

## CHAPTER THREE

### LEADERSHIP IN A TRINITARIAN ECCLESIOLOGY

#### 3.1 INTRODUCTION

This chapter gives a basic idea of the leadership paradigm shifts over the last 50 years as described by Avery and others. Being Church does not mean that the leadership paradigms from the first century must be followed to be Biblical; the paradigms, moves and changes are noted. It also investigates the acceptability of contemporary leadership styles and how it fits into the Trinitarian ecclesiology and the ability to build a successful and effective, twenty first century, Missional Church. Emerging leadership styles like Organic and Relational Leaderships are discussed with a specific focus on Relational leadership and how the loving relationship within the Trinity is shared with the world. From the God of love through Jesus Christ the son, by the Spirit, touching and changing the world in love, the Church is living the *missio Dei*. Relational leadership uses this model of Trinitarian relationships to help, motivate and strengthen the Church to live a life in relationship with the Triune God. This study provides a theological base for relational leadership as an integral part of missional leadership which is the aim of this study. As described in the previous chapter, the Trinity forms the basis and example for all relationships. God is a relational God and is as such involved in His Church.

As planned, this chapter provides leadership development insights to help Church leaders improve their relational skills in order to successfully manage change and lead congregations and organisations to be missional and relevant.

This chapter also puts together the researcher's relational leadership theory described with an example and organisational structure of such a relational leadership style. It unpacks the praxis of Relational Leadership within the Trinitarian understanding of Church and missions and sets a foundation for the understanding of Relational Leadership.

Seen through the eyes of the religious community, the Church offers highly desirable and respected titles and positions to those in leadership. While the coveting of such a position is not wrong in itself, Maxwell makes it clear that this practice put ambitious people in positions they weren't ready to fill. Added to the necessary skills obtained from typical clergy training to teach the Bible, manage the Church and grow the business, Church leaders need a calling and relationship with God to be missional and "do" people development that changes the lives of those around them (Maxwell 1995:Kindle 161-164; McNeal 2009:11).

Positional leaders may have authority because of a specific title, but real leadership is more than having authority; it is about "being the person others will gladly and confidently follow" (Maxwell 1995:Kindle 224-235). The Church cannot be managed by people with authoritative positions and titles but can only be led through relational leadership and leaders that are in an honest and open relationship with their followers. The ability to work with people has less to do with position than with disposition because "it will influence the way the followers think and feel" (Maxwell 1995:Kindle1753). Barna (2009:Kindle261) is adamant when he says that leadership is not about the position as it's based on who the person is and the capabilities he or she demonstrates. Quoting a friend, Barna underlines the idea that with "leadership in any position", character comes first because skills can be learned (Barna 2009:Kindle2214).

With leadership being a function and not a title or position (Cole 2009:Kindle2438; Sweet 2004:34, 2012:34, 2012b:63; Breedt 2009:65,105), any person of the group can be a leader at the right time at the right place. Shared leadership is imperative in the complex world where societies and organisations find themselves today (REC 2005a:37). The Bible uses the body metaphor (Romans 12) to describe the multiple functions needed for the Church to function properly. No body part can be the other and every “one” acts as servant leader to the rest of the body, serving the whole body by giving support and assistance where needed while taking responsibility for each other. No part of the body can be replaced by another, as the body is carefully woven together and in fact only finds its true marvellous meaning and function, as an integral part of the body.

Robin Sharma, the founder of Sharma Leadership International Inc., a global consultancy that helps people in organisations, became known worldwide after he wrote the book *Leader without a title*. He’s message is: “You don’t need a title to show some leadership. You just don’t” (Sharma 2010:23). The postmodern environment of today’s business world accepts the fact that “leadership is no longer a lone-ranger function” (REC 2005a:37) and the world is suspicious of people who uses their authoritative position to control others. The writer agrees with Blanchard that many people in the world provide constant leadership while holding no leadership positions, just as there are others who hold leadership positions without exerting much leadership at all (Blanchard 2004:Kindle200).

Most of the traditional Church-based leaderships are well entrenched in a clergy-dominated leadership culture that can be described as institutional, positional and highly controlling. While Sweet’s “Gutenberg Generation” which can be described as being more traditional, is still happy with this situation. The “Googlers” as described by Sweet as the younger upcoming generation which is more comfortable with the electronic media, sees many of the Church’s

leadership as totally “out of sync” (McNeal 2009:131; Sweet 2012b:52). In his latest book, *Viral*, Sweet makes it clear that the importance of relationship in the Google culture cannot be over-emphasised (Sweet 2012b:4,7,9,15,17,21,23,30, 31). Yet, in many Western societies there are still large hierarchical controlled Pentecostal and Charismatic congregations with large numbers of the younger generation (leadership groups of two of such congregations were interviewed by the researcher during his focus group sessions). Sweet’s viewpoint thus might be more complex than is suggested, as many people in different areas in the world find themselves caught between Sweet’s Gunterberg- and Googler generations.

In the old world, authority and credibility were built on titles and status. Power and the hierarchical models of organisational life made it possible for leaders to rely on positional authority. In today’s world it is built on relationship and trust; the constant growing generation of “Googlers”, which is a relational generation, leaves the Church no other option than to take time to improve the relational intelligence of their leaders. To be relationally intelligent, the world must shift from a positional authoritative mind-set to the crucial leadership mind-set of relational authority (McNeal 2009:146; Saccone 2009:10).

The Church belongs to God. “First, the Church isn’t ours; it’s God’s. And second, it isn’t ours; it’s us” (McLaren 2000:7). He is the initiator of the Church, the example and model on which the Church should function. The Church was birthed from the heart of the Trinity to be the extension of His love to the world; to become part of the *missio Dei* and agent of His initiative. He, God, - Father, Son, Holy Spirit - is the Leader of His Church and Church leadership is spreading the Trinitarian way of the leadership function. The equality, missionality and relationality, not only set the example and model on which the Church should function (Volf & Welker 2006:226, Grenz 2004:125,132,162), this is also the way leadership should function.

The Great Commission is all about the relationship and relational words like authority, disciple and "with you" are used. When Jesus sent His Church out into the world before His ascension in Matthew 28, He started off by saying that all authority was given to Him: a statement that suggests a relationship between Him and the Father. The sending of the Church comes with a direct relational command, to make disciples and baptising them, and ends with a relational promise of being with them as they go, to the end of time.

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matthew 28:18-20)

The relational substance of the Great Commission is what makes it plausible and this commission is not a project or obligation but rather an ongoing relationship with Christ: "as you are going with me, hearing me, being me, following me, draw others into our relationship" (Sweet 2009:111). Missionalty is more than a project or task to accomplish, it is a relational lifestyle that will set the captives free, provide hope for the hopeless and discouraged, heal the sick, provide a home for the homeless and belonging for the lonely (Sweet 209:112).

"God is love" and that makes Him a relational God. His Church is a relational body because in the incarnation of the Trinity, it also is love, beauty, truth and goodness. Love cannot exist without grace which "is the second-most relational word in the Christian vocabulary" (Sweet 2009:121). Grace is God's way of sharing His Kingdom with the Church and the only way for the Church to successfully approach the world while sharing the wonderful love of God that is available for all mankind.

The functions, roles and leadership characteristics of all three persons of the Trinity will be taken into consideration when defining a relational leadership style. It will also continue to unpack the praxis of relational leadership within the Trinitarian understanding of Church and missions.

### **3.2 MISSIONS AS AN EXPRESSION OF THE TRINITY'S RELATIONAL INVOLVEMENT IN THE CHURCH.**

#### **3.2.1 *Imago Trinitates* and Ecclesiology**

The *Imago Trinitatis* links with the ecclesiology where relationships would be most evident. The relationships within the Triune God, and the relationships between people and the calling of the Church to make a difference in the world, makes Christology and Pneumatology both important; Christ being the centre of historic events and the Holy Spirit helping the Church to focus on the present and future. Because the relationship between Father, Son and Spirit is real, it must be mirrored within the ecclesiology. It is because of the indwelling of the Holy Spirit that a relationship between people and people, and the Trinity and people, can be accomplished. The Church's understanding of the involvement of the Three persons is demonstrated through several metaphors in Scripture, the most famous being: people of God (1 Peter 2:9), body of Christ (1 Corinthians 12) and the temple of the Holy Spirit (1 Corinthians 3:16).

"The differentiation between Father, Son and Spirit describes the rich relations of the divine reality of the biblical history of God: the Father reveals the Son, the Son reveals the Father, and sends the Spirit of life from the Father. The Father

communicates the Son, and the Son reveals the Father, and the Spirit of the Father radiates from the Son into the world" (Moltmann 2010:150).

"God is relational and is the Triune One" (Grenz 2000:87). The Father who wants us to enjoy fellowship with Him, made possible by the Son, brings us into participation of that relationship by the Holy Spirit. As a human being, being part of the Church, that person becomes the "image of God" and takes on "God's way of being". This is the "way of being" that relates with the world, other people and with God and culminates in an event of communion that can never be the "achievement of an individual, but only as an ecclesial fact" (Kärkkäinen 2002:Kindle 992-5).

Sweet gives his idea of the Trinitarian involvement in relationships: "We don't serve a propositional, attractional, or colonial God. We serve a missional, relational, and incarnational God. God cannot be God in propositions. God can only be God in relationships" (2009:120).

The REC (Reformed Ecumenical Council) describes how it sees the Trinity as theological doctrine functioning in theological construction. At least five ways can be distinguished:

- The Trinity refers to God as causative Agent;
- to God as Personal Being with whom humans can enter into a dialogical relationship;
- to God as example or model to be followed;
- to God as heuristic principle for solving fundamental problems; and

- to God as final ontological and archetypical structure who gives an insight into the ultimate structure of the universe as His creation. (REC2005a:47)

### 3.2.2 The Father of the Church

As the source of missions, the act of sending is attributed to the Father. He is the sender that sent His Son as the greatest revelation of Himself (Tennent 2010:Kindle735). From within the Trinitarian Godhead the Son was sent, the Holy Spirit was sent and the Church was sent. "This is how God showed his love among us: He sent his one and only Son into the world that we might live through him" (1 John 4:9). In John 14 Jesus promised that the Father will send the Holy Spirit to act as the church's advocate and in John 20 Jesus sent His church out into the world, with these words: "Peace be with you" (:21).

The Father sent His Son because of His loving relationship with the world. Tennent seems very adamant when he says that the "Trinity is the seminal relationship that lies behind all human relationships" (Tennent 2010:Kindle769). Being our Father, God is with us, beside us, in us, connected to us, and related to us. This fundamental love and relationship coming from the Father is the inspiration of the Church reaching out to the world. "God so loved the world" is followed by the missional act of giving, caring, touching and saving. The Church is the extension of "God so loved the world" to the lost.

*Fathering is how God cares for and leads His Church.*

### 3.2.3 Jesus as Incarnation of a Relational God

The Incarnation is not just a story of how God became man. Jesus entered the history of the earth to become part of the culture of a particular group of people and entered into their "shared consciousness", "shared traditions", "mental processes and patterns of relationships" to take part in human life to become the archetypal missionary (Tennent 2010:Kindle697-701,818). He came to reveal a relational Father, the One who so loved the world that He gave His Son". This gift was a relational gift (Sweet 2009:119) and through Him there can be a restored relationship with the Father. Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me. If you really know me, you will know my Father as well. From now on, you do know him and have seen him" (John 14).

In a way every human being is already related to Jesus via the creation. John communicated this by saying that Jesus is the Word through whom all things were created. He is the light that gives light to everyone that accepts Him and becomes a child of the Father (John 1:12) and because this light cannot be confined it shines in the dark world to renew it. Jesus becomes the pivotal point of the Church's relationship to God and they should give allegiance and loyalty. This can also mean "acting like Jesus in relation to people outside of the faith", representing the Trinity (Newbegin 1995:Kindle2365; Hirsch 2006:Kindle1049, 1063).

The Church can incarnate God because Jesus incarnated man, and thus the Church can say "Thy will be done" and "Jesus is the Way, the Truth and the Life". This not only is a proposition like Sweet says (2009:19) but a relational and missional lifestyle with Jesus' elevated relationship with the Father as paradigm of the Church's relationship with the Trinity. This assertion comes from Jesus' claim to be in a unique relationship to his Father which God confirmed through the resurrection (Grenz 2000:260-2). Jesus then asks his

followers to follow into His likeness. The Church engages in Kingdom acts that redeems and restores such as reconciliation, healing, care and ministry to the needy. Through the Holy Spirit the Church helps others to also experience wholeness and restoration. A Church patterned in the image and likeness of God, functions in a confused world to reconcile and heal the lost (Bergquist & Karr 2010:64).

Leadership grounded in Christ as Messiah is kenotic and a life and ministry filled with sacrificial service. Comprehending something of the cross and resurrection helps leadership cope with the paradoxes and ambiguities of the postmodern world (REC2005a:47).

*Jesus leads by example.*

### **3.2.4 The Holy Spirit - Empowering and Leading the Church**

After witnessing God's missional love to the world through Jesus, the disciples had to wait for the missional empowerment by the Holy Spirit as promised by Jesus in Acts 1. "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (:8).

They became his "sent-out ones" (Barrett 2004:61), empowered by the Spirit to go into the world to testify to that which they had witnessed and experienced during their time with Jesus. They also had His promise that the Holy Spirit will guide, teach and remind them of what He had said and did (John 14:26) and even "what is yet to come" (John 16:13). They would be led by the Spirit which specifically implies a close relationship.

The Church received the gifts of the Spirit to help them function with the abilities of the Holy Spirit, wisdom, knowledge, gifts of healing, working of miracles, prophecy, discerning of spirits, tongues, interpretation of tongues and many others (1 Corinthians 12:8-11). Above all the promise of Jesus that He would be with them "always, to the very end of the age", is made possible by the indwelling of the Holy Spirit.

Trinitarian shaped leadership values the body of Christ and the unity thereof. This kind of leadership is dynamic and with a God-sent empowering source, leaders can be powerful and effective. Spirit-filled leadership makes it possible to cope with the challenge of "otherness" because of the Spirits' uniqueness; simultaneously this leadership intuitively grasps its natural space: the Church. "Without an accompanying Trinitarian ecclesiology, reflection on Christian leadership remains sadly incomplete" (REC2005a:48).

To empower the Church to live a God-incarnated life on earth, the Holy Spirit was sent to comfort, teach, remind and guide the Church. The Holy Spirit leads by empowering and seen in context of a teacher and comforter, suggests an on-going relational leadership.

*The Holy Spirit leads by empowering.*

### **3.3 THE CHANGE IN LEADERSHIP PARADIGMS**

#### **3.3.1 Change is Imminent**

Being Church does not mean that the leadership paradigms from the first century must be followed to be Biblical. The modernistic and often imperialistic

character of some of the the traditional Churches has been increasingly unacceptable to Christians living in a postmodern context. The world changed, people change, things are being done differently, people experience situations differently and expectations change. Gibbs and Bolger point out that the Church must adapt to a changed world outside its doors. Firstly, we are in the midst of a shift from modernity to postmodernity, secondly the shift from Westernisation to globalisation. Thirdly, the world is engaged in a communication revolution and is moving from a print- to an electronic-based culture. With the change in economic mode of production, information availability, the growing understanding and discoveries in biological and scientific areas, the Church can easily lose contact with the world. To put it in the words of Gibbs and Bolger: "To pastor missionally, Church leaders must understand the cultural changes that have occurred outside its doors" (Gibbs & Bolger 2006:18). The response of postmodern believers is to repudiate tepid and apathetic systems in the practice of Christian faith and is introducing their own shift in how faith is understood, integrated, and influencing the world. Postmodernism in a multicultural and rapidly growing electro-technological changing world, poses a completely new challenge but also presents new ways in which a relational and missional life should be lived.

In 2000 Roxburgh advised the Church that it should widen its perception of leadership and find leaders that could take the Church through a time of transformation. The Church is slow to change and he warned that "failure of leadership and organisations to change, or to adequately address the challenges before them is largely a consequence of their failure to understand the change process" (2000:113).

The fact that large and established organisations and Churches have enough customers, fans, members and finances, make them feel safe while it is possible to completely lose contact with the true *missio Dei* and great commission of Jesus to His Church to wholeheartedly seek the lost. "Sooner or

later, such leaders and organisations lose both their internal power and their vital market connection with the external environment (Roxburgh 2000:113)." In exhortation he advises Church leaders to escape from the myopia of some of the denominational worlds (2000:117). Barna supports this when he says that change requires leaders that intentionally introduce new direction (Barna 2005:83).

Six years later Roxburgh writes a new book on Missional Leadership, stating that "we need a new approach to leadership for missional communities" (2006:3). He identifies six "critical issues" that the Churches experiences in the development of missional leadership:

1. How is it done?

(A question that he cannot really answer. There are no established guidelines to work from; perhaps rightly so. The Holy Spirit leads the Church and leaders must hear from God how to do leadership and ministry contextually right).

2. Most models are a repackaging of old paradigms.
3. Change is unpredictable and will remain unpredictable.
4. There still is a place for the traditional Church.
5. Leaders need new capacities, skills and frameworks.
6. A faith community is unique and not a business.

Roxburgh is sure of one thing: "Leadership needs to be re-examined and rewritten" (2006:10) and the researcher agrees with him.

Strommen and Hardel suggest three, and according to them, very important paradigm shifts that postmodern leadership will have to make in order to be

successful in a fast changing world (2009:280): Firstly, a fundamental shift in worldview, shifting from a view of the universe as fixed and determined, to a view of the universe as open, dynamic, interconnected, and full of living qualities. Secondly, a fundamental shift in understanding relationships by accepting one another as legitimate human beings who see one another in an "I – Thou" (close, intimate) relationship, and lastly, a fundamental shift in the nature of commitment - shifting towards commitment that begins with the willingness to listen to the inner voice that helps guide us as our journey unfolds, but also toward commitment that places us in a state of surrender, forcing us to see ourselves as an essential part of the universe as it unfolds.

Notable is the emphasising of relational intelligence and the willingness to listen and discern between the inner and outer voices that influence our lives.

### **3.3.2 Basic Time-based Paradigm Changes**

Avery (2004:16-34) presents four leadership paradigms as a device to establish a common understanding and use this to link and differentiate between broadly distinguishable concepts of leadership showing four time-based leadership paradigms. Although these four paradigms are intended as four illustrative points rather than four distinct category types, it gives a good understanding of how the accepted norm and style of leadership changed over time.

The Classical paradigm is the oldest with its origins in antiquity timed to the 1970's. The sources of power was position, coercion and reward; the leader exercises high control and there tends to be a traditional organisational structure to support this. The Transactional paradigm rose as a result of the demand for change and had a short lifespan till the mid 1980's. In this paradigm, leaders manage the environment to

influence followers, through negotiated agreements. Visionary leadership emerged with the emphasis more on the follower's commitment to a vision of the future, till about 2000. The leader's charisma and shared vision inspired followers while Organic leadership arose from a distributed, fast-moving, global environment. The focus of this leadership style is on the group who share the sense-making and responsibility.

Because of its close fit to missional and relational leadership, organic leadership will be more broadly discussed and studied. Important for this study is, that Avery did his research from outside the Church. This points to a definite worldwide move in the leadership scene. The follower's perception of leadership is also changing and this is a very positive phenomenon for the Church and missions.

**TABLE 3.1 gives a basic idea of the time-based paradigm shifts described by Avery.**

<b>Leadership Characteristic</b>	<b>Classical</b>	<b>Transactional</b>	<b>Visionary</b>	<b>Organic</b>
Major Era	Antiquity-1970's	1970's – mid-1980's	Mid – 1980 -2000	Beyond 2000
Basis of leadership	Leader dominance through respect and/or power to command and control.	Interpersonal influence over and consideration of followers. Creating appropriate	Emotion, leader inspires followers.	Mutual sense-making within the group. Leaders may emerge rather than be formally

		management environments.		appointed.
Source of follower commitment	Fear or respect of leader. Obtaining rewards or avoiding punishment.	Negotiated rewards, agreements and expectations.	Sharing the vision; leader charisma may be involved.	Buy into the group's shared values and processes; self-determination.
Vision	Leader's vision is unnecessary for follower compliance.	Vision is not necessary, and may not ever be articulated.	Vision is central. Followers may contribute to leader's vision.	Vision emerges from the group; vision is a strong cultural element.

Kantabutra, a former student of Avery, presented a paper at the 2011 Barcelona European Academic Conference (Kantabutra 2011) and pointed out that a review of 353 articles in *The Leadership Quarterly's* second decade of 2000-2009, several leadership theories and concepts emerged to support the significant movement toward the new direction of leadership studies. The notable fact, which is important for this study, is that these theories and concepts are all built on a relational foundation and aspects that are crucial for successful missionality and therefore also for the missional leader. Barrett might put them all together and call it "a community of persons who, in a variety of ways and with a diversity of functional roles and titles, together practices missional authority" (Barrett 2004:139).

The six emerging concepts presented, are all "gearing toward Organic leadership" (Kantabutra 2011:2,3) and possess attributes of Organic leadership. It shows a definite move away from a leader-centric paradigm with less

command and control, rather focusing on collective team efforts with several members of a group or organisation to achieve common goals.

- Distributed leadership

An alternative leadership approach with non-leader centric focus toward self-leading. It centres on the dispersed leadership among organisational members. Leadership can be distributed between members through active cultivation and development of leadership abilities within all members.

- Shared leadership

A non-traditional, self-leading leadership idea emphasises a simultaneous, ongoing, mutual influencing process within a team while official or unofficial leaders may emerge. Leadership responsibilities can be shared by members of a team where multiple members take on leadership roles to take advantage of each member's strengths to achieve an overall team goal.

- Team leadership

A dynamic leadership process towards a team-based approach, as an interacting and collective team, that are brought together to achieve a common goal. A self-managed work team is an example of team leadership. Self-managed team leaders lead without positional authority. Leadership control and power is de-emphasized, but is shared among team members.

- Collective leadership

A contemporary leadership concept that centres on team autonomy, self-management and team empowerment, involving

decision-making and other influential aspects of leadership functions at the team level. It is a dynamic leadership process in which a defined leader or set of leaders, selectively utilise skills and expertise within a network, effectively distributing leadership roles within the context.

- Empowering leadership

A modern leadership approach that allows leaders to empower/distribute their exercised power; they release employees to develop their own self-worth and to act on their mental or artistic creation and leaderships qualities. It enables followers to make sense of environments, make independent decisions, think and act autonomously without direct supervision, while taking responsibility for their own work activities. Leadership behaviours focus on shared power with subordinates.

- Leaderfull practice

An alternative leadership notion focuses on four C's of leaderful practice suggesting that emergent leaders should be concurrent, collective, collaborative and compassionate through self-leading and self-managing works.

Shared vision and values are core to the Avery's Organic leadership paradigm and permeate the entire culture and at multiple levels in Organic organisations. Avery purports thirteen indicators to distinguish Organic leadership from the other leadership paradigms. Organic leadership differs from the other paradigms because of the following distinct characteristics: self-governing team; high follower's knowledge base; group power via collaboration; high follower power; consensual decision-making; distributed leadership; low on power distance inequality; uncertainty avoidance, individualism and masculinity; high

diversity; adapt to change; high self-accountability and self-responsibility with commitment; network structure; and, suitable for complex and dynamic context (Avery 2004:38-64).

**TABLE 3.2. These thirteen indicators can best be perceived by studying his summary (Avery 2004:39-40).**

<b>Table 3.2 Comparing the leadership paradigms</b>					
<b>Leadership Characteristics</b>		<b>Classical</b>	<b>Transactional</b>	<b>Visionary</b>	<b>Organic</b>
1	Key players	Leader	Leader. Low role for individual followers. Low to high.	Leader. High role for followers. Medium to high.	Entire group. May be many leaders or no leaders. High.
2	Followers' knowledge base	Low	Low to high	Medium to high	High
3	Sources of leader power	Position, reward, coercion, expert, referent, ownership	Position, reward, coercion, interpersonal skills, negotiated agreements.	Position, referent, expert, personal vision, followers' emotions, charisma.	Group power, expertise, collaboration, sharing power, member attributions.
4	Follower power	Almost zero.	Low.	Medium.	High.
5	Decision making	Leader decides alone.	Leader consults, then makes decision.	Leader collaborates.	Mutual decisionmaking

6	Management and leadership	Management.	Management.	Leadership.	Distributed leadership.
7	Philosophy of management and complexity	Newtonian, low complexity. High control through leader.	Newtonian, low complexity. High control mostly from leader.	Newtonian and New Science mixed, Medium complexity. Shared control.	New Science, high complexity. Letting go of control Self-managing members.
8	Cultural dimensions (using Hofstede's national value dimensions)	High on Power Distance Inequality, Uncertainty, Avoidance and Masculinity. Low on Individualism	Low or high Power Distance Inequality and Masculinity. High on Uncertainty Avoidance and Individualism	High or low on Power Distance Inequality, Uncertainty Avoidance and Masculinity. Medium on Individualism	Low on Power Distance Inequality, Uncertainty Avoidance, Individualism and Masculinity.
9	Diversity	Low.	Medium.	Medium.	High.
10	Adaptability	Can be rapid through command, provided followers have necessary new skills. Leader is assumed to know where to go. Better suited to incremental change.	Slow, because followers need to be heard and influenced. Instrumental for aligning processes and systems with new direction. Suits incremental change.	Slow – need to shift mind sets and win people to a new vision. Inspire change. Need to align systems and processes with change. Suits major change.	Can be agile because members are constantly prepared for change but can be slowed by need for extensive consultation. Suits large and small scale change.
11	Responsibility and accountability	Leader high. Followers limited to specific task performance.	Leader high. Followers are accountable to leader for limited	Leader high. Followers are accountable to leader for	Everyone high. Self-accountability, Self-responsibility by commitment to

			outcomes.	outcomes.	tasks and to others.
12	Matching structure	Simple, bureaucracy.	Simple, bureaucracy, divisional.	Adhocracy, divisional.	Adhocracy, network.
13	Matching context	Simple, stable.	Simple, stable.	Simple, complex, stable and/or dynamic.	Complex, dynamic.

Mostly using Whitaker's book, *Managing Change in Schools*, the REC (2005a:27) presented what they see as a few important paradigm shifts in leadership.

- Management → Leadership

In this shift the emphasis is on leadership as human activity, moving away from leadership as a position or over a certain group of people. The focus is on leadership as a process and function.

- Vertical → Sideways

Organisations are reducing the steps on the hierarchical ladder to produce flatter, more open and participative structures, because complicated hierarchical structures inhibit the capacity for involvement and collaboration.

- Fixed Roles → Flexible Roles

Rigid and traditional roles, responsibilities and positions, delay and discourage quick and creative response in changing circumstances.

- Individual Responsibility → Shared Responsibility

Effective teamwork is the hallmark of most successful organisations which work closely with others, and learn within the context of accomplishing the organisational goals and respond successfully to sudden change.

- Autocratic → Collaborative

This involves a redistribution of authority and power.

- Delivering Expertise → Developing Expertise

Fast changing times makes it more important to recruit people with a high potential to learn and develop.

- Status → Stature

Creating cultures which are more genuinely egalitarian and unrestricted in which all participants are valued and treasured for their unique and special contributions.

- Efficiency → Effectiveness

Effectiveness involves a commitment to continual development and a constant striving for small but significant improvements, a process involving everyone in the organisation.

- Control → Release

The controlling assumption that subordinates are unable to work effectively without constant direction and supervision gives way to the more enhancing assumption that all members of organisations are able to commit their skills and energies to the organisation in a culture of encouragement and support.

- Power → Empowerment

Skills of motivation and support become more important and leadership is increasingly seen as an enabling and enhancing process.

(REC2005a:27)

Venter, as part of the relational leadership team of the Church 24/7 movement, recently made an in depth study of the paradigm shift that seems to take place in many areas of the Church, by facilitating focus group discussions. This is an example of the changing perception many of the groups hold on being Church today.

The concept of Church, changed in many instances from an organisational view to that of a living organism, and believers in Christ would rather be seen as part of the Body of Christ than members of a faith club. There seems to be a new excitement among a great deal of people to get involved and partake in the *Missio Dei* with their specific gifts and talents they received from the Holy Spirit and not to be mere observers and spectators. They'd rather recognise Jesus Christ as the head of His church which is governed by God via His word and Holy Spirit than a senior pastor or minister governing God's church with a democratic constitution, and they would more gladly follow a leader which they feel is chosen by the Holy Spirit for a specific task than a leader who was appointed by democratic process.

Some were of the opinion that the conducting of services can no longer be seen as the basic ministry, but that the equipping and empowering of people to help meet the needs of others, are more important and should be the basis of Christian fellowship. The church building as the main place of ministry seems to attract less attention as many of the participants recognises Matthew 28:19

as an 'anywhere church' where ever life happens. Many of the partakers were troubled by the fact that programs, buildings, finances, etc. could become the primary concern of the Church rather than God's glory, community, family and the lost world. The constructing and upkeep of a local building might become the main objective instead of building the body of Christ and the determining factor would be what the people want, instead of what the world needs.

Another issue that was raised among some of the participants, was that the Great Commission of going out and making disciples, teaching and stimulating them to live a Jesus' lifestyle 24/7 in small groups, in the workplace, anywhere, in many instances changed to making new converts, building their own congregations and Jesus' charge was transformed from 'go' to 'bring' the people into the buildings where they can be evangelised. A few participants felt that the roll of the Pastor became more and more that of an administrator, speaker, visitor or employee that belongs exclusively to a certain church or club instead of being a teacher, counsellor, shepherd, equipper and fellow member in the body of Christ. In many instances their attitude towards the pastor changed from looking up to a professional minister, to that of 'one of many ministers' who were raised and led by the Holy Spirit as needs occur.

### **3.4 MISSIONAL LEADERSHIP**

Hendriks (2005:21) presents the term "missional" as the theology of how God's purpose with the Church and creation should be lived out by the Church. "God as our creator-redeemer-sanctifier is a purpose-driven God and as such theology and the Church should reflect it, it should be part of our identity." For Bosch it is simply the Christian participation in the liberating mission of Jesus (Bosch 2005:519). In our context as followers of Jesus, missional relates to those things that resonate with the will of God. It involves participation in God's

actions in creation. To be missional is to be in tune with and acting upon God's will "on earth as it is in heaven". Thus, it can be said that missional leadership is the influence that unleashes others to participate in God's overarching mission for His Creation.

### **3.4.1 The Missional Leader**

Writers love to talk about gifted leaders (Maxwell 195:Kindle2872; Roxburgh 2006:Kindle911; Sweet 2004:64; etc.). It is important that each person should discover the importance of the specific gifts bestowed on him/her by God, to be a leader that does Church in a way that God intended. Saccone describes the advantages and necessity to have entrepreneurial leaders who are self-motivated to take initiative in the Church (Saccone 2012:Kindle2515-2527). These "Kingdom entrepreneurs" are the ones to influence change and do new things to support the missional challenge. According to Saccone ministry leaders should be "empowered to lead in the ways they are gifted to lead" (2012:Kindle2529). Being led and empowered by the Holy Spirit, the Church is given certain gifts to accomplish God's will and mission on earth. It is also important to remember that different people received different talents and gifts to serve the body of Christ in a unique way. "Clearly, particular ministries draw upon a particular group of spiritual gifts. For instance, the teaching ministry clearly relies on the gift of teaching, wisdom, and other forms of revelatory gifts. The prophetic draws upon a different compound of gifts, but all are available if the situation requires and the Spirit wills it" (Hirsch 2006:Kindle2034-2035).

Saccone reckons that a person need not be of a specific personality type or temperament, having certain life experiences or background and history or even have specific God given talents to develop relational skills (Saccone 2009:51). "Friendliness describes how you choose to interact with others, no matter what

the setting or what the personality type is” (Saccone 2009:165). This is very important for relational development but functioning naturally within one's talent and personality type and preferences is totally different. With Hirsh & Catchim (2012:Kindle 3748), Maxwell (2005:123), Kouzes & Posner (2010:307) and others, Saccone refers to the Myers-Briggs Type Indicator (MBTI) and other profiling systems to point to the different personality preferences people have. Maxwell states clearly that leadership style and personality type is an ongoing interacting notion (2005:123). Although everybody can be a leader, there are certain leadership styles that will not be suitable for successful missional leadership. It also takes different kinds of leadership to "drive the different paradigms of Church" (Hirsch 2006:Kindle 3082).

In the context of missional leadership and especially moving towards relational leadership as missional leadership in the Trinitarian paradigm, it is important to realise that people with a dictatorial-, self-serving- and managerial inclination can not be missional leaders. The REC pointed out that there is a move in the Church from managerial approach to emphasising leadership as a "human activity", moving away from leadership as a position controlling a certain group of people. They also sounded the warning that the two should not be confused and that the Church should distinguish carefully between them (2005a:27).

Some of the congregations visited by the researcher appointed a Congregational Manager. With the job description not properly and clearly developed, this person assumed the position of managing everything and everybody in the congregation including the ministerial leadership. This can be seen as remnants of Shailer Matthews's work "*Scientific Management in Churches*" of 1912. The rationalised world of modern bureaucracy also became the norm in daily Church life (Van Gelder 2007:Kindle1244). Some denominations offer religion as a product and are structured according to established business principles and structures and in many cases the "business of the Church replaced the mission of the Church" (Bass 2012:72). Pastors

became managers to keep the Congregations economically viable and these also required managerial leaders to fill vacant posts. With the failing of the old forms of economic organisations the old form of religious organisations that parallel it, failed too.

Modernism with its scientific and industrial revolution called for people to be developed and trained to manage the processes of the modernistic dream. Machines would do the job in the future and people would only be employed to keep it running. Managers were needed to manage the products, the people, the profit margin and the finances. Workers offered their labour for a good price and the industrial growth pushed itself from country to country, being managed by trained managers. All of this changed and everybody was ushered into a new world of rapid change; iTechnology and mostly a new revolution of cyber communication like webs, blogs, Facebook, Twitter and others, flattened the world and allows every person to be heard.

It is important for the Church to distinguish between the skills and characteristics of a manager and a leader as this can result in developing a managerial- or leadership culture in the organisation. While acknowledging the fact that the managerial tasks will always be part of the administrative responsibilities, the Church must be led by leaders and not by managers.

Maxwell clearly spells it out that managers think differently from leaders and tend to focus on tasks and systems. He describes managers as having a narrow vision with a tendency to be dogmatic. The biggest problem is that “their focus is not relational” (Maxwell 1995:Kindle6535).

Abraham Zaleznik, a Professor of Leadership Emeritus and Psychoanalyst at Harvard Business School describes the managerial culture as follows:

A managerial culture emphasises rationality and control. Whether energies are directed toward goals, resources, organisational structures or people, a manager is a problem solver. The manager asks: “What problems have to be solved, and what are the best ways to achieve results so that people will continue to contribute to this organisation?”

Managers tend to adopt impersonal, if not passive attitudes toward goals. Managerial goals arise out of necessities rather than desires and therefore are deeply embedded in their organisation’s history and culture.

Just as a managerial culture differs from the entrepreneurial culture that develops when leaders appear in organisations, managers and leaders are very different kinds of people. They differ in motivation, personal history, and in their way of thinking and acting.

(HBR - Harvard Business Review 2002:16)

**TABLE 3.3. The following table describes in short the difference between a leader and a manager.**

<b>Managers</b>	<b>Leaders</b>
Administer	Innovate
Maintain	Develop
Focus on Systems and structure	Focus on people

Rely on Control	Inspire trust
Short-range view	Long-range perspective
Ask: how and when	Ask: what and why
Eyes on the bottom line	Eyes on the horizon (not excluding bottom line)
Imitate	Originate
Accept the status quo	Challenge the status quo
Doing things right	Doing the right things

(Maxwell 1995:Kindle6533-6549; HBR 2002:15-24)

The postmodern thinker prefers to be independent and dislikes being pushed and organised, even while working on a prescribed piece of work and choose to be led rather than managed. This fact urgently needs to be addressed if businesses, organisations and the Church want to survive the next decade. Leadership skills that have been neglected must be sharpened and leaders in the Church identified and developed.

Leadership is different from management and being in a leadership situation can never be about having an exotic, mysterious or glamorous personality or being a charismatic and fascinating person. Leaders don't organise the people or manage the Church; they love and help the people through the processes of change in their personal lives, the workplace and the world. They help them cope as they struggle through it. One cannot replace the other but it rather is two distinctive and complimentary systems of action. Each has its own function and characteristics necessary to run and build a successful organisation in the complex and volatile environment of today. Many companies with good management close down business because it lacks good visionary leadership.

The good news is that leadership can be developed and even the newest and least educated in the organisation can be a leader without a title. A winning team consists of a number of leaders without titles and a good team leader should be a leader of leaders and not a leader that oversees a group with submissive members or employees (Also see HBR 2002:25-32 Article by P. Kotter and Sharma 2010:20).

Leaders will have to develop their relational skills and “new competencies for an assignment that is quite different from a Church managing role” (McNeal 2009:15) and if leaders think like managers they need to be assisted in developing better relational skills and to change their pattern of thinking (Maxwell 1995:6546). Bigger congregations will always need people with managerial skills to manage the administrative tasks. Missional however, is a lifestyle and not a program or project that needs project management in a program-driven Church; it became an unacceptable practice (McNeal 2009:11). The missional leader is not a missional manager.

### **3.4.2 Situational Leadership as part of Missional Leadership**

The researcher is in agreement with Hendriks (2005:27) that theology has a place and a time. God's help and guidance is contextual and each situation, place, time and circumstance determines the way in which Church engages and interacts with people and their environment. It is important that God, who engages in a lively, innovative relationship with his creation, shows the way. South Africa with its multicultural population, eleven major languages and first- and third-world suburbs in one city, together with the HIV and AIDS pandemic, godlessness and poverty, requires God's Church to understand God's missional heart; to listen and decide how to participate in its missional praxis. Hendriks'

"Doing theology means seeking God's will in a specific place, at a specific time" (Hendriks 2005:71) is not only meant for a religious community or group; it also applies to each individual. We cannot control or take over the command from God when the Holy Spirit committed a specific task to a specific person at a specific location within a specific time. The body metaphor of Romans 12 place Christ at the head of the body and all bodily functions. There may be support and assistance where needed but no body part can take over another's function. All orders come down from the Head; body parts serve the whole body and take responsibility for each other while the body functions in the "Head's" missional command.

The situational leadership style leaves room for the participation and leading of the Holy Spirit when making leader-decisions and is worthy of investigating and understanding Blanchard and Hersey's situational leadership style. It also touches on leader-follower relationships, follower readiness and follower participation in change. Relational leadership assumes the understanding of situational leadership.

Blanchard and Hersey developed the Situational Leadership Model in the late 1960's. This model essentially implies that the situation dictates the leadership method one employs and that there is no best style of leadership and that the style of the leader must change if the situation demands it. The leadership style is classified according to the way the leader engages the task and relationship towards the group, and the readiness of the members of the group.

1. The task-oriented behaviour of the leader is the extent to which the leader spells out the functions and responsibilities of an individual or group.

2. The relational behaviour of the leader is the extent to which the leader engages in relational communication with the individual or group. This includes activities such as listening, providing encouragement and coaching.
  
3. Readiness is the extent to which an individual or group has the ability and willingness to perform a specific task. Ability is the knowledge, experience and skills an individual or group brings to a particular task or activity. Willingness is the extent to which an individual or group has the confidence, commitment and motivation for a specific task.

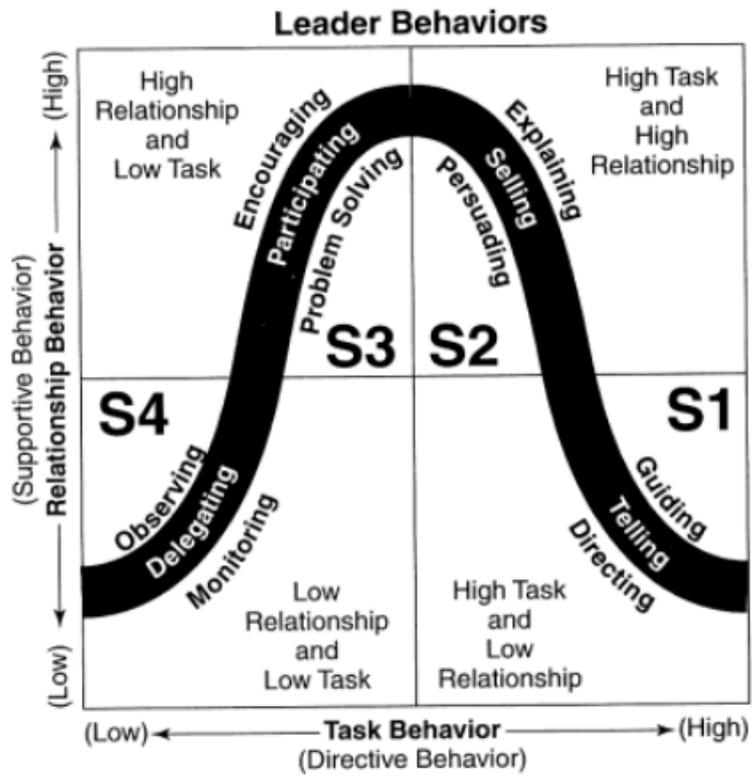
The situational model is useful because it builds on other explanations of leadership that emphasise the role of task and relational behaviour. This theory suggests that the leadership style should be matched to the maturity of the group that is assessed in relation to a specific task and has two parts:

- Psychological maturity - Their confidence, ability and readiness to accept responsibility.
- Job maturity - Their relevant skills and technical knowledge.

As the follower's maturity increase, leadership should be more relationship-motivated than task-motivated. For four degrees of subordinate maturity, from highly mature to highly immature, leadership can consist of:

- Delegating to followers,
- Participating with followers.
- Selling ideas to followers.
- Telling followers what to do.

**FIGURE 3.1 Relationship behaviour in Situational Leadership**  
(Hersey & Blanchard 2000:189)



**Follower Readiness**

High	Moderate		Low
←	R4	R3	→
R4	R3	R2	R1
Able and Willing or Confident	Able but Unwilling or Insecure	Unable but Willing or Confident	Unable and Unwilling or Insecure
Follower Directed		Leader Directed	

Leaders using the situational leadership model must be able to implement alternative leadership styles as needed. To do this, they have to understand the maturity of followers in terms of readiness for task performance and then use the style that fits best. In terms of the appropriate style-situation, the situational leadership model suggests the following:-

- **Delegating style:** When follower maturity is high, the situational leadership model calls for a delegating style that might be described as offering minimal leadership intervention. The style is one of turning over decisions to followers who have high task readiness based on abilities, willingness and confidence about task accomplishment.
- **Participating style:** The participating style is recommended for low-to-moderate readiness situations. Here, followers are capable but at the same time unwilling or insecure about the tasks. As you might expect, this participation style with its emphasis on relationships is supposed to help followers share ideas and thus draw forth understanding and task confidence.
- **Selling style:** The selling style is recommended for moderate to high-readiness situations. Here, followers lack capability but are willing or confident about the task. In this case, the selling style and its emphasis on task guidance is designed to facilitate performance through persuasive explanation.
- **Telling style:** When follower maturity is low, by contrast, the model calls for the telling style with its emphasis on task directed behaviours. The telling style works best in this situation of low readiness, by giving instructions and bringing structure to a

situation where followers lack capability and are unwilling or insecure about their tasks.

Hersey and Blanchard believe that leaders should be flexible and adjust their styles as followers and situations change over time. This model also implies that if the correct styles are used in lower-readiness situations, followers will mature and grow in their abilities and readiness for task and change (Hersey & Blanchard 2001:188-223).

When looking at Blanchard and Hersey's theory from a spiritual and Biblical perspective, there is a lack of the presence, guidance and revelation of the Holy Spirit. The situational leadership style can be useful in ecclesiastical leadership situations, but not without the understanding of discernment.

#### **3.4.2.1 Discernment**

It is the Triune God who takes the initiative and the Faith Community who, through the guidance of the Holy Spirit, make themselves available to participate in his plan for the world. This implies that theology, missiology and leadership cannot be abstract, academic disciplines "apart from a faith community's life and struggle to discern God's On-going Practice" (Hendriks 2005:31). While prayerfully discerning the will and command of God for the present context, the Church in their leadership must also distinguish the applicability and relevance of historical events and writings on the current life drama. With the above in mind and the Bible as the norm, the Church must have a true inner conviction and belief about the will of God. With the mutual contact and influence of Faith Communities around the world, diversity is recognised but there is unity when the missional praxis of God is the focus of the Church. As Niemandt puts it: "Missional leadership is a turn to discernment"

and the core practise of Christian leadership. Leaders must face the challenge of discernment to be successful with the demanding transformation and renewal of their personal lives, faith communities and the world (Niemandt 2011:6-7). Roxburgh's concern is that the missional Church can discern what "God is up to in this world" (2011:28) and this leaves Niemandt with two questions:-

- 1) What is God up to? What is the Spirit doing in this world and
- 2) What does God want to do? What is God's dream? What will it look like when things are set right in a broken, sinful world, when it is redeemed and restored to what God has always intended for the world?

Against the backdrop of the above, partly described epistemological shifts into postmodern world thinking that includes the science of adapting to a fast changing world environment, it is appropriate to present Otto Scharmer's work.

Scharmer is a Senior Lecturer at the Massachusetts Institute of Technology (MIT) and the founding chair of the Presencing Institute. He has co-designed and delivered award-winning leadership programs for clients including Daimler, Pricewaterhouse, Fujitsu, and Eileen Fisher. Scharmer is a core faculty member of the UN Leaders Program (at the UN Staff College) and chairs the MIT IDEAS program, which brings together key leaders from business, government, and civil society to co-create profound innovation and systems change. He introduced the concept of "presencing" – learning from the emerging future – in his books *Theory U* and *Presence* (the latter co-authored with P. Senge, J. Jaworski, and B.S. Flowers), which have been translated into twelve languages. Scharmer holds a Ph.D. in economics and management from Witten-Herdecke University in Germany. With his colleagues, he has used presencing to facilitate profound innovation and change in health, education, sustainability,

and business systems (<http://www.ottoscharmer.com/bio/> - Downloaded 2012/08/03).

Scharmer wrote an epoch-making work: *Theory U: Leading from the Future as it Emerges* (2009). His theory is a phenomenological teaching he calls "learning from the future as it emerges" (Scharmer 2009:Kindle91) and was developed and presented when he realised that the current leadership challenges cannot be successfully approached in the traditional way due to the fact that the experience base of the team, lost relevance to the issues at hand. Scharmer (2009:Kindle183) describes the current situation as a crisis: "The crisis of our time isn't just a crisis of a single leader, organisation, country, or conflict. The crisis of our time reveals the dying of an old social structure and way of thinking, an old way of institutionalising and enacting collective social forms". The new world is changing so fast that leaders should stop trying to improve the status quo. What is needed today are innovators, even if they are seen as radical and revolutionary. The traditional model for decision making assumes that all learning/knowledge can be based on reflection of past experience from which wisdom for the future is taken. For the future planning, one should reflect on the past and from that, determine what your next plan, move and strategy should be. This learning cycle consists of observing, reflecting, planning and action. According to Scharmer (2000:2), the problem with this learning model is that it does not help in times of discontinuous change as is so often experienced. There is no past parallel with what is happening now and no mental constructs (epistemology) of the past can handle the current reality. In this fast changing world of business and organisational environments, he suggests that leaders develop a new cognitive capability, the capability for sensing and seizing emerging business opportunities (Scharmer 2000:2). This capability which he calls "presencing" is a different kind of learning cycle that allows one to learn from the future as it emerges, rather than reflecting on past experiences. In his latest book he refers to "presencing", a blend of the words "presence" and "sensing," (Scharmer 2009:Kindle260) as the ability to sense and bring into the present one's highest future potential.

Transformational leadership in the rapidly changing and emerging new world will find the concept of presencing as a method for personal and organisational learning, a focused paradigm shift. It also has special practical value for spiritual leaders in their ministry and role of discernment as transformational leaders. Although Scharmer especially focuses on business leaders and leaders of public organisations, his phenomenological description of the emerging leadership skill called presencing, is also valuable and applicable to spiritual leaders and their task of discernment in the 21st century. Venter and Hendriks (2010:6) asks whether it is relevant and valuable that the insights of a management consultant from MIT might be appropriate in trying to help with one of the biggest challenges for spiritual leaders in the 21st century, then recons that a Missional theology that departed from the *missio Dei* dares believers to look at the world in a new manner. Where is God working and what is He doing? He definitely is working through other writers, literary critics, filmmakers, economists, doctors, scientists and management consultants as Otto Scharmer (Venter & Hendriks 2010:6).

Summarised, Scharmer describes the skill of presencing as follows:

The key leadership challenge of our time is to shift the inner place from which we operate. As individuals, as teams, as institutions, and as societies we all face the same issue: that doing "more of the same" won't fix flawed and failed systems. We have to leave behind our old tools and behaviours, and immerse ourselves in the places of most potential. We have to listen with our minds and hearts wide open, and then connect with our deep sources of knowing the self. It's only when we pass through this eye of the needle – "letting go" of the old and "letting come" the emerging self – when we can begin to step into our real power: the power to collectively sense and create the world anew. Theory U describes a social grammar and practical methods for such a

transformative leadership journey.

(<http://www.blog.ottoscharmer.com/?p=169> – Downloaded 2012/08/07).

Looking at Scharmer's Theory U from a spiritual perspective and the biblical understanding of *Coram Deo*, *missio Dei* and the Trinity, Scharmer is describing nothing but a deep religious experience. It is at this level that the encounter with God takes place and the transformation of individuals and people happen. God is Spirit and man is spirit. God is the basis of our existence; from Him we live, move and have our being. The Spirit of Christ operates within us and through us. He is closer to us than our own breath. We are His people and He is our way. There is communication between God and us. The challenge for religious leaders is to abandon the excessive emphasis on rationality, scientific knowledge and the need to manage and control (Venter & Hendriks 2010:10).

Discernment is about emptying the self according to Scharmer's prescription but then it is all about "joining in with the Holy Spirit" as the "agent" of the Trinitarian mission (Niemandt 2012:2). The Trinitarian involvement in the missional calling of the Church is promised in John's version of Jesus's words: "When he comes, he will prove the world to be in the wrong about sin and righteousness and judgement: about sin, because people do not believe in me; about righteousness, because I am going to the Father, where you can see me no longer; and about judgement, because the prince of this world now stands condemned" (John 16:8 – 11).

Discernment, which can be seen as the first missional act and core practise of the missional Church (Niemandt 2012:6), is a Trinitarian promise: "But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will glorify me because it is from me that he will receive what he will make known to you. All that belongs to the Father is mine. That is why I

said the Spirit will receive from me what he will make known to you" (John 3:13-15).

It is the responsibility of missional leaders to learn how to discern what God is doing, in, through and among all the movements of change in which the faith communities finds themselves. It is much more than talking about what is happening in the Church and focusing on organisational techniques for attracting people to the Church. Roxburgh & Romanuk reckons that It involves "discerning ways of unfolding the narratives that run deep inside people and yet have not been given word for many of them" (2006:24). Questions they want answered by listening and discerning are questions about people in the congregation and the community such as: What is happening to people? What might God be saying in the stories and narratives of the people in the congregation if we would listen to them and give them voice? In what ways might God already be ahead of us and present among people in our community? How might we join with God in what is already happening?

Discernment is a communal activity because of the presence of the Holy Spirit and acknowledging the work of the Spirit is to acknowledge the importance of participating in the missional praxis of God. In understanding *missio Dei*, the Church believes that God as the creating God, also creates his Church through the Spirit who calls, gathers, and sends the Church to participate in God's mission (Van Gelder 2007:Kindle192). *Missio Dei* can only be successful if his Church is an obedient Church, listening and discerning the will of the Sender participating in his plans and actions within a love relationship with Him. Ecclesiology can also be described as a participatory ecclesiology where participation means shared discernment (Niemandt 2012:6).

### 3.4.3 Servant Leadership as Missional Leadership

Another leadership style that was founded outside the Church that is perfectly missional and relational, is the Servant leadership style.

Servant leadership is a philosophy and practice of leadership by Robert K. Greenleaf (1904–1990) and supported by many other leadership and management writers. Servant-leaders achieve results for their organisations by giving priority attention to the needs of their colleagues and those they serve. Servant-leaders are often seen as humble stewards of their organisation's resources: human, financial and physical (Greenleaf 2012).

On his own website, Greenleaf describes his theory with the following:

If a better society is to be built, one that is more just and more loving, one that provides greater creative opportunity for its people, then the most open course is to raise both the capacity to serve and the very performance as servant of existing major institutions by new regenerative forces operating within them (Greenleaf 2012).

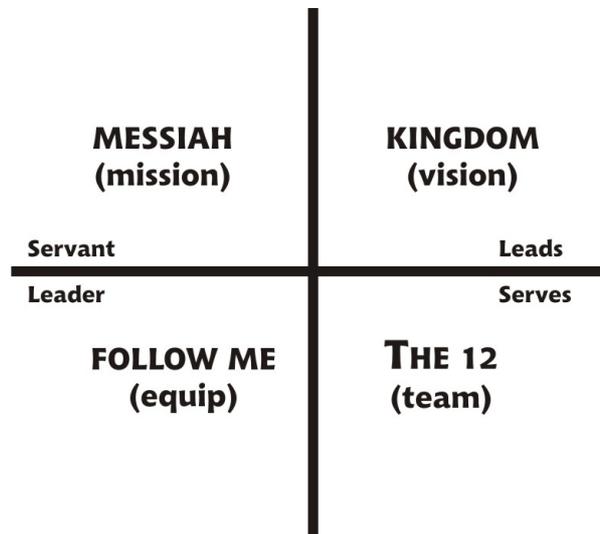
Although Robert Greenleaf coined the term "servant leadership" in 1970 and published widely on the concept for the next twenty years, it was a two thousand year old concept and central to the philosophy of Jesus. In the new world leaders like Mahatma Ghandi, Dr. Martin Luther King, Jr. and Nelson Mandela are more recent examples of leaders who have exemplified this philosophy (Blanchard 2010:261).

Wilkes is but one of the many writers that sees Jesus as the embodiment of servant leadership. "He was a servant leader in every sense of the concept" (Wilkes 1998:Kindle143). Doing the will of his Father, Jesus led by serving those whom He trained and coached to carry out that mission. Wilkes (1998:Kindle165) gives seven guidelines of his perception of Jesus as a servant leader and these fit the missional leader well:

1. Jesus humbled himself and allowed God to exalt him.
2. Jesus rather followed his Father's will than sought a position.
3. Jesus defined greatness as being a servant.
4. Jesus risked serving others because he trusted that he was God's Son.
5. Jesus left his place at the head table to serve the needs of others.
6. Jesus shared responsibility and authority with those he called to lead.
7. Jesus built a team to carry out a worldwide vision.

These missional and relational characteristics made Jesus the one fitting Wilkes' definition: "A servant leader serves the mission and leads by serving those on mission with him." Although some critics reckon that the focus on the task or mission gets lost in emphasising the servanthood of the leader, Wilkes makes it clear that the mission is everything for the servant leader and that this service to the mission, creates a passion that is essential for a leader's effectiveness (Wilkes 1998:Kindle211).

**FIGURE 3.2 The Servant leadership Model as seen in Jesus  
(Wilkes 1998:Kindle229)**



Being a missional leader is all about being in relationship with the Trinity; loving like the Father, doing like Jesus and being led by the Holy Spirit. When thinking of servant leadership one can only say that Christ was the perfect example. A new way of thinking about servant leadership can be learned from Cole when he notes that we tend to think about leaders who serve while what we really need is servants who lead. Servant-hood is mostly seen as an adjective to describe one of many qualities of a good leader while a good servant can lead others in the path of being a servant and this is what Christ did in the praxis of the *missio Dei*. Servant-hood, according to Cole "is not the path to leadership; it is the leadership that the kingdom requires". It will be a godly influence, prevalent, saturating the world and bring transformation to our neighbourhoods (Cole 2009:Kindle2435-42). This can only be accomplished if leaders don't focus on themselves and their own individual success. Servant leaders think about the success of their missional assignment and other people. They have an "other-people" mind-set, developing others, and teaching them to think in terms of how they can promote others, develop others, taking others along.

"It needs to be emphasized: the leadership dynamic is that of a servant-inspirer model and not that of one who 'lords it over others'" (Hirsch 2006:Kindle1851). The servant image of leadership disqualifies all forms of top-down leadership (Romans 1:1; Titus 1:1). Jesus could not be more explicit when he says to his disciples: "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves" (Luke 22:25 – 27).

Wilkes (1998) identifies and explains seven principles of servant leadership that summarises this leadership style quite well:

1. Servant leaders humble themselves and wait for God to exalt them - Luke 14:7-14
2. Servant leaders follow Jesus rather than seek a position - Mark 10:32-40
3. Servant leaders give up personal rights to find greatness in service to others - Mark 10:41-45
4. Servant leaders can risk serving others because they trust that God is in control of their lives - John 13:3
5. Servant leaders take up Jesus's towel of servant-hood to meet the needs of others - John 13:4-11
6. Servant leaders share their responsibility and authority with others to meet a greater need - Acts 6:1-6
7. Servant leaders multiply their leadership by empowering others to lead - Mark 6:7-13

Some of the writers on leadership (Bennis, Spreitzer & Cummings 2001:Kindle2806) predicts that "servant leaders of the future will take us to places we have never gone before as a polity; perhaps by recognising that we must be the change we wish to see in the world, we can lead by example". With the new focus on missional leadership and the Church living the Great Commission in a Trinitarian relationship, the Church can say: "we can lead by example, living the life of Christ, changing lives and communities."

#### **3.4.4 Shared Leadership as Missional Leadership**

Missionality does not belong to a person or a certain group of leaders. God calls and sends His Church to take part in the *missio Dei*, "a community of persons who, in a variety of ways and with a diversity of functional roles and titles, together practices missional authority" (Barrett 2004:139). The Reformed Ecumenical Council described shared leadership as follows: "Leadership is no longer a lone-ranger function. The world, society, organisations, and the changes we are experiencing are just too complex. The problems we face are too complex to be managed by one person. We require more than one brain to solve them" (REC 2005:326).

Senge (2006:256) suggested that in the knowledge era we will finally have to surrender the myth of leaders as isolated heroes commanding their organisations from on high. Top-down directives only reinforced a fearful and distrustful environment while internal competitiveness reduced collaboration and cooperation while fostering submission instead of commitment. He (Senge 2006:78,79) predicted that in the future leadership will be distributed among diverse individuals and teams who share responsibility for creating the organisation's future.

What is shared leadership? A question answered by Bennis, Spreitzer & Cummings (2001:Kindle 1658): Shared leadership, at the highest level, means splitting the responsibilities of the CEO between two or more individuals. In the broader sense, it means empowering individuals at all levels and giving them the opportunity to take the lead. It is becoming more common as the old top-down management structure gives way to flatter, more decentralised forms, and is seen by sonic experts as a way of promoting agility, pro-activity, and autonomy: "Shared leadership fosters an environment that responds in agile ways to newness."

What is the reason for shared leadership in the corporate world?

A greater degree of creativity and rational thinking is promoted this way. Instead of ideas and decisions being handed down through the pecking order and hierarchy, individuals are given the opportunity to test their own findings, theories and assumptions in the workplace. Responsibilities and expectations from workers and employees increase to a level where staff is expected to be their own leaders or to lead a formal or informal team. Networking over large areas, mergers and acquisitions as well as the growing number of partnerships and alliances where executives work jointly on specific projects or assignments, increased in recent years and contributed to the adoption of shared leadership models. The crumbling of top-down structures and rapid flattening of organisations mean sharing responsibility and accountability at different levels of organisations. Power, authority and decision making are more scattered both laterally and vertically. Demands on leadership keep increasing as the world becomes more composite, complex and interrelated and it is becoming impossible for one individual to successfully do the job. (Bennis, Spreitzer & Cummings 2001:Kindle 1658-1672)

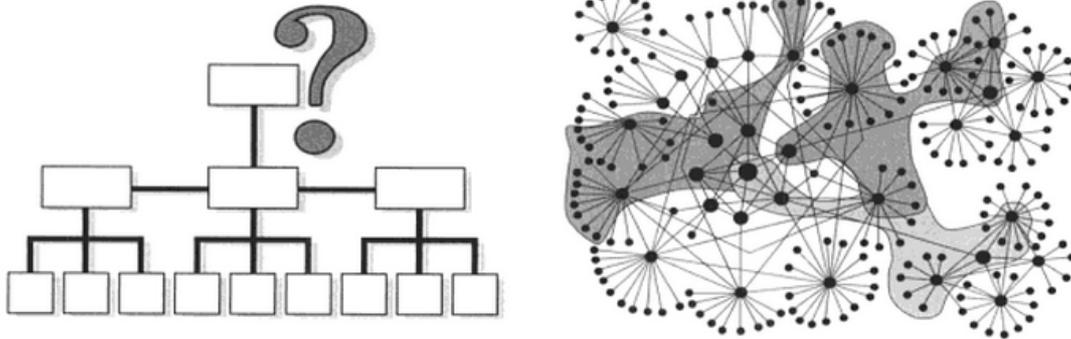
If the above is true for the world we live in, then it is also true for the Church that functions within the world. The missional emphasis sees the missional imagination as essential, vital and imperative for the Christian community as a

whole. The basic idea of missional leadership includes all persons who understand their calling as disciples of Jesus Christ and see themselves to be equipped with gifts by the Holy Spirit to be mutually shared with the larger body of Christ. This is the Church that are empowered by the Trinity to engage the world by participating in the creative *missio Dei* and a community sharing in the discernment of the will of God for the milieu and environment of the faith community. Leadership now becomes a communal responsibility rather than the task of only a few appointed ones. The Church-body now functions as a community of leaders with no division between professionals and volunteers (Van Gelder 2009:1711-2328).

#### **3.4.5 Organic Leadership as Missional Leadership**

Organic leadership as an emerging leadership style (See Table 3.1 and 3.2) is becoming more and more acceptable and satisfactory and take a definite stand against the older traditional top-down structures. Shared leadership and networking is the order of the day and different organic structures, although difficult to define, are emerging and coming to the fore. In figure 3.2 Avery shows the questionable traditional top-down organisational structure and the network organisation (Avery 2004:27).

**FIGURE 3.3 Top-down organisational structures (left) and the network organisation (right).**



Many people will find it difficult to accept the radical change that the Organic paradigm proposes and might find that it contests the leadership, followership and the traditional nature of organisations. The letting-go of the conventional notions of control, order, hierarchy and status and confronting continual change, chaos and accepting the self-managing and self-leading of diverse members of the organisation can be a major challenge.

Organic leadership can have different forms that can be dictated by the community culture, a complex knowledge-based environment or even the planned outcome of the organisation. Clearly, Organic leadership does not in any way promote the trading of order for disorder. It means creating a form of self-control and independency while trusting the competence of the members to make decisions in their specific fields of expertise that will contribute to the solving of problems in the best interest of the organisation. Under organic leadership there may be no formal leaders. Members will take up the leadership function when contribution within their field of speciality, is needed. The organisational leaders will contribute to the leadership process in different ways. Increased complexity, ambiguity and uncertainty means there is no single individual that have all the right answers for all the emerging situations. The whole group takes part in what is called the "sense-making" process. Employees, stakeholders, contractors and even customers become interacting

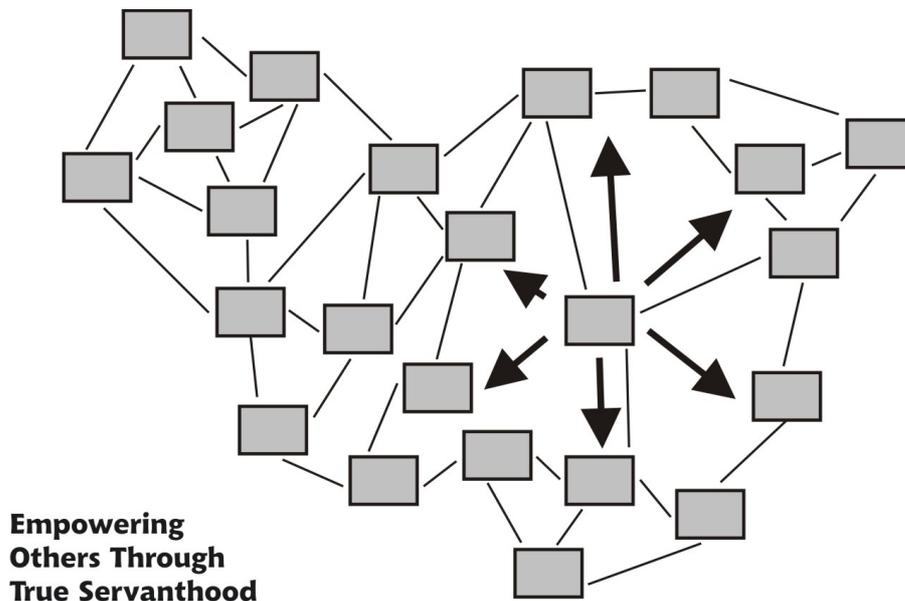
partners who partake and try to make sense of the emerging future. Based on this process of mutual sense-making, leaders cease to be central and different people might assume leadership roles for a specific situation and time. The entire member-group becomes the key to Organic leadership and followers are encouraged to be self-led and self-organised. In the Organic environment leaders will emerge and come forward rather than being appointed (Avery 2004:27-30,145).

The growth of the organic leader will always be a holistic process as God created us with a mind, will and body (Cole 2009:214) and that is how organic leaders must be developed. An emerging leader must grow in cognitive development (knowledge), character formation (our being) and skills levels (doing).

Communication and the sharing of information are very important in an organically led organisation. A mutual vision or dream very often calls for mutual adjustments which is a critical principal. The use of electronic communication and media makes it easy, readily and possible for a network to have a co-ordinated goal and successful workforce.

In an organic organisation, the structure is decentralised rather than hierarchical and Thoman who uses the term *Simple Church*, uses the idea of networking to explain the decentralisation he's got in mind. Networking as he describes it has no hierarchical possibility.

FIGURE 3.4 Decentralised Leadership instead of Hierarchical Leadership



<http://www.youtube.com/watch?v=hMgm1nfRNso> – 2012/08/24

"The Kingdom of God is relational, spiritual and natural" (Cole 2009:Kindle120).

### 3.5 RELATIONAL LEADERSHIP (RL)

I don't think of leadership as a position.

I don't think of leadership as a skill.

I think of leadership as a relationship.

Phil Quingley – Pacific Bell

(Kouzes & Posner 2003:Kindle155)

As an emerging leadership style there are not many books written on Relational Leadership (hereafter also referred to as RL) yet, but if leadership is about anything, it is about relationships. Relational leadership is being attuned to and involved with the intricate web of inter- and intra-relationships that exists within an organisation. Relational meaning and identity are created when people live,

work and fellowship together. Dyer, from the American Association of School Administrators (AASA) describes the importance of the perceptions of people in relational leadership as follows:

Regardless of the rules, structures or roles and irrespective of tasks, strategic plans, political alliances, programs, contracts, lawsuits, etc., relational leadership is about people and their perceptions (which in essence, are their realities) of how they are being treated and valued (Dyer 2001).

Partnerships, followership, empowerment, teams, networks, etc., and even the future is being examined through this magnifying glass. The award-winning best-seller by Wheatley, *Leadership and the New Science*, is important for its method of arguing a new leadership paradigm: Wheatley base the profile of newer organisations and leadership on a specific cosmology, that is an understanding of the structure of the cosmos informed by quantum physics. Her results interface with a recent management theory: in a quantum world "relationship is the key determiner of everything". Consequently, "Leadership is being examined now for its relational aspects" (Wheatley 1999: 11,13; REC 2005a:45).

Relational leadership seen from an ecclesiastical viewpoint is built on the loving relationship within the Trinity shared with the world: from the God of love through Jesus Christ the son, by the Holy Spirit, touching and changing the world in love. Missional leadership uses this model of Trinitarian relationships to help, motivate and strengthen the Church to live a life in relationship with the Triune God. The life of Jesus presents an undeniable example of the primal essence of leadership and a powerful force of influence: love. God reveals Himself through extraordinary as well as ordinary, acts of love (Saccone 2009:Kindle430-432).

RL refers to a model or perspective on leadership that focuses on the idea that effective leadership has to do with the ability of the leader to create positive relationships within an organisation. As per our definition above: Relational leadership is the power to unleash the potential of the individual together with the organisation through relationships. The reality of the relational world we live in, demands a leadership strengthened with relationships.

RL starts with Relational Intelligence (which will also be referred to as RI) and successful leaders create relational health and wellbeing around them because their influence has the best result wherever healthy relationships exist (Saccone 2009:15).

### **3.5.1 Relational Intelligence (RI)**

"Relational intelligence is the ability to learn, understand, and comprehend knowledge as it relates to interpersonal dynamics" (Saccone 2009:20). Saccone sees this definition as the foundational framework for learning more and developing a person's relational capacity to implement relational intelligence to leadership. Awareness of relational intelligence should at the set-out, be deliberately animated and encouraged, stimulated and strengthened to develop into a quality which adds invaluable measure to any individual or organisation to be equal to the challenge and task at hand.

In the past, position and status gave a person authority and credibility, but today it's built on relationship and trust (McNeal 2009:146; Saccone 2009:10). Relational intelligent leaders move away from a positional mind-set to a mind-set of relational authority and if they wish to expand their influence, leaders must make sure that a good foundation of RI is built. It is highly possible that there is a direct connection between the success of a missional community or

organisation and the RI of its leadership. Poor relational skills can increase the possibility of conflict while a higher level of RI will help eliminate ongoing conflict as RI is the ability to relate to others in honest and healthy ways that keep relationships intact. Addington (2012) points out that because of poor relational intelligence, individuals communicate what they "think" others want to hear for reasons of acceptance. The problem is that it leaves relationships even more clouded. The capacity for RI can be the cause of a leader's failures and or successes. Addington, who wrote four books on Christian lifestyle and leadership, gives a few characteristics of leaders with good RI in the Church. RI leaders do not get pulled into others issues but is self-defined and keep their own counsel. They resist triangulation and enmeshment with others and stay in relationship even when others disagree with them. They are not threatened by disagreement and forgive and seek forgiveness, quickly. RI leaders don't divide people into friend and enemy camps and they get their relational clues from the Scriptures and teachings of Jesus. They value others perspectives as much as their own and often try to put themselves in the shoes of the other to understand their point of view; everyone is treated with dignity.

Saccone's characteristics for the perfect Relational Intelligent leader describe an almost perfect human being and no one who seeks to be a good RI leader should be discouraged by these 'rules'. Relational Intelligence is an ongoing process of conscious decisionmaking while developing relationships. Pursuing RI is a discovery process that requires attention, focus, and intentionality if leaders desire to grow in it. To improve in this arena, leaders must develop the ability to recognise new dimensions of interpersonal dynamics and become smarter in their responses and applications of RI with others. By cultivating RI, they can enhance their ability to affect the people around them more positively. The more relationally intelligent people become, the more they will demonstrate increased love, respect, and trust in every relationship which will inevitably elevate influence. According to Saccone (2009:51) it does not take a relational genius to become more relational intelligent. It does not take a specific personality type or temperament or having certain life experiences, background

or history to be able to improve your RI. It takes anybody who is willing to step up to the challenge to embody this "new way of being smart".

### 3.5.2 The Relational Leadership Theory

Although RL is a relatively new term in the leadership literature, it is seen to be on the forefront of emerging leadership thrusts. Uhl-Bien (2006:1-24) describes two perspectives of relational leadership: 1) An entity perspective that focuses on identifying attributes of individuals as they engage in interpersonal relationships, and 2) a relational perspective that views leadership as a process of social construction through which certain understandings of leadership come about and are given privileged ontology.

Her research shows the evolving of RL from Hollander's relational process in 1958 through manager–subordinate relationships, to the “post-industrial” more non-hierarchical model of leadership of the 2000's. According to her, the researchers should consider processes that are not just about the quality of the relationship or even the type of relationship, "but rather about the social dynamics by which leadership relationships form and evolve in the workplace” (Uhl-Bien 2006:24). It is all about the move from unidirectional leader/follower relationships to a dynamic functioning system embedding Relational Leadership in organisations. In the traditional discourse, the term relational simply referred to an individual who likes people and thrives on relationships. Relationship-based leadership later focused on relationships between leaders or managers and followers in order to achieve the organisational goals, a "subject-object" understanding of relationship (Uhl-Bien 2006:2-4). Finally, for Uhl-Bien, her relational leadership theory is, at its core, a process theory of leadership. Relational Leadership Theory is a method to explore relational dynamics, see relationships as an outcome, and use relational dynamics as a process of

structuring and change. It would take into account all types of processes and more closely track the influence of all leadership as well as the organisation as a whole. Thus, by seeing these entities and the relational perspectives as complimentary rather than opposing, one can foster the evolution of the relational leadership framework and see “how leadership arises through the interactions and negotiation of social order among organisational members” (Uhl-Bien 2006:24).

**The Relational Leadership Theory of this dissertation is based on the following five pillars:**

### **3.5.2.1 Leadership is a Function**

The old functional leadership model had a functional focus without regard to the emotional or personal dimension of the leader; people were seen as tools and interchangeable subjects. In this paradigm the organisation worked with a set of behaviours to help the group perform the task and reach the set goals. This old model placed the emphasis on “how” the organisation is being led rather than “who” has been assigned a leadership role. This culture then causes the leader to relate and communicate to the subordinates and followers in the same manner. Unfortunately this management style is still present in many congregations in the world today.

Such impersonal leadership increasingly fails today. Resonant leaders shatter the old leadership mould that was cast in the image of the captains of industry, those old-fashioned lead-from-the-top figures of authority who led largely by virtue of the power of their position. Increasingly, the best of breed lead not by virtue of power alone, but by excelling in the art of

relationship, the singular expertise that the changing business climate renders indispensable. Leadership excellence is being redefined in interpersonal terms as companies strip out layers of managers, as corporations merge across national boundaries, and as customers and suppliers redefine the web of connection (Goleman 2002:247-248).

Sweet (2004:34; 2012:34; 2012b:63) is adamant that "leadership is at best a function". The body metaphor of Romans 12 presents the best example of "body parts" fulfilling a function and even a leadership role when needed.

For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgement, in accordance with the faith God has distributed to each of you. For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others.

We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully. Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in love. Honour one another above yourselves (Romans 12)

The above: prophesying, serving, encouraging and leading are all leadership functions. Notable is the relational attributes that exist within the functioning body namely: generosity, diligence, mercy, cheerfulness, love, goodness,

devotion and honour. No part of the body may assume a different function or control. There may be support and assistance where necessary but every body part fulfils its calling. Leadership is a function wherever and whenever it is needed. The words of Sweet (2004:35) come to mind: "A leader's job is to rise to the occasion".

### **3.5.2.2 Leadership is Contextual**

Friedman's flat world (Friedman 2007) is a connected world where the lowering of trade and political barriers and the exponential technical advances of the digital revolution, have made it possible to do business or almost anything else, instantaneously with billions of other people across the planet. This fast changing environment, in which businesses and the Church need to endure, is creating a specific and unique context for leadership. It's not only who you are, but also when and where you are that matters in leadership. Within this contextual framework, leaders need to develop an awareness and ability to adapt to the context of their vision. This challenge poses the application of contextual intelligence to be successful. Any individual who was successful in one setting would not naturally be successful in a new setting. The ability to succeed in multiple contexts is based on what is called *adaptive capacity* - the ability to change one's style and approach to fit the culture, context, or condition of the new challenge. "Success in the twenty-first century will require leaders to pay attention to the evolving context" (Mayo 2007).

The researcher agrees with Hendriks (2005:27) that theology is a place and a time. God's help and guidance is contextual. Each situation is enveloped by place, time and circumstances. This affects the way Christianity is being presented and how the Church involves itself with the population and the

environment. It is important that a living God, who exists in an innovative relationship with His creation, shows the way. Leaders must, through discernment and the empowerment of the Holy Spirit, be able to adapt and decide how to take part in God's missional praxis.

### **3.5.2.3 Leadership is Shared Interdependency**

In a body, leadership is shared interdependency. With God as the head, the body works together, serving and protecting. Stark (2005:Kindle1234) calls it an unfolding leadership that unfolds within an organically functioning body. Any part of the body can take on a leadership role depending on the need of the body but "no leadership function is designed to function alone" (Hirsch & Catchim 2012:Kindle2275) and need each other to be a functional part of the body. Hirsch & Catchim (2012:Kindle2922) shows the levels of leadership in Ephesians 4 as different functions in the body (with the differences among them) to make sure the leadership team represents a well-functioning body. Their leadership consist of the Apostolic, the Prophetic, the Evangelical, the Pastoral and the Teaching teams.

Interdependence reflects the unity of the body of Christ in the midst of diversity. Different parts of the body are gifted with specific missions, by the Trinity, to build up the body as a whole. As the body functions in the way God intends, He uses it to draw people of varied circumstances to the good news of Jesus Christ. In interdependent living, the members learn to appreciate the uniqueness that the other is bringing to the relationship.

### 3.5.2.4 Leadership is a Relationship

Leadership has always been about relationships, from a cold, mostly one-sided relationship where followers were only a means to an end, to a warm interpersonal relationship of caring and cooperation towards a common goal. Whatever the state of the situation, it is a given that there always is some kind of relationship or connection between leaders and followers. However, in a postmodern and pluralistic world, that relationship has changed. Sound leadership is not only about coming up with a vision and then casting it to others, but instead helping and empowering others to find their vision and releasing it (Cole 2010:86). A relationship encourages and fosters collaboration by being interested in another person's joys and pain, treating people with dignity and respect. Saccone (2009:76) is sure that if a leader takes the time to get to know what is most sacred about people, he will also be invited to have the most sacred kind of influence in people's lives.

Doing this study on Relational Leadership, the researcher agrees whole heartedly with Kouzes & Posner (2007:23,24) that *leadership is a relationship*. It is a relationship between partner and fellow worker. It is a relationship between those who aspire to lead and those who choose to follow. It is the quality of these relationships that matter when there is a common goal or calling to answer to and a community of people finding themselves engaged in getting extraordinary and astonishing things done. "A relationship characterised by mutual respect and confidence will overcome the greatest adversities and leave a legacy of significance" (Kouzes & Posner 2007:24).

### 3.5.2.5 Leadership is Balance

As in the case of Servant Leadership, the relational leader can never lose focus of the vision and purpose of the mission and although the leader must do everything to keep relationships in tact, the mission cannot be compromised. Christ, who can be seen as the perfect relational leader, never let go of his Father's will even when one of his disciples tried to interfere with his mission. He was not unsettled or redirected by Peter's vigorous rebuke as described by Matthew 16: "From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life. Peter took him aside and began to rebuke him. 'Never, Lord!' he said. 'This shall never happen to you!' Jesus turned and said to Peter, 'Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns'" (:21 -23).

Business leaders who acknowledge the importance of relational development in the corporate world also realise that relationships cannot compromise any company's mission and/or results. Blanchard (2010:278) suggests that leaders value both results and relationships and see both as critical for long term survival. Although for some corporate leaders it's all about results, Blanchard points out that without the commitment of its followers, getting good results is almost impossible. "The way to maximize your results as a leader is to have high expectations for both results and relationships" (Blanchard 2010:279). If leaders can create a motivating environment for their people, profits and financial strength are the applause they get for a job well done, says Blanchard. You see, success is both results and relationships" (Blanchard 2010:279). Good leaders know where they are going and are able to persuade others to follow (Maxwell 1995:Kindle2500).

There might be a fine line between being committed or overcommitted to relationship. Over-commitment to save a relationship can ruin the mission and a leader who cannot say "no" cannot be a leader (Saccone 2012:Kindle978-81).

### **3.5.3 The Relational Leader**

The relational leader is a person who is doing all he/she can to be as competent in relationships as possible. Leadership is not only about the leader. Leadership also includes those who are led and choose or agree to follow the leader (Sweet 2004:169). Without followers there can be no leader and a leader that puts his/her personal agenda before that of the followers and organisation is a liability (Maxwell 1995:Kindle3459).

The relational leader will grow in relational intelligence centring his/her leadership style on relationships. The leadership function of this dissertation - Relational leadership unleashes the power and potential of the individual and the organisation through relationships - must be the focus of the relational leader.

Relational leadership should develop and expand the Missional Church's understanding of a more biblical based model of leadership and thus assist the Church to focus and change to the missional character of God.

The four most important components of good relationships according to Maxwell (2003:4-5) can be seen as the foundation of relational development of any leader pursuing relational intelligence.

1. RESPECT. Mutual respect forms a solid base for any relationship to develop. A leader shows respect to others even before they have done anything to warrant it, simply because they are human beings.
2. SHARED EXPERIENCES. Knowing each other requires shared experiences over time. It is the glue that bonds partners together.
3. TRUST. Shared experiences and integrity develop trust. Without trust, relationships are unsustainable.
4. RECIPROCITY. One-sided personal relationships don't last. If one person is always the giver and the other is always on the receiving end, then the relationship will eventually disintegrate.

“Great leaders are followed because people respect and trust them, not because they have position power” (Blanchard 2011:171).

Relational leadership poses a great challenge to anybody. For years Kouzes & Posner (2003:Kindle278-300; 2007:28-37) made it their business to find out what characteristics and attitudes people want from a good leader. Thousands of people were interviewed and 225 values, characteristics, and attitudes were believed to be crucial to leadership. A panel of researchers and managers subsequently analysed the factors and reduced them to fifteen categories. The most frequent responses, in order of mention, were honesty, forward-looking, inspiring, and competent. The following table presents more details.

**TABLE 3.4 Percentage of Respondents Selecting each Characteristic**

<b>Characteristic</b>	<b>2007</b>	<b>2002</b>	<b>1995</b>	<b>1987</b>
Honest	89	88	88	83
Forward-Looking	71	71	75	62
Inspiring	69	65	68	58
Competent	68	66	63	67
Intelligent	48	47	40	43
Fair-Minded	39	42	49	40
Straightforward	36	34	33	34
Broad-Minded	35	34	33	34
Supportive	35	35	41	32
Dependable	34	33	32	33
Cooperative	25	28	28	25
Courageous	25	20	29	27
Determined	25	24	17	17
Caring	22	20	23	26
Imaginative	17	23	28	34
Mature	15	17	13	23
Ambitious	16	21	13	21
Loyal	18	14	11	11

Self-Controlled	10	8	5	13
Independent	4	6	5	10

These percentages represent respondents from six continents: Africa, North America, South America, Asia, Europe and Australia. Since people were asked to select seven characteristics, the total adds up to more than 100 percent.

According to Kouzes and Posner (2003:Kindle3074-76) it is all about the credibility of the leader. Credible leaders are normally hopeful and optimistic. They inspire with positive images and actions. They are supportive and enable others to excel. Their statements can be summarised by saying that a relational leader fulfils the leadership role in virtue and positively affect the lives of others.

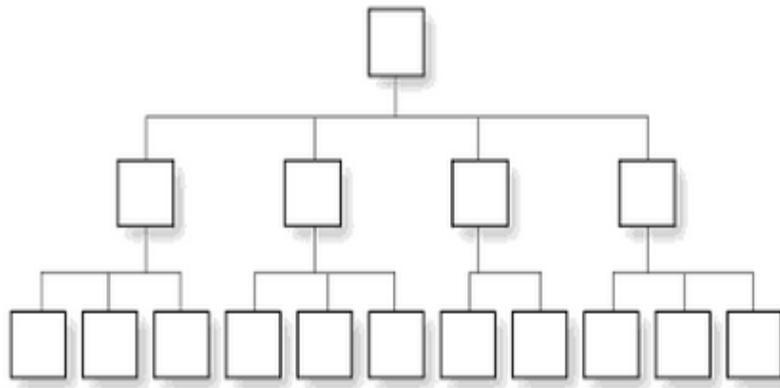
### 3.5.4 Organisational Chart of a Relational Leadership Style

The dominant organisational metaphor is still the hierarchy and is organised by rank and authority where people are referred to as bosses and subordinates. When considering the word “subordinate”, it immediately suggests a person under the authority or control of another within an organisation (*Oxford Dictionaries of English* 2010). It also means that such a person is treated or regarded as of lesser importance than someone else, derivatively given the idea of being inferior to another. On the other hand the term “boss” stems from the word meaning master or someone who is considered superior in rank and status (Kouzes & Posner 2003:Kindle179). This superior/inferior culture with its pyramidal “chain of command” structure became unacceptable in a postmodern society and thus also in God's Church.

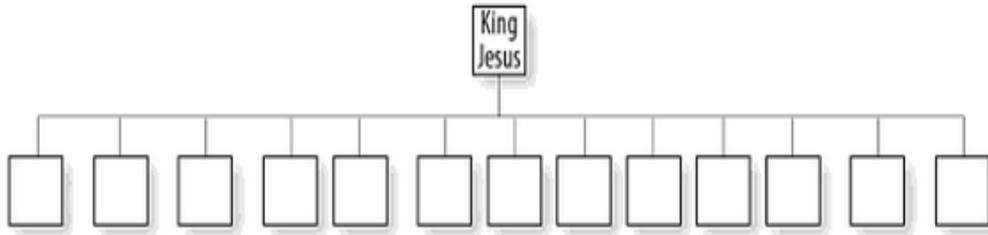
The position of the leader in an organisation need not be high up on a hierarchical organisational chart so they can be followed. With leadership as a function and the leader being a person with solid characteristics and relational skills, people will follow willingly. Maxwell's (2005:7) statement may seem direct and harsh but it is true: "Leadership is a choice you make and not a place you sit".

Emerging leadership styles like servant-, organic- and relational leadership styles are becoming more and more acceptable and take a definite stand against the older traditional top-down structures (Avery 2004:27; Cole 2009:Kindle1020).

**FIGURE 3.5 The Top-down hierarchical structure is becoming unacceptable**

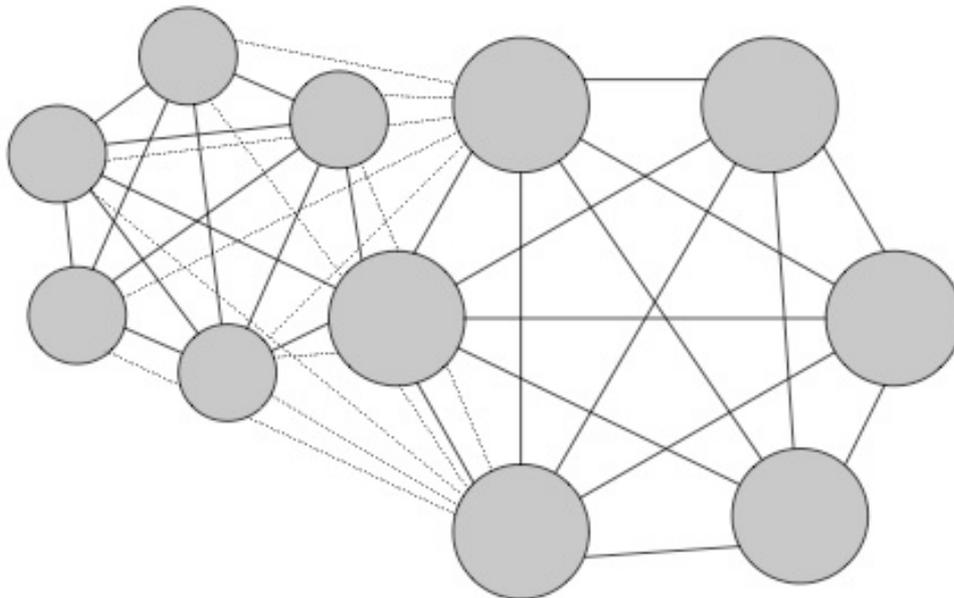


**FIGURE 3.6** The flat structure proposed by Cole (2009:88) and others shows equality amongst partners but it does not suggest any relationship.



The organisational structure presented below is in practice for almost seven years within the Church 24/7 Network - where the researcher stands in a relational leadership position with many other relational leaders.

**FIGURE 3.7** Relational structures in use by the Church 24/7 Network



Within the Church 24/7- movement there is no supreme governing body or person and the structure shows leaders in primary and secondary leadership

relations with no hierarchy at all. For almost seven years, the group of friends that consists of several leaders in different ministries meet regularly in an unceremonious manner and although there is accountability to each other, everyone in the relationship takes full responsibility for his or her own ministry. Every leadership function, for example the organising of larger or smaller fellowships and the ministry during such occasions, mentoring businessmen, or coaching young emerging leaders with developing relational intelligence, etc. operate independently but in a relationship and accountability within the relationship circle (Breedt 2009:66). It is called the RCA model (Relationship, Consent and Accountability) and the informal rule is that even if consensus cannot always be reached, support and consent is given because it is a relationship built on trust.

### **3.6 UNITING RELATIONAL LEADERSHIP AND THE MISSIONAL CHURCH.**

In Matthew 20 one of Jesus' clearest statements can be found when He talked about basic leadership contrasts – the difference between leadership reflecting God's Kingdom and leadership that works against that which He came to demonstrate (Stark 2005:Kindle64). “Jesus called them together and said, ‘You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many’” (:25-28).

### 3.6.1 Eldership as Relational Leadership

Peters' advice to the Church is totally in line with Jesus' explanation of the character, qualities and workings of the Holy Spirit as described by John. The Holy Spirit is the great *παράκλητος*, the Helper, Counsellor, Encourager, Mediator and Assistant (John 14:16, 26; 15:26; 16:7; 1John 2:1) (Swanson 2001). This is how the Elders must function with the help and guidance of the Holy Spirit.

1 Peter 5: "To the elders among you, I appeal as a fellow elder and a witness of Christ's sufferings who also will share in the glory to be revealed: Be shepherds of God's flock that is under your care, watching over them - not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. In the same way, you who are younger, submit yourselves to your elders. All of you clothe yourselves with humility toward one another, because, 'God opposes the proud but shows favour to the humble'" (:1-5).

It is clear that Peter does not consider himself of higher authority or position than the other elders of the Church. He sees himself as one of the leaders of the Church (*συμπρεσβύτερος*) and speaks from among the brothers and not from above. His approach to the issue of eldership emerges when he recommends they do not lord over those entrusted to them. They are not to rule, overpower or gain domination over those they are leading (*κατακυριεύω* – Swanson 2001) but to lead by going before them by example.

Overseer as used in Acts 20 and 1 Timothy 3 and Titus 1 does not suggest that one person is looks down on the other. *Επίσκοπος* (*ἐπίσκοπος*) means that

elders and other leaders receive the calling to keep watch or look out for those serving God with them. In his word studies from the New Testament, Wuest explains that, looking at 1 Timothy 3:1, *ἐπισκοπεω* means “to look over, to oversee, to superintend, to exercise oversight or care over” (Wuest 1997). Kittel (1964:608) notes that *ἐπίσκοπος* is used with the understanding of the “onlooker” as “watcher,” “protector” and “patron”. Cole (2009:90) summarises eldership when he says:

Yes, there are apostles, prophets, evangelists, shepherds, and teachers in the New Testament, and these people should be among the Churches as well. But this does not mean we must assume a top-down structure. Overseer does not mean the person is over the others looking down; it means he is among the others looking over (1 Tim. 3:1-7; Titus 1:7-9). Leaders are to “keep watch [looking out] over your souls” (Heb. 13:17).

Eldership is a leadership leading and serving with the gifts of the Spirit (1 Corinthians 12) by living the fruit of the Spirit as the example to the Church. The fruit of the Spirit, comprising of love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control, is a life “by the Spirit” and is in totality a relational package (Galatians 5:22).

### **3.6.2 Relational leadership as Missional Leadership**

Relational consciousness is the power behind successful missionality and according to Sweet (2009:112), what moves the Church “beyond the ‘task’ of evangelism”. When we recall the leadership styles that will improve missionality

such as situational-, servant-, shared- and organic leadership, relationship is the core component of all these leadership styles. Missiology can be seen as an act of God to bring the Church into relationship with Him and into community with one another so that He can reveal his love to the world. In the Church's relationship with the Trinity, God continually transforms and renews their relational worlds towards their capacity to internalise His love so that his Church can externalise it to others (Saccone 2009:19).

Looking at the final words of Jesus through the lenses of Sweet's perspective (2009:111,112), we will see that He did not start the Great Commission with "go" but by saying and thus confirming that "All authority in heaven and on earth has been given to Me" (Matthew. 28:19). With authority as a relational word, it states Christ's heaven and earth's relationship and connections, and only this makes the Great Commission plausible. The Church's commission and missionality is not a project or even a respond to a command, it is an on-going relationship with Christ: "as you are going with me, hearing me, being me, following me, draw others into our relationship" (Sweet 2009:112).

Church is a relational life, a family with a sense of community. It is a family or a group of families with enough in common and sharing the same spirit of grace with an informal leadership team each functioning in their gifts as part of the body (Callahan 2010:8). Relational faith communities reach out and attract people relationally. According to Bergquist and Karr (2010:134,135) there are seven qualities relational communities share:

1. They are simply structured and choose to be affiliated to a decentralised network.
2. Leadership is based more on spiritual and relational authority than on positional authority structures.

3. They are structured to reproduce very quickly because they need very little money, have no real space considerations, and can use almost any willing Christian as a leader.
4. They not only gather relationally but also focus both internally (ministry to one another) and externally (evangelism and hospitality) on relationships.
5. Gatherings are informal and participatory. They tend to emphasise many spiritual gifts (not just one, such as teaching, hospitality, evangelism, or service).
6. They can meet anywhere at anytime: homes, restaurants, or ministry centres.
7. The Church as described in Acts Chapter 2 is core to relational Church ecclesiology.

The researcher is in total agreement with Sweet when he says that "relationships are not something the Church does. "Relationships are what faith is" (Sweet 2009:27) because we serve a missional, relational and incarnational God. "God cannot be God in propositions. God can only be God in relationships" (Sweet 2009:120).

If God is the perfect example of relationship, his Church can only exist in relationships, Church leadership and eldership can only function in relationships and missionalty can only be successful in relationships.

### **3.7 CONCLUSION**

Trinitarian Ecclesiology stayed the basis and the theme throughout this chapter while it investigated the huge change in leadership paradigms and the

perception of Church. Acceptable leadership styles were discussed and are eventually incorporated in the development of a successful missional, relational community. This chapter also put together the researcher's relational leadership theory described with an example and organisational structure of a relational leadership style. It also provided leadership and relational development insights to encourage Church leaders to re-think and improve their relational intelligence in order to successfully manage change and leading congregations and organisations to be missional and relational.

It is the researcher's belief that this dissertation provides a good theological base for relational leadership as an integral part of missional leadership.

The following chapter focuses on the research that was done to fulfil the objectives that was intended and put forward in chapter one.