AN EMERGING LEADERSHIP PARADIGM:

REDISCOVERING TRUTH OR ADAPTING TO CHANGE?

A THESIS PROJECT SUBMITTED TO

THE FACULTY OF

MCMASTER DIVINITY COLLEGE

IN PARTIAL FULFILMENT OF

THE REQUIREMENTS FOR THE DEGREE

DOCTOR OF MINISTRY

MCMASTER UNIVERSITY

HAMILTON, ONTARIO

BY

ALAN RUSSELL CALCUTT

APRIL 27, 2004

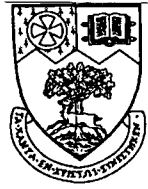Doctor of Ministry McMASTER UNIVERSITY Hamilton, Ontario

TITLE: **An Emerging Leadership Paradigm:**
Rediscovering Truth or Adapting to Change

AUTHOR: Alan Calcutt

SUPERVISOR: Dr. Kenneth R. Morgan

NUMBER OF PAGES: 221

McMASTER DIVINITY COLLEGE

Upon the recommendation of an oral examination committee and vote of the faculty, this thesis-project by

Alan Calcutt

is hereby accepted in partial fulfilment of the requirements for the degree of

Doctor of Ministry

_____
First Reader and Advisor

_____
Second Reader

_____
External Reader

_____
Dean

Date: April 27, 2004

ABSTRACT

This thesis considers the probable shift occurring in the preferred leadership paradigm of the church, from a transactional to a transformational leadership paradigm. It compares the church's leadership paradigm with business and educational models. The thesis also examines church leadership from a variety of perspectives: theological, historical, cultural, theoretical and practical.

The field research for the thesis was obtained from members of two congregations affiliated with the Baptist Convention of Ontario and Quebec. With the assistance of denominational leaders, the churches were chosen based on their pastors' leadership styles; one being transformational and the other transactional. In-depth interviews were held at each of the locations. Interviewees were questioned regarding their preferred leadership style and also regarding what forces have impacted their preference. This information was then compared with the literature that was researched.

The conclusion presents a challenge to those in pastoral leadership. First, there is a need to be aware of the probable current shift. Second, there is a need to become more aware of the influence that Canadian culture is having on the church. Third, there is a need to understand and develop skills in order to be able to work within the transformational leadership paradigm. Fourth, there is a continual need for church leaders to develop their gift of leadership. This thesis was written in part, to assist church leaders in doing just that.

ACKNOWLEDGMENTS

TABLE OF CONTENTS

Dedicated to Elenaide, Nadyeine and Adriana

INTRODUCTION

It appears that there is currently a high number of conflict situations occurring

between clergy and their congregations. This statement is the result of personal

conversations with various pastors, church leaders and denominational leaders. The

struggle does not appear to be limited to a particular geographical area or denomination.

In the conversations that I have had with both clergy and congregants it has become

apparent that in some instances irreparable damage has occurred as a result of conflict.

Furthermore, I have had the opportunity to lead two very distinct congregations. Although

the struggles and challenges applicable to each situation were unique, during the course of

my leadership in each instance, I became frustrated, not understanding how to lead in an

appropriate manner. It is the combination of these experiences that has driven me to

struggle to comprehend further the challenging task of leadership. This thesis is the

culmination of my struggle.

A useful definition for leadership in my view, is "the ability to influence a group

toward the achievement of goals."[1] In general, this would include both elected and

informal leaders, however, for the purpose of this thesis, the term leader or leadership

will be used primarily to indicate pastoral leadership, since there are specific dynamics

---

[1]Stephen Robbins and Nancy Langton, *Organizational Behaviour: Concepts, Controversies, Applications* (Toronto: Prentice Hall Canada, 2001), 403.

1

involved in pastoral leadership that are not necessarily present in other leadership

positions. In the literature relating to business leadership it is stated that a general shift

has occurred in the leadership paradigm being employed. This shift, from the

transactional to the transformational leadership paradigm, began in the business world in

the early 1980's.[2] Do the same paradigms exist in the ecclesiastical setting? If they do, is a

similar shift occurring? Since leadership and education are intimately related,

educational theories will be used to assist in defining both paradigms

The transactional leadership paradigm is exhibited through the exercise of power

by using reward and punishment mechanisms. This paradigm is based primarily on

Instrumental Learning[3] and as a result involves certain implications which will be

considered in chapter four. The transformational leadership paradigm on the other hand is

different. It is manifested through personal influence such as building personal

relationships/friendship, role modelling, and encouragement. This paradigm can employ

either Instrumental or Emancipatory Learning. Since Emancipatory learning is different it

carries with it a completely different set of implications. These educational models will

be explained more fully in the Fourth Chapter.

Some authors in educational literature suggest that progress is being made.

Emancipatory learning is considered superior to Instrumental learning. If this is true, then

it might be argued that the transformational leadership paradigm is superior to the

---

[2]Alan Bryman, *Charisma and Leadership in Organization* (London: Sage, 1992), 1.

[3]Jack Mezirow, *Transformative Dimensions of Adult Learning* (San Francisco: Jossey-Bass Publishers, 1991), 72.

transactional leadership paradigm. Is one paradigm more effective than the other? This question is meant to be taken in general terms. In a specific situation it is obvious that one paradigm is more suited than another. Even educational literature would agree with this statement. The questions raised here will be some of the issues addressed in this thesis.

The position being defended in this thesis is that the leadership paradigm is chosen mainly because of cultural and contextual influences. One model or paradigm is not more effective than the other(s), but it is more in line with the cultural values of the contemporary setting. As a result, one model or paradigm might receive greater acceptance at one point in history and not another, but this is not necessarily based on overall effectiveness of the paradigm.

The first chapter of this thesis will examine the theological foundation of leadership. This chapter will examine the origin of ecclesiastical leadership. Issues of ordination versus installation, and office versus function will be discussed as well. Also, different sources of authority will be examined, such as: institutional, spiritual and relational. Finally, Jesus' exemplary life and teachings will be used to create a list of characteristics that can be applied to leadership. These characteristics are leadership paradigm neutral, that is, they can and should be applied to all leadership paradigms.

The second chapter will examine ecclesiastical leadership from a historical perspective. Here changes to the leadership paradigm will be examined. Also, even though it is difficult to pinpoint the exact cause of these changes, some possible causes will be examined. It will be argued that the general leadership paradigm being employed by the church has constantly been in a state of flux, being influenced by cultural and

contextual changes.

The third chapter will examine the effects of culture, both secular and religious, on our perception of scripture. The terms 'scriptural' and 'theological' will be defined and distinguished. The cultural impact on the writing of scripture and its continued impact on our understanding of scripture today will be examined. Also, the impact of our theological stance on our understanding of scripture will also be examined. The church needs to maintain a balance between being cultural and counter-cultural. Both paradigms will be reviewed to examine how they can be employed so that the church continues with this balance.

The fourth chapter will describe and distinguish both the transformational leadership paradigm as well as the transactional leadership paradigm. The transactional paradigm has been employed for a long period of time. However, it must be defined in order to clearly distinguish between the two leadership paradigms. Part of the problem that exists today is that the transformational leadership paradigm has not existed long enough for both churches and church leaders to be able to define adequately their roles. Furthermore, both paradigms will be defined using learning theories described in educational literature. Learning theories can be employed in order to aid with defining the two paradigms and will be used to assist in contrasting the two paradigms in question. Then, both business and ecclesiastical literature will be examined and compared, in order to develop a comprehensive understanding of each paradigm, along with developing a comprehension of the art of leadership and how it applies to both paradigms. This chapter will endeavour to explain both paradigms in order for those in leadership to comprehend

better the specific dynamics involved.

The fifth and last chapter will draw some conclusions based on comparing the theories presented in this thesis with the results from the field research. One of the objectives will endeavour to determine if both leadership paradigms currently exist within the leaders and churches of the Baptist Convention of Ontario and Quebec. I will examine why the leaders and laity have chosen one paradigm over the other(s).

Considering a theological perspective on leadership will be the point of departure.

CHAPTER ONE

A THEOLOGICAL PERSPECTIVE

In the past, it appears that most forms of leadership were readily accepted and respected, or at least not many questions were being asked. Today however, all forms of leadership are being openly examined. Individual leaders must prove themselves before they are respected as such. The problem is also the product of the post-Enlightenment or post-modern period. During the Enlightenment period, leaders, including pastoral leadership, were looked up to as the educated person, who held the answers to their questions. With the fall of that period, the image of the leader also fell. The church, as a part of society, is facing the same situation. Ecclesiastical leadership is being questioned from within the church and from the surrounding society. This has caused tremendous stress on the working relationship between the minister and the church, and as a result is contributing to much conflict.

In the midst of this questioning and examining, there is also the possibility of a shift occurring with regard to the leadership paradigm being employed. On the one hand there is the transactional leadership paradigm, the way things have always(?) been done. On the other hand we have the transformational leadership paradigm. It is new, at least in the church and therefore the church is not quite sure what this new paradigm is supposed to look like. Amid this confusion there is a need to examine what is presented in the

scriptures regarding leadership, in order to distinguish between what is cultural and what is true. This challenge will be further examined in the third chapter. This chapter will attempt to present a clear biblical / theological view of leadership.

Ministry

Since leadership is only one of the many ministries of the church, the general idea of ministry must be examined before focussing attention specifically on the ministry of leadership.

Definition

For the purpose of this paper, there is no need to specify or attempt to stipulate the difference between the ministry of the universal church and the various ministries that are exercised in the local church.[1] The purpose and method employed should be the same whether talking about a specific local congregation or the universal church. Ministry is the "service of reconciliation."[2] In scripture we find the history of God acting in this world, drawing a fallen humanity back to Himself. Christ was incarnated for the purpose of reconciliation. Now, the church exists for the purpose of reconciling human beings both to God and to one another.

In order to accomplish this ministry of reconciliation, we are called to be servants.

---

[1]Bernard Cooke, *Ministry to Word and Sacraments: History and Theology* (Philadelphia: Fortress Press, 1976), 204.

[2]Karl Barth, *Church Dogmatics, Volume IV: The Doctrine of Reconciliation, Part Three* (Edinburgh: T & T Clark, 1962), 834.

"The Greek word used for ministry (*diakonia*) is entirely unbiblical and non-religious and never includes association with a particular dignity or position."[3] "Diaconate means quite simply and generally rendering of service."[4] The Greek word *diakonia* does refer to service, but in a general way, and was not specific to the church community. The church's service should be first and foremost to God, but it should also transcend to fellow human beings. The church serves God because it is not its ministry, but his. The church is but a collection of vessels to be used by him to accomplish his purposes. On its own, the church "can neither carry through God's work to its goal nor lead men to the point of accepting it."[5] Ministry is therefore "synonymous with 'gift of grace' and 'manifestation of power'."[6] It is God who works in and through the church by bestowing upon it gifts so that they can be used by him, to proclaim his message to the world. The church is also to minister to its fellow human beings. Cooke states that "ministry's primary purpose is to serve the needs of the people."[7] However, the church is to serve primarily God's purpose. By serving God's purpose, the church is also serving society's need, not necessarily what they perceive, but the need that God perceives. This need is for reconciliation. The church is here to point the way, as a signpost, both to those around it in the world, but also to

---

[3]Eduard Schweizer, trans. Frank Clarke, *Church Order in the New Testament* (London: SCM Press Ltd., 1961), 174.

[4]Barth, 889.

[5]Barth, 833.

[6]Schweizer, 206.

[7]Cooke, 343.

those within its community.

The methodology has already been hinted at above. The "one function is to point to Jesus Christ, in humility and love."[8] The church is called "to reveal at least in sign the cosmic character of the reconciliation accomplished in Jesus Christ."[9] It is actually Jesus Christ who not only has already accomplished the final reconciliation, but is presently accomplishing it in the lives of Christians and so they point to him. This is accomplished through the proclaiming, explaining and applying[10] of the Gospel. The church is to preach and teach that God desires that the world be reconciled, and to show what he has already done in its favour through his Son Jesus Christ. The church is also called to witness to others what Jesus has done personally in individual lives. This is done by living lives that show how they have been reconciled. By educating and exemplifying, the church points others around it to Jesus.

Of course, this is not to deny the church's responsibility to pursue proper education and training. However, ministry cannot be fully accomplished by purely human means. There needs to be a balance between education/training and depending upon God. The church's ministry is to lead the world and the church in a process of reconciliation to God through service. The church serves God by proclaiming his message and by being faithful witnesses of what he is doing in it. The church serves humanity, because the

---

[8]C. K. Barrett, *Church, Ministry & Sacraments in the New Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 1985), 47, 48.

[9]Barth, 891.

[10]Barth, 844, 846, and 850.

message it proclaims and the witness that it gives is to them and for them. This can only

be accomplished by using the gifts that the church has received from God.

Priesthood of ALL believers

"The Holy Spirit bestows on the community diverse and complementary gifts.

These are for the common good of the whole people and are manifested in the acts of

service within the community and to the world."[11] God has equipped and empowered the

whole church with gifts, that the whole church might minister to one another and the

world. Today in many cases the 'pastor' or possibly a select group of lay leaders, are seen

as the ones gifted to do ministry, while the majority of the laity come to be ministered to.

This is not what God intended for his church. As Schweizer puts it, there is a common

priesthood with no laity.[12] This does not mean that everyone has the same rights and

responsibilities. "All members are called to discover, with the help of the community, the

gifts they have received and to use them for the building up of the church and for the

service of the world to which the Church is sent."[13] It is within the context of the church

that Christians should be given the opportunity to both discover and develop their gifts.

Ministry belongs to the people and only as they are empowered to be ministers,

and only as they are willing to make use of their gifts, will the church fulfill God's

---

[11]World Council of Churches, *Baptism, Eucharist and Ministry* (Geneva: World Council of Churches, 1982), 20.

[12]Schweizer, 176.

[13]World Council of Churches, 20.

purpose for his people. Then will we see God at work in an extraordinary way among his people in this process of reconciliation. This is the area where the church has struggled the most in living out the Gospel. Over the years there has evolved an unhealthy relationship between leadership, laity and God. It is possibly one of the most significant reasons why the church is facing so many problems in the area of pastoral leadership today. There are different gifts, there are different ministries and there are different ways of serving. However, all of the church is called to serve God and humanity, by using the gifts they have received. Their purpose is to point others to the reconciliation found in Jesus. Leadership is only one ministry among many others. Both laity and clergy within a single congregation, including or excluding the clergy can posses this gift or talent. The people who possess this gift or talent should be encouraged to assume positions of leadership within the church. The clergy can posses other gifts which can either include or exclude the ministry of leadership. If the clergy does not possess the gift of leadership, then they should heavily rely on others who possess this gift, to provide leadership to the local congregation.

Leadership

From the above it is obvious that all have been called to be ministers, that all possess gifts to be used and that everyone should work together. However, in doing this the reality and the need for leadership within the church body is not being denied. Cooke puts it this way, "as communities continue in existence for some time, and particularly if they become large and widespread, as happened with the church, some attempt to order

and direct their activities by formulating laws is natural."[14] Leaders are required, but it is

necessary to understand how they can exercise their ministry in the midst of the laity who

are also exercising their gifts within the church.

Origin

"Apart from Apostleship or the 'Apostolate' the Christian communities did not

receive any kind of Church order from the hands of Jesus when he still shared our earthly

history."[15] The only style or form of leadership which we can actually track back some

how to God is the aposolate. Gospel writing show that Jesus began his ministry as the

only leader. Then he chose twelve that they might learn from him and lead in his absence,

adapting the same characteristics that he displayed in leadership. The apostles then

became the founders of local church communities. "For the most part, these founders of

communities were not local community leaders, but proclaimers of the gospel of Jesus,

who were constantly on the move."[16] They were travelling leaders, itinerant preachers

who moved from place to place and where overseers of various churches. These leaders

appointed others, who were "local community leaders."[17] "The evidence of the New

Testament suggests that from the beginning a corporate leadership was the norm.

---

[14]Cooke, 200-1.

[15]Eduard Schillebeeckx, *Ministry: A Case for Change* (London: SCM Press Ltd., 1981), 5.

[16]Schillebeeckx, 8.

[17]Schillebeeckx, 9.

Nowhere do we discern anyone who might be described in modern parlance as 'the minister' of the local Church."[18] It was not until "the second and third centuries, [that] a three fold pattern of bishop presbyter and deacon became established as the pattern of ordained ministry throughout the church."[19] The positions/titles and their functions might have been different, but there was obviously strong leadership displayed right from the very beginning of the church. From its formation, "the church has never been without persons holding specific authority and responsibility."[20] But what began as a gift and/or a role became known as an ordained position or office. What began as corporate leadership quickly developed into a hierarchical style of leadership.

Later, as a byproduct of the Reformation, the sixteenth century church attempted to return to a corporate style of leadership with elders, however, they maintained a teaching elder who was considered to be on a higher plain.[21] Since then, the churches which grew out of the Reformation have continued, for the most part, to employ a hierarchical style of leadership. These changes will be discussed in detail in the following chapter. The fact that the leadership paradigm changed is not surprising. However, there was no biblical reason to change the paradigm, since either paradigm can employ the correct biblical characteristics. The dynamics of this relationship between clergy and laity

---

[18]John Tiller with Mark Birchall, *The Gospel and its Leadership* (London: Marshall Pickering, 1987), 57.

[19]World Council of Churches, 24.

[20]World Council of Churches, 21.

[21]Tiller, 58.

is partially the result of the church, who saw the office of minister as a person called by God and therefore superior to the laity. It was also partially the result of ministers who had understood their role as one who has been called to lead by giving strong leadership. The problem is that we as human beings desire to have power and to be in control. Many times what happens in the church is simply the "manifestation of the human inclination to seek power."[22] This characteristic of leadership is not biblically founded, but it is the result of our natural human tendency and has been seen over and over again during the course of church history. Also, it is easier to lead when the leader thinks that he/she is in control of the situation.

How were these leaders to be chosen? Barrett writes, "some members were better at it, [and] had greater natural gifts of leadership, than others."[23] He mentions speech, personality and social position as part of the guiding principle which the early church used for choosing its leaders.[24] This is not the norm in the New Testament. In some instances (e.g. Paul) some people had demonstrated certain leadership abilities before entering ecclesiastical leadership, but this was not and should not be the only basis for choosing a leader (e.g. disciples).

Those chosen for leadership were the people who had been called to the ministry by God. This call was demonstrated by the possession of certain gifts and talents, which the early church felt confirmed the call. These leaders could possess some of the same

---

[22]Cooke, 509.

[23]Barrett, 38.

[24]Barrett, 38, 39.

gifts as the laity, but they also had received other gifts, which the church felt qualified

them for leadership (Ephesians 4:11, 12). There could also be others who seemed to

posses the same natural talents, but who did not receive a call to ministry. These people

were not to be considered for a leadership position. Leadership therefore was not

necessarily dependant upon a person's abilities, but was the result of God's call which is

demonstrated through the possessions of certain gifts. Throughout history some

misdirection has unfortunately taken place. Some people in leadership have become

overwhelmed by their new found power, but God's desire for leadership is to serve, by

leading and assisting others in the process of reconciliation.

Ordination or Installation

In Webster's Dictionary the following definitions are given: the word 'ordain'

means "to consecrate [someone] a Christian deacon, priest, etc."[25]; and the word 'install'

means "to place [a person] ceremonially in a position of power or dignity."[26] Therefore,

the question at hand surrounds the issue of consecration versus ceremony.

The church has endorsed the act of ordination and today it is widely accepted and

practised, but the question needs to be asked, "Is this how God intended things or is this

simply a human development?" "References to ordination are surprisingly few in the New

Testament. Indeed, the word 'ordination' does not occur, and the verb 'to ordain' in the

---

[25]Bernard S. Cayne editor, *The New Lexicon Webster's Encyclopaedic Dictionary of the English Language: Canadian Edition* (New York: Lexicon Publications Inc., 1988), 705.

[26]Cayne, 501.

technical sense does not occur either. A number of verbs are translated 'ordain' in AV,

but these all have meanings like 'appoint'."[27] In scripture we find that there appears to be

a process in place for recognizing ministry leaders. However, the process seems to reflect

more an installation rather than an ordination. In Acts 13:1 - 3, Paul and Barnabas are

sent to the mission field. Schweizer writes concerning this event, "It is plain that it is not

a matter of ordination, as both already belonged to the company of 'prophets and

teachers'."[28] In the pastorals "It may also be presumed that the appointment was for a

definite ministry in a local church, or at least for a ministry supported by the local church,

so that it was carried through as an 'installation'."[29] There are some who try to find some

thread of an ordination present in the New Testament. Barrett states that in 1 Timothy

4:14 the passage indicates that Timothy was ordained to the presbytery.[30] The verse

mentions that a gift was imparted to Timothy and that it was imparted through prophecy

by the laying on of hands, by the presbytery. However, the passage makes no specific

mention of ordination.

Even though today ordination is generally practised among most denominations, it

seems to have been something created and developed by the church. Looking back to

scripture, there is little or no suggestion of ordination. Therefore, a person who exercises

---

[27]J. D. Douglas editor, *The New Bible Dictionary* (London: The Inter-Varsity
Fellowship, 1962), 912.

[28]Schweizer, 208.

[29]Schweizer, 209.

[30]Barrett, 86.

leadership is not given authority by God, simply by virtue of a position which is invested

by ordination. Being placed in a leadership position is the result of a person using his or

her gifts, and then being recognized by the church for a specific leadership role. It is an

act of installation. If those in leadership are considered as ordained, then a division is

created between those ordained and those who are not ordained, namely the laity.

Ordination indicates a special consecration by God which places leadership on a plane

above the laity. If those in leadership are installed, then this would mean that the church

would still hold a ceremony that recognizes a person's dedication to the Lord, however

this ceremony would not imply any resulting consecration. As a result, the church would

not make any distinction between the leader and the follower before God. Both those in

leadership and those who are not, would be recognized as servants who are seen as equals

before God regarding their salvation. However, each has different rights and

responsibilities depending on his or her role or function. A change in the way people are

placed in leadership, or at least what the process is called, could possibly help resolve

some of the tensions that currently exists between the leaders and the laity.

Office or Function

If there is no special consecration transmitted to the people who are placed in

leadership, the question needs to be asked, "should the individual ministries be classified

or understood as offices or functions?" Earlier it was stated that the whole church is

gifted and expected to use their gifts. Cooke writes, "The very fact that Christian ministry

is participation in Christ's ministry should warn us against driving too large a wedge

between 'ministry' and 'priesthood'."[31] However, ministry belongs to the people.

Scripture states (1 Peter 2:9, 10) that the whole church belongs to the royal priesthood

and is a part of Christ's one body (1 Corinthians 12). Jesus instructed his disciples not to

call anyone on earth Master, Father or Teacher for we are all brothers and have but one

Father and Teacher (Matthew 23:8 - 10). In the New Testament as well as in the church,

the wall between priesthood and laity has been broken down. No one is superior nor

inferior, but all are called to use the gifts they have been given. The New Testament

mentions different leadership groups such as bishops, presbyters and deacons. For the

purpose of this paper it is not necessary to enter into a discussion attempting to define

specifically or distinguish between these roles. There is some information provided,

however, scripture does not clearly define the roles of each group, for there does not seem

to be an interest in the specific structure of ministry.[32]

These titles were not simply offices to be held, but each one of the names used can

be tied to a function or description and therefore tied to a gift. Bishops

were those who were overseers, presbyters were those who were elders (mature in their

walk with God), and deacons were those who served either spiritually or materially or

both. As Barrett has put it, "It is clear that his [Paul's] interest is in function rather than in

office ."[33] "Paul is thinking of people doing things not of offices, that is of recognized

---

[31]Cooke, 197.

[32]Schillebeeckx, 18.

[33]Barrett, 32.

places in the community to be filled."[34] Or, in the words of Edward Schweizer, "We have

seen that fundamentally the New Testament knows no distinction between ministry and

office."[35] In other words the title a person is given is simply a description of the service

which that person provides by using his or her gift(s). It is not an office of dignity or

respect but simply a description of what a person does within the community of faith and

in the surrounding wider community. The church has developed offices and given

prestige and honour to those in leadership, but this is not based directly on the New

Testament teaching. The need for honour is not being questioned, only the source.

Honour should not be vested in the title of the office but in who the person is as a

Christian. The titles given to people should simply describe their function, and these titles

would be kept as long as they exercise that function.

Relationship to Ministry

Cooke writes, this "should lead us to conclude that a person exerts Christian

leadership precisely by being Christian more intensely, by the depth of his faith and hope

and charity."[36] This definition causes concern, for again the comparison is between the

superior to the inferior. According to Cooke's definition, a person becomes a Christian

leader by being more or by being better. This could in fact be the case, but it is not

necessarily true. Does this mean that others in the congregation do not have

---

[34]Barrett, 32.

[35]Schweizer, 206.

[36]Cooke, 208.

these same Christian qualities? It is wrong when those in leadership are seen as spiritually superior to those who are following. Honour does not necessarily need to connote superiority. In its mildest sense honour recognizes a person's dedication and contribution to the people he/she has served (cf. Romans 2:7; 1 Timothy 5:17).

After all, "the Christian community acts in the fact that it establishes fellowship."[37] It is difficult to attain fellowship in a community where there are different levels. For the church to experience fellowship everyone needs to be understood as being on the same level before God. Being on the same level does not mean that we all have the same gifts or abilities, nor does it mean that leaders should not be honoured or respected as such. The need for honour and respect will be dealt with in the following section entitled, 'Authority.' Being on the same level means recognizing that the people in leadership have been called by God, and it was not simply their decision to enter into leadership. It also requires the recognition that they were not chosen simply because of their superiority. Leaders are not chosen solely because they are able to lead or because they possess an ability or talent. God's call in someone's life is the primary reason why the church should consider a person for leadership. Therefore, if those in leadership are considered as superior, then the laity might naturally feel incompetent, insecure and would not feel capable of having a relationship with those in leadership. The church would already begin with two groups, instead of being one body.

The "'community of God' is a brotherhood in which the power structures prevailing in the world are broken down (Matt. 20:25f; Luke 22:25; Mark 10:42f), all are

---

[37]Barth, 898.

equal."[38] This will be dealt with more fully in chapter three. Once again, being equal does

not mean that everyone has the same rights or responsibilities. However, those in

leadership should not use their authority simply to control others. Those in leadership are

"always denying all the recognized and usually desired, accompaniments of leadership,

actively subordinating itself to those it could have dominated."[39] Leadership should

concentrate on service not dominance.

What was the responsibility of leaders? In our prior discussion on the definition of

ministry, it was stated that ministry is the reconciliation of humanity first to God and then

to one another. Therefore, leadership needs to be a part of that reconciliation process. The

leadership is responsible for directing the church in the reconciliation process. The

leadership is responsible for directing the church in its own reconciliation (Ephesians

4:11 - 16), so that it can be used as a signpost, showing one another and the surrounding

community how they too, can be a part of this reconciliation. The World Council of

Churches states, "they [leaders] serve to build up the community in Christ and to

strengthen its witness."[40] God's desire is reconciliation. With this in mind, the 'building

up and strengthening' found in the above statement, will have to entail the process of

reconciliation. As Schillebeeckx describes leaders and how they should function, he

writes, "ministers are pioneers, those who inspire the community and serve as models by

---

[38]Schillebeeckx, 34.

[39]Barrett, 40.

[40]World Council of Churches, 22.

which the whole community can identify the gospel."[41] Leaders are those who inspire and serve as models. A leader's life should be transparent so that followers can identify how the gospel has impacted his or her life. Therefore, a leader is a person who inspires others to be reconciled and who serve as a model of a person who has and is experiencing reconciliation.

Even though the church has and needs leaders, the leaders should not treat others as if they are above all of the others within the church. They simply use the gifts that they have received from God to direct the church. Leadership is a ministry, just like all of the other ministries with all the other gifts. There is no difference except a different gift/talent that has differently equipped the person. This can have nothing to do with the person, but it has everything to do with the Spirit who gives gifts according to his will. This is not to deny the need or the reality of leadership, but on the other hand, the church should be concerned about not glorifying leadership. Leaders are ministers, servants, and signposts, pointing to the only One who is the 'Head' of the church, and the One who is capable of truly accomplishing the reconciliation process.

Authority

If leaders are servants, if they are on an equal plane with the people they serve, what, if any, authority do they hold? As Cooke puts it, "governing does imply authority of some kind [but] it is far from clear how governing is to be understood as a 'service'."[42] In

---

[41]Schillebeeckx, 30.

[42]Cooke, 401.

order to lead, every leader must posses some form of authority. Some try to tie authority

in with an office or relate it to ordination. This issue has already been discussed earlier in

this chapter. But there are some who would understand authority as being rooted in the

'Apostolic Succession', while still others would argue that it is secured in the fact that

they are the ones who celebrate the sacraments.

Apostolic Tradition or Succession

Some people claim that the apostles received authority directly from Jesus. This

authority was for them alone, for the purpose of leading and it has been passed on from

them to others who enter the position of leader. Those in the Catholic tradition would

openly declare this as being true. Evangelical denominations also hold to somewhat the

same theology, only in a less obvious or open way. They, too, believe that those who are

leaders have received some kind of institutional authority because they have been

ordained. They, too, look to Jesus' disciples as their example. This is not to deny that

Jesus gave his disciples authority, but it was a different type of authority, a spiritual

authority over the spiritual kingdom and over the power of sin. But even this authority

was given to more than just the twelve (Luke 10:1). Also, spiritual authority should not be

confused with the authority to lead. There is a difference between the two types of

authority. All Christians are given spiritual authority, but not all Christians have, nor do

all Christians desire the authority to lead.

Furthermore, upon examination of the New Testament it is revealed that there

were more than just the apostles who had authority within the church. The book of Acts,

chapter six describes the installation of the seven who were chosen to serve. "The seven were chosen not by the apostles but by the community as a whole."[43] Authority here did not rest in the hands of the apostles, but with the community. Throughout the book of Acts there are different people at different times assuming authority, and at times it is the church as a whole that assumes authority. Beginning in the gospels and proceeding through the New Testament (also in the Old Testament), the sinful human tendency of those in leadership is evident. They sinned both in word and deed. "It is quite clear that an apostle referred to as a pillar (Gal. 2:11 ff.) can fall into error just as a whole Church can (Gal. 1:6 ff.). A Church can call its apostle to account (Acts 11:1 ff.), and *vice versa* (Acts 20:17 ff.)."[44] If leaders can be called into account by those whom they lead, then they can have no real authority based only on their position.

Schillebeeckx writes, "the whole community has the responsibility for keeping the community in its apostolicity or apostolic origin and orientation: the gospel of Jesus the Christ."[45] Jesus began this ministry of reconciliation and then passed it to his apostles. After that, all who became a part of the church were given this responsibility. If there is some kind of apostolic succession or tradition to be claimed, it belongs to all those who make up the church and not only to a select group of leaders.

_____

[43]Barrett, 50.

[44]Schweizer, 211.

[45]Schillebeeckx, 13.

Celebration of the Sacraments

Another area where some in leadership try to base their authority is the celebration of the Sacraments. For the purpose of this paper, no attempt will be made to define the proper number of sacraments for, regardless of their number, the situation remains the same. Certain people have been given the privilege to lead the church in the celebration of the sacraments. Either these people or the church sometimes believes that somehow, authority has therefore been granted to them.

Cooke demonstrates this as he writes, "there is a growing sense not only of the usefulness but of the necessity of a ministry in the modern sense consisting of persons distinguished from the main body of church members, able in virtue of their office to perform certain acts which are not permitted to the rest."[46] Further more the World Council of Churches seems to lean in this same direction. They write, "Baptism is normally administered by an ordained minister though in certain circumstances, others are allowed to baptize."[47]

However, the above view seems to have been a human development and is not found in the scriptures. In the New Testament it was understood "that every church member can baptize (Acts 9:18), or distribute the Lord's Supper (1 Cor. 11:17 - 22), and has the right to speak in any assembly of the Church (1 Cor. 14:30)."[48] Overseers did not

---

[46]Cooke, 97-98.

[47]World Council of Churches, 6.

[48]Schweizer, 186 - 7.

have any rights allowing them to act in special spheres that are forbidden to others.[49]

However, it only seems right that the person or people who have been chosen to lead the local congregation also be allowed to lead in the celebration of the sacraments. This is a privilege bestowed upon them by the church. It is not a right or responsibility that God has placed upon them. Both laity and leaders are qualified to celebrate the sacraments, but the laity have given the leaders this right. This greatly impacts the whole perspective on leadership and authority.

The church was initiated with a leadership structure much different from what is employed today. This is not to say that the same struggle concerning the desire to control did not occur back then, but that the church was not originally established to function in that way. Church leaders cannot base their authority on their position of being the celebrant of the sacraments. The congregationally-gathered church has developed the position that church leaders have been granted authority by their congregations to act in this function.

A Positive Response

"An essential part of New Testament ministry is that an unqualified person is called to it - service is an act of God Himself."[50] Those who are in leadership are not personally qualified for it. The terms "qualified" and "unqualified" do not mean that there is no difference whatsoever between the laity and the leaders. The term unqualified means

---

[49]Schweizer, 198.

[50]Schweizer, 179.

that the leader's calling was not necessarily based on his or her prior qualifications, and that no human being can bring about spiritual reconciliation without divine intervention. God gives the appropriate gifts to those he calls into the leadership. However, it is beneficial for those who are called to receive further education and training. Thereby, those in leadership become better qualified by the gifts they have received and through further education. However, even then, no matter what gift(s) or training a person has received she/he is never fully qualified to lead the church. If the objective of church ministry is reconciliation, then no matter the gifts or talents a person has received, the church leader is also in need of receiving continual assistance from God.

God does not choose people based on their abilities, but based on their willingness, to the extent that they are open to being moulded by God. However, God has gifted and called them to become leaders. If all are servants and fellow workers, and if the only difference is the gift and/or training that one has received, how is the term authority to be understood?

There are a couple of positive things that can be said about authority. First, "what is important theologically is that the basic power or authority of such teaching and the basic pastoral right and responsibility to so teach are rooted in the 'pastor's' possession of understanding and not in his possession of office or status within the community."[51] Authority does not come from a person's position, but involves the understanding that he or she possesses. As a person has experienced reconciliation and understands it, then he or she is able to guide the community in that process.

---

[51]Cooke, 338

Second, authority is "connected with love. The authority that friendship gives one to involve himself in the life of his friend is a very real and constructive force in human relationships."[52] This is an area that is sometimes taken for granted. However, authority is given as a result of friendship, because of the existing relationship. As the laity become convinced of the leader's love for them, he or she will win their trust. As the level of trust increases, the people will give the leader a place of authority in their lives. Without a relationship, any authority a person can exercise will be diminished.

When leaders lead without first developing a relationship with the followers, others may follow, but they usually follow out of fear or reverence for the position. It is not out of respect, not out of love, nor necessarily out of a conviction that this is in their best interest. This type of submission is usually short lived. This source of authority is becoming less acceptable in our society and, as a result, the same trend is occurring within our churches as well. This is one of the reasons that has brought about the rise of the transformational leadership paradigm.

Those in leadership, who first concern themselves with loving the laity, develop in their followers a respect and a desire to follow them. This is created not because of a position, but because they know that what that person says is said with sincerity for the good of those who are listening and following. True, long lasting, authority cannot be demanded or taken, but it is something that is given after a period of time. As the relationship builds and grows, so does the authority the leader is given.

---

[52]Cooke, 515.

Jesus as Leader

A large part of Jesus' ministry was directed toward the preparation of the disciples to become the founding leaders of the church upon his imminent departure. No other biblical personage spent so much time preparing leaders. Also, since Jesus was divine, he was the perfect leader. Jesus made no mistakes in exercising or teaching about leadership. No one else can compare with his exemplary life. So now, attention will be given to the one and only perfect example. In all of human history there was only one man who had the right to exalt himself over all others. He was far above and beyond everyone else in everyway. There is just no way to compare Jesus with the rest of humanity except by contrast. And yet, Jesus was not what we would expect him to be. The Jews were confused and today the church still stands amazed as it gazes upon him. A major part of Jesus' ministry involved teaching. Some of his teaching was directed toward the crowds. However, there were other times when Jesus would call aside his disciples and have a special time of teaching just for them. One of the primary lessons that can be found in the teachings Jesus gave to his disciples was concerning their need to be servant leaders.

In Matthew 20 Jesus addresses the issue of greatness with his disciples. Jesus told them that they were not to act in a similar fashion as their gentile (pagan) counterparts (v. 25). Jesus places the religious leaders (disciples) and the pagan leaders (gentiles) in juxtaposition. In other words, the disciples were not simply to adopt the leadership principles of their time. It is not easy for the church to critically analyse and dissect models that are provided by the surrounding culture. However, the same caution applies today for those in leadership. This issue will be further addressed in Chapter 3 - "A

Cultural Perspective." Jesus provides that critical analysis , saying that those who want to be great must be servants. The greater a person wants to be the more one needs to serve (v. 26, 27). Then he points to his own life as one who has come strictly to serve others (v. 28).

There are many other passages in the Gospels in which Jesus teaches on the topic of servanthood. There are a number of similar teachings that have primarily the same meaning with only some minor changes, that will not be examined here. However the frequency and number of occasions that Jesus deals with this issue demands our attention.

There are two passages where Jesus equates the mentioned characteristics with being specifically related to being a witness to the world. Of course, these are not the only characteristics that are necessary for the church to be a faithful witness. However these are the only two passages where Jesus openly makes the connection. These characteristics are not limited to those who attend or are members of a local church. However, the local church is called to be a temporal, visible expression of the eternal Kingdom of God and there for the disciples of Jesus.

One of the characteristics that Jesus mentions is love and the other is unity. Even though neither is directly describing leadership, I believe that both ultimately should have an impact on the way in which we envision leadership.

In John 13:35 Jesus says that if we love one another the world will know that we are his disciples. 1 Corinthians 13 states that love involves considering others as more important then ourselves. It is difficult, if not impossible to reconcile the idea of love with a controlling style of leadership. The term 'controlling' refers to the dynamics of

leadership and not a specific structure.

Later in the same Gospel, in chapter 17, Jesus prays that the church will be united so that the world might believe that God has sent his Son. For the church to be united everyone must understand their position before God. This does not mean that the leaders do not exercise a specific function with special rights and responsibilities, nor is this intended to deny the necessity of leadership. However different the roles, before God the leaders are equal to those they are leading. If the leaders consider themselves or if they are placed in a position above the laity, it will be difficult to maintain true unity and as a result true reconciliation can be hampered.

Jesus taught a different kind of leadership than what we are experiencing today in many cases. He taught of leaders who would serve and be served, of leaders who would love and of leaders who would unite the people of God in their ministry. Leaders need to be empowered by their congregations while at the same time it must be recognized that they are equal to those being led. Both transactional and transformational leadership paradigms require leaders with a vision who are empowered by their congregation. However, both paradigms are most effective when the leaders consider their followers as equals.

Humility is one of the character traits that opens the door for people to approach those in leadership. In Matthew 11:29 Jesus tells those listening to him those who are tired and heavy laden, that they should feel free to come to him because he is 'humble in heart'. There is no fear in approaching someone if it is known that we will be treated with respect and love. Church leadership could have a great impact on their followers if those

in the church had the same confidence in their leader.

Had he only spoken these words, they would have been less powerful. But, he also demonstrated them throughout his earthly ministry. In one instance Jesus washed the feet of his disciples (John 13:5). It is so difficult for us to even fathom the 'Creator' humbling Himself to the point of washing the feet of his creation. Yet he did it and expects those in leadership to reflect his humility.

As scripture mentions, even though he is God, in no way did he try to convince others of who he was nor of his importance (Philippians 2:6 - 11). He 'emptied Himself' in order to serve humanity's needs. Ofttimes, leaders try and convince others of their importance in order to feed their own need to feel important. What a contradiction!

His purpose in all of this was not simply to prove how humble he could be, he was not humble for the sake of being humble, but so that he could serve others. He became poor that humanity might become rich (2 Corinthians 8:9). Also, for us today, humility and service are not an end in themselves. They are a means by which we can accomplish the ministry of reconciliation.

Jesus not only taught, but he also exemplified what it means to be a servant leader.

Results

No method is without its benefits and dangers. What follows is a brief observation of the possible dangers and benefits of the characteristics displayed by Jesus. The dangers will be presented first, and then the benefits will be examined.

Dangers

By applying humility and service to leadership, a feeling of insecurity could occur in the life of the leader. It is much easier to lead when one has or feels that one has control. There is a sense of insecurity when this control is taken away. A lack of control creates a situation in which leaders must trust that God is going to work. Of course, in reality God is the one who is in control. However, this perceived lack of control is not always easy to accept, especially because of the human tendency to desire control.

As a result, there could also be an identity crisis both for the leader and for the church. Those in leadership in the past have been identified by being in a position of control. There is a need to create a new identity. The leader also needs to be aware that the church might be struggling with the same issue.

Another problem that could arise is that the laity might not have the time needed to complete the tasks that they are requested to do. Applying these characteristics of leadership will place a lot of emphasis on the laity. They will be empowered to serve, but this is regulated by their availability. Their availability might actually limit the quantity and quality of ministry that occurs. However, this should not prevent the leaders from empowering the followers.

After this style of leadership has been implemented, the followers could begin to think that leaders are expendable. Since it is actually the laity that is doing most of the practical ministry, there can be a negative reaction to those in leadership. Leaders need to demonstrate that they are called to be a minister to the other ministers of the local

congregation.

Benefits

Along with the dangers, there are also benefits that accompany the application of

the characteristics demonstrated and taught by Jesus. The benefits however, are more

concrete, for they will certainly occur if these characteristics are pursued.

First, these characteristics of leadership take a lot of the pressure and the workload

off of the leaders. In some situations leaders are so bogged down with so many different

things, that they do not have time to concentrate on ministering. Spreading the

responsibility will ultimately enable the leaders to be more productive.

Second, through this leadership style the laity is empowered to fulfill the ministry

that they have been called to do. In many churches, the leaders are seen as those who do

ministry while the laity come to be served. However, the whole church is called to be the

body of Christ by actively serving one another and the surrounding community.

Third, unity is developed when these characteristics of leadership are used. When

employed, there is no longer two groups of people within the church, but one. As

everyone comes together to work as equals, this will serve to unite the people of God.

Fourth, and as a result of the above, a process of reconciliation will be

encouraged. Some churches are not very effective as instruments of reconciliation.

However, if the leadership characteristics that the church chooses to employ creates a

two-tier system or a rift between the leadership and the laity, then the church becomes

part of the problem and not part of the solution. This is not to say that simply applying

these characteristics will resolve the problem of reconciliation, but it will enable the process. Also, this does not necessarily mean that reconciliation will occur in the surrounding community, but at least within the church. Barriers will be broken down as the church pulls together.

Not only is this a biblical model for leadership, but the benefits far outweigh the dangers.

Conclusion

It is evident that the characteristics of the life and teaching of Jesus Christ are applicable to either paradigm. Jesus' teaching does not deal with identifying or exalting a specific leadership paradigm, but with the character of the leader.

Jesus Himself used both leadership paradigms. There were times in his ministry when he employed a transactional leadership paradigm. This is specially evident when he dealt with the Pharisees (Matthew 23:1 - 36), as he would constantly warn them of the dangerous consequences of their actions. When Jesus taught the crowds, he warned of consequences for disobedience (Matthew 5:20, 25-26, 30; 6:15; 7:1-2, 23) and offered benefits for obedience (Matthew 5:3 - 12; 6:4, 6, 14, 18). However it is also apparent in other interactions, such as, his conversation with the rich man (Matthew 20:16 - 22), in which Jesus encouraged him to obey by offering the hope of eternal life. Another example is when Jesus met the woman at the well (John 4:10 - 15). Once again Jesus presented this woman with the hope of eternal life, to encourage a positive response. Since the difference between the two paradigms is sometimes subtle, some of the interactions with

his disciples could possibly have been transactional as well. One such example would be Jesus' teaching regarding the cost of discipleship (Matthew 10:37 - 39; 16:24 - 27; Mark 8:34 - 38; Luke 9:23 - 26). However, because of the relationship that Jesus had with the disciples it is questionable whether this falls under the transactional or the transformational paradigm.

There are other times, however, when Jesus employed a transformational leadership paradigm. This is specifically seen in his interaction with his disciples. During his earthly ministry, Jesus invested his time building a relationship with the twelve disciples. Some examples of this paradigm are: his calling of the disciples (Matthew 4:18 - 22; Mark 2:13 - 17), Peter's confession (Matthew 16:13 - 23), when his authority was questioned (Mark 11:27 - 33), the sending of the twelve (Luke 10:1 - 12), and when he was teaching about David's Son (Luke 20:41 - 44).

No matter which leadership paradigm is preferred, it can be concluded that God has called those in leadership to be servants. Now, more than ever, with the current changes occurring in our society this is important. Over time some leaders have developed thoughts and ideas on leadership that have been mostly impacted by society, but it is necessary to return to the biblical characteristics that are set for leadership. Leaders are 'ministers' who are called to minister to 'ministers'!

If the leadership characteristics offered by Jesus can be employed in either paradigm and if Jesus used both paradigms in his own leadership, then our conclusion regarding which leadership paradigm that church leaders should be employing is not resolved. Therefore, leadership will now be examined from a historical perspective.

CHAPTER TWO

A HISTORICAL PERSPECTIVE

In the first chapter it was argued that scripture does not support one leadership paradigm over and above any other. In fact, different styles of leadership can be identified throughout. Even Jesus used a variety of different leadership paradigms. For this reason no matter the preferred leadership paradigm, a person can find support for that paradigm in the scriptures. This chapter will consider church leadership from a historical perspective. The need to change church leadership paradigms is not unique. In fact, leadership paradigms have been fluid throughout history. Changes that have occurred over the years to the leadership paradigm will be examined in this chapter, but without detailed critique. This chapter is not an attempt to present an exhaustive account of church history, not even regarding leadership.

The purpose of this paper is to present some of the changes that have occurred to the leadership paradigm over time. Most of the historical divisions used in this chapter have been borrowed from O'Meara's book entitled *"Theology of Ministry."*[1] As history is examined, some general trends will be offered. There were obviously contemporary churches that would not fit the general trends that will be mentioned. The same is true of

---

[1]Thomas Franklin O'Meara, *Theology of Ministry* (New York: Paulist Press, 1983).

the current shift from the transactional to the transformational leadership paradigm. Even though it appears that many pastors and churches are in the process of making the shift, there are others who have not and still others who are not yet willing to change. Thus, this paper will examine changes that have occurred in the general trends regarding church leadership. A second purpose of this chapter is to explore the effects of historical cultural and contextual changes upon the leadership paradigm. Changes to the church leadership paradigm did not occur in a vacuum, nor were they conscious decisions made by the church, but they were in part a response to changes in the cultural and contextual setting.

From House Church to Basilica; From Minister to Bishop

(AD 27 - 500)

Some of the information in the beginning of this section is repeated from the first chapter. However, it is necessary to include it here in order to assist the reader's understanding of the events which took place during the first 500 years of the church. This section begins with a description of church leadership in the New Testament times. Following that, major historical events during the first five centuries will be listed together with their effect on the development of leadership within the church.

"Apart from the Apostleship of the 'Apostolate' the Christian communities did not receive any kind of Church order from the hands of Jesus when he still shared our earthly history."[2] The only style of form of leadership, that we can actually trace back to Jesus (God), is the apostolate. In the New Testament, Jesus began as the only leader of

---

[2]Schillebeeckx, 5.

the new movement that eventuated in the church. Then he chose twelve that they might

learn from him and lead in his absence, adapting his style of leadership. As it has been

explained in the first chapter, Jesus did not give them a fully developed leadership

paradigm, but emphasized characteristics that leaders should follow. These Apostles

became the founders of the local church communities.

As the church grew, leadership and structure were developed. "For the most part

these founders of communities were not local community leaders but proclaimers of the

gospel of Jesus, who were constantly on the move."[3] "They were travelling leaders,

itinerant preachers who moved from place to place and were overseers of various

churches. These leaders appointed others, who were 'local community leaders.'"[4]

However, this does not signify that the apostles did not possess authority within the

church. "The apostles of Jesus were not merely witnesses to the Lord's resurrection

(clearly an unrepeatable function in the historical sense), but also a source of decisions

making or pastoral jurisdiction in the early communities."[5] This is evident in the writings

of the New Testament (e.g. Acts 15). Nevertheless, since they were constantly travelling,

the apostles did establish local leaders who would direct the church in their absence.

"The evidence of the New Testament suggests that from the beginning a corporate

leadership was the norm. Nowhere do we discern anyone who might be described in

---

[3]Schillebeeckx, 8.

[4]Schillebeeckx, 9.

[5]John McManners editor, *The Oxford History of Christianity* (Oxford: Oxford University Press, 2002), 36.

modern parlance as 'the minister' of the local Church."[6] However, there have always been

people who have held positions of authority in the church. In "the second and third

centuries, that (*sic*) a three fold pattern of bishop, presbyter and deacon became

established as the pattern of ordained ministry throughout the church."[7]

"It bears witness, perhaps, that titles and jobs were still rather fluid at this stage,

and that there was no exclusive ministerial pattern throughout the church at this time."[8]

"During the first generation, no single pattern of leadership emerged as one 'willed by

Jesus,' or which was normative for all the churches; rather, ministry and leadership were

extremely diversified."[9] However, as a result of growth and expansion, along with the

influence of some major historical events, the church began the process of organizing

itself, and thereby began the process of adopting a more hierarchical structure.

The remainder of this section will examine some of the main historical events that

occurred during the first 500 years of the church and how they impacted the leadership

paradigm.

First, there are the death of the apostles. In the beginning it appears that the church

thought that Christ's return would be imminent. This being so, there was no great need to

become overly organized or structured. However, "as the early church came to see that

---

[6]Tiller, 57.

[7]World Council of Churches, 24.

[8]Paul Bernier, *Ministry In The Church: A Historical and Pastoral Approach* (Mystic, Connecticut: Twenty-Third Publications, 1992), 26.

[9]Bernier, 29.

history was not coming to an immediate end, they also saw some permanent ministerial structure was needed."[10] "Compounding the problem, the great apostles were no longer around to provide guidance. This had to come from within."[11] It seems that by the time that the church became conscious of the fact that Christ was not returning immediately, most of the apostles had died and therefore there was none left to help the church organize itself. This caused an immediate break with the leadership structure that the apostles had installed. However, the response to this challenge was not an organized effort. "Different communities responded in different ways, and it was well into the second century before there began to be more standardized ways for providing continuing leadership."[12] Therefore, the leadership structure in the early church was contextualized. "Social scientists have observed, therefore, that associations pass through four predictable stages: incipient, efficient, formal and organization."[13] At this point in history, the early church appears to be moving from the incipient to the efficient stage. "The efficient stage involves establishing rules and protocols."[14]

Second, simultaneously to the above, the church faced the fall of the temple. "The razing of the temple in the year 70 was more than the ruin of a building, it was the final

---

[10]McManners, 36.

[11]Bernier, 32.

[12]Bernier, 33.

[13]William Brackney, *Christian Voluntarism: Theology and Praxis* (Grand Rapids: William B. Eerdmans Publishing Company, 1997), 86.

[14]Brackney, 86.

destruction of a way of life, a way of thinking for both Jews and Christians."[15] Up until

this point in history, Christianity was intimately intertwined with Judaism. Therefore, the

destruction of the temple was a blow not only to the Jews, but to the Christians as well. It

is partially because of this event that the church began to organize itself. The destruction

of the temple brought a sense of instability for both Jews and Christians alike.

Third, there was a move from the informal locale of the house church to a local

larger building. "In the third century, the expanded house church was still the meeting

place of the community, but by the year A.D. 300 Christians apparently had buildings

publicly set apart for their use."[16] This decision could have been, in response to the

growth of Christianity, or possibly resulting from the fall of the temple. However, the

ramifications of this decision continue to influence the church today. The model used for

their meeting places was not modelled after a scriptural or religious building, but was

borrowed from the surrounding culture. "The Christian took over not a model of a temple

but the plan of the Roman civil assembly hall, the basilica."[17] This too must have assisted

the church in the move toward adopting a secular styled leadership paradigm. "When the

church went from house churches to fixed meeting placed, a tremendous transformation

took place in the physical setting of the community, one that would affect the style and

quality of hospitality, to say nothing of the style of life of the bishop."[18]

---

[15]Bernier, 31.

[16]O'Meara, 103.

[17]O'Meara, 104.

[18]Bernier, 97.

Fourth, Constantine decided to make Christianity the official religion of the

Roman empire. This came about as the result of a vision that Constantine had. However,

his decision might have been directly impacted by the increasing popularity of

Christianity at the time. As a result, the interests of the Empire and church blended into

one. "It even happened that emperors became personally involved in 'mission' projects,

in which religious and political aims were intertwined (cf. Frend 1974:38)."[19] "In

exchange for the privileges of protection, and the help they offered, the government felt

they had the right to interfere in theological and spiritual subjects."[20] "Therefore

'whatever is determined in the holy assemblies of the bishops,' Constantine wrote to all

the churches in all his provinces, 'is to be regarded as indicative of the divine will.'"[21]

Christianity became the official religion of the Roman Empire, but it was not the only

one. Therefore, another result of Constantine's decision was the acceptance of pagan

practices into the church. "Of course, the situation in which Christianity found itself

under Constantine and Theodotius meant that the pagan concept of religion at that time

was transferred to some extent to Christianity. Clerics were equated with the pagan

priests and exempted from all duties."[22] The new found relationship between Christianity

---

[19]David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (New York: Orbis Books, 1991), 202.

[20]Earle E. Cairns, *Christianity Through the Centuries* (Grand Rapids: The Zondervan Corporation, 1981), 101.

[21]Jaroslav Pelikan, *Jesus Through The Centuries: His Place in the History of Culture* (New Haven: Yale University Press, 1985), 53.

[22]Bernier, 90.

and the Roman Empire brought about both positive and negative results. On the one hand, any such relationship between the church and state can cause problems for the church. On the other hand, it could possibly be this very relationship that assisted the church in organizing itself.

Fifth, the church was faced with the fall of the Roman Empire. "The church was delivered a rude shock (in the West, at least) with the barbarian invasions and the collapse of Rome."[23] In the midst of turmoil and strife, it appears that the bishops were the only ones who were able to provide some stability. "With the fall of the Roman empire to the barbarians, they emerged as the only ones who could maintain order and provide services. This made them seem a class apart, well above the layperson (a term that was coming to mean one without particular skills in a given field). "[24] Another result of the fall of the Roman Empire is the fact that new nations were now being impacted by Christianity. This had its benefits, but it also had its drawbacks. "The increasing number of barbarians filling the church brought with them many semi-pagan practices into the church."[25] As has been presented in this section, the first 500 years of church history were filled with major events that greatly impacted both the world and the church. Church leadership entered into a process of development and adaptation that continues today. Most of the historical events of this period were not within the power of the church to control or change. The fall of the Temple and the fall of the Roman Empire were completely out of

---

[23]Bernier, 84.

[24]Bernier, 94-5.

[25]Cairns, 123.

the church's control. These were changes in the context that significantly impacted both society and the church. Also, it is not clear what could have been done regarding Constantine's conversion and the resulting effect on the church. Who had the right to step in and control the emperor's decisions? It is not clear if anyone at the time could have fully comprehended the future repercussions of this event. It was only natural, that after a period of time, and as the church grew, there was a growing need to organize. There are basically only two options: chaos or organization. The church made the correct decision. Last, we come to the church's decision to move its meeting place from the home to a common meeting building. The growth of the church did not allow it to meet any longer in the home(s) of its members. This was not a free choice, but one that was the result of the church's current situation. The church could have chosen a different model for its buildings, however, there already existed a model for a meeting place. Also, it is not clear that a different styled building would have made a significant change to the impact that this decision has had on the development of the church.

There are three other cultural influences that led the church to further organize itself. "At least three major factors impelled the leaders of Christianity in the early second century to clarify identity and its goals for itself and for the Roman society it was penetrating: 1. The distinction between Christianity and Judaism, with which Christianity shared so many views and resources. 2. Christianity's attitude toward the Roman state, since much of the standard Christian terminology–e.g., "king," "kingdom," "universal rule"–had political implications. 3. The diversity of perceptions of Christian faith that had emerged in various parts of the empire; it was felt necessary to establish a central core of

beliefs and practices."[26]

In this period there were major changes to the leadership paradigm, however, the majority of these changes were in response to changes in society and in the makeup of the church. This does not signify that all of the changes that the church made were correct, but simply that these changes were the result of societal and cultural changes.

The Monastery as Ministry

(AD 500 - 1054)

In this next period the church deals with the rise and organization of monasticism. This was not limited to one region. It had different expressions in different areas. "By the end of the fifth century monasticism had become firmly established in the Catholic Church in both East and West and had begun to take on the forms which were to characterize it through the centuries."[27] Neither was monasticism a little known movement. "Over the years the monasteries produced 24 popes, over 200 cardinals, 1600 bishops, 43 emperors, 44 kings, 1560 saints, and blesseds."[28] However, monasticism did not begin as a separate movement nor was it intended to become one. "With the progress of the mass conversion the discipline of the Church was being relaxed and the gap

---

[26]Howard Clark Kee, Emily Albu, Carter Lindberg, J. Williams Frost and Dana L. Robert. *Christianity: A Social and Cultural History,* 2d ed. (Upper Saddle River, New Jersey: Prentice Hall, 1998), 54-55.

[27]Kenneth Scott Latourette. *A History of Christianity: Volume I Beginnings to 1500,* rev. ed. (New York: Harper & Row Publishers, 1975), 233.

[28]Bernier, 107.

between the ideal and the performance of the average Christian widened."[29] These

developments prepared the stage for the arrival and development of monasticism.

"In a way the period can be provided between two Gregorys, both monk popes. Gregory I

(the Great) was pope from 509 to 604, and Gregory VII (Hildebrand) reigned from 1073

to 1085. Both helped to stamp the church with the vision of the monastery."[30]

Even though the movement began as a desire to renew the offices of bishop and

priest, it had a mixed impact on ministry. "The Christian life was seen not as a life of

activity of ministry in the public forum but as an inner spiritual life where all were urged

to practice monastic detachment and contemplation."[31] "It did not seek to save the world

but to flee from it. The primary objective of the monk was his own salvation, not that of

others."[32] The monastic ministry produced people who were more interested in their own

personal development. It produced people who were more concerned with their own

development and not as concerned with assisting others.

Even worship was impacted by this shift in understanding. "As a result,

spirituality became markedly individualistic. Private Masses and votive Masses 'for

particular intentions' became established by the ninth century."[33] This resulted in a

decline in the importance of the individual worshipper. "The people eventually became

---

[29]Latourette, 221.

[30]Bernier, 106.

[31]O'Meara, 108.

[32]Latourette, 222.

[33]Bernier, 118.

simply the object of pastoral concern, with no real role in the church."[34] "Monastic

worship shaped the religious feeling of early medieval society more than did any other

single factor."[35]

Not only did the monastic spiritual lifestyle cause separation, but so did the

educational level. "Literacy and learning were largely confined to the clergy, for it was

only in monastic houses, and in the episcopal households where young men were

educated for service as clergy, that anything like schools existed."[36] The difference

became so great and so well known that even such things as their clothing, institutions

and rubrics became well known as representing a different way of life. "The cleric's

clothes and vestments were monastic. Arguments between lack of religious distinction in

public image and excessive worldliness were resolved in favour of dress and grooming

which appropriated many monastic elements."[37] "Many rubrics, clothes and institutions

which appear to us to be eternally ecclesial and deeply Christian are monastic and

romanesque."[38]

The natural result of such changes is the exaltation of the monk and as a result, the

humbling of the laity. "The monastery was the ideal of all Christian life. In fact, most of

---

[34]Bernier, 116.

[35]McManners, 119.

[36]Williston Walker, Richard A. Norris, David W. Lotz and Robert T. Handy, *A History Of The Christian Church* (New York: Charles Scribner's Sons, 1985), 228.

[37]O'Meara, 108.

[38]O'Meara, 109.

the outstanding churchmen of the day came from the monasteries."[39] "Missionaries were

trained in monasteries, their schools and libraries were vital to the education effort (the

learning of Charlemagne's court school had been quickly dispersed to monasteries), their

rules of life became yard sticks of Christian living which influences lay people, and their

pioneering character as landlords and organizers of economic wealth should not be

overlooked."[40] Monastics were seen as exemplary people and thereby they were

recognized as being above all of the common people. "The point here is that the clergy

alone were seen as having the power to open the gates of heaven for people."[41] In the

Middle Ages, the laity were further relegated to the background. In canon law they were

lumped together with the unlettered the *idiota,* the poor and fleshly man of the world."[42]

During the monastic period, the church also had to deal with the rise of feudal

practices. Somehow the two became intertwined in this period. "This feudal practice

eventually caused many monasteries to place themselves under the patronage of the local

lord."[43] By doing this the monasteries were relatively safe, being placed under the

protection of the local lord. "The most important development, perhaps, was the much

more frequent appearance of 'proprietary' churches: i.e., church buildings erected on an

estate at the private expense of the lord and provided by him with an endowment for the

---

[39]Bernier, 120.

[40]McManners, 119.

[41]Bernier, 114.

[42]Bernier, 116.

[43]Bernier, 113.

services of a priest."[44] The bishops were now placed in a position where they had to

make a decision. "The bishops were in one of two positions: either they struggled against

being controlled by princes, or they were themselves part of the feudal principate. The

priests, prepared by an almost formless education (except for those who had attended a

monastery), were sent to serve in areas of social upheaval and to find a place in a civil as

well as ecclesiastical feudalism."[45] However, the involvement of the bishops, voluntary or

involuntary, caused them to increase in power in the eyes of the people. "The beginning

of the papal pretension of temporal sovereignty came from the gifts of land in Italy given

to the pope by Pepino who came before Carlos Magno in 754."[46] The church, once again

adapted the leadership system that was being employed in its culture, not only because of

the gifts that it received from the landlords, but also because the new system appealed to

it. "In this period the understanding of Roman primacy changed to more vertical

understanding of all power flowing from the pope to the bishops to the priests to the

people–a good feudal way of thinking."[47]

There was not one single monastic movement, but a constant renewal of the

movement, attempting to combat stagnation. "There is in some ways a depressing

repetition of pattern as each monastic reform in its turn protests against decline and

stagnation in the monasteries, sets up new administrative and disciplinary structures to

---

[44]Walker, Norris, Lotz, and Handy, 228.

[45]O'Meara, 105.

[46]Cairns, 158.

[47]Bernier, 122.

reverse the downward trend, prevails for a century or two, and then proves itself vulnerable to the same tendencies of stagnation and decline."[48] In this period the change began within the church rather than from the surrounding culture. Monasticism was the church's response to the institutionalization and the moral fall of the church's leadership. However, after a period of time, the monastic movement also became institutionalized. Monasticism never achieved its goal of renewing the church. Once again, it does not appear that desiring a monastic lifestyle was or is incorrect. Seeking the renewal of the church and its leadership was and should always be both sought and applauded. Even though it appears that the church made some errors along the way, the desire for spiritual renewal is honourable. However, the problem was the negative side effects that accompanied this new spiritual movement.

There seems to be two sides to this problem. First the monks, possibly unaware, were elevated on top of a pedestal. Between their spiritual superiority in seeking a more spiritual lifestyle, their superior monastic education, and their involvement in the feudal system, the bishops were on a pedestal for all to admire. Second the people, instead of following the monastic example, placed the monks on a pedestal. Instead of imitating their exemplary life, the laity saw the priests and bishops as superiors. Another negative result of this movement was the change in emphasis from serving others to individualistic spirituality. Instead of depending on the church for spiritual growth and well-being, if people wanted to grow, it was understood that they need to subdue their bodies and spend more time alone with God.

---

[48]Pelikan, 117.

What began as a move toward a desire for spiritual renewal, coupled with historical events, did not accomplish its goal. While in the process of instigating a spiritual renewal, this period provides further implementation and organization of a two-tier religious system. Even though, in the process there was obviously spiritual renewal attained, its impact was not as vast (not affecting the laity) nor was it as long lasting (soon becoming institutionalized) as what the originators had hoped.

Ministry as Hierarchy

(AD 1055 - 1414)

During this period, a two-tier or class system continued in the church, however the reason for its existence changed. "During the twelfth century the context of ministry as well as the igneous core of Christian society moved from the monastic to the clerical, from contemplative community to individual priesthood defined by the real presence in the Eucharist."[49] Monasticism did not simply disappear, however, the emphasis within the church shifted from the monastic to the clerical.

Now, the main battle was between the papacy and the emperor. 'This age was (also) punctuated by conflicts between the papacy and empire."[50] "The issue was more than an ideological one, for many medieval writers thought that kings, anointed and consecrated as they were, were as much priests as any ordained cleric."[51] "However, as

---

[49]O'Meara, 109.

[50]Bernier, 125.

[51]Bernier, 143.

Cooke reminds us, the struggle to keep the secular power out of the sanctuary pushed

Gregory to exalt the power and authority of the papacy."[52] In an attempt to protect the

church from the external threats of the emperor, the papacy needed to increase its power

and authority to deal with the situation. Nevertheless, this new found authority was not

limited to the relationship between the papacy and emperor, but it also spilled over into

other relationships including the papacy and the laity.

The actual power and authority of the papacy, however, can be questioned, since

in various situations the papacy showed itself to be domineering, but at the same time

impotent. "The political machinations, the schism of 1159 - 1177, the Avignon popes,

and the great Western Schism show a domineering yet impotent papacy."[53] "The context

between papacy and empire was by no means ended by the Concordat of Worms in 1122

(see IV:13), but the religious interest in the struggle was thereafter far less."[54]

This authority culminated in the person of Pope Innocent III. "The papacy reached

the summit of its worldly power in Innocent III."[55] "The pope, he believed was 'less than

god but more than man,' mediating between them."[56] Innocent consciously continued to

attempt to live up to these standards. "Innocent wanted to be the 'vicar of Christ' with

---

[52]Bernier, 127

[53]Bernier, 126.

[54]Walker, Norris, Lotz and Handy, 367.

[55]Walker, Norris, Lotz, and Handy, 369.

[56]Pelikan, 144.

supreme authority on earth."[57] "It was obvious that all power seemed to flow from the pope through the bishops to the priests and laity."[58] However, this structure was not limited solely to the church, but it appears as a secular model. "Hierarchy became the structural model of public and ecclesiastical life at this time."[59]

Besides using the same leadership structure as their secular counterparts there were a couple of other ecclesiastical reasons which helped to propagate the power and authority of the pope and clergy within the church. First was the responsibility and/or privilege of the clergy to forgive sins and pass judgement. "In their own self-image also, the power of forgiving sins and passing judgement on the guilt of their fellows was bound to have an effect."[60] This obviously impacted the way the pope and clergy saw themselves, but also the way the laity viewed them. Second, people entered the hierarchy according to their relationship to sacred things. "One enters the hierarchy to the extent that one has an active relation to sacred things. The center of the sacral world, the sacrosanctissimum, is the Eucharist."[61] The Eucharist became central not only to the Mass, but also in the proclamation of the pope's and clergy's power and authority. The Eucharist became seen as necessary for salvation. Since the religious leaders could withhold the celebration of the Eucharist if things were not done according to their desire,

---

[57]Cairns, 173.

[58]Bernier, 129.

[59]Bernier, 131.

[60]Bernier, 133.

[61]O'Meara, 112.

they held a certain power over the people.

Also, in this same period, the church was introduced to Aquinas' contribution to theology. Here he, too, made a distinction between the clerical and the laity. "One less happy contribution of Aquinas to theology is his description of the ordained priesthood as active, and the common priesthood as passive."[62] The idea of course was not new, but it was now becoming officially propagated as being theologically correct.

Besides the struggles with the Emperor, these other issues also helped the pope and clergy to attain power and authority within the church. "When this is applied to the church, office speaks and acts only downward."[63] As a result, "service has become authority."[64] That which was created to serve humanity sacrificially had become self-serving and self-persevering. The main problem was not the style (autocratic) of leadership. but the character (egocentric) of those in leadership.

Not only was the pope authoritative in the ecclesiastical setting, but also in the secular setting even though the friction had temporarily subsided. Regarding the Papal Bull *Inter Caetera Divinae,* Bosch writes, "this bull (like its predecessor, *Romanus Pontifex* of Nicolas V [1454], which had dealt with privileges granted to Portugal only) was based on the medieval assumption that the pope held supreme authority over the entire globe, including the pagan world."[65] "The ideal of papal supremacy in the Roman

---

[62]Bernier. 147.

[63]O'Meara, 111.

[64]O'Meara, 111.

[65]Bosch, 227.

Church and over the temporal governors is clearly undertaken in the *Dictatus Papae*, a

document that was found in Hildebrand's letters after his death."[66]

This leads to discussion regarding the Crusades. During this period, and as a result

of the pope's influence in secular matters, there seems to be some confusion over defining

boundaries regarding what was secular and what was religious in nature. In fact, during

this period in history there was no separation between the sacred and the secular. This

separation was only recognized during and after the reformation. "We need to always

keep in mind that even though the crusades had economic and political interests, the

primary motive of the Crusades was religious."[67] However, as mentioned above it is

difficult to separate or to draw some distinctions between the two. It seemed that in many

cases the two went hand-in-hand. Therefore, Ozment's comments seem to describe

appropriately the situation. "It was argued in the twelfth century, for example, that secular

power, in the person of Constantine, had given the material sword or secular authority,

that is coercive temporal jurisdiction, to the church and that the church, in response, had

graciously returned such authority to the emperor to be used under the church's

supervision—the dirty work of corporal and capital punishment being unfit for clerical

hands."[68] Cairns' comments also assist us in comprehending the situation. "The Crusades

caused the development of a type of military monasticism that combined the art of

---

[66]Cairns, 171.

[67]Cairns, 178.

[68]Steven Ozment, *The Age of Reform 1250 - 1550: An Intellectual and Religious History of Late Medieval and Reformation Europe* (New Haven: Yale University Press, 1980), 140.

fighting with the monastic life."[69]

Also, during this period mission had become linked to colonialism. "The new word, 'mission,' is historically linked indissolubly with the colonial era and with the idea of a magisterial commissioning."[70] Secular leaders considered themselves as God's representatives. "The rulers of Spain and Portugal soon regarded themselves not merely as representatives of the pope, but as immediate deputies of God (cf., Glazik 1379:144-146)."[71] In some cases military action was deemed necessary for the protection of the church. "Pope Urban II, however, had no thought of converting the Muslims by military action; rather, Islam was a menace that had to be defeated before it overwhelmed the church."[72] As a result of the pope's involvement in the secular affairs of the state, the church was seen as helping to usher in order in a chaotic period. "After centuries of chaos, the renaissance of the twelfth and thirteenth centuries brought order to society."[73]

Another development during this period was that of theology. "One of the most significant developments in the evolution of ministry during the high Middle Ages may be the emergence of the theologian as a major force in the church's life."[74] The impact of Aquinas' theology was already mentioned in this section. "Surprisingly, despite the

---

[69]Cairns, 182.

[70]Bosch, 228.

[71]Bosch, 228.

[72]Bosch, 225.

[73]Bernier. 131.

[74]Bernier, 131.

flourishing of theology at this time, little of it focussed directly on ministry or priesthood."[75] No reason is offered for this state of affairs. However, theology is usually reactionary, written as a response to some perceived need or challenge. Since there was no perceived threat in the area of church leadership, it could be that no one perceived the need to address the issue. The development of theology, however, also assisted in the organization of the church. "The increased organization and centralization of the church that took place in this period meant the increased influence of Rome in the affairs of the rest of the church."[76] With this organization Rome's influence increased and together with that, the Pope and clergy's influence also increased.

There were other developments that occurred during this period, however, the main event that impacted church leadership was the struggle between emperor and pope. In the beginning the pope was struggling to protect the church from the influence of secular rulers. This was essential for the well-being and future of the church. The problem escalated when the reason for such strong leadership shifted from self-defence to domination. This could possibly be seen as the natural result of the above-mentioned conflict. However, it only added to the increase of power and authority to the pope and clergy. However, the same leadership/structural model used by the church was also being employed in the public realm. The church simply transferred the structure used in society into the ecclesiastical realm. The church was once again adopting leadership principles from the surrounding society, the pope becoming like the emperor. It is important for the

---

[75]Bernier, 134.

[76]Bernier, 146-7.

church to be culturally informed, but it is also imperative that the church be theologically informed as well. However, in this case the church almost lost its identity in the process. The church's practise of ministry and its theological developments also assisted in its organization and in the increase of papal power and authority.

This combination of secular and religious power led the church to the point of having crusades. The crusades were driven by both religious and secular motivations. By the end of this period, rulers everywhere resented the papal claims to temporal power. "Regardless of whether national and religious consciousness coalesced in support of the traditional faith, as in Spain, or against it, as in Hussite Bohemia, by the fifteenth century rulers everywhere resented papal claims to temporal power and Italian meddling in their internal affairs. This feeling lay behind the strong secular political support given the forces of decentralization within the church during the conciliar era."[77] The attitude in this era helped prepare the foundation for the Reformation.

It appears that the changes that occurred during this era were simply the continuation of what had begun in the previous era. The church's striving for a deeper spiritual state, led to a perceived state of superiority, which naturally lead to a desire to control. Of course, the desire to control (pope and crusades) also stemmed primarily from a desire to benefit humanity. Even though it cannot be denied that part of the struggle for control was due to conflicts between the papacy and the emperor, it was mainly the byproduct of the church's desire to impact positively its society, while protecting the church.

---

[77]Ozment, 205.

Reformation of Ministry

(AD 1415 - 1565)

Besides the shift from monasticism to clericalism, it does not appear that there were any major changes in the relationship between the clergy and the laity in the prior period. However, "even if these abuses and shortcomings were not unprecedented and were, perhaps, no more excessive than in earlier periods, the perception of them as intolerable by an increasingly literate and educated laity was an ominous development."[78]

"On studying Luther's life and work, one thing is clear: the much-needed Reformation took place, not because Luther decided that it would be so, but rather because the time was ripe for it, and because the reformer and many others with him were ready to fulfill their historical responsibility."[79] The first part of this section will briefly deal with understanding the historical situation. Until a certain understanding has been attained regarding the situation that helped produced the Reformation, it will be difficult to understand adequately the Reformation or the Counter-Reformation.

The public realm was facing many changes. As Cairns mentions, a new society was being created, "with a greater geographical dimension and with transformations in the political, economical, intellectual and religious life."[80]

---

[78]Walker, Norris, Lotz and Handy, 420.

[79]Justo L. González, *The Story of Christianity: Volume 2, The Reformation to the Present Day* (San Francisco: HarperSanFrancisco, 1985), 15.

[80]Cairns, 221.

The religious realm was also facing many changes and/or challenges. First, ecclesiastical power was taking precedence over the spiritual affairs of the church. "Despite continued rumblings for change during the fifteenth and early sixteenth centuries, the history of the church continued to be one in which greater interest was given to ecclesiastical power than to spiritual welfare."[81] This could be partially why the state assisted with the Reformation. "Another factor was the continuing struggle of the church with the secular state. In many ways, it can be said that if Protestantism succeeded, it was because it was aided and abetted by the state."[82] The state was likely willing to assist anyone who could help them to regain its power. Second, as a result of the decrease in interest of the spiritual affairs of the church moral decline set in. "Only the Reformation forced the church to face the moral decline of the church."[83]

Not only was the situation ideal for the Reformation, but many of the faithful were also desirous of renewal within the church. "As might be expected, most of the impetus for renewal welled up from the faithful, rather than from the authority structure of the church itself."[84] While the Reformation eventually caused a rift in the church, the original intention was not to create a separate religious body, but to renew the existing one.

Even though the reformers were looking for renewal, they maintained much of the same structure and theology. The following lists some of the areas that needed to be

---

[81]Bernier, 150.

[82]Bernier, 151.

[83]Bernier, 148.

[84]Bernier, 150.

addressed by the Reformation but were not. First, is the relationship between the church and the state. The Anabaptists were the only group that made a clean break from the past in this area. "Anabaptists insisted on absolute separation between church and state and on nonparticipation in the activities of government."[85] However, the other groups that promoted the Reformation continued to maintain strong ties with the state. In fact, the Reformers did not see separation of church and state as a problem that needed attention. "It was simply assumed that people would live a better life once God's rule was established over their respective societies."[86] The reformers thought that without the church establishing a relationship with the state and attempting to infiltrate it, positive social change would be hampered. In general, the Reformation did not change much regarding the relationship between church and state. "The Reformation, except in its Anabaptist manifestation, did not really break with the medieval understanding of the relationship between church and state.[87]

Second, the Reformation confronted the class system which had developed over the years. "Their challenge to celibacy and monasticism was also aimed at eliminating the class system in the church and the passive role of the laity."[88] The problem is that the Reformers did not make a clean break with the class system. Even though they resisted the hierarchical system used by the Catholic church, and they encouraged the laity to

---

[85]Bosch, 246.

[86]Bosch, 260.

[87]Bosch, 240.

[88]Bernier, 153.

become involved in ministry, they ended up producing their own hierarchical system. "Calvin drew out of the pages of the New Testament four ministries: pastor (shepherd), deacon, elder and teacher. Yet his churches did not succeed in maintaining a true diversification of the ministry. One ministry, the pastorate, absorbed the others. The offices of elder and deacon did involve laity but without successfully eliminating the division between clergy and laity."[89] "The people's role was one of approbation only. There is no doubt that he (Calvin) saw the pastoral ministry as being of divine origin."[90]

Even though they felt that the laity should be more involved, the Reformers did not equate the clerical with the laity. In their opinion, there was something special about the pastoral ministry. Both the Catholic church and the Reformers made a similar mistake regarding the origin of their leadership paradigm. "One thing that both Catholics and Protestants assumed, however, was that somehow Christ had directly instituted the structures of the true church, hence the need of preserving these as being *de jure divino.*"[91]

In reality, neither group could substantiate the claim they were making. Basically they used different structures because each one had been impacted by a different historical and cultural setting, just as we are. Neither of the two leadership paradigms being employed is more biblical than the other(s), as both are theologically informed. Also, the Bible contains different styles of leadership, so that anyone who examines the

---

[89]O'Meara, 115.

[90]Bernier, 159.

[91]Bernier, 153.

scriptures can defend their style as being biblical. Furthermore, both paradigms can be used in either a Christian or a non-Christian manner. In reality neither group can claim superiority. Each paradigm has simply been impacted by a different cultural context.

Some of the changes brought on by the Reformers can be questioned with regard to their positive results. One such change is breaking down the barrier between the sacred and the profane. "To some extent, the Protestant success in breaking down the barrier between the sacred and the profane did the church a favour."[92] "Even today, the furnishings of many Protestant churches are little different from those of a law court or a theatre, the minister's suit no different from a banker's or an academic's."[93] The positive aspect of this change is that it can possibly assist people in feeling/being more comfortable in God's presence. This could assist people in developing their relationship with God by helping them to understand that God is well within their reach. The negative aspect, and one that is still prevalent, is that there is a certain loss of reverence. When the barrier between profane and sacred is removed, all things have a tendency of becoming profane.

Another change instigated by the Reformers that has had some negative repercussions is the shift of authority from the church (Roman Catholic) to that of scripture. "The authority of the Roman Church was substituted with the authority of the Bible, free to be read by everyone."[94] This shift did not negate the authority and

---

[92]Bernier, 153.

[93]Bernier, 154.

[94]Cairns, 223.

responsibility of the clergy to interpret the passage for the people. However, the main problem with this change is that there is no longer one central source to confirm the putatively correct interpretation. "Protestant preoccupation with right doctrine soon meant that every group which seceded from the main body had to validate its action by maintaining that it alone, and none of the others, adhered strictly to the 'right preaching of the gospel.'"[95] As Pelikan writes, "'Mirror' was, then, 'a key metaphor' in Reformation thought . . . At the same time, it is obvious that the Reformers all found different reflections in that Mirror."[96] Therefore, the Reformation led to diversity in the area of Christian living while maintaining a certain uniformity in ministry. Instead of the Reformation being directed toward needed change in the Catholic church it soon became directed at the other groups of the Reformation. "Calvin carried on more controversies with Luther and Zwingli than with Catholicism."[97] Each one of the splinter groups from the Reformation needed to be supported by a strong leadership in order to defend themselves from the other Reformation groups, as well as defending themselves from the Catholic Church.

Unfortunately, the response of the Catholic Church was not positive. Instead of reflecting upon the issues that were raised by the Reformers, they gripped their previous beliefs more tightly. The Reformation was officially dealt with at the Council of Trent (1545 - 1563). "Though faced with serious and radical questioning of its traditional

---

[95]Bosch, 246.

[96]Pelikan, 158.

[97]Bernier, 160.

understandings of priesthood and ministry, the Council of Trent did little more than insist

on viewpoints that had been in existence for centuries."[98] "Trent repudiated the

Reformation on every important doctrinal issue."[99]

Therefore, the objective of the Reformation was not fulfilled in that instead of

impacting the Catholic Church there is the creation of another religious entity. This new

religious entity was not a unified group, but was made up of many smaller groups who

were also struggling among themselves.

With respect to leadership, there was little or no change in the Catholic Church.

The same paradigm that was used in the prior period continued to be used during the

Reformation and Counter-Reformation. On the other hand, those from the Reformation

did not have an official person to help unify their movement. This could be one of the

reasons why each group broke off in its own direction. If those from the Reformation had

been able to unite their force, they might have possibly been able to make a greater

impact on the Catholic Church. The problem of disunity continues even today.

However, their leadership paradigm with regard to the local clergy was similar to

that professed by the Catholic Church. It was believed that the clergy were of divine

origin. Also, some of the decisions and historical events made it necessary to employ

forceful leadership. Allowing individuals to read and interpret scripture can be helpful to

one's own spiritual development, but in order to establish some kind of unity within each

local congregation requires capable leadership to prevent fractioning from occurring.

---

[98]Bernier, 164.

[99]Bernier, 163.

Furthermore, dealing with the conflicts within the Reformation also required strong

leadership. Of course, beginning any new movement demands capable leadership.

Therefore, even though the Reformation sprouted from a desire to renew the spiritual

state of the existing church, it eventuated in adapting a similar structure.

In this era the changes were not instigated by the church nor by changes in

context, but by changes in the culture. The population gradually was becoming more

literate and educated. Better understanding the situation at hand caused the laity to desire

changes. Calvin, Zwingli and others were the right people at the right place to help assist

in the Reformation, but it actually began in the hearts and the minds of the laity.

The Enlightenment of Ministry

(AD 1565 - Mid 1900s)

This period is similar to the first period examined in this paper. Rather then

represent one specific leadership structure or paradigm that has changed from the

previous historical period, this period represents a slow shift in the leadership paradigm

being employed. The leadership paradigm employed at the beginning of this period is the

same paradigm used during the previous period.

As mentioned in the previous section, among the Protestant churches, there were

many different groups. In the 13 colonies section of British North America for example,

"by the end of the first quarter of the eighteenth century, the middle colonies especially

exhibited a great diversity in religion, though the multiplicity of religious bodies was felt

in all the colonies."[100] The Protestant Churches were continuing their battle not only

against the Catholic church but also against one another. "Protestantism, with its

emphasis on charisms and its fairly independent churches, seemed not only divisive but

schismatic."[101]

The two-tier or class system continued to dominate the leadership structure of the

Protestant Churches at the beginning of this period. "The term *clergy* itself, so

overworked today in ministers' references to themselves, derives from a pattern of

thinking that for centuries separated Christians into two distinct classes, priesthood and

laity."[102]

Not only did the Protestant Churches remain virtually unchanged, but so did the

Catholic Church. "The church community turned itself into a fortress during this period,

and was extremely intolerant of new ideas or any suspected deviancy from the 'truth,'

especially the errors of the Protestants and those of the secular world."[103]

The Catholic church continued to support and develop its own hierarchical

system. "By the time of Vatican I and its definition of papal infallibility the idea was

firmly planted that the church was a monarchy, and that this structure came from Christ

himself."[104] As a result the church continued to propagate a two-tier or class system. "In

---

[100]Walker, Norris, Lotz and Handy, 578.

[101]Bernier, 178.

[102]Ronald E. Osborn, *Creative Disarray: Models of Ministry in a Changing America* (St. Louis: Chalice Press, 1991), 36.

[103]Bernier, 199.

[104]Bernier, 180.

the hierarchical mentality that ruled after Trent, the proper role of the laity was seen as

obeying the teachings of their duly appointed pastors."[105]

During the Enlightenment period, however, both groups, Catholic and Protestant,

were placed in a position where they needed to reexamine their leadership paradigm. The

reason for this statement will be explained in the remainder of this section. This was not

the result of either group experiencing spiritual renewal. The change in both groups is the

direct result of changes that have occurred in the cultural context. The reason for this will

be dealt with in the following chapter.

There were three changes in society during this period that significantly impacted

the future of the church. There were other changes during this time, but the following

three had the greatest impact on the church.

During this period there was a rapid increase in scientific knowledge. It was

believed that this increased knowledge would eventually resolve the social problems of

the time. "The Enlightenment was supposed to create a world in which all people were

equal, in which the soundness of human reason would show the way to happiness and

abundance for all."[106] In modernity, somehow scientific advancement was confused with

religious advancement. "Scientific advance was regarded in a rather simplistic way as

heralding the advent of the kingdom of God."[107] However, the greatest impact of the

---

[105]Bernier, 195.

[106]Bosch, 274.

[107]Bosch, 283.

Enlightenment occurred when the expected results failed to materialize.[108] The increasing scientific knowledge did not resolve all of the problems. This has had great repercussions not only in the public realm, but in the religious sector as well.

Also, it was during this period that Christendom came to an end in Western society. Up until this point, Christianity (Catholics and Reformers) had been at the centre of society. "However, through a whole series of events–the Renaissance, the Protestant Reformation (which destroyed the centuries-old unity and therefore power of the Western church), and the like– the church was gradually eliminated as a factor for validating the structure of society."[109]

Community spirit has almost completely disappeared in the shadow of the emergence of independence. Community spirit signifies the unity that exists within each local community of individual, whether the group be geographical or interest based. It is not clear if this disappearance has been caused by the diverse cultural makeup of each local community, if it is the result of an extremely busy lifestyle, or if something else has caused this breakdown. "The church no longer stands at the center of the common life, for the common life itself has largely dissipated."[110] This has also diminished the impact the church is having on culture. "Our sense of ministry's declining significance in society has its roots in the breakdown of community."[111]

---

[108]Bosch, 274.

[109]Bosch, 263.

[110]Osborn, 123.

[111]Osborn, 121.

These societal changes have caused major changes in both the Catholic and Protestant groups. The Catholic church has changed drastically, especially as a result of Vatican Council II. "It took Vatican Council II to take the world seriously and begin the dialogue that made them better able to read the signs of the times."[112] What the Reformation was not able to accomplish, recent societal changes have. "As regards the theology of ministry, the greatest change at Vatican II was to shift the emphasis from the top to the bottom."[113] The laity were no longer viewed simply as the object of mission, but they were now accepted as the subjects carrying out mission. "The council also downgraded the institutional model of church in preference for the idea of church as 'People of God,' this implies a like shift in how the laity are understood."[114] As a result, the two-tier or class system has been modified. "Since Vatican II the priesthood has been seen, rightly or wrongly, as having been demoted."[115] This system has not totally disappeared, but it is not so widely accepted and propagated as it once was.

Another result of involving the laity is the added involvement of the women of the church. "We must note one area where the ministry did expand in a particularly forceful way, an expansion which even today has not been fully evaluated: the new forms of religious life for women, and, consequent upon this, the new role of women religious in

---

[112]Bernier, 180.

[113]Bernier, 218.

[114]Bernier, 218.

[115]Bernier, 241.

modern church and society."[116] Women are not yet fully accepted as equals, nevertheless, some much needed progress has been made.

The above does not mean that all of the problems of the Catholic church have been resolved. The struggle with clerical authority was not completely resolved. "A problem Vatican II did not solve is whether ordination results from the transmission of power through bishops having a linear connection with the early church, or whether apostolic succession mainly implies fidelity to the faith of the church."[117] While turning over ministry to the laity, some concern was mentioned regarding the need to prevent chaos that can result from diversity. "The idea of a fairly independent church (or network of churches) with its own geographical and cultural identity seemed dangerous."[118] The Catholic church perceived the need to maintain unity among its churches. After all, they had witnessed firsthand the destructive force of diversity at work among the Protestant churches. "This weight of cultural incarnation was avoided, however, by clothing the Gospel in a single language, law and theology – that of Rome."[119]

Allowing the laity to participate in ministry was not fully accepted by the church. Yes, the laity were allowed to participate in ministry, but only so far as they were involved in the traditional ministries of the church. "Yet, there was no renewal of ministerial diversity and ecclesial variety. The number of workers increased in the church

---

[116]O'Meara, 126.

[117]Bernier, 243.

[118]O'Meara, 118.

[119]O'Meara, 119.

but an enormous sameness spread over the Catholic church."[120]

The Catholic church appears to be in the midst of paradigm shift from a transactional leadership paradigm to a transformational leadership paradigm. This shift has continued on into the present period. In the past, the leadership within the Catholic church appears to be predominately based on reward and punishment mechanisms. At the end of the Enlightenment period it seems that the church is moving toward a more subtle (transformational) style of leadership. It is important to remember that no one group or person employs one paradigm to the exclusion of the other.

The Protestant church also faced some major changes during this period. Since the Protestant church did not hold to one clear pattern, and with the fall of the Enlightenment ideal, it has become more clear that one form of church is not sufficient to address all of the different cultural and societal needs. "The dissolution of a universal church, even into continuing state churches, illustrated a broadly based recognition that more than one approach to being the church and conducting Christian mission and benevolence was valid."[121]

As a result, during this period there appears to be a move toward uniting the different churches for the purpose of ministry. This does not mean that each group gives up their distinctive qualities, but that there is a realization that the Kingdom of God is greater than any one specific group. Thus there is a shift from denominational loyalty to interdenominational cooperation. "The earliest form of religious voluntarism in the

---

[120]O'Meara, 124.

[121]Brackney, 51.

United States was thus denominational, and this was followed by cooperation among the denominations."[122]

Furthermore, after discovering that the Enlightenment did not resolve everyone's problems, there seems to be a new interest in ministering to the needs of humanity. In the twentieth century, there were the development of "mid-century organizations devoted to humanitarian needs."[123] At one point in history it appeared that the church was waiting on scientific development to resolve the social problems of humanity. With the fall of the Enlightenment, the church has a renewed vision of its social mission.

It appears that there has been a push in recent years to develop a more democratic system within the church. Brackney writes that, "members are recruited voluntarily; decisions are usually made by democratic process to ensure the members that they do in fact participate; and leadership changes are also made by democratic process to avoid the perception that coercive means have replaced the voluntary nature of the association."[124]

Also, the cleric is no longer the only person that a church member approaches to receive assistance. "But as the twentieth century wore on, the mushrooming of the social sciences and of specialized professions in every aspect of community well-being meant that in addressing almost any local problem people could turn to acknowledged authorities with more expertise on it than that possessed by the minister."[125] In one way

---

[122]Brackney, 71.

[123]Brackney, 65.

[124]Brackney, 114.

[125]Osborn, 124.

this move helped to provide some extra time for the clergy to work on ministering to other needs. However, this has also helped to reduce the pastor's authority.

These changes have not corrected all of the problems within the Protestant church. Brackney writes that "the 'voluntary principle' appears to have an inherent predisposition to either tolerance of others or the absolutization of one's own views."[126] As a result of this, together with other changes occurring in our society, it appears that the church is more apt to be tolerant. This has a tremendous impact on the exercising of leadership. How can a person exercise leadership and be tolerant of everyone's ideas at the same time?

Another problem is related to the building up of the Kingdom of God. "The building of the kingdom of God had become as much a matter of technique and program as it was of conversion and religious piety (Moorhead 1984:75)."[127] This seems to be a direct result of the Enlightenment's influence upon the church. In many cases the idea of leadership has also become a matter of techniques and programs.

As a direct result of tolerance, our society celebrates the defence of human rights, which entitles each person to make their own choices. "In short, religion was to be free from intrusion by the state, the state was to be free of ecclesiastical entanglements, and the people were to be free to make their own choices in matters of faith."The celebration of human rights, taken to its extreme leads to individualism and thereby can destroy the unity of any group. Mutual submission is necessary for unity to continue within the

---

[126]Bosch, 334.

[127]Bosch, 335.

church. Individualism has also impacted the laity's relationship to the cleric, and also to God.

As a result, instead of the laity submitting to the clergy, it has become necessary for clergy to try and satisfy the laity's needs. "Thus freedom of religion puts intense pressure on the minister to give people what they like."[128] "People came to expect a good minister to infuse excitement into every undertaking, to awaken new hopes of great victories for their church, and then to deliver."[129] Instead of the laity coming to serve, they are now coming to be served. If the laity are not happy, they simply move on to another church, until they finally find a place that fulfills their desires.

Another result of human rights is that people no longer simply accept what the clergy has to say. "In the American churches 'the people became the ultimate theologians' and ministers had to learn to persuade or manipulate."[130] This has had both a positive and a negative result. On the positive side, the laity have finally been recognized as possessing the Holy Spirit. In the past they were treated as second class Christians behind the clergy. The negative side is that, coupled with the presence of human rights, it has become all the more difficult for the clergy to persuade others to accept what they have to say. If the message does not agree with the laity's beliefs or fulfill their perceived needs they will be less likely to accept it.

It also appears that many Protestant churches are also making the shift from a

---

[128]Osborn, 67.

[129]Osborn, 91.

[130]Osborn, 63.

transactional leadership paradigm to a transformational leadership paradigm. From its

inception it appears that Protestantism also employed a leadership paradigm based on

reward and punishment mechanisms. By the end of the Enlightenment, the leadership

paradigm being employed is moving toward a more subtle and relationship-based style.

Once again, no one group or person exclusively employs one paradigm.

Even though it is clear that neither the Catholics nor the Protestants have resolved

all of their problems, this era saw some drastic changes in their leadership paradigms. The

main change in both groups is that ministry became more decentralized.

On the one hand this was good because it allowed the laity to become more

involved. The class system has been partially broken down. On the other hand there also

is a decrease in respect for those holding positions of authority.

These changes have been the result of external forces. Drastic changes to our

culture and context have caused dramatic changes to the church's leadership paradigm.

The church needs to be aware so as not to be completely dominated by the changes in

society.

Conclusion

The first and last sections of this chapter do not appear to represent a single

leadership paradigm but a shift within the historical period. Each of the three sections in

the middle was more static, however, together they represent a gradual shift toward a

more organized and hierarchical transactional leadership paradigm. It appears that

throughout history the church leadership paradigm being employed has not been static but

continually changing. The church did not make these changes in a vacuum. Each period with its changes was directly impacted by the culture and context of its time.

"The lesson of the history of ministry is that one should not claim an eternal superiority."[131] Reflecting upon church history and even among the differences between the Catholic and Protestant movements it becomes clear that a perfect leadership paradigm does not exist. Each paradigm has strengths and weaknesses.

If a biblical leadership paradigm does not exist, then the church is not making progress by adopting new paradigms. All that is happening is that the church is responding to cultural and contextual changes. "We have been taught to view history as an evolution toward the better. In fact, history, is a chain of different periods where one epoch illustrates one side of ministry and then another period draws out a different style."[132] As culture changes, the church finds itself out of step with its environment. Then, as the church realigns itself, it appears to be making progress, however, all it is doing is coming into alignment with its culture. Therefore, church leaders should feel free to use the appropriate leadership paradigm that best fits their cultural and contextual setting.

However, the church cannot simply accept everything exactly as culture presents it to us. The next chapter will examine the role of culture in the development of theology

---

[131]O'Meara, 128.

[132]O'Meara, 128.

and thereby the practice of ministry.

CHAPTER THREE

A CULTURAL PERSPECTIVE

By reviewing church history, the previous chapter examined the affects of culture

on changes in the Church's predominant leadership paradigm. It is evident that culture

has and continues to impact the church's practice of ministry, including its leadership

paradigm. However, examining the effects of culture on the church should not be equated

with supporting the resulting changes that have occurred. This chapter will give a brief

overview of the influence of culture on Christian practices and beliefs.

The Webster Dictionary defines culture as "the social and religious structures and

intellectual and artistic manifestations etc. that characterize a society."[1] Eugene A. Nida

(November 1914 -), who was Executive Secretary for Translations with the American

Bible Society until he retired in the 1980s, describes culture as "all learned behaviour

which is socially acquired, that is, the material and nonmaterial traits which are passed on

from one generation to another."[2] From birth, each person begins the process of becoming

ingrained by his or her culture. Therefore it can be said that culture is being impacted by

humanity, while simultaneously impacting humanity.

---

[1]Cayne, 235.

[2]Eugene A. Nida, *Customs, Culture and Christianity* (London: The Tyndale Press, 1963), 28.

If culture encompasses 'all learned behaviour,' it can be deduced that it is from culture that each society extracts its meaning system. Since culture is fundamental to our meaning system and thereby our communication, it is reasonable that God would reveal Himself to us through culture. Stott writes, "this is because the mind-set of all human beings has been formed by the culture in which they have been brought up."[3] In fact all revelation is culturally transmitted. As Newbigin writes, "Neither at the beginning, nor at any subsequent time, is there or can there be a gospel that is not embodied in a culturally conditioned form of words."[4] Stott also addresses the matter writing, "Divine revelation does not come in a vacuum. It can only come with reference to culture, that is, in relation to the religious environment, language and understanding of man; otherwise we could not understand."[5] There are various types of cultural systems: global, ethnic, geographic, intellectual, religious to name some, and each of these can impact our perception differently. If revelation is truth and at the same time culturally transmitted, how are culturally diverse views to be reconciled? If in fact universal truth is defended, why are there contrary theological opinions? How can universal truth and culture be distinguished?

There are two terms that will be used in this chapter that need to be defined before beginning; they are scriptural and theological. The term scriptural will refer to a belief

---

[3] John Stott and Robert T. Coote, *Down to Earth: Studies in Christianity and Culture* (Toronto: Hodder and Stoughton, 1978), vii.

[4] Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (Grand Rapids: William Eerdmans Publishing Company, 1986), 4.

[5] Stott and Coote, 34.

that is explicitly stated in the Bible. The term theological will refer to a belief that is implicit in the Bible. Theology involves a biblical concept that is impacted by cultural perception. As a result, theology is not always reliable for understanding universal truth. And yet, much of what is believed by the church is theological as opposed to being scriptural. A distinction needs to be made between universal truth and local reality. A local reality is something that makes sense to one specific cultural group, however, it is not applicable to every cultural group. Each cultural group has its own local reality. Universal truth is something that is applicable to all cultural groups. The idea that 'God wants us to worship him' is a universal truth. God wants all people everywhere to worship him. The choice of a worship style is a local reality. It can be often unique and specific to one particular congregation, denomination or country.

The following is not a critical analysis of the origin of culture and its impact. The existence of culture and the validity of its impact are taken for granted, as it has become evident throughout the course of history and through the increased interaction of different cultures. The objective of this chapter is to reflect on how culture has impacted the writing of scripture, and how it continues to impact our perception of scripture. As a result of the positive and negative aspects of culture, it is imperative that the church remain balanced between being culturally impacted and being counter-cultural. Therefore, the last section of this chapter will examine both the transactional and the transformational leadership paradigms to think about how the church can employ either paradigm while maintaining this balance. The chapter will begin by examining the struggle to differentiate between culture (local reality) and truth (universal).

Culture Versus Truth

It has already been mentioned that scriptural truth is always revealed through culture. However, many things that are related to a specific culture are not necessarily scriptural or universally true. Whether examining a culture or scripture, how can the distinction be made between what is cultural and what is true?

The terms scriptural truth and universal truth will be freely interchanged in this chapter. This is done with the understanding that not everything contained in scripture is universally true, such as the description of women wearing veils found in 1 Corinthians 11. Also, there is truth that is not found specifically stated in scripture, such as the law of gravity. Even though a similar debate, distinguishing between culture and truth, is occurring in other scholarly camps, this section will deal primarily with using scripture as the source of truth, for it is scripture that Christians use as the basis for their Christian belief and practice. This is not to deny or denigrate what is being done in other fields, but to limit the discussion here to the scope of this thesis.

Universal (scriptural) truths are the only statements that can be defended as God's word. Positive local realities may be in accordance with God's word, but should not be confused with the universality of God's word. A positive local reality is a culturally impacted interpretation of God's word in response to a particular situation that a specific cultural group is facing. A negative local reality is a culturally impacted interpretation that actually blinds from seeing the truth. Unfortunately, the church has usually defended all three of these as being God's word, when in reality only the first one is.

The following is a set of criteria to assist in dividing truth and culture. From the onset it is recognized that the challenge is a difficult one. Even scholars in the field struggle to determine guidelines to give some direction in the process. The content is humbly offered to spark further thoughts. The fact is that the church has not struggled much with this challenge. Therefore the following brief list of guidelines is to encourage and challenge a response.

First, as already alluded to in this chapter, scriptural (universal) truth must transcend culture. Ernest Gellner (December 1925 - November 1995), who was Professor of Social Anthropology at the University of Cambridge, writes "To deny that knowledge beyond culture is possible is to affirm relativism."[6] If there are no universal truths then everything must be relative. Supporting relativism questions the need for education, since the difference between right and wrong becomes subject to personal preference, rather than a universally accepted set of truths. Following the path of relativism will naturally lead to chaos.

However, universal truth must be applicable / attainable to others outside the group(s). This does not necessarily mean that every one will agree or accept the truth, but it must be true to people from other cultural groups. There are other criteria for defining truth, however, if the idea is not applicable to any other group it's universality needs to be seriously questioned. If a statement or idea is either accepted by every group or rejected by every group, then it would be easy to define. However, in reality most statements fall

---

[6]Ernest Gellner, *Postmodern, Reason and Religion* (New York: Routledge, 1992), 54.

somewhere in the middle. Nevertheless, scriptural truth must go beyond a particular

cultural belief. This point is easier to understand after combining it with the following

three points.

Second, and as a result of the first, it can be stated that every culture, whether

religious, ethnic, geographic, etc., contains some universal truth. That is why as Jaroslav

Pelikan (December 1923 -), who is the Sterling Professor of History Emeritus at Yale

University, writes, "A second method for portraying Jesus as the light of the Gentiles was

to find in Gentile thought anticipations of the Christian doctrines about him."[7] The simple

fact that anticipations of Christian doctrines could be found in gentile thought, bears

witness to the fact that every culture contains some trace of scriptural truth. Every culture

contains Scriptural/theological (universal) truths that can point the culture to Christ. That

is also why, "The World Mission conference at Edinburgh (1910), echoing the report of

the Shanghai Missionary Conference (1907), declared prophetically in its commission

report on Christian unity that the goal of mission activity was the planting in each nation

of a single united church representing the best elements of the society's culture."[8] The

'best elements' are those things that promote goodness, morality etc., that are the

universal truths that are present in each culture. This affirms the belief that every cultural

group contains some amount of scriptural (universal) truth.

Not only is it possible to find truth in other cultures, but it is imperative for those

---

[7]Pelikan, 38.

[8]Charles Van Engen, Dean S. Gilliland & Paul Pierson eds., *The Good News of the Kingdom: Mission Theology for the Third Millennium* (New York: Orbis Books, 1993), 83.

attempting to transmit the truths contained in scripture. This is necessary in order to connect with the receiving culture. If culture provides a meaning structure and if all scripture is revealed through culture, if there was not found any universal truth in other cultures, then there would be nothing to build on. The lack of doing so has caused serious problems for the church in some countries. "Because the Filipino evangelical church is, for the most, part made in the image of the American Bible belt, it has remained alienated from the surrounding culture."[9]

However, this gives rise to another problem, that is the transmitter's perception of the truth. This is because "every culture is incomplete without the gospel, but no culture is ever completely evangelized, for no culture is completely submitted to the reign of God."[10] Therefore, no one is perfectly or totally impacted by the truth of scripture. As a result, the transmitter must attempt to understand the truth revealed in scripture, struggling with his culturally impacted perspective. However, "The Bible can only be properly understood as it is read with a *participatory involvement* which allows it to speak into one's own situation."[11] This is not to limit God to one specific experience or even a series of experiences, for he transcends anything that can be experienced. However, God can only be truly understood through what has been experienced, either practical or literary. Eternity can only be (partially) understood as it is compared to our experience of the temporal. However, not everything that is experienced points to God.

---

[9]Van Engen, Gilliland & Pierson, 184.

[10]Van Engen, Gilliland & Pierson, 198.

[11]Stott and Coote, 67.

The challenge is to allow truth to speak to my situation without confusing my situation with truth.

The problem is that everyone is partially blind to the impact of his or her own culture. "First, the observer of culture is in fact a prisoner of his own culture and therefore unable to obtain total objectivity."[12] This is because, "no one individual knows all that can be known of his own culture; each person knows a part, large or small according to his intelligence, experience, and place in society."[13] The church often has confused scriptural (universal) truth with culture (local reality). Instead of scripture speaking to a particular situation, ofttimes it is culture that speaks to our understanding of scripture. A part of the process, therefore, involves the critical reflection of the transmitter. The objective is to strip away the 'cultural cataracts' that have impaired our vision of the truth.

Third, intentionally entering into dialogue with people from other cultural groups will help in the process of distinguishing between truth and culture. As Newbigin writes, "The fact that Jesus is much more than, much greater than our culture-bound vision of him can only come home to us through the witness of those who see him with other eyes."[14] Listening to other voices can help the transmitter in the process of separating what is true from what is cultural. As the transmitter is confronted with ideas from other cultural groups, personal ideas will either be supported or challenged. If the person(s)

---

[12]Stott and Coote, 18.

[13]Stott and Coote, 85-6.

[14]Newbigin, 146.

from another group agrees, this provides greater credibility to the universality of the idea.

If the transmitter's idea is challenged, then the position needs to be rethought to see if it is

still possibly a universal truth. However, the simple fact that one other group either agrees

or disagrees, does not necessarily prove or disprove that an idea possesses universal

validity (truth), nevertheless, as the numbers increase the facts become clearer.

It is imperative not only to think of the transmitter's culture, but also to think

about the cultural influences impacting the receptor's theology or perception. "We must

also develop sensitivity both to the context through which the hearers interpret the

message and also to our own cultural context, to the context which formed the way we

first heard interpreted the message and which, in many ways, continues to shape the

present state of our (ongoing) conversion."[15] Only as the transmitter begins and continues

to reflect critically on the part culture has played in their understanding of scripture, will

this person then be equipped to begin understanding how people from other cultures are

being impacted by their culture. Once again, this is not to suggest that scriptural truth is

relative, but that our understanding of its meaning sometimes is. The problem is that the

church has often confused eternal, trans-cultural truth with culturally impacted perception

of the truth. Also, this is not to deny the significance of local realities. Not only do they

exist, but they are imperative to the ongoing well-being of any cultural group. The

problem occurs when the church confuses the two, trying to impose their local realities on

other groups as being universal truths.

Fourth, scriptural (universal) truth should reflect a purpose greater than itself. One

---

[15]Stott and Coote, 167.

way to reflect critically involves the pondering of purposes. As Newbigin writes, "it would be absurd to say that we have 'explained' the machine as a whole if we have no idea of the purpose for which it was designed and built."[16] He goes on to write, "A machine has no purpose of its own; it embodies the purpose of its designer."[17] In describing relationships Newbigin writes, "I must treat the other person in accordance with the purpose for which (or whom) he or she exists and not as an object to be used for by my purposes."[18] Each theological idea needs to be submitted to an overarching purpose, which needs to be determined. All theology, if it is universally applicable, must agree with an overall purpose. Then, every area of theology should have its own purpose which falls under the overall purpose of theology. All statements in that specific area of theology should be submitted to the purpose of its particular area.

If the primary purpose of theology is to understand both the character of God and the appropriate human response to that character, then going back to the topic of worship, one of the reasons why it is a universal scriptural truth is because it reveals an appropriate human response to God's character. The next step is to determine the purpose of worship. Once this is accomplished, then the details regarding worship can be examined to verify if they are a universal truth, a positive local reality or a negative local reality.

These four points are general guidelines offered to assist in the challenge of determining what is cultural and what is true. The task at hand is not an easy one, since

---

[16]Newbigin, 73.

[17]Newbigin, 82.

[18]Newbigin, 86.

scriptural (universal) truth is always revealed through culture. The next section will

reflect on how secular culture has impacted the writing of scripture.

Secular Culture's Impact on the Writing of Scripture

Before examining how culture impacts our perception of scripture, it is important

to note the impact that secular culture has had on the writing of scripture. If God used

both gentile people and thought to impact the writing of scripture, then it can be

supported that these same influences can be used positively to impact the contemporary

understanding of God. The following is not an exhaustive list of the gentile people and

thoughts that influenced the writing of scripture, but only a sample of that which can be

found. This section will begin by examining the gentile people and then proceed to

examine gentile thought.

Right from the beginning of the book of Genesis the reader is introduced to

gentile people who impacted the Jewish faith. One of the first gentiles we encounter is

Melchizedek. "The relationship of Melchizedek to Abraham (Gen. 14:17 - 24) sharpens

the theological issue. Melchizedek functioned as a Canaanite priest for a God he knew as

El Elyon. When he and Abraham met, they showed respect for each other and worshipped

God by the same name."[19] This Canaanite priest is also mentioned in the book of Psalms

(chapter 110) and again in the New Testament in the book of Hebrews (chapters 5, 6, 7),

where he is compared with Jesus Christ.

---

[19]Calvin E. Shenk, *Who Do You Say That I am? Christians Encounter Other Religions* (Pasadena: Herald Press, 1997) 86.

Abimelech is another gentile who crosses paths with Abraham in the book of

Genesis. "Abimelech, King of Gerar (Gen. 20:1-18), another 'outsider' who met

Abraham, seems to be a person of faith who had a right relationship with God."[20]

Moses' father-in-law also gets involved by giving him instruction on how to lead

the people of Israel. "Jethro, a priest of Midian and father-in-law of Moses, may have

worshipped God through the Kenite religion outside of the covenant with Israel before he

met Moses. But he then joined in the worship of Yahweh, declaring that Yahweh was

greater than all gods (Exod. 18:1 - 11)."[21] The scriptures inform the reader that God spoke

with Moses 'face to face,' yet he choose a gentile priest to teach Moses an important

lesson regarding leadership.

In the scriptures we also find Balaam's experience with God."Balaam, a

Mesopotamian diviner, was employed by the Moabite king Balak to curse Israel, but

Balaam could only pronounce a blessing (Num. 22-24)."[22] The scriptures do not explain

all of the details, however, Balaam appears to have had some kind of experience with

God. There are a number of other passages in scripture where Balaam is mentioned

(Deuteronomy 23:4, 5; Joshua 13:22; 24:9, 10; Nehemiah 13:2; Micah 6:5; 2 Peter 2:15;

Jude 11; Revelations 2:14).

Then there is Job. There is some disagreement over his origin, however, there is a

---

[20]Shenk, 86.

[21]Donald Senior & Carroll Stuhlmueller, *The Biblical Foundation for Mission* (New York: Orbis, 1983), 48.

[22]Shenk, 86.

good possibility that he was an Edomite and not a Jew. "Job, the Edomite, was considered

blameless and upright (Job 1:1) and developed a deeper relationship with God through his

experience of suffering."[23] Job is mentioned in the book of Ezekiel (chapter 14) and in the

book of James (chapter 5) as an example of Christian piety.

In the New Testament there are a number of gentiles mentioned. However, there is

one particular person that will be mentioned here; the centurion. "It cannot be accidental

that the evangelist has a *Gentile* Centurion be the first person in the Gospel to acclaim

Jesus as Son of God and to have that take place by the centurion witnessing Jesus' life-

giving death."[24]

Besides the gentile people there was also gentile thought that impacted the writing

of scripture. "It seems clear that God did indeed speak in the context of the surrounding

cultures, borrowing and adapting non-Israelite forms and concepts, in order to convey his

message to his ancient people in terms that would be familiar and meaningful to them."[25]

Israel's own secular events were transformed into religious celebrations. "As

Israel transformed secular events into religious types or images, religion purified and

granted new life to the secular phenomena."[26] Some of Israel's religious celebrations were

also borrowed from pagan cults. "Many of the elements of Jewish worship, such as

harvest feasts and sacrifice rituals, began as pagan cults drawn from the surrounding

---

[23]Shenk, 87.

[24]Senior & Stuhlmueller, 225.

[25]Stott & Coote, 47.

[26]Senior & Stuhlmueller, 31.

cultures."[27]

As was alluded to above, Moses was instructed with gentile thought from his father-in-law. "These two passages from Exodus 28 and Numbers 11 illustrate the origin and development of religious authority. What arose from pagan wisdom -- and in this case from a Midianite priest -- was later accepted as exclusively divine in its origin."[28] The instruction made sense and worked out well, even though it did not come directly from God.

In his efforts to transmit God's truth to the people of Israel, the prophet Hosea used vivid imagery drawn from the Canaanite religion. "Despite his intense suffering from the excesses of Canaanite sensuality, Hosea was still able to draw from Canaanite religion and its fertility rites one of the Bible's most effective symbols of divine love. By challenging rather than destroying the culture, by purifying rather than condemning it outright, Hosea not only plumbed new depths in appreciating the Mosaic covenant but also rose to new heights in his expectations of marriage."[29] Hosea was in no way accepting nor supporting the practices associated the Canaanite religion. However, because of the Israelites familiarity with the Canaanite religion, it must have made a powerful impact on his listeners.

Many of the names for God employed by the Old Testament writers were borrowed from other religions. "Yet Israel's religious understandings were not entirely

---

[27]Senior & Stuhlmueller, 330.

[28]Senior & Stuhlmueller, 48.

[29]Senior & Stuhlmueller, 63.

original or totally separate from the surrounding culture. The Old Testament did not hesitate to use *El,* a high God worshipped in that cultural context, as a name for God. Genesis 12 - 50 presupposes that this God is the one whom, in a later period, Israel will worship as *Yahweh.* God is called *El Elyon* (Most High, 14: 18 - 22); *El-roi* (He sees me, 16:13); *El Shaddai* (Almighty, 17:1; 28:3; 35:11; 43:14; 48:3); *El Olam* (Eternal, 21:33). *El* was the Canaanite name for the high God."[30] "In contrast to the severe critique of other gods in Isaiah 40 - 55, Ezra, Nehemiah, and Daniel identify Yahweh as the 'God of heaven,' a local title used in the Persian empire. Daniel identified Yahweh as the Lord of Heaven, the Syrian high God. Similarly, Ezra and Nehemiah expressed their theology using the terms of the surrounding culture (Ezra 1:2; 5:11-12; 6:9-10; 7:12, 21, 23; Neh. 1:4-5; 2:4, 20; Dan. 2:18-19, 37, 44; 5:3)."[31] The usage of identical names was not to compare the God of the Israelites with other gods, neither were they used to demonstrate the similarities. In short, they were used because these were the names that the Israelites were accustomed to hearing. The biblical writers were not afraid to borrow such terms from other religions.

Wisdom literature was also impacted by its pagan contemporary culture. "While wisdom literature incorporates insights from other cultures by recognizing values, it purges wisdom of that which is not consistent with the biblical tradition."[32] However there were limitations to what was borrowed and how it was employed. In fact, this is true

---

[30]Shenk, 79.

[31]Shenk, 85.

[32]Shenk, 88.

of all pagan and other religious impact on the Old Testament thought. "While there was some continuity between ancient Semitic religions, the Old Testament rejected idolatry, immorality, and occult practices. Though there was selective accommodation and assimilation, syncretism was opposed."[33] Names and images that were beneficial for revealing God's character were employed without question. However, the negative implications were always avoided.

The borrowing of beneficial cultural images and terms is not confined to the Old Testament. The New Testament writers also employed similar tactics. "Writers of the New Testament did not hesitate to use the language and thought categories of Hellenistic culture in their reflection on the person of Jesus."[34] Whatever was beneficial in the Hellenistic language and thought was borrowed. This would have a particularly powerful impact on the Hellenistic crowd, while also touching others who had been influenced by the Hellenistic culture.

Paul would use the writings of secular authors. "Paul quoted their poets approvingly when they spoke the truth (17:28)"[35] He made use of the stoic teaching. "Yet he acknowledged common ground with the Stoics by teaching that God preserves and guides all of life, and that God is imminent in the world."[36] When reaching out to those who had little or no knowledge of the Judeo-Christian religion, Paul does not limit

---

[33]Shenk, 80.

[34]Senior and Stuhlmueller, 324.

[35]Shenk, 105.

[36]Shenk, 106.

himself to using only the scriptures. They would have little or no impact on a group that was not familiar with them. Instead Paul was busy building bridges by communicating scriptural truth through commonly (socially/culturally) known understanding. "Paul doesn't quote the Old Testament but engages the hearts and minds of different audiences by starting from their religio-cultural understandings and pointing toward a fuller revelation."[37] "He showed appreciation for the truth the gospel had in common with the hearers' culture, though even their highest truth didn't go high enough."[38] Paul too, was not afraid to use the positive aspects of the surrounding culture(s) to point to Christ.

As has already been alluded to in the first chapter, even the models of leadership revealed in scripture were borrowed from secular culture. "Models of leadership were learned from secular culture. The king, the prophet, the teacher, the overseer or *episkopos* were not the products of direct revelation but were roles that had analogies outside Israel and the church."[39] This reality coincides with what was demonstrated in the last chapter as culture impacted the church leadership paradigm throughout church history. In much the same way, pagan culture continues to impact the practice of ministry today.

Based on the evidence presented it can be concluded that pagan culture and even other religions have always impacted the transmission of revelation. "It seems clear that God did indeed speak in the context of the surrounding cultures, borrowing and adapting non-Israelite forms and concepts, in order to convey his message to his ancient people in

---

[37]Shenk, 106.

[38]Shenk, 107.

[39]Senior & Stuhlmueller, 341.

terms that would be familiar and meaningful to them."[40] Yet there is a paradox in the

relationship. On one hand the biblical writers freely borrowed from the surrounding

cultures. On the other hand these same writers avoided anything that would compromise

the moral character of God. The fact "that culture forms an inseparable part of the content

and context of the Holy Scriptures, yet at the same time stays below the surface, suggests

both the value and the limitation of culture in the task of world evangelization."[41] The

truth is revealed and expressed in terms that can be easily understood, terms and symbols

that were rooted in the surrounding culture.

Ethnic Culture's Impact on the Interpretation of Scripture

Not only did culture impact the writing of scripture, but it continues to impact the

interpretation of scripture today. Even though there are a number of cultural groups, two

will be examined in detail in this chapter: ethnic culture and religious culture. In some

instances, cultural impact can enhance our understanding as happened with the writing of

scripture. As has already been mentioned, this is required in order to assist our

understanding. In other instances, cultural influences can build a barrier and even blind us

to the truth. For this reason it is imperative that culture continues to be used, however,

usage needs to be carefully monitored. This is especially true in developing a theological

understanding of God, when a passage is used to teach something that the reader feels is

implicit. The situation is further complicated because of the mixing together of people

---

[40]Stott & Coote, 47.

[41]Stott & Coote, 33.

from various ethnic cultural groups. As a result of the increased mobility, homogeneous churches are becoming extinct. Those in the church are almost constantly being challenged by others who have been impacted by a different ethnic culture. The following will examine the impact of culture on our interpretation and understanding of scripture.

As mentioned earlier in this chapter, every culture has positive elements that can be borrowed in order to assist in the explanation of scripture, and ethnic culture is no different. "A message is being flashed to us that religion is never a pure creation by God but a synthesis of the best under a new inspiration from God."[42] In fact culture is imperative for the communication of universal truths. However, there is no ethnic culture that has been completely enveloped by Christianity. Every culture contains some measure of universal truth, as well as local realities that can be used to assist in illustrating truth, while simultaneously having local realities that are contradictory to scripture. As mentioned in the last section, the same was true during the time scripture was being written.

Independent of a particular ethnic culture's origin, and the length of time that a culture has been impacted by Christianity, no culture has ever become fully dominated by Christian thought or practice, nor can it become so. This is true of both communities as well as individuals. The reason for this is human sinfulness. When left to our own devises, our human tendency is to rebel against God and his will for our lives. Both the transmitter and the receptor of the gospel are influenced by both positive and negative cultural elements.

---

[42]Senior & Stuhlmueller, 18.

It was only at the end of the twentieth century that the church has apparently become more aware of this fact. "As Western missionaries have shared in the general weakening of confidence in our modern Western culture, they have become more aware of the fact that in their presentation of the gospel they have often confused culturally conditioned perceptions with the substance of the gospel, and thus wrongfully claimed divine authority for the relativities of one culture."[43] There are several possible reasons for this, two of which will be presented here.

One of the reasons is the decline of the enlightenment paradigm. There was a misconception that cultural progress was somehow related to spiritual progress. Many in the West felt that they were spiritually superior because of their technological advancement. The thought was that the advancement of technology and knowledge would usher in a new world order that would resolve most if not all of the worlds problems. Somehow western culture and Christianity became synonymous. However, as a result of the historical events of the twentieth century, there has been a serious reevaluation of these thoughts.

Mixing culture and Christianity is not something new nor will it end with the passing of the enlightenment period. As Pelikan writes in the introduction to his book entitled, 'Jesus Through The Centuries,' "this book presents a history of such images of Jesus, as these have appeared from the first century to the twentieth. Precisely because, in Schweitzer's words, it has been characteristic of each age of history to depict Jesus in accordance with its own character, it will be an important part of our task to set these images into their historical

---

[43]Newbigin, 1-2.

contexts."[44] Once again, it is imperative that Christianity continue to use culture to assist in transmitting revelation. Nevertheless, it is also imperative that culture and truth be distinguished. However, as a result of examining history it can be expected that the church will continue to struggle with this. "This is because the mind-set of all human beings has been formed by the culture in which they have been brought up."[45]

A second reason that has assisted the church to become more sensitive to the past misconception is the increased mobility of society in general. In years gone by, most people would have been born, raised and have died in the same city or town without ever having moved or travelled. Today it is more uncommon that a person would have such an experience, at least in the First World Countries. People are not only changing cities and countries, but even continents and hemispheres. The result is that an increasing number of people are coming face to face with people from different ethnic cultural backgrounds. As a consequence of these encounters, the churches are beginning to realize that not only is God greater than they are, but he is also greater than their thoughts (doctrine) concerning who he is.

"For each of us, the process of arriving at the meaning of scripture is not only highly shaped by who we are as individuals but also by various social forces, patterns and ideals of our particular culture and our particular historical situation."[46] Total objectivity is not attainable, nevertheless much progress can be made by critically analysing theology and

---

[44]Pelikan, 2.

[45]Stott and Coote, vii.

[46]Stott & Coote, 63.

through engaging in dialogue with others from differing cultural backgrounds. The key is to be open to learning from others, without drifting into the dangerous field of relativity, feeling obliged to agree with everything.

Any Christian group that endeavours to have meaningful dialogue with people from other cultural backgrounds, will have its theology seriously challenged. "A Christian community that feels compelled to share the good news of salvation across a cultural or social boundary must be prepared to have its own hegemony challenged."[47] It is easier to maintain a culturally impacted perspective of scripture when a person remains within their cultural group. Once a person moves outside of his or her own cultural group, these perspectives will be challenged by other cultural groups. This has not occurred in some instance and the results have been devastating for the church. In some instances a schism has developed between the church and the very community that they were trying to reach.

The book *Return to Babel: Global Perspectives on the Bible*[48] is a good example of how culture influences theology. In this book, the editors, John Levinson and Priscilla Pope-Levinson selected 10 biblical passages, five from the Old Testament and five from the New Testament. Then they selected authors from three different ethnic groups to write on these passages. The ethnic groups are Latin American, African and Asian. All of the contributors "possess the requisite academic training and publication records to qualify them as authors

---

[47]Senior & Stuhlmueller, 341

[48]John Levinson and Priscilla Pope-Levinson eds., *Return to Babel: Global Perspectives on the Bible* (Louisville: Westminister John Knox Press, 1999).

in their own right."[49] It quickly becomes evident that the author's ethnic background influences his or her understanding of the passage. Once again, we are not dealing with universal truth, but the expression of that truth through a specific cultural reality. It is because of this heightened awareness that the church has begun to take the cultural impact of those receiving the gospel message more seriously. "Discussions of gospel and culture have focussed on the need for the inculturation of the gospel 'so that it may be heard, understood and accepted in all cultures' (World Council of Churches 1991a, 237)."[50]

The first step is for the transmitter to recognize the impact culture has had on his or her views. Then he must begin the process of sifting through his beliefs, placing them into the three categories: universal truth, positive local reality and negative local reality. This is a continual process of critically analysing what is thought and believed with respect to God. "Because culture is the sum total of behavioural patterns learned by instruction, observation and imitation, it is constantly changing; therefore the task of relating the Gospel to a particular culture is always a continuing one."[51] Even though the process will never be totally complete, beginning the process will prevent some local realities from being proclaimed as universal truths. It will also prevent some negative local realties from being proclaimed as positive local realities, or even worse as universal truths. Once the process has be put in motion, the transmitter will be better prepared to speak with others from different ethnic cultural backgrounds. The transmitter will be more sensitive to the ethnic cultural influences

---

[49] Levinson and Pope-Levinson, 4.

[50] Van Engen, Gilliland & Pierson, 128.

[51] Stott & Coote, 49-50.

of the receptor. Also the transmitter will be more open to learn from other people from different ethnic cultural backgrounds.

In spite of the damage culture can cause, it is imperative for us to understand universal truths. When confronted with people from a variety of ethnic backgrounds, the transmitter's belief system will only be strengthened as a result.

Theological Culture's Impact on the Interpretation of Scripture

Ethnic cultural differences are obvious and normally expected, even though the transmitter usually doesn't understand to what extent that this includes his or her ethnic culture as well. However, an area that is not often pondered is the effects of a theological stance on the reading of scripture. Once again, sometimes this can be beneficial, but other times a theological stance can blind the transmitter to the truth that is revealed in scripture. Since this thesis is dealing with leadership paradigms within the Christian church, the discussion will be limited to theology within the Christian domain. This does not signify that the influence is only felt within Christianity, but simply to limit discussion to the scope of this thesis.

In his book entitled, *The Bible in Theology & Preaching*[52], Donald McKim examines the impact of theological tendencies on the individual's understanding of scripture. He demonstrates that the way a person reads and understands scripture is strongly impacted by his or her theological background. In other words, once convinced of a theological position,

---

[52]Donald K. McKim, *The Bible in Theology & Preaching: How Preachers Use Scripture* (Nashville: Abingdon Press, 1994).

evidence to defend that position can be found in passages that were never intended to deal with that topic. This is called eisegesis. In other instances, explicit truth revealed in scripture is not accepted or believed because it does not agree with the preconceived understanding. This is partially the result of our desire to understand and explain who God is. If a certain belief is accepted as true, then all contrary beliefs must be rejected as false. However, God's character is not always as easy to understand as is desired. Also, everyone must realize that personal beliefs concerning God are not all true. This is because "the church, which is entrusted with the truth, is a body of sinful men and women who falsely identify their grasp of truth with the truth itself."[53] This is to say that it is extremely difficult to divorce completely scriptural understanding from denominational and theological influences.

This would not be a problem if theology was simply a compilation of only universal truths. However, as mentioned earlier, theology includes positive local realities and negative local realities. It is those local realities that create a theological blindness. "In more technical language, it may be said that the interpreters' 'pre-understanding' tends to prevent their interpretation from being a true reflection of the biblical message."[54]

William R. Barr edited a book entitled, *Constructive Christian Theology in the Worldwide Church.*[55] This book is a collection of articles addressing a variety of subjects in the attempt to construct a worldwide Christian theology. The book is divided into six main

---

[53]Newbigin, 138.

[54]Stott and Coote, 69.

[55]William R. Barr, ed., *Constructive Christian Theology in the Worldwide Church* (Grand Rapids: William B. Eerdmans Publishing Company, 1997).

areas, with forty authors contributing to the final product. In many instances, the author's theological position or denominational ties are clearly revealed within the content of their writings. As the editor writes, "and, indeed, all theologies, whether they acknowledge it or not, are contextual in that they inevitably reflect the culture in which they emerge."[56]

Since culture is always changing, and because it greatly impacts our beliefs (local realities, not universal truths), a new area of study has emerged. In the introduction to the book *The Cambridge Companion to Christian Doctrine* we are introduced to a new area of study which is called 'Historical Theology.'[57] The philosophy behind this course is that to understand properly what a theologian is saying, some understanding of the contemporary cultural setting must be attained. Once the church has a better grasp of this reality it will be better equipped to deal with some of the theological preconceptions that continue to plague the Christian community. "Because the Church has inherited its structures and its lifestyle from the past, it finds itself today somewhat out of step with the history which confronts it."[58]

Another example of theological influence can be found in the book *20th Century Theology: God & World in a Transitional Age.*[59] The editors, Stanley Grenz and Roger Olson, lead us in a discussion of the development of theological thought. The book

---

[56]Barr, 2.

[57] Collin E. Gunton, ed., *The Cambridge Companion to Christian Doctrine* (Cambridge: Cambridge University Press, 1997), 4.

[58]Gustavo Gutierrez, *A Theology of Liberation* (New York: Orbis Books, 1998), 143.

[59]Stanley J. Grenz and Roger E. Olson, *"20th Century Theology: God & the World in a Transitional Age."* (Downers Grove: InterVarsity Press, 1992).

demonstrates theological development as primarily reactionary between two main strands of theology. Orthodoxy is concerned with defending God's immanence, while Liberalism is concerned with defending his transcendence. Therefore, theological blindness can also occur in response to another theological position. A person and/or group can be so enthralled in defending their theological position, that they refuse to listen to those from other theological groups, no matter how convincing their argument. It is imperative to acknowledge that God is not the primary possession of any one theological position. As a result, the same God who is operating in one theological camp is also at work in the others. A perfect theological camp does not exist. But everyone who seeks to know God is on the same journey. Instead of viewing other theologies as opponents or competitors, each should view the others as colleagues or fellow seekers. Each one is attempting to reach the same goal, while being both positively and negatively impacted by its own theological stance. The argument is not to infer that there should not be any theological positions. This is not possible, since God can and must be revealed through various cultural venues. However, there needs to be an awareness, when reading scripture or entering into dialogue with people from other theological camps. Only then will the truths revealed in scripture become more clear.

Balancing Scripture and Culture

This chapter has both realized the necessary role that culture plays in our comprehension of scripture, while simultaneously warning of the dangers that culture can cause by preventing understanding of the truth. Also, it has become evident in the previous two chapters, that the leadership paradigm that the church chooses to employ is

impacted more by the cultural trend than by scripture. In fact, the scriptures do not proclaim one paradigm superior to the other(s). If culture can have both a positive and a negative impact on our interpretation of scripture, how is the church to employ the culturally influenced leadership paradigms?

Based on the content of this chapter, certain conclusions can be drawn regarding the choice of a preferred leadership paradigm. First, the preferred leadership paradigm is greatly influenced by the predominant ethnic culture. A Canadian might prefer a transformational leadership paradigm, simply because that is the paradigm that the dominant Canadian culture has currently adopted. An African or South American might prefer a transactional leadership paradigm, because this is the paradigm adopted by his or her culture. Then again, Iraqis might choose to follow either a transactional paradigm, corresponding with their country's adopted leadership paradigm or a transformational leadership paradigm in reaction to the negative example they have experienced. Whatever the end result, no matter the impact, each person has been significantly influenced by their ethnic culture.

Second, the preferred leadership style is greatly impacted by the professed theological stance. A Catholic or Presbyterian might have a greater tendency to prefer a transactional leadership paradigm. After all, this is the paradigm that is usually expressed by their denomination in both structure and theology. On the other hand, a Baptist or Pentecostal might prefer a transformational leadership paradigm, since this is the paradigm that is usually expressed by these denominations in both structure and theology. No matter what the denomination ties or theological stance, they have made a significant

impact on the preferred leadership paradigm.

Third, employment experience also has a great influence on the preferred leadership style. Since the 1970s in North America, there has been a gradual shift from the transactional leadership paradigm to the transformational leadership paradigm. These findings are consistent with the idea, one widely held in management circles, that workplace hierarchies are becoming flatter and that work environments become more efficient when the distance between workers and decision-making managers is reduced."[60] Older members of society might be attempting to hold on to the past paradigm, or they might still be struggling with making the necessary adjustments to their preferred paradigm. However, middle aged and younger members of society will likely more freely accept the new transformational paradigm. Besides the general shift in the employment culture, the type of a person's employment can also impact the choice of preferred leadership paradigm. A manager or supervisor would likely be more apt to prefer a transformational leadership paradigm. While a general labourer might be more likely to prefer a transactional leadership paradigm. Employment experience will also impact the decision regarding preferred leadership paradigm.

Fourth, family upbringing will have a strong impact on preferred leadership paradigm. In the last few years there have been major changes to the family unit as a whole. "One is that there are clear shifts in preferences about spousal relations: both women and men want spousal relations to be more egalitarian. The other is parent-child

---

[60]Neil Nevitte, *The Decline of Deference: Canadian Value Change in Cross-National Perspective* (Peterborough: Broadview Press, 1996), 189.

relations are in transition: they are becoming less hierarchical."[61] The purpose here is not

to judge or criticize these changes, but simply to mention the facts. It is evident that

someone growing up in the 1950s and 60s will prefer a different leadership paradigm than

someone who grew up in the 1980s and 90s. Both general trends as well as personal

familial experience will impact the preferred leadership paradigm.

The above list is not meant to be exhaustive. All of the above areas can be in one

way or another, interrelated. It should not be surprising that similar changes have

occurred in the family and employment settings. The list is provided as a primer to assist

leaders in the process of discovering why they prefer a certain leadership paradigm. Also,

it is provided to help leaders understand the different expectations placed on them by

their followers. However, if the preferred leadership paradigm is the result of various

cultural influences and not necessarily a biblical understanding, it only stands to reason

that leadership paradigms are not perfect. They are made up of both positive and negative

local realities that need to be subjected to the truth found in the scriptures. The challenge

is for the church to be both cultural and counter-cultural.

If the church is not connected in some way with its local community, then it

becomes an alien group. It would be difficult, in this situation, to draw anyone into the

group because outsiders wouldn't understand the group. If it is through culture that a

meaning system is developed, and if the church is operating on a completely different set

of cultural norms then there would be a lack of understanding between the two groups.

However, if the church takes everything the culture has to offer at face value, without

---

[61]Nevitte, 288.

questioning or challenging anything, then the church becomes identical to its surrounding culture and losses its message. This balancing act has challenged the church from its conception. "The apostolic church, too, had no easy task in balancing its thrust toward the Gentile world with a need for its own stability and religious identity."[62] Both paradigms having their source in culture have values and precautions.

The natural tendency for a leader in a transactional leadership paradigm could be not only to become authoritarian, but to neglect his or her followers in the process. A leader in this paradigm needs to be aware of this precaution. Leaders in this situation either are or run the risk of soon becoming task-oriented. The danger occurs when the leader becomes so task-focussed that he or she loses sight of the importance and needs of the people. A natural repercussion might be that the followers stop communicating with their leader. The results can be disastrous for both the individual followers and the organization. A good leader in either paradigm always needs to be conscious of her or his followers.

In the transformational leadership paradigm, the natural tendency could be for the people to take over, and lose respect for their leader. "Those who want more egalitarian workplace arrangements are also less likely to say that greater respect for authority in the future would be a 'good thing'."[63] The consequences of this is that the leader can soon stop taking leadership initiatives. The church then becomes so people- oriented that the tasks are not established or accomplished. The end result could be that the organization

---

[62]Senior & Stuhlmueller, 340.

[63]Nevitte, 193.

begins to lack any kind of direction. Every organization requires some sort of direction regardless of how direct or indirect it may be.

There are likely other precautions. The areas mentioned here are simply to make the reader aware that anything that is not universally true (not necessarily scriptural) always has precautions that need to be taken into consideration. As our culture changes and redefines these paradigms, the church must be continually critically analysing what it is doing, always comparing its structure and practice with the universal truths found in the scriptures.

There are precautions associated with each paradigm that need to be taken seriously. However, each paradigm has its benefits or values as well. The transactional leadership paradigm can be used in a situation in which the culture of the church expects it. An attempt can be made to try and change the culture of the church, however it must be done from within the existing paradigm and not from the outside. A church that has more or many new Christians might also be more suited to this style of leadership. New Christians might not have the depth or experience to enter into dialogue regarding some of the relevant issues challenging the church. Those who are new in the church might expect to be told what to do, anticipating appropriate consequences either from God or from the pastor. Also, there are circumstance and situations that are urgent, requiring immediate attention and not allowing the opportunity for the more subtle leadership offered by the transformational leadership paradigm. This paradigm is best suited for a leader who has sufficient experience to make some difficult decisions unilaterally and to use the reward and punishment mechanisms in an appropriate fashion. Inexperienced

leaders can get themselves into serious trouble here.

The transformational leadership paradigm, on the other hand, can be used in a culture that is expecting this type of leadership. Problems could occur when inexperienced Christians expect to use a participatory leadership style, which can be a part of the transformational leadership paradigm. Older, more mature Christians, and especially those who are involved in leadership, best fit this paradigm. They require less direction and have the necessary experience that they can draw upon, as they respond to the gentle nudging of the transformational leader. Also, matters that are important, but not urgent, fit best in this paradigm. A congregation with a mixture of different cultures and therefore different expectations should use this paradigm to work through the obvious differences of opinion that exist. Leaders in multicultural congregations know that "they need to develop skill in 'mutual critique'- hearing and giving constructive criticism about culturally determined values and practices. This is best accomplished using the transformational paradigm."[64]

Culture affects every aspect of our lives including our leadership paradigm. Therefore, it is up to each leader and congregation to decide what aspects of their preferred paradigm agree with scripture and what aspects disagree. It is also up to each leader to discover their preferred leadership paradigm, while possibly working on the other paradigms. It would also be good if churches could take the time to reflect upon their expectations regarding their preferred leadership paradigm.

---

[64]Daniel R. Sheffield, *Toward an Educational Model for Leaders in Multicultural Congregations.* (Hamilton: Unpublished MRE Thesis, McMaster University, 2001), 104.

Conclusion

There are some general conclusions that can be drawn from this chapter. First, culture is not a new development. Wherever there is a group of people interacting a culture has been created and is continually being developed. The scriptures reveal this, and so does church history. Second, the struggle to distinguish between truth and culture is not an easy one. Since humanity is partially blind to the influence of their own culture, it is easy to confuse culture and truth. Therefore this chapter is not intended to resolve the problem, but to stimulate further thought. Third, the struggle is not confined to the ecclesiastical setting. Almost every area of education is struggling with this, especially in Canada where tolerance is proclaimed as a necessary trait. The challenge is to decide what cultural characteristics should be accepted and which should be confronted as being wrong. Fourth, local or cultural realities are not always wrong, but the positive ones are important. Every cultural group has them for they are necessary for communication and meaning within the group. As a result, no one theological stance or denominational tie has all of the truth.

Fifth, since both leadership paradigms are primarily the product of culture, self awareness is important for a leader. The leader should know what is his or her preferred style of leadership and have some understanding of the cultural influences that have impacted that preference. It is imperative that those involved in leadership be occupied in the struggle to distinguish between universal truths, positive local realities and negative local realities. Leaders need to understand the culture of the local congregation and work from within the congregation's leadership paradigm. The ideal leader is not one who defends one paradigm

over the other(s), but one who is able to lead in both paradigms, reading the culture in order to use the appropriate paradigm, but also one who can adapt to the needs of the current situation.

CHAPTER FOUR

A THEORETICAL PERSPECTIVE

Much has been written concerning the topic of leadership. Authors have written on the topic from both a business and ecclesiastical perspective. In both fields there appears to be a common thread. A general shift is emerging from the transactional to the transformational leadership paradigm. Simply reading the titles of some of the more recent books on leadership provides sufficient evidence of this shift. This chapter examine leadership from a theoretical perspective.

First the term leadership will be defined. Then the two paradigms, transactional and transformational, will be defined and compared using both business models and educational models. Finally the art of leadership will be examined by comparing and contrasting business and ecclesiastical literature. Most of the quotes are taken from transformational leadership literature, because most of the current literature is written from this perspective. However, the applicability of each area to the transactional leadership paradigm will also be explored

The purpose of this chapter is twofold. It is to supply the reader with sufficient information to identify each paradigm. This is done in order to equip leaders with the necessary tools to better understand their own preferred leadership paradigm. The other purpose is to assist leaders in their understanding of the art of leadership. However, this

chapter is a preliminary work in the area. Regardless of the choice of leadership

paradigms, it is imperative that leaders are able to employ the art of leadership in order to

have a positive effect on their followers. The chapter begins by defining leadership

Defining Leadership

From an ecclesiastical standpoint, "The term 'leader' refers to those persons who

have oversight of the policies and goals of a local congregation."[1] The term includes

pastoral leadership, lay leadership and informal leadership. However, since lay leaders

and informal leaders usually rise from within the culture of the church, it is assumed that

they will not face the same challenges as pastoral leaders. As a result, whenever the term

leader is employed in this chapter pastoral leadership is the intended meaning. This is

with the understanding that much of what is written can apply to anyone in a leadership

position.

A business definition states "leadership is the ability to influence a group toward

the achievement of goals."[2] The definition states that a leader is one who influences

others. Today in some cases the term leader has become a title that someone is given

rather than the role that he or she exercises. This exact situation happened with the terms

that were employed during New Testament times (see chapter one). The term 'influence'

also implies that there is a group being influenced and the term goals implies that the

---

[1]Daniel R. Sheffield, *Leadership Requirements for the Multi-Cultural Congregation* (Hamilton: McMaster Journal of Theology and Ministry, 2002).

[2]Robbins and Langton, 403.

influence will be administered in order to obtain some positive end. "Influencing can

involve both direct means (e.g. teaching, group skills) as well as indirect means (e.g.

attitudes, personal relationships). Both direct and indirect means are necessary to

stimulate followers at all levels of their being (cognitive, affective, physical) to achieve

developmental goals."[3]

Both the business and church leadership definitions are similar. Leaders are

people who should be expected to influence a group of people toward a beneficial goal.

Within this overarching definition of leadership fall both transactional and

transformational leadership paradigms. Each paradigm will now be described from both a

business and educational perspective.

Transactional Leadership Paradigm

In the business literature, transactional leadership is described as consisting of

contingent reward and management by exception. Contingent reward signifies that "the

leader rewards followers for attaining performance levels which he or she has specified."[4]

The leader is the one who both sets the goals and rewards the followers when the goals

are successfully reached. Management by exception "denotes an approach to leadership in

which the leader takes action when there is evidence of something not going to plan."[5]

When goals are not being reached it is the leader who must correct the direction. In a

---

[3]Sheffield.

[4]Bryman, 99.

[5]Bryman, 100.

church setting, the pastor would set the goals and then guide the followers along the journey toward the said goals by rewarding successes and correcting failures. Of course, the types of rewards and corrections may be different in the church setting than in the business world. This will be further discussed later in this chapter.

Even though the term transactional does not appear in educational leadership there is an educational theory that applies. The transactional leadership paradigm is exhibited when an exchange occurs between the leader and the follower. This paradigm is based on Instrumental Learning. This educational theory is also applicable to the transformational leadership paradigm (see next section). "The domain of instrumental learning centrally involves determining cause--effect relationships and learning through task-oriented problem solving."[6] Therefore, there are certain implications associated with this model of learning. The first implication is that there are limited fixed responses to specific problems. The second implication is that there is an expert person or group of people who have this understanding and that they are the ones who have been placed in leadership. The third implication is that learning is acquired by listening to one who possess the answers. This paradigm is based on a classroom model of education. "In the classroom and lecture hall, the teacher supplies the facts and procedures that need to be learned in order for the student to begin to develop an understanding of some particular domain."[7] This signifies that the pastor has preassigned responses for specific situations which the followers are expected to learn and follow. Reward and punishment

---

[6]Mezirow, 73.

[7]Hubert L. Dreyfus, *On The Internet* (New York: Routledge, 2001), 33

mechanisms are employed by the leader to reinforce his or her teaching. Normally, this leadership style is reactionary by nature. As long as the status quo is maintained, the leader usually does not exercise his or her leadership.

Transformational Leadership Paradigm

The term transformational can be found in both business and educational literature. According to the business literature, transformational leaders are people "who provide individualized consideration and intellectual stimulation, and who possess charisma."[8] In other words these are leaders who are concerned with each individual follower. This type of leader leads the process toward goals by intellectually stimulating the follower in order to achieve goals. Charisma refers to the leader's character trait that stimulates followers to move toward the goals.

In educational literature, the transformational leadership paradigm is based on Emancipatory learning. Emancipatory knowledge is knowledge gained through critical self-reflection, where meaning perspectives are questioned. "Emancipatory knowledge is knowledge gained through critical self-reflection, as distinct from the knowledge gained from our 'technical' interest in the objective world of our 'practical' interest in social relationships."[9] It is the meaning perspectives that are being analysed. "A meaning perspective is a habitual set of expectations that constitute an orienting form of reference that we use in projecting our symbolic models and that serve as a (usually tacit) belief

---

[8]Robbins and Langton, 418.

[9]Mezirow, 87.

system for interpreting and evaluating the meaning of experience."[10] In this learning

model everyone including the leader goes through the process of critical reflection,

however, in leadership literature, this does not necessarily occur. The leader's role is to

assist in guiding the process of critical reflection. In this model learning is acquired by

hands-on experience and critical self-reflection. This paradigm is based on an

apprenticeship model of education.[11] In this paradigm, the pastor leads the congregation

through the self-reflection process in order to analyse critically the habitual set of

expectations that they possess.

Transformational leaders also employ the Instrumental learning theory mentioned

above. The main difference is the way that the followers are encouraged to respond. The

transactional leader would employ reward and punishment mechanisms. However, the

transformational leader uses personal influence (charisma, building personal

relationships, and role modelling to name a few). The essential objective of

transformational leadership, as the name suggests, is the transformation of the follower

into a replica of the leader. The main problem with this style of leadership is that not

everyone in the church has a desire to become like the leader.

Limiting the discussion here to two paradigms is not to deny the existence of other

leadership paradigms; past, present or future. Nevertheless, these are the two

predominant, contemporary paradigms. In the literature relating to both business

administration and ecclesiastical leadership, it is mentioned that a shift has occurred in

---

[10]Mezirow, 42.

[11]Dreyfus, 43.

the leadership paradigm being employed. This shift, from the transactional to the

transformational leadership paradigm, began in the business world in the early 1980s.[12]

However, in the educational literature it appears that struggle between the two paradigms

has gone back a number of years. The informational processing model of adult learning

has been dominant since the early 1960s.[13] However, some would point back as far as

Georg Hegel (1770 - 1831), as the main persons responsible for initiating the paradigm

shift. According to Hegel, "The dialectical process consists of a thesis interlocking with

an antithesis, followed by a transition to a synthesis."[14] Whenever it began, it appears

evident that a paradigm shift has occurred in both educational and business administration

literature.

The objective here is not to judge one paradigm against the other in order to

discover which is more effective. As mentioned in the previous chapter each has its place

depending on the culture of the congregation. This is because "the definition of a leader is

not the same in different cultures because how a person is expected to manage a group is

dependent on the group members' perceptions of their own power."[15] It also depends on

the particular situation. Hauerwas and Willimon suggest that leaders in local

congregations "have significance only to the degree that their leadership is appropriate to

---

[12]Bryman, 1.

[13]Mezirow, 8.

[14]Kenneth Scott Latourette. *A History of Christianity: Volume II Reformation to the Present* (New York: Harper & Row Publishers, 1975), 1124.

[15]Eric H. F. Law, *The Wolf Shall Dwell with the Lamb: A Spirituality for Leadership in a Multi-Cultural Community* (St. Louis: Chalice, 1993), 30.

the needs and goals of the group they lead."[16] Furthermore, leaders do not usually

exclusively employ one paradigm or the other. Most leaders use both paradigms,

however, each leader will have his or her own preference.[17] Leaders should not try to

place themselves exclusively in one paradigm, but attempt to understand their own

tendencies.

Similarities Between the Business and Ecclesiastical Paradigms

This section is devoted to examining the areas related to the art of leadership that

are common to both the business and ecclesiastical leadership perspective. There might

be some minor differences, but the subjects mentioned in this section are common to both

perspectives. If there are any differences, emphasis will be given to the ecclesiastical

perspective since this thesis deals specifically with church leadership. Once again, all of

the areas presented , both commonalities and differences between the business and

ecclesiastical perspectives, are applicable to some degree to both the transactional and

transformational paradigms.

Vision, and Goals

It is customary that pastors representing both leadership paradigms develop

---

[16]S. Hauwerwas and W. Willimon, *Resident Aliens: Life in the Christian Colony* (Nashville: Abingdon Press, 1989), 113.

[17]W. E. Rosenback and R. Mueller, "Transformational and Transactional Leadership of Business, Church and Fire Service Executives," in *Advances in Industrial Organizational Psychology,* eds. Barry. J. Fallon, H. Peter Pfister, and John Brebner. (New York: Elsevier Science Publishing Company, 1989).

vision and goals associated with that vision. I believe that currently, many congregants

get discouraged when it does not appear that the church is making progress. If a church

does not have a vision and set of goals, there is a good possibility that not much progress

is happening. Also, if defined appropriately, vision and goals can be used to encourage

the church by providing concrete evidence that progress is being made. Especially in

today's culture people are more likely to follow a vision than a person. The reason for this

will be explained in the section entitled, "Self-Management."

A vision is a long-range, desired, end-result. "A vision is a picture of the future

that produces passion, and it is this passion that (I and other) people want to follow."[18]

Some churches reject the whole idea of a vision, while other churches use a general

vision statement that could be successfully transferred to almost any congregation.

Neither choice will provide the church with the necessary passion to plough forward. The

vision statement needs to be specific to a certain congregation. According to Blanchard,

Hybels and Hodges, "A clear vision has four aspects: Purpose (telling me and others what

business we're in), Image (providing a picture of what things would be like if everything

were running as planned), Values (determining how I and others should behave when

working on the purpose) and Goals (focussing my energy and the energy of others right

now)."[19]

Goals are short- and medium-range steps that lead the organization on its way

---

[18]Ken Blanchard, Bill Hybels, & Phil Hodges, *Leadership by the Book* (New York: William Morrow & Company, 1999), 172.

[19]Blanchard, Hybels, and Hodges, 172.

toward attaining the determined vision. In order for the goals to be appealing and successful they must be: imaginable (convey a picture of what the future will look like), desirable (appeal to the long-term interests), feasible (comprise realistic, attainable goals), focussed (clear enough to provide guidance in decision making), flexible (general enough to allow individual initiative and alternative responses in light of changing conditions), and communicable (easy to communicate; can be successfully explained within five minutes).[20] Goals provide smaller, more accessible steps toward the fulfilment of the vision. If the goals lack any of the above qualities it will affect the church's ability to respond. The church should work toward the completion of one goal at a time, otherwise either confusion or frustration could set in. Also, goals can be divided into even smaller increments such as objectives. The smaller the steps toward the vision, the easier they will be to accomplish. The greater the number of completed steps, the greater the enthusiasm in the congregation.

Both vision and goals are equally important to the life of any organization. Without a vision, goals make no sense, however, without goals the vision will likely not be attained. I particularly think that the vision and goals should be separate documents since the goals are changed more often than the vision, however some authors would disagree. Creating vision and goals is not an easy task. Taking the above into consideration, and seriously seeking to produce a vision could take many months. According to Kotter, "vision is never created in a single meeting. The activity takes

---

[20]John Kotter, *Leading Change* (Cambridge: Harvard Business School Press, 1996), 72.

months sometimes years."[21] Churches are often seeking a quick fix to the problems that they face. However, those who are serious about developing a vision statement should take the appropriate time to properly develop it. The time spent is an investment and will be reflected in the end product.

There are certain sources that can be used to stimulate the creation of a vision and its goals. Bennis and Burt write, "basically, there are three sources from which to seek guidance–the past, the present and alternative images of future possibilities."[22] Some churches concentrate on only one of the sources and therefore they can sometimes create an unattainable vision. If the church only looks to the past, then it will be missing out on changes that have since happened. It is possible that the past vision is not applicable in the present or future. In some churches today, the number of regular attenders is slowly dwindling. In a number of these situations it could be because the church is living in the past and not taking seriously the changes that have occurred to their environment. Churches need to have a good grasp on what is happening in their neighbourhood. A similar problem can occur if the church concentrates its attention only on the present, or the future. Thinking about the present, without rooting it in the past and looking to the future, could result in a stale vision, one that provides little or no passion for the future. Many churches are in a survival mode and are only concerned with maintaining things the way they are now. Also, concentrating only on the future could be unrealistic. The church

---

[21]Kotter, 81.

[22]Warren Bennis & Nanus Burt, *Leadership: Strategies for Taking Charge* (New York: Harper & Row Publishers, 1985), 96-7.

could come up with a wonderful vision that is set on a path for failure, because it did not consider either the past or the present. It could be a fairytale view of the church. The goals could be honourable and appear spiritual, but still be unrealistic.

There is one other source that the leader needs to take into consideration, and that is God. Lewis writes that we need to "focus on God instead of self. No problem is a match for the Creator."[23] Churches need to strive for a balance between being realistic and having faith, otherwise they can run into problems. Some churches have the tendency to fully analyse their environment, but leave God out of the equation. It's almost as if the ministry is totally dependent on them. Other churches focus only on God and do not consider their environment. They would believe that God can make an ethnically homogeneous church grow, even though the local community has changed and there are now few from that ethnic group living in the general vicinity. In reality the church should either reexamine its mission or consider relocating. Therefore, it is evident that either having faith or being realistic alone can be disastrous. Prayer is effective, but if a church only prays but does not develop some kind of a plan that those prays will not likely be sufficient. If a church devises a plan, but does not pray over their plan, this too might not be sufficient. No matter how good the plan, God is the one who ultimately is involved in bringing about reconciliation.

Pastors need to learn to maximize the use of their resources. One of the resources that is sometimes taken for granted is the membership of the church. When creating a

---

[23]Phillip Lewis, *Transformational Leadership* (Nashville: Broadman & Holman Publishers, 1996), 79.

vision and goals for the church, who better to understand the dynamics of the church than the members? The pastor might have a certain expertise or gift, however with regards to the congregation and local community, the regular members of the church should have a far greater understanding. Regarding their research Bennis and Burt write, "It usually turns out that the vision did not originate with the leader personally but rather from others."[24] Herrington, Bomen and Furr disagree with this statement, as they feel that the original vision must be cast by the Pastor, and that the congregation can later help to develop it. [25] In the transactional leadership paradigm it is the pastor who determines the vision and goals. However, it will not be the vision and goals that motivate the followers, but the reward and punishment mechanisms. Nevertheless, the information presented in this section is useful for a transactional leader in order to organize a plan in his or her own mind. In the transformational leadership paradigm, it could be either the pastor or the congregation (with the pastor's guidance) that determines the vision and goals. In this case the development of these goals is imperative, since they will be used to motivate the followers to action. Regardless of the leadership paradigm employed by the pastor, information should be gathered from the congregants, while in the process of developing a vision and goals.

For the vision and goals to be successful there must be general agreement among the members, that this is the direction that they should be heading. "A vision cannot be

---

[24]Bennis and Burt, 95.

[25]Jim Herrington, Mike Bonem, and James H. Furr, *Leading Congregational Change: A Practical Guide for the Transformational Journey* (San Francisco: Jossey-Bass, 2000), 59.

established in an organization by edict, or by the exercise of power of coercion."[26] This is

why it is good to have as many people involved in the process as possible. It is also why it

could be good if others are involved in the process of developing the vision. Personally I

have found that the church is quicker to accept what someone else presents, even if I were

to present the exact same idea. This does not imply that transactional leadership is not

appropriate. However, the congregation should be involved somehow in the process.

Once a vision with a set of goals has been determined, the last step before implementation

is to prioritize. As Habecker writes, "priorities must be developed among given goals."[27]

Whoever sets the goals and vision should be the one who also prioritizes the goals. As

soon as these steps have been completed, then the vision and goals can be implemented.

The problem is that many churches see this process as secular and therefore they feel that

it has no place in the church. However, in certain respects the church is the same as any

other organization. According to the literature researched, there appears to be a move

toward accepting the practice of developing a vision and goals within the church. "An

organization without clear vision is like a river without banks - it stagnates and goes no

where."[28]

---

[26]Bennis and Burt, 107.

[27]Eugene Habecker, *Rediscovering the Soul of Leadership* (Wheaton: Victor Books, 1996), 136.

[28]Blanchard, Hybels, and Hodges, 172.

Motivation and Power

The next two sections deal with motivation. This section deals specifically with

motivation and power, while the next section deals with motivation through

communication. Both are important tools that can be used to motivate followers. This is a

sensitive area for many Christians and especially for Christian leaders. Some think that

Christian leaders should not be involved in motivating others. Going back to the

definition of leadership provided at the beginning of this chapter, that would mean that

the church wants leaders who do not exercise leadership. Both the transformational and

transactional leadership paradigms require some form of motivational skills on the part of

the pastor.

"Motivation (is) the willingness to exert high levels of effort toward

organizational goals to satisfy some individual need."[29] Everyone who exercises a

position of leadership will be required to use some form of motivation in order to

accomplish the organization's stated goals. There are two sources of motivation or drive,

one is internal and the other is external. "An internal drive, or intrinsic motivation, allows

church leaders and members to express their skills and talents. An external drive, or

extrinsic motivation, is induced from an outside force."[30] The first part of this section

involves intrinsic motivation and the second part of this section involves extrinsic

motivation (power).

One form of intrinsic motivation comes from knowing why a person has joined

---

[29]Robbins and Langton, 148.

[30]Lewis, 198.

the group. People join groups for a variety of different reasons. These include: "security, status, self-esteem, affiliation, power and goal achievement."[31] The quick response is that everyone who joins a church is because they have accepted the redemptive work of Christ. However, there are often underlying reasons that draw us to Christ and the list above is a good starting place. If the reason that a person has joined the group can be determined, then it might be useful to motivate that person to action.

A second and more indirect form of intrinsic motivation comes from the leader being a role model. "Everything we do teaches, whether we like it or not. The deepest impression we leave on others is the one that naturally flows out of our daily living rather than our carefully planned prototype. If you are not willing to get truly close to a few people for Christ, then you will not have the full impact that is vital in discipleship."[32] Our actions speak louder than our words. It is easy to talk to others about a goal or a vision, however, if people see that the leader is actively seeking to pursue the same vision and goal, their impact will be far greater. The deeper the relationship with others, the greater the effect of the example. This will be dealt with in more detail later in this chapter in the section entitled, 'Leader Transformation.' However, one of the most effective ways of motivating others is through relationships. The more intimate the relationship between the leader and the follower, the greater the impact he or she will likely have on their lives. Also, if the leader is not passionate about something, the

---

[31]Robbins and Langton, 239.

[32]Bill Hull, *New Century Disciplemaking: Applying Jesus' Ideas for the Future* (Grand Rapids: Fleming H. Revell, 1984), 60.

followers will probably not be passionate about it either. Passion is like a fire that flares

from one person to another, until it eventually consumes the whole group.

A third form of intrinsic motivation comes from celebrating victories.

"Celebration is not just about people–it is an opportunity to recognize God's provision

and his hand in the process."[33] Everyone loves a celebration and the church is no

exception. If people feel that their accomplishments will likely go unnoticed they will

likely not work as hard and might even give up. However, if people know that every

victory will be celebrated, they will be motivated to work harder toward accomplishing a

goal, in order to hold a celebration.

In the area of extrinsic motivation there are five sources of power. These are:

"referent power, legitimate power, expert power, reward power, and coercive power."[34]

Each of these can be useful for church leaders depending on the situation that they are

facing and their preferred leadership paradigm. Since the church is a voluntary

organization, reward power is more difficult to exercise, depending on the situation and

the leadership paradigm being employed. If church leaders are going to direct their

attention to one main power source, it should be referent power.

"Referent Power is that which is granted to a leader because the group accepts that

person's influence."[35] Leaders need to earn the trust and confidence of the people they are

leading. Followers should feel confident that their leader is going to do whatever is best

---

[33]Herrington, Bonem, and Furr, 88-9.

[34]Lewis, 24 - 6.

[35]Lewis, 24.

for them. This does not mean that the leaders are perfect, but that their desire is to care for their followers. Once the followers have sensed this care and trustworthiness in their leader, then he or she has earned referent power. This type of power is not only applicable to a transformational leader, but transactional leaders also require referent power. The leader only has as much power as the followers are willing to give him or her. This is why a new pastor should not do too much in the first year at a new congregational setting. Pastors who attempt to accomplish too much, too quickly, often find themselves in the midst of problems. This is because there has not been enough time allotted for the buildup of referent power. This is imperative for leaders from either the transactional and the transformational leadership paradigm. If the pastor does not possess referent power little will be accomplished through his or her leadership. Taking this into consideration, it can be stated that transformational leaders usually make use of both intrinsic and extrinsic motivation. Transactional leaders, on the other hand, likely concentrate their efforts on using extrinsic motivation.

There are also power tactics. These are "ways in which individuals translate power bases into specific actions."[36] They include: "reason, friendliness, coalition, bargaining, assertiveness, higher authority, and sanctions."[37] Once again, all of these have their place within the leadership of the church, depending on the situation and the leadership paradigm being employed. Transformational church leaders would mostly likely be using the first three on the list: reason, friendliness, and coalition. Depending on

---

[36]Robbins and Langton, 455.

[37]Robbins and Langton, 456.

the leader's referent power, the other tactics might or might not be easily accessible, however they should not be excluded from the list. There are occasions when not only are the last four, bargaining, assertiveness, higher authority and sanctions, appropriate but, sometimes they are necessary for the continued well-being of the congregation. However, a transactional leader would usually concentrate his or her efforts on the last four items, while practically completely avoiding the first three.

The church must remember that it is necessary to give the pastor power if she or he is expected to lead. Power here can be translated as authority. One thing that pastors need to keep in mind is that power is not the possession of one person. Every person occupying a leadership position must have some power in order to lead. "Power is shared in organizations; and it is shared out of necessity more than out of concern for principles of organizational development or participatory democracy. Power is shared because no one person controls all the desired activities in the organization."[38] Everyone in a position of leadership needs to have the necessary power in order to lead.

Motivation Through Communication

"Communication is the transference and understanding of meaning."[39] Communication can be involved in either intrinsic or extrinsic motivation depending upon the situation. Both transformational and transactional leaders communicate,

---

[38]Gerald R. Salancik and Jeffrey Pfeffer, "Who gets power–And How they Hold on to it: a Strategic-Contingency Model of Power," in *Leaders and the Leadership Process,* eds. Jon Pierce & John Newstrom (Toronto: McGraw-Hill, 2000), 69.

[39]Robbins and Langton, 318.

however, each one uses communication differently. Transactional leaders typically use one way communication in an authoritative manner. Transformational leaders usually use two-way communication as one vehicle to influence his or her followers to act. Most of what follow is more applicable to the transformational leader.

Regardless if they are aware or not, leaders are constantly communicating with their followers. If this is poorly done, leaders can actually discourage someone instead of motivating him or her. There can be several motivational purposes for communication. These include: 1) to gain the receiver's attention, 2) to achieve understanding, 3) to gain acceptance of ideas, 4) to gain productive action, and 5) to strive to maintain good relationships with others. In a congregational setting, a pastor needs to skilfully use communication to fulfill all five of the above purposes.

Lewis writes that good communication includes: "a clear presentation that captures the attention of the audience, multiple and periodic communication of the vision, evaluation of the communication effort results, and leaders support of the vision in word and deed."[40] Kotter adds to the list: "metaphor, analogy, and example: a verbal picture is worth a thousand words and give-and-take: two-way communication."[41] Both authors are speaking directly to the topic of communicating a vision, however, the principles they offer can be applied to any situation where communication is occurring. If these qualities are not sought and maintained, communication will suffer and this could affect the levels of motivation, which would in turn affect performance.

---

[40]Lewis, 97.

[41]Kotter, 90.

The last quality mentioned above is 'two-way communication.' This means that good communication skills must also involve good listening skills. Leaders can demonstrate more effective listening if they: "make eye contact, exhibit affirmative head nods and appropriate facial expressions, avoid distracting actions or gestures, ask questions, paraphrase, avoid interrupting the speaker, don't overtalk, and make smooth transitions between the roles of speaker and listener."[42] This should not be simply a mechanical response, hoping that others will think that listening is occurring when it really is not. However, on the other hand, listening could be occurring without the communicator being fully aware.

Communication involves not only the message, but it also includes the process. "Tone and inflection of voices, facial expressions, body positions, gestures,"[43] and "the physical distance between the sender and receiver"[44] all effect our ability to communicate clearly. Therefore leaders must pay as much attention to their means of communication as they do to the actual message.

Another key to good communication is the sensitivity of the leader. "Sensitivity can be thought of as the ability to predict what others will feel, say, or do."[45] If the leader has an idea how the receiver is going to react to a certain message he can either be more careful in communicating the message or spend time preparing the listeners to receive it.

---

[42]Robbins and Langton, 332.

[43]Lewis, 178.

[44]Robbins and Langton, 327.

[45]Lewis, 178.

Pastors need to be constantly asking themselves, 'how would I react if someone told me this same thing?' - taking into consideration the position of the listener. Because of this concern the communication process will take longer, however, the communication will be more productive. This is true of both public and private communication.

Besides the above-mentioned challenges to good communication, there are also some barriers. The following is a list of some of these. Filtering is "a sender's manipulation of information so that it will be seen more favourably by the receiver."[46] Sometimes there can be concern regarding how the receiver will take the information, and so only a portion of the truth is actually communicated. The communicator could react in this way out of concern for the receivers well-being or out of concern for their own well-being. Whenever communicating, a decision is needed regarding how much truth ought to be revealed. It is rare that the whole truth is revealed, this can happen for a number of reasons. Selective perception is the process by which "the receivers in the communication process selectively see and hear based on their needs, motivations, experience, background, and other personal characteristics.[47]" Pastors need to be reminded that those listening rarely hear exactly what is being said. Each person hears in part, depending on his or her perception. Sometimes what a person hears can be quite different from what was originally intended. It should never be taken for granted that the listener has fully understood what was meant. Besides selective perceptions, the listener might have problems comprehending the communication because of semantics. This has to do with

---

[46]Robbins and Langton, 330-1.

[47]Robbins and Langton, 330-1.

the meaning that is attributed to a specific word. "'Language' simply means that words mean different things to different people."[48] Defensiveness transpires "when people feel that they're being threatened, they tend to react in ways that reduce their ability to achieve mutual understanding.[49] This can occur whether the threat is real or perceived. Since leadership involves change, it is normal for a follower to feel threatened by the leader. Once a person feels threatened, the communication process becomes more difficult. Each of the above can produce a barrier to effective communication.

Between the challenges and the barriers to effective communication there are many obstacles to prevent clear communication from occurring. Without positive communication, the motivation level will probably decrease, affecting the organization's ability to reach its goal. Therefore, a tool must be put in place to assist in the prevention of poor communication. This tool is called a feedback loop. This is "the final link in the communication process; (and it) puts the message back into the system as a check against misunderstanding."[50] Appropriate checks need to be put into place to ensure that communication is occurring as intended. No matter how much attention is paid to communication there is always the risk that others will not understand the message as it was intended. Communication is an effective means of motivation, however, it must be taken seriously in order to assure the expected results.

---

[48]Robbins and Langton, 330-1.

[49]Robbins and Langton, 330-1.

[50]Robbins and Langton, 321.

Conflict

If leadership is concerned with producing a vision and taking the steps to attain

the vision, then it is obvious that the process is designed to bring about change. Where

there is change, there is also conflict. Ford writes, "Leadership always involves change.

(Therefore) to choose the path of leadership is to be on a collision course with conflict."[51]

Lewis presents us with the following list of reasons why people resist change:

"focus on the institution rather than the purpose, socially self-perpetuating, minority rule,

yesterday's innovator, not inclined to risk, unwillingness to suffer pain, complacency,

disruption of interpersonal relationships, threat to status, and fear of increased

responsibilities."[52] Another cause of conflict is differing expectations that result from

implicit expectations.[53] Any of the items mentioned in the above list are sufficient to

create extensive conflict.

Concerning transformational leadership, Lewis suggests two rules for dealing with

resistance. "Rule #1: Provide accurate and detailed information about any change as soon

as possible. Rule #2: Allow people time to accept change."[54] When things are not made

explicit, then confusion can occur. The solution to this situation is to be as detailed as

possible and not to leave anything up to common sense. What seems to make sense to one

---

[51]Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision* (Downers Grove: InterVarsity Press, 1991), 251.

[52]Lewis, 130-1.

[53]Stephen Covey, *Principle-Centred Leadership* (New York: Simon and Schuster, 1991), 203 - 4.

[54]Lewis, 134.

person might not make sense to someone else, and this type of conflict needs to be avoided. Through transformational leadership conflict can either be minimized greatly or completely resolved. Transactional leaders tend to suppress conflict by intimidating or coaxing the relevant parties. If the leaders are involved in the conflict, they attempt to overpower or outmanoeuvre the other party. Its all about controlling the conflict.

Usually when we think about conflict we conjure up a number of negative images. However, conflict can also have some positive effects. "Disagreement can lead to individual and organizational changes that ultimately produce improvements (see Prov. 27:17). Disagreement can reveal the need for change. Disagreement can help make people more tolerant of opposing views."[55] The church is often viewed or has viewed itself as a group of perfect people. Those from both within and outside the church do not accept or expect the presence of conflict in the church. Conflict many times is seen as a weakness or as a problem rather than something positive. And yet, oftentimes it is the presence of conflict and not its absence that signifies that progress is occurring.

In their book on transformational leadership, Herrington, Bonem, and Furr write about creating conflict. "Creative tension occurs when a compelling vision of the future and a clear picture of current reality are held in continuous juxtaposition."[56] The authors talk about using creative tension as a motivational tool. In this case, not only can conflict occur as the result of leadership, but leaders are encouraged to strategically create conflict as a tool for motivating the congregation. Conflict should not be seen as something to be

---

[55]Lewis, 154.

[56]Herrington, Bonem, and Furr, 100.

avoided, even though normally we do not like to deal with it. It is essential to any style of leadership. However, pastors need to be better trained to deal with conflict situations, and to use conflict for the benefit of the church.

Self-Management (Self-actualization)

One of the central ideas among many followers today is that it is no longer the leader who should directly lead the group, but that the individual should direct himself or herself. Even though the transactional leadership paradigm does not easily facilitate this type of experience for the follower, this type of leader is still affected by this new mentality. Followers in this paradigm also want some liberty to lead themselves. The transformational leadership paradigm is the culturally affected response to the self-management mentality. This will be explained further in the next chapter where the results of the field research will be compared with the literature presented in this thesis. However, it is because of this new mentality that this chapter began with the subject of vision and goals, for they are important to the process. The clearer the vision and goals are, the easier it will be for the followers to manage themselves accordingly.

This idea is evident even in the names of some of the newer leadership models: participative management[57], and leader-participative model.[58] The followers expect that those in leadership should exercise a coaching type position. Some of the authors actually use this term when talking about leadership. The impact of this mentality will be

---

[57]Robbins and Langton, 286.

[58]Robbins and Langton, 376.

expressed differently in each of the two leadership paradigms. The transactional leadership is least impacted, while the transformational leadership paradigm responds more appropriately. As Ford writes, "It has been said that transformational leaders work themselves out of a job as subordinates are converted into leaders."[59]

This change in philosophy has not been an easy one for leaders to implement. "Mangers are caught between these two positions: the safer, easier, more efficient human relations position of directive, authoritative leadership and the far more risky, but infinitely more effective human resource principle of involvement."[60] Whether the new philosophy (paradigm) is 'more effective' is questionable, however making the change is definitely difficult. The dynamics of this approach will appear different in each of the paradigms, but nevertheless they are applicable. A team approach works best within the transformational leadership paradigm, but it really is not applicable to the transactional leadership paradigm. Even for those leaders who never use the transactional leadership paradigm, there are also risks in using the transformational leadership paradigm when followers are allowed to self-manage. However, sharing power and leadership responsibilities have its benefits. When leaders work alone they could be setting themselves up for future problems. "Effective teams have a common and meaningful purpose that provides direction, momentum, and commitment for members."[61] With a team approach there is more support for new directions and goals. The right mix of lay

---

[59]Ford, 164.

[60]Covey, 218.

[61]Robbins and Langton, 297-8.

leaders can almost guarantee that most of the ideas will be unanimously accepted by the congregation. The team should include those from the congregation who are recognized as spiritually mature. It should also include those who hold positions of power within the congregation, both official and unofficial, if they are different from the first group. If those who hold the power are not spiritually mature, it could make for some interesting dynamics in the group. However, if they are not a part of the group, they could virtually veto any decision the team makes.

Having this kind of support will also assist in the attaining of such goals. A team approach "creates a large enough leadership base to truly accomplish the change process. Deep, systemic change in a congregation can never be accomplished solely by the pastor."[62] Also, with a team leadership approach, changes will be made much quicker.[63] Without this approach, when a new goal is developed the congregation must first be approached, both individually and as a group, to gain support. Only after sufficient support has been gained will the church be in a position to move ahead with the goals or vision. A team leadership approach does not face the same barriers since most of the main stakeholders of the congregation are a part of the team. Using a team approach, once a new goal is developed, the church would almost be ready to move right in and start work on attaining it.

Another benefit of a team leadership approach is that the group can be used to brainstorm. "Brainstorming is an idea-generation process that specifically encourages any

---

[62]Herrington, Bonem, and Furr, 77.

[63]Herrington, Bonem, and Furr, 77.

and all alternatives while withholding any criticism of those alternatives."[64] The more people that are involved in the process of brainstorming the better the end result will likely be. It is important that, as a church, we learn to listen to each other. "Every person brings his or her own blind spots, hot buttons, and biases."[65] Left up to ourselves, we run the risk of drifting away from seeking God's will and begin to enforce our own desires on the church. Listening to one another helps to keep the group on track. It also leads us to the benefit discussed below.

Working in a team increases accountability.[66] The greater the number of people participating in the group, the more challenging the relational dynamics, but also the greater the accountability. It is easy for one person to get off track and it could even happen in a small group that one person has the ability to manipulate the group. However, in the context of a larger group this becomes much more difficult. This is not to say that it could not happen, but simply that it becomes more difficult. Once a vision and goals have been decided upon, the group needs to maintain the course that has been set. If one person or small group goes off on a tangent, then the rest of the group can remind the person or group and bring him or her back on course.

It is easy to talk about creating a leadership team, but it is much more difficult to implement one that functions properly. For this to happen, some concrete changes must occur. It is not just about bringing a group of people together, but developing the proper

---

[64]Robbins and Langton, 373.

[65]Herrington, Bonem, and Furr, 134.

[66]Herrington, Bonem, and Furr, 131.

atmosphere within the group. Leaders should be willing to: "delegate authority, not patronize the laity, give the laity a vision of their responsibilities, redefine the concept of ministry."[67] However, with the right structure and philosophy these changes can be made. The benefits of having a leadership team far outweigh the struggles of implementation.

There are some concerns regarding this area of leadership and especially as it relates to the ecclesiastical setting. Often in the transactional leadership paradigm there has been little or no regard for the development of the laity. In some instances the laity has not been interested in developing; in other instances the transactional leader has not responded with the appropriate regard for the laity. However it appears that in some instances transformational leadership can be more preoccupied with the development of the person than with reaching the organizational vision and goals. The fear is that the church could produce a group of egocentric followers with little or no concern for serving God, church or world. Nevertheless, self-management can be useful tool to assure that each member of the church takes ownership of the vision and goals that have been stipulated.

Leader Transformation

Leadership transformation refers to the need of the leader to change in order to influence change among his or her followers. Some of the authors have placed this subject first in their discourse regarding leadership. These authors would likely have a tendency to be people-oriented. In the transactional leadership paradigm, leader

---

[67]Habecker, 172-4.

transformation is not as important an area, since the leader does not use this specific area

to motivate the followers. Motivation is encouraged through reward and punishment

mechanisms. Within the transformational leadership paradigm, leader transformation is

just as important as any of the other leadership skills mentioned earlier, except the first

one. This type of leader uses a combination of all of the areas mentioned in this chapter to

influence personally the followers to action. Leader transformation is based on the idea

that leadership is something that anyone can learn.

First, all of the laity can be taught to become leaders and this is accomplished

primarily through leading by example. However in reality, "leadership seems to be the

marshalling of skills possessed by a majority but used by a minority. But it's something

that can be learned by anyone, taught to everyone, denied to no one."[68] Thus, comes the

idea of self-management or self-actualization. Second, the correct or appropriate reaction

of the follower in response to the goals or vision can be learned by example. If a leader

both instructs and exemplifies a correct response, the impact on the follower will be far

greater. If the follower senses a hypocrisy or breakdown between what is said and what is

done by the leader, he will be less likely to follow. By complying with this the leader

shows that he or she is just as committed as the followers are expected to be. Third,

leaders can learn new skills and develop already existing ones, to become better leaders.

Kotter states that in order for leaders to be effective they must be 'lifelong learners.'[69] The

worst thing is for a leader to become overconfident in his or her skills. The truth is that

---

[68]Bennis and Burt, 27.

[69]Kotter, 183.

leadership is a complicated job. There are too many variables for leadership to be a

precise art. Also, what works perfectly in one situation might not work at all in another.

As a result, a leader must be learning continually, while developing and expanding his or

her skills. As leaders learn, they can change their character and/or leadership style. "This

quality of fostering organizational learning by example may be one of the most important

functions of leadership."[70] In my experience people comment more on what they see than

what they hear. This will be dealt with further in the next chapter where the field research

will be examined.

Followers will not learn from their leaders, however, until a certain level of trust

has been attained. "Trust is the emotional glue that binds followers and leaders together.

The accumulation of trust is a measure of the legitimacy of leadership."[71] Leaders who

have newly arrived must be patient for at least a year or two until the church trusts them

enough to be open to learn together with them. As a result of the pastoral rotation cycle (3

- 5 yrs.), it could even take longer than two years for the church to trust a new leader. For

someone who is goal oriented this can be the most frustrating time in his or her ministry.

It can almost feel like the first year or two is wasted. However, this time is necessary for

the leader to build a good foundation with the followers. The rest of the ministry can

depend quite strongly on this foundation. Also, there are pastors who leave a church after

two or three years of ministry. At this point the pastor has just begun to have an impact. If

this is a pattern in the life of the pastor, then he or she does not have much opportunity to

---

[70]Bennis and Burt, 205.

[71]Bennis and Burt, 153.

minister, as most of the time is spent earning trust. There are always situations that do not

apply, however. Normally less than five years at one church does not allow much time for

ministry to occur. Levels of trust can be applicable to both transformational and

transactional leaders, but it is more crucial for a transformational leader.

Another area that is important for the leader is to have a servant's heart.

Blanchard, Hybels, and Hodges write, "As a servant first and a leader second, I will

assume leadership only if I see it as a way in which I can serve. I'm 'called' to leadership,

rather than driven to it, because I naturally want to be helpful."[72] This is an interesting

way of viewing leadership, but it puts things into proper perspective. Now it would be

expected from those who write concerning church leadership, after all, Jesus taught and

exemplified a servant leader. However, it is interesting that the business writers also state

that it is important for a leader to be a servant. They have found that leaders who are self-

centred could be destined to self-destruct. Leaders should continually be asking

themselves, 'Who am I serving?' and 'How am I serving by doing this?' Asking these

questions will help the leader to focus his or her ministry on service.

It was also mentioned that effective leaders need to work on their family

relationships. Covey has a chapter entitled, "Eight Ways to Enrich Marriage and

Family"[73] and another entitled, "Making Champions of Your Children."[74] The logic is that

if you are able to develop a good relationship with your spouse and children, then you

---

[72]Blanchard, Hybels, and Hodges, 171.

[73]Covey, 130.

[74]Covey, 144.

should be better equipped to develop relationships with those in the workplace.

Even in a church setting, leaders sometimes think that they are doing everyone a favour by spending more time either in the office or with adherents from the church, rather than with their own family. However, when things are not going well at home, then the leader is not able to minister to his or her fullest ability. Leaders should work on developing strong relationships with their family. Having a strong familial relationship will give the leader a firm foundation from which to work. Also many leadership skills can be developed at home in the relationship with ones spouse and children.

Leaders should also take special care of their bodies. Covey writes about the need for leaders to develop self-control. He states that if a leader does not have self-control, then he or she cannot serve others.[75] Habecker writes about the necessity both to rest and to exercise.[76] As pastors take care of themselves, then they will find that they can better care for others around them. As others see transformation occurring in the leaders lives, they will be intrinsically motivated to change as well.

All of the areas listed in this section are discussed in both business and ecclesiastical literature. Each area mentioned in this section of the chapter is exercised in a different fashion in each of the two, transactional and transformational, leadership paradigms. The areas presented in this section make up the core thoughts regarding leadership.

---

[75]Covey, 55.

[76]Habecker, 41.

Differences Between the Business and Ecclesiastical Paradigms[77]

The following section contains areas relating to leadership that are represented

mainly by only one of the two perspectives, either business administration literature or

church leadership literature. This could be because the areas mentioned are not applicable

to the other perspective, or it could be that the area has not yet been developed.

Leadership Theories

In the business literature there is a debate occurring over the correct form of

leadership. "Although almost everyone seems to agree that leadership involves an

influence process, differences tend to centre around whether leadership must be

noncoercive (as opposed to using authority, rewards, and punishments to exert influence

over followers) and whether it is distinct from management."[78] It does not appear that this

same debate is occurring in the ecclesiastical literature. Among the books researched,

every book on business administration had a section on leadership theories. There was

only one book representing the ecclesiastical leadership paradigm that had a section on

the same. It is not certain why this subject is not better covered, but it is important for

those in the pastorate to have a better understanding of the issues at hand, in order to

---

[77]There are a number of books on leadership written from a ecclesiastical perspective that seem to present the transformational leadership paradigm as if it were a renewal or a return to biblical truth. Some of these books are: Ken Blanchard, Bill Hybels, and Phil Hodges, *Leadership by the Book* (New York: William Morrow & Company, 1999) and Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision* (Downers Grove: InterVarsity Press, 1991).

[78]Robbins and Langton, 402.

openly think through them..

In many cases, both pastors and lay leaders alike are being asked to do something

for which they have not been properly prepared. Many seminaries do not have any

courses on leadership. It is rare that a workshop is offered in the area of leadership.

Neither pastors nor congregations spend much time thinking or talking about leadership.

Business Administration programs offer courses on leadership, with refresher courses

being offered continually. Little is done to prepare church leaders and yet they are

expected to fulfil leadership responsibilities. The church needs more authors to write

from an ecclesiastical perspective concerning leadership principles.

The Paradigm Shift: There is a shift currently taking place in the church

leadership paradigm, from transactional to transformational. In Anthony Pappas' book,

Entering the World of the Small Church it is mentioned that small churches need to be led

in a non-directive manner because their culture is similar to a 'folk society.'[79] However,

from the research for this thesis it can be concluded that it is not only small churches, but

larger churches as well that are facing this change in their leadership paradigm. They use

different terms to explain this shift, but Bryman[80], Covey[81], and Kotter[82] all explain

changes in contemporary society that require the use of a new leadership paradigm.

---

[79]Anthony G. Pappas, *Entering the World of the Small Church* (New York: The Alban Institute, 2000), 14.

[80]Bryman, 111.

[81]Covey, 283.

[82]Kotter, 172.

Lewis[83] is the only author in the Christian literature researched who gives some explanation concerning the shift, but he does not deal with the social changes that have occurred creating this need. It has become evident that to understand the leadership paradigm being employed something must be understood concerning the social context that is informing the paradigm. Until the culture is somewhat understood it is difficult to respond with the correct leadership paradigm. If time is spent educating pastors regarding the shift, it will assist them in understanding their preferred leadership paradigm, and in understanding the church's preferred leadership paradigm.

Leadership Theories: In the business administration literature there are five main classifications of leadership theories being considered at this juncture: trait theories of leadership, attribution theory of leadership, behaviour theories of leadership, situational or contingency theories, and path-goal theory. "Trait theories of leadership are theories that sought personality, social, physical or intellectual traits that differentiate leaders from nonleaders."[84] "Attribution theory leadership is a theory that proposes that leadership is merely an attribution that people make about other individuals."[85] "Behavioural theories of leadership are theories proposing that specific behaviours differentiate leaders from nonleaders."[86] "Situational or contingency theories are theories that note the importance

---

[83]Lewis, 7.

[84]Robbins and Langton, 403.

[85]Robbins and Langton, 404.

[86]Robbins and Langton, 405.

of considering the leadership context within which leadership occurs."[87] "Path-goal

theory is the theory that a leader's behaviour is acceptable to subordinates insofar as they

view it as a source of either immediate or future satisfaction."[88] Each one of the theories

presented here continues to be debated today. Every one of these theories is an attempt to

understand how and why some people become involved in leadership, what makes a

leader, and what makes him or her unique. The theories also help to understand why

others do not get involved in leadership. Pastors can often question their involvement in

leadership, and these theories can be used to encourage them. These theories can also be

used to encourage those not involved, to become leaders. Each theory is applicable to

certain situations, but none of them answer all of the questions involving leadership.

Also, none of these theories should be directly transposed to the ecclesiastical scene

without being critically evaluated. However, it would be beneficial to do further research

on these theories. Examining leadership theories is not to diminish the 'call' to ministry,

but to show that different people have heard the call in different ways. In making the

transfer from the business to the ecclesiastical literature, pastors might be assisted in

understanding that there is not only one reason to be called to the ministry. Their call

respective to ministry, although possibly different, are just as valid as the next.

Leadership Styles: There are also different leadership styles described in the

business literature. The list includes: "instrumental leadership (sometimes called

'directive'), supportive leadership, participative leadership, achievement-oriented

---

[87]Robbins and Langton, 407.

[88]Robbins and Langton, 408.

leadership,"[89] "charismatic leadership, and laissez-faire leaders.[90] The last style was mentioned, as it was found in the literature, however, it can be debated if it really is a leadership style since it signifies that the leader is not proactive or rather is passive. Educating pastors in this area will assist them in discovering their main leadership style, along with any secondary styles they might possess. It could also challenge pastors to develop new styles. The greater the number of leadership styles a pastor has in his or her arsenal the more flexible he or she can be in ministry, and the greater number of different situations that can be addressed.

Leaders seem to have the tendency either to be "people-oriented (consideration) or task-oriented (initiating structure)."[91] Research is not conclusive whether these are opposites or if they can be developed simultaneously. However, pastors should strive to have both tendencies present in their ministry. Nevertheless, one thing is certain, each leader seems to have a tendency toward one or the other. When pushed into a corner, a leader will consistently choose either one or the other. If pastors had this kind of information, they could better understand their tendencies. With this information, pastors could work on their weak areas. This could assist them when searching for a new place of ministry. It could also help them to understand if they should take on a specific ministry in a local congregation or leave it to someone else in the congregation.

Management Vs Leadership: The last topic in this subject is the discussion

---

[89]Bryman, 12.

[90]Robbins and Langton, 413.

[91]Robbins and Langton, 405.

regarding management versus leadership. Once again there does not seem to be conclusive evidence to determine whether these are two completely different roles or simply different aspects of the same role. There is one thing, however, that no one can deny and that is the two areas have different emphases. Lewis writes, "mangers worry about the present. Leaders look forward to the future."[92] Just having pastors reflect upon their ministry regarding this area would be beneficial. Pastors could ponder upon the emphasis of their ministry. Some might find that they possess more managerial qualities, while others might discover that they possess more leadership qualities. Helping pastors to reflect on the topics presented in this subject will assist them in their ministries. They will be better able to assess their own strengths and weaknesses. They will also be better equipped to assist the laity in discovering their strengths and weaknesses. Self-understanding builds self-confidence and it also assists a person in making prudent choices regarding ministry.

All of the different aspects regarding leadership theories are not only informative, but can be crucial in the leadership ministry of a pastor. The more information that church leaders are given, the better prepared they will be to exercise their position and to assist others. Once again, applications to church leadership should not be made without first critically analysing the information. However, not borrowing such information from the business world will be detrimental to the exercise of pastoral leadership.

---

[92]Lewis, 8.

Rewards

In the literature reviewed there were various reward systems explained. They include. "variable-pay programs, piece-rate pay plans, gainsharing, profit-sharing plans, employee stock ownership plans (ESOPs), skill-based pay, stretch target, flexible benefits."[93] These are still somewhat applicable in the business world, since the transformational leader also utilizes rewards. However, rewards are essential to the transactional leader. Rewards are also applicable to the ecclesiastical setting as well. Some rewards are in the possession of the leader to distribute, such as respect, acknowledgement, gratitude etc. However there are other rewards that people will only receive at the end of the age. The problem is that these rewards are not imminent. The other problem is that the pastor is not in direct control of distributing these rewards. He or she has no authority to either offer more or fewer rewards, for only God can do that. Nevertheless, church leaders can still use these to manipulate followers to action. In the past, however, receiving rewards from God had a more powerful impact on the church than it does now. "According to one observer, people who hold to these self-expressive, or self-actualizing values are 'emphasizing that creativity and autonomy be expressed in their jobs: they are rejecting authority and placing self-expression ahead of status' (Zanders, 1993; 130)."[94] People today seem more interested in self-actualization. This coupled with the lack of control that the pastor has over the distribution of some of these rewards has diminished the motivational factor of the rewards in the life of the church.

---

[93]Robbins and Langton, 195 - 205.

[94]Nevitte, 191.

Both transactional and transformational leaders can use this motivational tool,

however, each will use it in a different manner. More can be done in the ecclesiastical

writings to instruct pastors on how to use these to his or her benefit and for the progress

of the church.

Understanding Organizational Culture

Among the authors researched, none of them that wrote concerning ecclesiastical

leadership dealt with the subject of understanding organizational culture. Lack of

understanding this area, has caused many problems for both pastors and churches. As

Covey writes, "One of the main problems that I find with organizations is that they don't

adapt their structure and systems to the stream."[95] The same could be said specifically

about pastors, especially since the topic is not being dealt with adequately. This subject

will be divided into two areas: one is organizational culture and the second is ethnic

culture. Both have strong implications for ministry.

Organizational culture describes the structure and dynamics of the organization.

Robbins and Langton offer several options to help explain this: mechanistic model,

organic model, simple structure, bureaucracy, matrix structure, team structure, modular

organization, virtual organization, and boundaryless organization. The mechanistic model

is "a structure characterized by extensive departmentalization, high formalization, and a

limited information network, and centralization."[96] An organic model is described as "a

---

[95]Covey, 317.

[96]Robbins and Langton, 546.

structure that is flat, uses cross hierarchical and cross functional teams, has a low

formalization, possesses a comprehensive information network, and relies on

participative decision-making."[97] A simple structure is "a structure characterized by a low

degree of departmentalization, wide spans of control, authority centralized in a single

person and little formalization."[98] Bureaucracy is described as "a structure with highly

routine operating tasks achieved through specialization, very formalized rules and

regulations, tasks that are grouped into functional departments, centralized authority,

narrow spans of control, and decision making that follows the chain of command."[99] The

matrix structure is described as "a structure that creates dual lines of authority; combines

functional and product departamentalization."[100] A team structure utilizes "the use of

teams as the central device to coordinate work activities."[101] A modular organization is "a

small, core organization that outsources major business functions."[102] A virtual

organization is "a continually evolving network of independent companies , linked

together to share skills, costs and access to one another's markets."[103] The boundaryless

organization is described as "an organization that seeks to eliminate the chain of

---

[97]Robbins and Langton, 546.

[98]Robbins and Langton, 547.

[99]Robbins and Langton, 548.

[100]Robbins and Langton, 550.

[101]Robbins and Langton, 552.

[102]Robbins and Langton, 552.

[103]Robbins and Langton, 554.

command, have limitless spans of control, and replace departments with empowered teams."[104] These different organizational cultures will not be dealt with in depth. However, they are presented here as an example of the research that is currently being done in the business world.

The terms maybe foreign to the church but many of the descriptions can be readily transferred to the ecclesiastical setting. The business authors are concerned that leaders understand the culture of the organization they are leading. Of course, we cannot simply transpose these same models to the church. However, there are different church cultures as well. Pastors run into trouble when they think that one church is just like the next one or when they expect the church to adapt to the leader's style or paradigm. Each church has its own structure and its own dynamics. There are no two churches that are exactly the same. Presenting different models to pastors will help them to understand this dynamic. When they first arrive at a church and as they are earning the trust of the people, this could be a good time to examine the dynamics of the church in order to be able to lead in a manner that is acceptable to the church's culture.

The other area that was dealt with in the business literature is ethnic culture. "There is some thing in all countries called 'management,' but its meaning differs to a larger or smaller extent from one country to the other, and it takes considerable historical and cultural insight into local conditions to understand its processes, philosophies, and

---

[104]Robbins and Langton, 556.

problems."[105] The same dynamics are at work within the church.

The authors who wrote concerning the business leadership perspective suggested the following cultural dynamics: power distance, individualism, collectivism, quantity of life, quality of life, uncertainty avoidance, long-term orientation, short-term orientation, and masculinity and femininity. Power distancing is described as "a national culture attribute describing the extent to which a society accepts that power in institutions and organizations is distributed unequally."[106] Individualism is "a national culture attribute describing a loosely knit social framework in which people emphasize only the care of themselves and their immediate family."[107] However, collectivism is "a national culture attribute that describes a tight social framework in which people expect others in groups of which they are a part to look after them and protect them."[108] Quantity of life is described as "a national culture attribute describing the extent to which societal values are characterized by assertiveness and materialism."[109] On the other hand, quality of life is described as "a national culture attribute that emphasizes relationships and concern for others."[110] Masculinity and femininity is described as "the degree to which tough values

---

[105]Greet Hofstede, "Cultural Constraints in Management Theories," in *Leaders and the Leadership Process,* eds. Jon Pierce & John Newstrom (Toronto: McGraw-Hill, 2000), 176.

[106]Robbins and Langton, 110.

[107]Robbins and Langton, 111.

[108]Robbins and Langton, 111.

[109]Robbins and Langton, 111.

[110]Robbins and Langton, 111.

like assertiveness, performance, success and competition, which in nearly all societies are associated with the role of men, prevail over tender values like the quality of life, maintaining warm personal relationships service, care for the weak, and solidarity, which in nearly all societies are more associated with women's roles. Women's roles differ from men's roles in all countries; but in tough societies, the differences are larger than in tender ones."[111] Uncertainty avoidance "can be defined as the degree to which people in a country prefer structured over unstructured situations. Structured situations are those in which there are clearer rules as to how one should behave."[112] Another cultural classification is labelled long-term versus short-term orientation. "On the long term side one finds values oriented towards the future, like thrift (saving) and persistence. On the short-term side one finds values rather oriented towards the past and present like respect for tradition and fulfilling social obligations."[113] This topic was dealt with in chapter three of this thesis. However, the information provided here demonstrates the advance research that is being accomplished by the business world. Both churches and pastors require such information to better understand the church's culture.

These cultural dynamics affect the organizational dynamics. It becomes even more interesting when there are various ethnic cultures represented in the same organization or church. If pastors had this information, they could better understand when a church does something that seems totally alien to them, or when two ethnic groups are in

---

[111]Hofstede, eds. Pierce and Newstrom, 177.

[112]Hofstede, eds. Pierce and Newstrom, 177.

[113]Hofstede, eds. Pierce and Newstrom, 177.

disagreement. Sometimes, what seems perfectly normal to one culture could be considered an absurdity to another culture.

There are basically only two responses to such a situation. Either leaders think that their culture is superior or they understand that each culture is simply different and try to minister through the differences. The first case scenario, occurs when there is confusion regarding what is cultural and what is true or correct. This has been dealt with in the previous chapter. Once a person thinks that he or she is superior and treats others accordingly, it becomes difficult to minister. The end result is that barriers go up and all further efforts to communicate fail.

In the second case scenario there is a certain understanding of cultural dynamics. It requires coming to the conclusion that, even though something seems perfectly normal, it does not mean that it is the only way or even that it is the best way of doing things. It means that this is the way in which I have been culturally trained and, therefore, it is what feels most comfortable to me.

By saying this relativism is not being condoned. There is right and wrong. However, it appears that there is some confusion regarding what is clearly right or wrong and what is purely cultural. The concern is that pastors who do not have a certain cultural understanding might fall under the first case scenario and not the second. These pastors could also be familiar with only one church structure or dynamics. When faced with something that is different from what they are accustomed, they could automatically conclude that it is wrong.

Whether talking about organizational culture or ethnic culture or even other

cultural influences the fact is that every congregation has been impacted by a number of cultural influences. Understanding these influences will assist the pastor in understanding his or her preferred leadership style while also helping them to better understand the church's choice.

Understanding organizational/church culture is important to both transactional and transformational leaders. Transactional leaders need to examine a potential pastoral opportunity to decide if the congregation is able to accept his or her style of leadership. For transformational leaders, understanding church culture will empower them to use their personal influence more effectively, in order to motivate the church toward the established vision and goals. In either case understanding organizational/church culture can influence the effectiveness of a leader.

Spirituality

All of the differences mentioned thus far have been areas that the authors writing from a business perspective have covered that are not covered by the authors writing from an ecclesiastical perspective. Spirituality is the only subject covered by those who wrote regarding the ecclesiastical leadership paradigm that was not covered by the authors writing regarding the business leadership paradigm. In some ways the subject of spirituality touches all of the subjects already mentioned in this chapter but it needs to be mentioned separately. The term spirituality refers to a belief in the existence of God and His influence on everything the church does. This belief greatly impacts the church's leadership paradigm.

First, Christian leaders are called into leadership. It is not something that they choose, but they are the ones who are chosen. Above and beyond all of the leadership theories and styles, a pastor must have a clear sense of his or her calling. It changes the way a person leads, knowing that he or she has been called. "Genuine leaders operate out of a sense of calling, not a sense of drivenness."[114] The certainty of one's calling adds to one's confidence, not in oneself, but in the One who equips him or her.[115] A problem occurs, however, when the pastor thinks that because God has promised to equip him or her, there is nothing left for him or her to do.

This leads us to the second point, that Christian leaders depend on God for guidance and assistance. Habecker writes, "Only when you come from the presence of God can you lead them into the presence of God."[116] Leading the people of God does not depend solely on the leader's talents and abilities, but also depends on God. This does not mean that there is no need for the leader to learn new approaches and develop his or her gifts and talents. Once again, people are usually one-sided looking either only to God or only to their own abilities, but it is important to be balanced. Therefore, Christian leaders should do all that they can humanly do to improve their leadership capabilities, but they must also depend on God for guidance and success.

Third, besides learning new and developing already existing leadership skills, Christian leaders are always working on renewing their relationship with God. If this is

---

[114]Ford, 37.

[115]Habecker, 186 and 196.

[116]Habecker, 228.

not happening, leadership becomes nothing more than a mechanical process. Herrington, Bonem, and Furr list various benefits to spiritual renewal. They write, "The specific benefits of this stage are: focussing on relationship with God from the start of the process, and relying on his wisdom and guidance; developing a spirit of openness to whatever deep personal changes may be required; establishing firmly the spiritual disciplines that are needed to carry the leader throughout the remainder of the process; planting the seeds from which a clear vision will grow; increasing sensitivity to the concerns of the other people; and dealing with potential obstacles in a positive and proactive manner."[117]

Fourth, Christian leaders have different goals from their secular counterparts. Blackaby lists some "unworthy goals (bottom line mentality, perfectionism, and bigger, faster, more) and some worthy goals (leading to spiritual maturity, leading others to lead, and bringing glory to God)."[118] A Christian leader's main goal is to serve God, and God's main goal is to reconcile humanity to himself and that humans would be reconciled to each other. Therefore, the numerical growth of a church might not be representative of attaining God's goal. The goals of Christian leaders can be sometimes less visible or evident, than the goals of secular leadership.

Fifth and last, Christian leaders await different rewards. Secular leaders usually await both financial recompense and recognition for their efforts. Blackaby lists five rewards for the Christian leader. They are: "spiritual reward, rewards of integrity, reward

---

[117]Herrington, Bonem, and Furr, 33.

[118]Henry and Richard Blackaby, *Spiritual Leadership* (Nashville: Broadman & Holman Publishers, 2001), 119 - 141.

of having made a contribution, reward of relationships, and reward of influence."[119] In

reality no one goes into the ministry thinking about the financial rewards. If they were

concerned with finances, they would likely not enter the ministry. Also, there is not much

recognition for those who faithfully serve the Lord. However there are other rewards that

a Christian leader receives both now and in the resurrection.

The concern in all of this is that usually either the pastor is scholarly and in the

process forgets his spiritual roots, or he is spiritual and resists anything that appears

scholarly. However, it is important to attain a balance. Being spiritual is necessary, but we

still need to use our minds. Being scholarly is also important, but not at the price of losing

spirituality. Ministry cannot be successfully accomplished without God's direction and

his blessing on all that we do.

Spirituality is an area that is similarly applicable to both transactional and

transformational leaders. Of course this section is not necessarily applicable to the

business world, unless the business leader is a Christian. The area of spirituality is well

covered in the literature that was researched.

All of the items mentioned in this section are only covered by one of the

perspectives of leadership, either business or ecclesiastical. The first three are covered

only in the business literature but it would be beneficial if similar topics were covered

from an ecclesiastical perspective. The last item is only covered in the ecclesiastical

literature. It is imperative that pastors remember that even though there are some

similarities, church leadership is different from business leadership, in that there is a

---

[119]Blackaby, 264 - 283.

spiritual aspect involved. This spiritual aspect helps to further complicate the art of leadership within the church.

Conclusion

It is obvious that there is a shift occurring in both the business and ecclesiastical leadership perspective. The shift is from a predominantly transactional leadership paradigm to a predominantly transformational paradigm. However, both paradigms are currently present, especially in the church setting. There could also be other paradigms present. However these are the two main paradigms covered in leadership literature. It appears that both business and ecclesiastical perspectives would agree that this shift has been caused primarily by cultural changes. Pastors and church leaders alike need to be informed regarding these two paradigms and the current shift.

Based on the similarities found when examining the two perspectives, business and ecclesiastical, it is obvious that both perspectives have much in common. Since the business world appears to be more involved in understanding and developing leadership, the church can learn much by examining business literature regarding leadership. Even the areas that are covered by business literature, which are not found explicitly in ecclesiastical literature, provide areas that need to be further researched by the church. Of course, business leadership information cannot simply be transposed to the church world. Everything must be reviewed by scriptural principles, however, there is much that is applicable. Increased knowledge regarding leadership will be beneficial to pastors, lay-leaders, and laity.

CHAPTER FIVE

A PRACTICAL PERSPECTIVE

This chapter will examine the similarities between the literature and field

research. The hypothesis for this thesis states "there is currently more than one leadership

paradigm being utilized by the church. As a result, a leader must understand the culture of

the community she or he is attempting to lead in order to choose an appropriate leadership

paradigm to employ." Therefore the field research should uncover evidence to support the

simultaneous existence of more than one leadership paradigm. The field research should

also demonstrate the impact of culture on the choosing of a preferred leadership

paradigm.

Chapter one examined theology and stated that scripture does not defend or

support one leadership paradigm over and above others. The scriptures concentrate on the

character and attitude of the leader rather than one particular leadership paradigm. In the

historical perspective presented in chapter two it is evident that the culture has impacted

the church's choice of leadership paradigm. The church has always been greatly

influenced by its surrounding culture. Basically, it has been culture that has determined

the leadership paradigm being employed by the church. The third chapter provided a set

of guidelines for distinguishing between truth and culture. Furthermore, the influence of

culture on the writing of scripture and on its interpretation was examined. Not only has

167

culture greatly influenced the church's choice of preferred leadership paradigms, but it also impacts every area of our lives. Chapter four defines leadership and then goes on to define and differentiate between the transformational and the transactional leadership paradigms. Finally, it examines the art of leadership and how it is applicable to either leadership paradigm. It is evident, from the literature researched, that it is possible for the presence of more than one leadership paradigm to coexist. The literature also defends a culture-based choice of a leadership paradigm. Now attention is given to the field research to examine if it supports the hypothesis.

With the assistance of denominational leadership, two churches were chosen for the research: one known to employ a transformational leadership paradigm and the other strongly leaning toward a transactional leadership paradigm. Every effort was made to interview a diversity of people. There was a mixture of: males and females, young and more mature, lay people and lay leaders, and length of time at the church. This was accomplished with the assistance of the local pastor, who was given the necessary criteria. Each interview lasted an average of 45 minutes. Ten people who attended the church that employed the transactional leadership paradigm were interviewed, while nine people were interviewed who attend the church that employs the transformational leadership paradigm (one person did not show up for an interview).

The interview included eight questions. The first three questions examined the interviewees' personal preferences regarding a leadership style or paradigm. These questions were: 1) How would you describe your preferred leadership paradigm, not that it's your paradigm, but the one that you prefer? 2) What do you expect from a leader?

and 3) Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower? The next question was to explore the possible source that has influenced their preference. The question was, "What has influenced the choice of your preferred leadership paradigm?" The next two questions examined the negative leadership style. They were intended to be used to help further understand and define their leadership preferences. These two questions were similar to the above and they were: 1) How would you describe the leadership paradigm that would not work or, at least, would have serious negative consequences? 2) Describing this negative leadership paradigm, what would the relationship look like between the leader and follower? The next question was to explore the source of their thoughts regarding the negative leadership paradigm. The question is similar to the one above and it was "What has influenced your thoughts regarding a negative leadership paradigm?" This question was asked to explore if the positive and negative sources were the same or different. The last question was to examine if the interviewees had experienced a change in their preferred leadership paradigm. The question was: Have there been changes to your preferred leadership paradigm over the years?

The following is a compilation of the similarities from the interviews. It is interesting to note that there were no major differences between those attending a church that was labelled as using a transformational leadership paradigm and the other church labelled as using a transactional leadership paradigm. Minor differences will be noted in the individual sections; however, the overall analysis is based on the similar responses. As a result, the following is a set of reoccurring themes in the interviews. A brief

summary of pertinent replies to the questions is included in the appendix. In most cases

the response is verbatim; however in some instances the response is a paraphrase. The

brackets with the names "transformational" and "transactional" followed by number

indicate the appropriate interview in the appendix.

Preferred Leadership Style

Even though the interviewees did not use the two terms in question, it was

somewhat easy to perceive their preferences through their responses to the questions

asked. When the interviewees almost exclusively used terms and phrases such as: strong

personality, impose your ideas, final resource, learn something from, show authority, take

a position, and equal, but different responsibilities, it then appears that their preference is

a transactional leadership paradigm. On the other hand, when terms and phrases such as:

people-oriented; be a friend, teamwork, interaction, training, bonding understanding

followers and parental image, were employed by the interviewee, or if there these terms

were mixed with the ones mentioned above, this suggests the preference for a

transformational leadership paradigm. The interviewees were not given clear direction

regarding what was being sought, neither were they provided with a definition of the two

leadership paradigms. Therefore, it is possible that if they have had further information

they might have responded differently. However, the added information might also have

coloured their perceptions and, therefore, their responses. Either way, there are possible

negative repercussions. This information is simply to clarify the parameters of this study.

It is easier to define a person's position when most of his or her responses fall into

one of the paradigms. Of the nineteen people interviewed two people clearly preferred a transactional leadership paradigm. Both of these people attend the church with a transactional pastor (Transactional #2 and 3). One of the two people used a couple of comments that would refer to a transformational leadership paradigm, such as: "loving and caring, and he (the leader) knows a little bit about the people and their life." However, the rest of the interview demonstrated a clear preference for the transactional leadership paradigm. As mentioned in chapter four, it is rare that a person would exclusively prefer or employ one leadership paradigm only. This person also responded that he expected that he would "learn something from the leader and that the leader would direct that person." The other person used no terms that would suggest any tendency to accept the transformational leadership paradigm. This response was to be expected, namely that people who preferred a transactional leadership paradigm would seek out and attend a transactional church.

However, the majority of the interviewees who attended the church with a transactional pastor, did not support that preference in their comments. Three interviewees (Transactional # 4, 5, and 7) clearly preferred a participative leader (transformational leadership paradigm), while another five interviewees (Transactional #1, 6, 8, 9 and 10) seemed to support a more balanced transformational leadership paradigm. During the interview with those interviewees who supported a participative leader and/or the transformation leadership paradigm, it was not clear why they were attending a church with a transactional pastor. In their comments there was no hint that they were either dissatisfied with the church, nor were they critical of how things were

being run. However, their comments clearly demonstrated that they preferred a

participative leader and/or transformational style leadership. This was demonstrated by

employing terms and phrases such as: "harmonious, loving caring, and forgiving,

hospitable, a good relationship, concern for the people" and other similar terms and

phrases already described above. These people did not use any of the terms that would

indicate their support of a transactional leadership paradigm nor, in some cases, a more

balanced transformational leadership paradigm. Nevertheless, they seemed to be happy in

a church with a transactional pastor.

Of the people interviewed who attended the transformational church, five

apparently supported a more balanced transformational leadership paradigm

(Transformational #1, 2, 3, 6 and 7). They answered the questions in a similar fashion to

the group mentioned above from the church with a transactional pastor.

There were also four of the interviewees who attended the church with the

transformational pastor, who had a strong preference for a participative leader

(transformational leadership paradigm). Actually, none of these four mentioned anything

that would suggest that they had any preference for a transactional leadership paradigm

(Transformational #4, 5, 8 and 9). They used such words and phrases as, group

consensus, inclusive and consultative, helping to train people and develop their leadership

skills, don't make you feel like they're in charge, exchange ideas, the person I'm leading

could have a better idea even than what I have, a leader could still learn from someone he

is teaching, and establish a relationship, a bonding relationship. These responses raise

some concern. It almost appears as if they are looking for a leader who is going to be a

facilitator and not a leader. This concern was dealt with at the end of chapter three. However, the information is not conclusive and further research would be required to confirm the statement.

Nine of the nineteen people interviewed, who represented both churches, appeared to be supporting a more balanced transformational leadership paradigm. The following is the result of the questioning. Some of the people were questioned regarding their supporting a more balanced transformational leadership paradigm. These interviewees would use some of the same terminology that has been described above. One person was asked, "If you were going to side with either training or visioning and planning, which do you feel is more important?" The answer was, "Well, why do they have to be different?" The person continued to explain why he felt that both were important. Another interviewee was asked, "So how would you balance courage and compassion?" The answer was, "You can't be 60% compassionate and the rest courage. It has to be 50 - 50." One other interviewee was questioned, "You had said that the leader should help people to stretch and grow. Now you are talking about the need of a leader to listen and adapt to where the people are. Can you comment?" The response was, "There could be disagreement and maybe, in one instance, the leader maybe (sic) have to adjust his position a little. But in another instance, the followers may have to adjust their position a little." When questioned, all of the interviewees who appeared to support a more balanced transformational paradigm defended their decisions. Ideally, I believe that this is the more correct form of transformational leadership. However, it would be interesting to find out who the interviewees felt should make the decision regarding when the leader

should be autocratic and when he or she should be more participative.

The leaders in both of these congregations have their hands full. If the interview sample is a correct representation, the transactional church leader has only a few people who actually prefer a transactional leadership paradigm. About 50% of the congregation would prefer a participative leader (transformational leadership paradigm), while the other 50% would support a more balanced transformational leadership paradigm. This means that both groups would likely be more supportive of a transformational leadership paradigm. One of these people might feel comfortable with a transformational leadership paradigm, the next person, who prefers a participative leader (transformational leadership paradigm), might expect the leader to employ a more participative leadership style. Having the three different groups in the church makes providing leadership very difficult. It is probable that, no matter what the leader does, someone would expect her or him to respond in a different manner.

The transformational leader has things a little easier. If the group interviewed is representative of the congregational population, there are only two groups present in the church. Similar to the church above, approximately 50% of the congregation prefer a participative leader (transformational leadership paradigm). However, the other 50% of the congregation would prefer a more balanced transformational leadership paradigm. Therefore, some of the same dynamics mentioned above are applicable to this group as well. At any one time there will likely be people who support the leaders decision while others are critical of the decision. Regardless of the leader's preferred leadership style and the congregation, there will always be the possibility of people who disagree with the

leader.

As mentioned in this thesis, there are at least two leadership paradigms. Even though the results of the interviews do not prove that a shift is occurring, they do support such a hypothesis. Only two of the nineteen interviewees preferred a transactional leadership paradigm, ten were shown to support a more balanced transformational paradigm, and seven people preferred a participative leader (transformational leadership paradigm). The results of the interviews also demonstrate the complexity of leadership today. No matter which leadership paradigm the leader employs there is always the possibility of conflicting expectations. There is no easy or quick response to this situation. This will be developed further later in this chapter; however, it is important for the leader to understand the culture of the local congregation and attempt to use a style that she or he feels would be appropriate.

Leader's Character

Character traits are important in the eyes of the followers. Out of the nineteen people interviewed, eighteen mentioned character traits as an important part of leadership (see appendix). It does not matter which church the interviewees attend, nor does it matter which leadership style the pastor employs, almost everyone is concerned with the character of the leader.

Some of the character traits that were mentioned were: confidence, wisdom, integrity, honesty, dependability, trustworthiness, love, respectfulness, compassion, flexibility, commitment, caring, forgiveness, sincerity, openness, courageousness,

humility, willingness to listen, not judgmental, hard working, able to hold confidences. All of the traits mentioned are biblical and all Christians are encouraged to develop these same character traits. Each of the interviewees who referred to the leader's character did so at least two or three times during the interview. This means that the topic was left for a while and that it was the interviewee that returned to the topic. Half of those who were interviewed began their responses by referring to the character traits of the leader.

There is something about a leader who does not have the expected character traits that does not sit well with the followers. Maybe this is why Jesus spent so much time teaching about the leader's character rather than teaching about a particular leadership paradigm. It is not evident if the desired character traits are the result of the interviewees' understanding of scripture or if those interviewed naturally expect these qualities from their leaders. Nevertheless, it is obvious that Jesus spend a significant part of his ministry teaching his disciples regarding their character. It is also obvious that character traits are important to those who attend church. It is interesting to note that business administration literature does not place the same importance on the character of the leader. One of the interviewees mentioned, "There are far greater expectations for those in church leadership than we have for public leaders." It could be that this person's comment was correct.

Since, in most cases, comments regarding the leaders character traits were mentioned even before the terms and phrases regarding the preferred leadership style, leaders should spend time working on developing their character. Attention should be given to the development of these character traits, while taking the necessary precautions to safeguard against breaking these traits. This appears to be more important in the minds

of the followers than the choice of a preferred leadership paradigm. Also, new leaders

ought to have a certain number of developed character traits. This will assist in the

process of having the leader being accepted by the church. In the midst of being

concerned with leadership and the skills necessary to lead, overlooking character traits

can be a fatal mistake. It appears that a leader with a solid character could be chosen by a

church over and above a leader who demonstrates strong leadership abilities. In the

church, leaders need to be people who model the Christian life. This topic will be dealt

with further in the section entitled 'Leader Transformation,' where the fact that the leader

is expected to be the example to the followers will be discussed. Of course, being an

example deals with character traits, but it also goes further than this one area. In this

section it is enough to simply state that the leader's character trait is very important in the

eyes of the follower.

Leader's Communication

The ability to communicate well was mentioned in Chapter Four as one of the

leadership skills that authors writing from both an ecclesiastical and a business

perspective agreed was important for leaders to possess. Before leaders write-off this

quality as some technique that is unimportant to the actual running of a church, the

response of those interviewed requires serious consideration. Seventeen of the nineteen

people interviewed mentioned something regarding the importance of a leader being a

good communicator (see appendix). It appears that followers can sense when

communication is not occurring.

It was mentioned that good communication skills are necessary for the smooth transmission of the message on Sunday mornings. One person mentioned that, sometimes, higher education actually causes a barrier which prevents communication from occurring. Sometimes, communicators are not able to communicate using simpler language. Other times, they feel a need to impress the listeners with their knowledge. It was also mentioned that communication skills are needed for the leader to be able to articulate a vision. Without clear articulation, followers could possibly be prevented from understanding, or their motivation levels could be decreased. It is only through good communication that the leader's passion can be relayed, and it is this passion that will inflame the followers to act. As mentioned in chapter four, good communication enables and facilitates action on the part of the follower. One interviewee put it this way, "It's not enough to assume that people know where you're going with something. You have to articulate it." Of course for good communication to occur, as one person put it, "This means that you as a leader have to know exactly what you are talking about." Communication will always be poor if the leader is unfamiliar with his or her subject matter. This matter will be dealt with further in the next section entitled 'Leader Transformation.'

Since communication is a two-way road, not only does the leader need to be able to speak well, but she or he also needs to develop listening skills. "You have to be a good listener...you have to really learn what people around you are saying," is what one of the interviewees said. Listening skills are important in order for the leader to comprehend where the followers are, to ensure that he or she leads in a style that is appropriate. One

person mentioned that leaders need "to be willing to listen to me if I got (*sic*) an issue or if I don't understand something or don't agree with something." Communication is not only to understand where the followers are, but the followers also want to be listened to, especially when they disagree with the leader. There was no indication that the followers wanted things their way, only that they wanted someone to listen and that their concerns would be taken seriously. A few people in the interviews used the word 'accessible' to describe the relationship between the leader and the follower. The follower wants to feel that the leader is approachable and that he or she can come whenever there is a need.

One person mentioned that communicating is 'a skill that can be learned and developed by the leader.' However, no one mentioned any specific skills that are required to be able to communicate adequately. So the followers are aware that, even if the leader does not possess communication skills, they can be learned and developed. Whatever the situation, followers want to know that they have been listened to. This makes them feel important. Also, followers want to make sure that they understand what they are being told.

The need for good communication was not mentioned as often or with as much passion as the references demonstrating the need for leaders to possess certain character traits. However, according to those who participated in the interviews, this, too, is an important quality for the leader to possess. Communication skills are not something that those in leadership are necessarily concerned about or actively working toward developing. Leaders in the church need to give this area serious attention if they want to be effective in the eyes of the followers.

Leader Transformation

Once again, this is a subject that is dealt with in chapter four of this thesis.

However, those interviewed did not actually use the above term. They did say that they

expected their leaders to be examples and to be educated. If a leader is to be a continuous

example, there needs to be continued growth and development on the part of the leader.

Fifteen of the nineteen people (see appendix) who participated in the interviews

mentioned either that the leader should be an example or that he should be continuously

learning. Some of these people mentioned both issues during their interviews. There was

no difference between the interviewees from the church with a transactional pastor and

the church with a transformational pastor.

It was interesting that even though it was mentioned that leaders should be well

educated, this was mentioned with some hesitation, as the interviewees were concerned

that this education did not become a barrier to communication, as has already been

mentioned above. Nevertheless there were a number of people who were concerned that

their leader was someone who was well educated. Some mentioned simply that the leader

should possess 'a good level of education,' without being specific, except to mention that

a leader should be someone who knows what he or she is doing and be able to transmit

this to the follower. One person mentioned that it is obvious when a leader is ill prepared

and has not done his or her homework. Some people mentioned that the leader ought to

be well educated and knowledgeable in the scriptures, theology and spiritual matters.

Followers want to know that their leader has a good understanding of scripture, a good

knowledge of theology, and that he or she knows how to apply the truths found in scripture to daily life. These three areas go hand in hand. All three areas need to be present in the life of a leader. Since life is continually changing, there is a need for continuous reflection and change on the part of the leader.

One person mentioned that the leader should possess a certain level of intelligence. However, once again, nothing specific was mentioned. Another person indicated that a leader should have a certain sense of psychology. This person went on to mention that the leader does not have to be a specialist in the area, but a certain basic knowledge is important for the leader to be able to motivate the followers. This type of motivation was dealt with in chapter four under the subtitle, 'Motivation and Power.' There was not one specific or common area that was mentioned by the interviewees; however, the greater the knowledge of the leader the more tools he or she possesses in order to lead.

The other area that was mentioned by the interviewees is that the leader should be an example. As mentioned above, if the leader is not continuously being transformed, if the leader is not continuously learning, then he or she will not be able to be a good example. Once again, some people mentioned that they expected the leader to be an example or a role model without going into specifics, except to mention that, by being an example, leaders are actually encouraging others in whatever situation they happen to find themselves.

However, there were some specific areas that were mentioned by the interviewees. One mentioned that the leader should be an example in his or her home. Followers should

be able to gaze into the life of the leader and learn how to arrange their own familial relationships. Another person mentioned that a leader should be an example that shows that his or her words and actions coincide. People want to see the leader's sincerity expressed in the agreement between what the leaders says and what he or she does. As one person put it, followers 'want to know that what the leader is saying works in his life.' 'When a leader takes a stand, it should be followed through by example' is what another person stated. The concern expressed is that a leader could take a stand with the congregation on a certain issue and then not be concerned to follow it through herself or himself. People want to their leaders to be an example not only of goodness, but also in their own struggles. One interviewee mentioned that when the leader shares his or her own struggles, it helps to encourage the followers to continue in their struggle. Also, it was mentioned that leaders need to exemplify compassion in their dealings with others. Followers in the congregation need to see this example, in order to stimulate compassion in their own lives. Lastly, it was mentioned that leaders need to show the followers what they expect from them. It is not sufficient for followers to be told what to do. They need to see it done by the leader and then the leader needs to allow the followers space to experiment for themselves. If the leader has not set the example, in many cases the follower will not understand what is expected.

Leaders need to be reminded that they must continually study and develop their leadership skills, but also in other areas. There are not specific areas and skills that can be mentioned. An effective leader should have an adequate level of knowledge in a variety of fields. A leader who feels that he or she already knows what is needed, who feels that

he or she has already arrived, is setting himself or herself up for a fall. There is always

room to develop and grow.

Also, leaders need to be reminded that their lives are always being examined

under a magnifying glass. This is not always done on purpose, neither is it done to

criticize. However, followers naturally look up to their leaders for direction. This is done

not only by listening to their words but by examining their lives. The way a leader deals

with her or his spouse and children, the way a leader deals with those from the

congregation, the interaction between the leader and those outside the church, the way

leaders deal with stress, problems, sin, for example, is constantly being watched by the

followers. One interviewee stated that, 'this does not mean that the leader is perfect.'

Even though everyone knows that a leader is not perfect, yet still the followers expect

their leader to model some positive qualities. Whether through a body of general

knowledge or through developing their own lives to become examples, leaders need to be

always growing and stretching. Leaders need to be constantly in the process of

transformation. This should not be confused with the transformational leadership

paradigm.

Impacting Preference

As mentioned in the introduction to this chapter, questions were also asked

regarding what has impacted the interviewee's preferred leadership style. Sixteen of the

nineteen people who participated in the interviews stated that their view of leadership was

impacted by culture (see appendix). The other three interviewees stated that their view

has been impacted only by the Bible. It could be significant to mention that all three of

these people attend the church with a transactional pastor and that two of the three

interviewees preferred the transactional leadership paradigm. The third person is one of

the people who supported a more balanced transformational leadership paradigm. These

three used terms to describe the influences such as: the Bible, the church, the Holy Spirit

and Jesus Christ. In the first chapter of this thesis it was mentioned that scripture does not

defend or support one leadership paradigm over and above the others. This is not to

negate the effects of scripture on these interviewees. There are many examples of

leadership in the scriptures, some positive and some negative. However, as mentioned in

chapter three of this thesis, our understanding of scripture is always coloured by our

perception. The danger occurs when it is stated that a particular position is biblical and

that other leadership styles or paradigms are therefore obviously wrong. Based on the

responses, the interviewees who stated that they were impacted by the scriptures were not

attempting to do this. Nevertheless, for the purpose of this thesis, it is important to

express this concern. At least with those who make up this group there is a concrete set of

stories that can be compared and explored.

The rest of the people who participated in the interviews stated that they were

impacted by cultural experiences. These people were impacted by leaders that they

experienced at church, in places of employment, camps, clubs and organizations, stories

from family members and friends, education, comparing different cultural preferences,

church history, articles, and politics. Each person mentioned at least two of the above,

while some people mentioned three or four as influencing their preference. The variety of

combinations is endless. Also, interviewees were asked to pinpoint one specific area that had the most impact in their lives regarding choice of a leadership paradigm. This list was just as varied as above. The list includes: father, mother, both parents, employment, education, changing countries (cultural expectations), Christian family members who were church leaders, church leaders in general, one particular Christian, and examples in church history. The same source that has positively impacted one person, in some cases, has negatively impacted another, since individuals can react differently to the same stimulus.

This situation might present a more difficult situation for the leader than the previous. Everyone is being impacted by culture, but each one by a different cultural influence. There is nothing common to all these experiences except their variance. If the results of these interviews reflect the general population of the congregation, each person brings a different set of expectations depending on his or her particular experience. This would agree with the information presented in both chapter two and chapter three. Chapter two examines church leadership from a historical perspective and demonstrates that the preferred leadership paradigm has always been strongly influenced by cultural change. Chapter three examines the impact of culture on the writing of scripture and on our interpretation of scripture. Culture continues to play an important role in our choice of a preferred leadership paradigm.

As a result, if the leadership paradigm is changing in both the educational and business administration literature, it would seem applicable that the same shift should be occurring in the ecclesiastical leadership literature. After all, the interviewees have stated

that culture has had the greatest impact on their leadership paradigm preference. It also means that church leaders should be open to learning from their business counterparts. Much wisdom is lost by not being willing to listen to the knowledge and developments in other fields of research. The information here also complicates matters for the leader. If most of the people in a given congregation have had their choice of preferred leadership paradigm impacted primarily by their experiences, and if everyone has had a different experience, it stands to reason that there will be various expectations placed on the leader from the same congregation. In order to develop a common church culture regarding leadership there will need to be some give and take by the adherents. Since there is a variety of preferred leadership paradigms represented in each congregation, it appears that the followers have reached an unofficial agreement regarding what leadership paradigm they expect from their pastor. However, this does not protect the leader or promise that there will not be conflict. In chapter four of this thesis it is mentioned that variance in expectations will create conflict. If followers are coming to the table with different experiences it is obvious that their expectations might also be different. Every act of leadership provides the opportunity for conflict to occur.

Change

Along with asking people about their preference and concerning what has impacted their preference, the interview also asked if their had been any changes to their preference. Of the people who participated in the interview eleven stated that their view has changed over the years, while the other eight stated that their view has remained

unchanged (see appendix). For the people who changed their views of their preference of a leadership style, almost every single person had a different response. Some of these reasons are: spiritual growth, changing countries (cultural expectations), personal leadership experience, and maturity (age). This adds to the possible conflict situation mentioned in the above section. Some people state that they have not experienced any changes in their preferences. Others state that there has been a change; however, each person has been impacted by a different reality.

Leaders need to be aware that, not only do their followers represent different preferred leadership paradigms, but that they also are at different stages in developing their leadership paradigms. Some people have had the same leadership preference most of their lives. Other people might be in the midst of making a change in their preferred leadership style. Still others are only beginning to be influenced toward changing their preferences. Depending on the place where the follower finds himself along this path, his or her reaction to a certain type of leadership will be changed. Leaders need to be sensitive not only to the follower's preference but also to his or her development stage.

Conclusion

The field research tentatively suggests that a person's preferred leadership paradigm cannot be predetermined by the leader. The preference is not influenced by the church he or she attends, nor by gender, age, length of Christian experience, to name a few. In most cases, the only determining factor has to do with the follower's personal experience. However, the followers' experiences on its own, are not sufficient to

predetermine their preferred leadership paradigm. Some people who have had similar experiences have had different results. The only way to determine a person's preference would be to enter into dialogue with the person to determine how his or her past experiences have impact him or her. Also, there appear to be at least two camps regarding the preferred leadership paradigm. There is evidence to support the existence of both the transactional and transformational leadership paradigms. As a result, and based on the information gathered from the interviews, a current shift in ecclesiastical leadership is possible.

There were three major leadership skills that appeared to be of importance to the interviewees. First and foremost, followers expect their leaders to possess certain Christian character traits. Second, it is expected that leaders possess or/and are developing their communication skills. Third, the followers expect that the leader to be in a constant state of transformation. Each of these areas is covered in detail in Chapter Four of this thesis, which deals with leadership skills. These leadership skills appear to be required regardless of the followers' preferred leadership paradigms and regardless of the cultural influences that have impacted their lives.

The last two sections of this chapter deal with the cultural influences that continue to impact the church's preferred leadership paradigm. According to the people interviewed, both their preferred leadership paradigm and any changes that have occurred to that paradigm have been the product of culture. It appears that the information gathered from the interviewees coincides well with the information presented in the other four chapters of this thesis.

SUMMARY

The first chapter examined a biblical and theological response to the question of leadership. It began by defining ministry and then proceeded to examine the origin of leadership as one ministry among others. The issue of authority was also discussed. The chapter demonstrated that the scriptures do not support or defend one paradigm over and above the others. Jesus himself emphasised the character of the leader, rather than a particular leadership paradigm. As a result, no one leadership paradigm can be defended as being biblical over and above another paradigm.

The second chapter examined changes to the church's choice of preferred leadership paradigm throughout history. Church history was divided into five sections. Changes to the leadership paradigm were examined, while contributing cultural factors were mentioned. The chapter demonstrates that the church's preferred leadership paradigm has changed a number of times over the years. Therefore, if the church was to find itself in the midst of a current shift in its preferred leadership paradigm, it would not be something new or unusual.

Chapter three dealt with distinguishing culture and truth. It began by addressing the issue of distinguishing culture (local realities) from truth (universal). It examined the impact of culture on the writing of scripture and on its contemporary interpretation. The impact of ethnic culture on a person's perception of truth was also discussed. Each

189

paradigm was then analysed to demonstrate how the church should balance being culturally informed, while being faithful to scripture. If culture has always had such a great impact on our beliefs and practice, then it should not be surprising that the church continues to follow the trends that are currently occurring in society.

A theoretical perspective is presented in chapter four. The chapter began by defining leadership in general. It then went on to define and distinguish the transactional and transformational leadership paradigms. In this chapter it was mentioned that both education literature and business administration literature are indicating that a shift has occurred over the last twenty or thirty years. Based on the rest of the information presented in this thesis, it should not be surprising that a similar shift could be occurring within the church. The church has usually responded to cultural change rather than setting the pace. It would therefore be logical that the shift in the church is occurring some twenty years after the shift in society. The chapter also examines the similarities and differences between the business and ecclesiastical literature which describes the art of leadership. This section is important for those who are exercising a transformational leadership paradigm, since it is a more subtle form of leadership.

The last chapter of this thesis examined the interview results. Only two out of the nineteen preferred a transactional leadership paradigm. The rest of the people interviewed were divided 50/50, with one group preferring a transformational leadership paradigm and the other group supporting a participative leader (transformational leadership). These results do not prove that a shift is occurring; however, they do support the possibility of such a shift occurring. This information alone would not be sufficient to defend the

notion that a paradigm shift is occurring. Nevertheless, when compared with the rest of the information presented in this thesis it can be defended that there is a strong possibility that the same shift, from a transactional to a transformational leadership paradigm, is occurring within the church.

It can be defended that culture usually leads in the change process. This was evident throughout church history, which was examined in chapter two. After a period of time the church soon finds itself out of step with culture. Once the church realizes this, it begins to work through the process of change in order to adapt to culture. This process is not an easy one, since the church must also take the scriptures into account, and so it must balance being culturally impacted and being faithful to truth. Once the church has completed the process and comes back into alignment with culture, there is a false perception that progress has been made. The church feels that it was wrong in the past and that after making the changes influenced by culture, it has returned to or attained a biblically correct position.

The problem with this position is that in another forty or fifty years it is quite possible that the current paradigm might become a thing of the past and that a new paradigm might be developed. This is not necessarily progress, but simply a realigning with culture. Therefore, it is obvious that leadership paradigms are mostly influenced by cultural changes and not new theological discoveries. For the church to continue to be culturally sensitive it must be open to receiving changes that are instigated by the culture. However, this must be done with a discerning spirit so that changes are not blindly accepted, but always held in check by scripture.

There were two surprises in the field research. First, it was surprising that the laity were able to articulate their preferred leadership paradigm. It was obvious that they had put some thought to the topic and that they knew what they wanted. This should cause church leaders to take leadership all the more seriously. Second, it appears that the character of the leader is more important to the followers then his or her leadership style. All interviewees mentioned that character was important. Even the people who preferred a transformational leadership paradigm but participated in a church with a transactional leader, appeared to be satisfied. Their satisfaction is not the result of agreement between their preferred leadership paradigm and the one employed by their pastor. It appears that they were satisfied because the leader's character met their expectations. Clergy must work on developing their character, while always policing their words and actions. Their followers are concerned with the leader's character.

For me, this has been a liberating experience. I no longer feel confined to discover and abide by one scripturally correct leadership paradigm. Clergy need to be made aware of the simultaneous presence of the two leadership paradigms, neither of which can be defended as 'the' biblically correct paradigm. They should feel free to employ either paradigm, depending on the cultural expectations of the congregation that they are serving or the specific situation that they are facing. There is also a need for clergy to become more familiar with the transformational leadership paradigm. This paradigm is more subtle and therefore requires more wisdom in its implementation. Once clergy have a better grasp of this paradigm, they will be better equipped to lead. It is hoped that this thesis will challenge those in leadership to further develop their leadership gift so that

they will become more effective in their ministry.

APPENDIX
INTERVIEW RESPONSES

Transactional #1

1. **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
   - confident and wise
   - good listener . . . learn what people around are saying
   - interact with the people you are leading
   - get to know what they (the followers) need and what direction they want to go
   - come up with a plan or a strategy
   - example: followers need to see where the leader's going and that their ideas
     work

2. **What do you expect from a leader?**
   - firm: take a position
   - knows the Bible: mature faith
   - able to make good decisions
   - willing to listen to the followers
   - integral, honest, dependable, trustworthy
   - balanced: able to show authority and be a friend

3. **Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
   - open communication
   - interaction
   - teamwork
   - mutual respect
   - in God's eyes all are equal, but certain people have responsibilities

4. **What has influenced the choice of your preferred leadership paradigm?**
   - experience with church leadership
   - work experience: camp or employment

5. **How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
   - very relaxed, liberal: showing no authority or guidance
   - not provide structure or guidance

6. **Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
   - nothing further to add

7. **What has influenced your thoughts regarding a negative leadership paradigm?**
   - examples in the lives of friends and families

8. **Has there been any changes to your preferred leadership paradigm over the years?**
   - minor change
     - maturing and spiritual growth - Bible study
     - social knowledge
     - new experiences with leaders
     - listen to people's opinions and ideas
     - being a leader

Transactional #2

1. **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
   - strong faith
   - loving
   - strong personality
     - impose your (the leader's) ideas
     - not shy away from giving an opinion

2. **What do you expect from a leader?**
   - learn something from leader

3. **Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
   - know a little bit about the people
   - understand needs of the followers
   - loving and caring
   - listen to others try and understand their point of view
   - patience
   - good example
   - good teacher

4. **What has influenced the choice of your preferred leadership paradigm?**
    - Bible - Christian family
        - Sunday school and church
        - Holy Spirit and the Word of God
        - spiritual

5. **How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
    - always being negative
    - banging on you
    - not listening to others

6. **Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
    - nothing further to add

7. **What has influenced your thoughts regarding a negative leadership paradigm?**
    - spiritual growth

8. **Has there been any changes to your preferred leadership paradigm over the years?**
    - yes
    - spiritual walk and growth
    - changing countries

Transactional #3

1. **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
    - strong faith
    - loving
    - strong personality
    - good level of education
    - knowledgeable in theology and spiritual matters
    - charisma
    - sense of psychology

2. **What do you expect from a leader?**
   - resource in counselling
   - encourage followers
   - trustworthy, respectable
   - impose on others - using the leader's whole behaviour

3. **Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
   - knowledgeable
   - understand differences among followers
   - compassionate
   - good communicator
   - final resource - impose on others right way of thinking

4. **What has influenced the choice of your preferred leadership paradigm?**
   - background - employment and education

5. **How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
   - without compromising on the vital issues, capable of making people feel
     comfortable and at ease in church

6. **Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
   - lack of flexibility

7. **What has influenced your thoughts regarding a negative leadership paradigm?**
   - hear from others - their experiences

8. **Has there been any changes to your preferred leadership paradigm over the years?**
   -slight change - perspectives change as you get older

Transactional #4

1. **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
   - know Bible
   - committed to service
   - committed to other leaders

2.	**What do you expect from a leader?**
- involved in church activities
- good example - own home - control

3.	**Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
- harmonious, loving caring, and forgiving
- open communication

4.	**What has influenced the choice of your preferred leadership paradigm?**
- raised in Christian home watching family members who were leaders

5.	**How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
- bitterness, anger,
- complainer
- gossiper
- not hospitable

6.	**Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
- nothing further to add

7.	**What has influenced your thoughts regarding a negative leadership paradigm?**
- negative examples of leaders that I have seen in the past

8.	**Has there been any changes to your preferred leadership paradigm over the years?**
- no change	- stronger convictions
			- result of experience with both positive and negative leaders

Transactional #5

1.	**How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
- honest, truthful
- shares own personal experiences - demonstrate that it's a part of who you are
- good communicator

2. **What do you expect from a leader?**
   - masters the Word of God
   - able to explain clearly the Word of God - helps followers to understand

3. **Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
   - good relationship - a friend

4. **What has influenced the choice of your preferred leadership paradigm?**
   - experience with church leaders

5. **How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
   - cause me to feel guilty and uncomfortable for something that I did not do
   - says things and then does not follow through
   - says things and then does the opposite

6. **Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
   - nothing further to add

7. **What has influenced your thoughts regarding a negative leadership paradigm?**
   - life experiences   - outside the church
                           - tough life experiences

8. **Has there been any changes to your preferred leadership paradigm over the years?**
   - not sure - new believer - never paid much attention to leadership before

Transactional #6

1. **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
   - example - your actions speak so loud, I can't hear a single word you're saying

2. **What do you expect from a leader?**
   - example through action
   - integrity: the beauty of integrity is that you don't get caught
   - a mentor

3.   **Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
     - take a stand
     - follow it through by example
     - interchangeable   - the best leader is the best follower
                                   - leader must follow his or her mentor

4.   **What has influenced the choice of your preferred leadership paradigm?**
     - one specific Christian mentor

5.   **How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
     - complainer
     - weak in character

6.   **Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
     - nothing further to add

7.   **What has influenced your thoughts regarding a negative leadership paradigm?**
     - employment leadership examples

8.   **Has there been any changes to your preferred leadership paradigm over the years?**
     - Yes   - the objective for leading changed
                                   - from learning new leadership skills to obtaining results
          - observation   - everything in my life
          - more information - from observations.

Transactional #7

1.   **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
     - sincerity
     - concern for the people
     - sensibility
     - involvement in church activities
     - down to earth
     - example - how the leader lives their life

2. **What do you expect from a leader?**
- accessible
- well educated
- honest
- flexible

3. **Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
- a teacher
- an example
- human

4. **What has influenced the choice of your preferred leadership paradigm?**
- human relationships in general
- pastor of the church where I grew up
- my personal feelings about faith
- there are a lot of things that are culturally handed down that are not necessarily biblical

5. **How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
- inaccessible
- work to promote yourself as something that you're not
- not humble

6. **Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
- negative
- says bad things about people
- gossipping
- pastors need to be so much more careful because everyone's watching all the time

7. **What has influenced your thoughts regarding a negative leadership paradigm?**
- church leaders from past centuries
- my awareness of human sinfulness

8. **Has there been any changes to your preferred leadership paradigm over the years?**
- yes - growing up and developing my own ideas

Transactional #8

1. **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
   - good qualities, faith, theology
   - need to be secure in what the leaders believe
   - personality
   - able to communicate
   - sincere
   - authentic
   - be able to plan, be able to have a vision
   - spiritually, theologically grounded
   - adaptable
   - develop good relationships
   - concerned with what's good for the church as a whole
   - administrative skills

2. **What do you expect from a leader?**
   - training up of people
   - being able to delegate
   - develop vision and goals while training people

3. **Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
   - partnership - team
   - ultimate responsibility of leading the church
   - making the final decision
   - has to have his own vision
   - open to accept and digest and to discuss followers ideas
   - final responsibility would lie more on the shoulders of the laity or the board
   - respect

4. **What has influenced the choice of your preferred leadership paradigm?**
   - own experience in church
   - heard from other members of the congregation

5. **How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
   - too dictatorial
   - too goal orientated to the detriment of thinking about the person
   - insincerity

6. **Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
    - nothing further to add

7. **What has influenced your thoughts regarding a negative leadership paradigm?**
    - articles
    - hearsay

8. **Has there been any changes to your preferred leadership paradigm over the years?**
    - yes   - did not know what to expect before becoming a Christian
              - personal experience in the church

Transactional #9

1. **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
    - courageous   - stand firm
                   - tell people to their face not to do certain things
                   - motivate others

2. **What do you expect from a leader?**
    - good example   - dealing with others
                           - concern with people

3. **Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
    - humble

4. **What has influenced the choice of your preferred leadership paradigm?**
    - the Bible

5. **How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
    - not keeping confidences - gossipping

6. **Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
    - nothing further to add

7.   **What has influenced your thoughts regarding a negative leadership paradigm?**
- experience in other church settings with leaders

8.   **Has there been any changes to your preferred leadership paradigm over the years?**
- no - its biblical

Transactional #10

1.   **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
- concerned about people

2.   **What do you expect from a leader?**
- example dealing with problems

3.   **Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
- stay firm dealing with problems to be an example
- 50 % compassion and 50% courage
- a friend, a father

4.   **What has influenced the choice of your preferred leadership paradigm?**
- Jesus Christ - the Lord gets mad
- the Bible

5.   **How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
- no control over the people
- does not follow his own advise

6.   **Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
- not approachable

7.   **What has influenced your thoughts regarding a negative leadership paradigm?**
- personal experience in different churches

8.   **Has there been any changes to your preferred leadership paradigm over the years?**
- no - biblical stance

Transformational #1

1.   **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
- take charge kind of person
- not dictatorial
- example   - confidence
                  - integrity
- help followers discover things about ourselves

2.   **What do you expect from a leader?**
- can take charge
- sympathetic to the opinions of the people
- willing to listen
- develop a process of negotiation
- flexible
- stretching and growing takes place on behalf of both parties
- come to an agreement on what's best for both of us together

3.   **Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
- able to communicate
- mutual trust
- confidentiality
- open
- caring
- not judgmental
- willing to listen

4.   **What has influenced the choice of your preferred leadership paradigm?**
- experience with other denominations

5.   **How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
- my way or the highway
- dictatorial
- manipulative

6.   **Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
- tend to avoid one another
- not a close relationship
- no trust
- fostering feeling of avoidance

7.   **What has influenced your thoughts regarding a negative leadership paradigm?**
- experience with leaders in clubs and organizations

8.   **Has there been any changes to your preferred leadership paradigm over the years?**
- yes experience in church leadership

Transformational #2

1.   **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
- balanced - task oriented and sensitive to people
- integral
- sensitive to where his people are
- adapts his style to his people

2.   **What do you expect from a leader?**
- sympathetic
- intelligent - basic understanding
- organizational skills
- able to integrate various ministries

3.   **Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
- mutual trust

4.   **What has influenced the choice of your preferred leadership paradigm?**
- business world
- home
- church

5. **How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
   - too directive
   - demands beyond the followers ability
   - pushing people
   - leader with charisma

6. **Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
   - resentment - asked to do something that's unfair
   - frustration - leader expects things will be accomplished and they're not
   - communication breaks down

7. **What has influenced your thoughts regarding a negative leadership paradigm?**
   - experience with church leaders

8. **Has there been any changes to your preferred leadership paradigm over the years?**
   - yes - spiritual and physical maturity

Transformational #3

1. **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
   - authoritative (being informed) not authoritarian (not listening to others)
   - followers will accept a considerable amount of authoritativeness from a leader
   - should posses hindsight, insight and foresight
   - passionate
   - have a vision
   - surrounded by other leaders - a leader cannot lead alone

2. **What do you expect from a leader?**
   - demonstrate that he needs the follower(s) - give value to the follower(s)
   - consistency - predictability
   - able to clearly articulate the vision

3. **Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
   - mutual respect
   - there goes my people, I must follow them (Ghandi)

4. **What has influenced the choice of your preferred leadership paradigm?**
   - father - character as a person

5. **How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
   - authoritarianism
   - not concerned - best interest of the followers

6. **Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
   - not making sense
   - hasn't done homework - ill prepared

7. **What has influenced your thoughts regarding a negative leadership paradigm?**
   - literature
   - personal experiences

8. **Has there been any changes to your preferred leadership paradigm over the years?**
   - no - given by father

Transformational #4

1. **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
   - inspire followers
   - articulate a vision - vision born out of the group consensus
   - implementation skills
   - organizational skills
   - analytical skills

2. **What do you expect from a leader?**
   - inclusive and consultative
   - listens well
   - provides comfort and assurance
   - cannot simply be sort of taking the collective wishes
   - fusion - where the people are and where the people should be
   - hard working
   - honest
   - hold confidences

3.   Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?
- mystic component and a gathering of information component
- followers should have some deep down admiration for the leader
- trust
- build up followers
- not feel threatened by followers
- mentor   - help to train people
                - develop leadership skills in followers

4.   What has influenced the choice of your preferred leadership paradigm?
- thoughts and observations - leadership both in and outside church
- Bible
- church history

5.   How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?
- my way or the highway
- lead without first understanding the people
- demanding
- not very understanding
- does not provide a listening forum
- authoritarian
- does not lead by example
- honest, integral, moral

6.   Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?
- fear
- following reluctantly and half heartedly
- cynical and distressful
- no sense of purpose

7.   What has influenced your thoughts regarding a negative leadership paradigm?
- mostly from my life experiences
- from church as well

8.   Has there been any changes to your preferred leadership paradigm over the years?
- yes - more a sense of democratization

__Transformational #5__

1. **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
    - approachability
    - enthusiastic
    - supportive
    - pool everyone's thoughts together

2. **What do you expect from a leader?**
    - leadership: groom people to come up and take positions
    - direction
    - assistance
    - interest
    - able to teach
    - training
    - good listener
    - sense of humour

3. **Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
    - relationship would be strong
    - enable the follower to learn
    - enthusiasm for the subject the leader is teaching
    - fellowship - become a friend first
    - say thank you

4. **What has influenced the choice of your preferred leadership paradigm?**
    - home - how parents handled other people
        - good role models

5. **How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
    - overbearing
    - always right
    - no other way but the leaders
    - a leader that does it all themselves

6. **Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
    - poor
    - lose respect
    - lose closeness

- a lot of tension
- not accessible

7.   **What has influenced your thoughts regarding a negative leadership paradigm?**
- employers

8.   **Has there been any changes to your preferred leadership paradigm over the years?**
- no - main training came from family

Transformational #6

1.   **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
- sense of humour
- integral, honest, tactful
- cautious - not to offend anyone
- people don't want leaders to be too open with them
- demonstrate interest in followers
- down to earth
- not talking over the follower's head
- have authority, but not show it
- friend
- leaders and followers are equals - exchanging ideas

2.   **What do you expect from a leader?**
- patient
- listen to the ideas of others
- make people feel important
- leaders should contribute to the conversation
- make everyone else's ideas seem important - even if their ideas are wrong
- attend church meetings - show interest

3.   **Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
- a level of mutual respect
- take away the image of an authoritarian leader
- friendship - camaraderie - takes part in fun things
- can't be friendly all the time under every situation
- get more accomplished by being friendly - overly friendly can cause problems too

4. **What has influenced the choice of your preferred leadership paradigm?**
   - employment experience
   - church experience
   - experience in volunteer organizations

5. **How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
   - people who demonstrate openly that they are the leader
   - not always honest
   - not keep confidences

6. **Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
   - insincere

7. **What has influenced your thoughts regarding a negative leadership paradigm?**
   - past experience with leaders from the workplace

8. **Has there been any changes to your preferred leadership paradigm over the years?**
   - no -

Transformational #7

1. **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
   - shepherd
   - role model
   - guide and direct
   - protect
   - teach
   - not look down, but guide and redirect

2. **What do you expect from a leader?**
   - encouragement
   - wisdom
   - a friend
   - does not criticize
   - accepts the followers
   - know what they are doing and where they are going

3. **Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
- mother or father image
- role model
- guide
- know how to relate to their children (followers)
- keep on learning
- helps by showing what needs to be done

4. **What has influenced the choice of your preferred leadership paradigm?**
- parents - specially mother
- work experience

5. **How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
- authoritarian
- knows all the answers
- critical
- not willing to bend or be flexible

6. **Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
- not a very happy relationship
- dissatisfying
- won't let followers voice an opinion
- followers hurt
- no guidance offered

7. **What has influenced your thoughts regarding a negative leadership paradigm?**
- employment experience with leaders

8. **Has there been any changes to your preferred leadership paradigm over the years?**
- yes   - enter the work field
          - accepted Christ

Transformational #8

1. **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
- lead by example - show someone how to do something - then guide them
- training

- overlook
- follower could have a better idea even than the leader
- allow followers freedom - so long as things are getting done appropriately

2.   **What do you expect from a leader?**
- honest, sincere
- willing to lead - accept responsibility
- willing to accept ideas
- willing to learn from followers
- able to communicate clearly

3.   **Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
- some chemistry   - friends
                      - understand each other
                      - establish a bonding relationship

- mutual respect for abilities
- know what you are talking about

4.   **What has influenced the choice of your preferred leadership paradigm?**
- heros (leaders)   - things that have worked for them
                      - employment experience

5.   **How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
- teaching by doing it all themselves
- just leave followers alone

6.   **Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
- leader knows everything
- getting rid of task

7.   **What has influenced your thoughts regarding a negative leadership paradigm?**
- employment experience with leaders
- church experience with leaders
- always done it this way and there is no reason to change
- get into ruts

8.   **Has there been any changes to your preferred leadership paradigm over the years?**
- no change

Transformational #9

1. **How would you describe your preferred leadership paradigm, not that it is your paradigm, but the one that you prefer?**
   - ability to get people working
   - assist followers to feel valued
   - provide training sessions

2. **What do you expect from a leader?**
   - following Christ's leadership - humble, thoughtful, not selfish
   - versatile
   - approachable

3. **Describing your preferred leadership paradigm, what would the relationship look like between the leader and the follower?**
   - give leadership
   - not think of yourself as better - followers can become leaders in the future

4. **What has influenced the choice of your preferred leadership paradigm?**
   - church experience with leaders

5. **How would you describe the leadership paradigm that would not work or at least would have serious negative consequences?**
   - feel that he is above the other

6. **Describing this negative leadership paradigm, what would the relationship look like between the leader and the follower?**
   - actually shy people away

7. **What has influenced your thoughts regarding a negative leadership paradigm?**
   - political leadership
   - work experience with leaders
   - church experience with leaders

8. **Has there been any changes to your preferred leadership paradigm over the years?**
   - yes - changing countries

Bibliography

Anderson, Leith. *A Church for the 21ˢᵗ Century: Bringing Change to Your Church to Meet the Challenges of a Changing Society.* Minneapolis: Bethany House Publishers, 1992.

_____. *Dying For Change: An Arresting Look at the New Realities Confronting Churches and Parachurch Ministries.* Minneapolis: Bethany House Publishers, 1998.

Appiah-Kubi, Kofi and Sergio Torres. *African Theology En Route.* New York: Orbis Books, 1977.

Augsburger, David W. *Caring Enough to Confront: How to Understand and Express Your Deepest Feelings Toward Others.* Ventura, California: Gospel Light, 1981.

_____. *Pastoral Counselling Across Cultures.* Philadelphia: Westminster Press, 1986.

Barr, William R. (ed.). *Constructive Christian Theology in the Worldwide Church.* Grand Rapids: William B. Eerdmans Publishing Company, 1997.

Barrett, C. K. *Church Ministry & Sacraments in the New Testament.* Grand Rapids: William B. Eerdmans Publishing Company, 1985.

Barth, Karl. *Church Dogmatics, Volume IV: The Doctrine of Reconciliation.* Edinburgh: T & T Clark, 1962.

Bennis, Warren & Nanus Burt. *Leadership: Strategies for Taking Charge.* New York: Harper & Row Publishers, 1985.

Bernier, Paul. *Ministry in the Church: A Historical and Pastoral Perspective.* Mystic, Connecticut: 23ʳᵈ Publication, 1996.

Blackaby, Henry and Richard. *Spiritual Leadership.* Nashville: Broadman & Holman Publishers, 2001.

Blanchard, Ken, Bill Hybels, & Phil Hodges. *Leadership by the Book.* New York: William Morrow & Company, 1999.

Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission.* New York: Orbis Books, 1991.

Brackney, William H. (ed.). *Baptist Life and Thought: 1600 - 1980 A Source Book.* Valley Forge: Judson Press, 1983.

_____. *Christian Voluntarism: Theology and Praxis.* Grand Rapids: William B. Eerdmans Publishing Company, 1997.

Brown, Colin. *Philosophy & The Christian Faith: A Historical Sketch from the Middle Ages to the Present Day.* Downers Grove: InterVarsity Press, 1968.

Bryman, Alan. *Charisma and Leadership in Organization.* London: Sage, 1992.

Burt, Steve. *Activating Leadership in the Small Church: Clergy and Laity Working Together.* Philadelphia: Judson Press, 1988.

Cairns, Earle E. *Christianity Through the Centuries.* Grand Rapids: The Zondervan Corporation, 1981.

Clinton, J. Robert. *The Making of a Leader.* Colorado Springs: Navpress, 1988.

Cooke, Bernard. *Ministry to Word and Sacrament: History and Theology.* Philadelphia: Fortress Press, 1976.

Covey, Stephen. *Principle-Centred Leadership.* New York: Simon and Schuster, 1991.

Dreyfus, Hubert L. *On The Internet.* New York: Routledge, 2001.

Dreyfus, Hubert L. and Stuart E. Dreyfus. *Mind Over Machine: The Power of Human Intuition and Expertise in the Era of the Computer.* New York: The Free Press, 1986.

Fallon, Barry. J., H. Peter Pfister, and John Brebner. eds. *Advances in Industrial Organizational Psychology.* New York: Elsevier Science Publishing Company, 1989.

Ford, Leighton. *Transforming Leadership: Jesus Way of Creating Vision.* Downers Grove: InterVarsity Press, 1991.

Frend, W. H. C. *The Early Church.* Minneapolis: Fortress Press, 1991.

Gellner, Ernest. *Postmodernism, Reason and Religion.* New York: Routledge, 1992.

Gonzalez, Justo L. *The Story of Christianity: Volume 2, The Reformation to the Present Day*. San Francisco: HarperSanFrancisco, 1985.

Grenz, Stanley J. & Roger E. Olson. *20th Century Theology: God & the World in a Transitional Age*. Downers Grove: InterVarsity Press, 1992.

Gunton, Collin E. ed.. *The Cambridge Companion to Christian Doctrine*. Cambridge: Cambridge University Press, 1997.

Gutierrez, Gustavo. *A Theology of Liberation*. New York: Orbis Books, 1998.

Habecker, Eugene. *Rediscovering the Soul of Leadership*. Wheaton, Illinois: Victor Books, 1996.

Hauwerwas, S. and W. Willimon, *Resident Aliens: Life in the Christian Colony*. Nashville: Abingdon Press, 1989.

Herrington, Jim, Micke Bonem and James H. Furr. *Leading Congregational Change: A Practical Guide for the Transformational Journey*. San Francisco: Jossey-Bass, 2000.

Hull, Bill. *New Century Discipleshipmaking: Applying Jesus' Ideas for the Future*. Grand Rapids: Fleming H. Revell, 1984.

Kee, Howard Clark, Emily Albu, Carter Lindberg, J. Williams Frost, Dana L. Robert. *Christianity: A Social and Cultural History*, 2d ed. Upper Saddle River, New Jersey: Prentice Hall, 1998.

Kegan, Robert. *In Over Our Heads: The Mental Demands of Modern Life*. Massachusetts: Harvard University Press, 1994.

Klassen, Ron & John Koessler. *No Little Places: The Untapped Potential of the Small-Town Church*. Grand Rapids: Baker Books, 1996.

Kotter, John. *Leading Change*. Massachusetts: Harvard Business School Press, 1996.

Latourette, Kenneth Scott. *A History of Christianity: Volume I Beginnings to 1500*, rev. ed. New York: Harper & Row Publishers, 1975.

_____. *A History of Christianity: Volume II Reformation to the Present*, rev. ed. New York: Harper & Row Publishers, 1975.

Law, Eric H. F. *The Wolf Shall Dwell with the Lamb: A Spirituality for Leadership in a Multi-Cultural Community*. St. Louis: Chalice, 1993.

Lee, Jung Young. *Marginality: The Key to Multicultural Theology*. Minneapolis: Fortress Press, 1995.

Levinson, John R. and Priscilla Pope-Levinson. *Return to Babel: Global Perspectives on the Bible*. Louisville: Westminister John Knox Press, 1999.

Lewis, Phillip. *Transformational Leadership*. Nashville: Broadman & Holman Publishers, 1996.

Lindgren, Alvin J. and Norman Shawchuck. *Management for Your Church: How to Realize Your Church's Potential Through a Systems Approach*. Indianapolis: Organization Resource Press, 1984.

Malphurs, Aubrey. *Values-Driven Leadership: Discovering & Developing Your Core Values for Ministry*. Grand Rapids: Baker Books, 1996.

McKim, Donald K.. *The Bible in Theology & Preaching: How Preachers Use Scripture*. Nashville: Abingdon Press, 1994.

McManners, John ed. *The Oxford History of Christianity*. Oxford: Oxford University Press, 2002.

Mezirow, Jack. *Transformative Dimensions of Adult Learning*. San Francisco: Jossey-Bass Publishers, 1991.

Middleton, J. Richard & Brian J. Walsh. *Truth is Stranger Than it Used to Be: Biblical Faith in a Postmodern Age*. Downers Grove: InterVarsity Press, 1995.

Nevitte, Neil. *The Decline of Deference: Canadian Value Change in Cross-National Perspective*. Peterborough: Broadview Press, 1996.

Newbigin, Lesslie. *Foolishness to the Greeks: The Gospel and Western Culture*. Grand Rapids: William Eerdmans Publishing Company, 1986.

Nida, Eugene A. Nida. *Customs, Culture and Christianity*. London: The Tyndale Press, 1963.

O'Meara, Thomas Franklin. *Theology of Ministry*. New York: Paulist Press, 1983.

Osborn, Ronald E. *Creative Disarray: Models of Ministry in a Changing America.* St. Louis: Chalice Press, 1991.

Ozment, Steven. *The Age of Reform 1250 - 1550: An Intellectual and Religious History of Late Medieval and Reformation Europe.* New Haven: Yale University Press, 1980.

Panikkar, Raimundo. *The Intrareligious Dialogue.* New York: Paulist Press, 1978.

Pappas, Anthony G. *Entering the World of the Small Church.* New York: The Alban Institute, 2000.

Pelikan, Jaroslav. *Jesus Through The Centuries: His Place in the History of Culture.* New Haven: Yale University Press, 1985.

Pierce, Jon & John Newstrom. *Leaders and the Leadership Process.* Toronto: McGraw-Hill, 2000.

Posterski, Donald C. *Reinventing Evangelism: New Strategies for Presenting Christ in Today's World.* Downers Grove: InterVarsity Press, 1989.

_____. *True to You: Our Faith in Our Multi-minded World.* Winfield, British Columbia: Wood Lake Books Inc., 1995.

Renfree, Harry A. *Heritage and Horizon: The Baptist Story in Canada.* Mississauga: Canadian Baptist Federation, 1988.

Richardson, Ronald W. *Creating a Healthier Church: Family Systems Theory, Leadership and Congregational Life.* Minneapolis: Fortress Press, 1996.

Robbins, Stephen and Nancy Langton. *Organizational Behaviour: Concepts, Controversies, Applications.* Toronto: Prentice Hall Canada, 2001.

Schillebeeckx, Eduard. *Ministry: A Case for Change.* London: SCM Press Ltd., 1981.

Schweizer, Eduard. trans. Frank Clarke. *Church Order in the New Testament.* London: SCM Press Ltd., 1961.

Senior, Donald & Carroll Stuhlmueller. *The Biblical Foundation for Mission.* New York: Orbis, 1983.

Sheffield, Daniel R. *Leadership Requirements for the Multi-Cultural Congregation.* McMaster Journal of Theology and Ministry, 2002.

_____. *Toward an Educational Model for Leaders in Multicultural Congregations.* Unpublished MRE Thesis, McMaster University, 2001.

Shenk, Calvin E.. *Who Do You Say That I am? Christians Encounter Other Religions.* Pasadena: Herald Press, 1997.

Stark, Rodney. *The Rise of Christianity: A Sociologist Reconsiders History.* Princeton: Princeton University Press, 1996.

Stevens, R. Paul and Phil Collins. *The Equipping Pastor: A Systems Approach to Congregational Leadership.* New York: The Alban Institute, 1993.

Stott, John and Robert T. Coote. *Down to Earth: Studies in Christianity and Culture.* Toronto: Hodder and Stoughton, 1978.

Tiller, John and Mark Birchall. *The Gospel and its Leadership.* London: Marshall Pickering, 1987.

Van Doren, Charles. *A History of Knowledge: Past, Present and Future.* New York: Ballantine Books, 1991.

Van Engen, Charles, Dean S. Gilliland & Paul Pierson eds.. *The Good News of the Kingdom: Mission Theology for the Third Millennium.* New York: Orbis Books, 1993.

Walker, Williston, Richard A Norris, David W. Lotz, and Robert T. Handy. *A History of The Christian Church.* New York: Charles Scribner's Sons. 1985.

Walrath, Douglas Alan. *Making it Work: Effective Administration in the Small Church.* Valley Forge: Judson Press, 1994.

Walsh, Brian J. and J. Richard Middleton. *The Transforming Vision: Shaping a Christian World View.* Downers Grove: InterVarsity Press, 1984.

Warren, Rich. *The Purpose Driven Church: Growth Without Compromising Your Message & Mission.* Grand Rapids: Zondervan Publishing House, 1995.

World Council of Churches. *Baptism, Eucharist and Ministry.* Geneva: World Council of Churches, 1982.