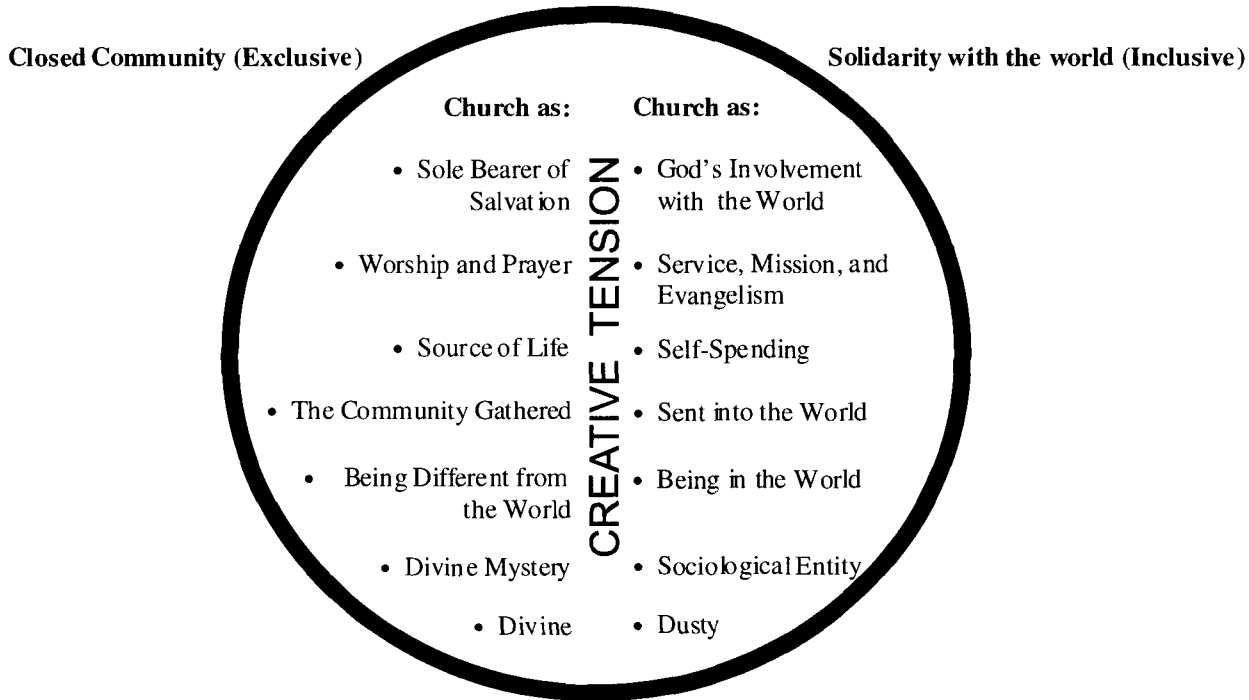
#### **Denominational Leadership Issues (30 minutes)**

- What benefits for this church have you observed from your affiliation with Divisional and Territorial Headquarters?
- What role do higher levels of denominational governance (regional and national) play in the quality of local leadership?
- Is there a need for change in denominational governance in order to improve the quality of local leadership and congregational health?
- What kind of changes would you propose?

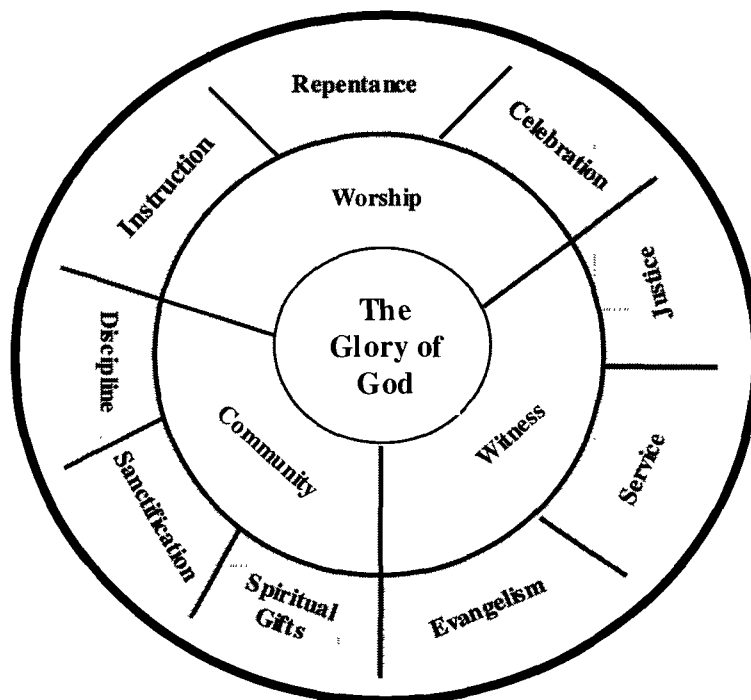
#### **Other Issues?**

- What value do you see in this exercise you have been through today?
- What other issues warrant local or regional Focus Group Discussion in future?

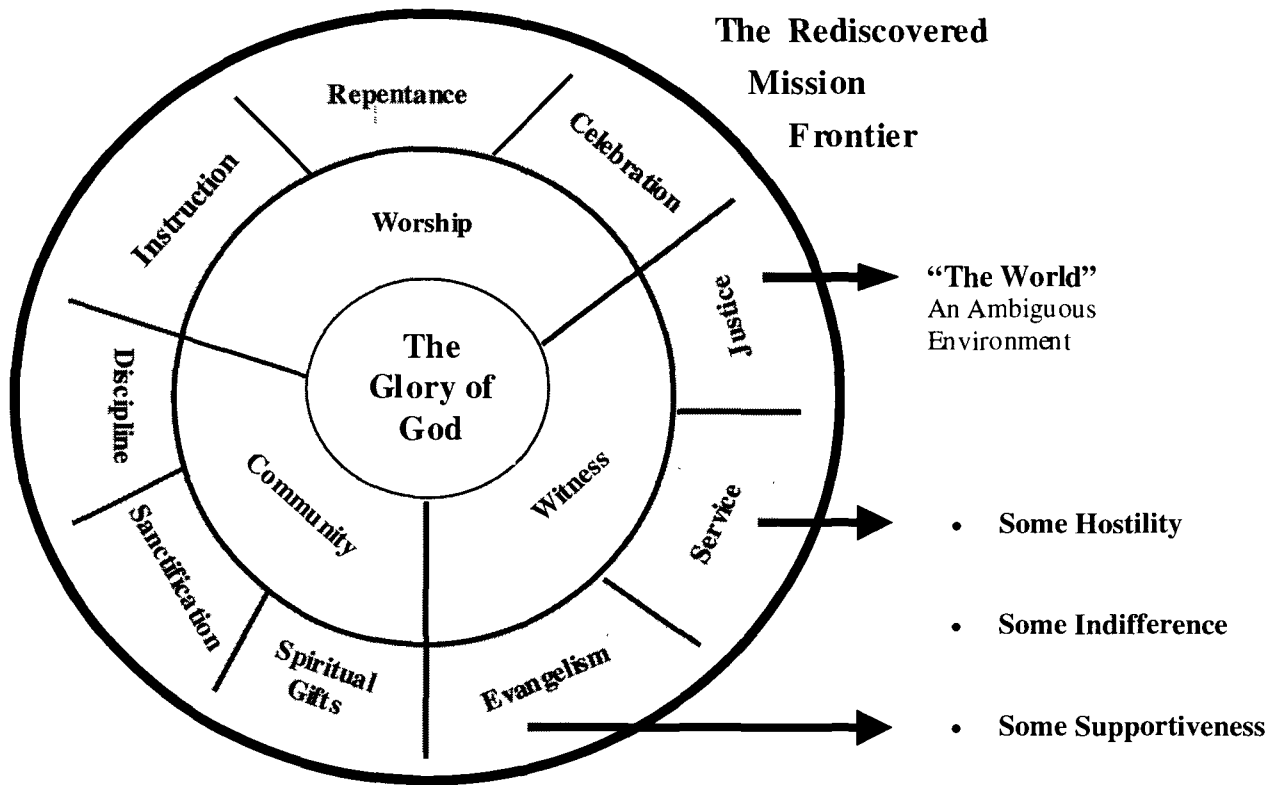
## Appendix 7



**Church in Creative Tension (Bosch)**



**Snyder's Ecology of the Church Model**



**The Dynamic Church-in-Mission (Mead; Snyder)**

## Appendix 8



The Salvation Army Canada and Bermuda

### Church Administration Model

This church board model seeks to communicate a team approach as opposed to a top-down approach. The Corps Officer(s) is/are the pastor(s). The CSM is the leading lay member of the church (Corps Sergeant Major). Each of the three directors is chosen on the basis of spiritual qualifications and specific skills. This group of no more than six people guide the total church mission process, utilizing circles of leaders around each of their respective circles of responsibility. This avoids the necessity of large board meetings and decentralizes responsibilities away from the corps officer through a decision-making small group.

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