

Chapter 2

THE COMPLEXITY OF CHRISTIAN LEADERSHIP FROM A RELATIONAL PERSPECTIVE

This chapter focuses on the use of literature to diagnose and understand Baptist leadership with an understanding of current sociological research in leadership.

2.1 PROBLEMS WITH LEADERSHIP TAXONOMY

The purpose of any literature study of leadership should be to advance our thinking about leadership, compare it to current praxis and eventually arrive at an adjusted theory of praxis. And in this thesis, addressed to the academic community this is my intent. However, of the three domains of Baptist leadership (leader, follower, and relationship), this thesis focuses on the latter, relational aspect of leadership as it relates to leader-member exchange theory (LMX).

As new leadership theories emerge, attempts to classify them into the usual categories of approaches becomes more and more difficult. Compounding the problem for researchers is the multiplicity of leadership models prevalent in Baptist churches, which I later refer to as “imbalance”.

In the past, the focus of literature was on trait/behavioral/contingency theories put the emphasis on the personal characteristics of the leader (sometimes referred to as the leader-level approach). And how certain characteristics make him/her effective or ineffective in their own *sitz im leben*. Christian literature is no exception to this generalization, and is replete on “How I did it!” type of books. However, as Graen (1995:221) points out, this may result in incomplete research designs, since the emphasis on the leader, is without equal emphasis on the other two domains of leadership (the followers and their complex relationships).

Thus to get a more balanced understanding of the leadership processes and their multi-faceted character, a new taxonomy must be developed to include theories

such as LMX, which can be an extremely important tool in the understanding of Baptist leadership as a “Christ like mutual influence relationship between leaders and followers who intend real change that reflects a biblical morality and mutual purpose”.

This is particularly applicable to the Baptist congregational paradigm because of its inherently reciprocal nature explained in terms of “congregational church government”.

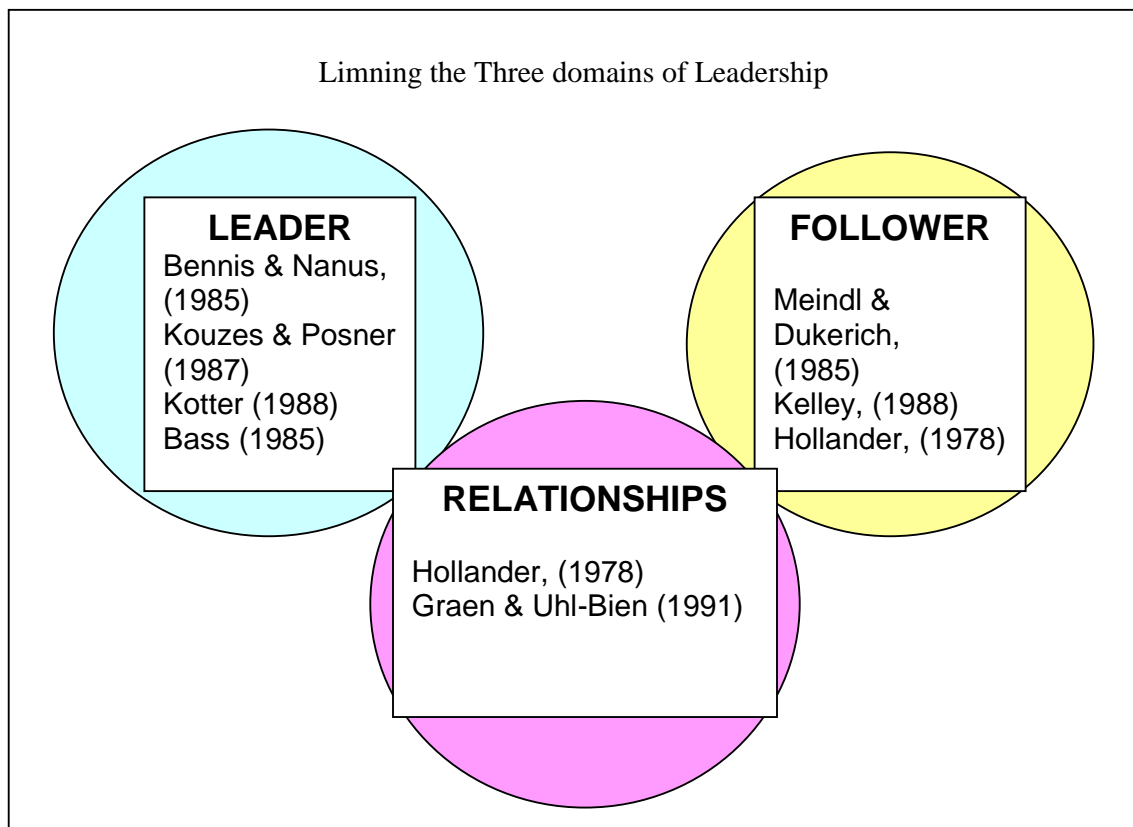


Figure 1 – Three domains of Leadership

In the past it was obvious (from the literature) that there was no shortage of focus on the trait or behavioral approaches, and on the follower approaches, but while it is important for Baptists that all three domains be studied to obtain the most comprehensive representation of the leadership processes in Churches, the

focus of this thesis is on the relational domain perspective. Support for this assertion was found in studies by Basu, 1991; Tierney, 1992 and Scott, 1993.

Individually, each domain has a primary focus and a critical question, *viz.*:

- The LEADER domain
The primary focus is on the leader.
The critical question is “What proper mix of personal characteristics and leader behavior that would result in desired outcomes?” Many of the requirements published by search committees for prospective pastors use this approach in seeking a leader for the church. They call them “leader qualities”, or “personality traits”. They point to the “industrial” paradigm of Rost.
- The FOLLOWER domain
The primary focus is on the issues of the followers.
The critical question would be: “What is the proper mix of follower characteristics and behavior that will promote the desired outcomes?”
- The RELATIONAL domain
The primary focus would be on the dyadic relationship between the leader and the follower or between the leader and groups and networks, with the emphasis on reciprocal influence.
The critical question here would be: “What is the proper mix of relational characteristics that would promote the desired outcomes?” Examples would be “trust”, “respect” and “love”.

However in a Baptist, congregational approach the focus of leadership should be on the relational domain, it is no longer the dominance of the leadership domain that occupies center stage. I will develop this assertion in chapter 3.4.

Because of the principles of autonomy in Baptist governance, we can expect to find a multiplicity of leadership models in local churches, but they will have

commonality in that they will all have the three domain approaches that Graen and Uhl-Bien (1995) have identified in any given situation.

It would be of academic interest to include the concise summary of these approaches that appeared in their article. (Appendix D.)

A keen observer will notice that pastors treat people differently; some are able to get close to the pastor, while others it seems are kept at arms length. Sometimes when beginning at a new pastorate, the members who were in close relationship with the previous pastor remain distant to the new incumbent. It is precisely these types of relational matters that LMX concerns itself. Usually there are two groups of followers the in-group and the out-group.

The in-group is a small trusted group of followers with whom the pastor establishes a higher quality exchange relationship. The out group includes the remaining followers with whom the relationship is more formal. Unfortunately these relationships are relatively enduring in the tenure cycle of the pastor in the local church. However, the quality of LMX has been found to be positively related to follower's satisfaction, their commitment to the ministries of the local church, their clear understanding of their role, and their ability to get the job done without supervision.

In this scenario, value system congruence is of importance. Rokeach (1973:3) describes a value as, "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence."

In the traditional mind-set which seems to dominate the most of Baptist thinking, the Scriptures play an important role in setting the agenda for life, and the values systems that church members cling to have been internalized normative biblically based beliefs that shape behavior.

Value system congruence then refers to the extent of agreement between the

followers' values and those similar values perceived in the leader.

However, Weiss, (1978) found that people also aligned their values with those of the leader if they perceived that person to be competent and successful. This is a characteristic of transformational leadership, and somewhat of the heroic leadership paradigm, in that they seek to advance followers value systems toward that of the leader.

In LMX, high quality exchange relationships can co-exist with a mutual understanding of each others value systems, which may not result in the transformation of one or the other.

In Appendix E, the life-cycle of LMX relationships is detailed.

2.2 THE QUANTUM PERSPECTIVE OF BAPTIST LEADERSHIP

The complex nature of leadership in general and Baptist leadership in particular is best illustrated by means of metaphor (from an unknown source). "Understanding leadership theory is like trying to assemble pieces from 5 jigsaw puzzles to make one sensible picture". This represents what I will refer to as the "quantum theory of leadership".

There is an all-too-familiar paradox in Baptist leadership, in that pastors assume they should be "in control", and when difficulties arise like "poor communications" or "not enough information", they look for more data to analyze the problem, design more systems so it won't happen again, and install further procedures in order to stay in control; notwithstanding their best efforts, the problems keep arising and they go through the same process time and time again. Stacey, Griffin, & Shaw (2000: 3) suggest that this is because leaders typically use linear, mechanistic thinking and need to use alternative ways of thinking, especially when trying to deal with complex problems. They suggest, furthermore, that one of the requisite shifts toward a new leadership praxis is to relax the assumption

that leaders can control change.

For example, the present way of thinking concerning problems that arise in congregational life sends pastors looking for the causes that will produce the desired outcomes they need in order to enjoy the success of ministry. It is a way of thinking familiar to the engineering sciences with a focus on design and function.

But the clockwork, cause and effect paradigm does not work in Christian ministry, in spite of the fact that many pastors use this type of thinking in engaging in programs that have “worked” in other churches, and therefore must “work” here. Advances in social scientific research offer new ways of understanding church structure according to quantum sciences, chaos theory and complexity which suggest another way of thinking about Christian leadership.

The newer theories suggest that nothing in church leadership is fixed. Events and outcomes are not predictable and to seek control is an illusion. Vision, direction, growth in membership emerge somewhat spontaneously, more through the sovereign grace of God than human endeavor, and which program worked in other churches, no matter how well is no guarantee of success in another church.

In reviewing the literature, it seems like much of the authors’ attempts are to reveal the organized simplicity beneath God’s complexity, which, they state can be controlled. But in reality using a quantum perspective, Christian leadership is complex and unpredictable, and beyond the control of human intervention. Writers need to reveal ways of living with this complexity, and making the most of the potentialities that randomly develop.

In Fris (2006: 8) he describes the differences between Newtonian management and quantum leadership, which is beneficial to this study.

Newtonian Management	Quantum Leadership
<ul style="list-style-type: none"> Assumes nature features certainty and predictability 	<ul style="list-style-type: none"> Assumes nature is essentially uncertain and unpredictable
<ul style="list-style-type: none"> There is one best way 	<ul style="list-style-type: none"> There are many ways of getting things done
<ul style="list-style-type: none"> A primary emphasis is control through hierarchy, power concentrated at the top – tyranny of a minority 	<ul style="list-style-type: none"> Relies on nonhierarchical networks, influence is a function of personal attributes and distributed widely among members
<ul style="list-style-type: none"> Division of labor, functional specialization, competition 	<ul style="list-style-type: none"> Personal versatility, integrated effort, cooperation
<ul style="list-style-type: none"> Individuals are passive resources 	<ul style="list-style-type: none"> Members are co-creative partners
<ul style="list-style-type: none"> Organizational change is initiated at the top, is reactive 	<ul style="list-style-type: none"> Change can start anywhere in the organization, is experimental
<ul style="list-style-type: none"> Values efficiency, effectiveness of the organization 	<ul style="list-style-type: none"> Values meaningful relationships, individual wellness

Quantum theory explores the dynamics of social network behavior, which focuses on the products of interaction in relationships at different levels, rather than on the outcome of leader behavior in a type of linear, cause and effect manner which Marion & Uhl-Bien (2002) refer to as the “Newtonian paradigm”. It assists leaders to understand a perspective that is uncertain and predictable, non-linear and organic. This, I argue will free pastors from the grip of the church growth movement, and allow them to concentrate on church health, through the nurture of new networks of people in a process of recursive aggregation.

This quantum theory frees pastors from the head-counting, baptismal recording, fund-raising focused lifestyle of many in Baptist pulpits. They may once again turn to the matter of relationship building which focuses on the health of the congregation. This will, I believe result in an autocatalysis of growth that originated more with the activity of our Father God than it does with man-centered programs.

Katherine Zappone (quoted in O'Murchu, 2004: 71) says

The pivotal shift in spirituality's meaning for the twentieth century resides in the birth of a worldview of interdependence of relationality. In its broadest sense . . . spirituality is the relational component of lived experience.

In theory, Baptists have held this view for centuries as they speak of the interdependence of churches, and the need for co-operation. But I have noticed in my lifetime that interdependence has more to do with financial resources and manpower than it has to do with an interdependence for LIFE.

Leaders (*sic*. Individuals) did not create the denomination. It came about through a process of aggregation and emergence, as people came into contact with one another in relationships of mutual influence. The Baptist denomination grew as a result of autocatalysis, not as a result of intentional thinking. History witnessed the "collapse of the wave" so that a new movement would emerge that would fuel the fire of evangelism and give birth to the modern missions movement.

I have no doubt that at the micro level, direct leadership took place, and still does take place, but the efforts of direct leadership should be aimed at negotiating the local church through the constraints of conflict and member apathy in order to bring greater connectivity to the groups, networks and other role players so that the Kingdom of God would flourish.

At the heart of quantum is the belief that everything is connected, interdependent and interrelated. Heifetz (1988:45) noted "If you study anything deeply enough, it connects with everything else". In fact our everyday experience of life is not in isolated separate units, but in bundles of experience. (quanta) Our perceptions are never isolated, nor can they be separated from our emotions and feelings. Every human action, therefore, takes place in the context of relatedness. Cause and effect makes little sense in this relational world, even if we could understand it at a microscopic level.

The appeal of quantum leadership is that the word “leader” would be subsumed under the processes of influence, so that, in the context of the Baptist faith, individuals would be hid “behind the cross of Christ” (a common phrase used in prayer times).

2.3 THE TRANSFORMATIONAL PERSPECTIVE OF LEADERSHIP

Based on the findings of James McGregor Burns’ book (1978), leadership is seen as transformational rather than transactional. It strives to transform followers to transcend their own short-term needs for their longer-term self development, the good of the group and society in general. It is positively related to the amount of effort followers are willing to exert, satisfaction with the leader, ratings of his or her performance as a leader, and perceived effectiveness.

This theory has an extraordinary appeal to Baptist pastors who consider themselves as the “vision casters”, and in the business of transformation of others. Frankly, the church should be the place of personal and corporate transformation. But this mentality results in a lifestyle that continually focuses on outreach and multiplication through programs and seminars and special events. This was evidenced in the research in both churches in the USA, where the pastors challenge the followers to develop innovative ways of problem solving and communicated their ideas through high expectations and emotional appeals, sometimes by holding their own sense of dedication to the work as an example. (BUSA.02.06).

Burns (1978) considered transformational leadership to be a relationship wherein leaders and followers raise one another to higher levels of motivation. Initially individual purposes become enmeshed and fused leading to greater congruence between leaders and followers.

Transformational leadership seeks to link leaders and followers, particularly in the area of motivation and morality.

The question to be asked is “Which individual, which church does not want to be transformed?” – Of course, we all do, but not simply under the direction of the pastor, seen as the “transforming leader” whose vision members must “buy into”.

Transformational leadership theory, while it aims to empower, it does so often through high task accomplishment, so that church members find themselves “doing” rather than “being”.

Conger (1999: 33) notes that in transformational leadership we see the return of the “heroic leader”, whose orientation it is to see the transformation of others. This of course is reminiscent of the “great man” theories.

In the context of the Baptist faith and practice in South Africa, “great heroes” are evident. Statesmen, theologians, professors, pastors and lay people have great devotion for the Lord Jesus Christ, and are a wonderful example of leadership. This is particularly true in a small denomination in South Africa with around 400 churches. It is, therefore a difficult task NOT to emulate these great men and women, and requires a different perception of leadership.

Marion & Uhl-Bien (2002) note that real transformation is accomplished by changing follower perceptions of the nature of work itself, offering an appealing future vision, developing a deep collective identity, and heightening individual and collective self-efficacy in such a way, leadership behaviors lead to attitude changes among the followers, identification with the leader and internalization of the leaders’ vision. This was particularly noticeable in the research in BUSA, with the post script that the pastor as “transformational leader” sought to change the leadership paradigm so completely by changing the name of the church, altering the function of the deacons so that they no longer had a say in leadership, and bringing a staff on board whose loyalty was primarily to him as a person. He had the church pass motions in business meetings that strengthened his hand for future planning by giving him a “*carte blanche*”. Though every church meeting resulted in intense conflict from older members, he had enough legitimacy and

legal help to win the day. However the mood among mostly older members is dark and relationships are splintered.

2.4 THE INFORMATION-PROCESSING PERSPECTIVE OF LEADERSHIP

The reason for the inclusion of this theory of leadership is that it forces the research toward the conclusion that the current praxis on the part of Baptist followers is one of continual evaluation of the leaders (pastor's) performance.

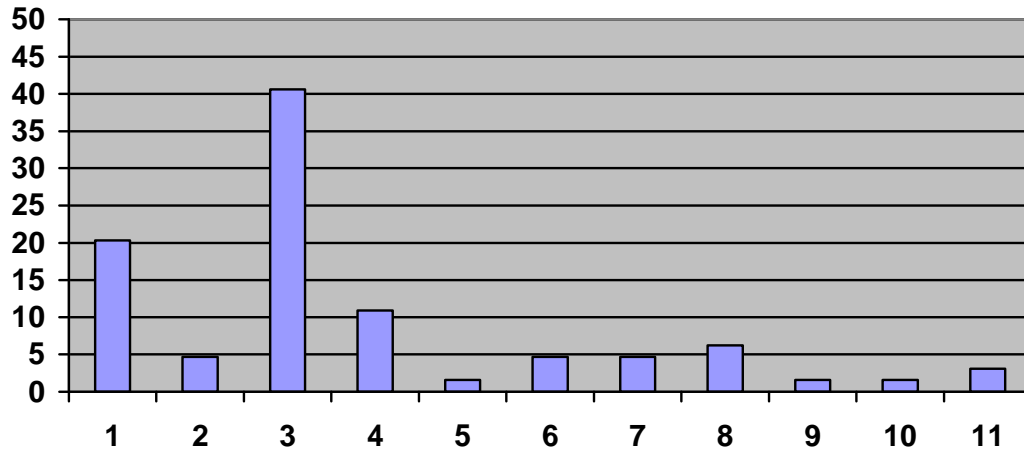
Legitimation of leadership, according to the work of Lord, Foti and DeVader (1984) is based on the fact that his or her characteristics match the prototypical expectations that people in the pew have of leaders. They continually process what the leader is doing, saying, how they live and conduct themselves. Pastors have often described their lives as “living in a fishbowl” and this is a correct analogy as they are continually under scrutiny and evaluation as the members process the information about them that they receive.

The positive results of this cognitive process of evaluation are the legitimation of the person as a leader, and this is sometimes concretized in the form of recognition by the church or individuals.

In the research (v110) the question was put forward, “Does your church formally employ any means of recognizing the work of the pastor/s?” The results of this I anticipated would demonstrate whether legitimation was concretized in some practical way. The results showed that over 59% of respondents reported “usually” or “always”.

Research variable v111

Recognition of pastors work by members



LEGEND

	Means employed by members to demonstrate recognition
1	Pastor is granted extra paid time off
2	He is honored on his birthday
3	Our church holds "pastor appreciation Sundays"
4	Pastor is given special leave including a weekend off
5	There is not much need for this
6	The pastor is prayed for personally
7	The pastor and I have personal relationship
8	I express verbal thanks to the pastor
9	I make sure that the pastors are looked after
10	I support the pastor and his family in their personal needs
11	This is common practice but not here

In the broader picture, the results of this research demonstrate that followers have processed information about the leader, and leadership in general, and arrived at conclusion, have developed a perspective and preconceptions about their leadership, which are mostly overlooked in other theoretical models. This short account is the tip of the proverbial iceberg, as it extends much further and deeper into the subject of epistemology, which is beyond the scope of this current work.

2.5 MAINTAINING THE IMBALANCE OF LEADERSHIP

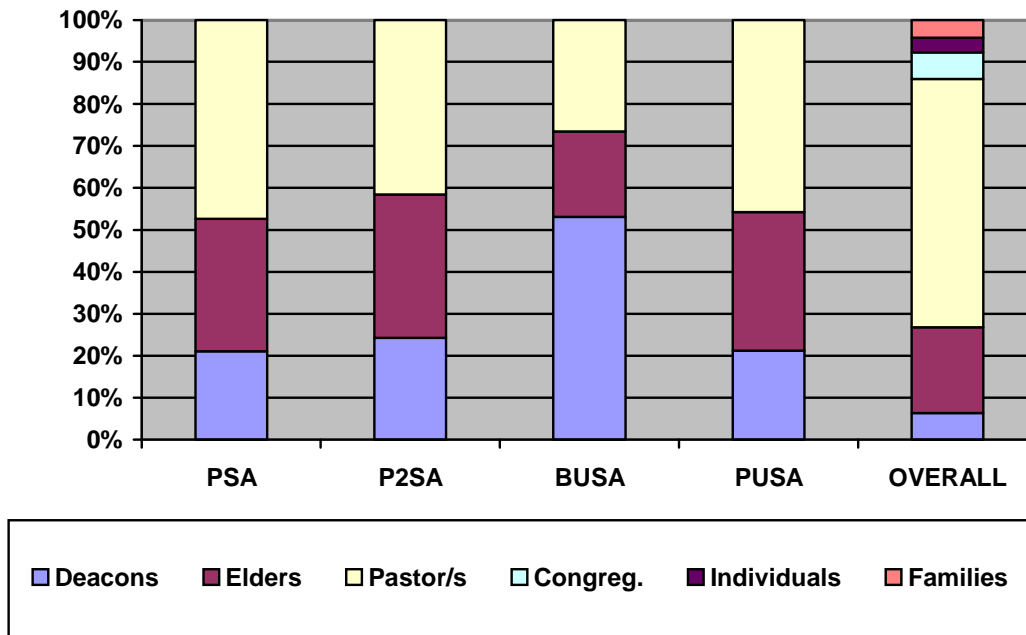
Every Baptist church has its own perspective on leadership, particularly in the USA where the Baptist denomination is extremely diverse. There is a strong sense of democracy, loyalty to the nation and the Christian faith, political parties, individual politicians, in a convoluted life that for the outsider is difficult to understand, but to which I refer to as the “imbalance of leadership”.

In the research into Baptist leadership, my supposition was that the domain of most influence in the local church would be the congregation, simply supporting the principle of congregational church government. But this was not to be the case.

V4 in the research sought to detail in a hierarchical manner the domain of most influence in the local church, and by far the most influential domain was reported to be the pastor (57.14%). Secondly, (and once again my presupposition was that the deacon board would appear at the top) were elders 29.66%.

Research variable v4

Primary influence domains in Baptist churches



This is important data, simply from the understanding that most Baptist churches do NOT have elders, but the 4 churches in the research have moved away from traditional congregational/deacon ruled churches, toward the paradigm of pastoral/eldership rule.

I do not believe that Churches are facing up to the adaptive challenge before them – the tough issues that are hindering them realizing their common purposes. Often this is seen in the incongruity between the ideal values (the things that people SAY they stand for) and the real (the way they are actually living). They merely seek to maintain their own “imbalance” of leadership, often with alarming tendencies toward pastoral termination.

2.6 BAPTISTS AND THE ADAPTIVE CHALLENGE OF LEADERSHIP

Do Baptists look to leadership with reasonable expectations? As spiritual leaders in the Church, pastors face a *pot pourri* of challenges. The environment and culture system that a pastor faces has taken along time to develop. Many of the problems the pastor faces are routine, in the sense that he may have previous experience and learning in how to deal with them, and so the problems may be classified as “ordinary”. However for some problems no adequate response has been developed.

How to minister grace toward the rising numbers of people infected with HIV/AIDS? How to counsel with those suffering from post traumatic stress from a “car-jacking”? Young men and women returning from the horrors of war in Iraq and Afghanistan. These are times for leadership, not just leaders. The Church must learn to adapt or such problems will cause persistent distress to the body of Christ, because the system of dependencies has yet to adapt to the changing needs of the world.

LMX theory stresses that pastors (*sic*. Leaders) have limited personal, social and other resources, which may result in them developing what is known as “an average leadership style” by interacting with all followers in the same manner.

Instead, leader-follower relationships fall on a continuum such that some followers receive a higher level of social exchange than others. LMX theory suggests that this higher (in group) exchange includes increased levels of information exchange, mutual support, informal influence, trust and input into decision making. Concomitantly leaders expect more from in group followers in terms of effort and going beyond the “ordinary” in terms of commitment.

Followers who fall into the out group domain receive a lower level of exchange and are treated in a fair, but businesslike type of manner.

The manner in which exchange relationships develop or emergent role process is indicated in Appendix E.

Seeking solutions from people in authority (pastors) is not enough. Firstly because it removes the responsibility from the Body to meet the needs of such a huge scale, and secondly it disables the collective resources of the Body that could more efficiently and effectively meet the needs of these situations.

The example of ministry to someone with cancer comes to mind. Cancer is a condition, which can be treated only to a limited extent by physicians. The real work of treating cancer is not confined to finding the solution or cure for the disease. It is to help the patient face and make adjustments to the harsh realities that go beyond the health condition, but which include, among other things:

- Making the most out of the rest of their life
- Preparing the family to face the future
- Completing important tasks

This is only possible for a person of faith when the resources of the Body and not just the leaders are brought to bear in their life.

The Body of Christ has more resources than one individual person, thus can provide more diverse input into decision making. This expanded information input can increase the accuracy of a decision and increase the degree to which the solution demonstrates the creativity of the whole Body.

Furthermore when decision making is accomplished by the whole Body, that decision will be more widely accepted, and if those who will be ultimately affected by the decision are involved in its implementation through participation will encourage others to accept it.

Finally the adaptive challenge of leadership must address the question of whether it is fair to treat members differently. Could it not be described as favoritism?

In seeking an answer to this question, one must initially recognize the constraints on leadership in terms of time and energy, especially in the size of churches that were included in the research, and the necessity of conserving time for strategically valuable relationships, for example between the pastor and other elders. Bass (1995) suggests that leaders should intentionally give more priority toward developing followers who have the greatest potential.

This differentiation style of LMX may have the support from Scripture as one examines the life of Jesus and his use of time with the disciples, especially with Peter, James and John, who enjoyed more in-group time with the Master than the others, and the life of Paul and Barnabas, who carefully chose the people that they worked with. This will be dealt with in 3.5.

2.7 SUMMARY OF CHAPTER 2

Chapter 2 explains the fundamental problem of seeking to understand Baptist leadership practice because of the huge divergence that is found in real life local churches. The problem is one of taxonomy – the attempt to classify leadership theories into categories. This is made even more difficult because of the multiplicity of leadership theories that exist in the literature.

This research seeks to compare the perceptions and understandings of Christian leadership by followers, using a theory known as Leader-Member Exchange theory (LMX) which focuses on dyadic relationships that exist within groups.

However, the complex nature of Baptist leadership may be illustrated by what has become known as “quantum” – a word borrowed from science that seeks to understand the complexity in the universe, by moving away from the Newtonian paradigm of cause and effect, and by focusing on leadership as a phenomenon

of interrelatedness. Thus leadership cannot be the acts, strategy and visions, which are cast by the single leader to the congregation. The congregation's perceptions and feelings must be taken into account so that that church health will be the product.

Leadership is about transformation, however, transformational leadership theory seems to fall short of what true Baptist leadership ought to be in that it seeks to exalt the practice, performance, of great heroes, statesmen and pastors above the role of the average member in the local church and fails to realize that church members engage in continual evaluation of the praxis and performance of their leaders, and they have developed an understanding of their current pastor's leadership style, which may lead them to adopt a "wait and see" attitude, or stand on the sidelines and criticize, or get involved attitude.

This research points out the imbalance that is prevalent in every local church because of their autonomy, but it points people to the ideal of healthy relationships above church growth. This frees the pastor to nurture new networks of people that often come about surprisingly, rather than as a result of any plan, but which need a healthy environment to flourish.

This chapter concludes by focusing on the adaptive challenge of leadership, which must change to face the new problems, which the 21st century presents, and the problem that LMX presents in having to differentiate between members who are brought into the in group and those that are left out and the seeming inequality that this causes.

Chapter 3

BAPTIST LEADERSHIP

Following the previous chapter on the complexities of relational leadership theory, this chapter seeks to confine the field further by examining a Baptist biblical model of reciprocal servant leadership within the broader context of “leader-follower exchange theories”.

Using the Scriptures as a primary source and sociological literature as a secondary source, the chapter will provide an understanding of servant leadership as the principal paradigm for Baptist leadership.

After providing a biblical description of the role of leader as a “responsible servant” this chapter will also focus on other societal factors that influence pastors in their leadership paradigm Using information from research by Greeleaf, 1977; DePree, 2004; Messick , 2004 and others,.

The following chapter seeks to interpret the results of the empirical research, with particular emphasis on the analysis of expectations of church members (followers) with regard to Baptist leadership, and the connection between member involvement in leadership and legitimization to establish the necessity of reciprocity in the congregational paradigm of leadership.

3.1 HISTORICAL ORIENTATION

Baptist congregationalism, like all forms of church governance operates as a form of authority in which an individual or group of individuals hold some form of leverage, authority or influence over the majority, and in order for any form of government to perform effectively and efficiently, those exercising the authority (usually the minority) must convince the majority that their right to exercise authority is in some manner deserved. Whether this is by the common vote of

the majority in accordance with the local church constitution; by the perception that God has specifically called an individual to lead the church; by the understanding that an individual fulfills certain academic/spiritual and experiential criteria that qualifies them to lead the church, or simply by the talents, gifts and charisma of the leader, or a combination of these and other criteria.

But the paradox and ambiguity of Baptist leadership is that those in the church regarded as followers do not automatically follow or submit to the authority of the called leader. In fact, it is the contention that often there are two different sets of expectations of leadership, viz. those by the congregation of leadership, and those of the leader of leadership.

Here is an example from private correspondence (D.H. 5.3.06), of the expectations a pastor has of leadership

“I lead, follow and get out of the way all at once. It doesn’t matter to me if I am in front of the pack, in the middle or way behind. What makes me the leader is that I choose when I will do one or the other.”

Statements like this demonstrate the high expectations of “great man” theories of leadership by pastors who, it seems, see leadership in terms of the attributes or charisma of the leader, without much thought of the sanction of leadership by followers and the role followers have in leadership in the congregational paradigm.

Not only in the religious experience of Baptist church members but also in the fields of political science and sociology, the process of sanction is sometimes referred to as the “legitimization” of authority, (Weber 1991) or “zone of influence”. It refers to the acceptance and sanction of a leader by followers, seen in the extent or “zone of influence” the leader is given by the followers. And is also perceived by some (Messick, 2004 *et al*) as a relationship in which leaders and their followers provide support and gratification (rewards) for each other.

Legitimization is not a static concept, but dynamic in the sense of fluctuating between positive and negative affection. Sometimes, the zone of influence recedes, and decision-making in particular becomes strained and difficult, at other times it expands, and the congregation allows the pastor as leader to make significant decisions affecting the life of the church.

This can also be clearly seen in the past and current US political arena, especially in the office of the president. When legitimization is withdrawn; e.g. when the immoral behavior of a leader becomes public; i.e. Clinton/Lewinsky debacle “de-legitimization” occurred, which lead to a crisis of political leadership in the White House. The failing legitimization of the current president George W. Bush because of the war in Iraq, and other policy issues is clearly highlighted in opinion polls and the media.

According to Dale (1984:38) and DePree (1993) leadership grows out of people’s belief system:

“Whether leaders articulate a personal philosophy or not, their behavior (sic. leadership) expresses a personal set of values and beliefs.” DePree (1993:5)

Role models; theological training; (the influence of teachers during training); denominational traditions; local church tradition; influential people in the person’s life; literature; the person’s concept of humanity, etc. These are just some of the many sociological dynamics of influence. But for Baptists, with their particular high emphasis on the role and value of Scripture for life and practice, it cannot be stressed strongly enough that preaching and teaching ability. The skill of exegeting and applying biblical truth holds greater value for Baptists, so much so that both in South Africa and the USA, there is a strong following of popular preachers.

With no formal education in the study of Christian leadership in most Baptist seminaries, I doubt whether experience alone can prepare a leader to face the

complexities of Baptist church leadership; and for many the distressing phenomena of de-legitimization and possibly forced termination that many pastors experience is a reality. This reality was exemplified in an address to the Southeastern Theological Seminary, Wake Forest, USA when past president, Dr Paige Patterson said to the large gathering of prospective pastors that unless a pastor had been “fired” from a church he had not really yet “matured”. (Address to students: October 2000).

The commentator William Barclay sounds the same warning in his commentary on Titus 2:6 says that men today live in a time of danger, and says, “there are more opportunities for going wrong” (Barclay: 1956 267).

Complicating the subject of leadership further is the lack of clear common definition of Baptist leadership, and the practice among Baptists of equating church leadership with management of resources, and the perceived growing trend to remove church members from the decision making process. This is exacerbated by the remarkable history of “leadership (*sic.* power) struggles” in churches in the denomination between the “pastor led” model and the “deacon led” model. This was seen in books by McIver, 1991; Meadows, 1993; Marshall, 1990; London & Wiseman, 1993; Baldwin, 1985.

Research in the internet sites in the USA related to my personal search for a pastoral position and dialogue with over 50 church search committees since July 2005 has proven that it is becoming more and more common for churches seeking a senior pastor that the candidates be adept in fiscal management, in disbursing budgets and managing other pastoral staff, experience in hiring and firing employees, etc. But particularly the focus of these search committees is discovering the candidate’s understanding of the role of deacons and lay leaders in church governance, in a sort of, “Who’s in charge”, mentality.

A typical Southern Baptist Church the USA it seems employs a “Chief Religious Officer” as the pastor and the members are the “shareholders”. This “managerial” paradigm is not uncommon in the SBC. The biblical metaphors of the “Body”, the

“Vine”, The “Bride and Groom” are somehow lost in a world of managerial mess, where people are viewed as tools, cogs in a machine or resources.

In this new scenario, the tasks of the pastor include strategic planning, vision casting, management of staff, financial planning, conflict resolution, programming, fund raising, and facility management.

Interestingly, in the same way large corporations influence the everyday life of their employees, including church life. Elder boards on which I have served often consist of white-collar corporate minded individuals, whose concern is “net gain”, “bottom line” and “consumer satisfaction”. It is not difficult to see how this can be easily transferred to the mind-set of followers.

Turning to Christian literature may not help either. The many facets of leadership literature include:

- The traits of personal and or interpersonal qualities of leaders (in contrast to followers) and how leaders are selected.
- The skill sets of leaders, and the training of leaders.
- An examination of the situations that elicit leadership responses and the specific tasks a leader must master in order to lead a congregation.
- The ability to execute tasks or to have the expertise to solve problems.

The problem with leadership literature, however, is the failure to understand that the congregational leadership paradigm is rooted in relationships. Firstly between individuals and their Savior (as in the Baptist principle of regenerate Church membership) and then in relationships between leaders and followers, and a study of the pastor as leader, would give a skewed understanding of leadership, this is borne out in Rost 's (1993) work.

In a paper by Stogdill (1990) on “The evolution of leadership theory”, he classifies the early theoretical studies of leadership into two schools of thought, the situational school and the personalistic school. The points of convergence in the

situational school were in the agreement that leadership grows out of group processes and problems, and is an instrumentality of group goal attainment. This focus did not leave much room for the development of the leader, hence the emergence of the personalistic school later which focused on the traits and personality of the individual. It is clear that individuals who are gifted in communication enjoy a high level of popularity across the USA in particular.

In earlier studies of secular social movement leadership, theorists like Blumer, 1951; Lang and Lang, 1961; Roche and Sachs 1955, addressed the functional roles of movement leaders at different stages in the social development of that movement, but leadership studies nevertheless remained focused on the skills and personality of the LEADER. More recent leadership study has begun to analyze the complexity of roles at different levels within the movements, the conflicts between different leader tasks, and the drive to understand the difference between management and leadership.

In the context of the Baptist denomination, confusion in the understanding of leadership has led to:

- Leadership being veified in the persona of great leaders
- Leadership is seen in statesmanship, diplomacy, management of resources
- Clear distinctions are made between leaders and followers
- Leaders are more professional, managerial, and relational. Followers are those who are “acted upon” rather than those who “act”.
- Confusing the role and function of deacons in leadership

This, I believe, represents a clear break from the biblical interpretation of servant leadership. There is also significant murkiness with regard to how this understanding of leadership fits together with the Baptist concept of congregational church government.

It is my contention in this thesis that leadership in the Baptist context should NOT be invested in a single leader, or small group, but rather in reciprocal influence relationships at a significant level between leaders and congregational followers who intend real change. However, this is not the case, as research will demonstrate the widening disparity between leaders and followers in local churches, which represents a break away from traditional Baptist servant leadership in favor of a more hierarchical or Presbyterian type of governance.

Complicating the research problem further is:

- The Baptist principle of the autonomy of the local Church complicates the research process in how the interpretation of congregational government is applied in practice. I have referred to this as “leadership imbalance”. Each individual church in the denomination is unique and autonomous, and there is a perceived unwillingness on the part of churches and pastors to speak about any deviation from what they have interpreted as biblical leadership practice.
- There is significant congregational apathy in decisions affecting the life of the Church and denomination. This apathy fluctuates according to certain criteria. Namely:
 1. The leadership “style” and giftedness of the senior pastor. This has particular reference to the communication skills of the pastor, which is highly valued among Baptists. In other words, if the Pastor is a great preacher, then the zone of influence may be extended.
 2. The status of the senior pastor within the community or denomination. With particular reference to involvement in denominational politics on committees.
 3. The tenure of the senior pastor in the church. In conversation with the search committee of a local church (K.01.06). I asked what was the leadership “style” of the previous pastor, whose tenure had been 29 years, and I was told that he was a “benevolent dictator”.

4. The strength, solidarity and unity of the Church council or deaconate. This has reference to how long the lay leadership has worked together; particularly if there have been previous difficulties in the church, which have been resolved by the lay leaders.
5. The knowledge of “how things work” in Baptist denominational circles. (Which seemingly, is understood by few in the Church).
6. The growth of the church since the current pastor arrived (measured in the number of baptisms, budget growth and church member statistics)
7. Whether a decision involves money being spent.
8. The willingness of the congregation to “be led”. Frankly, some Baptists just have a spirit of individualism, and will not cooperate with anyone or anything!

This list creates interesting sub-problems, which need further exploration and raises further questions about Baptist leadership such as:

1. Is the congregational paradigm of church governance essential in the definition of being a Baptist? Since, at the same time we also advocate religious liberty. Should this liberty extend to church structure and leadership paradigm as well? This would lead me to conclude that a Presbyterian form of government (eldership rule) would be accepted in Baptist churches.
2. Are leaders “those that act” and followers merely “those that are acted upon”?
3. Why do followers follow? This has reference to the perceptions and expectations of leaders by the followers
4. What role do the expectations of Baptist congregation members have in legitimizing or de-legitimizing the pastor as leader?

Some of these questions cannot be answered in this thesis and necessitate further study, especially from the perspective of empirical research.

I believe that generally, Baptist pastors consider Christian leadership to be an issue of the spiritual authority of the leader, bestowed upon them by a holy calling and gift from God, (particularly with the gift of preaching) and propped up with some academic credibility by an undergraduate degree or more, and a certificate of ordination from some executive body. The view is widely held among pastors that they are the custodians of God's vision for the local church, or "vision casters" for the church, (E.C. 2006; D.H. 2006) and this ability/gift places them over and above the congregation, but which in fact creates confusion with the servant leadership model.

Research (D.H. 2006; C.S. 2006; R.T. 2006) indicated that pastors see themselves as the ones that are called by God, and receive "the primary vision" for the church, and inherent to this vision is an authority to direct people to its fulfillment, with the power to advance or delay the fulfillment of the vision. And while information or "input" is sought from other sources, the pastor retains the power (sic) to accept or reject that information.

Others may help clarify the vision, but as was expressed "my job is to get as many of us to the fulfillment of the vision as possible" (D.H. 2006:2) is the typical statement that generalizes the sense that pastors have of their position, and reflects the transformational model of leadership. This I perceive to be solidly grounded in Rost's industrial concept of leadership as the "great man theory", and firmly rooted in the Old Testament idea of Moses' leading a wilderness people, who have no idea of where they are going, except for the charismatic leader that God has put in their midst.

It is the contention of this thesis that nothing could be further from the truth as we Baptists perceive it; and that in fact the term "power" is not suitable for the "servant leader" model, and should be exchanged with the phrase "mutual influence", and that leadership is not rooted in the leader as such, but in the dyadic relationships between leaders and followers.

This has ramifications for leadership, primarily in the sense that if the word “influence” were substituted for the word “authority”, then leadership would not be seen as an attribute of the pastoral office, but rather leadership would be seen as a transformational reciprocal process in which both leaders and followers participate so that the direction or vision of the church would reflect the mutual purposes of all its members.

What makes current Baptist leadership unique is the nature of the relationship between leaders and followers. Firstly, leaders lead even though it is costly, dangerous, sometimes demeaning and dehumanizing. Secondly, followers follow because they must get something from the relationship. In other words, leaders provide some benefit to the followers that they value, and in return, followers respond in ways that benefit the leader. This reciprocal relationship is the heart of Baptist servant leadership. However, this reciprocity and commonality implies inequality.

In 1 Corinthians 12:27ff, Paul writes:

“Now each of you are the body of Christ, and each of you is a part of it. And in the Church God has appointed FIRST of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing But eagerly desire the GREATER gifts.”

Robertson and Plummer (1955: 277) point out that the definite article is absent in the Greek, so it should read:

“you are Body of Christ.”

Referring to the whole, which the individual helps constitute. So that the nature of the whole of which the Corinthians are a part is that it is the Body of Christ.

Furthermore in this Body there are lesser and greater gifts. Paul’s command (present imperative) is to earnestly desire or covet the greater gifts. However, placed in context it becomes apparent that the Corinthian estimate of the greater

gifts was not the same as the Apostle Paul, hence his chapter on the ultimate gift of LOVE in chapter 13.

In the leadership sense, all Christians are not equal, but are, in terms of the body, unequally gifted, selected from the community of the faithful by God, for ministry to the community of the faithful. But the message of Scripture is clear in that the Body needs ALL the parts to function.

It could also be argued from Scripture that the parable of the Talents in Matthew 25 indicates that individuals with more gifts will be rewarded more than others for their service on earth.

From this argument, Coleman (quoted in Provost and Walf, 1992:226) states:

“Popes, bishops, priests, deacons, and other ministerial offices or charisms in the church derive their legitimacy not from the people expressed by the electoral will of the majority, as in democracy. Rather, their legitimacy derives from a perceived and tested call from God (vocation) and from the mandate of Christ. .”

The same then is true of what Baptists believe concerning the ministry gifts of the Spirit, mentioned in Ephesians 4. These offices “set apart” believers for special service by God Himself, and are not “from below”. The Church may engage in socialization processes of legitimizing of those gifts, but primarily Baptists believe that the gift and calling is from God. And first of all it is a “setting apart” from others who do not share that same gifting.

In the Church then, every qualification to hold office comes from the authority of Jesus Christ, not from the will of the people. It is not and should not be the vote of the people that legitimates a person’s office, but rather the recognition and affirmation of the calling and gifting of God of individuals for the benefit of the Body of Christ, and the perception that leadership in a local church represents the mutual purposes and aspirations of both leaders and followers.

Finally, Baptist leadership is rooted in the *communio fidelum*, which is no stranger to social scientific research.

3.2 A SOUTH AFRICAN BAPTIST PERSPECTIVE ON LEADERSHIP

The Baptist Union of Southern Africa as the custodian of congregational Church government has up to the mid 1990's, maintained a very rigid stance, with little room for discussion about church leadership.

In 1984, at the Annual Assembly in Pietermaritzburg, the Hatfield Baptist Church withdrew from the Union, on the basis of the difference in their ecclesiological structure and leadership, ("eldership rule"). As far as the Baptist Union was concerned Hatfield's form of Church leadership was a Biblical inconsistency with established Baptist congregational principles and it was reason enough for expulsion. Coupled with the Hatfield shift in leadership structure, was the charismatic issue, which did not endear that growing Church to the more reformed and conservative segment, by far in the majority in the Baptist community.

This action in South Africa typifies the elitist attitude among Baptists in general that has prevailed for more than a century, for example a quote from the Baptist Recorder, USA 1851. (www.techplus.com/bkiv1611/bd0415.htm)

"Baptist principles have nothing sectarian in them. They are the simple principles of the New Testament, which offer themselves at once to the mind of every reader. They tally with the results of the most rigid grammatical and historical interpretation; but, though corroborated by philological science, they speak for themselves to every believer in Christ. Abandoned, with the Bible itself, in the night of the great apostasy, by the ruling powers and priest-ridden masses of Christendom, they still gleamed out like changeless stars of heaven in the midst of surrounding gloom -

steadfast and glorious witnesses for God.”

Despite the claim to non-sectarianism, this typical claim to exclusivity and interpretational purity has characterized many “dyed-in-the-wool” Baptist leaders, when addressing the matter of Church leadership and structure. To even discuss the possibility of a paradigm shift in leadership would be seen to jeopardize a pastor’s standing in the denomination. However evidence at grass roots points to a growing number of churches that are in fact elder/pastor led (Quigney, Christ Community, Pretoria Central)

At the Baptist “Millenium Conference” in February 2000, in South Africa, one of the leading theologians in the Baptist Union described the dilemma:

“I am finding it more and more difficult to deny the charge that congregational Church government does hamstring those with a gift of leadership Do I feel that the actual praxis may not be working? In a nutshell. Yes!” (PEM: 8.2.2000)

From a practical theological perspective in the Baptist Union of Southern Africa, we have a classic example of the problem in a theory/praxis relationship. On the one hand, in theory, congregational Church government seems to progress from the doctrine of the DIRECT Lordship of Christ, as it seeks to emphasize that ultimately every Church member is a minister of God’s grace, and comes under the direct Lordship of Christ in every aspect of their existence. The doctrine emphasizes that ALL people have an important part in the Church’s mission in society, and ultimately ALL are accountable to the Head of the Church. Again, in theory, congregational Church government holds leaders and members accountable to the wider body of the local Church, helping to prevent the rise of dictators and personal empire builders.

However, in praxis, it is difficult to deny the charge that the principle of congregational Church government frustrates the gift of leadership.

At the 2006 Baptist National Assembly, a commission brought a proposal to the meeting outlining a major paradigm shift in the leadership of the Baptist Union of Southern Africa in the formation of a “National Leadership Team” whose function it would be to build relationships between pastors and churches, to motivate and inspire churches and pastors to develop Christian leaders, to inspire churches in outreach, compassionate action and missions, and to ensure that the administrative functions of the Union take place by the appointed means.

In spite of the fact that the motion was defeated, there is clear evidence that Baptists struggle with the complexities of leadership, and it remains a challenge.

Research in Church BUSA indicated that in spite of tremendous growth in membership, staff, multiple services, budget and missions activity, a small but vocal percentage of the church indicated dissatisfaction with the pastor’s leadership paradigm, and sought to veto every decision, halt any further progress, seek to polarize the church on any minor issue, because of their insistence that the deacons had ceased to be a part of the decision making in the church, and their desire to return to a “deacon-rule paradigm”.

In the 1990’s, increasing numbers of disillusioned pastors were leaving Baptist Churches (Pierce: 1998), many through unresolved conflict and forced termination. But perhaps the less obvious reason was that no leadership and support for pastors was demonstrated at a national level. This has, I believe led to a questioning of the efficacy and functionality of the congregational model of leadership at a national level by pastors.

It must be noted that forced termination was at one time unthinkable. The pastor was the “man of God” called and gifted, placed over the people to preach to them the unsearchable riches of Christ. But with changing times, corporate influence, and the tentative nature of people’s jobs in general, termination is a very present reality.

Research in Church “P2SA” demonstrated that there was growing discontent among the members over the inadequacy of the pastor’s preaching ability. The elders had been charged with the task of confronting the pastor with this complaint, and the threat of termination was presented. This demonstrates the high regard Baptists have for the gift of preaching, and the extent to which they will turn in order to preserve this gift.

However, recent research (De Kiewit 2004:5) indicates that:

“strong confidence on preaching the gospel is declining.”

This is however simply a repeat of what has happened since the earliest times when the gospel was considered “foolishness” to the Corinthians (1 Corinthians 1v18-25).

3.3 CONGREGATIONAL GOVERNMENT AND DEMOCRACY

The confusion that exists among Baptists with regard to the structural paradigm “congregational government” could also be the result of a misinterpretation of nomenclature in that the term “government” has connotations of democracy and power, which congregational Church government within the Baptist Church certainly is not.

The word “government” associates the Church with unfortunate political practices all too familiar to present day Baptists, like scandals, bureaucratic bungling and adversarial politics. I do not think that the holding of office in a Church was ever supposed to be the result of a Church vote, but rather the recognition of the gifts and the calling of God upon a person, and the recognition of that calling and gift by the Church, not so much in a formal sense, but in a sense that the “people of God” are “people of faith” - it should be a matter of faith and consensus.

The Church for some will always firstly be a divine institution, and as such there will always something of the “*mysterium*” associated with it. However, when a

person thinks about the Church, they usually think in personal terms, i.e. a local congregation, where “Mr Booyse”, “Mr Barkley” and “Mr Ehlers” attend. There is certainly this personal aspect of humanity connected to the Church, made up of human beings.

The Church’s humanity is evident in its character as a political institution, a body of people governed by a constitution, moving towards common purpose. It is in this aspect of the Church as a political institution that the social sciences have provided assistance in the investigation and understanding of the Church.

From this perspective the Church can be viewed as a decision-making institution that affects the lives of its members, and it can be studied from a macro-structural angle as a denomination, or from a micro-structural perspective, as a local Church. So, within the different structures, whether hierarchical/monarchical or congregational, are dynamic elements which interact together to make up a political system.

A key issue in the matter of congregational Church government is whether the Baptist Church has maintained a Biblical example for leadership, or whether they have “jumped ship” and taken the historical, philosophical concept of democracy as a means of improving participatory governance and adapted and elevated it as the model for congregational government, and in so doing mirrored what is happening in society and transformed leadership into management? The claim that an institution is divinely founded in itself, says nothing at all about the structure of that institution. In fact Hans Kung represents the radical opinion of the church when he says:

“According to contemporary Scripture scholarship, there is no evidence that Yeshua intended to found a church. Rather, the Church is the result of the response of the first followers of Yeshua to his whole life, the apparent crushing defeat of his death and the resurrection event.” (quoted in Swidler, 1982:228)

However there are legitimate problems Baptists face which surface from the “democratic paradigm” and need to be explored. This is also true of other ecclesiastical structures which have adopted structures from other forms of governance that differ from their own theological understanding, i.e. The Salvation Army, with its military structure, the People’s Church where Jim Jones was more or less seen as a monarch.

Guiseppe Alberigo (quoted in Urresti, 1970:15) says:

“Every time that a political model is applied too mechanically to the Christian Church there is a risk of polluting, destroying or changing the basic nucleus of its nature.”

However, nothing in principle should impede the church in performing the exercise of taking and adapting democratic principles of governance, which it transforms to fit its own theological self-understanding, and as such, it is important for Baptists that every member should have the opportunity to participate in the governance of the Church (participative democracy), and the Christian community has always adopted an electoral method as a fundamental process of establishing leadership and decision making, albeit with varying fortunes.

It is clear from the earliest times there were various forms of community structure (Swidler, 1982:230) from the very charismatic Pauline community at Corinth to the more presbyterian ordered community at Jerusalem. Through a long period of development the mono-episcopal structure gradually evolved and slowly spread, until by the end of the second century it was generally accepted and practiced.

One reason for an argument for democracy is that the New Testament proclaims that all socio-religious inequalities are abolished in Jesus Christ, which makes Jesus’ followers radically equal in the power of the Holy Spirit. This leads many Baptists to believe that the Church should operate on democratic principles. But it is the negative aspects and associations with democracy which can cause harm

to the church, not the least of which is the development of adversarial democracy (which Tudyka quoted in Urresti, 1970:9) calls “competitive democracy”, which we see for example in the USA, which puts the rights of the collective organization over the rights of the individual, i.e. party democracy. And the “militant democracy” we are now seeing in Zimbabwe, which cause the most harm.

Democracy is ingrained in us from an early age. In our earliest childhood experiences we learn about the election of representatives in school and in government. When disagreements are encountered in such places a vote is taken and the majority rules. This concept of electoral representation and majority rule and one man, one vote is defined and explained as democracy. The adversarial democratic paradigm assumes that people’s interests are always in conflict, and it is nearly always militant.

But it is also naive to assume that in a Church voting situation, if the matter which a section of the congregation are voting for is lost then they automatically assume it is God’s will. More often than not a lost vote leads to polarization and further antagonism. So much of church administrative life follows Roberts’ Rules of order, because of humankind’s inherent inclination toward conflict.

In Church BUSA, during the period of current research, lawyers needed to be consulted to render opinion on minutiae of procedure, church meetings were arenas of conflict, and there was simply no thought of seeking harmony and fellowship.

Dale Dunlap (quoted in Urresti, 1970:53) says that democracy in the local Church or denomination can lead to further problems of excessive individualism, the “tyranny of the 51%”, and the “oligarchy of the elite”.

In Baptist Church meetings when it comes to the time to make a decision, a vote is taken, and the majority vote is seen as “God’s will” in the matter and in some instances, when the matter under discussion is not vital to the life of the church,

this is of no significance. But there are often important issues that affect the life and health and future existence of a Church, discipline for example, is one of them. At such times it becomes evident when leading a meeting to resolve an issue relating to a major issue like discipline, that “canvassing” or “caucusing” has taken place prior to the meeting, so that people are already polarized into different camps. They are merely projecting what they experience in the secular political world into the church. One of the principal understandings of Baptist democracy is the need for individuals to arrive at an independent opinion about matters of faith, without interference from others.

In a formal sense, democracy is an issue of sovereignty (Coleman, quoted in Bianchi and Ruether, (1992: 226). And the Church must, as the Body of Christ, come under the Lordship and sovereignty of Christ, and not the sovereignty of the people, so it can never be a true democracy.

Therefore the crux of the issue regarding the association of congregational Church government and ecclesiastical democracy is 2 fold:

- What do we mean by democracy? Is it fundamentally a term that is defined sociologically, politically, and not intended for ecclesiastical use?
- The Church that we are talking about may exist within an African context, which over the centuries has had a vacillating relationship with, and its own particular definition of, democracy. Would this be a South African democracy, a Zimbabwean democracy, a democracy from Kenya? Ian Smith, the previous leader of Zimbabwe, referred to his particular form of government as “responsible democracy” this in a land where 250 000 white governed a disenfranchised 4 million black people.

Hence the term is subject to interpretation and abuse.

In the modern African context, democracy may mean the overpowering and theft of land by thugs, where the government sanctioned the pre-election chaos by their inactivity. The incompetence of parliamentarians and the corruption by

bureaucrats has brought the term democracy in Africa into disrepute, which may, over a period of time, lead to a redefining of the term, and a further distancing of the Church from it.

Democracy in the USA carries connotations of adversarial politicking, millions spent on advertising, mass rallies and false promises. This, of course may not be the situation in other countries, but the definition of congregational Church government as ecclesiastical democracy, and the negative connotations that has, must be noted.

In the USA, it is also to be noted the extent to which adversarial democracy has risen, with candidates openly engaged in slanging matches to win the favor of the people. This is becoming a growing trend in controversial church meetings (Church "BUSA" – 5.3.06)

Baptists must recognize that the Church is God's creation, and not the result of any human intervention, but we should equally understand that its visible forms and structure are the result of human endeavor and are essential to the life of the church. We should hold that no structure is final and absolute, and that there are many variables that should be taken into account. There should be a tension between tradition and its structures, and the culture in which a Church exists, and, in as much as the culture is continually changing, so it could be argued that structures could change as well, it is a matter of *ecclesia semper reformanda* (the Church reformed but always to be reformed). As Dunlap asserts (1970:209) "*yesterday's structures of obedience are today's barriers to new obedience*".

Democratization, even though it has been an integral part of the development of protestant congregationalism, has been a long and difficult process. Dunlap (1970: 224) feels that there are some lessons to be learnt from this relationship:

1. All structures are in flux, and all claims to finality and absoluteness of any human construction has to be rejected.

2. There is a tension between the Church as a “mission event” and the Church as an institution, but the former must supersede the latter. There is the need for the constant reformation of forms in response to new situations.
3. The priesthood of believers is central in defining the nature of the Church, and shaping its structure.
4. There must be openness to experimental and plural forms in which ministry and governance can be expressed.
5. There must be checks and balances between autonomy and conciliarism, between continuity and diversity, between laity and clergy.
6. Democratization runs the risk of developing into individualism, which can be destructive.
7. The evangelical-pragmatic approach to governance runs the danger of becoming an end in itself, subjectively mistaking its own objectives for those of the gospel and of being unduly shaped by culture.

In this light, we must be careful to distinguish between democracy as a formal system of governance, and an ethos of democracy, which espouses mutual respect, the interest in the common good, and a desire to advance the Kingdom of God by the people. This I would call “democratization”.

Key terms are used in democratization, which can be applied to the church, like participation, accountability, consensus and due process, and there is certainly an anthropological justification for democratization as a means of self-realization of individuals through their free development, freedom of choice, and participation

in the processes of democracy. Tudyka (quoted in Provost and Walf, 1992:6) says:

“Systems theory regards democracy as a means of providing inner stabilization for systems. It develops communicative relationships, which tend to contribute towards equilibrium in the system. This is expressed in concrete terms in their contribution towards social justice and thus social balance.”

Imbalance is however the reality in Baptist leadership, especially from the problems inherent in the belief in the autonomy of the local church, where, in theory, churches are free to adopt any understanding of leadership they choose, without interference from any outside body. Hence one local church might lean toward more congregational involvement in decision making, putting in “checks and balances” to prevent any autocratic form of leadership. While another local church might gladly give an extended zone of consent for pastoral authority, particularly if the person has skill at communication from the pulpit... And while I agree with Tudyka that democracy does provide some stability in Baptist systems, it is clear that every church maintains its own “imbalance” through democratic principles.

The Dutch theologian Schillerbeeckx (1990) argues that there are intrinsic theological reasons for the democratic exercising of authority in the Church. The Holy Spirit works, both in the people of God and in the official activity of church leaders. It would be a mistake to think that only the leadership can determine the ministry of the Holy Spirit in the Church.

3.4 A BAPTIST BIBLICAL PERSPECTIVE ON LEADERSHIP

I make no claim to speak for the millions of conservative Baptists worldwide in terms of collective hermeneutic principles, because of the Baptist insistence on the right to private interpretation and autonomy of local churches, but there is some commonality. I start with the premise that the Bible is the inspired,

authoritative and infallible Word of God, a reliable source of historical data as well as divine truth. As much of the information will be sourced from the New Testament, particularly the gospels, I recognize difficulties in precise chronological reconciliation of the gospels, but I accept them as trustworthy historical records. I assume the events and teachings actually occurred in the contexts described, and that a harmony of the four gospels is both possible and desired. I also hold conservative views on the authorship of the New Testament letters, considering them to be the work of individuals to whom they are traditionally attributed, and therefore reliable examples of the teaching of those early leaders, rather than later creations of the church.

As a Baptist I look at the Scriptures and see 3 types of biblical data:

PRECEPTS

A Precept (from the Latin *præcipere*, to teach) is a commandment, instruction, or order intended as an authoritative rule of action. (Wikipedia.com) or an instruction intended as a rule for conduct, especially moral conduct. Webster's (1975: 289)

Baptists see this data as direct commands to all Christians for all time. Passages like the "Great Commission" in Matthew 28, the way in which Church discipline should be exercised in Matthew 18 and the commands regarding the Lord's Table, or communion in 1 Corinthians 11, as well as the issue of salvation by faith in Christ alone.

PRINCIPLES

A person's principles are their means of integrating knowledge about the world, which includes knowledge of facts in general and moral knowledge, about what is of value to a person and what they and others ought to do in various contexts.

In this context, they refer to descriptive doctrinal statements about belief and practice, for example, the care of widows and orphans, the election of elders and

deacons, the implications of believers' baptism in Romans 6. Those issues which have important implications for the life of the local Church.

EXAMPLES OR METAPHOR

Examples are exactly that . . . ways that the early Church understood the precepts and principles it had discovered. The joy of giving in the Church at Jerusalem and the spirit of unity in the early chapters of the Book of Acts, which is illustrated by the negative example of the death of Ananias and Sapphira, whose lives contradicted the spirit of those early Christians.

A metaphor helps people understand an unfamiliar thing in terms of something with which they are already familiar. With a creative leap of imagination they are able to perceive a previously undiscerned truth and open up new avenues of insight and sharpen their observation, and help them see patterns and relationships.

The use of examples or metaphor to describe the Church is important:

- “people of God”,
- “a new creation”,
- “the fellowship of faith”,
- “the body of Christ”, and many others give us a sense of community

And to describe the leader:

- “servants” (of many kinds),
- “shepherd”,
- “ambassador”
- “soldier”
- “messenger”
- “child”
- “the least not the greatest”

- “a blind man”
- “prophet”
- “angel”

The focus of this thesis reflects the Baptist emphasis of a leader as a “servant leader”, and refers to any person who carries some form of responsibility and who is involved in a relationship, that is both the vertical (in a personal relationship with God; which will be dealt with later in this section) and horizontal (a relationship with people in the wider community). Leadership is therefore, by implication not solely the domain of those who have been formally ordained into ministry.

Unfortunately, some Baptist churches may have already abandoned the biblical paradigm altogether in favor of the secular managerial model. After 30 years pastoral experience, it has become apparent that many Baptist churches employ their pastors in a type of “trade off” agreement, described previously as the “transactional approach” to leadership. Receiving a “call” from such a Church is usually defined in terms of stipend, leave, and other financial considerations on the one hand, and making sure that the candidate has great preaching skills to tirade on the other. Rather than questioning the candidate’s understanding of biblical leadership, and their sense of call to pastoral ministry, and the willingness to include followers in the leadership process.

The Pastor gives to the Church a professional service in which he “manages” the existing resources as best as he knows how, in a sort of “*quid pro quo*”, something for something relationship. In return for managing the human resources of the Church, in return, the Church cares for the needs of the pastor.

Simply put, many Churches, I believe, do not want to be “led” - they are happy with the way things are. They simply want someone to assist them and organize their resources more effectively and efficiently and the use and implementation of their resources to maintain the *status quo*. This is especially true of smaller, established Southern Baptist Churches, which may have strong subterranean

pastor leadership. (Faulkner, 1986: 21) The interpretation of “servant leadership” in such situations may be one of “servitude leadership”.

This also raises a number of questions, not the least of which is the problem of oxymoron:

- Can the words “servant” and “leader” be put together?
- Does the attempt to lead in fact prevent servanthood?
- Does the focus on a servant lead to clouded direction and passivity, that the trumpet “will sound an uncertain sound”?
- Is the title “servant leader” merely an insidious example for self-service
- In the paradigm of servant leadership, which comes first, “servant” or “leader” (Greenleaf, 2002: 21)

Confusion may also exist due to the use of this metaphor in describing leadership in the Scriptures.

In the Scriptures, Baptists traditionally see one “master image” of leadership, the image of “servant”. But simultaneously Baptists must work with the other different images that the Scriptures embrace if they are to do justice to the complex nature of Christian leadership e.g. the images of “shepherd”, “ambassador” and others mentioned above are equally important.

According to the clear witness of the 4 gospels, Jesus taught and demonstrated that leadership was primarily a matter of service and that leaders were to be servants. Jesus explicitly set this model against the models that prevailed in his Jewish context of Roman domination. As seen in Matthew 20:25,

“You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them . . .”

Robertson 1930:162 indicates that Jesus does not condemn the desire to become great, but rather the desire to “lord it over” others. The Greek word

“*katakuriuousin*” is an LXX word and very expressive, it means “to play the tyrant”.

A number of different Greek words were used for the English translation of “servant”, yet the commonality is that all these words carry the connotation of responsibility and community. No attempt has been made to develop a thorough exegesis of each word, but to rather focus on the relational aspect. (c.f. Bennett: 1993: 17ff)

- “Doulos”

Many times in the parables, Jesus describes his followers as “douloi”, whether of a king, or head of a household, or landowner.

In Matthew 18:23-35 a servant who was forgiven a huge debt by the king refuses to forgive the debt of a “syndoulon” (fellow servant). Also in the parable of the prodigal sons, the eldest son complained that he had “served” his father faithfully for many years.

For this particular study, it is important to note the association of responsibility with the word “doulos”. I.e. in Matthew 24:45-51 where Jesus refers to the faithful and wise steward whom the master puts in charge of other servants (“oiketeias”) to give them their food at the proper time. The reward was being put in charge of his master’s possessions.

Similarly, in the Olivet discourse in Mark 13:34, Jesus speaks about a person who leaves his house and places his servants (“tois doulois autou”) in charge, each with his own task. Jesus does not call His disciples to be servants in a general sense, but asks them specifically to be servants of one another – the much more difficult task. To serve the Master is expected, but to serve their competitors is far more of a challenge. Thus the image of “doulos” expresses humility, and the willing withdrawal from the competition for status and power.

Hess (quoted in Brown Ed. 1978: 549) explains that *doulos* stresses the

exclusive complete subjection to the Lord. Thus emphasizing the relational aspect of servant hood.

Snodgrass (in Hawkinson & Johnston Eds. 1993: 8) writes that the emphasis on servant hood is one of the most consistent and overarching components of the New Testament message.

- “hyperetes”

Used by Jesus only in John 18:33

“My kingdom is not of this world. If it were, my servants (hoi hyperetai hoi emou) would fight in order to prevent my arrest from the Jews”

In the Gospels, the word is used to describe people whose task it is to aid those in authority, such as judges and priests. In John 5:25, Jesus urges his disciples to settle disputes quickly, so that they are not handed over to the judge, who may in turn hand them over to the officer (toi hyperete), to be thrown in prison.

In this context, the servant is one who carries out the orders of another. His role is defined in reference to the one he serves.

- “diakonos”

Bennett (1993:22) distinguishes between the two closely linked words of *doulos* and *diakonos* by stressing that the former is used when the emphasis is on the task, the responsibility, on obeying orders and being under authority; while the latter is used for the rendering of personal service, and where the emphasis is on the attitude of humility and love, which should inspire others to service.

After the seemingly frequent argument among the disciples as to who would be the greatest in the eschatological Kingdom, Jesus more often

used the word “diakonos” to describe the humble mindset of those who really would be the greatest.

- “Misthios”
Used by Jesus in 3 of His parables, but specifically in Matthew 20:1-16 the image of a hired servant is used for a disciple. He is the one who “hires” workers at different times of the day for work in the vineyard.
- “Oiketes”
This is the kind of servant referred to for his sphere of service, namely in the household, as contrasted to those who worked in the fields or who managed business interests. He is under the direct authority of the master.
- “Therapeia”
Found in Luke 12:42, this term reflects Luke’s understanding of the person who is put in charge of the household while the master is away. From the construction of the word it seems to reflect the emphasis on personal care of the master’s person or possessions in the household.

An understanding of these 5 words gives the foundation for understanding that servant hood in the Baptist understanding carries the idea of responsibility, relationship as well as the quality of service rendered to another. It reflects the early understanding of the attitude of humility associated with the role of responsibility. DePree (1993:23) calls this attitude a “posture of indebtedness” where a leader realizes that they have no hope if they choose to go it alone and they totally have to rely on others to reach those mutual purposes.

The absolute essential for servant leadership is a living theology, which knows God, his call, his purposes for individuals in their lives; his leading, his empowerment and presence. Being a servant is more a conviction about GOD than it is about the servant.

The gospels also record 5 sayings of Jesus in which he rejected the Roman (*sic.* world's) concept of greatness and called His followers to servant hood as a new and unexpected dimension to His discipleship relationship.

- Matthew 20:20-28
- Mark 9:35; 10:35-45
- Luke 9:48; 22:24-27

We must also add to this the supreme example of the foot-washing in John 13:3-15, which, according to Snodgrass (1993:9) ought not to be seen as unique, but rather as a pattern for His followers.

Our understanding of the Scriptures as Baptists will demonstrate our belief that the question is not whether one will have a master, but which master one will serve. Both the Old and New Testaments underscore that the failure to serve God results in servitude to idols or to sin:

- Deuteronomy 30:15-20
- Joshua 24:14-15
- Romans 6:16
- 2 Peter 2:19

In the Sermon on the Mount in Matthew 5-7, Jesus warned his disciples that no one could serve two masters. They would hate one and love the other, or be devoted to one and despise the other. For example, you cannot serve God and money. (Matthew 6:24; Luke 16:13).

The relationship of service involves obedience and allegiance, and this cannot happen when there are divided loyalties.

This is extremely important in the Baptist understanding of servant leadership in that service to God requires exclusive allegiance that is based on a personal

relationship. Baptist commentators on biblical servant leadership (Parnell, Swart, Bennett) all agree.

When Jesus spoke about servant hood, he had two aspects in mind. Firstly, the service rendered to God as the supreme authority to whom every believer owes allegiance, and secondly the service they render to people as an expression of humility and love.

There are also at least 4 biblical affirmations about human nature and relationships which impact on leadership.

a. A SERVANT LEADER IS CREATED IN THE “IMAGEO DEI”

Every human being is special. Created in the image of God. According to Genesis 1:26ff, we are the stewards of creation, and are created for fellowship with God and with one another. This concept of our humanity sees God as approachable, and man as answerable. Human beings are both finite and free. Seeing people as being created in God's image frees leaders to be able to approach people with confidence to share in the leadership of the church.

In Mark 10:45, we find the purpose for which Christ came into the world, namely *“to serve and to give His life . . .”* Proceeding from that, if we examine Romans 8:28-29, we are told that we are predestined *“to become conformed to the image of His Son”*, hence, if in fact we are to be conformed to the Son, and the Son's qualities, among others are those of a “servant” and a “giver”, then “serving” leadership should be a natural corollary.

Swindoll, (1983:22) identifies 3 characteristics of this biblical affirmation, namely:

- Transparent humanity
- Genuine humility
- Absolute honesty

Spears , who builds upon Greenleaf’s model lists 10 characteristics (1995:4)

- Listening
- Empathy
- Healing
- Awareness
- Persuasion
- Conceptualization
- Foresight
- Stewardship
- Commitment to the growth of people
- Building community

b. A SERVANT LEADER IS A SINNER

The Bible states in Romans 3:23 that “All have sinned and fallen short of the glory of God”. Human sinfulness is a universal reality, which was the result of a misdirected free choice. In Romans 6:23, Paul refers to the outcome of that sin, namely death. Leaders are on the one hand created in God’s image while at the same time remaining sinners.

Baptist strongly affirm that membership of the local church is founded upon an individual’s personal relationship with the Lord Jesus Christ. This is commonly referred to as a regenerate church membership. This served to put all church members on the same level, and in a sense, “level the playing fields” by expecting every member to be born again before joining the church.

c. A SERVANT LEADER CAN BE A NEW CREATION

To be re-created by Christ is to abandon sin, take up one’s cross, to sometimes question humanistic traditions which obscure man’s true purpose. It is a radical life of new beginnings. Becoming a “new creation” is synonymous with being born again, the phrase used by Jesus in His dialogue with Nicodemus in John chapter

3. This begins a new relationship with God like that of a little child with a parent, in which we can address God as “Abba” (daddy).

d. A SERVANT LEADER IS ON A JOURNEY

Petersen (1995:67) calls the Christian life, and by implication, leadership, “a long obedience in the same direction”. Dale (1984:40) says, “(the leader) follows a trail-blazing, pacesetting God”. The Christian leader pursues a distinctive pathway. But it is often a pathway without a destination. For thousands of Baptist pastors, success on the journey is measured in baptisms, converts, and church member statistics, but, I believe that true leadership can be seen in the “intent” to produce real change in the life of the community of faith. Whether the change is measurable or not is immaterial. Management principles see leadership in terms of measurable goals, whereas leadership principles see leadership in terms of intended real changes.

Rost (1993) is very clear on this matter, that in fact leaders do not pursue goals, but rather INTEND real change to take place (emphasis mine) that reflects a biblical morality and mutual purposes. Even if intended change does not materialize, it does not imply that leadership was a failure. Leadership is seen in the intention to move in the direction of change, and is found in the process rather than the product.

Unfortunately this thought is largely lost in the world of competition and success. Again, With reference to pastoral search committees as a standard of what Churches are seeking in pastors. A large number of churches that requested information from a candidate required that the person explicate with some detail stories of success in their ministry. I concur with DePree, who does make an appeal for success, but more importantly for faithfulness (1993: 9).

3.5 THE QUALITIES OF BIBLICAL SERVANT LEADERSHIP AS THEY RELATE TO LMX

Using the definition that leadership is not seen in the persona of the leader, but in exchange relationships between leaders and followers does not minimize the responsibility and function of the leader, rather it enables us to define the function of leadership more clearly. Servant leadership is seen in:

- **A person who contributes to the life of the community**

Again, the metaphoric examples found in the Scriptures highlight the bond of commitment between the servant leader and the community. Sheep and Shepherd, brother and sister, fisherman, salt, light, friend, all point to relationships in the community. Implying that a true leader contributes to the life of the community.

It might be said by some that the duties of the servant leader only involve the community of faith, but this in no way matches the testimony and life of Jesus, THE “servant leader”. He was constantly found in the community, bringing life and hope to the Lost, healing the sick, bringing words of encouragement to an enslaved generation

- **Someone who exercises authority**

With regard to the use of authority, Bennett (1993: 62) points out that the principal use of the concept regarding a leader is that they are first of all people UNDER authority, rather than those who only exercise authority over others. A leader is:

1. a child under a father
2. a slave under a master
3. a disciple under a teacher
4. a shepherd who tends the flocks of another
5. a worker hired by a landowner

It is important to note that while Jesus was preparing his disciples for the responsibility of the exercise of authority, he reminded them continually of their response and responsibility to God's authority.

Christ gave his disciples authority of sickness and the powers of darkness when he sent out the seventy, and when they returned they testified that demons had been driven out and the sick healed, to which Jesus replied that he had seen Satan cast down.

Dionne (2000: 3) points out that in healthy leader-member exchange, followers are given what he calls "negotiating latitude" based on the leader's willingness to allow changes in the member's job. Some studies (Dansereau et al, 1975; Scandura & Graen, 1984) have suggested that empowerment of members is positively related to members satisfaction with leadership. The disciples were taught by Jesus for 3 years and it seems that the time was ready for them to exercise the authority that they had seen the Master use.

- **Someone who has responded to the call of God**

The Christian leader is primarily a responder, not an initiator. This statement contradicts the expectations of many church members who envision the pastor as the one who initiates the vision. However, Scripture will demonstrate that the following statements are true:

1. Leaders first of all, did not choose Christ, Christ chose them, as we are reminded in John 15:16.
2. The leader is a branch on the vine, and not the Vine itself. Apart from the vine, it can do nothing
3. Leaders have nothing to expound that is original. They are "apostoloi" (messengers commissioned by another)
4. They are not the creative musicians composing their own tunes; they are the arrangers of the song written by the Master.
5. The ministry is always derivative not *sui generis*

- **A person whose Christ-like attitude precedes their action**

In Luke 6:40, Jesus says:

“Everyone who is fully trained will be like his teacher”

To be a leader is not just a matter of qualification, or even the ability to perform the task, but rather the desire to emulate and adopt a pattern of life, in terms of a commitment to Christ, and His people, and even His sufferings. Spiritual leadership is not a position or a privilege, which exempts the person from suffering.

- **Someone who explicates vision**

Leaders do not provide vision for their followers. I believe that followers already have the vision. The concept of “vision casting” has more of a New Age connotation than a biblical emphasis. The “vision” for the Church was cast by Christ in terms of the great Commission and great Commandment. But people need a leader to explicate it for them.

I think that the biggest disparity between leaders and followers is in this particular area. Leaders are of the opinion that followers do not know what they are doing, and if they have an idea, they don’t know how to get there. But nothing is further from the truth. By my definition, vision must reflect mutual purposes not individual purposes. Vision is set, it is the responsibility of leadership to shepherd the church toward the vision.

- **Someone who provides a “prayer covering” for followers**

In the book of Acts we are told that the church elected deacons, in order that the Apostles could give attention to the two main aspects of ministry, namely the Word of God and Prayer. It is of particular importance for Baptists to know that their pastor has an effective preaching and teaching ministry, but has also been praying for them. He has extended his protective prayer covering over them. In extreme cases, a leader places

themselves in harms way for their followers. They are aware of risks and danger, and the importance of prayer in the life of faith.

- **Someone who intends real changes**

There are many purposes for the Church, which can only be achieved collectively, through the effort of a group of people, and one of the functions of a leader is the ability to influence the group through effective communication that even difficult purposes can be achieved. Messick (2004:85) asserts that an important aspect of instilling the will to achieve difficult purposes in followers is optimism. Even in the face of probable failure to reach a target, it is to be noted that effective leaders focus on those aspects which are positive.

- **Someone who brings inclusivity and belonging**

The sociality of people is a fact that is often overlooked by leaders in their determination to lead people to the singular vision that God has given to them (the leader). However, I contend for the idea that Baptist followers have the understanding that they can and want to be part of the leadership process, and both the “deacon-led and “pastor-led” paradigms minimize this understanding.

Research in Church BUSA brought to light the fact that the “pastor-led” paradigm had brought about the exclusion of the larger majority of Church membership, particularly of the older generation. The leadership consisted of a pastoral team of 6 people, and a selected number of followers who supported the pastor-led paradigm. Deacons, who traditionally in this church had been the authority group in the church were divided, and mostly uninvolved in the major decisions of the Church, as were the members who, at the time of writing were becoming more vocal and more unhappy about the *status quo*. LMX theory suggests that leaders do not use the same style of leadership in dealing with others. But rather develop a different style of relationship or exchange with each persona and group. It would be interesting to contrast the differing leadership practices that Jesus employed

in dealing with “others”, the “70”, the “12”, Peter James and John, and Peter himself, using the 3 currencies of exchange that LMX theory is based on, namely:

- Contribution (task related behaviors)
- Loyalty (loyalty to each other)
- Affect (liking one another)

- **Someone who leads his sheep beside still waters**

I have observed more times than I can remember the wisdom and grace of an older experienced pastor, elder or deacon bringing calm to a controversial meeting, or awkward church member. This is a sign of true leadership, when the sheep are led to “still waters”.

However, the opposite is also true, there are some people who are by nature aggressive and tactless, who seek conflict, and do not mind causing waves of discontent in the church. True leadership, brings people into the rest of God.

Fris (2006:10) provides a clear description of leadership strategies that result from a quantum perspective.

Dimensions of quantum leadership	Leadership strategies
<ul style="list-style-type: none"> • Going with the “autopoietic flow” – the tendency to self-organize 	<ul style="list-style-type: none"> • Facilitating the free flow of information • Facilitating the development of feedback loops • Focusing on nourishing and sustaining relationships • Encouraging trust • Supporting fractal organization – individual members act independently, with their behavior bounded by shared vision and values
<ul style="list-style-type: none"> • Working with uncertainty and ambiguity 	<ul style="list-style-type: none"> • “Getting on the balcony” – striving to see day-to-day events in terms of the big picture, the “tides” in events • Supporting creativity, permitting consequent destruction • Supporting the view that change is centered in people, not “The Organization”
<ul style="list-style-type: none"> • Recognizing that fundamental imperatives flow from the quantum vacuum, celebrating visions and values 	<ul style="list-style-type: none"> • Emphasize the importance of values, helping to clarify values • Supporting belief in the plurality of values • Listen and watch for indicators of values • Articulate visions • Model values

One of the considerations we must examine in seeking to use LMX theory as a model for understanding Baptist leadership is the apparent differentiation it makes between members of the in-group and the out-group. This does not sit well, when our message is one of equality.

Dose (2005) points to the differentiated relationships in the life and ministry of Jesus, as justification that in actual fact there will be people who by choice and response become part of groups which enjoy closer relationships with the leader in the local church.

Firstly Jesus’ interaction with the 12, and particularly Peter, James and John left no doubt that they enjoyed a special relationship with the Master, which included

the amount of teaching they received, special experiences (Transfiguration) and specific expectations from them.

The Scriptures in Mark 4:34 explain further, “He did not speak to them (others) except in parables, but he explained everything in private to his disciples.” Cole (1973: 95) explains that there was a gradation in the use of the parables by Christ, and “none may move to the advanced lessons until he has mastered the elementary studies”. Further in Matthew 13:11 Jesus gave further information to his disciples, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given”. It follows that there was indeed a process of differentiation in Jesus leadership principles.

3.6 SOCIAL FACTORS AFFECTING A PASTOR’S LEADERSHIP PARADIGM

It is evident that there are other forces (both extrinsic and intrinsic) continually at work upon the Pastor’s perception of leadership.

In most voluntary organizations, economic motives are removed from the followers, and according to research conducted by Likert (1961:140) the removal of economic motives frees the church to focus on its other motives and calling. However, it must be stressed that the leader of a church is never completely free from economic motives, as the constraints of budget and fiscal discipline are continually brought forward at Council meetings. The Pastor as leader is also seen as the motivator of the people, not only as followers of Christ, but also as financial supporters of the Church. Likert also states (1961:142) that motivational forces affecting the activities of voluntary organizations increase the pressure to participate, and induce a higher level of member activity.

There are many societal and cultural factors that influence human beings. Niebuhr (quoted in Romberger 1999:71) identifies some:

- Language
- Habits

- Ideas
- Beliefs
- Customs
- Social organizations
- Inherited artifacts
- Technical processes
- Values

Three external forces that have in recent times affected the Baptist pastors' perception of leadership, I have identified are:

THE INFLUENCE OF EMERGENT MEGA-CHURCHES AND THEIR LEADERS

The influence of emerging mega-Churches, like Saddleback and Willow Creek, in the USA and Quigney Baptist in East London, South Africa, is enormous. Yet their structural models and leadership paradigms do not conform to the generally accepted principles of congregational Church government.

When Pastors address the matter of Church structure, they normally refer to what is "working" in these larger Churches and compare it to their own, often frustrated, efforts. However, their perceptions and conclusions about what "works" is often without any consideration to the life situation from which these churches have developed their structure. The danger being that Churches seeking to adopt e.g. a "Saddleback" or "seeker sensitive" model, merely impose the structure on their own situation, without examining WHY it worked for a particular church and not for others. Baptist pastors attend conferences at these mega churches for a variety of reasons (according to Romberger 1999:84). To find the secret of success, discouraged leaders looking for hope, some seeking encouragement, ideas for reaching out to their community, some formula that can be transferred to their own church, the need to clone what is working the mega church

In Warren's book, (1995:163ff), he clearly sought to identify and analyze the community within which his local Church reaches out. Using social scientific principles of research, he encouraged "would be" followers to understand their own Church's culture, and then to identify the cultural background and personality of the Church's leadership. For example (1995:175)

"The personal characteristics of your leadership . . . have enormous impact on your Church's ministry."

The growing popularity of leadership and Church seminars which promote the mega-Churches and the attendance of Baptist pastors at these seminars indicates not only their popularity as an event, but that there is a search for either a new structural paradigm or at least the necessity to adapt from the rigid stance inherited from the past.

These mega-Churches publish persuasive literature and hold dynamic conferences, which detail their successes to eager audiences. Their books and lectures are being widely supported by local Baptist leaders, whose lives, ministries and ecclesiology are no doubt being shaped in the process. However, it is not only the successful stories of other Baptist Churches that have captured the imagination of Baptists, but Church leaders are beginning to look anywhere for a new paradigm of leadership, which may not necessarily be Baptist.

Denton Lotz, past president of the Baptist World Alliance supported the new trend (Lotz, 2000:3),

"The Church needs to be more flexible. The belief that structures must stay the same will kill many a congregation. Survivors will be those who adapt to the neighborhoods in which they find themselves"

However, a word of caution must be sounded to pastoral leaders who seek to model their leadership paradigm after those in mega churches whose leaders are more maverick geniuses, uniquely gifted who were the founding pastor of such churches. Kirk Hadaway, (quoted in Romberger 1999:85) says:

“Super-church pastors are unusual individuals with great personal charisma and preaching gifts. Much of what they have done is because of who they are, and that cannot be copied.”

THE CONFLICT BETWEEN LAY LEADERS AND PASTORS IN BAPTIST CHURCHES

In private conversation (PC:19.03.2000) I was informed of serious problems within the leadership of a Church in a South African community in KwaZulu, Natal. Upon further enquiry, I was informed that this leadership problem was becoming the norm in that culture. The authority of the pastor was continually challenged. The deacons wanted more “say”, and in fact conspired to have the pastor removed. The desire to micromanage the church by giving attention to every detail has often stymied the Pastors drive and leadership skill, and enthusiasm for the work in this culture. But, this scenario is no respecter of persons or culture, and has been repeated many times over within Baptist denominations all over the world.

I believe that with the increase of an anti-authoritarian lifestyle, and the inability of many Baptist Churches to exercise Biblical discipline, conflict between the lay leaders and the pastoral leaders continues to increase.

Understandably, a person elected into the position of deacon or elder is usually an influential person in the Church community, who is more likely to remain in the Church long after the pastor has moved to another charge, hence the Church is hesitant to resolve an issue which might lead to the resignation of a valued member, whereas, there is a large pool of available pastors waiting for a call to a Church.

Recent research in the USA revealed that small churches (50 – 150), who advertise a vacant position, receive on average 150 applications for the post.

Larger churches receive up to 500 applications! These statistics demonstrate that there are large numbers of pastors available who are seeking to move from their churches.

I believe the growing numbers of disenchanted leaders are questioning whether the example of the congregational paradigm is still relevant for today in the light of other seemingly more pastor-protective models.

A MISUNDERSTANDING OF THE PRINCIPLE OF THE AUTONOMY OF THE LOCAL CHURCH

Churches that are involved in conflict, especially within the leadership have attempted to “sort out” the problems on their own, claiming that they are autonomous. However, I believe that this is a misapplication of the principle, and leans more towards independence rather than interdependence, which, I believe, was the original intention of the principle.

When a Church experiences conflict, and they usually do not want interference from the denomination, it is simply a matter of standing on the principle of “autonomy” and projecting the message “we will sort it out on our own”. This is sadly often not the case. Pastors too are guilty of being independent, afraid of interference in their affairs by the denomination. Sadly, the issue of trust is lacking among the leaders of Churches, and the leaders of the denomination.

3.7 SUMMARY OF CHAPTER 3

Chapter 3 begins with a historical orientation of Baptists toward leadership with the focus of seeking to understand the difference between leadership and management and why churches have largely adopted the paradigm known as the “great man theory” or “heroic leadership”. It also explores the history of the South African Baptist situation with regard to leadership, with reference to the expulsion of the Hatfield Baptist church in 1984 and current discussion after the latest Baptist Assembly and the attempt to realign leadership toward an apostolic model.

The chapter also explains the difference between congregational government and democracy by demonstrating that democracy does not fulfill the biblical ideal of church governance, but which very much influences the thinking of Southern Baptists in the United States, where the church and government co-exist in an extremely complicated social structure.

Chapter 3 also explores a Baptist Biblical perspective and how we seek to understand the Scriptures from the perspective of 3 types of data:

- Precepts
- Principles
- Examples or metaphor

The chapter also details 4 biblical affirmations about human nature and relationships that impact on leadership and outlines some of the qualities of Biblical servant leadership as they relate to LMX theory.

Finally the chapter brings attention to some of the factors in society that currently affects the leadership paradigm in churches, notably:

- The influence of emergent mega churches
- The continual conflict between lay leaders and pastors
- General misunderstanding of the principal of the autonomy of the local church