

Exchange relationships between leaders and followers in Baptist churches.

by

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Declaration

I, the undersigned hereby declare that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted at any university for a degree.

Signature: _____

Date: _____

Acknowledgements

This thesis is dedicated to my mom, Joan Cooper (nee Genders).

“Diolch im fawr”

There have been significant people who have moulded my thinking about leadership over the course of my academic career. Notably Dr Rex Mathie, Mr Bill Booyse, Mr Neille Harvey, Mr Chris Ehlers, Mr Frank Kovalesski and Mr Doug Anderson. These men have modeled great leadership in the Baptist faith, inspiring and challenging me to be a better servant.

The completion of this degree is due largely to the support of my wife Linda, and children, Coral, Morgan and Jared, who, when the vision faded were ready to help clear the fog, and help me focus on the goal so that I will be able to say to them,

“Trust me China, I’m a doctor!”

Summary

This research into Baptist leadership examines the processes of Christian leadership in terms of human relationships in churches under the microscope of a leadership theory known as leader member exchange theory (LMX), and discovers the correlation between a high level of LMX in a local church and the positive outcomes of leader legitimation in a society where pastoral tenure and pastoral termination project disheartening statistics.

LMX theory is particularly suited for the study of the Baptist congregational leadership paradigm with emphasis on heightened follower participation in dyadic relationships between the pastor and church members. In the light of current convoluted leadership praxis, provides an appropriate theoretical tool for relational analysis.

The background to this thesis is the perceived growing inclination among Baptist pastors to adopt a leadership paradigm, which exalts the person and role of the pastor to the exclusion of the church members. This “great man theory” is being modeled from sources that focus on church growth rather than church health, and represents a departure from servant leadership, which has long been the model for Baptists in general. This “new” trend of charismatic leadership may be one of the reasons for the inclination toward shorter tenures and pastoral termination, among Baptists, particularly in the USA.

Understanding the peculiarities of congregational government is of particular importance to the research, with emphasis on the perceptions and expectations of church members regarding current leadership in their local church, and how the perception of personal value correlation translates into member satisfaction.

The Literature on **leadership** offers a multiplicity of innovative ideas, mostly focused on the **leader**, and after literature research into the subjects of transactional transformational, complexity theory, and servant leadership no single theory of leadership offers completeness, hence the term quantum or complexity will assist in moving Baptist pastors from average leadership.

Critical elements of LMX were identified in the literature and processed into the questionnaire, which was distributed to among Baptist churches in South Africa and the United States.

The results of the research are then analysed in the light of LMX theory, and the conclusion that in the congregational structure of Baptists, LMX theory offers valuable insights into member satisfaction.

The characteristic of practical theology is the critical correlation of theological insight and empirical observation that will result in a new theory of praxis, and the final purpose is to focus attention on the positive outcome of healthy leader member exchange in local churches and the extended zone of influence through enhanced legitimation of pastoral leadership.

KEY TERMS

Baptist leadership; Leadership charisma; LMX; Exchange theory; Followership; Legitimization; Servant leadership; Transformational leadership; Leadership credit; Quantum theology; professionalization; relational leadership, Baptist pastors, complex leadership.

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Chapter 1

INTRODUCTION

The desire to understand, define and explain the nature of leadership has interested researchers and other scholars for the latter part of the twentieth and now into the twenty-first century. Yet, according to theorists like Rost, Bass and Greenleaf, despite thousands of theoretical and empirical studies, whether in the world of business, or Christian life, leadership remains a tantalizing enigma.

Literature, (e.g. Bass 1997:17) presents many different facets of leadership, Either as the focus of group processes, as a matter of personality, as a matter of inducing compliance, as the exercise of influence, as particular traits or behaviors of an individual, as a form of persuasion, as a power relation, as an instrument to achieve goals, as an affect of interaction, as a differentiated role, as an initiation of structure, and many combinations of the above.

In his book on leadership, Joseph Rost (1993:3), outlines the fundamental problem of lack of common definition and asserts that those who study leadership are mostly (*sic*) concerned with what he terms the “peripheries and content” of leadership.

“Periphery” refers to the traits, personality, gift cluster, management style and efficiency, in what I would interpret as the “managerial” aspect of leadership in organizations.

If we were to examine church leadership as the relationship between leadership and management, we immediately face a problem, with the question asked whether management is distinct from leadership, or whether management is an aspect of leadership, or whether leadership is the sometimes, occasional function of management.

Is leadership just one of the many assets a successful manager must possess? If so, care must be taken in distinguishing between the two concepts. The main aim of a manager is to maximize the output of the organization through administrative implementation. To achieve this, managers undertake the following functions:

- organization
- planning
- the hiring and firing of employees
- giving direction for the vision of the organization and keeping it on track
- controlling

In this scenario, leadership is just one important component of the directing function, and therefore a manager cannot just be a leader, he also needs formal authority to be effective. The formal authority associated with leadership can be seen in the examples of the position of school principal, the judge in a courtroom, as well as in the spiritual realm of some believers who sincerely believe that the pastor of a church is called by God, and carries authority by virtue of their position, even to the extent that this authority should not be questioned. This is explored in the research.

The problem of semantics in understanding words like power, authority and control, particularly in the Baptist context has interesting potential for research, and the over indulgence in their usage could result in comments like this:

For any quality initiative to take hold, senior management must be involved and act as a role model. This involvement cannot be delegated. (Predpall, 1994).

This point of view sees management/leadership as the “managers of the corporate vision” of an organization, and thus they will always be “over and above” their followers. However, in the application of a management model of leadership in Baptist ecclesiology we encounter problems with the Baptist understanding of the priesthood of all believers, the understanding that Baptist leadership is usually a servant model, and my theory that leadership does not merely refer to the activity or personality of the leader.

In some circumstances, leadership may not be required. For example, self-motivated groups may not require a single leader and in fact may find leaders dominating. The fact that a leader is not always required proves that leadership as a part of management is just an asset and is not essential. While the problems of leadership/management are not seminal to this work, the references to management as leadership in the literature will require some clarification, which will lead to their bifurcation.

“Content” refers to what a potential leader ought to know about their profession or organization. In the context of church life, this would refer to knowledge of the latest programs produced by the Baptist Convention, books and theories about church growth, seminars and conferences, knowledge of biblical languages and theology which elevates the leader in professionalism and separates them from followers by their understanding of this valuable technical information.

Leadership among Baptists is convoluted. Hegemony of groups among local Baptist churches paints a grim picture, yet it is firmly entrenched in the life of many Baptist church members, and offers an attractive opportunity for research.

A multiplicity of books, (Greenleaf, Block, Covey, Heifetz, DePree, *et al*) advance mostly secular theories of leadership, as Bennis (quoted in Rost 1991:19) cynically remarks:

As we survey the path leadership theory has taken we spot the wreckage of “trait theory,” the “great man” theory, and the “situationists’ critique”, leadership styles, functional leadership, “leaderless leadership”, the “new” leadership, and the “new, new leadership” (*ad infinitum*).

Sixty eight million hits on the Google search engine under the word “leadership” focus the attention of researchers on the enormity and complexity of the subject of leadership while universities and colleges engage specialized faculties to prepare individuals for their role in leadership, in what they often perceive as a uni-disciplinary study.

Nascent leadership theories, which have their origins in the 80's, have begun to focus on the complexity of leadership, and are exploring leadership in terms of relationships, and interaction theory, (Graen, 1995; Uhl-Bien, 2002), moving away from the leadership control issues of transformational and transactional theories of the 1990's towards the complexity theory and networking, characterized often by uncertainty and unpredictability, typifying the influence of the postmodern era on leadership that focuses on relationships and integration.

In Christian literature, there is a wealth of books about leadership, some of them are a type of testimonial of great men, and the experience they have gained in the years spent as a pastor, (e.g. Prime & Begg, 2004; Hybels, 2002; Piper, 2004). This literature mostly details a paradigm of leadership that focuses on the successes of one or more particular leaders, and is known as "great man" theory or "heroic leadership". Other literature focuses on the struggles often associated with pastoral leadership, (i.e. Marshall, 1990; Kitchens, 1992; VanVonderen, 1995).

Despite years of leadership research Baptists also do not yet have a clear understanding of what it is and how it can be achieved. There appear to be a multiplicity of theories that address different aspects of leadership, but little cohesion as to how they all fit together, particularly in terms of a definition of leadership that will not conflict with Baptist principles.

A simple, scientific understanding of what makes a following would be good information for many leaders in our denomination who eagerly desire church growth because followers simply do not just materialize. According to Hollander (1997: 5) two important factors contribute to the making of a following:

- Legitimacy – the way followers acknowledge that the leaders role has been filled, and validating the basis for his or her attainment to that position. Legitimacy of leadership is complex, but we know that it is the result, among other things, of continual evaluation of leadership performance by the members and perceived values similarities between

the members and the leader.

- Credit – is another more psychological means of considering the leader-follower bond. As dyadic tenure increases, leadership credit is built or diminished, based on the followers' perceptions, and their experience of positive outcomes.

Efforts made in Baptist leadership studies, (i.e. Parnell, 1996) with its unique cluster of principles seldom include the pursuit of adequate definitions of leadership that are accurate and precise, particularly with regard to the autonomy of the local church. Rather, studies, (i.e. Campbell, 2003) focus on seeking to understand the incremental influence that individuals exert over others beyond mechanical compliance in some of the rapid growing churches.

This focus on the **leader** has traditionally been classified as “leadership study”, but this typology does not sufficiently acknowledge other domains in which leadership operates, notably among followers, and in the relationships between leaders and follower.

In one theory of leadership called Leader-Member Exchange (Dansereau et al, 1975; Deluga, 1998; Blickle, 2000; Erdogan, et al 2002; Uhl-Bien, 2004) build a premise, which states that leaders have limited personal, social and organizational resources, therefore do not relate to all followers in a similar manner.

Some followers receive greater attention (or social exchange), which results in more exchange of information sharing, interaction, mutual support and informal influence. Other followers are treated in a more formal leader-follower, “business only” type of relationship, which naturally results in lower levels of social exchange. In the literature (Uhl-Bien, 1995)

After 30 years of personal observation, I conclude that the same can be said in the context of Baptist church pastors and members. For some reason, the pastor

and certain members are drawn together on a more intimate social exchange levels than others, which leads to further exchange of ideas, and plans and problem solving. The down side of this state of affairs is that other members may feel left out, particularly if they had a closer relationship with a previous pastor.

Perhaps because of an interest in a hobby, like golf or fishing, or rugby. Or perhaps because of a similar taste in literature. When that similarity is found and exploited, the beginnings of a deeper social and spiritual relationship may develop.

In much the same way that human relationships are complex, dynamic and full of surprise, Church leadership and followership involving human beings in relationship is equally complex and surprising, and presents many practical theological puzzles – the hunting ground for practical theologians!

Leader-Member Exchange theory (hereafter referred to as LMX) offers Baptists a means of understanding the reciprocal relationships that exist in our churches from a number of different perspectives:

- The development processes in relationships between pastor and members (see Appendix E)
- Leader-member value agreement
- The relationship between higher LMX and commitment to ministry
- Personal satisfaction and empowerment
- Lower dropout of members

Overall, the study of leadership in the context of local Baptist churches is particularly difficult, because notions of “power” and “authority”, and other sociological leadership theories are supposed to be subsumed under the mantle of what is known as “servant leadership” and “congregational structure”.

A study of Scripture can often lead to misinterpretation of leadership principles, particularly using examples from the Old Testament and apostolic era, where

God raised up lone figures as charismatic leaders to lead his people out of bondage. Mosaic principles, Davidic principles, and Elijah and Elisha principles of leadership offer intriguing manifestations of leadership practice for the modern day “Pastor/prophet leader”. For example, Driver, (Ed. 1953, xxxvi) comments on the life of Elijah and suggests that he is closely associated with manticism and magic, and was different from the other prophets (*nabi'im*) of his day. His magical (*sic*) personality is conveyed through the stories of miraculous powers over dew and rain, the sacrifice on Mount Carmel, his physical prowess in running down from the mountain and beating the chariots, and, of course the use of his mantle to pass on his leadership to Elijah. While these accounts provide great examples of the activity of God in the life of one of his choicest followers, they do not, I believe provide a leadership model for the Baptist pastor.

It will be seen that the language of church leadership in the New Testament is the language of pastoral care: “helper, guide, corrector, shepherd, teacher, caregiver, provider, guardian” – roles commonly but not exclusively assumed by leaders appointed by the apostles for the task. The way of leadership was by example and relationship. Bellville (1993: 38) notes that the language of modern leadership study focuses “more on the authoritarian/hierarchical language of secular society than on the pastoral/egalitarian language of the redeemed community”.

This can be heard in the Baptist community as it speaks of leadership in terms of congregational **governance**, and eldership **rule**. These words are pregnant with significance.

The study of leadership from a multi-disciplinary perspective has become a type of linguistic portmanteau for fashionable neologisms with support from mainly anecdotal evidence, affirming my personal contention that in general there exists confusion over the terms “leader”, “leadership” and “management”, which Rost (1993) had clearly concluded is the case in society. And while many Baptists may hate or distrust the terms “authority” or “power”, in the minds of pastors the terms have always been concomitant with leadership.

A study of the tenure statistics of those in Baptist pastoral leadership (Pierce, 1998) will demonstrate a fundamental practical theological problem regarding the use and abuse of power in local churches in South Africa and the USA.

In the minds of some pastors (this relates to conversations with 6 pastors in church BUSA, in PUSA and PSA) there was a perceived connection between current leadership practice and the term management, which, although a necessity in the ministry of the local church and in the life of pastors and members, does not really fall within the scope of the research and requires separate study.

In the literature research, the bifurcation was obvious. Kotter (1997, 1999) defines the essence of leadership as “coping with change” and management as “coping with complexity”. Management activities include planning and budgeting, organizing and staffing, controlling and problem solving. In contrast, leadership activities involve setting a direction, aligning people (with the direction) and motivating and inspiring.

However, while it is obvious that both activities are to be found in pastoral responsibility, this definition fails to focus on the relational aspect of leadership, and represents what is known as the transformational theory of leadership.

The media, a major player in forming opinion in society, routinely use the term “leader” to denote individuals in authority, or people who have a following regardless of the values they represent, or the product they play a key part in producing, and this presents the beginning of a fundamental problem, because there is no neutral ground from which to construct notions of leadership; leadership and management terms are loaded with emotional, historical and societal content, and carry with them implicit norms and values. For example, some equate leadership with “holding high office” or “exerting great influence” – and in so doing they reinforce the tendency to value position and power, and illustrate a taxonomy which is hierarchical in nature. That tendency will ultimately

translate itself into leadership praxis.

In Paul's letter to the Ephesians 4:12, he clearly explains that the purpose of a pastor as a leader is to "equip" the saints. According to Richards (1980:92) the term "katartismos" means "to straighten out that which is disjointed", hence to put the body in order for strength and growth. This, I contend, is not the macro purpose of one individual, but rather the interaction of many that leads to significant and often surprising change.

As a solution to the problems inherent in leadership therefore, Heifetz suggests that:

We would be on safer ground were we to discard the loaded term leadership altogether and simply describe the dynamics of prominence, power, influence, and historical causation. (1996:19)

The problems can be clearly identified. Church management models that focus on "doing the right things" and "doing things right" are the hallmark of many modern churches. Pastors are less seen as those possessing the gift and calling of God, but are viewed as the (CRO) Chief Religious Officer of the church "corporation", and the members as the "shareholders". Pastors are conferred, (or call themselves) the "vision-casters" for the church's future, and are responsible to "manage" the vision, and in so doing often become more and more removed from the ordinary membership of the church as they become elevated to some esoteric solitude with indispensable gifts. They manage budgets, and chair meetings, hire and fire staff, and conduct God's business in the style of a corporation. They are in touch with the latest programs, books and other resources that they bring to the table as a professional, rather than a part of a greater whole.

Such leaders, as was epitomized in the research in Church BUSA, have become "managers of meaning" as to why the church exists, and what people's purpose is, or "managers of influence" to spread the Good News of the Gospel to the

community and beyond, in a direct top to bottom leadership style. Their churches function according to the cast vision of the pastor, whose job it is to get members to buy into that vision by transcending their own personal agenda for the good of the whole church.

One only has to search on www.pastorjobsearch.com to discover that church members often concur with this concept. The focus of pastoral search committees often lies in identifying the man who “has a vision for their church”. Their questions to candidates betray their agenda:

How many members did you have in your previous church?

What was the annual budget?

How many staff members did you manage?

How many baptisms in the past year?

These questions give an indication of what Rost (1993) refers to as the “industrial paradigm” of leadership, which describes the tendency in pastoral ministry of moving away from servant leadership as it is described in the Scriptures toward a more managerial style of church governance, in which leadership is focused on the skills, personality and traits of the pastor.

Pieterse (quoted in Vos, ed. 1994:5) explains that pastors (*sic*. Preachers) live in a different world from their church members. It is a world of books and theological concepts, better houses and concomitant salaries, which he states leads to a difference in spirituality from their church members.

I would argue that this draws attention to a potential danger in leadership, particularly in the Baptist church context, of not giving credence to the substantial contribution to leadership on the part of the regular Baptist church members. If leadership is only “about the leader”, then the substantial disparity between the “readers of books, theological thinkers who live in fine houses, and engage in some esoteric spirituality”, and the “ordinary folk”, will never be brought together, both to the detriment of homiletic engagement, and leadership praxis.

Traditionally, Baptist pastors approach leadership with one phrase foremost on their mind, namely that of the “servant leader”, which is firmly rooted in their understanding of the teachings of Jesus and other Scripture. (I.e. Philippians 2:5-11, 1 Peter 2:21-25, Galatians 5:13)

But it seems in recent years the phrase “servant leader” has suffered from a form of linguistic devaluation, in the sense that pastors have juxtaposed the order, viz. a “leader” first, and a “servant”, a distant second.

In my observation, pastors are becoming increasingly detached from their congregations, as their attitudes and actions reflect the “management approach” towards pastoral work. In 30 years experience, I notice many of the recent graduates from seminaries I have met do not have fundamental shepherding skills, know little of pastoral visiting or caring for the sick or elderly, counseling the bereaved, they lack fundamental Bible knowledge are illiterate in the biblical languages, forcing them to turn to lexicons and commentaries for others opinion in their preaching. They generally demonstrate an understanding of postmodernism, but I observe that they have failed to make the connection with regard to leadership as a relationship between leaders and followers.

Boje & Prieto, (2000) describe a postmodern organization as:

That comprising a networked set of diverse, self-managed, self-controlled teams with poly-centers of coordination, which fold and unfold according to the requirements of the tasks. Likewise, these teams are organized in flat design, employees are highly empowered and involved in the job, information is fluid and continuous improvement is emphasized throughout.

Castelles, (2000: 210) identifies the elements of the new organizational paradigm as business networks in a multitude of different cultural settings. There are technological tools that enable a greater degree of communication and

knowledge transfer. Global competition that forces networks to continually evaluate and redefine themselves. The State, which acts as a unifying and coordinating agent in generating new synergistic efforts which will produce new innovation, and finally the emergence and consolidation of the network enterprise in new and surprising ways.

In conversation with pastors, and looking at the books about leadership on their library shelves, I perceive that they are looking for answers to the challenges of serving God today, but are caught in a narrow and convoluted leadership paradigm influenced by literature and other media, examples of great men and women, and the historic interpretation of leadership within a congregational church government in their local church. And even more so because of their inability to define the essence of leadership.

The legacy of the previous generations of Baptist leaders, particularly in South Africa has focused strongly on the paradigm of the Pastor as “servant”, above other models. It was the strongly advocated message of Dr Chris Parnell, influential pastor, theologian, General Secretary of the Baptist Union, and author. Rev Trevor Swart, also past General Secretary of the Union, made it his theme in his presidential year in 1994. The influence of these great and godly men has led many (including myself) to adopt the paradigm of “servant” as their model for leading. And many churches too, have an historical tradition of servant leadership. But with the changes in society, the fluctuating “fashions” of leadership, made popular through modern literature and media, the model of “servant leader” seems to be no longer seen as relevant to Baptist life and practice.

Ingram (1981:127) reminds us of a solemn fact that the Reformation and the consequent splintering of religious groups had as one of its progenitors the debate and controversy over clerical (in that case, papal) authority and this debate has filtered down through the ages, through different church traditions. Among Baptists in South Africa, there has not been significant writing concerning leadership in our congregational context.

It is interesting to note though that historically, there has been an overwhelmingly strong emphasis on the concept of “servant” in leadership, in what I would call a “minister as servant-only model”.

In private conversation with an older Pastor, (PAR: 03.03.1999) when I remarked that the calling of a Pastor was also to “lead” a Church, it was interpreted as a “non-Baptist statement”, as the correct expression should have been, “a Pastor is called simply to serve Christ through the local church”, with no explanation of how this is concretized in practice.

In the first plenary session of the Baptist Convention of South Africa, 1997 Winter School of Theology, it seems, from the record as if there is also some questioning of the issue of leadership by members of the Convention (1997:12). The context is difficult to determine from the records, but a transcript of the conversation states:

G. Nthane . . . I thought the Convention was us, the Churches. The Convention is the leadership, we, the leadership act as if it is two different things. The Churches and the leadership must find ways of working together.

It seems apparent from Mr. Nthane’s statement that there is a dislocation between the Churches that make up the Baptist Convention and the actual leadership of the Convention, drawn from the member Churches. His statement sets a prime example of the necessity for leaders and membership to work out leadership together in terms of relationships.

There is a strong argument from Baptist ecclesiology that it is significantly unique among church structures in that it elevates the role of the follower (*Sic.* church member) as more than a voting participant in the affairs of congregational life, understanding that the priesthood of all believers has both privileges and responsibilities in the life of a local church. This complex, interactive influence

relationship, shifts the focus from direct leadership, where traditionally the pastor, or a small group of men and women with him make the decisions that determine the future, and puts leadership squarely upon the products of interdependent interaction in an exchange relationship between all interested parties in what Fris, (2006) and O'Murchu, (2004) refer to as “quantum leadership”. It is precisely the interactive influence relationship of leadership that makes LMX theory as attractive as a tool for explaining leadership in the Baptist congregational context.

Evidence that Baptist leadership differs significantly from that of other denominations can also be demonstrated by the large number of Baptist pastors who are “fired” by the leadership of their churches, particularly in the USA. The problem of forced termination of Baptist pastors in the USA has received attention from the popular media and represents an enormous problem. In his Master’s dissertation Pierce (1998), the author refers to his work as the “Exodus of Baptist pastors” – however, in further reflection, it is apparent that the exodus of the children of God from Egypt was an historic and redemptive event, while forced termination he discovered was the result mainly of leadership problems, and did not reflect any significant aspect of redemption.

This research therefore seeks to understand Christian leadership from the perspective of Baptist church members in 4 churches in South Africa and the United States of America, and what perception church members (as active participants in leadership) have of their own local church leadership paradigm; the possible effect this has had upon their satisfaction in the local churches, and whether they perceive that they personally play a vital part of leadership. In return for member satisfaction through their inclusion in the leadership quantum, and as a form of leader/member exchange, the members of the church in turn, I believe, legitimize the pastor as their leader, by granting him/her greater freedom, more authority, and particularly by helping create a climate for growth. (“leadership credit” or “zone of influence”).

Many churches have failed to realize that the **whole** church, which is the hermeneutical community in which God wants His Word to be received and

interpreted (Stott, 2002: 72). And in the Baptist community of faith this thesis will focus on the relational characteristics of leadership, and seek to understand what role church members play.

Leadership is also a matter of power, but in the Baptist tradition, with its particular cluster of emphases on servanthood, using words like “power” and “dominion” cause personal discomfort. However, they serve the purpose of directing the researcher’s attention to the ambiguity and paradox of what is ideal and what is real in the modern church. We increasingly hear of “power struggles” in churches as individuals and groups struggle for control. We find books about abusive church members and pastors, and their struggle for control, which is now a part of what leadership has become; in the words of John Stott, (2002: 36)

Power! It is more intoxicating than alcohol, more addictive than drugs.

In Baptist church praxis, there is, in reality no single model of leadership that can be identified as peculiar to our Baptist faith. This is borne out of personal observation over 30 years and in the research in which the four churches were studied. Though they were approximately of the same membership size, two were in South Africa, and two were in the USA. The results of the research demonstrated extremely different leadership praxis among each of them, and the reason for this may be that churches use Baptist principles, such as the autonomy of the local church as a license for ecclesiastical individualism in leadership praxis. Their individual praxis of leadership is complex, and may have evolved historically, as a reaction to previous experience, whatever; but there was commonality in that the Churches were all over 200 members, situated in a suburban environment, claimed allegiance to a larger Baptist body, and the lead pastors had a significant tenure of over 3 years.

Christianity has historically and biblically been grounded in oneness and mutuality, right relationships, equality, reciprocity and interdependency, and unless we envision leadership WITHIN this paradigm we depart from what we Baptists perceive as the biblical paradigm it and fall into the fallacious use of

preaching and teaching or the gift cluster of the leaders to maintain power, so that the leader is always perceived to be over, above and apart from their people.

In this rapidly changing, continually conflicting environment, I therefore argue that Baptist leadership must become the arena for practical theological exploration, as O'Murchu (2004:23) exhorts:

Our theological parameters are expanding, not contracting. The context in which we do theology is becoming as important as the science itself.

If practical theological study is our attempt to understand our reality in both theory and praxis, we Baptists must learn to dialogue with our world not only with our agenda, but theirs as well. Hence, I also argue for the need of a “multi-disciplinary”, rather than a “uni-disciplinary” approach to understanding the problems concomitant to leadership.

This is reinforced by the statement from Heifetz (1996:14)

There is no neutral ground from which to construct notions and theories of leadership because leadership terms, loaded with emotional content, carry with them implicit norms and values.

Regarding leadership therefore, it is my opinion, concurring with Greenleaf (2002: 125) that:

No single person is complete; no one is to be entrusted with all. Completeness is to be found only in the complementary talents of several who relate as equals.

Transferring Greenleaf's servant leadership model of *primus inter pares* from his Quaker roots to my Baptist paradigm, with the focus on congregational church governance, has helped me understand that Baptist leadership theory must be

studied in terms of reciprocity and relationships. Namely those relationships which are found between church members, deacons, elders and pastors, and those which are found in an individuals personal relationship with Jesus Christ, their Savior and the Head of the Church.

Greenleaf's relationship theory concurs with the latest research of theorists like Uhl-Bien (2005); Franiuk, Cohen & Pomeranz (2004). It can be described elegantly in terms of "quantum leadership", or Leader Member Exchange Theory (LMX).

Limning this leadership theory is not an easy task, because of the variety and nuances of leadership among autonomous Baptist churches. Yet the research demonstrated that two of the 4 churches had made significant adjustments to their by-laws to give leaders enough power to accomplish change, and thus ceased (in theory) to be congregationally governed.

Baptist churches in the 21st century have discovered that nothing is fixed, events are not predictable, and control is an illusion. There is a spontaneity that seems to have caused the rise of mega churches, which is causing main-stream churches like Baptists to re-examine their leadership paradigm, yet no adequate scientific theory with sound definition of leadership has emerged. Conceivably, a dozen Baptist churches in the same town may have 12 different approaches to leadership, and while terms like contemporary and traditional are floated, they do not adequately help us understand Baptist leadership.

We Baptists must cease defining the church in terms of its **leaders**, (e.g. "this is Rick Warren's church") but rather speak of **leader-ship** in relation to the church. Every church member is a leader in his/her own right. Some are the head of a home, the leader in a school, educator in a class or nurse in a hospital. Every single human being has a particular area of influence as a leader, which they do not leave outside the church door when they enter. They bring a sense of collective leadership to a group, which is more and more being overlooked, as the opinion of "ordinary" church members is being sought less and less due to the

professionalization of the pastor's role and the adherence to transformational leadership theory. This theory does offer insight into Baptist leadership, but with the evolution of leadership science there are now better tools to enable pastors understand leadership theory in a Baptist, congregational context.

I believe that follower arousal and motivating people into action for the Kingdom of God is a goal that many churches should seek, and it may be that healthy churches whose followers are aroused may in turn give follower legitimization to the leaders and play an important part in the recursive aggregation of church growth through the dynamic process of leadership. This previous statement affirms my conviction that leadership is not a person, but rather a dynamic, collaborative, reciprocal process between leaders and followers (in the tradition of Rost, 1993). Through the collaborative interaction of leaders and followers they produce creative expressions of identity that are often not the result of careful planning, but the serendipitous results that emerge unbidden out of an interactive network of individuals and groups causing an autocatalysis of church growth. This recursive aggregation, which is too complex to control, I believe sets the church free from charismatic leadership, and sees the future of leadership as a bottom-up process in which the pastor fosters the healthy climate for growth to take place.

There is irony, too in this situation, in that although the church has been around for nearly two millennia, the term "leadership" is a relatively recent addition to the English language. According to scholars like Rost (1993:6), the term did not come into use until the late 19th century, although the verb "to lead" and the noun "leader" have been around for much longer. Furthermore, the suffix, "-ship" denotes condition, character, office or skill, for example clerkship, friendship and statesmanship (Webster's: 1989) which really clouds the definition issue further, as researchers seek to remove the idea that leadership are "the acts of the leader" from the understanding of Baptist church members.

Direct leadership is often necessary to resolve the inherent imperfections of personality and behavior. Some call it "putting out fires". But it is my belief that to

the extent that problems become the preoccupation of leadership, it will be inversely proportionate to forming initiative, motivation and inspiration. It is I believe the function of pastoral leadership to turn attention from Church growth to Church health, and work toward creating conditions that foster interactions through which positive change emerges.

In this post modern era there is a new way of looking at leadership in terms of relationships and culture, more than on control and measurement. This can be evidenced by popular church magazines, books and seminars. Yet in much of the Baptist literature, the concept of leadership is still veified in the person of a single leader or a group of leaders, and their activity in that pursuit, which, like Euclid's mathematical theorems, have remained unchallenged for centuries, until recent times. Much of the information on leadership in the literature is a type of *post mortem* on an individual person's remarkable success, style or life, usually couched in terms of "secrets" that are now ready to be shared without detailing any biblical conceptual model as a framework, or offering any definition of leadership praxis.

Like Greenleaf before, I believe that there is still an emerging new principle of authority, which holds that the only authority that deserves allegiance is the kind that is freely and knowingly granted by those being led to the leader in response to and in proportion to the clear evident servant stature of the leader. It is a leadership that expects the unexpected, and it is intensely relational.

Rost (1993) among others was a pioneer in exploring the concept of leadership that extends beyond individuality and power. He represents a school of thought that rejects the concept that leadership is centered about the leader, (their style, ability, behavior and charisma), but rather discusses the nature of leadership in terms of "influence interactions" between people who intend real changes that reflect mutual purposes. Uhl-Bien (2002), Reich (1987) and Hollander (1997) have also made significant contributions towards the subject that I cautiously refer to as "reciprocal leadership".

The study of Christian leadership in the literature has an almost open-ended agenda, and, by far the most thought provoking work in the literature on leadership for myself as a conservative Baptist practical theologian, was found in the work on “Quantum Theology” by Diarmuid O’Murchu (2004). His theological assertions are daring, and some of his conclusions disturbing, and at times it was extremely difficult to see beyond such daring assertions, and, while I reject his notion that we are to seek meaning for our existence from *within* the universe rather from *without* (pp115) and the fact that quantum theology is not really concerned with the nature of God, I found that his writing on this emerging science of quantum mechanics provided a challenging conceptual framework for the practical theological problem concerning the reciprocal and relational nature of Baptist leadership, simply from the sense that quantum describes the impelling creative force that is non-linear, organic and characterized by uncertainty and unpredictability. It:

- seeks to understand the interrelatedness of all aspects of existence at microscopic level, and
- it reminds me that theological pursuit in my field is really a journey without a destination, and
- The church is somehow greater than the sum of all its parts.

In this thesis, I simply did not want to reproduce the thinking of other conservative scholars, but sought to expose Baptist leadership in the light of a broad spectrum of theological and sociological thought and O’Murchu’s appeal to quantum in the field of theology fits quite neatly into the study of Baptist leadership.

He asks that we turn away from the classical model based on cause and effect, determinism, reductionism, rationalism and objective truth, (sometimes referred to as the “Newtonian paradigm”) and turn to the emerging science of quantum mechanics to provide an epistemology for his theology and the practical theological problem.

While I make no claim to understand the depth of the math and physics of the new quantum science, there are certain philosophical presuppositions with a new nomenclature that I conclude has bearing on Christian leadership in general and Baptist leadership in particular.

Leadership theory can be explored and explained using quantum, as we seek to advance practical theology as a true multi-disciplinary science to enable conservative practical theologians like myself, understand the problems of faith and praxis. Steering a course away from deterministic theory and direct leadership only that focuses on one particular personality type which may be best suited for leadership in a certain social context, or certain management practices that are best suited to grow a particular church in a particular context is my challenge. Quantum leadership offers a probabilistic understanding to Christian leadership, because the universe itself is probabilistic rather than deterministic. It requires both direct and indirect leadership, the latter of which will encourage member participation.

From my personal background and experience it has always been an enigma to me that the church of the Lord Jesus Christ is bigger than the sum of all its parts. As a pastor, I have had dealings with many of the “parts”, (sic – people) and frankly they do not evoke the most holy thoughts and the most passionate leadership practice. But it has always been the sense that somehow the Church is bigger than these parts, this person, this committee, and this failed leader. To put it simply: There is more to the church than meets the eye!

1.1 THE PRACTICAL THEOLOGICAL PROBLEM

Literature study, (Enroth, 1992; Onley, 1994; Baldwin, 1977; Parnell, 1996) and personal observation and 30 years experience helping colleagues in ministry has helped identify a theological puzzle in Baptist churches, in the tendency among pastors to move away from the servant model of leadership toward what is known as the “great man theory”. The result of which brought to light diminished levels of member satisfaction in some churches and greater degree of conflict in

churches where low quality relationships exist between leaders (*sic.*) Pastors) and followers.

Furthermore, the lack of unanimity in defining leadership, including the general perception that leadership (the processes of leading) simply means the skills of the pastor, and their inclination towards good managerial leadership practice provided the “hunting ground” for the development of this practical theological problem.

In this thesis, I propose to test a new hypothesis for Baptist leadership, based on a definition adapted from the work of Joseph Rost (1993) and Mary Uhl-Bien (2002) that calls for leadership to involve the whole community of faith in the local church.

This research study among the members of Baptist churches demonstrated that members of churches too, have expectations and perceptions of leadership, and when these expectations are not met, there may be a correlation with the lack of legitimization of leaders by followers in the church, and the loss of the sense of satisfaction among those members, leading to raised levels of conflict.

From the point of view of transformational leadership theory, it is necessary that pastors have expectations of their followers whose higher needs they seek to satisfy, but generally pastors expectations are that they should lead, and the members should follow but it is also my contention that church members too have expectations of leadership.

This directs attention to what is referred to in leadership theory as an “exchange relationship” in the literature, an area of academic interest.

To put it succinctly:

Baptist leadership practice is prone to exclude a large majority of the membership from leadership, the result of which may have led to member apathy and dissatisfaction. This is evidenced by empirical research among church members

of 4 Baptist Churches of similar size in somewhat similar social context. The results of the research are correlated to the theory of leadership known as leader member exchange theory (LMX) to determine whether member satisfaction relates to leader legitimation, and whether high quality relationships exist within these churches.

1.2 THE NATURE OF THE PROBLEM

After the completion of my Masters dissertation (Pierce, 1998) I perceived:

1. Baptist church leadership is evolving along secular lines where the focus is on management of people as resources rather than on biblical servant leadership. This has led, I believe to diminished levels of satisfaction among followers who have aspirations of more inclusivity in leadership; and the lack thereof may account to possibly greater levels of conflict in churches.
2. There is no clear, consistent definition of Baptist leadership within the congregational paradigm. I conclude that if an individual Baptist pastor cannot define what he/she is doing. Then what they are doing in the name of leadership could merely be “leadership by default” or “management by design”. Which in practice allows for the substitution of management of people as resources in the place of biblical leadership.
3. The term “servant leader”, which for decades has been the “label” applied to the biblical model, is ambiguous for many Baptists, yet the term is cemented into Baptist vocabulary. In the empirical research, using Greenleaf’s definition, I will also seek to identify whether pastors of churches are seen by the members to be “servant-first” or “leader-first” leaders by their followers, and whether the research demonstrates any connectivity between these two approaches and the legitimization of leadership by followers in local churches as a result of member participation.
4. The focus of much of Baptist leadership is the same as leadership focus in the corporate world, namely, “trait theory” or the “great man theory” (leadership is what the leader does) rather than on what

Rost (1993) and Uhl-Bien (2005) call “influence exchange relationships”. And while the social leadership culture is changing to a “post-industrial” paradigm, Baptist church leadership seems to be fixated in whatever individual churches determine it to be, with the overwhelming emphasis on transformational leadership theory of the pastor casting his/her vision for the church.

5. Baptist leadership is also observed in the managerial context of “What leaders are supposed to do” rather than the biblical context of “What leaders are supposed to be”. In the research, I explore the expectations and perceptions of the followers with regard to leaders, and in their opinion which qualities they are to represent, using LMX theory (a relationship-based approach to leadership).

Based on the above 5 observations, using the literature, I was able to adapt the leadership definition of Joseph Rost (1995) so as not to conflict with my normative biblical hermeneutic and to correlate the adapted definition to Baptist leadership with the interactive dynamic relational theories that are current in sociological leadership theory.

Leader member exchange theory (LMX) is particularly applicable to the congregational government paradigm, where follower participation at the very highest level of leadership is desired, and where unhappy followers readily express their support or distrust of leadership.

Researchers like Graen and Uhl-Bien (1995; 2005) have done extensive empirical research in high LMX relationships that detail enhanced levels of satisfaction and effectiveness as well as mutual influence, honest and open communication, greater access to resources, and more commitment (beyond role expectation). This sounds like a desirable state of affairs for any local Baptist church! Which makes it attractive to a researcher like me?

Leadership, I believe is more than just the leader, and even more than the leader-

follower exchange relationship, but as recent studies are demonstrating (Uhl-Bien, 2005; Gronn, 2002) leadership is seen more as an interactive dynamic of how people decide and act and present themselves to one another. This focus is a distinct break away from the prevailing notion that position in a church or within the denomination is a reflection and indicative of leadership status or power.

It is a radical new understanding that leadership does not only come from the calling of God on the life of a Pastor only, but also on the lives of the congregation members, who together, with those appointed as pastoral leaders make up the leadership of the church. It is a decidedly non-hierarchical relationship theory, and as such presents itself as an area of interest to Baptist practical theologians like myself.

1.3 THE IMBALANCE OF LEADERSHIP

Baptist churches in theory possess a distinctive structure with a diverse application, commonly called congregational government.

Within this structure, there is no commonality with regard to the leadership paradigm. I refer to this as the “imbalance of leadership” that exists within every church.

This may, in part, be due to the principle of the autonomy of the local church, which has in many ways given license to churches to develop individual leadership paradigms, hence in the research: (names encrypted to protect identity)

- some churches have an elder type rule, like PSA in South Africa,
- some, a pastor-team led rule like BUSA, in the United States of America
- some are ruled by powerful families like B2USA, in the United States of America

- some are deacon ruled, like CSA in South Africa
- some are committee ruled like CUSA, in the United States of America
- Some are ruled by individuals like P2SA, in South Africa.

In conversation with members of a church that had extended a call to me in the USA, I inquired as to the leadership style of the previous long tenured pastor, and was told in no uncertain terms that he was a “benevolent dictator”, which perhaps represents one end of the spectrum, while on the other hand attending a farewell dinner for a retiring pastor, it was expressed that one of his “meaningful” contributions to the life of the church was that he always raked the leaves in the church yard. This is just an indication that the gamut of pastoral leadership practice in Baptist churches is extensive and complex.

Furthermore, the dilemmas of Church leadership have historically been issues of national importance for Baptists when, for example, at the Pietermaritzburg Baptist Union assembly in 1983, the Hatfield Baptist Church was forced to leave the Union because of its leadership paradigm of “ruling eldership”. (Minutes of Annual Assembly, Pietermaritzburg, 1983)

One has only to move in Baptist circles today to realize that in fact “lip service” is paid to congregationalism and servant leadership, (and that, in some watered down ambiguous form) in reality, churches are still “ruled” by elders, deacons, pastors, at the very least in an oligarchic way.

Most churches that question structure are now left to their own devices for the sake of Baptist unity, or because of the “sacred cow” of the autonomy of the local church, which prohibits outside interference from the greater Baptist family. But in fact what often transpires in practice is that those who are legitimated as leaders push the boundaries of leadership as far as they can, especially during longer tenure, causing an ever-widening gap between the leaders and followers, and

sometimes cause dissatisfaction in the church and denomination.

This research has indicated that this level of dissatisfaction is higher among the older members of the local church who have a longer history and deeper roots in the Baptist community than in newer members and recent converts whose attachment to the church is more a matter of relationships than through historical roots.

Observation in churches, which are changing their leadership paradigm is that older members seek to maintain their own historically evolved “imbalance” of leadership and trying to change the paradigm can have catastrophic effect for the pastor, the members, the witness of the church in the community and the good name of the Savior.

In the confusion that exists regarding Baptist leadership, recurring phenomena caught my attention as a researcher, namely the increasing trend towards forced termination in Baptist churches, and particularly since the most significant reason for termination was defined in research (Pierce: 1998) as “leadership style”.

In my Baptist understanding, the most important two aspects of life are built on relationships. Primarily, a personal, covenant relationship with the Father God, through the Lord Jesus Christ, and faith in his atoning sacrifice on the cross. And secondly relationships on a horizontal level with other human beings.

In this latter relationship, Hendricksen, (1954: 309) comments on the biblical injunction of John 15:17 which states that we are to “keep on loving one another” as follows:

Our love for one another is an extension of Christ's love for us. It is “the love of God shed abroad in our hearts” so copiously that it overflows into the lives of others.

Furthermore, the metaphors used in the New Testament to describe Christ's

Church all involve relationships of proximity, and the common usage of the term “one-another” in the Scriptures is indicative of this unity and closeness of the desired relationship that God seeks among his covenant people.

I believe that the re-focus on the relational aspect of leadership is so important for the Baptist denomination in the face of literature and testimony that seeks to exalt the leaders above their followers. It will encourage pastors to cease their focus on church growth, but rather on church health!

The understanding of Baptists in times past, I am led to believe (from urban legends and conversations with older Baptists) was that a Pastor was “the” servant leader of the Church, by virtue of their calling from God, and their ordination into the high office as preacher of the Word. His authority was supposed to be from God, and also by virtue of his position.

However, it transpires that authority of individual pastors in the local community and in the overall Baptist Union, was more related to the size of the church they pastured, the financial contribution that local church made to the national body, and the popularity of the preacher (particularly in terms of preaching ability).

Max Weber, (1954) one of the brilliant progenitors of sociological theory of leadership has paved the way for us to understand the different types of authority prevalent in society, refers to this as “legal” authority (authority by virtue of office) and “charismatic” authority (by virtue of personality and gifts). However his schema and its historical development may not be enough to describe the ideal Baptist leadership paradigm that steers well clear of control and authority. He elaborated the movement forms associated with charismatic leadership, including the emotional character of the community and the appointment of officials based on their loyalty to the charismatic leader. However his notion of charisma is commonly used to refer to a personality type, which, according to Melucci (1996:336) may lend itself to the neglect of the social relationship between leaders and followers, in that it minimizes the legitimating role of the latter.

As an observer of Baptist church life, there has been too much focus, in these last decades, on individual leaders and there have been too many cases of moral failure, of poor leadership, other agendas, and a distinct leaning towards the calling of God as a “job” that have led to the transference from “legal” authority to a more “charismatic” authority based on the skills, talents, giftedness and personality of the leader, in these present times.

I do believe today there is a renewed interest in pastoral leadership as a relationship, not the least of which is the result of a postmodern influence, which is, itself embedded in relationships. This was borne out in the research among 3 of the 4 churches.

Research (Bauer & Green, 1996; Deluga, 1998; Gerstner & Day, 1997; Schriesheim, Castro & Cogliser, 1999) demonstrates that when followers are included in the processes of leadership, a higher level LMX takes place and greater member satisfaction will lead to the greater fulfillment of mutual vision, and higher degree of leadership legitimacy, seen in increased latitude in the leader’s actions and longer tenure. Which church would not desire such intended outcomes?

The central focus of this thesis is on Baptist leadership as an influence and exchange relationship, and will focus on the re-emerging role of the congregation as active participants in local church leadership based on the biblical servant leadership and followership model.

LMX is a strong descriptive theory. It focuses on the contributions people make toward the life and ministry of a church in terms of commitment and involvement. Secondly it makes the dyadic relationships in the church the center of study. It is also noteworthy because it directs attention to the communicative aspect of relationships. Finally there is a growing strong body of social scientific research that substantiates how the practice of LMX theory in secular management has resulted in positive outcomes, such as organizational commitment, work climate, innovative ideas empowerment,

1.4 TANGENTIAL ISSUES

There are a number of tangential issues that this research has uncovered which impinge on the subject of Baptist leadership that are significantly worthy of note and represent sub-problems in this study, which may be worthy of further research, namely:

1. The noticeable decline of congregational identity, where the name Baptist, for example is being removed from advertising. The question I reflected upon as a researcher was not “Does the Baptist denomination have a future?” but rather, “Does the future have a Baptist denomination?”
2. The confusing role of deacons as the “ruling/governing” body in churches, particularly in the SBC in the United States
3. Member dissatisfaction and apathy as a direct result of non-inclusion in leadership
4. Significant abiding conflict in churches resulting in (among other things) the delegitimisation of pastoral leadership by the followers, and the rising occurrences of pastoral termination.
5. The urgent need for pastoral leadership to turn away from the distraction of church growth towards the direction of church health.

1.5 RESEARCH METHODOLOGY

The purpose of practical theological research for me as a Baptist practical theologian is to discover theological puzzles or research “gaps” and apply the concepts of understanding, explanation and change to arrive at a new theory of praxis.

This will result in human beings being used more powerfully for the Kingdom of God, in what DeKiewit, (2007: 6) calls “being useful channels in the hands of God”.

The discovery of information as an end in itself is not productive; however I do recognize that as a practical theologian, I approach my subject with preconceptions and not a *tabula rasa*. For this reason I include something of my personal journey as a part of the research methodology

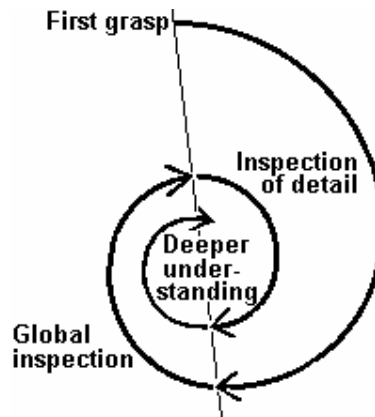
Heitink (1999:163) offers a useful limning of his practical theological theory, which is sufficient as a “theory of the actions” of human beings in empirically orientated practical theology. His methodology involves a 3-fold process:

- Understanding: The hermeneutical perspective that introduces theological content. This includes present day phenomena that Baptist leadership is facing.
- Explanation: The empirical perspective that introduces social-scientific theories. This will be accomplished by examination in the research of 4 Baptist churches of similar size and social context. For the purpose of international interest, two churches were in South Africa, and two churches were in the USA.; and
- Change: The strategic perspective that orients action toward intentional outcomes, which include primarily the empowerment of ordinary people in church leadership.

1.5.1 THE HERMENEUTIC METHOD

The goal of this work is to gain a deeper understanding of a puzzle, which may lead to an altered theory of praxis. The means of achieving this goal involved a method of continuous reflective interaction between theory, literature and empirical results, known as a hermeneutic methodology.

The hermeneutical method is employed in other academic pursuits, in simplicity it can be explained by means of this diagram: (Routio: 2007)



This would be particularly applicable if there were limited data or information, but in the case of Baptist leadership the opposite is quite true. There is a wealth of information, a long history of tradition, and a global perspective. However, I have always had renitence in the application of scientific enquiry to the church, until, in the pursuit of deeper understanding, I was taught Heitink's model.

Heitink's argument is that God cannot be the object of scientific enquiry, and following the shift towards a more anthropological understanding of theology (Heitink, 1999: 110) he suggests that it is not God, but human beings' experience of God that should be the object of enquiry.

Heitink's own words throw light on the discipline of practical theology in general, and the method employed in this thesis in particular.

We may distinguish between the direct and indirect object of theology. Faith is the direct object of theology, God, the indirect object, cannot be the topic of enquiry. God is only the direct object of our faith.

Van der Ven (1993: 101) indicates something of the difficulty of the task of connecting the social and religious aspects of life when he states:

In traditional hermeneutics . . . an ecclesiology that endeavors to connect the social and religious aspects of the functions of the church is an impossible if not hopeless task.

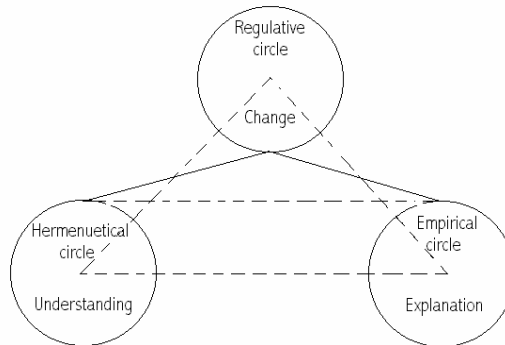
As a Baptist practical theologian it is too difficult (nigh impossible) a task to assume an attitude of dissoluteness from the problem, as I have been personally involved with Baptist leadership in my own *sitz im leben* for 30 years.

According to Gadamer, human beings inevitably belong to a cultural tradition because of their historical finitude (1989: 280-282). Put another way, cultural tradition determines their attitudes and behavior. This is because cultural tradition is the source of human beings' "prejudices." A prejudice he states refers to "a judgment that is rendered before all the elements that determine a situation have been finally examined" (1989: 270). Gadamer asserts that human beings are all possessed by their prejudices, which not only constitute their historical identity but are the very thing that enables them to experience the world (1980: 133). It is now evident that prejudices are the cultural resources with which social actors respond to the "text". The "text" is the social actors' own cultural heritage and can be regarded as a message transmitted by the past. One of the principal "prejudices" of leadership for example is the inclination among pastors to adopt a "great man theory", which leads (using the Gaderian example) to a confrontation with what was discovered in the research.

Van der Ven (1996:102) concurs with this position when he states that:

On the one hand the subject cannot be approached separately from the involvement of the subject with the object. The subject has to be optimally aware of this involvement. The subject has to be as open as possible to the object by temporarily postponing this involvement, as it were, and putting it between brackets. This never works completely, but the Endeavour is of essential importance.

Heitink (1999: 163) has described practical theology as the mediation of the Christian faith in the praxis of modern society, and this is accomplished through deepening our knowledge of God and of ourselves. His methodology can be explained by referencing his popular diagram.



A methodology of practical theology. Heitink's model.

This model brings together the natural sciences, represented by the empirical circle, and the human sciences, represented by the hermeneutical circle, and the third circle represents change which is inherent in any form of action.

The hermeneutical circle includes the researching of ideas (definitions) and theories (LMX), which not only include written texts, but also the actions of human beings in this research as they perceive leadership within the Baptist paradigm.

The empirical circle helps the research by looking at the specific praxis of leadership in local congregations, by seeking to discover whether in fact relational exchange between leaders and followers is taking place, at a significant level, and whether the result of this exchange had led to increased legitimization of leadership and other positive outcomes.

The regulative circle forces the practical theological researcher to aim at change because practical theological theory cannot be content with an analysis and

interpretation of praxis, but must also deal with the consequences of actions. In the tradition of Heitink (1999:202), practical theology is the theory of the mediation of the Christian faith in the praxis of modern society. This must lead to some form of action.

The church is involved in two types of praxis. One is the task of passing the faith to new generations, and the other is the task of communicating the faith within the context in which it is located. These two types of praxis are interrelated in Heitink's practical theological theory of action to three different arenas for ministry: the individual, the community of the church, and the broader society.

The focus of this research is for the intended purpose of changing the focus of pastoral leadership, from church growth to church health through the nurturing of more significant relationships between pastors and their congregations.

1.5.2 LIMITATIONS TO THE RESEARCH

There have also been limitations to the research because the Baptist denomination is extremely diverse and schismatic. The Baptist principle of the autonomy of the local church in fact impedes social research and analysis, and makes it difficult to generalize data. Particularly in the USA, any attempt to question the leadership by an "outsider" like myself may be seen to question the authority of the pastor in the church. I was very cautious in making sure that the pastor understood that I did not want to "stir up trouble" in the church, but to rather collect data for academic research.

Furthermore there is somewhat of a cultural issue in seeking to understand why there are still "white" and "black" churches in the USA, particularly in the Southern states. Sewell, 2003:1 states that in white churches (in the USA) members often make the majority of the decisions of the church, whereas black pastors are most often the central decision makers in their congregations. Unfortunately, because of the lack of time and exposure to black churches. I was unable to explore this phenomenon.

There have been limitations because of living both in South Africa and the USA, where there are different societal factors that affect the paradigms of leadership and the tension of moving between one country and the other.

1.5.3 THE NEED FOR THIS RESEARCH

People attending Baptist Churches are becoming less interested where their allegiance lies in terms of denomination, than they are in whether the Church itself is a caring, warm community. This is evidenced by the poor turnout at business meetings and the loss of interest expressed in matters of national denominational importance, and the evidence of a lack of understanding of the structure of Baptists by the ordinary person in the pew.

The “loyalty level” to denominations is probably on the “endangered species” list, and it’s not a case that it will become extinct, but that it will surely evolve into something different that what it is at present. And crucial in this evolution is the position, function, role of the local church pastor. The question that needs to be asked from a practical theological perspective is “In terms of leadership, what are denominations like the Baptist Union of Southern Africa, and the Southern Baptist Convention going to become in the 21st century?”

1.5.4 THE LITERATURE REVIEW

Gaining popularity as a preacher may soon open the door for the publication of literature, which sometimes deals with individual’s perceived reasons for success. And while much of this does focus on the spiritual dimension and the work of the Holy Spirit, there is a lot of emphasis on personal leadership style, and a heavy accent on the autocratic paradigm. C. Peter Wagner’s book, “The New Apostolic Churches” (1998) is one such powerful example of a highly popular book which details the success stories of great Christian leaders, but who, for the most part do not operate within a congregational model but rather are moving towards an “apostolic model”. These books powerfully impact on pastors, whose desire is not

only to serve God faithfully, but to evidence growth in their Churches. The popularity of Warren's *The Purpose Driven Life* (1992), has had a huge impact on churches and leadership in the USA, both by creating a sense of expectancy among church members that "things are going to change", and presenting a paradigm for focusing the church's activity on 5 main purposes.

Literature is replete with books, seminars, CD's (almost every format imaginable) of how a leader should lead. But this literature (readily consumed by pastors) has major flaws, in that it is deterministic, and mostly personality ("great man/woman") centered. I have concluded that leadership is not the personality, traits or skill of the leader! This is not only true in business, organizational, even military leadership, but also in Baptist church leadership in a congregational paradigm as well.

Emerging models of contemporary church leadership structure and the rising instances of calls for change in leadership among South African Baptists at their annual Assembly necessitate that Baptists readdress the matter of leadership in a congregational paradigm as a matter of importance, and move away from the fundamental problem – the problem of control by the minority of the majority (oligarchy)

After reading and reflection on the subject of authority, and trying to understand the writing of Max Weber, and Johannes Van der Ven, regarding the different types of authority, I came to a dual realization that leadership in the 21st century is moving rapidly away from authority, which in turn necessitates the formulation of a new theory of leadership praxis.

Finding material relevant to the search was relatively simple. The difficulty was in focus. Trying to find a definition of leadership in the literature that would not conflict with my normative biblical paradigm was no easy task. To this end, I came upon numerous references to the writings of Joseph Rost, Max De Pree, Mary Uhl-Bien among others. It was their work that led me to the formulation of a definition of Baptist leadership that I could test in the research.

However, my single fear was that Rost's work in the early 1990's (1993) was not sufficiently current, and I believed that progress in leadership theory must have been made.

I was right. I discovered the research by Dr Mary Uhl-Bien, and her theory of LMX and its later development into complex relational leadership theory.

Having the work of these two writers at my disposal, I recognized that I had enough primary literature sources to give me a significant understanding of the subject of Christian leadership. I began to review the history of the Baptist Union of Southern Africa with relevance to authority and leadership, and saw that there were continual problems among the pastors in local churches, among the executive members of the denomination, between the Baptist Union and the Baptist Convention.

In assessing each piece of literature, I gave consideration to the credentials of the author, and whether the theories they propounded were supported by empirical evidence, and particularly recent scientific findings, and whether they were in any way prejudicial or objective.

In the early stages of my literature review, I found that the scope of my search was broad (e.g. O'Murchu; and studying engineering articles on structural integrity in order to validate the biblical integrity of Baptist structure) but as the problem statement crystallized, so the literature field narrowed.

I re-read my Master's work on "The Exodus of Baptist Pastors", (Pierce: 1998) and was reminded that it was in the area of leadership that most pastors and churches, according to my research, had difficulties which led to forced termination.

I used a different variety of publications, from books I was able to purchase or loan, to periodicals, and popular media, and the internet. I examined literature

from other academic disciplines, like education, social scientific theory, psychology, military leadership theory, and theology. I used the library at the University of Pretoria, as well as the Library at Bell University in Brisbane, Australia.

I discovered that leader-focused Christian literature mostly directs attention on small group and personal efforts, which still require active followers, and the need for leaders to develop skills that engage those followers in productive and satisfying mutual pursuits.

The libraries of colleagues I visited contained numerous “ring-binder symposium” data with expensively produced advertising, making pronouncements about improving leader effectiveness based on a sharpening of their personal and interpersonal skills.

The focus remained deterministic and individualistic, sometimes with a propensity towards excellence at the cost of one's belief system. This literature is replete with “how to” books that focus on the skills of the leader, the personality of the leader, the ethics of the leader. The result I believe has been church growth without depth and the inclination towards superficiality and immaturity, and a diminishing of Baptist leadership distinctives, based on the congregational paradigm of member inclusivity in leadership.

Furthermore, in the more popular Christian literature, the focus of books on leadership are usually written by pastors who are more maverick geniuses and aggressive leaders and are exceptionally gifted and have great success stories. Churches like Willowcreek and Saddleback are prime examples of the type of leadership to which many pastors would, I believe aspire. It is a relatively simple task to verify leadership in the persons of Rick Warren and Bill Hybels and try to “be like them” in one's own local church situation.

Quite simply, what this body of literature fails to address is that most Baptist churches have a significantly different structure than California and Chicago.

Most churches, especially in the USA, I believe are content within the framework, which their culture and tradition has provided. Few churches fall into the attendance range of the mega church, no matter what their aspirations. And few men and women have the genius of Hybels and Warren.

It would be intellectual suicide to attempt to study the phenomena of these mega churches as isolated segments of reality, and then to attempt to duplicate method and model them in another *sitz im leben*.

Yet, in the quantum universe, all of life must be understood to operate within the context of relational interaction. Everything is affected (rather than caused) by everything else. Thus, through the medium of literature, satellite conferences, guest appearances and the internet, what is happening in Willowcreek leadership became the “hot topic” at pastors’ conferences and other leaders’ meetings. We cannot possibly begin to understand ALL the dynamics at a micro level that caused such phenomenally powerful churches to emerge but we can extrapolate leadership concepts from these churches and others at a macro level to assist in the formulation of a significantly more Baptist biblical theory of leadership. I wonder just how many churches have studied Warren’s “40 Days of Purpose”, (Warren, 1995) **without** significant change or dramatic growth, and in fact perhaps the sensations of regret and unmet expectations has fostered more harm to the purposes of the church than good?

If we are to try to understand fully the growth phenomena of not only mega churches, but any church from a leadership perspective, it would only be possible if we could examine all the constituent parts in their totality to the most acutely microscopic level, and even if we were able to do so, we would still be faced with the understanding that the whole is greater than the sum of its parts. Therefore quantum theorists speak more in terms of probability and interrelations and interactions. And it is precisely at this point that quantum theory becomes a useful tool in understanding Baptist leadership as a reciprocal exchange relationship.

In the secular environment too, a body of literature has emerged that focuses attention on leadership as a relationship and interaction between leaders and followers. (E P Hollander, 1996; J C Rost, 1993; Uhl-Bien, Graen, 1996 *et al*). Some of the relevant literature directs attention on the dynamic relationship between leaders and followers in a relationship of reciprocity.

Empirical research in the 1990s (Hollander, 1996; Lord & Maher, 1991 and Wallace, 1996) demonstrated that followers are perceivers who have expectations and attributions about leader performance and who accordingly legitimate or de-legitimate the leader based on certain criteria (consensus and consent). They also define and shape the latitude for a leader's actions, in what Hollander (1997) describes as an "idiosyncratic credit" system, and Rost as the "zone of consent".

This process of legitimization and de-legitimization of leadership based on followers' satisfaction is important to this thesis, as I believe it will demonstrate the level of leader member exchange in the research.

There are basically 3 aspects of leadership in a congregational paradigm that I believe can be studied, namely:

- The leader/s
- The followers
- Relationships between the above two

This is a perfect fit for LMX theory, which focuses on the operationalization of relationship-based approaches to leadership.

The central focus of this theory is that effective leadership processes occur when leaders and followers maintain mature leadership relationships, which lead to the many benefits that these relationships bring.

Newer research (2005) now focuses on the relational leadership emphasis in terms of non-hierarchical relationships that are nurturing and supporting, thus they exercise influence and thus could be legitimized as a means of leadership.

The importance for Baptist leadership among other things is that Graen and Uhl-Bien draw attention to the life cycle of leadership making, which is particularly relevant to the legitimization of leadership in a non-traditional church situation where authority is not seen in the formal “position” of the pastor, but is a development of relationships between leaders and followers, with special reference to the fact that not all these relationships occur at the same level.

Their interpretive diagram is found in Appendix C

1.5.5 PERSONAL OBSERVATION AND EXPERIENCE

The poet Francis Thompson said:

Thou canst not stir a flower without troubling a star

This is a beautiful reminder that as a practical theologian, I am a part of something greater, as I seek to analyze and reflect on something like reciprocal leadership, I must try to understand that what is written here may in some way affect the whole. In reflection, using quantum theory this work may cause what is referred to as a “collapse of the wave” so that new patterns of leadership may materialize.

But why does this need to happen?

In personal experience, after almost two years of seeking a position as a Baptist pastor in the USA, I discovered an unusual paradox in pastoral search. On the one hand, the most common phrase concerning leadership I encountered among church members who had formed a “search” or “call” committee was “there needs to be checks and balances in the leadership of the pastor”, which to me signified the attempt by lay leadership in the local church to restrict the control of power of the pastor or pastoral team, while on the other they were extremely

interested in concrete evidence of successful ministry, identified by larger numbers in church attendance, finance, baptisms, and the personality of the pastor. The committees sound “an uncertain trumpet”, and perhaps it is indicative that Baptists struggle in apophatic darkness describing mostly what leadership must not be.

After almost fifty pastoral interviews, it became apparent from the type of questions I was asked by the committee that the questions were in reaction to the power “plays” of the previous pastor. It would seem from my experience in interviewing in this situation that during the *interregnum* lay leaders seek to strengthen their own position in anticipation of the next incumbent, by adding more rules to their governing document known as the “by-laws” of the church. There seemed to be an uneasy tension in 3 of the 4 churches where the research took place, and some pastors who were contacted to participate in the study flatly refused.

After 30 years of pastoral ministry, in which I perceived the annoying statistic of pastoral termination and shorter tenures in Baptist Churches. (Pierce: 1998) I was forced to resign from ministry in a church in the Southern Baptist Convention by a powerful group of families who had organized a coalition in the church and used every means to force my resignation. Healing from this trauma has taken years, emotionally, spiritually, financially, the impact on my world was traumatic, but it was also a time in which I could use the skills taught by practical theologians like Prof Jaco Dreyer of UNISA, and the pastoral skills of some great pastors to reflect on my own experience and address the academic community with my research into the bigger picture of Baptist leadership.

Forced termination has become a growing trend and puzzle for me as a practical theologian, and as Mason (1996) so eloquently puts it:

puzzles are the hunting ground of practical theologians

And so, rather than seek a “cause and effect” solution, I chose to focus my intellect (using quantum theory) on the collapse of one possibility, so that other may materialize. As a simple Bible-believing Christian, I had an understanding of this in a very simple way, namely, “When the Lord closes one door, He always opens another.”

In many churches I have visited, after a short period of time I notice what I can only refer to as a “dark dissatisfaction” among some of the members, particularly with regard to leadership. One only has to ask the right questions to discover undercurrents of disloyalty, even hostility towards the pastor, or the deacons or the elders, whoever is in authority. It does not require a great leap to become part of this group.

There’s a song, “Leaders and Followers” (1998) by a punk rock band called “Bad Religion” that is a scathing comment on the charade of what much of Christian leadership has become:

*There's the image of a man
Who commands a high opinion
But he hides his hatred with a sheepish grin*

*And beside him flanking closely
Are the boisterous hollow masses
Who lap up whatever trickles in*

*This intercourse of nature,
This vulgar social pastime
Reflects the lowest mark of our progress*

*And the few who ride peripheral
Maintain subtle advantage
Fighting hard to abstain and redress*

*Do you know your place
In the big charade?
Are you more than they?*

*Leaders and followers
Leaders and followers*

Recognition by proximity

*And a brand new face
Just a smidgen of success pie
And a pinch of social grace
You can play with the big boys
Or you can tell them what to do
But sooner or later there's another one like you*

*The voyeuristic public
Of which we're all a part
Maintains perspective on the human play*

*And while many have desires
Of joining in the show
Many turn and go the other way*

*Tell me do you know your place
In the big parade?
Are you fear and shame?*

From my personal perspective, the vulgar, superficial image of leadership and the “voyeuristic public” that this song portrays is reason enough to seek to address the puzzle.

My previous research (Pierce, 1998) indicated a growing synthetic separation between leaders and followers, marked by increased professionalization of the role of the pastor, and the replication of what the literature refers to as a “transactional” type of leadership in churches. This is counterbalanced by member apathy and frustration. Simultaneously, Baptist churches I believe are moving away from the traditional structure of congregational government towards a mostly hierarchical or oligarchial form, based on, I believe the accumulation of legitimization “credit” or leadership latitude afforded to the pastor (and his “team”) as leaders, by the congregation.

In this emerging paradigm, less attention is given to the purpose and place of the congregation as leaders, the decline of the congregational government model and the role of deacons as leaders and servant leadership in general while the real agenda is more focused on a business metaphor of goal attainment (particularly numerical growth, and increased budget), status, recognition and esteem, qualities of a secular managerial style than biblical leadership. I believe

that the expectations of followers with regard to leadership are not being met, and that this directly influences the legitimization of the pastor of a local congregation as the spiritual leader. This is of particular relevance to Baptist practical theology because of their unusually high regard for a normative biblical hermeneutic for all of church life and practice.

As a conservative Baptist practical theologian, I too am faced with the acute tension between Scripture and science. On the one hand, I find that the sciences provide useful diagnostic tools in assisting me to understand the practical theological puzzles I face, but because of my high view of Scripture, I defer to it firstly for any solution to those puzzles. This Baptist view of Scripture is clearly explained by Hudson Reed: (1983:357)

Differences of opinion among us have not been able to break the bond of loyalty to the Scriptures as the Word of God...We have always thought of ourselves as people of the Book. All Christians hold to the authority of the Bible, but Baptists have a peculiar view on the supremacy of that authority.

1.5.6 ETHICAL ISSUES

As a Baptist practical theologian, I have a sense of responsibility to guard the interests of those involved in this work, particularly the empirical research aspect. A number of respondents took the initiative to complain about their pastor, their church, and Christianity in general, and in no way did I wish to put the position of pastors as leaders at risk.

I needed to consider the effects of these findings at a local church level, should any person be able to identify individuals and churches involved in the study, so I devoted meticulous care to guard the identity of individuals and churches. I removed any data that contained identifiers or pseudonyms that would give an indication as to the location of the people involved in the study.

This privacy was also facilitated by the fact that research was done both in South Africa and the United States of America.

I believe that in some ways a practical theological researcher enters into a personal or moral relationship with those we study, and though we are committed to better praxis, this does not override the rights of others.

I made it known publicly to as many as I could that I was engaged in empirical research that was addressed primarily to the academic community. In one church I was prevailed upon to identify the problems with their particular leadership, but I reinforced my belief in total anonymity.

Respondents were allowed to freely consent to taking part in the study, or not, and I particularly gave the understanding that there was no requirement for them to participate.

I used no data-gathering devices, such as cameras, tape recorders or such like. I stored the data on my personal computer using a USB disk key, which I kept on my person. I did not ask anyone's help in typing the document

I also made a point of asking the permission of the pastor of the local church to conduct research into leadership among his church members, so as to avoid conflict and not to give the impression that I was out to point any negativity to men and women who are on the front line of God's work, irrespective of what their understanding of leadership may have been.

I was also sensitive to the fact that these pastors may be under a load of personal conflict and pressure. I made a point of telling them that I had been terminated from ministry, and this thesis was part of my response to that termination.

I realize that this type of research is, in a sense, an intrusion into the lives of the people being studied, and their walk with God. In some cases, respondents indicated that the replies were their personal feelings, and in other cases, they told me that there were others that thought like they did. However, I did not make

any attempt to collect data from people to whom I was referred, but to randomly choose individuals.

I also made it known to respondents that the results of these findings could be made known to them if they desired

I did however, make certain that the respondents understood that the gathered data would be shared among people who had an academic interest in leadership, and probably be put in the library of the University of Pretoria.

I have given the appropriate acknowledgement to those who significantly assisted me with this thesis, and referenced the material taken from the literature according to the exacting specifications of the University of Pretoria.

1.6 SUMMARY OF CHAPTER 1

Chapter 1 presents the confusing scenario of popular leadership theory which has developed over the last century and which has influenced the church's understanding of Christian leadership. For the most part leadership has focused on the traits, skills and personality of the pastor. But in the minds of Baptist church members, this presents a practical theological puzzle because of their adherence to the principle of congregational church government. Complicating the issue further is what I refer to as the imbalance of leadership, which represents the confusion that exists in local churches with regard to leadership practice because the autonomy of the local church gives license to any slant of leadership.

The minds of Baptist people are loaded with information and perceptions about leadership, some of which has been gained through their history with the local church, some from the careers they have pursued, or what they have heard. Much of it comes from the secular or political paradigm.

The practical theological problem that exists is that there are diminished levels of member satisfaction with leadership which leads to conflict and possible lack of

ongoing legitimization of the leaders in local churches by the members. The research seeks to understand the members' perceptions of leadership and whether high levels of exchange take place according to a theory of leadership known as Leader-member exchange or LMX.

The research was conducted at 4 Baptist churches, 2 in South Africa and 2 in the USA, where there were similarities in the size of the congregation, their situation in a suburban environment, and where the pastor had tenure of more than 3 years.

Finally in this first chapter, the theory of literature review was detailed with reference to primary and secondary sources, as well as the observation and life experience of the researcher which led to the discovery of the practical theological puzzle.

Chapter 2

THE COMPLEXITY OF CHRISTIAN LEADERSHIP FROM A RELATIONAL PERSPECTIVE

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

2.1 PROBLEMS WITH LEADERSHIP TAXONOMY

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

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

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

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

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

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

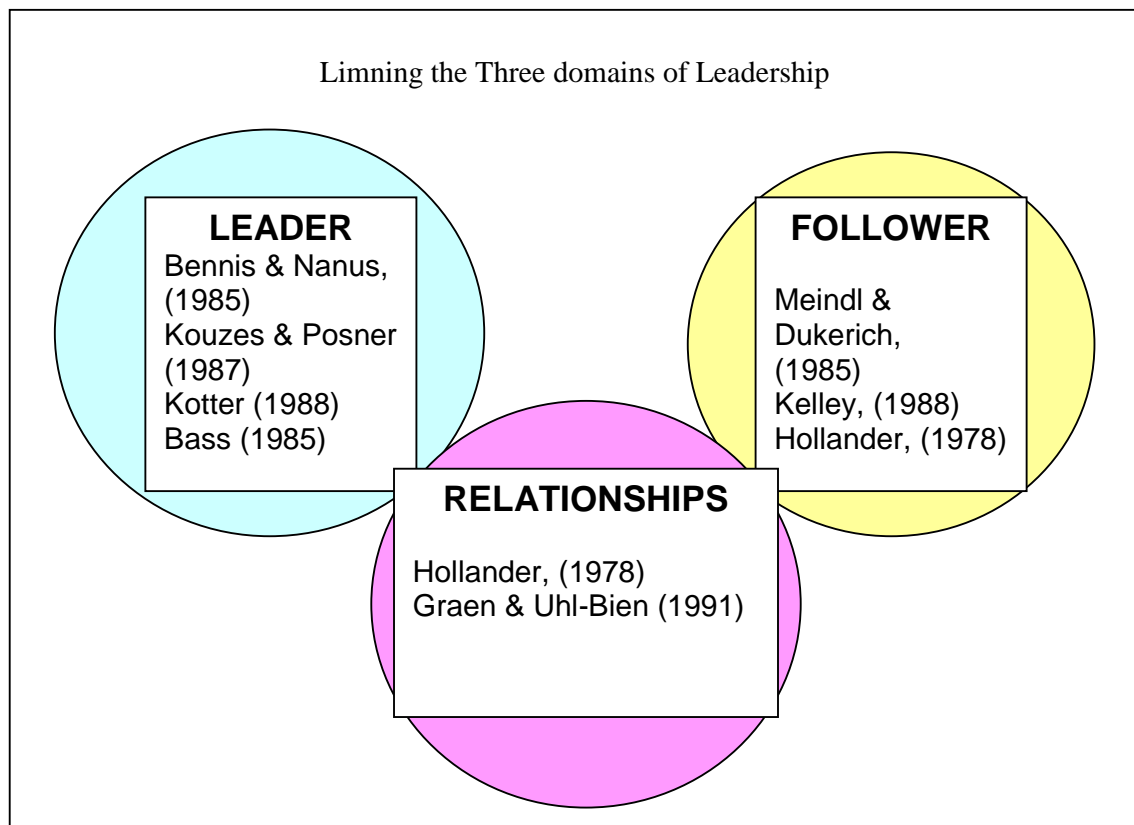


Figure 1 – Three domains of Leadership

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

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

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

- The LEADER domain

The primary focus is on the leader.

The critical question is “What proper mix of personal characteristics and leader behavior that would result in desired outcomes?” Many of the requirements published by search committees for prospective pastors use this approach in seeking a leader for the church. They call them “leader qualities”, or “personality traits”. They point to the “industrial” paradigm of Rost.

- The FOLLOWER domain

The primary focus is on the issues of the followers.

The critical question would be: “What is the proper mix of follower characteristics and behavior that will promote the desired outcomes?”

- The RELATIONAL domain

The primary focus would be on the dyadic relationship between the leader and the follower or between the leader and groups and networks, with the emphasis on reciprocal influence.

The critical question here would be: “What is the proper mix of relational characteristics that would promote the desired outcomes?” Examples would be “trust”, “respect” and “love”.

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

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

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

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

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

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

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

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

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

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

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

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

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

2.2 THE QUANTUM PERSPECTIVE OF BAPTIST LEADERSHIP

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

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

that leaders can control change.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2.3 THE TRANSFORMATIONAL PERSPECTIVE OF LEADERSHIP

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

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

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

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

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

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

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

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

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

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

2.4 THE INFORMATION-PROCESSING PERSPECTIVE OF LEADERSHIP

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

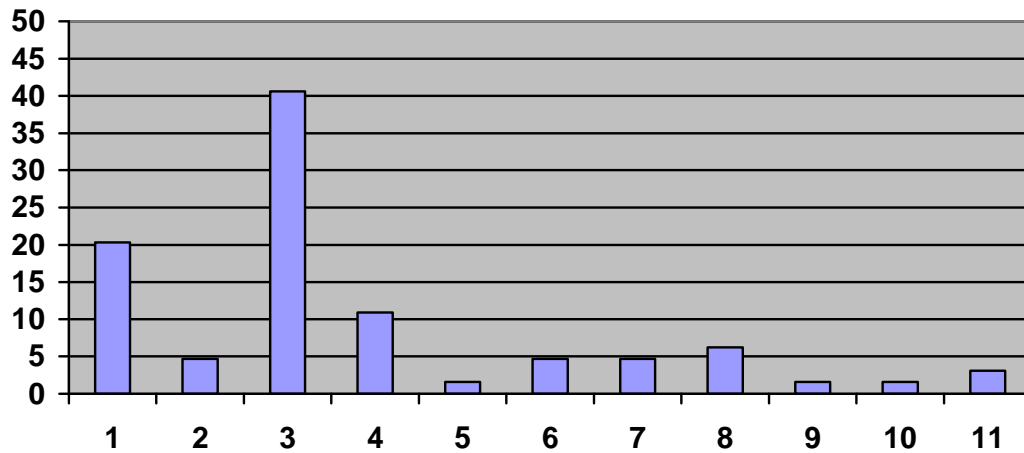
Legitimation of leadership, according to the work of Lord, Foti and DeVader (1984) is based on the fact that his or her characteristics match the prototypical expectations that people in the pew have of leaders. They continually process what the leader is doing, saying, how they live and conduct themselves.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

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

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

Research variable v111

Recognition of pastors work by members



LEGEND

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

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

2.5 MAINTAINING THE IMBALANCE OF LEADERSHIP

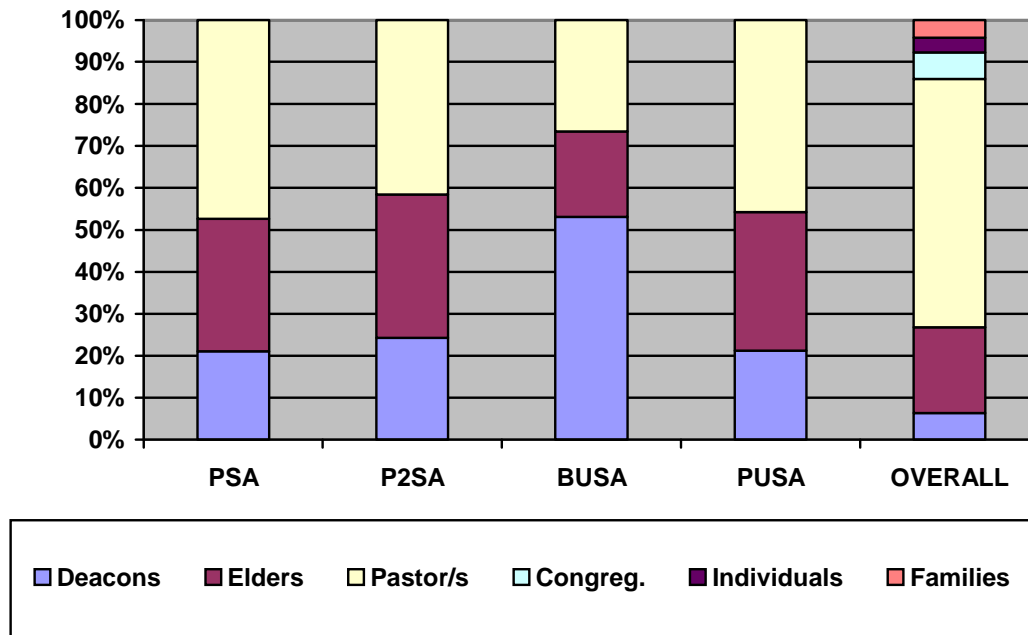
Every Baptist church has its own perspective on leadership, particularly in the USA where the Baptist denomination is extremely diverse. There is a strong sense of democracy, loyalty to the nation and the Christian faith, political parties, individual politicians, in a convoluted life that for the outsider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

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

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

Research variable v4

Primary influence domains in Baptist churches



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

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

2.6 BAPTISTS AND THE ADAPTIVE CHALLENGE OF LEADERSHIP

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2.7 SUMMARY OF CHAPTER 2

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

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

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

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

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

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

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

Chapter 3

BAPTIST LEADERSHIP

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

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

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

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

3.1 HISTORICAL ORIENTATION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Complicating the research problem further is:

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

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

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

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

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

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

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

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

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

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

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

In 1 Corinthians 12:27ff, Paul writes:

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

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

“you are Body of Christ.”

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

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

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

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

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

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

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

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

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

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

3.2 A SOUTH AFRICAN BAPTIST PERSPECTIVE ON LEADERSHIP

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

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

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

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

steadfast and glorious witnesses for God.”

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

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

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

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

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

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

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

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

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

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

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

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

“strong confidence on preaching the gospel is declining.”

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

3.3 CONGREGATIONAL GOVERNMENT AND DEMOCRACY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Hence the term is subject to interpretation and abuse.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3.4 A BAPTIST BIBLICAL PERSPECTIVE ON LEADERSHIP

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

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

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

PRECEPTS

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

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

PRINCIPLES

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

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

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

EXAMPLES OR METAPHOR

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

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

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

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

And to describe the leader:

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

- “a blind man”
- “prophet”
- “angel”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- “Doulos”

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

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

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

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

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

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

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

- “hyperetes”

Used by Jesus only in John 18:33

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

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

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

- “diakonos”

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

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

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

- “Misthios”

Used by Jesus in 3 of His parables, but specifically in Matthew 20:1-16 the image of a hired servant is used for a disciple. He is the one who “hires” workers at different times of the day for work in the vineyard.

- “Oiketes”

This is the kind of servant referred to for his sphere of service, namely in the household, as contrasted to those who worked in the fields or who managed business interests. He is under the direct authority of the master.

- “Therapeia”

Found in Luke 12:42, this term reflects Luke’s understanding of the person who is put in charge of the household while the master is away. From the construction of the word it seems to reflect the emphasis on personal care of the master’s person or possessions in the household.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- Transparent humanity
- Genuine humility
- Absolute honesty

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

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

b. A SERVANT LEADER IS A SINNER

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

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

c. A SERVANT LEADER CAN BE A NEW CREATION

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

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

d. A SERVANT LEADER IS ON A JOURNEY

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

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

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

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

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

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

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

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

- **Someone who exercises authority**

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

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

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

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

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

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

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

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

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

In Luke 6:40, Jesus says:

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

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

- **Someone who explicates vision**

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

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

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

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

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

- **Someone who intends real changes**

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

- **Someone who brings inclusivity and belonging**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3.6 SOCIAL FACTORS AFFECTING A PASTOR’S LEADERSHIP PARADIGM

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

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

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

- Language
- Habits

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

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

THE INFLUENCE OF EMERGENT MEGA-CHURCHES AND THEIR LEADERS

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

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

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

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

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

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

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

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

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

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

THE CONFLICT BETWEEN LAY LEADERS AND PASTORS IN BAPTIST CHURCHES

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

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

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

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

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

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

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

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

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

3.7 SUMMARY OF CHAPTER 3

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

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

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

- Precepts
- Principles
- Examples or metaphor

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

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

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

Chapter 4

THE ROLE OF THE PASTOR AND MEMBERS IN EXCHANGE RELATIONSHIPS

This chapter focuses on the results of the research into exchange relationship between leaders and followers in the processes of leadership in Baptist Churches with particular emphasis on the perceptions followers have of leadership, and the legitimating function follower's exercise in the leadership processes.

4.1 THE SERVANT LEADER IN THE RESEARCH

Traditionally, Baptists have insisted on the principles of personal liberty and freedom of belief, which concur with the Baptist understanding of the Church as a free association of believers functioning along the lines of democratic principles, where authority is invested in the people who make up the local Body of Christ, and decisions are exercised through democratic vote of the members. God's will, mostly (but not always) is seen in the majority decision, at duly constituted Church meetings operating under Robert's Rules of Order. Hence the association with democracy previously mentioned.

Baptist Church members also insist that leaders are not the "owners" of the Church, neither are they the "Fathers" to whom everyone else is a minor with no responsibility. Neither are leaders the "teachers" and everyone else the "learners". Rather, under the belief of the "priesthood of all believers", Baptists believe in the right of every individual to approach the Throne of Grace, and contribute in many different ways to the Body of Christ in extending Christ's Kingdom. This being the case, member's contribution should extend to the matter of leadership as well. However the research demonstrates that dyadic relationships between pastor and followers can either be pleasing or disappointing.

A chi-squared analysis of variables v108 and v106 demonstrates statistically significant association between the efforts of the pastor in establishing and maintaining relationships with church members and positive outcomes, while disappointment happens when the pastor makes no effort in the relationship. This was borne out in the research where there were comments made that the pastor “does not visit people”, and “is not accessible” and these correlated with negative affection. In the data (p-value <0.0001), where p-values <0.05 indicate there is statistically significant association between the two variables.

The number of people who indicated that the pastor had made an effort to get to know them, but the relationship was disappointing was 4, whereas the number of people who indicated that the pastor had not made an effort to get to know them and they were disappointed was 21.

On the positive side, the number of people that indicated a relationship effort by the pastor was made, and had a positive affection was 93, while 17 people indicated that the pastor had made no effort, and they experienced no disappointment.

De Pree (2004: 19) in his writing on leadership puts it succinctly when he suggests that the signs of outstanding leadership are to be found among the followers, while Romberger (1999:9) gives a hint of the reciprocal nature of leadership when he states:

“The spiritual condition of the pastor is reflected in the church body.”

And Richard Baxter, one of the great puritan pastors wrote (1982:54):

“Take heed to yourselves first, that you be that which you persuade your hearers to be, and believe that which you persuade them to believe, and heartily entertain that Savior whom you offer to them.”

If a corporate mentality prevails in the church, with the pastor as the C.R.O. (Chief Religious Officer), then it will produce followers who will be shareholders, while *ipso facto*, if the Pastor embraces the biblical paradigm of servant leadership, it will produce servant followership. If leadership only means influencing the church community to follow the vision of the leader, it will produce different behavior than if leadership involves the community to face its own problems and formulate its own vision.

Other research (Pierce: 1998) has demonstrated that one of the significant reasons for the increase in the number of pastoral terminations in Baptist Churches has been associated with problems in leadership, particularly when leaders have adopted a more controlling paradigm resulting in the non-inclusivity of followers in decision making in the life of the local Church. This often brings to light the existence, involvement and influence of individuals known as “subterranean pastors” (Faulkner: 1986: 28) in the life and especially the leadership processes of the Church. When some followers are deliberately excluded, they seemingly work “underground”, and while such leadership has the potential for a positive influence on the life of the church, it is mostly seen as a threat to the pastor.

These “subterranean pastors” often conflict with the authority of the Pastor, and sometimes apply subversive methods to do so. Faulkner (1986: 29) also refers to such people as “powerful role players in the leadership processes”, whose voices may not be heard at Church meetings, but whose wishes are nonetheless highly valued by the congregation. They can have a very powerful legitimating influence on the leadership of the Church, if through conflict or “personality clashes” they choose not to support the Pastor, a crisis of legitimization may occur.

The continual frustration in leadership, decision making, and the questioning of their leadership competence by often less than competent Church members is often expressed by Pastors at annual Baptist assemblies, and is proof enough

that the issue of leadership and the sub-themes of power, control and authority are extremely current, but very unpredictable.

Pastors freely express the frustration of trying to bring together different groups of people in pursuit of common purposes, and the unintended discrimination that occurs when some followers, for some reason do not seem to be “part of the program”. They seem to understand that leadership should not create inequalities, but those inequalities become a fact of life. And frankly most pastors have no clue how to motivate out-group followers towards deeper commitment and closer relationships. Pastors also often “inherit” the divisions in the church, and after studying the leadership landscape among the followers in the church, they will either work with one or two groups or create a new landscape. This also may lead to a bifurcation of membership into an “in-group” and an “out-group”. The in-group, according to LMX theory enjoys special attention by the pastor, and furthermore enjoys higher levels of satisfaction in their church experience.

The analysis of the data gives support to the important role of pastors in the initiating and maintaining of relationships in the local churches. However, this is only part of the story. The question was posed (variable v102) whether respondents had put in an effort in their relationship with the pastor, and if they were able to concretize their answer by giving examples.

LMX theory asserts (and research has supported) that LMX quality is associated with important organizational objectives and characteristics that require participation and effort on the part of followers.

Graen, *et al.* (1982) demonstrated that employee turnover relates negatively to LMX. The parallel could be drawn in the church context to what I refer to as the “front door/back door syndrome” Where churches are keen to get people in the front door and welcome them, but when members leave, little is done in the way of “damage control”. I have personally witnessed this twice in my 30 years as a pastor, that when I have left a church, large numbers of people have also left. This created a “dark tension” in the Body.

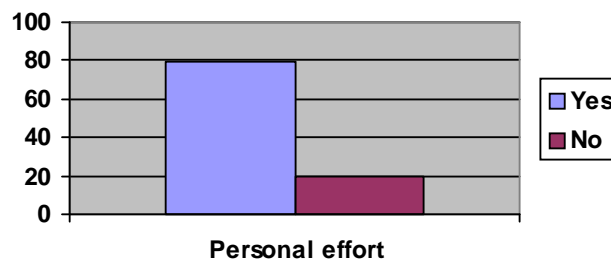
Stepina, *et al* (1991) relates high LMX to job satisfaction. Scandura & Graen (1984) relate it to loyalty. The point is that high levels of LMX will produce positive outcomes such as greater effort. The question remains as to how we measure “effort” in a local church setting.

Graen, *et al* (1982) and Tanner and Castleberry (1990) measured “effort” in terms of task performance, but I am not aware of studies that measure the effect of “effort” in LMX theory. None the less, the presence of a high degree of trust in pastor/member relationships (for example in seeking counseling on sensitive matters) is indicative of a high level of LMX and suggests greater effort on the part of members.

The results of the research are as follows:

Research variable v102

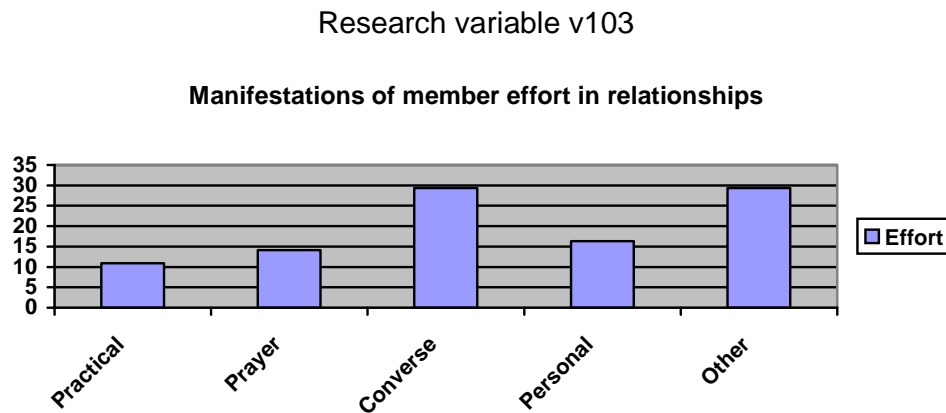
Personal effort by members in relationships



In a Chi-squared analysis of v102 (personal effort by members in relationships) and v54 (Do members trust the leadership) the p-value was 0.0676, indicating that statistically there was no significant evidence of association that the matter of trust was associated with personal effort.

This may indicate that “effort” in relationships is based on other values or criteria, e.g. traditionally the Baptist pastor has enjoyed a higher social status because of his or her position, which perhaps warrants personal effort on the part of church members.

How this effort was concretized was indicated in the next variable, v103, which I have divided into 5 categories:



In the data relating to practical effort, members indicated that they had provided personal practical, physical, financial assistance in some way to the leader as an indication of their effort.

In the data under prayer the members indicated they made the pastor and his family a matter of personal prayer.

In the data group marked converse, respondents indicated that they made a personal effort to engage the pastor in conversations.

In the data relating to personal effort, respondents mostly indicated that they

spent time with the pastor in some way, either having coffee or over a meal.

In the larger data group representing the category, “other”, were many different examples of effort exerted by members, including encouragement, praying publicly for the pastor, giving special leave in times when compassion was needed, making sure that the pastor did not carry too much responsibility and simply “support”.

Messick & Kramer (2004:87) has a very interesting outline of what rewards he believes leaders get from followers:

- Focus and self-direction

Leaders provide focus and direction, and in return they get followers who know where to go, what they are there for, and the ability to govern themselves without external monitoring and surveillance.

- Gratitude and Loyalty

Followers may express loyalty for example to those who have shielded them from harm, or have prayed for them, or shepherded them through a crisis, visited them or counseled them in a time of need. In the research this was particularly noticeable in Church “BUSA” when a church meeting took a turn for the worse and the pastor came under attack (Vid A.1.10). Immediately a group of people came to his defense and explicated their loyalty to the pastor by joining arms together to demonstrate their unity, and by their vocal support for his point of view. After the meeting this supportive group warmly expressed their gratitude and loyalty for him and his ministry.

- Commitment and Effort

When followers achieve significant results in the life of the church, the level of commitment and effort becomes enhanced, as people realize that hard work can achieve results.

- Co-operation and Sacrifice

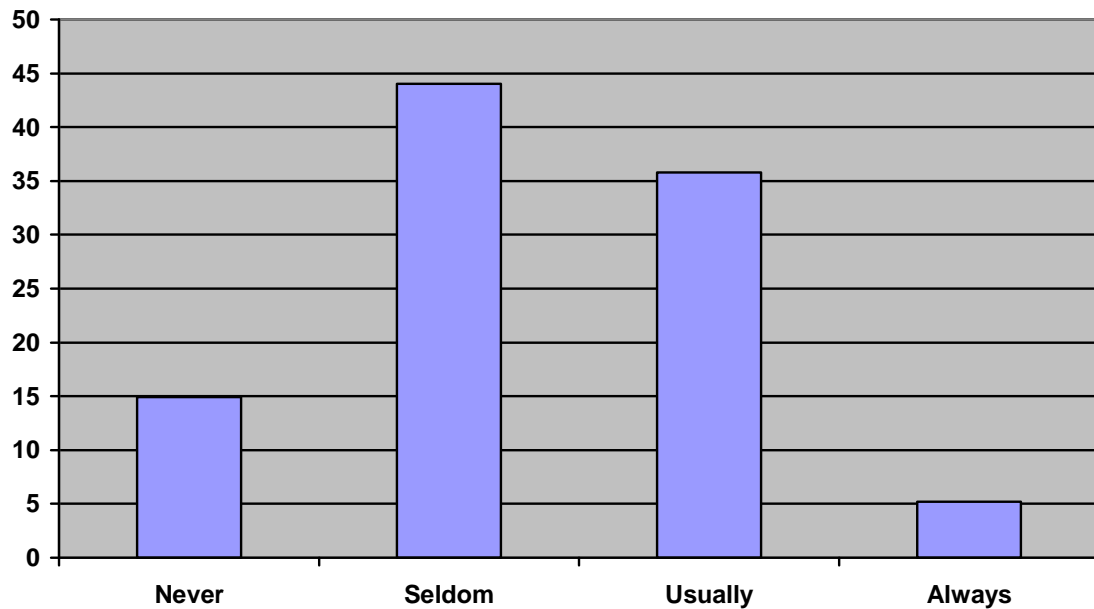
Messick asserts that when people are made to feel part of a group they behave differently towards other members of the “in-group” and others who are not members – the “out-group”. He says that people are willing to co-operate and make sacrifices for in-group members, more than out-group members.

- Respect and Obedience

When leaders impart pride and self-respect to their followers, in return they experience respect, and obedience to the norms and values that the leader may hold (Tyler 1990).

Research variable 97

The encouragement of contrary opinions

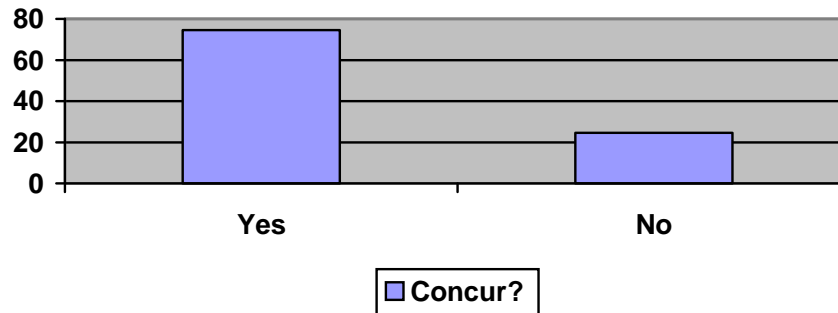


In the transformational leadership paradigm where partly the purpose of the leader is to get the followers to “buy into” his or her vision, it stands to reason that contrary opinion would be counterproductive to the process of leadership. In the research, variable v97, the question was posed, “Does the pastor encourage contrary opinions?”

The question then must be asked whether the respondents have concurred with the vision of the pastor?

Research variable v101

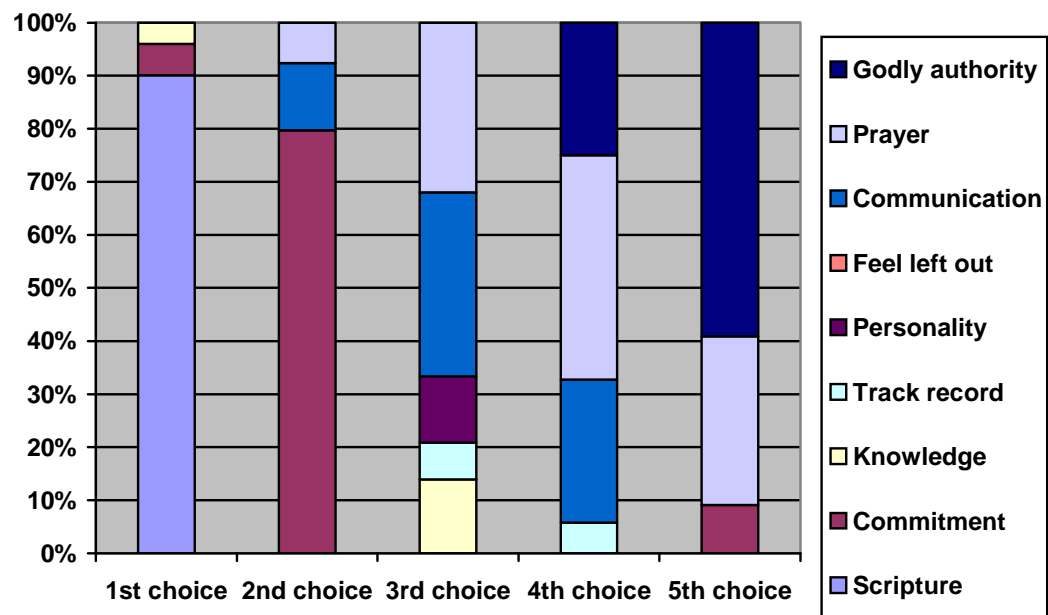
Do members concur with the pastor's vision



Furthermore, how did this agreement come about? What was it that brought about a synergy of opinion?

The research variables v117 to v121 give an indication of the means of influence by the leader.

Research variables v117 to v121



- **Godly authority** was based on the perception that some members have that the authority of leaders is from God and they don't question it
- **Prayer** response was based on the perception of the respondent that the leaders spend significant amounts of time in prayer over the matter of the direction of the church.
- **Communication** responses indicated that the leaders had the ability to clearly explain the benefits of their ideas.
- **Personality** responses refer to the charismatic leadership trait of having a convincing personality.
- **Track record** responses refer to the proven background record of the leaders in previous churches.
- **Knowledge** responses indicate that the perception of followers is that the leaders know much more than they do about such matters.
- **Commitment** responses indicate the perception by followers that leaders are personally committed to their vision and direction.
- **Scripture** responses indicate that leaders use the Scriptures as a means of influencing members to follow their vision.
- **Other** There were a very small percentage of respondents who indicated that they sensed their church was in bad shape and they felt that the leadership could help sort it out.

The graph above gives an indication of the high value of the Scriptures in Baptist leadership practice. It seems, from the research that when pastors use the Word of God to give credence to their vision, it is highly valued by followers.

Secondly the perceived commitment of the leaders to their vision and to the church is of importance. However, I add a word of caution of making more of the data than is there, because I never detailed any aspect of commitment in the questionnaire, but merely stated that in order to believe that the direction the church is taking is right, the "prove it by their commitment". Perhaps in the minds of the people, they understand the virtue of commitment as tenure in the church?

There is also an undertone of a perceived lack of personal prayer of matters of leadership vision, which comes into the equation only as a second, third or fourth choice. However, the track record of the pastor, their convincing personality, and the perception that leaders know more about such matters than the average church member is reflective of a “great man” paradigm of leadership, which should sound a word of caution for us Baptists.

For Baptists, the preaching of the Word of God is extremely important, as I have already mentioned. It is a highly valued gift, and the bearers of this gift have greater influence. Even in the secular literature, strength of delivery of the vision is an important determinant of the perception that the members have of the leader’s effectiveness (Awamle & Gardner, 1999). In the context of preaching, and the high place it holds in the life of the church members, the question was asked (variable v99) whether members perceived that the pastors generally plagiarized their sermons. The question addressed the matter of trust and honesty and openness, which virtues were seen to be important by the members of Baptist Churches.

The answer from the research was 84.06 percent of the respondents believed that pastors did NOT plagiarise their sermons while 15.94 percent believed that they did.

Research variable v15

In seeking to understand the concept of accountability, I use the definition by Lerner and Tetlock (1999) “the implicit or explicit expectation that one may be called upon to justify one’s beliefs feeling and actions to others and that a lack of justification may lead to negative repercussions for the accountable individual.”

This is something of an enigma to many pastors in the Christian sense of personal freedom, liberty, the call of God on one’s life, studying at a higher level than most, sacrificing career, family, time, and so much more, yet having to submit and be accountable to other human beings. Furthermore the sense one

gets when reading “great man” leadership literature is that such individuals enjoy a greater “zone of consent” than the average pastor. However it is the call to servant hood, which the Scriptures clearly set out clearly demonstrates leadership is a matter of choosing from competing philosophies.

Jesus Himself contested the authority of the Pharisees, who used their position to “lord it over” the people they led. While leaders in God’s Kingdom are accountable in many ways to diverse individuals and groups, kingdom leaders are to be servants of ALL. In the Old Testament, Solomon’s son Rehoboam, stood on the fence choosing the model of leadership he would follow (1 Kings 12:1-24) He chose to ignore the wise advice of his elders, but chose to be a harsh and demanding leader. The result of which was civil war, and the death of over half a million men.



In a chi-squared analysis of v15 (accountability) and v61 (Is the leadership in touch with you?) The focus was placed on the leader’s sense of accountability to the membership as demonstrated through open communication, sharing of ideas, with the possibility of mutual influencing, an important aspect of LMX.

The data demonstrated that when the leadership is rarely or never accountable, they rarely or ever are in touch with the membership of the church (63.64%).

However, when the leadership is accountable (Usually/Always) they always are in touch with the people (65.63%) i.e.

Row %	Always/ Usually	Sometimes	Rarely/ ever
Not	18.18	18.18	63.64
Sometimes	12.50	50.00	37.50
Mostly	57.14	25.71	17.14
Always	65.63	28.13	6.25

It is also statistically significant that in the situations where the leadership is always accountable, rarely or never is the leader NOT in touch with the members.

4.2 THE SERVANT FOLLOWER IN THE RESEARCH

In examining the relational dynamics of leadership in Baptist churches, we cannot stop after looking at the role of the Pastor. My understanding of Baptist leadership is that it is connective, reciprocal and relational, and therefore must include the role of followers at significantly higher levels than some of the other leadership theories.

Churches are complex social entities that cannot be led through the acts and will of a single individual (Stacey, *et al* 2001 & Streatfield, 2001). No matter if that person was a great woman or man whose leadership is inspiring. In relational approaches to leadership the shared mutual influence between leaders and followers is studied. Therefore in this next section of the analysis, the data regarding servant followership is studied.

Sixteen questions are asked in the first section of the research document in order to place the respondents into their particular context of church leadership. Not all Baptist churches are led by the congregation. Respondent churches PSA and PUSA were led by elders. Respondent P2SA was led by deacons, while BUSA was led by a pastoral team.

The results of the research of variables v4 – v9 regarding leadership structures in Baptist churches have already been addressed under chapter 2.5

The next question seeks to identify members' perceptions of current trends in leadership practice, particularly any inclination towards coercive types of authority.

The results of the data from variable 10 to variable 16 at the very least indicate that members **do** have perceptions about their leaders, and that continual evaluation of leadership is taking place by followers. In a nutshell, leader behavior determines followers' perceptions. Followers are the ones who experience the actuality of a leader's approach to leadership, and are uniquely able to evaluate it and its effects. There was only a frequency missing of approximately 7 in the data, which is indicative of the willingness of the majority to explicate their perceptions about leadership.

Research variable v10

Is Baptist leadership coercive or persuasive?

70						ANALYSIS These data could be indicative of the tendency in Baptist leadership to focus on the skills, traits and abilities of the leader, and one quality of a good leader in the “great man” and transformational paradigm would be their ability to persuade others that their vision would indeed be the best for the group, and to truly lead, to sell your plan, program, idea, or your concept...you must first sell yourself. While in LMX theory, three factors of respect, trust, and obligation determine the three-dimensional conceptualization of LMX quality. Graen and Uhl-Bien (1995) explain that a high level exchange relationship will not be made and accepted without: <ul style="list-style-type: none"> • mutual respect for the capabilities of the other, • the anticipation of deepening reciprocal trust with the other and • the expectation that interacting obligation will grow over time as exchanges blossom into deeper relationships. This cannot take place in an environment of coercion. Hence the data demonstrates that among the churches in the research at least, healthy attitudes toward leadership exist The data on the vertical axis was rounded off to the nearest 5%
65						
60						
55						
50						
45						
40						
35						
30						
25						
20						
15						
10						
5						
Respondents	Strongly coercive	Fairly coercive		Fairly persuasive	Strongly persuasive	

In the chi-squared analysis between v10 (the issue of persuasive or coercive leadership) and v17, (the willingness to overlook mistakes if the leader is perceived as “doing a good job”) the data indicated a warning as a result of cells having a count of <5, hence the chi-squared analysis may not be a valid test. The Fisher’s Exact test provided data (p-value 0.3944) which indicated that statistically there was no evidence of association, which translated into the praxis means that there was no evidence that the cause of the willingness to overlook leader’s mistakes was as a result of coercion or persuasion on the part of the leader.

In a further chi-squared analysis between variables v10 (the issue of coercion and persuasion) and variable v60 (do others also set the vision?) some of the data were combined (Always/Usually, Rarely/Never). However, in the research, there was 15% of the data missing due to no response. What we are able to discover from the raw data is that there is a tendency for Baptist pastors to lean toward persuasion rather than coercion, but I am unwilling to draw further conclusions without statistical support.

Research variable v13

Is Baptist leadership open or closed?

70						ANALYSIS It seems logical to assume (as LMX theory does) that leader's relationships with people is not equivalent, but casts people in an "in group" and an "out group" role. This data is indicative of the general tendency among Baptist leaders toward openness. In question 8, (v20 – v29) the Biblical values espoused by respondents was compared to the same values they perceive in leadership, and in the matter of openness, a featured quality in LMX, there are indications that a significant percentage of respondents placed openness in one of the top four categories of personal values they hold dearly. The data on the Y axis was rounded off to the nearest 5%
65						
60						
55						
50						
45						
40						
35						
30						
25						
20						
15						
10						
5						
Respondents	Very Closed	Fairly closed		Fairly open	Very open	

Variable 17 provides data from the following question:

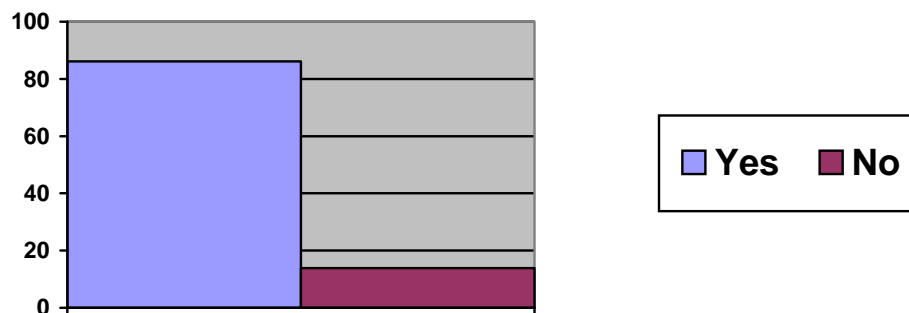
If the leadership is doing a “good job” are you willing to overlook their mistakes?

This question relates to the “industrial paradigm” of Rost where leadership is veified in the person of a charismatic leader, their talents and gifts. When leadership is perceived in this manner, they become almost “indispensable” to the church, and even in the face of immorality, there is a tendency to “water-down” principles.

The data demonstrated significant tendency to either forgive mistakes or overlook them, thus:

Research variable v17

Willingness to overlook leader's mistakes



The data provides interesting avenues for speculation, since the churches that were included in the research had pastors with tenure of over 3 years, and were larger than average, (not scientifically estimated around 80 members). The opportunities for filling the position for pastor for such larger churches is an extremely arduous process, particularly since the internet makes church vacancies common knowledge.

Churches of this size in the USA will receive anything up to 500 applications for

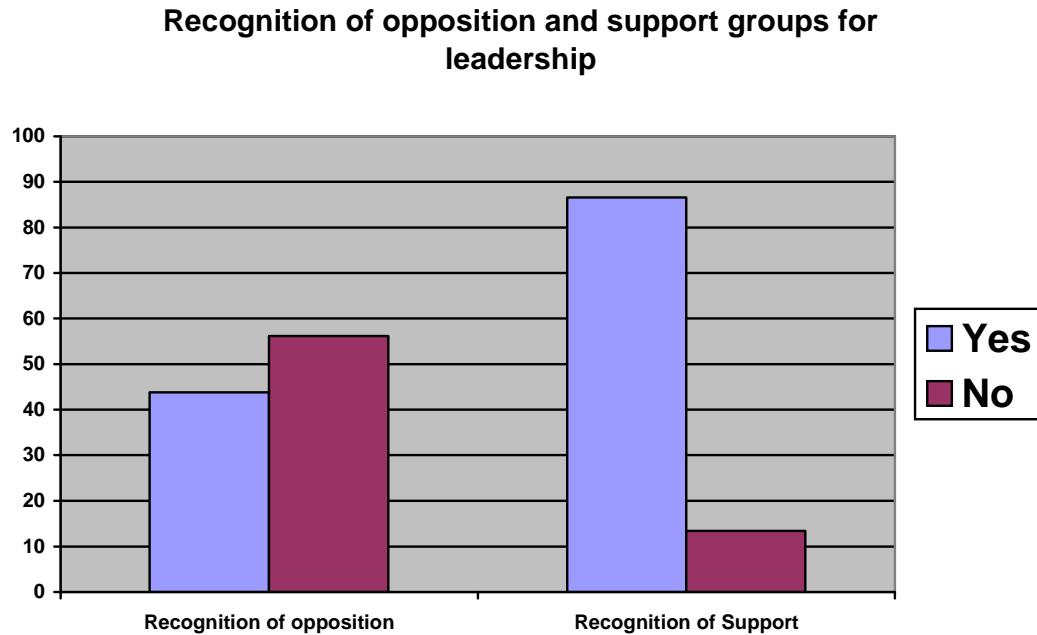
the position according to my personal research. Furthermore mid to larger sized churches are not particularly willing to “take the risk” of calling a younger unknown inexperienced person. Hence the data may simply reflect the need that churches have to keep their pastor, even in the face of “mistakes”.

Furthermore, all 4 of the churches that took part in the research had all experienced traumatic moral problems with previous pastors, and perhaps in the light of such significant devastation in their church life, merely to overlook what I had termed “mistakes” would not amount to much importance.

I would also like to think that the Baptist community is a forgiving community, and having been forgiven much by God Himself, they offer the same forgiveness to others, even in leadership.

Variables 18 and 19 seek to discover the existence of protagonist and antagonist groups in the local church. The results of the data demonstrated that those who were able to identify strong opposition groups were approximately evenly divided, whereas those who were able to identify strong support groups for the leadership were overwhelmingly in the majority.

Research variables 18 and 19



Research variables v20 – v29

The congruence of value systems between leaders and followers

In the literature on LMX, factors like respect, trust and obligation, openness honesty and integrity play a large part in moving from low-level exchanges toward higher levels of exchange and a leadership paradigm, which is more relational.

Uhl-Bien (2005: 69) and Krishnan, (2003), point out that there are prototypical behaviors that leaders and followers in relationships ought to demonstrate, and when this occurs, relational favorability is higher, and the development of the relationship towards in group level is more likely. The opposite is also true that when prototypical beliefs are not met, the favorability of group development is inhibited.

According to Krishnan (2003) values can be conceptualized in two different ways:

- IPSATIVE in which values are rank ordered
- NON-IPSATIVE in which values are measured independently of each

other.

“Only an ipsative measurement model can capture the unique value configuration of an individual”. (Krishnan, 2003: 15)

This is the reason why I use this method to examine Baptists fundamental values which they “hold dearly”. It is to be noted that the data demonstrates above all that Truth is the predominant value, and a case could be made that all the other values could be viewed in its light.

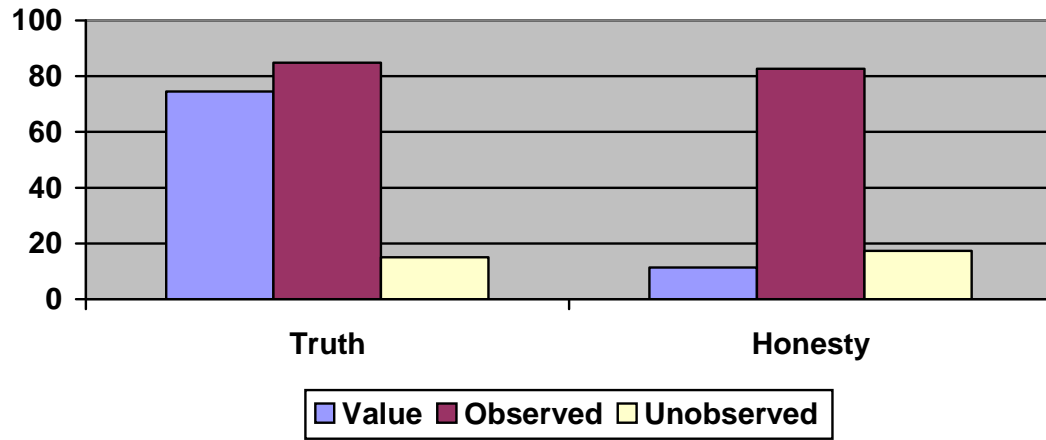
In question 8, references were made to what I perceive are prototypical values of Baptist believers, to try to identify if there is correlation with the belief system of the leadership in these important areas. The question also specifically asked people to respond in the light of them being a Baptist believer, as opposed to being a member from another denomination.

This question also relates to the fact that leadership should represent, uphold and defend the values and norms that the members of the church hold dearly. When the members/followers perceive that leaders are doing this, it follows that follower satisfaction will be enhanced.

(I.d. refers to insufficient data). Responses less than 10% of the population were not included.

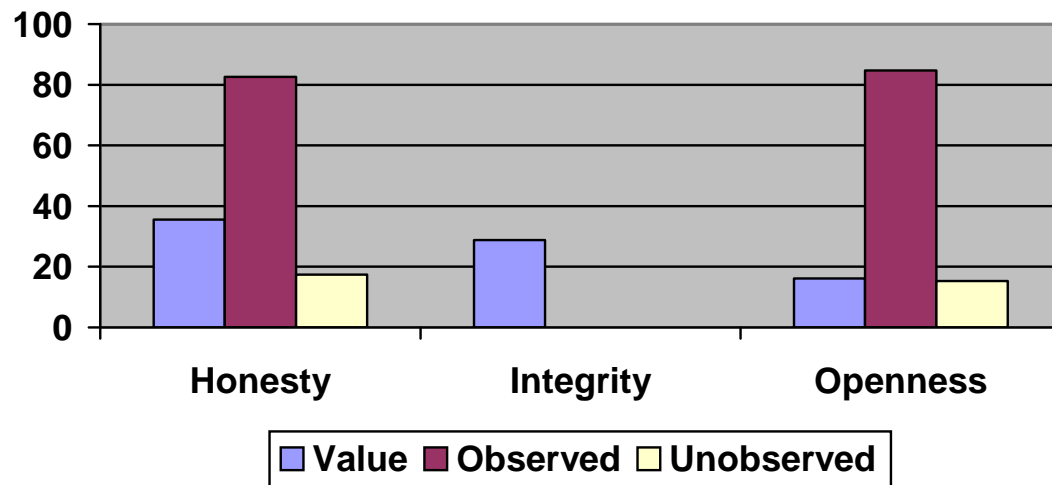
Variables v20 and v21

Values and perceptions - 1



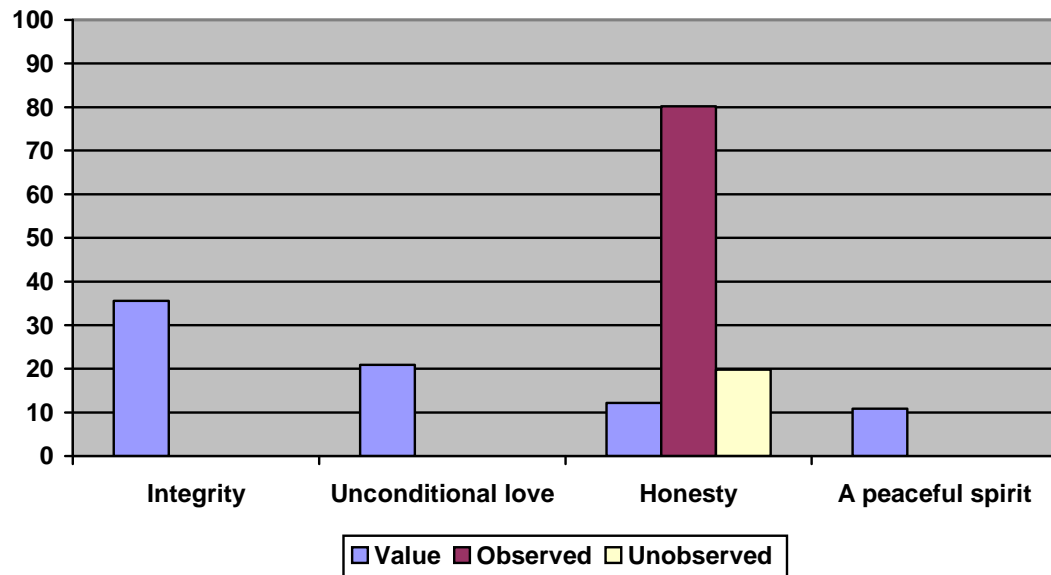
Variables v22 and v23

Values and perceptions - 2



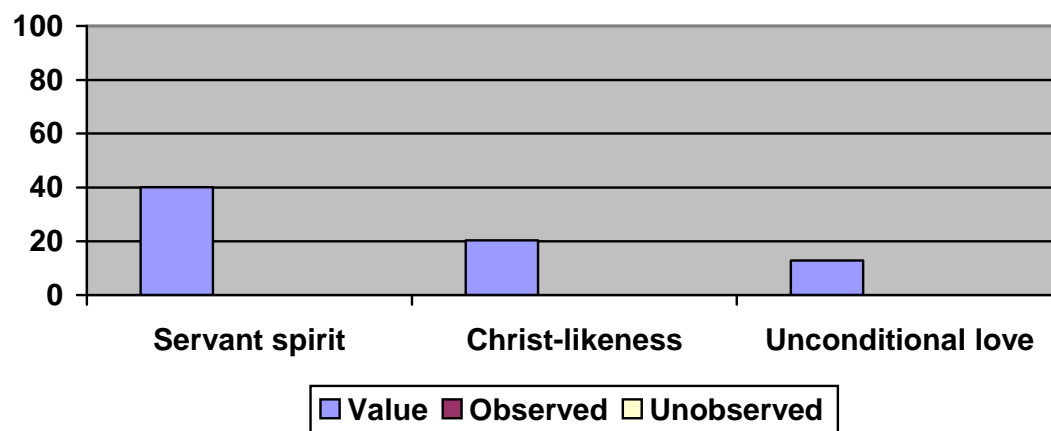
Variables v24 and v25

Values and perceptions - 3



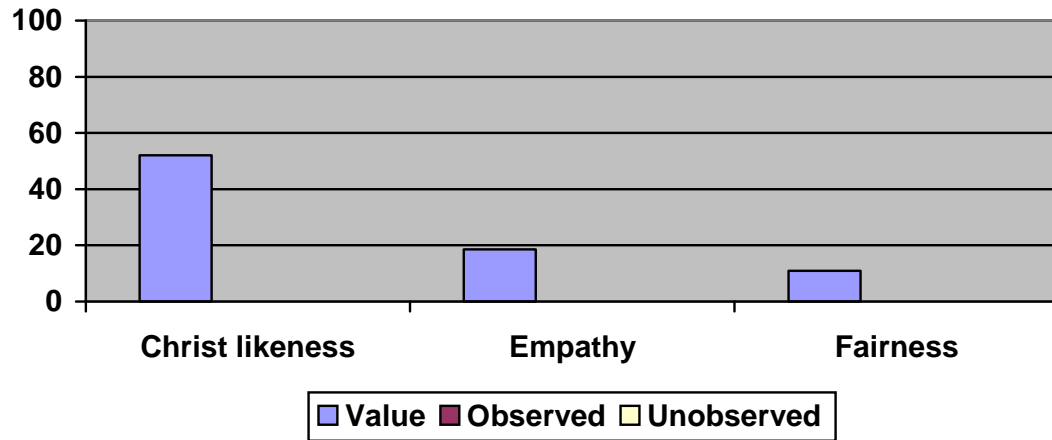
Variables v26 and 27

Values and perceptions - 4



Variables v28 and v29

Values and perceptions - 5



Research variables v30 to 39

Incidents of perceived good leadership

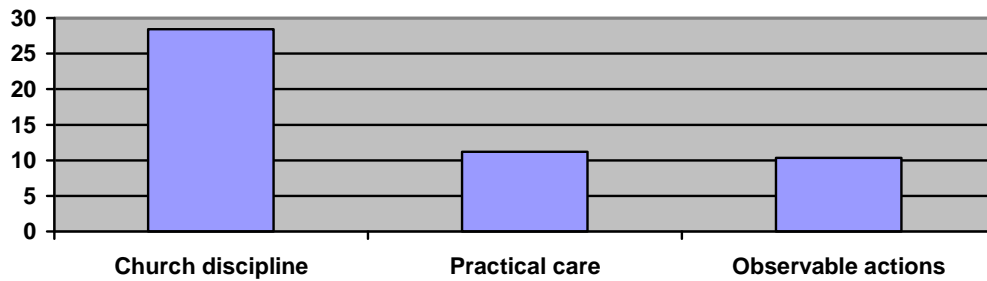
The purpose of this question relates to satisfaction with the leadership, and the understanding that nothing tests a relationship as much as conflict.

In the data there were a larger number of frequency missing than would be expected. (38).

Three significant responses were noted in the perceptions of the respondents with regard to incidences of good leadership however there were a large variety of data of noticeable different positive leadership actions (16)

Research variable v30

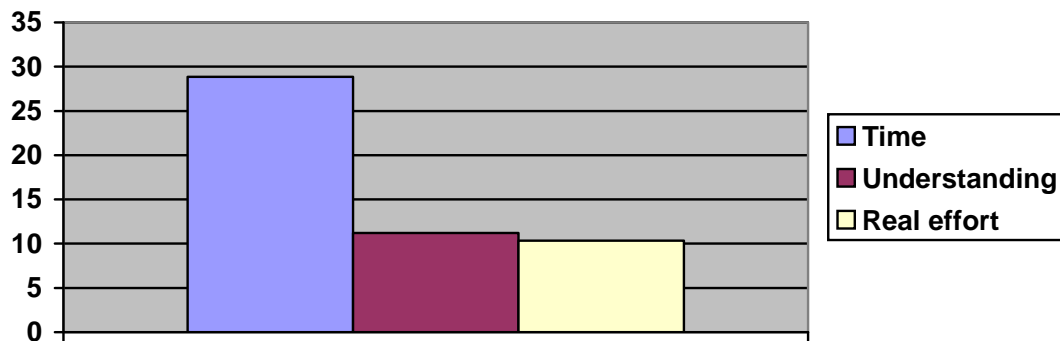
Members' perceptions of good leadership



The next question was posed to the respondent about that particular aspect of leadership, which caused the response in v30 above. A possible 8 suggestions were offered, but only 3 answers provided meaningful data.

Research variables v31 to v39

Particular aspects of meaningful leadership action



While I make no comment about the intricacies of problem solving *per se* it is encouraging to note that at this level of pastoral leadership, 3 simple activities like taking time to deal with an issue, seeking to understand all the implications of the problem and making a real, observable effort deserve commendation.

Research variables v40 to 50

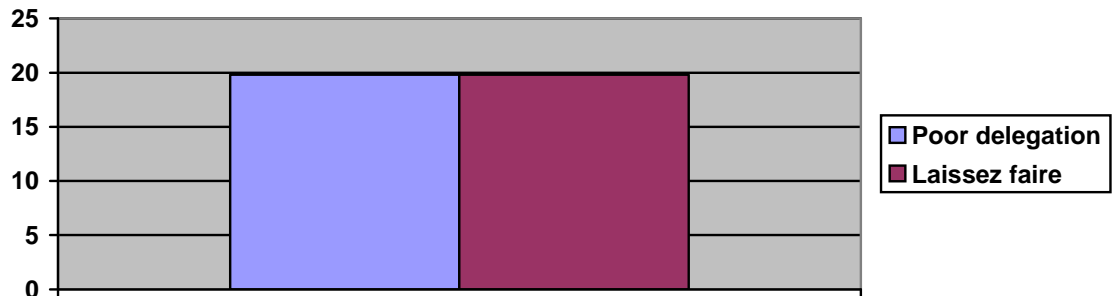
Incidents of perceived poor leadership

Respondents were asked to describe a single incident in which they perceived poor leadership being exercised in their local church. There seemed to be an unwillingness to divulge this data as the frequency missing was 53, but this is understandable as the questionnaire began to probe a little deeper into the members' experience of leadership.

Of the 15 different responses to this question, only 2 are included in the research that represented a percentile of over 10, which indicates that there were a multiplicity of problems, but it was the commonality of the two most important that were of interest to the research.

Research variable v40

Members' perceptions of poor leadership



Two responses stood out in the research, namely that of the inability of leadership to delegate and to take too much responsibility upon themselves, and also the matter of *laissez-faire*, where the leadership did not act at all, or in a perceived manner that the situation warranted.

In the responses to this question, there was also an indication of frustration on the part of members for decisions taken by the leadership where people were affected, e.g. the dismissal of a staff member, the moral problems of a pastor, and other sensitive information. It is my understanding that the average Baptist

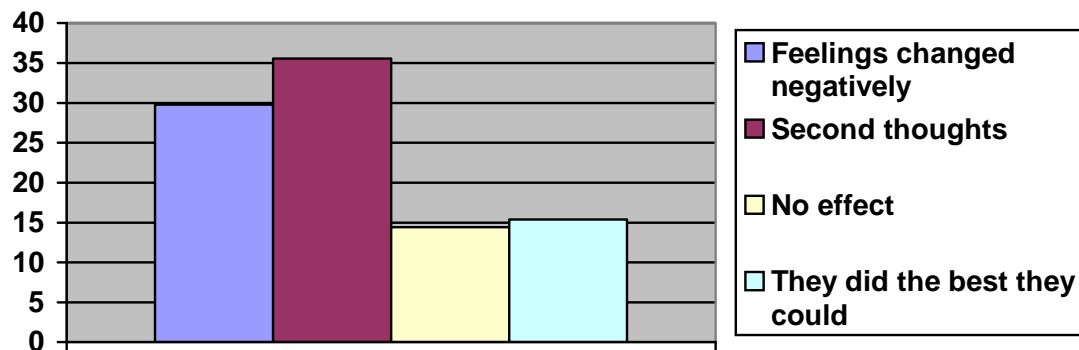
Church member is mostly unaware of the problems associated with litigation, hence the caution with sharing information with the larger membership.

But this does tie up with the principal value of trust and openness, discussed under research variable v20. The question must remain unanswered as to how far this trust extends.

The next question (A13) asked for respondents to describe the affect of perceivable poor leadership upon themselves and their relationship with the leadership. In the literature (Townsend, Phillips & Elkins, 2000) the authors clearly identify there were contra-indications of retaliation by employees toward poor leadership.

Research variable v50

Indications of affect of poor leadership performance



There was a large frequency missing in this response of 59 (38%)

In a chi-squared analysis between variables v50 (Indications of affect of poor performance) and v106 (the effort put in by the pastor to get to know the respondent) I had hoped that where there is a perceived effort on the part of the pastor to get to know people, and things go wrong or bad leadership is noticed,

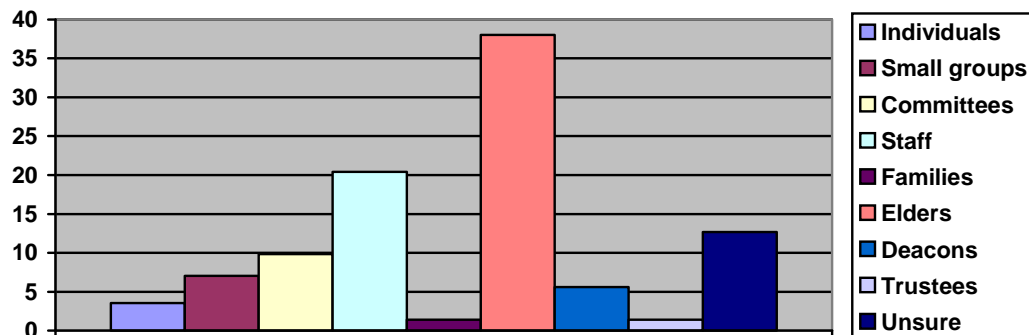
people attitudes change less, because of the higher level of relationship between the pastor and member. However, this thesis is not very clear from the data. The raw data indicates that where the pastor had not put in an effort to get to know individuals there was a tendency to think negatively when poor leadership was perceived

Research variable v51

Perceived decision makers in the local church

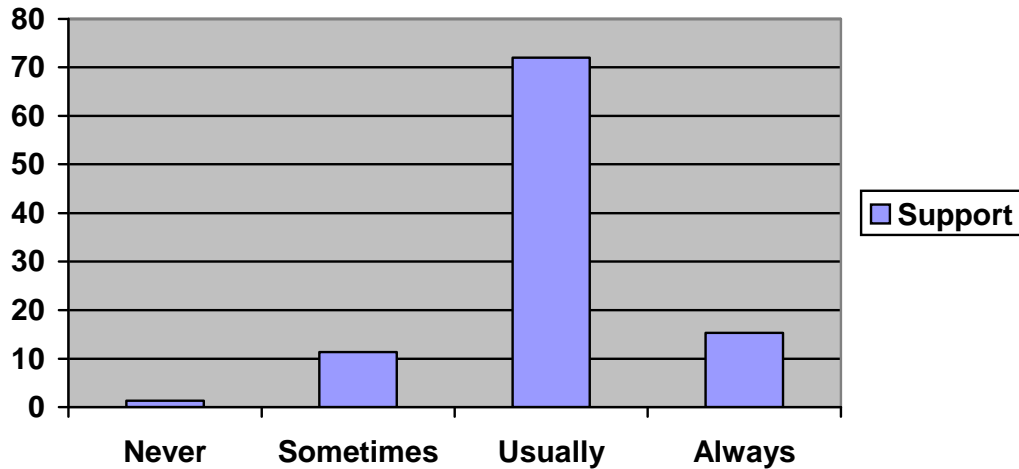
This was indeed an unusual shift from traditional Baptist leadership praxis in that I deliberately excluded the option to choose the “congregation” from the answers, thinking that respondents may choose option 1, (Individuals); 2, (Small groups) and especially 7, (Deacons), the latter which traditionally have wielded the power of decision making, particularly among Southern Baptists in the USA. The influence of the pastoral team led paradigm of church BUSA was found in the research with what seemed to be the 20.42% response toward option 4.

Research variable v51



Research Variable v53

Leadership supported by members



Frequency missing was 4

This is interesting data in the sense that the pastors of these churches were not novices as leaders and furthermore, their tenure had been long enough to get over what is termed the “honeymoon” period. The 1st level analysis gives an indication that Baptists generally are not “blind followers” but their followership may be deemed the result of a reasoned response, indicated by the data that they did not just “always” support the leadership

In a chi-squared analysis of this variable and variable v96 (Has there been a loss of confidence in the judgment, experience and wisdom of the leadership? - 60.27% indicated “No” while 39.73% indicated Yes) there is statistical proof to demonstrate that where there is a loss of confidence in the experience and wisdom of the leadership, then that leadership ceases to have the support of the majority of the membership. The other side of the coin is that where there is NO loss of confidence in the leadership, they usually/always enjoy the support of the members.

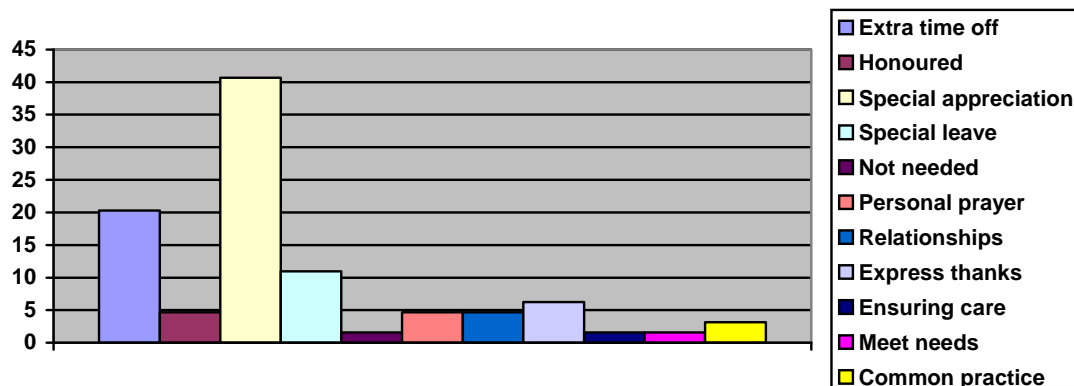
Research variable v103

Means employed by the membership in leadership legitimization

It follows reason that if there are higher levels of leader-member exchange in Baptist churches, that in a sense, the “return” for the highly valued gift of preaching would be an extended “zone of consent” or more “idiosyncratic credit” (Hollander).

This question sought to explore whether this was concretized in some way by the members. The results of the research data showed that there were 11 different responses. Some of these were single responses. However what is mentionable is that the frequency missing to this question was 90! This suggests that respondents perhaps did not know or were unwilling to supply the data.

I also took into account the length of the questionnaire, and perhaps by the time the last responses were needed, the people were losing interest, and wanted to get it over. The raw data is interesting in the sense that there is an effort on the part of the membership to recognize the pastor’s work in the church, and an effort is being made with the introduction of Pastors’ Appreciation Day, a once yearly effort to demonstrate support.



Some of these responses were quite close, but there were nuances of differences that I felt warranted their inclusion under a separate category.

- Extra time off** Pastors generally do not punch a time clock, and are left to their own devices regarding the use (or abuse) of their time, but there was a significant response in the data that gave their pastor extra paid time off.
- Honored** This data refers to the introduction of a relatively new idea in churches that in the month of October (usually) pastors are honored in some special way in the church with a gift or a word of thanks, and a card indicating people's appreciation
- Special Appreciation** refers to the fact that the pastor and his wife are usually honored on their birthday or anniversary, though the rest of the membership are not.
- Special leave** In the course of the year, pastor are sometimes granted special leave and weekends off for different needs in their lives. Also they have 5 or 7 year sabbaticals, where they may take 3 months off for further study or some other pursuit. This is usually written into the "call" a pastor receives when going to a church.
- Is not needed** This was the response from a small sample of the population
- Prayer for them personally** indicates that pastors are drawn into the private prayer lives of some of the members. This is an exceptionally great honor.
- Personal relationships** indicated a response where members of the church have gone out of their way to make an effort toward a personal relationship with the pastor.
- Expressing thanks** is the response of people who have made an effort to come to the pastor personally and thank them for some perceived meaningful personal contribution in their lives.
- Ensuring care** Is the response of members that make sure the pastor's personal needs are addressed and taken care of
- Meet needs.** Respondents indicated that they made it their practice to meet the pastor's personal family needs.

There was one other group that indicated that they knew it was common practice to express practical means of support and legitimization, but it did not happen in their own church.

4.3 THE RESULTS OF THE RESEARCH WITH REGARD TO LMX IN BAPTIST CHURCHES

In my definition of leadership, following in the tradition of Rost, **“leadership is a two way Christ-like influence relationship between elders and members whose intention is real change in their furtherance of God’s Kingdom.”**

Influence exchange relationships between leaders and followers are of utmost importance, and effective influencing and understanding springs largely from healthy relationships among the members of both groups.

Literature research demonstrates that legitimization is given and taken away as part of dynamic exchange processes. Failure to meet the terms of the exchange means the risk of losing legitimacy.

The research indicated that indeed members do have perceptions about their leadership, whether that is a person (the Pastor) a group (the elders) or a team (pastoral team). The perceptions are influenced positively when the leadership makes an effort in the relationship.

There was a tendency in the research to view leadership from a “great man” or even “charismatic leadership” perspective, and predominantly there is a transformational paradigm in place in local Baptist churches, where the pastor/s are seen as those who cast the vision, and the members are those who need to be uplifted. However the breadth of response, even in this smaller population leads me to conclude that leadership is far more complex than many Baptists would admit, and cannot fit into the Newtonian, cause and effect analysis, and would better be described in terms of “quantum leadership”, which can be analyzed by means of LMX theory.

Another useful perspective on quantum leadership is provided by Fairholm (1998) in describing leadership “mindsets”. He suggests that five distinct ways of conceptualizing (and enacting) leadership, in which the first 3 represent the transformational paradigm, while the latter 2 represent quantum thinking:

- **Leadership as a science of management** – Emphasis is placed on efficiency (the best ways) and effectiveness (productivity).
- **Leadership as excellence management** – The focus is on systematically striving for improvements in the quality of the organization’s people, processes, and products.
- **Leadership as values-displacement activities** – Goal achievement is pursued through activities aimed at aligning members’ values and visions with those of the organization.
- **Leadership as building culture of trust** – The focus is on establishing and maintaining an ethos of trust, based on shared values and an ethic of respect and equal worth.
- **Whole-soul or spiritual leadership** – The focus is on fostering members’ continuous growth, improvement, self-awareness, and self-leadership by accommodating not only their professional selves but also their private selves; working with the spirit (the soul, the heart, or the character) of followers at the emotional, value, intellectual, and technical levels.

The sense of building a culture of trust featured significantly in the data from the research, and most notably in church PSA.

Trust was the value that Baptist people held the most “dearly”, and it had positives outcomes in terms of LMX theory and the legitimation of leadership who had taken the time to focus on relationships in their ministry.

In church PSA, I gained a sense (and the data confirmed) of healthy support for their pastor and a deep understanding of his frustrations and joys in the ministry.

The data supported my casual observations during the actual research, with the quality of responses from this church. The personal comments in particular reflected a maturity and insight into leadership in terms of leader-member exchanges. Members in this church knew what was happening in the church, in personal conversation with them; they had opinions on important matters that not only affected the local church, but the whole denomination as well.

It is my considered opinion that the people who comprise the Body of Christ in this church have demonstrated a higher level of LMX than for example church P2SA, where there were undertones of negativity and a sense of dark tension between the leadership and the members.

The chi-squared analysis of some of the data (v54 and v102) indicates that when members of the dyad put in an effort in their relationship, there is a direct correlation to trust, a positive value and indication of higher levels of LMX, with members being included in decision making and enjoying the confidence of the leadership. Furthermore when the leadership stays in touch with the people through communication, making an effort or whatever means, there is a heightened sense of accountability between members of the leader-follower dyad.

Baptist church members are continually evaluating the leadership in the church, and when poor leadership is perceived, there is a statistically verifiable loss of confidence in the wisdom, experience and judgment in the leadership. Thus we may be able to conclude that the perception of leadership authority on the part of Baptist church members should not be studied in terms of the Weberian schema, but rather in the exploration of a new paradigm, namely that of LMX theory.

This is particularly true of LMX relationships in structures that have voluntary membership.

Leadership is not just found in the actions, personality and traits of a pastor, because they may not be the most influential person in the church. Take the example of Lech Walesa or the Ayatollah Khomeini, before they took office.

Heifetz (1996:19) correctly states:

“Leaders not only influence followers, but are under their influence as well.”

An understanding of exchange theory of leadership is also important to the Baptist paradigm of leadership, in the sense that one of the most fundamental axioms of social behavior is found in the axiom “you scratch my back and I’ll scratch yours”. When a Baptist leader demonstrates an understanding, or belief or acceptance in the value system of a follower, it will result in the enlargement of their “zone of influence”, particularly as they relate to the values of truth and honesty, which the research demonstrates are the most highly valued among Baptist believers.

The research also shows the high value that followers place on the gift of preaching and using the Word of God. A fine example of this exchange is found in the way in which South African Baptists have admired the life, ministry, and especially the teaching of the late Dr Rex Mathie. Dr Mathie was revered as one of the greatest expositors of Scripture that has ever served churches in the Baptist Union of Southern Africa. His giftedness in preaching and teaching and mentoring your pastors earned him the respect (sic. legitimization) of the whole denomination. His counsel was sought on every matter. The reciprocation was one of gratitude and loyalty and not through legalistic obligation.

In the research, in Church “BUSA” there was a clear delineation between the “in-group” represented by the pastoral staff and few selected church members, who, interestingly were younger in chronological age and had shorter tenure in the church; and the “out-group” represented mostly (but not solely) by the older (60+) age group who had longer tenure in the church, but whose opinion was less and

less solicited. It was clearly evident that the pastors sought an individualized relationship with the “in-group”, to the extent that they went on holiday together, played golf and met socially outside the Church. At church meetings they linked arms together to demonstrate solidarity and support.

Using LMX theory, one recognizes that there is no such thing as consistent behavior between leader/followers relationships, and that greater support is given to “in-group” members by the leadership. Furthermore, “in-group” members are more dependable, understand the vision of the church, work harder, and display more satisfaction than the “out-group”. In these positive dyads the result is mutual trust, respect, and a greater degree of reciprocal influence. This was demonstrated at a controversial church meeting called to question the leadership paradigm of the pastor (“BUSA” 5.3.06) The meeting was perceptibly polarized along “in-group”/“out-group” lines.

In researching this particular situation, it was consistently reported that the “out-group” received less information, were given fewer important tasks to do in the church, and had a more formal relationship with the pastor. These criteria have commonality with Drury’s (2004) understanding of “out-group” dynamics. In this church, the pastor had adjusted to the expectations of the “in-group” of followers, and it was primarily from this group that his legitimization emerged.

As early as the 1950’s, Thibault & Kelley (1959) viewed leadership as an exchange relation in which the followers surrendered some of their status and autonomy in return for the services of a leader in maintaining goal direction and unity in action for the group. In other words, the leader gains legitimization, but pays for it by assuming a heavier load of responsibility and interactional stress.

In BUSA I was able to observe this in the course of completing the research. The leadership had developed a “laager mentality”, and sought advice and support from a selective group, mostly defined by age. There was a sense of polarization in the church, and a clear sense of positive affection by the in-group and a sense of frustration and unhappiness on the part of the out-group.

4.5 THE ROLE OF ENTREPRENEURIAL FOLLOWERSHIP IN CHRISTIAN LEADERSHIP

The definitive environment for any exchange between leaders and followers has to be the ecclesiastical leadership paradigm in which leadership takes place.

If leadership is based on the corporate, “profit and loss” model, and if the church is growing (profit), and the people are happy (customer satisfaction), then the pastor is rewarded, he/she stands in high favor with the people, the zone of influence is extended, and legitimization is powerful. However if attendance is declining and people are dissatisfied, pastors are criticized and possibly terminated. Romberger points out (1999:10) that in the corporate paradigm of leadership personnel evaluations often fail to incorporate Christ-like qualities and character in their assessment.

If the Church has a servant leadership/followership paradigm satisfaction will be determined by different criteria, and particularly in Baptist Churches where preaching is highly prized, it will have close connection to follower satisfaction.

In the two churches researched in the USA, the sense of the church operating as a business appeared strongly, with an emphasis on numbers and dollars as indications of success, and tied to pastoral legitimation. The focus was placed on the pastor as the source of information about current church trends, latest programs and “what will work and what won’t”. There was a strong indication of professionalization and management of church resources, with preaching the Word a distant second.

The assumption, I believe, among many pastors today is that new life in a church can be created only when people shed their suits, don golf shirts and trendy trousers, and think and act like the most passionate entrepreneurs. The problem is, they rarely understand when it makes sense to do those things--or how to do them. Mark Maletz and Nitin Nohria (2001) conducted a unique research project

that attempted to answer those questions.

Their project focused on “whitespace leadership”: (a metaphor borrowed from the printing industry that refers to the space on a page not occupied by the printed letters) and which they adapted to the large but mostly unoccupied territory in the life of every organization (*sic.* Church) where rules are vague, authority is fuzzy, budgets are nonexistent, and strategy is unclear--and where entrepreneurial activity that helps reinvent and renew an organization most often takes place.

This was brilliantly demonstrated in the research in church BUSA, where a small but vocal part of the population sought to hold on to traditional values, but the larger and younger majority (by far) wanted more contemporary worship, innovative ideas in preaching. The pastor actually did dress trendier, used entrepreneurial ideas in worship and preaching, and the result has been a dramatic growth in the church.

Maletz and Nohria shadowed entrepreneurial managers operating in the whitespace and met with top managers about their efforts to oversee whitespace activities. Using examples from the financial services, computer, and e-commerce industries, the authors explain when it's imperative to operate in the whitespace--and when it's wiser to stay in the traditional blackspace.

Even with the best trained Bible expositor as pastor, and the godliest men and women as deacons or elders, and every good intention to realize the purposes of the church as outlined in the Scriptures, unless there is a shift from central control of ministry committees by the few called to leadership; toward the people themselves given the opportunity to use their God given gifts in leadership, the Church may languish in mediocrity. The inclusion of followers in the process of implementing real change and the establishment of mutual purposes is essential to healthy leadership practice in that it opens a whole new arena of entrepreneurial opportunity.

Heifetz (1996:183) points out that there is a scarcity of leadership with people in authority, and this is true especially when leadership is not veified in the person of a leader, their traits and giftedness. This statement is borne out in real life when one continually hears of churches engaged in “power struggles” which involves a win-lose mentality.

I believe that leadership is also exercised by people without authority. However, such people, often called “entrepreneurs” (Heifetz) in the literature are often perceived as a threat to the vision of the church, or mavericks, troublemakers by those in pastoral authority, mostly as a result of our perception that we cannot have leadership without authority.

The question remains: Can we have leadership “from the foot of the table”, from “outside the in-group”. Gandhi said a resounding “Yes!” So did Martin Luther King Jr. and others whose formal authority was within a particular group of people, but whose entrepreneurial leadership extended across formal and informal boundaries.

The question is what sort of people does the followership of Baptist churches comprise? As has previously been mentioned, the membership of the Baptist church is restricted to those who have a clear testimony to having been regenerated by the Spirit, and usually are willing to testify to this experience by means of believers’ baptism. Some churches hold rigorous interview programs so that “meaningful membership” is implemented. New members are instructed in how things work, the vision of the church, and the responsibilities of membership and where they can fit into the programs of the church. But I know of no situation where a church instructs new members in the responsibility of their role as leaders. Thus they miss the opportunity of assimilating potential new leaders because of the restrictions of authority. Many pastors fail to see that members are *ipso facto* leaders in some aspect of their lives, in their homes, school, business or sport, and the insights and experience they bring to the table is invaluable.

Chapter 5

TOWARDS AN ADJUSTED PRAXIS

The fear that many Baptist have is related to Newton's second law of thermodynamics, which in simplicity states that everything has a tendency to deteriorate.

This I believe is applicable to Church structure. I believe that congregational church government in itself is not the single criteria for Baptist church structure, and that the research demonstrates an interesting and arguably new paradigm shift in Baptist leadership toward leadership that is more relational, which extends the zone of consent of the pastor beyond its historic boundaries, as pastors understand the relational dynamics that LMX theory suggests. This may result in churches adopting a different form of governmental structure, which in theory does not make them less Baptist.

I believe, and the research supports, that church members understand this relational element already, and are willing to extend and embrace meaningful relationships with the leadership of the church, but the effort in relationships must be made by the pastor and other leaders of the church understanding the *quid pro quo* of LMX

Among us Baptist pastors there is a tendency to think that we have to be involved in every act that requires a decision. De Pree (2004) refers to this as the "pink ice in the urinal" attitude in micro management of everything.

As leadership is shared and created jointly, so is the responsibility for re-structure of the church. This means that as people work together in defining and developing their relational leadership, bring about change that furthers the advancement of the Kingdom of God, questions of structure will emerge, which will need to be engineered to fit each situation.

The structure then becomes the product of the leadership relationship, and we Baptists influence our structure instead of it influencing us and forcing us into a paradigm that historically has worked, but which has led to the exclusion of the majority that make up the membership of the Baptist church.

Much more research is needed in the context of how people decide, act and present themselves to each other in the context of our Baptist church family. I can remember personally being taught to hold oneself apart from people, not to allow people to get close, to be careful of close relationships, never allow someone to give you a warm embrace. This probably relates more to the antiquated Victorian era than it does to modern day Baptists, who desire closer relationships with their leadership.

An Important lesson I have discovered for ministry from this research has been the freedom to move from the focus on church growth, the frustration of having to fill in documents recording baptisms, and income, and growth in membership, towards a focus on the health of the church particularly in relationships.

I have discovered that Baptists are likeable people. They may not agree with every step a leader takes, but they will be found to be in prayer for their pastors often, to offer words of encouragement, and support, to understand their humanity, and brittleness after the many years of hard fought battles.

Church members are willing to overlook the leaders' mistakes because they understand the doctrines of grace. They are grateful to pastors who serve in long tenures, who invest their lives in the families of church members. They are grateful for pastors who share the load with them and in so doing empower them for ministry, much like Jesus did with His disciples recorded in Luke 10:1 when He sent the 72 out two by two to preach, heal and apply in practice what they had learned from Jesus.

There is a need for change. Not a demolition of the old and a construction of the new, but a reconstruction of what has stood for centuries.

I appeal that pastors be released from the impossible task of vision casting, and church growth, to focus on what is possible and reachable and within their reach, namely Church health.

CHAPTER 6

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APPENDIX A

THE RESEARCH QUESTIONNAIRE

QUESTIONNAIRE concerning Baptist leadership

SECTION A General information

For Office Use

Respondent number

V1 1

Thank you for taking the time and trouble to fill in this questionnaire, the results of which will be used for a Doctoral thesis in Practical Theology by Stephen Brian Pierce. The questionnaire will not take more than 15 minutes to complete.

Your contribution will greatly benefit Baptist leadership in South Africa and the USA as we leaders strive to honor God and make a difference in the age we live. It is not necessary to supply your name. Please note this is absolutely confidential. Kindly answer all questions as honestly as possible.

Answer all the questions by drawing a circle (O) around or checking (✓) a number in a shaded box or by writing your answer in the shaded space provided.

1. What is your age?

Years

V2 4

2. What is your gender?

Male

Female

V3 6

3. In your opinion, which **6** groups have the most influence in your church? In your answer, write a number from **1** to **6** in descending order. (1 = most NB, 2 = second most NB, etc. . . .)

01. Deacon Body	06. Elders
02. Pastor/s	07. Congregation
03. Important families	08. Individuals
04. Committees	09. Executive council
05. Trustees	10. Personnel board
Other (specify)	

For Office Use

V4			7
V5			9
V6			11
V7			13
V8			15
V9			17

4. What has been your experience with regard to church leadership?

Strongly coercive	Fairly coercive	Fairly persuasive	Strongly persuasive
1	2	3	4

V10 19

Strongly incapable	Fairly incapable	Fairly competent	Strongly competent
1	2	3	4

V11 20

Very unhelpful	Fairly unhelpful	Fairly helpful	Very helpful
1	2	3	4

V12 21

Very closed	Fairly closed	Fairly open	Very open
1	2	3	4

V13 22

Very hurtful	Hurtful	Healing	Strongly Healing
1	2	3	4

V14 23

Not accountable	Sometimes accountable	Mostly accountable	Always Accountable
1	2	3	4

V15 24

Strongly authoritarian	Occasionally authoritarian	Occasionally tolerant	Strongly Tolerant
1	2	3	4

V16 25

5. If the leadership is “doing a good job” are you willing to overlook their mistakes?

Yes ☐ 1

No ☐ 2

6. In your local church, have you been able to identify strong **opposition** groups to the leadership?

Yes ☐ 1

No ☐ 2

7. In your local church, have you been able to identify strong **support** groups to the leadership?

Yes ☐ 1

No ☐ 2

8. As a Baptist believer, what are the **5** most important biblical values that you hold dearly.

Check **5** only in the left hand column.

In the right hand column indicate whether you see these **5** values **clearly** demonstrated in the lives of the current leadership of the church.

	Yes	No
01. Truth	1	2
02. Openness	1	2
03. Honesty	1	2
04. Integrity	1	2
05. Justice	1	2
06. Equality	1	2
07. Freedom to voice my opinion	1	2
08. Acceptance	1	2
09. Unconditional love	1	2
10. A peaceful spirit	1	2
11. Not argumentative	1	2
12. A servant spirit	1	2
13. Christ-likeness	1	2
14. Fairness in dealing with people	1	2
15. Empathy	1	2

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V17 ☐ 26

V18 ☐ 27

V19 ☐ 28

V20 ☐ 29

V21 ☐ 31

V22 ☐ 32

V23 ☐ 34

V24 ☐ 35

V25 ☐ 37

V26 ☐ 38

V27 ☐ 40

V28 ☐ 41

V29 ☐ 43

9. Briefly describe a single incident in which you noticed **GOOD** leadership being exercised in the Church.

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V30

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 44

10. What did you find rewarding from what the leadership said or did, with respect to question 9 above. You may check more than one.

01. They took time		
02. I felt they understood the situation clearly		
03. They made a real effort		
04. They prayed about the situation		
05. They applied the Scriptures to the situation		
06. They sought the advice of the members		
07. They demonstrated maturity		
08. The situation was clearly resolved		
Other (specify)		

V31			46
V32			48
V33			50
V34			52
V35			54
V36			56
V37			58
V38			60
V39			62

- 11.** Briefly describe a single incident in which you noticed **POOR** leadership being exercised in the church. No names please!

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V40

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 64

- 12.** What did you find troubling from what the leadership said or did, with respect to question 11 above.
You may check more than one answer.

01. They never took the time to deal with the situation		V41			66
02. I felt they never understood the situation clearly		V42			68
03. They never made a real effort		V43			70
04. They did not pray about the situation		V44			72
05. They never applied the Scriptures to the situation		V45			74
06. They never sought the advice of the members		V46			76
07. They demonstrated immaturity		V47			78
08. The situation was never clearly resolved		V48			80
Other (specify)		V49			82

- 13.** What affect did the situation in **Question 11** above have on relationships with the leadership?
Just check **one** answer please!

01. My feelings towards the leadership changed negatively		V50	<div></div>	84
02. I had “second thoughts” about the leadership				
03. It did not affect me at all				
04. Under the circumstances they did the best they could				
05. It changed my feelings toward the leaders positively				

- 14.** Important decisions are made by(circle one)

Individuals	Small groups	Committees	Staff	Families	Elders	Deacons	Trustees	Not sure
1	2	3	4	5	6	7	8	9

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V51 86

- 15.** Does the leadership of your local Church readily accept feedback from others?

Never	Seldom	Usually	Always
1	2	3	4

V52 87

- 16.** Generally, do you believe that the leadership of your local church has the support of the majority of the members?

Never	Seldom	Usually	Always
1	2	3	4

V53 88

SECTION B

How do you personally feel about church leadership?

1. Rate the following leadership issues as you have clearly seen them in your own local church.

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	Always	Usually	Sometimes	Rarely	Never	Don't know			
01. Do you trust the leadership	1	2	3	4	5	6	V54		89
02. Is the leadership transparent	1	2	3	4	5	6	V55		90
03. Does the leadership listen	1	2	3	4	5	6	V56		91
04. Does your opinion count	1	2	3	4	5	6	V57		92
05. Do members participate	1	2	3	4	5	6	V58		93
06. Is there consensus	1	2	3	4	5	6	V59		94
07. Do others also set vision	1	2	3	4	5	6	V60		95
08. Is leadership in touch with you	1	2	3	4	5	6	V61		96
09. Do they demonstrate humility	1	2	3	4	5	6	V62		97
10. Good stewards of their time	1	2	3	4	5	6	V63		98
11. Does leadership micromanage	1	2	3	4	5	6	V64		99
12. Do they try to solve conflict	1	2	3	4	5	6	V65		100
13. Does the individual matter	1	2	3	4	5	6	V66		101
14. Do the leaders visit members	1	2	3	4	5	6	V67		102
15. Do they take too much leave	1	2	3	4	5	6	V68		103
16. Do they keep confidence	1	2	3	4	5	6	V69		104
17. Is their household "in order"	1	2	3	4	5	6	V70		105
18. Does the leadership inspire you	1	2	3	4	5	6	V71		106

2. What **single** thing can you identify, without which your church might not be what it is?

01. The church is a “family”	
02. Strong prayer emphasis	
03. The church’s care ministry	
04. Small groups	
05. The sermons/messages	
06. A sense of purpose	
07. The pastor/s and other leaders	
08. The ministries of the church	
09. Worship	
Other (specify)	

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V72 107

3. In general is there any **single** thing you would like to see changed in church leadership practice?

01. More member participation in decisions	
02. More openness in the leadership	
03. Fewer confrontational church meetings	
04. More visitation by the leadership	
05. More accessibility to the leadership	
06. Better time management by the leadership	
07. Fewer cliques	
08. More intentional outreach	
09. Leaders pursuing the church’s vision	
10. Forgetting personal agendas	
Other (specify)	

V73 109

4. What benefits do you personally expect to see from church leadership? Check as many as you like!

01. To be cared for by the leadership	
02. To help me grow in my faith as a Christian	
03. To set an obvious example for Christian living	
04. To make me aware of the plight of others	
05. They help me to want to be a servant	
06. To hear how the Bible is relevant for today	
07. To create an atmosphere of trust	
08. To demonstrate how I can witness for my faith	
09. To help me apply the Bible to my everyday life	
10. Counsel when I am in trouble	
Other (specify)	

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V74			111
V75			113
V76			115
V77			117
V78			119
V79			121
V80			123
V81			125
V82			127
V83			129
V84			131

5. Do you see transformation taking place in the church?

Yes 1	No 2
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V85		133
-----	--	-----

6. If you answered "Yes" to the previous question. Do you see this transformation as **positive** or **negative**?

Pos 1	Neg 2
---	---

V86		134
-----	--	-----

Please comment on your answer (ONE COMMENT ONLY)

V87			135
-----	--	--	-----

SECTION C

Identifying problems in leadership

1. Do you feel like there are cliques in the leadership?

Yes	1
-----	---

No	2
----	---

V88 137

2. Is there a “dark tension” (strained relationships) among key people?

Never	Seldom	Often	Always
1	2	3	4

V89 138

3. Is there a sense of “celebration” among the members of the church?

Never	Seldom	Usually	Always
1	2	3	4

V90 139

4. Do people still speak about the great things that are happening in your church?

Never	Seldom	Usually	Always
1	2	3	4

V91 140

5. Do people attribute what is happening in the church in part to the leadership?

Never	Seldom	Usually	Always
1	2	3	4

V92 141

6. Do problem solvers outnumber problem makers?

Yes	1
-----	---

No	2
----	---

V93 142

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7. Do leaders seek to control or liberate? Check one!

Dominate	Manipulate	Control	Restrict	Organize	Sway	Influence	Liberate
1	2	3	4	5	6	7	8

Please comment on your answer (**ONE COMMENT ONLY**)

8. In your opinion has there been a loss of confidence in the judgment, experience and wisdom of the leadership?

Yes 1

No 2

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V94 143

V95 144

V96 146

SECTION D

Clarifying the role of the Pastor as leader

1. Does the pastor encourage contrary opinions?

Never	Seldom	Usually	Always
1	2	3	4

Please comment on your answer (ONE COMMENT ONLY)

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V97 147

V98 148

2. Does the leader create a climate where other leaders emerge?

Yes	1	No	2
-----	---	----	---

V99 150

3. Do you believe that pastors generally plagiarize their sermons?

Yes	1	No	2
-----	---	----	---

V100 151

4. Does your vision and the pastor's vision concur?

Yes	1	No	2
-----	---	----	---

V101 152

5. Have you put in an effort in your relationship with

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Yes	1
-----	----------

No	2
----	----------

V102 153

V103		154
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V104			156
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V105			158
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Yes	1
-----	---

No	2
----	----------

V106 160

Yes	1
-----	----------

No	2
----	---

V107 161

Yes	1
-----	----------

No	2
----	---

V108 162

Yes	1
-----	----------

No	2
----	----------

V109 163

- 10.** Does your church formally employ any means of recognizing the work of the pastor/s?

Never	Seldom	Usually	Always
1	2	3	4

If applicable, please give **ONE** example of how they do this!

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V110 164

V111	<input style="width: 30px; height: 20px;" type="text"/>	<input style="width: 30px; height: 20px;" type="text"/>	165
V112	<input style="width: 30px; height: 20px;" type="text"/>	<input style="width: 30px; height: 20px;" type="text"/>	167
V113	<input style="width: 30px; height: 20px;" type="text"/>	<input style="width: 30px; height: 20px;" type="text"/>	169
V114	<input style="width: 30px; height: 20px;" type="text"/>	<input style="width: 30px; height: 20px;" type="text"/>	171
V115	<input style="width: 30px; height: 20px;" type="text"/>	<input style="width: 30px; height: 20px;" type="text"/>	173

- 11.** Has/have the pastor/s influenced you to believe that the direction the church is taking is right?

Yes 1

No 2

V116 175

- 12.** If your answer was “Yes”. Please give me an indication of how he/she did this? Please do not check more than **5** boxes!

01. They used the Scriptures	<input style="width: 30px; height: 20px;" type="checkbox"/>
02. They proved it by their commitment	<input style="width: 30px; height: 20px;" type="checkbox"/>
03. They know more than I do about such things	<input style="width: 30px; height: 20px;" type="checkbox"/>
04. They have a great “track record”	<input style="width: 30px; height: 20px;" type="checkbox"/>
05. They have a convincing personality	<input style="width: 30px; height: 20px;" type="checkbox"/>
06. I don’t want to feel left out	<input style="width: 30px; height: 20px;" type="checkbox"/>
07. They clearly explained the benefits of their ideas	<input style="width: 30px; height: 20px;" type="checkbox"/>
08. They spent a lot of time in prayer about it	<input style="width: 30px; height: 20px;" type="checkbox"/>
09. Their authority is from God and I don’t question it	<input style="width: 30px; height: 20px;" type="checkbox"/>
10. Our church was in a bad shape and they can help	<input style="width: 30px; height: 20px;" type="checkbox"/>
11. They threatened to leave or made other threats	<input style="width: 30px; height: 20px;" type="checkbox"/>
Other (specify)	<input style="width: 30px; height: 20px;" type="checkbox"/>

V117	<input style="width: 30px; height: 20px;" type="text"/>	<input style="width: 30px; height: 20px;" type="text"/>	176
V118	<input style="width: 30px; height: 20px;" type="text"/>	<input style="width: 30px; height: 20px;" type="text"/>	178
V119	<input style="width: 30px; height: 20px;" type="text"/>	<input style="width: 30px; height: 20px;" type="text"/>	180
V120	<input style="width: 30px; height: 20px;" type="text"/>	<input style="width: 30px; height: 20px;" type="text"/>	182
V121	<input style="width: 30px; height: 20px;" type="text"/>	<input style="width: 30px; height: 20px;" type="text"/>	184

- 13.** Have you considered leaving the church because of your

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relationship with the pastor/s?

Yes	1
-----	---

No	2
----	---

V122 186

The final question of this questionnaire is a personal one from me to you!

- 14.** It's tough trying to serve God in "fulltime" ministry. Would you like to be in their shoes?

Yes	1
-----	---

No	2
----	---

V123 187

Thank you so much for taking the time to fill in this questionnaire. Your assistance in this is greatly appreciated

If you have a query about a question, you may contact me.

After my thesis has been submitted, if you would like a short summary of my findings you may also drop me a line at my email address

steve@ccrtc.com

"In the multitude of counsel there is wisdom" – King Solomon

Pastor Stephen Pierce

APPENDIX B

These people gave permission for their names to be used.

QUOTES FROM PERSONAL DISCUSSION AND LETTERS

Ref. No	Name	Position	Mode	Subject of Discussion
PEM:8.2.2000	Morcom, D.	BTC, Jhb	E Mail	Congregational Government
PC:19.03.2000	Israel, H.	Church leader	Conversation	Problems in B.A.S.A. churches
LAU:07.03.2000	Laughton, D.	Church Member	Letter	Status of Bloemfontein Baptist Church
PAR:03.03.1999	Parnell, C	Theologian	Conversation	Leadership in Churches
SPO:21.04.2000	Spoor, P.	Pastor	Conversation	Structure in Fish Hoek Baptist Church

Appendix C

NEOLOGISMS AND INCIDENTAL UNUSUAL WORDS I DISCOVERED IN THE LITERATURE PERTAINING TO LEADERSHIP

[illegible]

Appendix D

Three Domain Approaches to Leadership

(Graen and Uhl-Bien, 1995)

	Leader-based	Relationship based	Follower based
What is Leadership?	Appropriate behavior of the person in the role of a leader	Trust, respect, and mutual obligation that generates influence between parties	Ability and motivation to manage one's own performance
What behaviors constitute leadership?	Establishing and communicating vision; inspiring, instilling pride	Building strong relationships with followers; mutual learning and accommodation	Empowering, coaching, facilitating, giving up control
Advantages	Leader as rallying point for organization; common understanding of mission and value; can initiate wholesale change	Accommodates differing needs of subordinates; can elicit superior work from different types of people	Makes the most of follower capabilities; frees up leaders for other responsibilities
Disadvantages	Highly dependent on leader; problems if leader changes or is pursuing inappropriate vision	Time consuming; relies on long-term relationships between specific leaders and members	Highly dependent on follower initiative and ability
When appropriate?	Fundamental change; charismatic leader in place; limited diversity among followers	Continuous improvement teamwork; substantial diversity and stability among followers; network building	Highly capable and task committed followers
Where most effective?	Structured tasks; strong leader position power; member acceptance of leader	Situation favorability for leaders between two extremes.	Unstructured tasks; weak position power; member non-acceptance of leader

Appendix E

The Life Cycle of Leadership Relationships (Graen & Uhl-Bien 1996)

