TABLE OF CONTENTS

CHAPTER TWO: TRIUNE GOD - RELATIONAL AND MISSIONAL

CHAPTER THREE: LEADERSHIP IN A TRINITARIAN ECCLESIOLOGY

CHAPTER FOUR: QUALITATIVE RESEARCH DESIGN AND DATA ANALYSIS

LIST OF TABLES

LIST OF FIGURES

LIST OF ANNEXURES

CHAPTER ONE

THE RESEARCH PARADIGM

1.1   INTRODUCTION

"I resign from Christianity", "I still say yes for Christ but no to His followers". When these announcements made by Anne Rice - world-renowned writer - hit the papers on the first day of August 2010, the Christian population, including her 85,000 Facebook friends were stunned. Her frustration was aimed at the broken and strained relationships between Christians and the world at large (De Villiers 2010:3).

In this study it is argued that the Church will have to work on the relationships amongst themselves and the world they live in, in order to be a Missional Church. The researcher wishes to show that the Church needs to change and evolve and this needs to start with the leaders. This implies a necessary paradigm shift and it is believed that with a relational leadership style, this should and could be achieved.

Control-based religion's rapidly declination occurred with the loss of baby boomers (people born between the end of World War 2 and the late 1960s. A period during which the populations and economics of certain nations boomed).

Today it is still fading as a result of the so-called enlightenment and scientific ages though in different parts of the world such as Africa, Latin America and Asia it is still holding some ground. In a previous study by the researcher, the respondents reacted negatively and even aggressively negative when they were asked about their feelings on Church leadership (Breedt 2009:88). Living

in an age where people value honesty and truthfulness, openness, integrity and relationships above titles and authority, leaders cannot lead from their leadership positions unless they are in a good relationship with the people around them. Spirituality that does not make a difference in the lives of people is rapidly losing favour. Christians are tired of religious programs, performances or "religious games" (Barna 2005:13) and want to be part of a Church which is led by the Holy Spirit, progressing towards feeding the hungry, healing the sick, and give hope and purpose to the lives of those in need. Christ's followers want to be part of a Church that is an active change agent in the world they live in. The challenges the Christians with this passion will not be resolved unless Church gets hands-on involved in the world.

1.2   BACKGROUND

With YHWH, the God of Israel and the Father of Jesus Christ as the Alpha and Omega of His Church, there is no other origin or basis for the existence and the function of the Church which then also includes the leadership style. Everything revolves around and evolves with the Triune God as the centre point and example. If the essence of leadership is influence (Maxwell 1995:Kindle48), it must be an influence towards the plan according to the will of God for His people. Leadership in the Church can only have one mission and that is "to empower the faith community with the missional life and message of Jesus Christ to reach out to each other and the whole world" (Niemandt 2008:3). The "how" is also found in the Godhead and in the fact that Jesus died to restore the relationship between God and Man. If the Triune God is a father, brother and helper, Christianity is all about relationships. "Relationships didn't begin as a human initiative, but instead as a divine one flowing from the centre of who God is" (Saccone 2009:14).

Relational leadership in the church is based on the relationship within the Trinity as well as the Missional relationship of the Godhead towards the lost world.

1.3   RESEARCH PROBLEM

Almost every Church leader in the institutional Church today entered the system through a position and/or title.   Modernistic structures required followers to submit to these well-trained and well-educated appointed leaders.   While a post-modern culture is developing, many of these leaders realise that titles can buy some time, but it does not breed leaders and the gravitational pull of positional leadership is felt by them.

The leadership paradigm presented in literature concerning Church leadership is mostly based on the modernistic business or corporate model.   This model, mostly used by mega-churches is more project- than people-oriented, more goal- than relationship-oriented and more authoritarian than team-oriented. Schwartz, who studied this phenomenon, recounts that his findings proved the opposite.   He found that the pastors of growing churches tend to be more relationship-, person-, and partnership-oriented than those in declining churches (Schwarz 1996:22).   Five years later, this study comes to a different conclusion and proves that a better understanding of relational leadership is fundamental for any successful leader to reach his/her full potential.

Church leaders are exposed to situational and cultural changes while church traditions and leadership styles tend to be stagnant and structured.   The religious culture of the church is an out dated and even an alien culture to non-traditionalists.   More recent leadership models are mostly repackaged old paradigms and are still unacceptable in the post-modern world.   In this age relationships are valued over authority and Church leaders can no longer

command and demand from their untouchable positions and pulpits expecting people to blindly accept and obey.   A new leadership paradigm is needed for the Missional Church to be successful and function in God's intended way: loving God and loving their neighbours.

Niemandt (2007:9,11), a South African Church leader, feels that the postmodern earthquake is causing tidal waves, flooding the whole earth (and Church) and that nothing will be the same again.   Even the Church in South Africa will have to sink or swim.   The church is "functioning in a different context" and "leaders need new capacities and frameworks" (Roxburgh 2006:10) to manage change and to "intentionally introduce new direction" (Barna 2005:83).   The ability to lead is about influencing others to take actions and adopt behaviours that accomplish a goal or a mission and Saccone calls relationships the virus of influence that will infect through human-to-human interactions (2009:14).

> "We are confronting a universe marked by tremendous fluidity; it won't and can't stand still.   It is a universe where fragmentation, splintering, and disappearance are the mirror images of appearance, emergence, and coalescence.   This is a universe where nothing is strictly determined.   Its phenomena should be partly determinable via naturalistic analysis, including the phenomenon of men [and women] participating in the construction of the structures which shape their lives" (Corbin & Strauss 2008:5).

Roxburg warned the Church in 2000 to develop a new kind of leader to take the Church through a time of transformation.   He mentioned that the failure of leadership and the lack of change in organisations to adequately address the challenges before them, is largely a consequence of their failure to understand the change process and that sooner or later, such leaders and organisations

will lose both their internal power and their vital market connection with the external environment (Roxburgh 2000:113). In a continuously changing world, generating one contingency after another, leadership studies and inquiry is also continual. Saccone agrees that "wherever possible, we need to redefine what leadership really is and is not" (2009:Kindle178).

Leadership needs to be re-examined and rewritten (Roxburgh 2006:10) and Weideman suggested the redefining of Missional leadership in a post-modern/post-Christian culture with a redeveloping of a new kind of leader for the future (Weideman 2009:217). This problem and research gap is being addressed in this research.

The REC (Reformed Ecumenical Council) acknowledged that leadership is no longer a lone ranger function and that the world with its complex society in a rapid changing scenario faces challenges that cannot be led by one person alone and that "shared leadership" is a necessity (REC 2005:28). In a postmodern culture, leadership will be required to collaborate: good leadership is seen as connecting with people and moving forward with the team as opposed to controlling the team from a hierarchical position (Niemandt 2007:129). "We know it well that none of us acting alone can achieve success" (Mandela 2011:Kindle303).

Mission does not happen in a vacuum. Firstly it is "God's mission, expressed through the life of the Trinity" (Balia & Kim 2010:20). Mission is all about relationships, relationships in the Trinity, the Trinitarian relationship with the world, the world's relationship with the Trinity, the relationship within the church and the relationship of the church with those outside the church. McNeal talks about the relationship with each other, fellowship, to the relationship with those outside the group, the mission in the world (McNeal 2009:63). Maybe Mandela speaks for the world when he says: "I want to find God, and because I want to

find God, I have to find God along with other people. I don't believe I can find God alone" (Mandela 2011:Kindle427).

1.4   RESEARCH QUESTION

Can relational leadership develop and expand the Missional Church's understanding of leadership and assist it to be missional?

1.5   HYPOTHESIS

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

1.6   SIGNIFICANCE

This study is a study of the Trinitarian relationship and how the Father, Son and Holy Spirit redeemed and healed the broken relationship with humanity (Chapter Two); it also focuses on the Church of Jesus Christ being sent to live this restored relationship in order to call all to be united with God. According to Bosch, being Missional is simply the participation of Christians in the liberating mission of Jesus. This study is also a study of the Trinitarian relationship and how the Father, Son and Holy Spirit redeemed the broken relationship with humanity (Chapter Two). The outcome of this project may help leaders to improve their relational skills, which are necessary to successfully transfer the

message of hope to a world in need. Bosch says, "It is the good news of God's love, incarnated in the witness of a community, for the sake of the world" (Bosch 2005:519).

Relational leadership is a relatively new term in leadership literature; this study might help to envisage an African spirituality in the harmony of interpersonal relationships. Louw talks about the fact that African spirituality is not structured along the lines of a pyramid, but of a relationship circle and that community is the centre of religious life (Louw 2008:159). Relationships and the extended family play a very important role in the African culture (Limb 2008:Kindle326).

South Africa comes through a time of distorted relationships and "divide and rule" (Limb 2008:Kindle606) leadership hierarchies. In his statement in the Rivonia Trial, Pretoria Supreme Court, Nelson Mandela stated that "unless responsible leadership was given to canalise and control the feelings of our people, there would be outbreaks of terrorism which would produce an intensity of bitterness and hostility" (Mandela 2011:Kindle97-98). After all these years South Africa still needs relational leadership bridges to be built across racial and cultural divide.

1.7   AIM

The aim of this research is:

- to provide a theological base for relational leadership as an integral part of missional leadership and
- to provide leadership development insights to help church leaders improve their relational skills in order to successfully manage

change and leading congregations and organisations to be missional and relevant.

1.8   OBJECTIVES

The objectives of this study are:

- To invite and involve South African male and female leaders from different cultures and in Church leadership positions to take part in group discussions.

- To determine what Church leaders know about relational leadership and how they rate the importance of relational leadership.

- To investigate what the real relational status of Church leaders are with regards to relationships with themselves, their families, Church members, management and with strangers they meet, as rated by themselves.

- To identify their issues and experiences relating to relationships in the congregations they find themselves in.

1.9   RESEARCH DESIGN AND METHODS

Methodology, according to Corbin and Strauss is a way of thinking about and studying social phenomena. Methods are the techniques and procedures for gathering and analysing data (Corbin & Strauss 2008:1).

"Philosophically, researchers make claims about what knowledge is (ontology), how we know what we know (epistemology), what values go into knowing what we know (axiology), and the processes for studying knowledge (methodology)" (Bloomberg 2008:8).

This study is the result of qualitative research. A literature study and completed questionnaires by focus groups, progressed to a point where relational leadership insights are given to help relational development within the Church.

1.9.1   A Qualitative Study

There are two well-known and recognised approaches that can be followed in doing this research, namely the qualitative and quantitative paradigm (De Vos 2005:73).

The two types of research pictured by Van As and Van Schalkwyk give a good idea of the two broad categories of empirical research.

FIGURE 1.1 (Van As & Van Schalkwyk 2001:9)
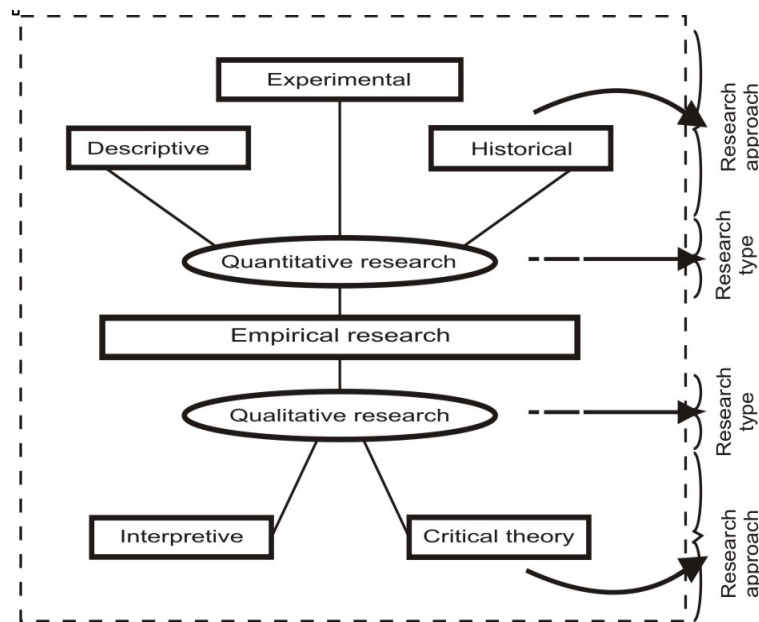
Quantitative research deals with figures and uses statistical calculations to process data to get results as "it is associated in general with systematic measurements, experimental and quasi-experimental methods, statistical analysis and so on" (Van As & Van Schalkwyk 2001:10).

Qualitative research methods are more descriptive events without the use of numerical data. The qualitative research method is usually associated with ethnology, phenomenology and case studies (Van As & Van Schalkwyk 2001:10). The ethnological focus which is the study of the characteristics of different peoples and the differences and relationships between them (Oxford Dictionaries, April 2010, Oxford University Press, 16th August 2011. http://english.oxforddictionaries.com/definition/ethnology) makes the qualitative approach an obvious choice for this dissertation.

De Vos quotes Fortune and Reid (1999:94) when she describes the characteristics and methodology of the qualitative approach, which is also applicable to this study (De Vos 2005:74): The researcher attempts to gain a

first-hand, holistic understanding of phenomena of interest by means of a flexible strategy of problem formulation and data collection, shaped as the investigation proceeds. Methods such as participant observation and unstructured interviewing are used to acquire an in-depth knowledge of how the persons involved, construct their social world (the insider role). As more knowledge is gained, the research question may shift and the data collection methods may be adjusted accordingly. To do this, the investigator is constantly analysing data using formal logical procedures, although final analysis is ordinarily completed after the immersion phase of the study. Qualitative methodology rests on the assumption that valid understanding can be gained through accumulated knowledge acquired by a single researcher.

Having the above in mind, this study attempts not to lose the fluid and dynamic nature of the qualitative analysis. The analytic process, like any thinking process is relaxed, flexible, and driven by insight gained through interaction with the respondents and data, rather than overly structured and based only on procedures, as expected from a qualitative study (Corbin & Strauss 2008:12). It is understood that the qualitative design is unique and flexible and evolves through the research process (De Vos 2005:75).

Summarising: A qualitative research involves the collection, analysis, and interpretation of narrative and visual (not numerical) data to gain insight into a particular phenomenon of interest (Bloomberg 2008:12). In this study the relational experiences and readiness as seen "through the eyes of the actors themselves", with a literary input, is used to put together the leadership development strategies with the emphasis on relational leadership. The emphasis is on developing and building inductively new interpretations, concepts and theories derived from the data that are collected (Babbie & Mouton 2007:272-278).

1.9.2   Collection and Interpretation of Empirical data

1.9.2.1 Focus Groups

In this research a focus group was essentially a group discussion focused on relational leadership. The goal was to create a truthful and straightforward conversation that addressed the selected topic in depth. "The underlying assumption of these focus groups is within a permissive atmosphere that fosters a range of opinions, a more complete and revealing understanding of the issues will be obtained. Focus groups are planned and structured, but also flexible" (Bloomberg 2008:84).

Focus groups develop a broader and deeper understanding rather than just a quantitative summary. The emphases are on insights, responses and opinions of the respondents. The researcher did not participate in group-discussions but made a simple observation and facilitated the groups by using a Participant Focus Group Interview Guide (Addendum A) (Babbie & Mouton [2001] 2007:291:296).

The interviews were audio-recorded with permission of the group but identities of the respondents will never be revealed, or connected in any way to comments made by the participants. Quotes collected during this interview have been reported but at no time those comments will be connected to any individual. Participants were free to stop participating or withdraw at any time. Partakers rated their own relationships during the discussions for the use of the researcher to do a relational analysis at a later stage.

1.9.2.2 Data analysis and interpretation

According to Corbin and Strauss qualitative analysis is a process of examining and interpreting data in order to elicit meaning, gain understanding, and develop empirical knowledge (Corbin & Strauss 2008:1).

Depending on the data collected, a code and spread sheet was drawn up to help with the analysis of the question responses and the summary of frequency distribution as prescribed by De Vos (2005:219-225).

Three things that are mentioned by Corbin and Strauss were put into practise while analysing and interpreting the data (Corbin & Strauss 2008:33): The first is to always compare knowledge and experience against data, never losing sight of the data themselves. The second is to always work with concepts in terms of their properties and dimensions as it keeps the researcher focused on the similarities and differences in events without overwhelming him with descriptive data. A third point is that the researcher's perception of an event is not to be focussed on. Rather, it is what participants say or do that is important.

1.9.2.3 Ethical considerations

De Vos' "professional code of ethics" (2005:56-69) was strictly adhered to throughout this study:

- The consent of participants was voluntary and informed.
- All information obtained about participants was treated confidentially.

- Although audio-recordings were made of the interviews with the permission of the respondents, no identity was revealed. While quotes collected during this interview may be reported, at no time any quotes were associated with any individual.

- All recorded data will be stored safely and will not be handed to anybody without the written permission of the whole group who took part.

1.10   POSITION OF THE RESEARCHER

This qualitative study is done from the perspective of thirty-nine years of personal experience in leadership positions from being a teen-leader in 1971.

Finishing his theological studies in 1979 he entered the full-time ministry with the A.F.M. of S.A. that same year. Through the following years of ministry he completed a B.A.Hons. degree at the University of Johannesburg and later did am MTh degree in Practical Theology at the University of Stellenbosch, South Africa.

During the early years of his ministry he became the leader of the District Youth Council and later the General Secretary of the Mpumalanga Executive Council of the AFM of S.A. while ministering in several congregations in the said region.

The hierarchical top down structure and imperialistic nature of the institution has always been a concern of the researcher while studying the change and development of the postmodern Church. With a few colleagues from Reformed and Pentecostal backgrounds, a movement called Church 24/7 was formed in the beginning of 2006 and was built on a relational leadership style without any

hierarchical structures or dogmatic walls. After six years of developing and functioning within this relational leadership structure - which will be described and discussed in this dissertation - the movement is stable, healthy and growing. The researcher can be described as a participant observer, as the insights from this experience play a big role in this research.

The researcher believes that a deepened understanding of leadership is built on relationships, and that the quality of these relationships reflects the quality of leadership.

1.11   CENTRAL CONCEPTS

Certain concepts that are prominently used in this dissertation are described and defined briefly although a more detailed explanation is given in the chapters discussing the related topics.

1.11.1 Leadership

Sweet mentions that a study of the "congested analysis of leadership" compiled 110 different definitions and concluded that "attempts to define leadership have been confusing, varied, disorganised, idiosyncratic, muddled, and, according to conventional wisdom, quite unrewarding" (Sweet 2004:18). One might feel that leadership is almost indefinable but for the purpose of this study some of the definitions of the leadership can be used to carry the special meaning across:

- Sweet (2004:11) quoted Warren G. Bennis's famous definition of leadership that, according to him, established the course for countless others: "the capacity to create a compelling vision and translate it into action and sustain it".

- Sweet (2004:14,89) himself sees the leader as the one that "rise to the occasion", and adds that "the essence of leadership is relationship: influencing people to achieve things together that can't be achieved alone".

- Blanchard (2007:xxiii): Leadership is to "unleash the power and potential of people and organisations for the greater good".

- Maxwell (1995:Kindle48): "Leadership is influence".

- Maxwell (1995:Kindle154): "Leadership is the ability to obtain followers".

- Briner & Pritchard (2008:Kindle1333): "Leadership, by its very definition, means being out front blazing new trails".

- Clinton (1988:213): "I have defined leadership as a dynamic process over an extended period of time in various situations in which a leader utilising leadership resources and by specific leadership behaviours, influences the thoughts and activities of followers toward accomplishment of aims usually mutually beneficial for leaders, followers, and the macro context of which they are a part".

- Barna (2005:83): A person "fulfils a leadership role by virtue of affecting the lives of others".

- Cole (2009:89): "Leadership is not bound to an organisational chart but is, in a word, influence".

Taking all these definitions into account with the theme of relational leadership, this study defines it as follows:

Relational leadership unleashes the power and potential of the individual and the organisation through relationships.

1.11.2 Relational Leadership

Relational Leadership refers to a model or perspective on leadership that focuses on the idea that effective leadership has to do with the ability of leaders to create positive relationships within an organisation. As per our above definition: Relational leadership is the power to unleash the potential of the individual and the organisation through relationships. The reality of the relational world we live in demands a leadership strengthened with relationships and leaders ignoring this fact, will not succeed today (Saccone 2009:26).

1.11.3 Missional Leadership

Missional leadership is about creating an environment where the people of God can thrive within a specific location (Roxburg & Romanuk 2006:6). Its aim is also to empower the faith community with the missional life and message of

Jesus Christ who is the leader of missionality and demonstrated how to reach out to each other and the whole world (Niemandt 2008:3).

1.11.4 Church

Being Church is being in a relationship with the Triune God and with each other. Church is not where you go but who you are in Christ. Church is being part of God's family, not a program to reach out to the world, but a people in the world to discover what God is already doing and join with God in it. We need to shift our understanding of church from an institution to a relational community (Cole 2010:11,30).

There is only one Church; the Church of Jesus Christ. Within the Church there are thousands of institutions, faith communities and groups of all sizes (McLaren 2000:7). Church is global but Church is also a local expression of the precursor of God's kingdom, communities that are "swamped by the Holy Spirit and live like Spirit-prompted communities" (McKnight 2007:28).

1.11.5 Missional Church

The title of the first chapter of Guder's book *Missional Church*, tells exactly what it's about: "From sending to being sent." The Church did some rethinking on missions and people like David J. Bosch lead this paradigm shift with "Transforming Mission Paradigm Shifts" in *Theology of Mission*. This missional re-orientation is the result of a fresh look at the Triune God, the Good News (εὐαγγέλιον), and scriptures like John 20:21 "… As the Father has sent me, I am sending you". The church is seen as a sent people, changing from a "come

to us" to a "go and make disciples" church (Matthew 28:19).

The teaching that the Son was sent by the Father and the Holy Spirit sent by the Son, extended to another movement: The Father, Son and Holy Spirit sent the church into the world (Guder 1998:4).

1.11.6   Three Worldviews

Different writers show that the population of the global South and thus also South Africa finds itself between pre-modernism, modernism and postmodern worldviews. This tendency reveals the subtle relationships between simplicity and complexity and is called chaos by Ziauddin and Iwona Abrahams in *Introducing Chaos* (Hendriks 2004:16; Niemandt 2007:28).

1.11.6.1 Pre-Modernism

Before the Enlightenment (about 1650), people were basically Pre-modern. They had a belief in spirits and demons, in the supernatural, in miracles, were superstitious; almost everyone in this world was religious in one way or another and it can basically be described as a time of the sacred. Nothing happened because of natural processes but was seen as being controlled by the feeling and attitudes of God or the gods.

The world was seen as a three-story construction with the heaven where the gods stayed, a flat world in the middle and an underworld which was inhabited by all kinds of creatures and demons. This was also a time when tradition determined the future (Geyser 2003:34; Weideman 2009:41).

1.11.6.2 Modernism

Modernity and modernism is the name of a promise built on the trust in rational, science-based progress. The Industrial Revolution and scientific breakthroughs together with a popular, optimistic, liberal and humanistic philosophy gave substance to modernism (Rasmussen 1993:27). Modernism, historically linked to the period from about 1789 to 1998 (Malphurs 2003:76), was based on the belief that Man can develop and control its own world and is responsible for its own destiny and fate.

The modernistic metaphoric Tower of Babel started disintegrating as it became evident that the technological development created as many problems as it resolved. With development-philosophy came a growing realisation that this could be a road to self-destruction (Gibbs & Coffey 2006:29). The crumbling of modernism sent out an emergency signal for transformation.

1.11.6.3 Postmodernism

"Post" words always tell us more of the past than the present or future (Rasmussen 1993:31). The word "postmodern" never had any prominence before it was used in reaction to the unyieldingness of modernistic rules and structures. These opposing tendencies were firstly noted in the arts and literature of the 1960's and later also in the architecture of the 1970's. During the 1980's the word was used to describe a new emerging world vision that included the politics, certain aspects of science, theology and others (Gibbs & Coffey). According to Malphurs, postmodernism had its origin in 1919 but agrees that it only was defined in the last twenty years (Malphurs 2003:76).

It can be said that postmodernism is looking for an alternative to the promises that modernism couldn't keep and is trying to save the global village that the industrial development is busy destroying. Postmodernism is a more social world view and "in a postmodern view all great schemes and systems are socially produced means of some group exercising control over another; that is, all relations are power relations, and suspect" (Rasmussen 1993:31). Every individual has a "right of say" based on that persons' perspective and "view from a point". Diversity is a positive experience and is celebrated (Gibbs & Coffey 2006:29).

Postmodernism is the "spirit of the time", the new way of thinking or paradigm in which the new world and thus the church with its leadership functions. A new world is not an option. Yesterday's maps, technology and scientific discoveries are old. Change became a fact of life and the church will have to keep up with the world without compromising the Good News of the Word of God. The focus of the church moved from missionaries to missionality; this is a good move but the church is still finding its way in doing it right. The same problems that plagued the world till now will exist when the world ends: hunger, sicknesses, sin, economical pain, racism, sexism, ecological risks, etc. If the church wants to change the world it needs a new leadership paradigm as well. "This time of transition into a new cultural era has great implications - both opportunities and challenges - for Christianity and the church" (Conder 2006:18).

This study is in agreement with McLaren's advice (2000:191-196) that the Church and Christian faith and their leadership, need to de-bug themselves from a few "modernistic viruses" such as: the conquest and control virus, the mechanistic virus, the objective/analytic/reductionist virus, the secular/scientific virus, the virus of individualism and the organisational virus.

1.11.6.4 Summary of the Three Worldviews (Frame 2001:28-29)

Frame illustrates these issues on pre-modernity, modernity and postmodernity as if everybody found, was in the same era at the same time and switched to the next era at the exact same time again. It is all much more complex, mixed and overlapping than this and should be looked at with awareness, although it will not be further researched in this dissertation.

1. Standard of Epistemology

A. Pre-modern: Truth is discerned primarily through religious institutions and mythology under the guidance of religious leaders.

B. Modern: Truth is discerned primarily through rational and scientific investigation under the guidance of rationalistic philosophers and scientists.

C. Postmodern: Truth is discerned both through mythology and rational-scientific means.

2. Ultimate Reality

A. Pre-modern: Ultimate reality is spiritual and deeply influences events in the ephemeral physical world.

B. Modern: Ultimate reality is the physical world. If a spiritual world exists at all, it is ephemeral and uninvolved in the events of the physical would.

C. Postmodern: Ultimate reality is both physical and spiritual (personal and impersonal); these dimensions of reality interact in countless ways.

3. Seeker of Truth

A. Pre-modern: Individuality is discouraged and conformity to community traditions is highly prized.

B. Modern: Individuality of the independent objective scholar (transcendent subject) is prized over conformity to received traditions.

C. Postmodern: Individuality is disdained as self-deceptive, but individuals are encouraged to defy oppressive traditions.

4. Modes of Communication

A. Pre-modern: Heavy reliance on oral, ritualised and iconographic communication due to widespread illiteracy and primitive publishing techniques.

B. Modern: Heavy reliance on written communication, especially paper, due to rising literacy and publishing technologies (printing press).

C. Postmodern: Written communication is lowered to the level of other formats, especially the iconographic, due to widespread electronic technologies.

5. Historical Progress

A. Pre-modern: Widespread mythic meta-narratives depict history in never-ending cycles.

B. Modern: Widespread rational and scientific meta-narrative depicts history as progressing towards utopia.

C. Postmodern: Fragmented, heteromorphic multi-narratives depict history as cycles and counter-cycles of cacophony and harmony.

1.12   PREVIEW OF THE DISSERTATION STRUCTURE

This thesis consists of five chapters.   Chapter Two discusses the Trinitarian Relationship and equality within the Trinity as well as the missionality of the Triune God.

Chapter Three gives a detailed literature overview of leadership where it concerns the Church with a view of acceptable leadership styles.   Jesus as leader and eldership as Relational Leadership, are discussed.

Chapter Four describes the research relationship, sampling, participants, data analysis and conclusions drawn from this study.

Chapter five concludes with the Relational Leadership insights, synopsis, shortcomings and recommendations.

CHAPTER TWO

TRIUNE GOD: RELATIONAL AND MISSIONAL

2.1   INTRODUCTION

Quintus Septimius Florens Tertullianus, was an early Christian author from Carthage in the Roman province of Africa. Tertullian has been called "the founder of Western theology." Though conservative, he did originate and advance new theology to the early Church. He is perhaps most famous for being the oldest extant Latin writer to use the term Trinity and giving the oldest extant formal exposition of a Trinitarian theology. Other Latin formulations that first appeared in his work are "three Persons, one Substance" as the Latin "*tres Personae, una Substantia*" (Kirby 2001).

The discussion of the Trinity, especially a relational Trinity, reveals the core understanding of the researcher's viewpoint of missional ecclesiology and leadership. This chapter shows that the Triune God of love is a relational and missional God. It also shows that as a result of the total "oneness" of God, there is no hierarchical order in the Godhead and as such the Church should operate with the Trinity as model and example.

Writing about God is and will always be a very humbling experience to the researcher. He acknowledges and knows that no human will ever be able to define, fully understand or analyse God and therefore relies heavily on his understanding of God's self-revelation (2.2.2 Self-Revealing Trinity), when writing this chapter.   With the focus of this research on relationships, it is important to discuss the Trinitarian relationship, as the community of the Father,

Son and Holy Spirit becomes the prototype of the human community. "In fact, the assumption that the most promising beginning point for a viable Trinitarian theology lies in the constellation of relationships among the three Trinitarian persons that has become so widely accepted that it attained a kind of quasi-orthodox status" (Grenz 2004:117) - the understanding is that "persons" is used in the human frame of reference and is trying to describe an undefinable God. It is not trite to say that the triune God stand at the very beginning and end of Christian life and faith. "The nature of God's being, not just God's commands, is integral to the character of Christian beginnings and ends" (Volf and Welker 2006:3).

For ages our ancestors in faith had experienced God in nature – Yahweh, the all-powerful distant Creator God of Genesis. Later they experienced God as Liberator and Lawgiver, the God of Exodus who freed his people from bondage in Egypt and gave them Ten Commandments to live by (Exodus 20). Early Christians continued to experience the God of the Old Testament, but they also experienced God in a new way, as Redeemer, the loving, healing, reconciling Word made flesh – Jesus of the Gospels in the New Testament (John 1:14). They saw Jesus die on a cross for the sins of the world even after mankind rejected Him. God's undisguised love and His true intentions with mankind were revealed in Jesus on the cross, which became the centre of Christian theology. He was buried in a tomb which was found empty after three days, confirming His promise that He will rise again. Fifty days after his resurrection, during Pentecost in Jerusalem, they experienced God in still another way, as Spirit, the God of the book of Acts, the One who motivates and strengthens His followers for discipleship (Acts 1:8). The God who was always above them had walked amongst them, and the God who once walked amongst them now lives within them. Accordingly, after much deliberation and debate, early Christians concluded that God, although one in being, self-revealing in three ways, is a Trinity – "God is Father, Son and Holy Spirit" (Grenz 2004:121). Sweet sees the Trinity holistically involved in redeeming the world. God the Father is

missional, God the Son is relational and God the Holy Spirit is incarnational (Sweet 2009:25-26).

The researcher's viewpoint on the Church is missional, taking into consideration that missions is not a program or project with a budget but a 24/7 lifestyle "born in the very heart of God". The Church is relational but relationships are not autonomous, unaided or self-reliant and confined to certain programs or days of the week – it is "the presence of Jesus among His people called out as a spiritual family to pursue His mission on the Planet" (Cole 2005:53). The Church is incarnational and the embodiment of the Trinity on earth is the lifestyle of God's Church.

Missionality is fuelled by nurturing relationships, love-driven by the Holy Spirit from the heart of God. God loved the world enough to send His Son on a mission to build a redemptive relationship with His creation (Cole 2005:Kindle1496-1498). Mission cannot be successful without building relationships with those not living within Christianity or even opposing Christianity. The only example and model of a true and perfect relationship lies within the Trinity and the Godhead modelling and illustrating mission through the life of the Trinity (Balia & Kim 2010:20). Building the theory of relational missionality on the Trinitarian community and relationality, will hopefully assist the Church in their missional task. This will happen when the Church's leadership is placed within the *missio Dei* and functions as an agent of "God's redemptive initiative" in the world as He acts with love through the Church (Tennent 2010:Kindle701). The Latin theological term of *missio Dei* can be explained as the 'mission of God' or the 'sending of God'. Mission is understood as being derived from the very nature of God as the missionary initiative comes from God alone.

2.2 GOD IS A TRINITY

This study will not attempt to prove the doctrine of the Trinity but uses and mentions the following scriptures and documents to support and confirm the views of the researcher. It will also serve as a basis for all further discussion and reference to the Trinity that is the starting point and foundation of the writer's understanding of God. The researcher agrees with Grenz that the Trinity is the beginning, the essence and the core of the missional church and therefore also relational leadership. God's revelation to us is an illumination of the actual being of God. So if God appears to us as a Trinity the way He did in Matthew 3:16 - 17, this is because God's actual being is a Trinity (Grenz 2004:12). God is a trinity of three persons (the use of "persons" is used in the human frame of reference, trying to describe an undefinable God) and a unity of three persons named in the baptismal formula given by the Son in Matthew: "Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit" (28:19).

This is God's revelation of himself: a Trinity with one name (ὄνομα – Swanson 2001) but three persons, not icons or gods. The one name "God" joins the three persons together and makes this a divine community (Moltmann 2010:150).

2.2.1 Documents used by the Church affirming the Church's belief in the Triune God

a. Christian churches have used the *Athanasian Creed* since the sixth century. In this creed the equality of the three persons of the Trinity is explicitly stated:

- And in this Trinity is none afore or after another; none is greater or less than another (25).

- But the whole three persons are co-eternal, and co-equal (26).

- So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped (27).

  (http://www.ccel.org/creeds/athanasian.creed.html
  Viewed 13th July 2011)

b. It is important to note article 8 and 9 of the *Belgic Confession*:

- Article 8: The Trinity

  In keeping with this truth and Word of God we believe in one God, who is one single essence, in whom there are three persons, really, truly, and eternally distinct according to their incommunicable properties – namely, Father, Son, and Holy Spirit. The Father is the cause, origin, and source of all things, visible as well as invisible. The Son is the Word, the Wisdom, and the image of the Father. The Holy Spirit is the eternal power and might, proceeding from the Father and the Son. Nevertheless, this distinction does not divide God into three, since Scripture teaches us that the Father, the Son, and the Holy Spirit each has his own subsistence distinguished by characteristics – yet in such a way that these three persons are only one God. It is evident then that the Father is not the Son and that the Son is not the Father, and that likewise the Holy Spirit is neither the Father nor the Son. Nevertheless, these persons, thus distinct, are neither divided nor fused or mixed together. For the Father did not take on flesh, nor did the Spirit, but only the Son. The Father was never without his Son, nor without the Holy Spirit, since all these are equal from eternity, in

one and the same essence. There is neither a first nor a last, for all three are one in truth and power, in goodness and mercy.

- Article 9: The Scriptural Witness on the Trinity

All these things we know from the testimonies of Holy Scripture as well as from the effects of the persons, especially from those we feel within ourselves. The testimonies of the Holy Scriptures, which teach us to believe in this Holy Trinity, are written in many places of the Old Testament, which need not be enumerated but only chosen with discretion. In the book of Genesis God says, "Let us make man in our image, according to our likeness." So "God created man in his own image" – indeed, "male and female he created them" (Gen. 1:26 – 27). "Behold, man has become like one of us" (Gen. 3:22). It appears from this that there is a plurality of persons within the Deity, when he says, "Let us make man in our image" – and afterwards he indicates the unity when he says, "God created". It is true that he does not say here how many persons there are – but what is somewhat obscure to us in the Old Testament is very clear in the New. For when our Lord was baptised in the Jordan, the voice of the Father was heard saying, "This is my dear Son"; (Matt. 3:17) the Son was seen standing in the water; and the Holy Spirit appeared in the form of a dove. So, in the baptism of all believers this form was prescribed by Christ: "Baptise all people in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). In the Gospel according to Luke the angel Gabriel says to Mary, the mother of our Lord: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and therefore that holy one to be born of you shall be called the Son of God" (Luke 1:35). And in another place it says: "The grace of our Lord Jesus Christ, and

the love of God, and the fellowship of the Holy Spirit be with you" (2 Cor. 13:14). "There are three who bear witness in heaven – the Father, the Word, and the Holy Spirit – and these three are one" (1 John 5:7). In all these passages we are fully taught that there are three persons in the one and only divine essence. And although this doctrine surpasses human understanding, we nevertheless believe it now, through the Word, waiting to know and enjoy it fully in heaven. Furthermore, we must not the particular works and activities of these three persons in relation to us. The Father is called our Creator, by reason of his power. The Son is our Saviour and Redeemer, by his blood. The Holy Spirit is our Sanctifier, by his living in our hearts.

(http://www.reformed.org/documents/BelgicConfession.html. Viewed 4th February 2012)

c.   A brief but clear statement by *Fr. John A. Hardon, S.J.* shows the ***Catholic doctrine*** on the Holy Trinity:

> The mystery of the Holy Trinity is the most fundamental of our faith. On it everything else depends and from it everything else derives. Hence the Church's constant concern to safeguard the revealed truth that God is One in nature and Three in Persons.

(http://www.therealpresence.org/archives/Trinity/Trinity_001.htm. Viewed 9th July 2012)

d.   At the Centenary of the World Missionary Conference of Edinburgh 2 - 6 June 2010, the ***Common Call*** was issued to proclaim unequivocally the Church's belief and trust in the Triune God:

> "Trusting in the Triune God and with a renewed sense of urgency, we are called to incarnate and proclaim the good news of salvation, of forgiveness of sin, of life in abundance, and of liberation for all poor and oppressed. We are challenged to witness and evangelism in such a way that we are a living demonstration of the love, righteousness and justice that God intends for the whole world".

(http://www.edinburgh2010.org/fileadmin/Edinburgh_2010_Common_Call_with_explanation.pdf. Viewed 9th July 2012)

e. The Commission on *World Mission and Evangelism* (CWME) submitted a document as recent as 22 – 27 March 2012 to the CWME Pre-assembly Mission Event in Manila, affirming the Church's belief in the "Triune God who is the creator, redeemer and sustainer of all life":

1. We believe in the Triune God who is the creator, redeemer and sustainer of all life. God created the whole *oikoumene* in God's image and constantly works in the world to affirm and safeguard life. We believe in Jesus Christ, the Life of the world, the incarnation of God's love for the world (John 3:16).[1] Affirming life in all its fullness is Jesus Christ's ultimate concern and mission (John 10:10). We believe in God, the Holy Spirit, the Life-giver, who sustains and empowers life and renews the whole creation (Genesis 2:7; John 3:8). A denial of life is a rejection of the God of life. God invites us into the life-giving mission of the Triune God and empowers us to bear witness to the vision of abundant life for all in the new heaven and earth. How and where do we discern God's life-giving work that enables us to participate in God's mission today?

2. Mission begins in the heart of the Triune God and the love which binds together the Holy Trinity overflows to all humanity and creation. The missionary God who sent the Son to the world calls all God's people (John 20:21), and empowers them to be a community of hope. The church is commissioned to celebrate life, and to resist and transform all life-destroying forces, in the power of the Holy Spirit. How important it is to "receive the Holy Spirit" (John 20:22) to become living witnesses to the coming reign of God! From a renewed appreciation of the mission of the Spirit, how do we re-envision God's mission in a changing and diverse world today?

3. Life in the Holy Spirit is the essence of mission, and the core to why we do what we do, and how we live our lives. Spirituality gives deepest meaning to our lives and motivates our actions. It is a sacred gift from the Creator, the energy for affirming and caring for life. This mission spirituality has a dynamic of transformation which, through spiritual commitment of people, is capable of transforming the world in God's grace. How can we reclaim mission as transformative spirituality which is life-affirming?

(http://www.oikoumene.org/resources/documents/wcc-commissions/mission-and-evangelism/together-towards-life-mission-and-evangelism-in-changing-landscapes.html – Viewed 9th July 2012)

2.2.2 Self-revealing Trinity

This researcher is in total agreement with Volf, Grenz and others who explicitly stated that the only way to really know God is through God's self-revelation. God's self-revelation deals by definition with God's relationship with His creation (the so-called economic Trinity) and inevitably exposes the character and the essence of who God really is (the so-called immanent Trinity) (Volf and Welker 2006:4). Grenz warns that in attempting to establish the relationship between immanent and economic Trinity, one should be careful not to put so much weight on the latter that "the immanent Trinity, even if it is still distinguished from the other, becomes merely a kind of precondition for God's true, earnest self-revelation and self-giving" (Grenz 2004:195).

The understanding is that reference to the immanent Trinity is a way of referring to God's eternal existence and the internal relationships between the Father, Son and Holy Spirit. Referring to the economic Trinity is a way of considering God's activity in and towards His creation.

It must be said that this discovery takes place with the awareness and acknowledgement that God is greater than the human mind could ever describe or understand the Trinity and that every effort to know Him better will always happen in humility and dependence upon God the Revealer. Grenz (2004:39) mentions that the concept of revelation always "leads to a conception of the Trinity that includes both differentiation among the three and the equality of the three in their unity".

Nothing and nobody can reveal God but God Himself. Karl Barth, a leading theologian of the twentieth century, made it clear with his regularly quoted dictum, "God reveals Himself. He reveals Himself through Himself. He reveals Himself" (Grenz 2004:39) and hereby postulates that "God is the Revealer, the

Revelation, and the Revealedness in unimpaired unity but also in unimpaired distinction". Barth unfolds the Tri-unity from the biblical witness of God's self-disclosure where He reveals Himself as the Lord of the universe through "the act of self-revealing (sonship), in being inscrutable apart from this free act (fatherhood), and in the effect of this act (spirithood)". The concept of revelation leads to a conception of the Trinity which includes both differentiation among the three and the equality of the three in the uniqueness of their unity (Grenz 2004:38-40, Moltmann 2010:149).

The Church accepts Jesus as God's self-revealing gift to His people through the eyes of the Bible which not only tells the story about God's love and relationship with His creation but also reveals the Trinity to the world (McNeal 2009:26).

Mark heard Jesus' teaching about God being One. When one of the teachers of the law asked Jesus which commandment is the most important, Jesus replaced the law with a love relationship with the Father and a missional love relationship to the world by answering: "The most important one, is this: Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: Love your neighbour as yourself. There is no commandment greater than these" (Mark 12:29 – 31).

In John 14 Jesus explains to his followers that He is the visible impression and image of the Father on earth while He also teaches about the coming activities of the Holy Spirit (John 15) – all of it describing the oneness and the interaction of the Trinity.

> Jesus answered, I am the way and the truth and the life. No one comes to the Father except through me. If you really know me, you will know my Father as well. From now on, you do know him and have seen him. Philip said, Lord, show us the Father and that will be enough for us.

Jesus answered: Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? Don't you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work. Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves (John 14:6 – 11)

Grenz mentions that Barth and Balthasar "believe that the basis for understanding God as triune, lies in the divine self-disclosure in Jesus Christ"(Grenz 2004:193).

2.3   TRINITARIAN RENAISSANCE

The unprecedented worldwide attention on the Trinity is one of the most interesting developments in the systematic theology of the last century. According to many, the Swiss theologian Karl Barth (1886-1968) gave the impetus for the renewed interest in the Trinity and according to him, this is the only way to know God. God reveals himself and his Trinitarian revelation is the starting point for Barth's whole theology. From there he structured his most famous work, the *Kirchliche Dogmati*k which provided a major impetus for the beginning of the renaissance in Trinitarian theology (Leene 2012:19-20). After Barth's widely published work on the dogma of the Trinity, this doctrine is seen as the most fundamental dogma of the church. Even though the word itself is not in the Bible, it makes it no less essential as the Scripture testifies at various locations of a Triune God. The Dutch theologian Herman Bavinck (1854-1921) articulated this as follows in his Reformed Dogmatics:

Met de belijdenis van Gods drie-eenheid staat en valt het gansche Christendom, de gehele bijzondere openbaring. Zij is de kern van het Christelijk geloof, de wortel aller dogmata, de substantie van het nieuwe verbond (1976:300).

(With the confession of God's trinity, Christianity as a whole stands and falls, the entire special revelation. It is the core of the Christian faith, the root of all dogmas and the substance of the new covenant.)

Within the global Trinitarian renaissance, there are several points of interest, such as the eschatological and ontological issues, but the attention given to relationality is the most prominent development (Grenz 2004:117). It has become a key concept (Kim 2008:215) since it affects all theological fields such as anthropology and ecclesiology. The development of relational understanding finds its origin not only in Trinitarian Theology, but also in Philosophy. The conversations about philosophical and theological relationality flows together and even merge to become one.

According to Kim (2008:215), who investigated the soteriological implications of three Trinitarian theologians, the renewed interest in the Trinity revealed definite characteristics related to relationality. There is a greater focus on the Three and the unity of God and it is inspired by the Eastern and Western theology of the Church Fathers. In the west Augustine is seen as one of the greatest role-players whilst the Cappadocians seems to be very important in the east *(Cappadocia: An ancient region of Asia Minor in present-day east-central Turkey. Heart of a Hittite state and later a Persian satrapy, it was annexed by the Romans in A.D. 17, http://www.thefreedictionary.com/Cappadocia).* In the Renaissance the interaction between the Eastern and Western theology is striking. Kim also finds that this doctrine is not only limited to a dogma amongst others, but that it is the source of many other dogmas, and thus a framework theory for understanding all dimensions of human life.

2.3.1 Augustine

It was Augustine's (354-430) concept of a Trinitarian God that was decisive for Western theology and especially his book "De Trinitate" where Augustine describes his Trinitarian doctrine. In his book he warns that the Trinity is enigmatic, and he tells of his struggle to find words to describe this mystery (De Trinitate I 0.1 to 5, V 1.1). At the time Augustine wrote his book, Arianism was active and Augustine saw himself compelled to write in defence of the Trinity. His big problem with the Arians was that they confessed the subordination of the Son in relation to the Father and thus rejected the unity of the Three. Arius felt that the one who is sent is less than the one who sends. That means that the Father is greater than the Son and the Son, greater than the Holy Ghost. Augustine argued that the Son is not less than the Father - the sender is no more than the one who is sent (De Trinitate II 5-7). He specified that the unity of the godhead lives in joint action and that there's nothing they don't do together - *opera trinitatis ad extra sunt indivisa* (De Trinitate I-4-7, Meesters 2006:184). He expresses this fact on the basis of the theophany of the Old Testament and the sending in the New Testament. The Scripture as a whole shows a triune action. The argument is that each of the three persons could be incarnated. Augustine's views regarding the unit, admit that he found it difficult to discuss the trinity of God. He believed that human language is inadequate as it is asked: "Three what?"

Deo uno

Augustine struggled with the question of how one God can be three persons simultaneously without jeopardising the unity. He found the solution in the names, Father, Son and Holy Spirit (Meesters 2006:133). His distinction between the Father, Son and Holy Spirit lies in their relations. These names are relational terms that are related to each other, if they were different substances, there could not be one God. Augustine explicitly wanted to prevent that possibility and therefor explains relationality to defend the unity. It appears

that Augustine created relationality mainly from his defence of the unit but it is only mentioned when it comes to the Three. Yet it is not easy to define Augustine's "relational" because the relationship with the substantial is not entirely clear. The accusations of modalism could be refuted, but that does not mean that it is clear how the three Persons in the One are related, and what their identities are. Nevertheless, a Trinitarian doctrine does exist and helps to emphasise the relational. The relationship between substance and relationship is a difficult issue with Augustine (Leene 2012:45).

2.3.2   The Cappadocians

In the East it was Gregory of Nazianzus (329/30- ca 390), one of the three Cappadocian Fathers who first used the word relationality regarding the Trinity. The other two Cappadocian fathers were Basilius of Caesarea (330-379) and Gregory of Nyssa (331/40-394). All three were Bishops in Cappadocia and had not written any collective writings on the Trinity. In addition, all their writings have risen in controversy with opponents or in response to questions from others (Meesters 2006:27). It is important to discuss their thinking about the Trinity because in the current revival of a relational understanding of the Trinity, great inspiration came from the Cappadocian fathers.

Deo Trino

Many believe that the Eastern patristic theology emphasised the Trinity more than the One (Horrell 2004:2). In most cases authors then compared this theory with the West. This comparison does not mean that by definition an exaggerated attention is given to the Trinity at the expense of the One.

Meesters (2006:66,71) find Gregory Nazianzes' god concept an exception and sees it more as monotheistic because he never speaks of three hypostases. The beginning of the relational understanding of the Trinity might have begun with Gregory of Nyssa because he never used the Three in order to arrive at One. Of the Cappadocians, Basilius of Caesarea (330-379) is the one that draws the most attention. He sees the distinction between Father, Son and Holy Spirit in two things: First, in their place within the order of the deity and second, in the specific attributes that are assigned to the individual hypostases (Meesters 2006:49). Basilius situates their difference not so much in the Persons but rather in the way their hypostases exist: The characteristic of the Person of the Father's Fatherhood, the Sonship of the Son, and the sanctification of the Holy Spirit. Their differences are mainly in positional order. This cannot be found in Augustine's theory. Therefore, it can be concluded that mainly with Basilius, in comparison with Augustine, more attention is given to the Trinity, though this does not detract from the attention to the Unit. Does this take the accusation of tritheism away?

2.3.3   Tritheism and Relationality

In contrast to the monotheism or modalism in Augustine, the analogies of the Cappadocians might seem to be a problem by tending towards tritheism especially when they compare the Three individuals to human persons (Leene 2012:47). However, Meesters (2006:108) refutes this allegation by showing that the analogies used by the Cappedocians assume a unit from distinct parts and do take due account of the unit.

Contrary to popular belief, the accentuation of the Trinity does not mean a disregard of the Monotheism, but rather the radicalisation of the Trinity; it is all about the one-ness within God. The perfection of the relationship is more

fundamental than what is voiced. The one-ness of God is noticeable by the perfect relationship amongst the Three. Although with this thought of mind, it might seem that the Three is the primary consideration, but that is not the case. Neither the Three, nor the One, is more essential or substantial than the other, as Gregorius of Nyssa explains it by saying that he cannot think about the Unity or he would immediately be surrounded by the brightness of the Three, nor can he discern the Three or he is instantly pulled back to the Unit again (Leene2012:48).

Both Gregorius of Nyssa and Basilius emphasise the Unity, which is in the shared nature of efficacy (Meesters 2006:75). In the East there are no clear boundaries and therefore the Cappedocians accentuate the distinction. To the West, this seems like Tritheism, which is not the case.

2.3.4   Comparison between East and West

There seems to be some differences in thinking about the Trinity between Eastern and Western theology. Apart from all the differences and misunderstanding they both seem to agree with Tertullianus' formula: 'One Being and Three Persons'. One explanation of the differences between the East and the West would lie in their methodology: the basis of the Eastern approach, accentuates the threeness of God whilst the West emphasises the oneness. In the East, relationships dominate their theology whilst the West thinks more in terms of a subject and an object. Therefor it is difficult to elucidate these different approaches, but still there is a clear difference.   In the Eastern theology the threeness of God overshadows the oneness, whilst in the West the threeness is outweighed by the oneness of God (Leene 2012:52).

2.3.5   Perichoresis

The term *περιχώρηση* as a technical term was first used in the fourth century by Gregory of Nazianzus. The most important goal of the term was to describe the unit without missing being meticulous about the three persons and thus find a dynamic between the one and the three; keeping them together (Kim 2008:50,164).   This means a being-in-the-other and shows that the Father, the Son and the Holy Spirit are one in a natural relationship. The reality of the relationships between the Father, Son and Holy Ghost, can be described by perichoresis. Perichoresis also means that all three persons are involved in all the activities, such as creation and redemption. Therefor it cannot be said that the Father alone was the creator, the Son the redeemer and the Holy Spirit the helper (Leene 2012:62, 63).

East and West understand perichoresis differently. The East sees perichoresis as a perpetual and uninterrupted motion and the West as a spatial relationship. In the East it is movement and life and in the West it is an inner relationship within God. Moltmann approaches the Godhead from the Three and therefore for him, perichoresis is the proper view of the oneness of the Three.   He describes the unity of the Trinity as a perichoristic unity. The movement within the Trinity is a movement of love. The idea of perichoresis makes it possible to distinguish between persons without isolating anyone (Moltmann 2010:150-160). A lot can still be said about perichoresis but the most important, both in East and West, seems to be the relational aspect.   According to Meesters (2006:155) Moltmann accepts a divine unity without any subordination.   The unity of the Trinity is fundamental to Augustine; it shows there is no question of subordination within the Godhead.

2.3.6 *Imago Dei*

After the Reformation, the dominant view on ecclesiology and missions from the Western tradition is Christological in nature. In the West, the *Deo uno* had priority over the *Deo trino* because substance seemed to be more important than relationship. This special consideration given to the *Deo uno*, gave more attention to the individual and Christology. When deliberating on the ecclesiology it may not be surprising that the unity of the church was accentuated. This is also seen in Barth. He had a strong focus on the unity of God and therefore also shows diversity in the unit. This unit indicates the identity of God and the Church, its purpose and mission. More specifically, this can be seen from the *image Christi*. The main definition of the church for Barth is the body of Christ (Leene 2012:215). According to Volf (1998:141-144), the body of Christ is not to be construed as the body of a person (Christ) because it is a metaphor of a community of people, which forms a unit.

2.4   RELATIONAL TRINITY

In the early church history, the term "relationship" was introduced by Tertullian to understand the relationship between the One and the Three - *Deo uno* and *Deo trino* (Leene 2012:34).

In the Trinity there exists an eternal, complementary, and reciprocal interchange of divine life, divine love, and divine fellowship. In the total oneness within the triune God a mutual love, mutual dependence, mutual submission and mutual honour introduces an authentic relationship and community to the creation and especially to the Church. According to Sweet, the concept of Trinity envisions the sacred as being relational. Church life is "missional, relational and incarnational" and this is exactly how he describes God (Sweet 2009:120).

Grenz notes that with the Western relational understanding, St. Augustine offers a strong basis for understanding the eternal workings within the triune God. "It declares that the foundation of the inner life of the divine Trinity lies in the relationship between the Father and the Son, and that this relationship, in turn, is the Spirit, who is related to both of the other two" (Grenz 2000:69). St. Augustine envisioned the Trinity as a relationship of love between God the Father and God the Son, expressed as God the Spirit (Sweet 2009:95). However, caution must be taken to ensure that the Holy Spirit is never defined independently and always as part of the relationship integral to the unity of the Trinity. It is very important that we do not see the Trinity in "abstracted states of being but in the loving relationships of Father, Son, and Holy Spirit" (Sweet 2012:140). Elaborating on the immanent being of God, one cannot help to quote St. Augustine again in saying that "the meaning of being is self-communicating love" and the Jesus notion that no one is "other than me" but only "the other of me" changes everything (Sweet 2009:9). Jesus' words confirms this when He said: "Anyone who has seen me has seen the Father" (John 14:9).

It is thus important to look at the scriptures to see how Jesus reveals the immanence of the Three and the economy it brings to the world. Jesus' prayer to his Father in John is all about his relationship with Him, His relationship with His followers and His relationship with the world.

> My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me. Father, I want

those you have given me to be with me where I am, and to see my glory, the glory you have given me because you love me before the creation of the world. Righteous Father, though the world does not know you, I know you, and they know that you have sent me. I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them (John17:20–26).

The scripture describes the background and the essence of relational leadership and a missional God: The leader of leaders praying to his father (relationship), "that all of them may be one" (relationship), "just as you are in me and I am in you" (relationship), "may they also be in Us" (relationship), "that they may be one as we are one" (relationship and leading by example), "I in them and you in me" (missional relationship), "you sent me and have loved them even as you have loved me" (missional and relational), "righteous Father" (relationship), "though the world does not know you" (broken relationship), "the love you have for me" (relationship) and "I myself may be in them" (missional).

The Church, as a Christian community is a missional community that lives in communion with the Triune God that is constantly reaching out to a lost human world with a human understanding by being Father, Son and Spirit to this world.

Notable is the fact that "mission" does not refer to the geographical expansion of the Christian faith but to the activity of the Father in sending his Son and Spirit. God himself rolled out a redemptive act through Jesus Christ and continues to act in redemptive missional love towards the lost world. God revealed His true nature of love when He himself became the truth, the life and the way in his Son Jesus Christ. For Bosch the *missio Dei* concept is not "primarily an activity of the Church, but an attribute of God". God is a missional God and the one that sent the Son to redeem the world (Bosch 2005:390). The

Church has no salvation to offer but through the Father, Son and Holy Spirit. There is no equality between God and creature and yet God gives of himself, the Son, to bring man up to greater parity. The possibility that man can be in a healed relationship with the almighty God could only have been organised and orchestrated by God himself. Martin Luther made the point by talking about the "wonderful exchange" between Christ and the sinner in a godly act to save the lost soul. The missional relationship and outcome of divine grace can be seen in a scripture like 1 John 1: :7 "But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

This happens when Christ enters our frail earthly selves, indwells us, and makes his divine life to be our own (Flett 2010:6, 166 with Volf & Welker 2006:10). Jesus is claiming that he is not working under his own strength or on the basis of his own strategy but entirely at the impulse and commitment to the missional activity of his Father. Jesus confirms this in John 8: "But if I do judge, my decisions are true, because I am not alone. I stand with the Father, who sent me. In your own Law it is written that the testimony of two witnesses is true. I am one who testifies for myself; my other witness is the Father, who sent me" and he also confirms the fact that the Son and the Father is always acting together by saying: "The one who sent me is with me; he has not left me alone".

The Trinity "moves" within each other, through each other, around each other in a "shifting round dance" but never without each other. Each person exists and co-exists in the other, not as separate gods, but as three persons inseparable from the other (Moltmann 2010:154-155). This also means that each person of the Trinity is not autonomous but that they are interdependent and only moves with the other.

Enjoying Moltmann's description of "the shifting round dance", it brings to mind Sydney Carters still famous Lord of the Dance written in 1963. The story that takes you from Bethlehem to the resurrection end with a life-giving, relational invitation: "I'll live in you if you'll live in Me". It all happens with the total involvement of the Trinity with one goal in mind: restoring the relationship between the Creator and those He created in His image. The Church in turn takes part in the dance, God's dance, "dancing to the tune of the spirit (Sweet 2009:27)" keeping "in step with the Spirit" (Galatians 5:25), being part of the *missio Dei*.

Taylor's description of a love-leaking Trinity (2005:Kindle1626) is understandable when one understands the missional heart of "God is love" (1 John 4:8). "God is love" surely is missional but first of all it is a relational characteristic of the Trinity, within the Trinity and from the Trinity to the creation. Love firstly is a relational issue from which His missionality evolves. This love-relationship with the world belongs to His eternal being.

The act of God to renew the relationship between man and God is thereby seen as a movement from God to the world and the Church serving as instrument to achieve this mission. Church exists because of the mission and not vice versa. The Church merely participates in the movement of God's love toward the people (Bosch 2005:390). Flett continues to note how the Trinity relates to us with the Father our Creator, the Son our Redeemer – by his blood – and the Holy Spirit our Sanctifier – by living in our hearts (Flett 2010:6). The missional Church is a Church that knows that it is God who is on a mission and that the Church joins Him in reaching out to the world. One can never overemphasise the importance of the fact that mission is not first of all our action or program but an action of God. The suggestion is now that the Church finds out what God is doing and joins Him in it (McNeal 2009:23).

"Relationships didn't begin as a human initiative", instead, it all started with God and the relationship within the Trinity. He didn't create human beings because He needed someone to talk to; He created humans as relational beings because "He exists as a relational being". As we are made in the image of God it is not far-fetched for Saccone to assume that God's desire for us is to enjoy the kind of community and relationship that "He experiences within Himself (Father, Son and Spirit)" (Saccone 2009:14).

2.5   EQUALITY WITHIN THE TRINITY

One of the biggest reasons for the emergence of the dogma of the Trinity and the creeds of Nicea and Athanasius in the first centuries after Christ, was the debate on subordination (Leene 2012:82). Despite the struggle of East and West against Arius, Eunomius and other advocates of subordination, it still attracts criticism today; therefor we start this discussion on subordination with Augustine and the Cappadocians. Although the Trinitarian renaissance is characterized by anti-subordination, the opinions on subordination are still divided (Volf 1998:407). Today there are four different viewpoints that will be distinguished later: (1) Eternal subordination, (2) eternal subordination in function, (3) temporarily subordination in function, (4) reciprocal subordination.

2.5.1 Augustine: The importance of substance

According to Meesters (2006:130,147) Augustine gives to the Father genetic priority although In Augustine's book De Trinitate, subordination is excluded (VIII, 1). Augustines uses no metaphors that assume a genetic priority, and by emphasising the equality of the Sender and the Sent, Augustine confirms their

parity. (De Trinitate IV 32). The three persons indeed do everything together. The priority of the Father refers only to His relationship with the Son and the Holy Spirit, not subordination. Augustine's understanding of unity in substance shows that there can be no question of subordination - one person over the other.

Augustine explains using Philippians 2:6,7 that Jesus is equal to the Father. He acknowledges that there is subordination as Jesus on earth, but it is only economically and voluntary and is not found in the immanent Trinity. The Son of God is naturally equal to God the Father. Jesus was lesser than the Father when he adopted the roll of servanthood by becoming a human. But in the form of God, which He existed before He assumed the earthly form, He is equal to the Father (De Trinitate I,7). Augustine also cites 1 Corinthians 15:24 which says that Jesus will hand over the Kingdom to God the Father. At no time must this be seen that Jesus, by doing this act, places Himself in a state of subordination to the Father. (1 Corinthians 15:25) states that the Son will reign until He has put his foot on all his enemies (de Trinitate I,8). Augustine cites 1 Corinthians 3:16 and 6:19, which says that man is the temple of the Holy Spirit. God dwells in that temple and therefor this text points out that the Holy Spirit is fully God and should be worshipped as God. "God is love" (1 John 4:8), therefor the Holy Spirit is love like the Father and the Son, in essence are. It was never Augustine's intention to place the Holy Spirit in a subordinate role.

2.5.2 The Cappadocians: The priority of the Father.

Meesters (2006:37) states that for the Cappadocians there is no subordination in the Trinity. According to him there are hardly any clues to the priority of the Father (2006:110-112). The sequence corresponds to God's action in creation and inversely with the human path to self-knowledge. The Father has no

genetic priority and in that sense, He is no more than the Son or the Holy Spirit. In the logical concept of the Cappadocians, the person of God the father is prioritised but this has no reference to a hierarchical order (Meesters 2006:112,181). Concerning the immanent Trinity, they know no hierarchical structure in which the Father, Son and Holy Spirit are each arranged. They assume full symmetry between the Three, as can be seen in their talk about God as they do not use the traditional metaphors for the Trinity (i.e. the root, the stem, the fruit) (Meesters 2006:37,112). It is thus important that the prioritisation of the Father can not automatically assume to be hierarchical and the Cappadocians cannot be accused of subordination. Neither the Cappadocians nor Augustine gives any grounds to defend subordination in the Godhead, yet today they are widely cited to various forms of subordination (Leene 2012:86). With the views of the Cappadocians and Augustine as described, equality within the Trinity is used as an anchor in this dissertation to describe a non-hierarchical Relational Leadership.

2.5.3   Subordination today.

1. *Eternal subordination in essence* - According to Giles (2002:1) there is a group that believes that there is eternal subordination in the essence of the Trinity and that view is still growing. The present discussions it rely on historical sources. For Giles the main themes such as the "headship" of the Father, the importance of the subordination of the Son in the incarnation, and the differences between the three persons is grounded in different roles and functions. For him the Father is the first substance and the Son and Holy Spirit eternally subordinate in essence and in function (Giles 2002:72). As seen, the Cappadocians and Augustine recognise no subordination in essence, therefor the researcher does not agree with this theology as it does not seem to be supported by Scripture. By displaying the Trinity as a Unit, Augustine shows that subordination in essence would defeat the object

of total unity.

2. *Eternal subordination in function* - Where there is reasonable consensus that perpetual subordination does not correspond with Scripture, the idea of subordination in function, is becoming increasingly widespread and thus a distinction is made between essence and function. With the Father in the role of the sender, and the Son as the one being sent, subordination seems logic. This is based on the text in John 14:28 where Jesus says: "The Father is greater than I". There is one who orders and one who obeys; there is one who reigns in glory and one who dies on the cross (see Leene 2012:88). This assumes equality in essence and a difference in function. Augustine has shown that the Three persons in their actions, are also a unit. However, the equality in the Trinity was not compromised. John writes in his gospel that the Word was God, and everything was created by God (1:1-3, 10). The Father is not the only creator, this was a Trinitarian act and after Jesus's ascension, the Son had as much authority as the Father (Matthew 28:18, John 5:21-27, 17:2).

3. *Temporarily subordination in function* – This view claims that subordination must be understood in terms of temporality and is based on the time that Jesus walked on earth - equal to man. Philippians 2:6,7 states that Jesus "did not consider his equality with God something to be used to His own advantage; rather, He made Himself nothing by taking the very nature of a servant, being made in human likeness". On the basis of scripture, creeds and traditions, many theologians have shown that the relations between the Trinitarian persons must be understood in light of this text (Giles 2002:89).

4. Reciprocal subordination - Barth (KD 3 / I) felt that the temporary subordination of the Son perhaps says something about the nature of God. Not only on the nature of the Son of God but the entire Trinitarian being. Something of the essence of the Trinity is revealed in what Jesus does. The Father and the Spirit, the whole Trinity introduce themselves submissive to

each other. This also reflects in the Bible for example: Matthew begins in 28:19 with the Father, but 2 Corinthians 13:13 with the Son, and 1 Corinthians 12:4-6 with the Holy Spirit which indicates that there is no fixed order of hierarchy. In love and community, no hierarchy is needed (Leene 2012:90).

"In the beginning" God the Father, God the Son and God the Holy Spirit was three but one: "In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters" (Genesis 1:1, 2). The New Testament confirms this in the Gospel according to John: "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning".

When writing his letter to the Philippians, Paul taught them to include in their own spiritual lives the mind of Christ consisting of a spirit of humility and of self-abnegation and an interest in the welfare of others. In this teaching he tells them that although Christ had the same nature ($\mu o\rho\varphi\acute{\eta}$) and equality ($\check{\iota}\sigma o\varsigma$) than the Father, He emptied himself ($\kappa\varepsilon\nu o\sigma\iota\varsigma$) and became incarnate in humanity (Philippians 2:5-7).

The Son gave up His Trinitarian equality when He became the second Adam (1 Corinthians 15:45), but after Christ offered Himself as the "all time one sacrifice" for the sins of the world, He entered the "Most Holy Place" and "sat down at the right hand of God" (Hebrews 9:12 & 10:12) and was restored to his former "nature of God" and "equality with God" as described in Hebrews 2: "But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honour because he suffered death, so that by the grace of God he might taste death for everyone".

The Christian Church – or a big part of it – has been confessing and declaring the Trinitarian equality for hundreds of years as stated in the Athanasian Creed:

- and in this Trinity is none afore or after another, none is greater or less than another (25),

- but the whole three persons are co-eternal, and co-equal (26),

And the Belgic Confession:

- The Father was never without his Son, nor without his Holy Spirit, since all these are equal from eternity, in one and the same essence.

- There is neither a first nor a last, for all three are one in truth and power, in goodness and mercy.

For some reason the hierarchical trinity, with the Father as the head and the Holy Spirit as the third person in the Trinity, is still being taught in some theological institutions. Although the Father, Son and Holy Spirit are accepted as one God, the Father is mostly shown as the one on the top of the "godly hierarchy" as can be seen in the following diagram (fig 2.1).
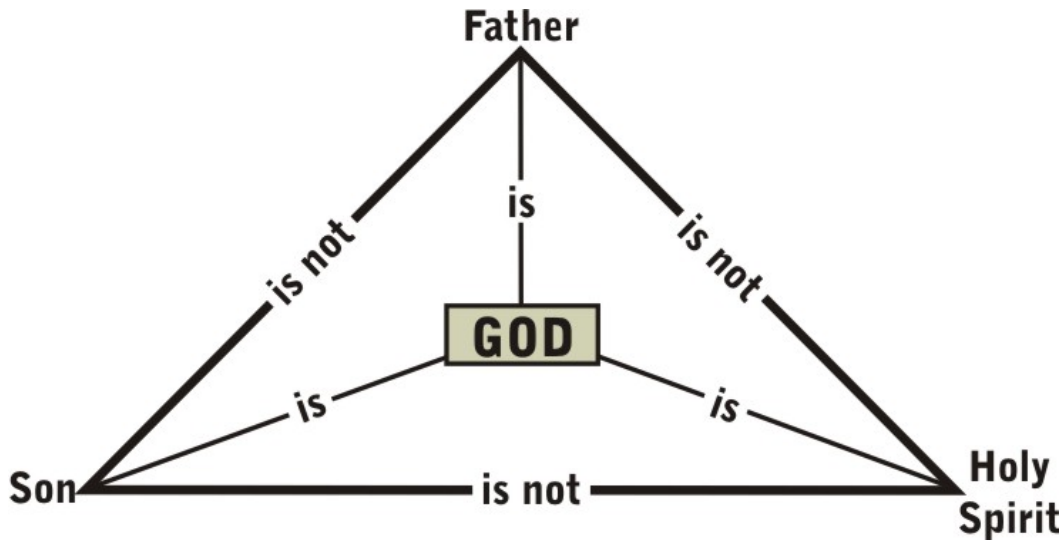
FIGURE 2.1 taken from http://theresurgence.com/2009/11/23/biblical-doctrine-the-trinity (2012.02.04).

This researcher is quite comfortable with the above representation of the Trinity while the Father is the centre of discussion, but because of the perfect unity and equality, the Trinity can also be portrayed with the Son or Holy Spirit on top when either the work of the Son (FIGURE 2.2),
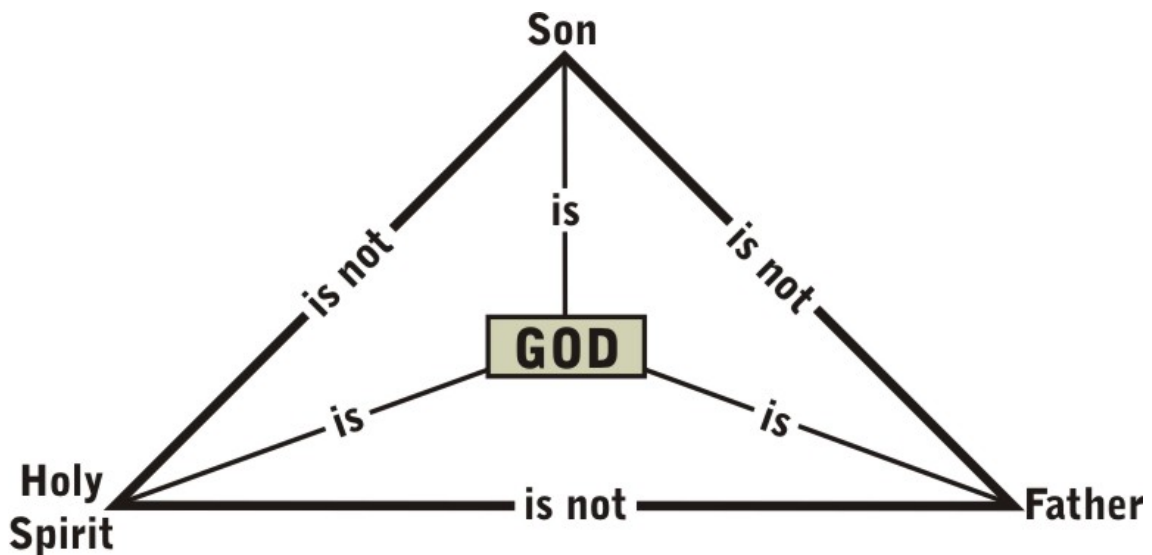
or the work of the Holy Spirit is depicted (FIGURE 2.3).
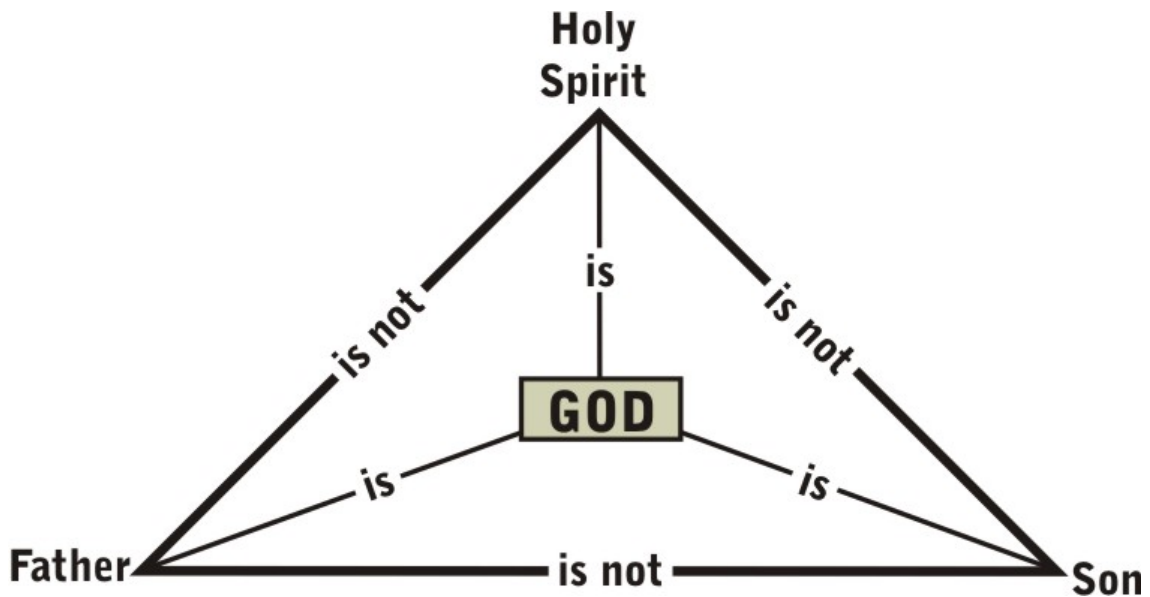
When Canadian author William P. Young wrote his Christian novel The Shack, he never thought that it would become a USA Today bestseller. One of the radical statements that fuelled the interest and the love/hate reactions of theologians and other Christians is the one about the authoritative order in the Trinity. Although this was not meant to be a theological work, it tells the story of Mackenzie who wanted to confirm his idea of the hierarchical order in heaven. The answer from "Papa" was: "…we have no concept of final authority among us, only unity. We are in a circle of relationship; not a chain of command" (Young 2007:122).

The Son functions as the revealer of God, his equality, unity and His being part of the Trinity (Grenz 2000:67) and Jesus lived this fact in John 5:

> Jesus said to them, My Father is always at work to this very day, and I, too, am working. For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his

own Father, making himself equal with God. Jesus gave them this answer: I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these. For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. Moreover, the Father judges no one, but has entrusted all judgment to the Son, that all may honour the Son just as they honour the Father. He who does not honour the Son does not honour the Father, who sent him.

When Jesus called God his own (ἴδιον), it was rightly understood that he separated himself from his audience and that the Father was "His own" and that he was the Son. The Jews understood precisely what Jesus meant, "making himself equal with God", and above all gives a powerful reasoned argument in defence of his claim to equality with the Father. "For this reason the Jews tried all the harder to kill him" (:18) (Robertson 1997:Matt.5:17-23). Jesus gave them this answer: "Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does". There is thus "neither a first nor a last, for all three are one in truth and power, in goodness and mercy" (Volf and Welker 2006:10) which brings one to the conclusion that the Trinity is a total unity and equality. Volf and Welker agrees that the "one God is a communion of three persons in that each dwells in the other and is indwelled by them". The Godhead is a perfect communion of love and they are one and equal (2006:10).

God is not just self-love but shared love. God is a tri-unity of persons loving each other and in that shared love the persons are totally "oned" without thereby losing their personal individuality. The one God is a communion of three persons in that each dwells in the others and is indwelled by them. Volf &

Welker (2006:11) describe the love sharing as if gifts of love are given and shared among each other: "Because the Godhead is a perfect communion of love, divine persons exchange gifts – the gifts of themselves and the gift of the others' glorification, they are called a divine communion of love". The diversity and the oneness in diversity can also be seen in the way Paul explains that the gifts, services and workings are given by the "same Spirit", the "same Lord" and "same God" in 1 Corinthians 12: "There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work".

This is a unity in diversity and diversity in unity revealing the Trinitarian persons acting out their godly mission. Acting together in the diverse gifts, services and powers in this way makes this a godly community in action and a community of love being together as one (Moltmann 2010:24).

Sweet calls these relationships elaborate and the discovery of Augustine's "the meaning of being is self-communicating love", a revolutionary discovery in the history of humanity: "The Jesus notion that no one is 'other than me' but only 'the other of me' changes everything" (2009:95).

God is not just personal but interpersonal, not just a unit but a union. There is within Him a timeless dialogue. In Mark 1:11 the Father addresses the Son with a word of encouragement, "You are my Son". John 17 continues with the conversation and the Son pray to his Father. From all eternity the Son replies to the Father, "Abba Father; Abba, Father" (Gal. 4:6) and from all eternity the Holy Spirit who "descended on Him" sets the seal upon this interchange of love. The fact that the first is the Father and the second is the Son is no hierarchy but a relationship and no overlay of power is found. This is the Triune God revealing Himself in the Son as the second Adam here on earth who stands in perfect relationship with his Father in heaven. When Jesus says, "not my will,

but yours be done" (Luke 22:42), he doesn't say this because of a divine hierarchy, but because of a divine relationship where he will not do anything without his Father (John 5:19). He went to the cross to save the world and to fulfil the Triune God's plan to fix the broken relationship between God and his creation knowing that the Father will be with Him.

Going back to Moltmann's patristic approach to *perichoresis* that describes the Trinitarian unity with the Father that fully occupies the Son and fully occupies the Holy Spirit, the son that fully occupies the Father and fully occupies the Son, no hierarchy in the Trinity is possible. While passively occupying and actively indwelling each other, none of them takes precedence of the other. No one ever takes control but the Three always move together in total agreement. No one precedes the other in eternity and it is impossible to number them and call the Holy Spirit the third person. The Trinity is a non-hierarchical community (Moltmann 2010:154-156).

2.6   RELATIONAL TRINITARIAN ECCLESIOLOGY

2.6.1   The Church in Relationship with the Trinity

"God is Mission" and "Mission found a Church" (Bevans and Schroeder 2011:10,13). Mission is God's because the initiation and action comes from Him. Mission is also what God is in His deepest self: perfect love and affection, creating, healing and redeeming. He gave his Son without holding back and keeps pouring out His divine goodness on the world. The Son was the incarnation of mission that conveyed the lifestyle to the disciples and through the disciples to the world. "The mission began to have a Church" (Bevans and Schroeder 2011:13) and the Church is the extension of who God is. If this is not the case, the Church fails to express its core being and the proclamation to

be founded by God himself, then becomes a claim without essence or substance. The Church is incarnational and as the body of Christ represents the *missio Dei* in any community and culture it finds itself in. According to Sweet (2009:27), incarnation is how the Church lives, a lifestyle. "The Church does what it is and then organises what it does" (Van Gelder 2007:Kindle181). Niemandt emphasises the above by stating that the Church have to be incarnational instead of attractional because the presence of God dwells within His Church and is physically brought into places and situations where it otherwise is not to be found (Niemandt 2012:3-4).

The journey of discovering the community and relationship in the Trinity as well as the community and relationship of the Trinity to the creation sets the example and standard of who and what the Church should be. God is love and there is a missional relationship from the Godhead to the creation. The essence of being Church is the notion of *missio Dei*: God is missional, the Church is missional, and "the Church has no mission but the 'mission of God'" (McKnight 2007:135). With this comes the recollection of Bosch's saying that "Our mission has no life of its own: only in the hands of the sending God can it truly be called mission" (Bosch 2005:390). The life of Christ brings the revelation of the relationality, community and the missionality of the Father, Son and Holy Spirit to us and the Church should act accordingly. The "Lifeblood" of the Church comes from the being and character of the triune God. If God loves the world, then the Church must love the world. If God engages the world in a loving and caring relationship through the Son, then that is the only way the Church should engage the world.

The *missio Dei* as the act of God to save the world involves a Triune God with the "grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit" (2 Corinthians 13:14) in its fullness. The same perfect, pure and complete love of the Trinity overflows to all of humanity and the world. Church-life is a missional and relational life within the activity of the triune God

in the world. The Father is the providential source, goal and initiative of all missions. He sent his Son and the Church becomes the ongoing reflection of the Trinity in the world. The Son brought the redemptive embodiment of God's mission and come to demonstrate to the Church how to engage an unbelieving world with love, grace and truth. The Holy Spirit is God living within the Church to teach, guide and empower them with the presence of the risen Lord to live the *missio Dei* (Tennent 2010:Kindle5580-5607). "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

As God sent his Son, the Son sends the Church with the promise of the involvement, fellowship, guidance and empowering presence of the Holy Spirit. The scriptures like John 20:21-22, Acts 1:8, Matthew 28:19-20 and John 14:16 shows that God does not only send the Church but involves himself relationally through the Holy Spirit with the Church to be missional and a community of hope. "The Church is commissioned to celebrate life, and to resist and transform all life-destroying forces, in the power of the Holy Spirit" (WCC 2012).

In a document recently published by the World Council of Churches, it stated that they see the *missio Dei* as a restatement of Trinitarian theology: "that God in God's own self is a life of communion and that God's involvement in history aims at drawing humanity and creation in general into this communion with God's very life". This fellowship (*koinonia*) and love within the Godhead is the example and model for the Church and given to the Church as a communion of love. This promised empowerment by the Holy Spirit results in a Christian witness (Acts 1) that promotes the salvific power of God through Jesus Christ and affirms God's involvement in the world (WCC 2012).

Coming from a Pentecostal background, the writer grew up in a Christocentric Church life where the participation and guidance of the Holy Spirit is very important. Salvation, the Gifts and the Fruit of the Spirit (1 Corinthians 12,

Galatians 5), were and still are the most important themes of preaching and teaching in the Pentecostal movement. Whatever the teachings and experiences of the Holy Spirit might be through the eyes of different doctrines, the writer wants to confirm Kärkkainen's statement: "Wherever the spirit of God is, there is church" and the "Christology and pneumatology must be seen as simultaneous rather than exclusive" (2002:Kindle218). The Holy Spirit's involvement in human life establishes a relationship between God and creation. This communication to humans within the Church brings a participation of God within the Church and a human participation within the life of the triune God; thus a divine relationship.

Koinonia with the Father, through Christ, made possible by the Holy Spirit, makes the Church a community of brothers and sisters who are all equal and Paul's letter to the Galatians said that this is how it should be because everyone in Christ is a child of God.

In Galatians 3 it is clear that when God reached out to the world through Christ, He made it possible for humanity to engage with God as part of His family, children and heirs. "So in Christ Jesus you are all children of God through faith, for all of you who were baptised into Christ have clothed yourselves with Christ". Freedom, equality and one-ness are only to be found in Christ, and if we belong to Christ, we are the seed of Abraham, and heirs according to the promise of God.

The Church is a community of family members who are all free and equal. There is no hierarchy for the hierarchy is replaced by a covenant. In Christ no one has a higher or lower position; in His Church, no one is above the other, and every one is a witness bringing to the community what they received from the Holy Spirit. The hierarchical division between clergy and laity does not represent the spirit and relationship of the Trinity (Moltmann 2010:22-24).

The Church is the earthly "body of Christ" empowered by the Holy Spirit, which gives it a dynamic character and message of hope and life. As Christ and the Holy Spirit were sent to redeem and to restore the relationship between God and creation, so the Church is sent to the world as a dynamic, living organism to live the message of restoration. The life of the Church is a relational love-life within and outwards as a missional existence and this can be seen in the scriptures: "This is my command: Love each other" (John 15:17).   "He answered, 'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'love your neighbour as yourself'" (Luke 10:27).

Love is all about a relationship, a relationship with the Triune God, a relationship within the church and a relationship with the world.

Sweet's suggestion is that the Church starts to flex faith's "relational muscles", "build up a relational theology" and get back into the people business (Sweet 2009:99). Christianity is relational and conversion is "more than a change in direction; it's a change in connection" (Sweet 2009:128), a connection where God and human, Creator and creation connects in a restored relationship.

2.7   THE TRINITY AND RELATIONAL LEADERSHIP

"The Church is. The Church does what it is. The Church organises what it does" (van Gelder 2007:Kindle181). With this van Gelder describes the nature of the Church and provides the framework and foundation for understanding the essential character of the Church, the direction and scope of the ministry and the need for leadership and development that functions in support of the missional purpose and nature of the ministry. The researcher agrees with most of this statement from van Gelder, but questions the church's organising of

everything which in turn becomes a program that constantly needs to be promoted and maintained instead of developing leadership, responsibility and accountability through acknowledging each individual's special gifts and talents as received from the Holy Spirit.

With the Church being a relational and missional community, there is no doubt that the leadership must have the same focus. The understanding of missional leadership must be rooted in the understanding of the Trinity. Here, the Western understanding introduced by Augustine and reintroduced by Karl Barth into the twentieth-century, focuses on God as the missionary God who sent his Son who then sent the Church into the world. This can only be seen as part of the Trinitarian example. From the Eastern Church, and by way of the Cappadocian fathers and then the twenty-first-century conversation via John Zizioulas, comes the focus on "the social reality of God and the in-relation aspect of the three persons of the Godhead" (Van Gelder 2007:Kindle501-504). Leadership that models the incarnated characteristics of the Trinity of relationality and missionality will influence and lead the Church to fulfil their calling.

In a report brought before the REC (Reformed Ecumenical Council) of 2005, the importance of discussing the Trinitarian orientation regarding leadership in a postmodern world where relationships are dominant, the following were recognised:

> The recent Trinitarian renaissance has wrought several advances and, despite nuances, wide consensus exists that the Trinitarian confession identifies the Christian understanding of God, who has revealed himself as being-in-relation. Apart from re-visioning all major doctrines in a Trinitarian way, the trinity is utilized imaginatively to address heuristically fundamental problems, e.g. social and gender relations, religious plurality (Niemandt 2008:19).

76

The study committee's report responds to these challenges with a Trinitarian orientation regarding leadership being:

1. Leadership orientated on God the Father as Creator is ecologically sensitive, non-dichotomous and non-sectarian.

2. Leadership grounded in Christ as Messiah means emptying oneself and not shying away from sacrificial service.

3. Leadership based on the Spirit is dynamic, charismatic and creative.

4. Leadership is missionally directed and grounded in the *Missio Trinitatis*.

5. Leadership is eschatologically motivated by the vision of the Kingdom of God.

(REC 2005:28)

Leadership and the associated relations are thus conceived from the Trinity – the relationship between the persons in the Holy Trinity (Gibbs 2005a:117). Church life and leadership must show something of the life within the Trinity. The Trinity is the most comprehensive and integrative framework that we have for understanding and working in Christian life. As the Triune God exists in relationship, it is impossible to think about church leadership without thinking about relationships (Niemandt 2008:20). Cole (2005:123-128) describes supportive relationships as part of the DNA of the Church. There is new appreciation for the early church's description of God as a holy community. It points to the fact that Jesus Christ never acted alone, but that He always worked in communion and obedience with the Father, by the power of the Holy Spirit. "If God is defined in relationships, then so is the Church" (Taylor 2005:Kindle1632).

Seeing God as the King of kings and Leader among leaders, the Trinity sets the example for leadership, and this especially in the Church. The equality, missionality and relationality sets the example and model on which the Church should function (Volf & Welker 2006:226, Grenz 2004:125, 132, 162). The loving relationship shared amongst the Persons of the Trinity and the Trinitarian relationship with the world, offers a model for human relationships and leadership. These relationships are living in loving relationships with the Father who acts with justice and compassion, with the Son who loves and reconciled the world with God and the Spirit, strengthening creation to live a life in relationship with the Triune God.

The REC confirmed the importance of looking at the Godhead for the template of leadership with the statement that "leadership is missionally directed and grounded in the *Missio Trinitatis*" (2005:28). Church is truly Church when it takes part in the one mission of God (*missio Dei*), the fellowship (*koinonia*) within the Church that is characterised by a mutual cooperation, relationship and unity based on the mission and example of the Triune God (*Missio Trinitatis*). This is the essence and core of relational leadership that functions within God-given relationships and not with hierarchical authority.

Missionality is only possible if the missionary is willing to be in a meaningful relationship with the other and the world. The writer agrees with Wiles that "leadership is first relational" and that leadership is effective when relationships are open and strong between leader and follower (1998:Kindle649). As missionality has no life of its own (Bosch 2005:390), humans didn't initiate relationships, but instead as a godly characteristic, relationship flows from the centre of who God is (Saccone 2009:14). Saccone continues to say that God exists as a relational being and His desire for us is to enjoy the same community that He experiences within Himself (Father, Son and Holy spirit) (Saccone 2009:14).

The missionality of the Trinity starts with a relationship between the Godhead and the created as seen in John 3: "For God so loved the world that he gave his one and only son, that whoever believes in Him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in Him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son" (16-18).

From John 3:16 the relationship expands in a missional way from those who are in a relationship with God to those who are in enmity with God and his church. This is clear when Jesus addressed the fact that neighbours and enemies should be loved and persecutors should be prayed for, thus modelling God's perfect love and forgiveness to the world (Matthew 5:43-45).

These scriptures describe a relational missionality according to the *Misso Trinitatis*.

2.8   CONCLUSION

The submission of the researcher is that missionality starts with a relationship. "God is love" (1 John 4:8) is the core and essence of God. It is because of this *ἀγάπη* that is shared within the Trinity and with his creation that God sent His Son as redeemer to a lost world so that the relationship can be restored: "For God so loved the world (relationship) that he gave His one and only son (missional), that whoever believes in him (relationship) shall not perish but have eternal life" (John 3:16).

Because of the relational importance in missionality, Saccone is correct when saying: "God will continue to push humanity towards the transformation of our

relational worlds, toward expanding our capacity to internalize His love so that we can externalize it to others" (Saccone 2009:19). God's relationship with the world belongs to his eternal being (Flett 2010:34) and that relationship finds its expression constantly through the workings of the Holy Spirit by encouraging, helping, supporting, teaching (*παράκλητος*) (John 14:16, 26; 16:7) and empowering (Act 1:8) his Church. The Christian community is, as such, a relational and missionary community, or it cannot be seen as a community that lives in fellowship with the triune God that gave His life to save the world.

God desires to restore human relationship with Him and the community with one another. Leaders who seek to build a relational community must endeavour to exemplarise through their own lives, the unconditional love and relationality in their ecclesiology and leadership as is clearly modelled by the Triune God, while relying on the support and assistance of God through the Holy Spirit. Imaging God, can only mean being in loving community and relationship with all other humans and God's creation.

"The Church does what it is" (Sweet 2009:27), suggests that our ecclesiology is determined by our theology, and the credibility of our theology is found in a verb and not in a mere undeniable statement. When we understand the Trinity as a relational Trinity, our relational lifestyle will be a practical expression of our faith.

Being in relationship with others, we live our understanding of the Trinity as a divine relationship between Father, Son and Spirit. It reminds us that there is no hierarchical leadership structures, as in the Trinity the three Persons communicate on an interactive, open and inviting manner. Leadership built on this foundation and model, will develop a healthy missional Church.

The real story of Vincent J. Donovan and the Masai as told by Sweet (2009:211) summarises this chapter better than any person trying to describe the love of a living God reaching out to His creation:

> Donovan "rediscovered" Christianity himself from his experience of "taking the gospel" to the Masai in Tanzania. A Masai elder assured him that it was not the Masai who had searched for God, but God who had searched for the Masai: "He has searched us out and found us." God did this himself, coming and following them, in the words of the elder, "into the bush, into the plains, into the steppes where our cattle are, into the hills where we take our cattle for water, into our villages, into our homes. You told us of the High God and how we must search for him, even leave our land and our people to find him. But we have not done this. We have not left our land. We have not searched for him". Donovan came to the shocking realisation that God had spoken to these people in their own language and through their own culture before he ever arrived, and that they recognised God's presence through Donovan's ministry to them.

God did not wait for the world to draw near to Him, but He reached out to the world by clothing himself with frail humanity. God did not wait for the world to cry out to Him, yet He let the world hear His calling voice through the coming of Jesus Christ and His reconciling death on the cross, His burial and resurrection. This act of God to reach out to the whole world without exception, a world so lost it didn't even had an idea how to cry out to God, is the only manner in which the Church should reach out to the world.

CHAPTER THREE

LEADERSHIP IN A TRINITARIAN ECCLESIOLOGY

3.1   INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3.2.1   *Imago Trinitates* and Ecclesiology

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

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

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

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

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

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

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

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

3.2.2   The Father of the Church

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

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

Fathering is how God cares for and leads His Church.

3.2.3   Jesus as Incarnation of a Relational God

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

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

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

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

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

Jesus leads by example.

3.2.4   The Holy Spirit - Empowering and Leading the Church

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

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

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

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

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

The Holy Spirit leads by empowering.

3.3   THE CHANGE IN LEADERSHIP PARADIGMS

3.3.1   Change is Imminent

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

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

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

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

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

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

1. How is it done?

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

2. Most models are a repackaging of old paradigms.

3. Change is unpredictable and will remain unpredictable.

4. There still is a place for the traditional Church.

5. Leaders need new capacities, skills and frameworks.

6. A faith community is unique and not a business.

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

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

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

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

3.3.2   Basic Time-based Paradigm Changes

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

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

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

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

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

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

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

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

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

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

- Distributed leadership

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

- Shared leadership

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

- Team leadership

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

- Collective leadership

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

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

- Empowering leadership

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

- Leaderfull practice

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

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

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

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

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

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

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

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

- Management → Leadership

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

- Vertical → Sideways

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

- Fixed Roles → Flexible Roles

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

- Individual Responsibility → Shared Responsibility

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

- Autocratic → Collaborative

This involves a redistribution of authority and power.

- Delivering Expertise → Developing Expertise

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

- Status → Stature

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

- Efficiency → Effectiveness

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

- Control → Release

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

- Power → Empowerment

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

(REC2005a:27)

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

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

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

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

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

3.4   MISSIONAL LEADERSHIP

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

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

3.4.1 The Missional Leader

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

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

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

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

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

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

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

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

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

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

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

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

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

(HBR - Harvard Business Review 2002:16)

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

Managers	Leaders
Administer	Innovate
Maintain	Develop
Focus on Systems and structure	Focus on people

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

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

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

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

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

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

3.4.2   Situational Leadership as part of Missional Leadership

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

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

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

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

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

2. The relational behaviour of the leader is the extent to which the leader engages in relational communication with the individual or group. This includes activities such as listening, providing encouragement and coaching.

3. Readiness is the extent to which an individual or group has the ability and willingness to perform a specific task. Ability is the knowledge, experience and skills an individual or group brings to a particular task or activity. Willingness is the extent to which an individual or group has the confidence, commitment and motivation for a specific task.

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

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

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

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

FIGURE 3.1 Relationship behaviour in Situational Leadership

(Hersey & Blanchard 2000:189)

Leader Behaviors

Follower Readiness

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

- **Delegating style:** When follower maturity is high, the situational leadership model calls for a delegating style that might be described as offering minimal leadership intervention. The style is one of turning over decisions to followers who have high task readiness based on abilities, willingness and confidence about task accomplishment.

- **Participating style:** The participating style is recommended for low-to-moderate readiness situations. Here, followers are capable but at the same time unwilling or insecure about the tasks. As you might expect, this participation style with its emphasis on relationships is supposed to help followers share ideas and thus draw forth understanding and task confidence.

- **Selling style**: The selling style is recommended for moderate to high-readiness situations. Here, followers lack capability but are willing or confident about the task. In this case, the selling style and its emphasis on task guidance is designed to facilitate performance through persuasive explanation.

- **Telling style**: When follower maturity is low, by contrast, the model calls for the telling style with its emphasis on task directed behaviours. The telling style works best in this situation of low readiness, by giving instructions and bringing structure to a

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

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

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

3.4.2.1 Discernment

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

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

1) What is God up to? What is the Spirit doing in this world and

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

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

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

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

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

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

Summarised, Scharmer describes the skill of presencing as follows:

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

transformative leadership journey.

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

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

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

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

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

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

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

3.4.3　Servant Leadership as Missional Leadership

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

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

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

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

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

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

1. Jesus humbled himself and allowed God to exalt him.

2. Jesus rather followed his Father's will than sought a position.

3. Jesus defined greatness as being a servant.

4. Jesus risked serving others because he trusted that he was God's Son.

5. Jesus left his place at the head table to serve the needs of others.

6. Jesus shared responsibility and authority with those he called to lead.

7. Jesus built a team to carry out a worldwide vision.

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

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

MESSIAH (mission)	**KINGDOM** (vision)
Servant	Leads
Leader	Serves
FOLLOW ME (equip)	**THE 12** (team)
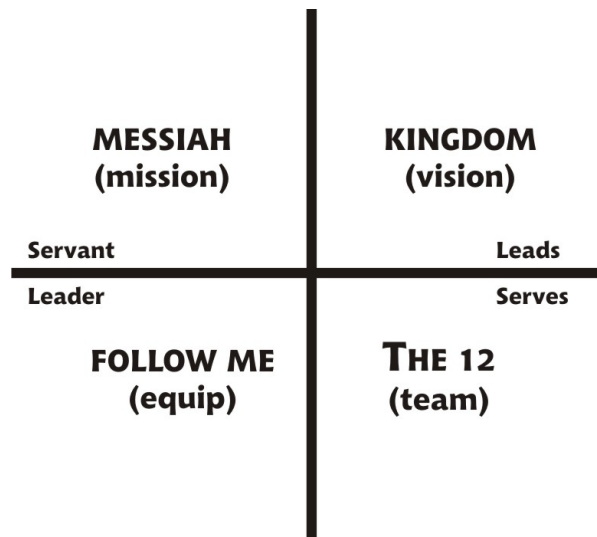
Being a missional leader is all about being in relationship with the Trinity; loving like the Father, doing like Jesus and being led by the Holy Spirit. When thinking of servant leadership one can only say that Christ was the perfect example. A new way of thinking about servant leadership can be learned from Cole when he notes that we tend to think about leaders who serve while what we really need is servants who lead. Servant-hood is mostly seen as an adjective to describe one of many qualities of a good leader while a good servant can lead others in the path of being a servant and this is what Christ did in the praxis of the *missio Dei*. Servant-hood, according to Cole "is not the path to leadership; it is the leadership that the kingdom requires". It will be a godly influence, prevalent, saturating the world and bring transformation to our neighbourhoods (Cole 2009:Kindle2435-42). This can only be accomplished if leaders don't focus on themselves and their own individual success. Servant leaders think about the success of their missional assignment and other people. They have an "other-people" mind-set, developing others, and teaching them to think in terms of how they can promote others, develop others, taking others along.

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

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

1. Servant leaders humble themselves and wait for God to exalt them - Luke 14:7-14

2. Servant leaders follow Jesus rather than seek a position - Mark 10:32-40

3. Servant leaders give up personal rights to find greatness in service to others - Mark 10:41-45

4. Servant leaders can risk serving others because they trust that God is in control of their lives - John 13:3

5. Servant leaders take up Jesus's towel of servant-hood to meet the needs of others - John 13:4-11

6. Servant leaders share their responsibility and authority with others to meet a greater need - Acts 6:1-6

7. Servant leaders multiply their leadership by empowering others to lead - Mark 6:7-13

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

3.4.4 Shared Leadership as Missional Leadership

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

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

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

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

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

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

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

3.4.5   Organic Leadership as Missional Leadership

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

FIGURE 3.3 Top-down organisational structures (left) and the network organisation (right).
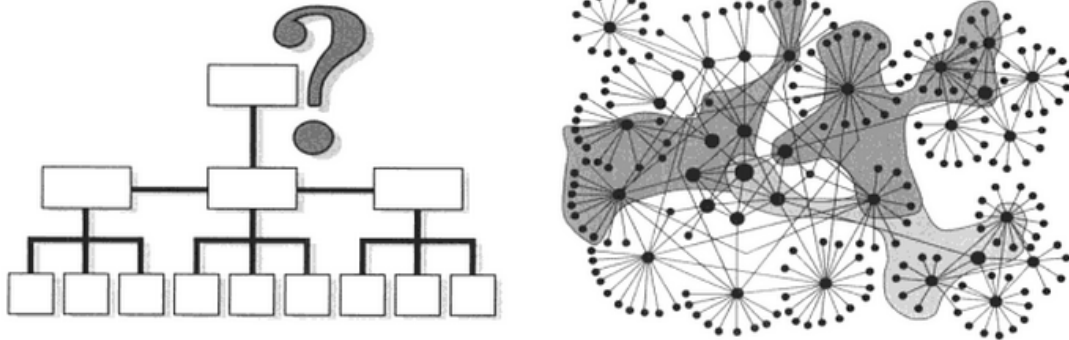
Many people will find it difficult to accept the radical change that the Organic paradigm proposes and might find that it contests the leadership, followership and the traditional nature of organisations. The letting-go of the conventional notions of control, order, hierarchy and status and confronting continual change, chaos and accepting the self-managing and self-leading of diverse members of the organisation can be a major challenge.

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

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

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

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

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

FIGURE 3.4 Decentralised Leadership instead of Hierarchical Leadership

**Empowering
Others Through
True Servanthood**
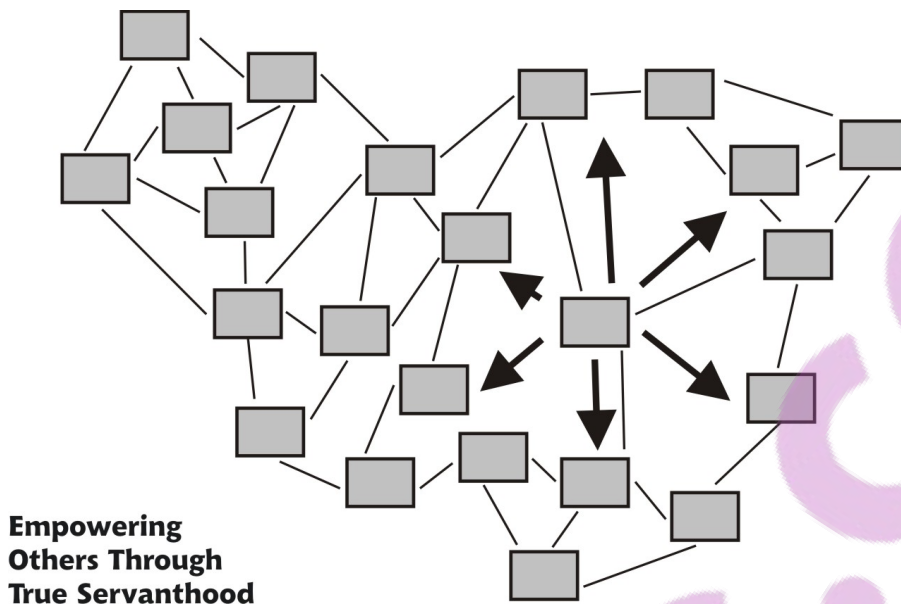
http://www.youtube.com/watch?v=hMgm1nfRNso – 2012/08/24

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

3.5   RELATIONAL LEADERSHIP (RL)

> I don't think of leadership as a position.
> I don't think of leadership as a skill.
> I think of leadership as a relationship.
> Phil Quingley – Pacific Bell
> (Kouzes & Posner 2003:Kindle155)

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

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

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

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

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

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

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

3.5.1   Relational Intelligence (RI)

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

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

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

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

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

3.5.2   The Relational Leadership Theory

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

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

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

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

3.5.2.1 Leadership is a Function

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

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

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

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

> For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgement, in accordance with the faith God has distributed to each of you. For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others.
>
> We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully. Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in love. Honour one another above yourselves (Romans 12)

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

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

3.5.2.2 Leadership is Contextual

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

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

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

3.5.2.3 Leadership is Shared Interdependency

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

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

3.5.2.4 Leadership is a Relationship

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

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

3.5.2.5 Leadership is Balance

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

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

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

3.5.3   The Relational Leader

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

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

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

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

1. RESPECT. Mutual respect forms a solid base for any relationship to develop. A leader shows respect to others even before they have done anything to warrant it, simply because they are human beings.

2. SHARED EXPERIENCES. Knowing each other requires shared experiences over time. It is the glue that bonds partners together.

3. TRUST. Shared experiences and integrity develop trust. Without trust, relationships are unsustainable.

4. RECIPROCITY. One-sided personal relationships don't last. If one person is always the giver and the other is always on the receiving end, then the relationship will eventually disintegrate.

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

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

TABLE 3.4 Percentage of Respondents Selecting each Characteristic

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

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

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

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

3.5.4   Organisational Chart of a Relational Leadership Style

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

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

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

FIGURE 3.5 The Top-down hierarchical structure is becoming unacceptable
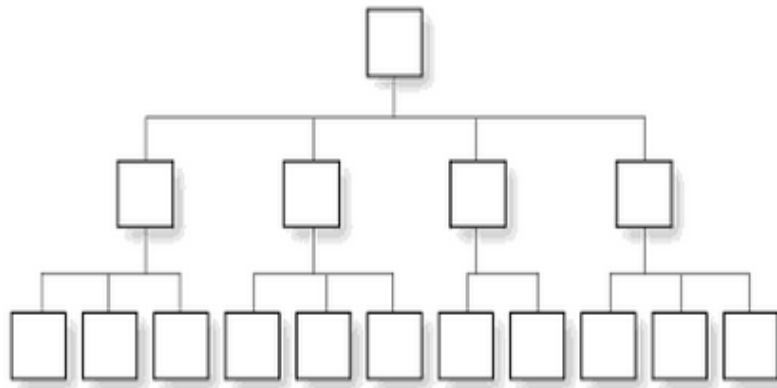
FIGURE 3.6 The flat structure proposed by Cole (2009:88) and others shows equality amongst partners but it does not suggest any relationship.
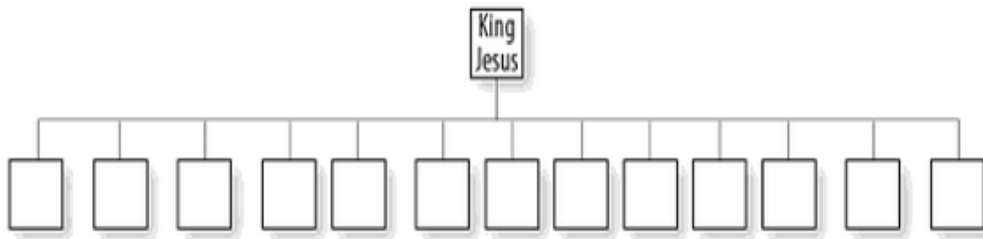
The organisational structure presented below is in practice for almost seven years within the Church 24/7 Network - where the researcher stands in a relational leadership position with many other relational leaders.

FIGURE 3.7 Relational structures in use by the Church 24/7 Network
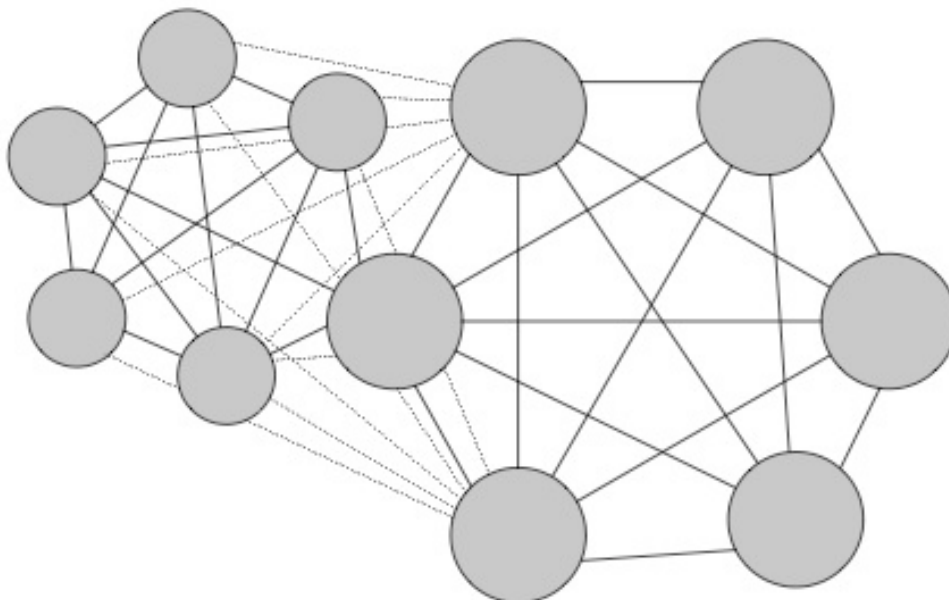
Within the Church 24/7- movement there is no supreme governing body or person and the structure shows leaders in primary and secondary leadership

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

3.6 UNITING RELATIONAL LEADERSHIP AND THE MISSIONAL CHURCH.

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

3.6.1   Eldership as Relational Leadership

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

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

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

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

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

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

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

3.6.2   Relational leadership as Missional Leadership

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

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

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

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

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

3. They are structured to reproduce very quickly because they need very little money, have no real space considerations, and can use almost any willing Christian as a leader.

4. They not only gather relationally but also focus both internally (ministry to one another) and externally (evangelism and hospitality) on relationships.

5. Gatherings are informal and participatory. They tend to emphasise many spiritual gifts (not just one, such as teaching, hospitality, evangelism, or service).

6. They can meet anywhere at anytime: homes, restaurants, or ministry centres.

7. The Church as described in Acts Chapter 2 is core to relational Church ecclesiology.

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

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

3.7   CONCLUSION

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

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

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

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

CHAPTER FOUR

QUALITATIVE RESEARCH DESIGN AND DATA ANALYSIS

4.1 INTRODUCTION

As per the objectives of this study, South African Church and denominational leaders from both genders, different cultures and backgrounds were organised to take part in the focus group discussions. The purpose was to determine what Church leaders know and understand about missionality and relational leadership and how they rate the importance of relational leadership. The idea was also to try and determine what the relational status of Church leaders are with regards to their relationships with themselves, their families, management and with strangers they meet, as rated by themselves. This chapter analyses the data that was collected during the focus group discussions and summarises the coding.

4.2 THE QUALITATIVE RESEARCH PARADIGM

A common characteristic of qualitative research is the interpretation of the respondent's life experiences, perceptions and even intentions where necessary. It is very important that the researcher "get at the inner experience of participants, to determine how meanings are formed through and in culture, and to discover rather than test variables" (Corbin & Strauss 2008:12). To understand this experience, it must be located within an individual's life familiarities and can't be divorced from the larger events in a social, political, cultural, racial, gender-related, informational, and technological framework and

therefore these are essential aspects of our analyses. It is insightful and important to note how individuals experience events and what meanings they give to those experiences; at the same time consideration is given to the explanation of these experiences as seen within the larger frame of context and the "on-going and changing forms of action/interaction/emotions that are taken in responses to events and the problems that arise to inhibit action/interaction" (Corbin & Strauss 2008:8-16). The role of the researcher is to understand the multiple realities from the perspectives of the participants. While searching for answers to questions by studying the qualities and characteristics of people in their natural social context, he tries to understand the meaning behind a particular greater freedom in terms of unstructured direct and indirect observation (Bloomberg 2008:9). Qualitative research also allows the researcher to gain a better understanding of a phenomenon by exploring the complexity of missionality and relational leadership in depth.

Qualitative research assumes that people act and live from the basis of the interpretations of their own experiences (Creswell 2009:177). The research aims to describe how people make sense of their particular context of life by means of symbols, rituals, social structures, roles, etc. This research also attempts to give expression to the experience and knowledge of diverse people's understanding of relational leadership in a Missional Church.

This study followed the interpretive paradigm with data collected in a qualitative form as being put forward by Corbin and Strauss (2008:47,52,56):

- Analysis is an interpretive act.

- Analysis is open and free.

- Interpretive meaning must be given to events to group them.

- Theorising is interpretive and entails condensing raw data into concepts and then arranging the concepts into a logical, systematic explanatory scheme.

4.3   RESEARCH METHODOLOGY

Maxwell (2012:88-115) sees qualitative methods as having four main components. These are:

- the research relationship established with the participants;

- sampling: what times, settings or individuals are selected to be observed and interviewed and what other sources of information are being used;

- data collection: how the gathered information will be used;

- data analysis: how to dissect and present a close as possible sense of the outcome.

The above-mentioned aspects will be discussed in more detail to illustrate their applicability to the exploration and the rationale and design of the current study, while the following section describes the research procedure which was applied. The chosen design and approach provided the necessary flexibility during the progression of the sampling and data gathering.

4.3.1   Research Relationship

In this study, initial contact with the participants was established by telephone, aiming to create rapport and understanding through explanation of the research.   The participants were put at ease by explaining the basis and rationale of the study during the focus groups and they were invited to be open and honest about their experiences.   It was envisaged that the research relationship would require sufficient affinity and understanding between the researcher and the research participants, in order to ensure relevant information would freely be shared during the interview.   It was clearly understood that there would be no continuance of relationship once sufficient information and data were gathered for this study.

It is also notable that about 60% of the leaders that took part in these focus groups are familiar to the researcher.   Leaders were specifically chosen because of the different Church denominational environments in which they fulfil their leadership roles.

4.3.2   Participants

Data for this research was collected from five focus groups consisting of 35 Christian leaders that represented congregations from different denominations. Focus groups were set up with leadership teams of three congregations consisting of 12,000 members (a Charismatic congregation), 10,000 members (a Pentecostal congregation), 5,000 members (a Dutch Reform congregation) while the other two groups were representing smaller and diverse faith communities from the Western Cape and Gauteng, representing 14 congregations in all.   Male and female leaders from different cultures,

backgrounds, circumstances and congregational environments took part in the group discussions.

4.4 DATA COLLECTION

In accordance with the requirements of qualitative research, namely to gain insight into and understand everyday "life worlds", "soft" methods of data collection are typically applied in qualitative studies. These methods included interviews and participant observation of the various focus groups.

Group discussions were focused on missionality and relational leadership. The goal of the researcher was to create a truthful and straightforward conversation that addresses in depth, the selected topic. "The underlying assumption of these focus groups is that, within a permissive atmosphere that fosters a range of opinions, a more complete and revealing understanding of the issues will be obtained" (Bloomberg 2008:84). Focus groups were carefully planned and structured but always left room for a great deal of informal flexibility.

The emphasis was on perceptions, insights, responses and opinions of the respondents. The researcher did not participate in group-discussions but did a simple observation and facilitated the groups by using a *Participant Focus Group Interview Guide* (Addendum A) (Babbie & Mouton 2007:291:296).

The interviews were audio-recorded with permission of the groups but identities of the respondents would never be revealed, or connected in any way to comments made by any individual. Participants were free to stop participating or withdraw at any time. Partakers rated their own relationships during the

discussion for the use of the researcher to do a relational analysis at a later stage.

Participants were handed a *Participant Focus Group Interview Guide* that introduced the researcher and presented the points for discussion. The respondents were also asked to answer eight personal questions and rated themselves on relational issues. They were encouraged to share their own opinions and viewpoints.

- The consent of participants was voluntary and informed.

- All information obtained about participants were treated confidentially.

- Although audio-recordings were made of the interviews with the permission of the respondents, no identity was revealed. While quotes collected during this interview may be reported, at no time any quotes were associated with any individual.

- The audio-recordings was transcribed (Annexure 3) and coded according to the Qualitative Data Analysis method described in this chapter.

- All recorded data will be stored safely and will not be handed to anybody without the written permission of the whole group who took part.

4.5 DATA ANALYSIS

According to Corbin and Strauss qualitative analysis is a process of examining and interpreting data in order to elicit meaning, gain understanding, and develop empirical knowledge (Corbin & Strauss 2008:1).

With the data collected, a code sheet was drawn up to help with the analysis of the responses to the questions and the frequency distribution summary as suggested by De Vos (2005:219-225).

Three things that are mentioned by Corbin and Strauss (2008:33) were put into practise while analysing and interpretation:

- Firstly, to always compare knowledge and experience against data, never losing sight of the data themselves.

- The second is to always work with concepts in terms of their properties and dimensions, because it keeps the researcher focused on the similarities and differences in events. It also assists the researcher from being overwhelmed by descriptive data.

- A third point is that the researcher's perception of an event does not matter. Rather, it is what participants say or do that is most important for the study.

This research uses the theories and processes of Taylor and Gibbs (2010) to do the analysis and coding of the data gathered in a nonnumeric form. The Qualitative Data Analysis (QDA) involves people and their activities, signs, symbols, artefacts and other objects they imbue with meaning and the most common forms of qualitative data are what people say or do.

Common examples of such data are interview transcripts, field notes, videos, audio recordings, images and documents (reports, meeting minutes and e-mails).

4.5.1   What is Qualitative Data Analysis?

Qualitative Data Analysis (QDA) is the array of methods, processes and procedures whereby the qualitative data that has been collected, is moved into some form of explanation, understanding or interpretation of the people and situations that are investigated. QDA is usually based on an interpretative philosophy. The idea is to examine the meaningful and symbolic content of the qualitative data. By analysing interview data the researcher attempts to identify any or all of:

- Someone's interpretation of the world

- Why they have that point of view

- How they came to that view

- What they have been doing

- How they conveyed their view of their situation

- How they identify or classify themselves and others in what they say

The process of QDA involves the writing and the identification of themes and is part of the overwhelming majority of QDA carried out today.

4.5.2   Coding

Coding is the process of combing the data for themes, ideas and categories and then marking similar passages of text with a code label to easily retrieve at a later stage for further comparison and analysis. Coding the data makes it easier to search the data to make comparisons and to identify any patterns that require further investigations.

Coding involves categorising and indexing sections or chunks of data. Codes can come from theory and explanations outside the data and/or emerge from the data. Data formats that can be coded range from transcribed texts to videos. Coding often starts by being descriptive but needs to become analytical. Any new codes created should be applied to the whole data set (previously coded units of data). Memos should be used to record thoughts and ideas about the codes during the data collecting process.

3.5.2.1 Codes can be based on: themes, topics, ideas, concepts, terms, phrases and keywords found in the data.

All passages and chunks that are coded in the same way, is given the same label as judged (by the researcher) to be about the same topic, theme, concept and terms. Names are given to the codes that are an indication of the idea or concept that underpins the theme. Any part of the data that relates to a code topic is coded with the appropriate label. This process of coding (associating labels with the text, images etc.) involves close reading of the text. If a theme is identified from the data that does not quite fit the codes already existing, then a new code is created. With the reading of the data, the number of codes will evolve and grow as more topics or themes become apparent. The list of codes will thus help to identify the issues contained in the data set.

4.5.2.2 What to look for when coding

Although the researcher already usually has some codes in mind, other ideas that arose from the data is coded and placed into topics or themes.

The following questions are asked when coding:

- What is happening in this field of research?

- What are people doing and how do they react?

- What is the person saying?

- What do these actions and statements take for granted?

4.5.2.3 Coding into themes

Looking for themes involve coding. Passages of text (or other meaningful phenomena, such as parts of images) are labelled to indicate they are examples of some thematic idea. "At its simplest, this labelling or coding process enables researchers quickly to retrieve and collect together all the text and other data that they have associated with some thematic idea so that they can be examined together and different cases can be compared in that respect" (Taylor & Gibbs 2010).

4.6   THEMES, CODING AND COMMENTARY

During the analysis of this study, nineteen themes were identified.   The researcher includes the coding in this study (Annexure 2) so the reader can

"scan" or read through it and form his/her own opinion of the discussions and collaborations. The summary of the themes will not necessarily repeat all the statements made by the respondents.

This study followed an interpretive paradigm, with the result that the data collected are in a qualitative form. It is a challenge to analyse, reduce and restructure it. A set of 19 themes were chosen to get more clarity on the research question and to formulate an answer. The purpose and structure of the questionnaire was also done in this manner so that the researcher could determine what the respondents knew about Missionality and relational leadership. The researcher gives a comment on each of the themes that were identified, as listed below:

1. The definition of a Missional Church

2. Traditional view of a Missional Church

3. How to be missional

4. The context of missiology

5. Leadership that focuses on relationships

6. Not a hierarchy

7. A paradigm shift in power

8. A team working together

9. Anybody can be a leader

10. Supporting each other

11. Empowering each other

12. This is a problem in the Church

13. Autocratic-, democratic- and corporate leadership is acceptable

14. Recognising each other's function and gifts

15. Leadership is a process

16. God is the example

17. Yes, relationships at home do influence our relationships in the workplace.

18. We support each other

19. No, relationships at home do not influence our relationships in the workplace.

Theme 1: The definition of a Missional Church (41 statements)

The researcher found a good understanding with some of the respondents that every person (member) needs to get involved in the local community to make a meaningful difference while sharing his/her own story and life in Christ. The Great Commission starts at home and expands to reach the ends of the earth. Many of them made the paradigm shift from traditional missions to local and contextual missionality. They rather had a "Kingdom of God" focus than a "denominational" focus.

Sample statements:

- The anointing and my relationship with Jesus, makes me a missionary …

- My view of a Missional Church is where the focus is not on their own needs …

- I have a story to tell and this story, if captured with anointing that makes me missionary …

Researcher's viewpoint: The church is seen as a sent people, changing from a "come to us" to a "go and make disciples" church (Matthew 28:19) who displays the love of God in relation to one another and to the world.

Theme 2:   Traditional view of a Missional Church (41 statements)

About 40% of the respondents still had the idea that the missional challenge is a designed outreach program that consists of getting money to finance the packaged platform for missionaries to visit other countries.   Other participants suggested programs and projects to reach out to the neighbouring townships and communities on a scheduled and organised basis, while others held the opinion that missions were a "doctrinal issue" which was prescribed and designed by a Commission.

Sample statements: program

- ... the Church's missional base is where everything is designed …

- … a white Church sends a guy to the townships because he's a missionary and …

- … the idea is that I must give money for missions …

Researcher's viewpoint: The traditional view of a missional church was sending and supporting a missionary who wanted to go and preach the gospel of Jesus Christ in another township or another country.

Theme 3:   How to be missional (10 statements)

Most of the positive statements made during this session, came from the team that can be described as a "contemporary" missional community.

It was noticeable how the view of missions was a concept shared by the greater part of the congregation. The starting point to achieve their goal of sharing the wonderful life they had in Jesus, with others less fortunate than themselves, became a reality once the "overflow of the heart" was noticeable in the congregation's speech. The overall view was not to be self-centred, but to focus on neighbouring communities and the needs of the people they encountered in daily living.

Sample statements:

- … you must change the language of the congregation …

- … it is to give ourselves to the outside …

- My view of a missional Church is where the focus is not on their own needs …

- *… waar hy werk en waar hy speel, so elkeen is 'n sendeling en daar moet hy 'n verskil maak ...*
  (… everyone should make a difference where ever he works or plays; so everybody is a missionary...)

Researcher's viewpoint: Missions is an individual and personal day to day lifestyle that is rooted in the close relationship with God, while sharing God's love and goodness with the people they meet and lives are being changed. God delights in working through our everyday life and experiences.

Theme 4:   The context of missiology (8 statements)

Most respondents understand missions as sending somebody to another country and little was said about local contextual missionality.

Sample statements:

- *… waar dit begin het en waar dit vandag is, is twee verskillende plekke ...*

  (…where it started and where it is today are two different places…)

- it could be a mission that you have to a certain group of people within the context of your country, but it could also be foreign ...

Researcher's viewpoint: The context of missionality finds its starting point at home and expands to the neighbours and where ever life happens on a daily basis, 24/7.

Theme 5:   Leadership that focuses on relationships (16 statements)

Lively and good discussions usually followed the question on this subject. The general perception of the participants was a leader who acted rather friendly towards his/her subordinates in order to "manage" their followers successfully. The leader should therefore focus on good relationships. Relational leadership could leave the leader vulnerable for competition in popularity and therefore it is much safer for him to make decisions on his own without his ideas being contested.   However, it must be noted that some respondents attributed integrity and honesty to a trustworthy relational leader.

Sample statements:

- *...en wanneer dit kom by leierskap, hoe gaan jy leierskap in 'n gemeente bestuur sonder dat dit verhoudingsgedrewe is …*

  (... and when it comes to leadership, how do you manage leadership in a church without it being relational ...)

- *Hulle raak naderhand beter as hy en dis hoekom ouens teen hierdie tipe van verhouding in kerke staan …*

(They eventually get better than him and that's why guys stand against this type of relationship in churches ...)

- Relational leadership therefore is trustworthy, it has integrity and it speaks the truth and then we're going somewhere …

Researcher's viewpoint: Relational Leadership refers to a model or perspective on leadership that focuses on the idea that effective leadership has to do with the ability of leaders to create positive relationships that has the power to unleash the potential of the individual through relationships.

Theme 6:   Relational leadership is not a hierarchy (7 statements)

It was encouraging to hear that some of the respondents work on the idea to move away from hierarchical structures.   Although these statements were made, people in general find it difficult to make the paradigm shift from the well-known hierarchical comfort zone they find themselves in, to establish the idea of a responsible self-leadership environment where each person is acknowledged as a spirited and gifted leader on his/her own.

Sample statements:

- *... niemand is heelbo in die hiërargie nie …*

   (... no one is at the top in the hierarchy ...)

- … that is a collaboration and not a top-down …

- *… skuif weg van die hiërargie, net van vertikaal af kyk …*

   (… move away from the hierarchy, don't just look vertically …)

Researcher's viewpoint: When focussing on the perfect example of unity and relationships found in the Trinity, leadership can only be described as relational with no hierarchical order.

Theme 7: A paradigm shift in power (1 statement)

The fact that only one statement was made in this regard, proves that this line of thinking is not part of the broader denominational Church leadership styles. The person who made this statement understood something about relational leadership.

Statement:

- *… so dis 'n nuwe verstaan van mag en dan om te sê ons het 'n klomp gawes in ons gemeente-potensiaal wat ontgin moet word en dat 'n mens dit moet mobiliseer om vanself verantwoordelikheid te neem i.p.v. dat 'mag' net by 'n klein handjievol mense lê …*

  (... so it's a new understanding of power and then to say we have a lot of gifts in our congregational potential to be exploited and that the people should mobilise themselves to take responsibility instead of the authority/power lying with only a small handful of people ...)

Researcher's viewpoint: A congregation is a community of believers who should each take responsibility for the gifts they received from the Holy Spirit and function as a body instead of being organised by an elected committee.

Theme 8: A team working together (10 statements)

With the topic of teamwork mentioned, there was more talk of leadership from the inside of a specific team as opposed to leadership from above.

Sample statements:

- We can play as a team, we can go places …

- *… met die span saam te werk, jy's nie die enigste ou wat die leiding gee nie …*

  (... to co-operate with the team, you're not the only guy who leads...)

- There's a sense of being together in a collaborate kind of way and the vision's not coming from one person …

Researcher's viewpoint: The Church is God's people being in-dwelled by the Holy Spirit within a relational life; it is a person, family or families within a faith community who share God's grace in an informal leadership relationship, each functioning in their specific gifts and anointing as a part of the body of Christ in the great *missio Dei* of God.

Theme 9: Anybody can be a leader (7 statements)

Leadership was recognised as functions with different responsibilities to successfully fulfil the collective purposes and demands in the greater body of Christ. Problems will always arise when one member tries to be the leader of someone else's calling, instead of letting the Holy Spirit who called and appointed, be the Leader, Teacher and Helper of the one who was appointed by the Spirit himself.

Sample statements:

- *Daar waar jy is, daar is jy die leier en die kenner en die ander leer by jou en val by jou in …*

(You are the leader and expert where you are and the others learn from you and follow you ...)

- In other words, everyone functions in their function, but they function as collective leadership ...

- it's a function …

- it's a leadership where every person recognises the other person's contribution to the leadership …

Researcher's viewpoint: When each part in the body of Christ and its specific purpose is recognised, that person is a leader in that specific function and God's greater plan will be achieved and a collective accountability will flow naturally. Leadership is not a title, but a function.

Theme 10: Supporting each other (7 statements)

This theme was discussed by one team with a related statement by one other person – a worrying trend.

Sample statements:

- *Ek dink wat baie belangrik is hier, is ons besef ons maak foute …*

  (… I think the important thing here, is to recognise the fact that we all make mistakes …)

- … it's a leadership where every person recognises the other person's contribution to the leadership …

- *Dis nie dat as iemand die leiding geneem het en daar kom 'n probleem jy hom raps nie …*

(… if someone takes the lead and there is a problem, you don't scold him ...)

Researcher's viewpoint: No body part can be the other and every "one" acts as servant leader to the rest of the body, serving the whole body by giving support and assistance where needed while taking responsibility for each other. No part of the body can be replaced by another, as the body is carefully woven together and in fact only finds its true marvellous meaning and function, as an integral part of the body.

Theme 11: Empowering each other (1 statement)

The idea of leadership being an empowering function was mentioned only once. This might be interpreted as a fact that leadership is mostly not seen as being a servant to the body of Christ.

Statement:

- *En ek dink wat baie belangrik is in hierdie gemeente, is om gemeentelede te bemagtig …*

  (… and I think it is very important for this congregation to empower church members …)

Researcher's viewpoint: Sound leadership is not only about coming up with a vision and then casting it to others, but instead helping and empowering others to find their vision and releasing it.

Theme 12: The structural system is a problem in the Church (14 statements)

There were quite a few discussions that ignited tempers about rigid, monocratic and unfair structures experienced by some of the respondents. Many felt neither their personal relationship with God, nor their leadership role, was acknowledged or recognised as being worthy or meaningful, unless it was initiated and approved throughout the top down hierarchical system. Some of the participants also expressed the fact that traditional leaders were very unsure in their leadership positions and easily felt challenged; therefore people that could be "managed" were appointed in other leadership positions down the line.

Sample statements:

- *Hy's bang vir kompetisie …*

  (He's afraid of competition ...)

- *Medeleraars en leraars kom nie oor die weg nie.*

  (Senior Pastors and Associate Pastors don't get along …)

- You see, he appoints the guy whom he likes? I can't stand it…

Researcher's viewpoint: Church leaders are exposed to situational and cultural changes while church traditions and many leadership styles tend to be stagnant and structured.

Theme 13: Autocratic-, democratic- and corporate leadership is acceptable

           (7 statements)

For most of the respondents, the structured democratic top down system provides much needed security (in the form of a monthly pay check) and they are quite content with this familiar situation.

Sample statements:

- It is not necessarily the opposite of an autocratic leadership

- So relationship has to be who wants to willingly submit …

- *Ek sou dit dan ook beskou as Corporate leadership* …

  (I would also regard this as corporate leadership ...)

Researcher's viewpoint: With the modelled relational leadership found within the Trinitarian relationships, an autocratic-, democratic- and corporate leadership is not acceptable.

Theme 14: Recognising each other's function and gifts (5 statements)

God looks at every person with equal love and affection and no calling or gift from God is more precious and higher in rank than the other.

Sample statements:

- Every believer and everybody is a Priest in Christ and we relate to each other, as the Priest is the leader and connect accordingly among that the Priesthood of every believer …

- … so in relationship we strive to bring everybody into a place where we develop an understanding of what is organic amongst us.

- … It is a leadership of relationship, it's a leadership where every person recognises the other person's contribution to the leadership …

Researcher's viewpoint: The faith community that recognises each other's leadership in their diverse gifts, services and powers of the Holy Spirit, is a godly community in action who makes a difference in the lives of the people they encounter.

Theme 15: Leadership is a process (4 statements)

Through the course of many years, the leader of a certain group demonstrated the process of leadership. He is in a functional role, in an authoritative leadership position and the relationship between superiors and subordinates are widely accepted and respected. They accept and highlight the fact that leadership is an on-going process; a journey and not a destination.

Sample statements:

- ... relational leadership is a process not a destination.

- *So vir my is "relational leadership" en al die ander aspekte wat genoem is, 'n proses, nie 'n destinasie nie.*

  (So for me, relational leadership and all the other aspects mentioned, is a process and not a destination.)

- *… en dis 'n groeiproses gewees die heeltyd, en of ons nou define "leadership" of "relational leadership", dis 'n proses waar jy groei elke dag in 'n relationship na jou pa ook, al het hy ook die finale sê.*

  (… and it was and is a growing process whether we define leadership or relational leadership, it still is a process in which you grow in relationship to your father also, even though he has the final say …)

Researcher's viewpoint: Leadership is a process of on-going relationship whereby an individual influences a group of individuals to develop their own leadership skills so to achieve a common goal.

Theme 16: God is the example (5 statements)

One respondent mentioned the involvement of the Trinitarian God as a relational being that is the example of relationality and that much is to be learnt from Christ's lifestyle and interaction with man. The love of God for people is the only acceptable reason for the Church's existence.

Sample statements:

- ... it's God relating to a person or to humanity, and humanity relating in a personal way to each other and to God.

- ... relational leadership as I would define it would be that understanding or learning from Christ as my supreme example, how he dealt with people …

- Trinity … because first and foremost the Church only exists because there's a trinity …

Researcher's viewpoint: The loving relationship shared amongst the Persons of the Trinity and the Trinitarian relationship with the world, offers a model for human relationships and leadership.

Theme 17: Yes, relationships at home do influence our relationships in the workplace (17 statements)

Almost everybody agreed that relationships at home influence focus, productivity and relationships at the workplace.

Sample statements:

- *Dit kan tog nie anders nie …*

  (It cannot be anything else ...)

- *As jy kwaad is dan knor jy vir almal rondom jou …*

  (When you are angry, you growl to the people around you ...)

- Yes. Ha-ha-ha-ha.

Researcher's viewpoint: Relationships at home do have a bearing on every other aspect of a person's life.

Theme 18: Relationships at home do influence your relationships in the workplace but we support each other (4 statements)

One congregation group discussed how they accept the fact that their fellow workers can arrive at the workplace in a state of hurt and brokenness. The importance of support and prayer in such a situation is cardinal to relationships and the value immeasurable. The team decided to support and pray with such a person.

Sample statements:

- *Hier't ek al gesien om die tafel dat mense huil in hierdie span …*

  (I've seen people cry when sitting around the table with the team...)

- *As dit sleg gaan by die huis moet jy dit hier sê en jy kry ook kans om dit hier te sê …*

  (when things are bad at home, you should get a chance to say it here...)

- *... dan moet jy juis ook kan leer by mense wat foute maak en eg is…*

  (… then you can really learn from people who make mistakes but are genuine …)

Theme 19: No, relationships at home do not influence your relationships in the workplace (6 statements)

Three people spoke out on 'compartmentalised lives' and how circumstances of different situations should be handled apart and not influence the other. (The question of integrity and truthfulness crossed the researcher's mind).

Sample statements:

- *Die geheim is juis om in kompartemente te leef deur …*

  (The secret is to live in compartments ...)

- ... it doesn't influence me because I take my problem directly to Christ …

- *... so baie maal het so 'n persoon 'n beter verhouding in sy werkplek as wat hy binne in sy eie huishouding het.*

  (... many times such a person has a better relationship in his workplace than in his own household.)

A few additional questions were answered by the respondents by way of completing a short questionnaire related to their relational status in their different workplaces and home environments. The purpose of these questions was to determine their feeling and experience of the relationships around them. Their years in Church leadership positions varied between two and forty three years. Three different South African cultural groups were questioned and both

men and women were included. Although the discussions called for some serious concerns in many of the participant's trust in the integrity, truthfulness and reliability of the leaders and management teams in which they found themselves, it does not show on these completed questionnaires. That leaves the researcher with the question: "why were the participants prepared to talk about it in a closed and private environment, but were not prepared to write it down on paper?"

Questions and results:

1. Are you happy with what you are doing now?

   Participants were quite happy and satisfied with their jobs and the measure of security it holds – 92%.

2. Rate your knowledge on relational leadership.

   Most thought they had a reasonable idea of relational leadership although many participants expressed their desire to learn more about it - 78%.

3. Rate the importance of relational leadership.

   Almost everybody acknowledged the value thereof and a few respondents were concerned about the lack of meaningful relations amongst leaders and their subordinates – 93%.

4. Do you find it easy to relate to strangers?

   Seventy six percent found it easy to relate to strangers, and approximately 10% of the respondents found it to be quite complicated and out of character.

5. Rate your relationship with yourself.

Most of the participants had a fairly good relationship with themselves - 76%.

6. Rate your relationship with your spouse.

Almost all of the respondents had a good relationship with their spouses – 86%.

7. Rate your relationship with your family.

Seventy nine percent of the participants were standing in a satisfactory relationship with their family.

8. Rate your relationship with the management of the establishment you're working in.

Almost 83% of the respondents were in a satisfactory relationship with the management team.

4.7 RELIABILITY AND VALIDITY OF DATA

The researcher took strategic action during the course of this research to ensure its validity and reliability. Corbin & Strauss (2008:299-300) discusses the views of different writers and emphasise the necessary elements of a reliable study as follows:

- investigator responsiveness
- methodological coherence

- sampling adequacy

- prolonged engagement and persistent observation in the field

- triangulation

These elements bring credibility and trustworthiness to the findings and although the researcher's conviction does not mean that his analysis is the only plausible one that could be based on his data, he has high confidence in its credibility.

The understanding is that reliability is dependent on the data collection process which must ensure consistency of results. Three techniques to ensure reliability were employed:

- Firstly, the researcher provided a detailed account of the focus of the study, the researcher's role, and the context from which the data would be gathered.

- Secondly, triangulation or multiple methods of data collection and analysis were used, which not only strengthened reliability but also internal validity.

- Finally, data collection and analysis strategies are reported in detail in order to provide a clear and accurate picture of the methods used in this study.

This study meets the demands of triangulation by collecting information from a diverse range of individuals and settings and by using a variety of methods (Maxwell 2012:128). Notable is the fact that a Maxwell point out that Fielding and Fielding (1986) reckons that triangulation does not automatically increases validity. The methods, interviews, questionnaires, documents and even the literature used "are all vulnerable to self-report bias" (Maxwell 2012:128). The

researcher opted to be as objective as possible when facilitating conversations and interviews.

4.8   CONCLUSIONS

There is an urgent and unceasing peremptory demand made on the ability of leaders in the familiar Church today to re-think the role of their leadership. The demands of the current era Church have to be accommodated and the much needed assistance of the Holy Spirit is indispensable.

Church leaders are under much pressure to deal with the multi-dimensionality of the demands made on leadership and how to handle it contextually.   This pressure is:

- Firstly caused by the rapid changing Church landscape.

- Secondly this constant changing views on Church leadership known today, as opposed to the leaders seen in the early Church.

- Thirdly, the functional expectations and skills demanded of Church leaders in this ever-changing world they find themselves in.

- Fourthly, the on-going changes in respect of spirituality and theology, and

- Lastly, the pressure on a broader level, in respect of shifting social structures nationally and internationally.

The researcher found that although most denominational Church leaders often attempt to understand the demands of the postmodern, postcolonial and even post-Church cultures with which they are confronted, they still articulate the answers and solutions with the familiar perception of the modernist paradigm in

which they were schooled. A big paradigm shift and a lot of help is needed to step out of the well-known comfort zone in which leaders are still functioning. Most congregational leaders, when trying to define the Missional Church, habitually ministers from the perception of sending someone else to a far off Mission field; Relational leadership is defined as friendliness between superiors (senior Pastors) and subordinates. About 50% of the respondents will find it very difficult to make the paradigm shift towards this dissertation's proposed idea of missionality and relational leadership. They are happy with what they are doing because this is what they know and the traditional structures give them a certain feel of security and positional status in the community.

From the research and discussion of the various topics, it appears that most denominational Church leaders are cognisant of the rapid and comprehensive changes that are taking place. They are also aware that these changes demand specific action and integrity. However, not all leaders have sufficient skills, awareness and insight to shift their leadership paradigm. It often causes feelings of inadequacy, discouragement, failure, hopelessness, helplessness, loneliness and guilt for many Church leaders. Most of them are not aware of the real and comprehensive impact of the Post-modern worldview with the challenges that underlies it.

It became clear that people of all cultures and communities are exposed to this uncertain, changing world. In most cases, leaders in suburban, rural and even "deep" rural communities, are almost equally exposed to the demands of the fast changing society. In their particular context they also feel overwhelmed and engulfed by the wave of rapid and continuous change. The increasing exposure to the Internet and extensive interaction with Facebook, Twitter and texting, shift the views and perceptions of people across the whole spectrum of the Southern African society and create both distrust in leaders as well as stirring up new expectations and performances in their sphere of activities.

This said, the researcher's optimism received a positive re-assurance while listening to some of the respondents as they described the exciting and changing path they find themselves on. There are those who are most willing to seek change in order to become the leader and servant God intended them to be. Communities want to reach out to others, help those in need and change lives around them. As mentioned, the researcher found one out of the fourteen Church leaders or teams that had a good understanding of missionality and relational leadership.   This congregation reverberates without any "Leader Pastor."   The team functions as a body, and "somebody" – who could be "anybody", facilitates the gatherings and meetings. That leaves the researcher excited and hopeful for future leadership as demonstrated in the Trinity.

CHAPTER FIVE

SYNOPSIS, RECOMMENDATIONS AND CONCLUSION

5.1   INTRODUCTION

As indicated in Chapter One, the main aim of this study is:

- to provide a theological base for relational leadership as an integral part of missional leadership, and

- to provide leadership development insights to help Church leaders improve their relational skills in order to successfully manage change and lead congregations and organisations to be missional and relevant.

The theological base for relational leadership as an integral part of missional leadership was thoroughly discussed in Chapter Two and is summarised in this chapter.

To illustrate and summarise the importance of Relational Leadership, this study uses the historic drama of the largest passenger steamship of it's time, the *Titanic* and the story of the guided-missile destroyer, *USS Benfold* for the synopsis to give insights comparing the two leadership styles found there. Documentary videos produced by Discovery Channel, National Geographic and other documents were used to ensure a factual account of what happened. Researchers on the *Titanic* include: filmmaker, James Cameron, National Geographic Explorer-in-residence who completed 33 dives to the wreck, historians, naval architects and explorers who spent up to 40 years

investigating this ship and the tragic event. The story of the *USS Benfold* is mainly told by books, documents and websites about the warship and the commander of the *Benfold* from 1997 to 1999, Captain D. Michael Abrashoff.

5.2   TWO SHIPS, TWO LEADERS, TWO ENDINGS

The question that comes to mind: Did hierarchical leadership sink the Titanic while relational leadership saved the Benfold?

5.2.1   The *Titanic* – Atlantic Ocean, 1912

With the 100th anniversary of one of the most familiar and greatest stories of modern times, *THE TITANIC DISASTER*, historians are still arguing about what could or should have been done to prevent the sinking of the "unsinkable" *Titanic* and the drowning of more than fifteen hundred passengers and crew. Recent investigators are found to be less interested in the ship itself and focus more on the people who were aboard the *Titanic* on that fatal maiden voyage to New York (MacDonald 2012). The lack of good leadership surfaces more and more when the event is brought up in discussions.

On Wednesday the 10th of April 1912 the *Titanic* left Southampton Harbour for New York. At the time of its construction it was the biggest ship ever built, being almost 270 meters long, 20 stories high and weighing over 46,000 tons. Mechanically the ship was state of the art with 29 boilers and over 6,000 tons of coal filled the coal bunkers to fuel the 159 furnaces. It was built with 16 watertight compartments and would stay afloat if any two of the compartments were flooded, or even the first four compartments. According to its builders, even in the worst possible accident at sea the ship could not be inundated.

At 23:40 on the bitterly cold night of Sunday, the 14th of April 1912, Lookout Frederick Fleet, high in the crow's nest of the White Star Liner *Titanic*, clanged the warning bell thrice, picked up the phone to the bridge and the following conversation followed:

"What did you see?"

"Iceberg right ahead."

"Thank you."

Less than three hours later, the ocean liner sank to the bottom of the freezing North Atlantic. Of the 2,223 people on board, only 703 survived. The *Titanic* sideswiped an iceberg and disappeared under the water in an indescribable 2 hours and 40 minutes. It now lies 644 km off the coast of Newfoundland and 4 km beneath the surface of the ocean.

5.2.1.1 The Leaders

A.   The Ship Owner

Bruce Ismay was the managing director of the White Star Liner which built the *Titanic*. In a testimony before a congressional committee who investigated the whole ordeal, he identified himself as the ship-owner.

On the day of the disaster, Bruce Ismay walked the first class deck of the ship engaging in conversation with fellow passengers. In his pocket was a "wire" (telegram) passed on to him by the ship's Captain. It was from the Greek steamer "Athenai" reporting icebergs and a large quantity of field ice which they sailed passed the same day in latitude 41.51 N, longitude 49.52 W. This was directly in the direction the *Titanic* was heading.

According to witnesses, Ismay enjoyed showing the wire to others, because - as one witness later testified - "Mr. Ismay's manner was that of one in authority and the owner of the ship and what he said was law" (MacDonald 2012).

Ismay told Captain Edward J. Smith not to lower the speed or change course, and that it would be a fine achievement to arrive in New York one day earlier than expected. This early arrival would be a dramatic conclusion, firstly, to Captain Smith's career as this voyage was to be his last command; secondly, to the *Titanic*'s maiden voyage; and thirdly, it would look fantastic on the resume of the White Star Liners.

B.   The Ship's Captain

Edward J. Smith was the most experienced and highest paid Sea Captain in the world. In Captain Smith's career this voyage was to be his final command as he planned going into retirement when reaching New York. Ironically, this voyage was to be his very last trip.

Ismay told Captain Smith to finish the voyage in record time, and the captain gave the order to light the last two boilers so the ship would go faster in order to gain even more speed. No extra Lookouts were ordered in spite of all the iceberg warnings. Consequently, in the middle of that moonless night, the *Titanic* was racing at 22 knots through a known ice field with no increase in trouble-spotting abilities (Davis 2012).

Captain Smith was ultimately the responsible person with all the necessary experience needed to head the *Titanic* and sail the passengers and crew safely to New York. He was well aware of the icebergs which lay ahead of them

because he had heard one warning after the other from passing ships that day. Customary he knew, as night began to fall, captains would choose to drop the ship's anchors and remain in one place until dawn. But stopping was not a choice Smith was willing to make. Rather, he set a course ten miles south of the normal shipping lanes and, throughout the evening, maintained a speed of 22 knots, just a knot or two lower than the *Titanic*'s top speed capability.

Why did Smith choose to do this? Perhaps it had to do with his confidence in his own experience, in the perceived "unsinkability" of this new ship, and the notoriety that might come to him if the *Titanic*, under his command, set a new trans-ocean speed record (MacDonald 2012).

Known to insist doing things his way in the past, Smith had a couple of near misses when he refused the assistance of tug boats helping him enter New York Harbour which caused some minor damages to vessels. "He had been fortunate, he got away with things" (Louden-Brown 2001). On the night of the 14th of April, he received several warnings that icebergs were spotted exactly where the *Titanic* was headed. He should have slowed down but the Press would be in the harbour at the advertised time of arrival and Smith commanded to keep on going at 22 knots while he went to sleep.

Many people today do not see Captain Smith as a hero on that dark night, but rather as the architect of the disaster because of his ineffectual management of a very dangerous situation. Smith gave orders down the ranks knowing that no one would dare doing something else but obeying his ruthless and dangerous command, and went to his cabin. In the Captains absence, First Officer William Murdock had to make the decisions on the bridge: he turned the *Titanic* and helped launch lifeboats to get the passengers off the ship. Where was the Captain? The whole command structure fell apart.

At 24:05 the captain learnt the full extent of the damage and with five of the compartments taking in water, Smith knew that the ship was going to sink. After the collision with the iceberg, poor judgement, hesitancy, and lack of alignment amongst the officers of the *Titanic,* resulted in a lethal combination of inaction and confusion on the ship. "In the end, it was neither weak strategy, nor weak structure, nor weak technology that caused the *Titanic* to hit an iceberg and fifteen hundred people to die; it was weak leadership" (Davis 2012).

What might have happened if the leaders weren't over engaged in the idea of breaking the speed record over that distance, instead of focussing on the needs and safety of the passengers and crew? Is Davis correct? She said that the leaders on the ship could "neither make good decisions nor mobilise their crew and passengers effectively", and it is thus "doubtful whether a larger rudder or enough lifeboats for all, would have made much difference to the outcome" (Davis 2012).

5.2.2   The USS BENFOLD - United States Navy 1997 -1999

The next story is not as well known as that of the *Titanic*, but it's a story of a Commander who "turned the ship around" with Relational Leadership. On June the 20th 1997, he took command of the guided-missile destroyer, the *USS Benfold* and watched appalled while the 310 men and women of the crew cheered raucously as his predecessor left the ship. It was suddenly clear to him that most of the problems on the *Benfold*, like low morale, terrible combat readiness ratings and low promotion rates, started at the top (Abrashoff 2009:Kindle 27-29). This story is not as dramatic as the first, but comparing these two leaders will show how Relational Leadership empowered and changed people to perform at their very best and achieve their goals, even though the story of the USS Benfold played out in the United States Navy which

maintains a very strict hierarchical order. Insights will be taken from these examples that confirm the Relational Leadership definition presented by this study.

At the age of 36, Michael Abrashoff was selected to become Commander of the *USS Benfold* (an Arleigh Burke class destroyer in the United States Navy). At the time, he was the most junior commanding officer in the Pacific Fleet and the challenges were staggering with exceptionally low morale and an unacceptable high turnover. Few thought that this ship could improve, but this Captain only became more determined and committed to make a success of his mission.

Abrashoff continued to see his mission as nothing less than the re-orientation of a famously rigid 200-year-old hierarchy. His aim: to focus on "purpose" rather than "chain of command". He reasoned that when you shift your "organising principle" from obedience to performance, the highest boss might no longer be the guy with the most stripes, but the sailor who does the work. "There's nothing magical about it," he said from his stateroom on the *Benfold*. The solution was a system of beliefs which he called "GrassRoots Leadership". This is a process of replacing command and control with commitment and cohesion, by engaging the hearts, minds, and loyalties of workers - a belief that Abrashoff achieved with conviction and humility.

Soon after arriving at this command, he realised that the young folks on this ship were smart and talented and that his job was to listen aggressively - to pick up on all the ideas that they had on improving the operating system (Abrashoff 2002:43). "The most important thing that a captain can do is to see the ship from the eyes of the crew", he said (Labarre 1999). This meant interviewing every single person on the ship, from the most senior officer to the lowest recruit. It was an experience that began to generate invaluable ideas, often from unexpected sources.

I didn't know where I was headed when I started the interviews; I just knew I was desperate to set a different tone. I started with very basic questions: their names; where they were from; their marital status. Did they have children? If so, what were their names? Then I asked about the *Benfold*: What did they like most? Least? What would they change if they could?

I tried to establish a personal relationship with each crew member. I wanted to link our goals so that they would see my priority of improving the *Benfold* as an opportunity for them to apply their talents and give their jobs a real purpose (Abrashoff 2002:45).

Something happened in me as result of those interviews. I came to respect my crew enormously. No longer were they nameless bodies at which I barked orders. I realised that they were just like me: They had hopes, dreams, loved ones, and they wanted to believe that what they were doing, was important. And they wanted to be treated with respect (Abrashoff 2002:46).

The reaction of the crew to captain Abrashoff's interest in them, were unmistakably seen in the *Benfold*'s performance which suddenly set new standards. For the next two years, the ship's "readiness indicators" have featured the lowest count of "mission degrading" equipment failures and the highest gunnery score in the Pacific fleet. The crew also completed the Navy's predeployment training cycle in record time. That process normally required 22 days in port and 30 days under way. The crew of the *Benfold*'s achievement: 5 days in port and 14 days under way to complete the cycle.

Yet the most compelling sign of Abrashoff's success might be the smooth interaction that developed amongst the ship's company. The *Benfold*'s

experienced department heads, its divisional officers (most of them fresh out of the naval academy or ROTC), and its enlisted sailors, all showed a deep appreciation of the ship's relaxed discipline, its creativity, and its pride in performance. Commander Abrashoff made the *USS Benfold* a working example of Relational Leadership.

The *USS Benfold* became regarded as the finest ship in the Pacific Fleet, winning the prestigious Spokane Trophy for having the highest degree of combat readiness. "My crew became so possessive that they busted their butts to make *Benfold* the best ship in the entire U.S. Navy. Given where they started, it was miracle enough that they made her - by official citation - the finest ship in the Pacific Fleet" (Abrashoff 2004:Kindle 289-91).

Abrashoff's (2002:32-186) advise to future leaders are typically relational:

- Lead by example

- Listen aggressively

- Communicate purpose and meaning

- Create a climate of trust

- Look for results, not salutes

- Generate unity

- Improve your people's quality of life

TABLE 5.1 Comparing the two leadership styles of the above.

TITANIC Hierarchical Top-Down Leadership	BENFOLD Relational Leadership
The one in authority and the owner of the ship …	Re-orientation of a famously rigid 200-year-old hierarchy. His aim: to focus on purpose rather than on chain of command.
Captain and owner in command	Highest boss might no longer be the guy with the most stripes, but the sailor who does the work
Others were not taken into consideration	He realised that the young folks on this ship are smart and talented
In a hierarchical structure the views and input of the subordinates are not asked for	"And I realised that my job was to listen aggressively - to pick up all of the ideas that they had for improving how we operate"
The Captain and owner worked towards their goals and the notoriety that might come to them if the *Titanic*, under their command, set a new trans-ocean speed record	The most important thing that a captain can do is to see the ship from the eyes of the crew
No extra Lookouts were ordered to watch out for icebergs	"I consider it my job to improve my little 300-person piece of society"
Ismay's manner was that of one in authority and the owner of the ship and what he said was law	A process of replacing command and control with commitment and cohesion

No sign of any relationship with crew	Engaging the hearts, minds, and loyalties of workers
Known to insist doing things his way, he had had a couple of near misses when he refused the assistance of tug boats helping him to enter New york Harbour and causing some minor damage to vessels	"I wanted to link our goals, so that they would see my priority of improving *Benfold* as an opportunity for them to apply their talents and give their jobs a real purpose"
Inaction and confusion on the ship.	Smooth interaction now exists among the ship's company.
<u>All about the Captain and organisation.</u> This early arrival would have been a dramatic conclusion, firstly, to Captain Smith's career; this voyage was to be his last command, secondly, to the *Titanic*'s maiden voyage, and thirdly, it would look fantastic on the resume of the White Star Liners.	<u>All about the crew.</u> "My crew became so possessive that they busted their butts to make *Benfold* the best ship in the entire U.S. Navy"
Smith gave orders down the ranks knowing that no one would dare doing something else but obeying his ruthless and dangerous command, and then went to his cabin	The reaction of the crew to captain Abrashoff's interest in them, were unmistakably seen in the *Benfold*'s performance which suddenly set new standards
Less than three hours later, the ocean liner sank to the bottom of the freezing North Atlantic	The *USS Benfold* became regarded as the finest ship in the Pacific Fleet

Taking the above examples of the *Titanic* and the *Benfold* into consideration, the *Titanic* is a clear example of a leader who views the matter more important than the man, which is in total contradiction with the *missio Dei* in view of this dissertation's study of Missionality and Relational Leadership.

Hierarchical leadership sank the Titanic, and Relational Leadership saved the USS Benfold.

This dissertation is not about ships, it is about God's Church; about Relational Leadership helping the Church to be missionally more effective and successful. The researcher therefore wants to make the emphatic statement: Relational leadership unleashes the power and potential of the individual and the organisation, through relationships and should be valued and endeared to develop and expand the Missional Church's understanding of a more biblical based model of leadership and thus assist the Church to change to the missional character of God.

5.3   SUMMARY AND INSIGHTS GAINED THROUGH THIS STUDY

5.3.1   The theological base for relational leadership as an integral part of missional ecclesiology

1. God's revelation to us is an illumination of the actual being of God. God appears to us as a Trinity and we observe God as a Trinitarian God.

2. With the focus of this research on relationships, it is important to discuss the Trinitarian relationship, as the community of the Father, Son and Holy Spirit becomes the prototype of the human community.

3. In the Trinity there exists an eternal, complementary, and reciprocal interchange of divine life, divine love, and divine fellowship.

4. The Church accepts Jesus as God's self-revealing gift to His people through the eyes of the Bible which not only tells the story about God's love and relationship with His creation but also reveals the Trinity to the world.

5. The only way to know God is through God's self-revelation. God's self-revelation deals by definition with God's love relationship with his creation (the so-called economic Trinity) and inevitably exposes the character and who God is.

6. "God is love" surely is missional but first of all it is a relational characteristic of the Trinity, within the Trinity and from the Trinity to the creation. Love is firstly a relational issue from which His missionality evolves. This love-relationship with the world belongs to His eternal being.

7. Missionality is fuelled by nurturing relationships, love-driven by the Holy Spirit from the heart of God. God loved the world enough to send His Son on a mission to build a redemptive relationship with His creation.

8. The Church, as a Christian community is a missional community that lives in communion with the Triune God that is constantly reaching out to a lost human world with a human understanding of being Father, Son and Spirit to this world.

9. Mission cannot be successful without building relationships with those not living within Christianity or even opposing Christianity.

10. Leadership and the associated relations are thus conceived from the Trinity – the relationship between the persons in the Holy Trinity (the use of "persons" is used in the human frame of reference, trying to describe an undefinable God).

11. The loving relationship shared amongst the Persons of the Trinity and the Trinitarian relationship with the world, offers a model for human relationships and leadership.

12. The fundamental love and relationship coming from the Father is the inspiration of the Church to reach out to the world. "God so loved the world" is followed by the missional act of giving, caring, touching and saving. The Church is the extension of "God so loved the world" to the lost.

13. Leadership grounded in Christ as Messiah is kenotic -a life and ministry filled with sacrificial service. Comprehending something of the cross and resurrection, helps leadership cope with the paradoxes and ambiguities of the postmodern world.

14. While prayerfully discerning the will and command of God for the present context, the Church must also distinguish the applicability and relevance of historical events and writings on the current life drama.

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

16. As the Triune God exists in relationship, it is impossible to think about church leadership without thinking about relationships.

17. With the Church being a relational and missional community, there is no doubt that the leadership must have the same focus. The

understanding of missional leadership must be rooted in the understanding of the Trinity.

18. Seeing God as the King of kings and Leader amongst leaders, the Trinity sets the example for leadership, and this especially in his Church. The equality, missionality and relationality sets the example and model on which the Church should function. The loving relationship shared amongst the Persons of the Trinity and the Trinitarian relationship with the world, offers a model for human relationships and leadership.

19. The essence and core of relational leadership that functions within God-given relationships and not with hierarchical authority.

5.3.2   Leadership

1. The Classical leadership paradigm has its origins timed to the 1970s.

2. The Transactional paradigm rose as a result of the demand for change and had a short lifespan till the mid 1980's.

3. Visionary leadership emerged with an emphasis on follower commitment to a vision of the future, till about 2000.

4. Organic leadership developed because of a distributed, fast-moving, global environment. The focus is on the group, who share the sense-making and responsibility.

5. It is important that each person should discover the importance of the specific gifts bestowed on him/her by God, to be a leader in the Church in a way that God intended.

6. In the context of missional leadership and especially moving towards relational leadership as seen in the Trinitarian paradigm, it is important to realise that people with a dictatorial-, self-serving- and managerial inclination can not be missional leaders.

7. It is important for the Church to distinguish between the skills and characteristics of a manager and a leader. This can help the Church to return to God's *missio Dei* and Relational Leadership as modelled in the Trinity and demonstrated through Jesus on earth.

8. The role of a leader is never to organise people, but to help them through the processes of change in their personal lives, the workplace and the world, whilst a manager focuses on tasks and results. In an organisation, both skills are needed, but the Church, the people of God, needs Relational Leaders.

5.3.2.1 Relational Leadership

1. Relational leadership is being attuned to and involved in the intricate web of inter- and intra-relationships that exist within an organisation.

2. Relational leadership seen from an ecclesiastical viewpoint is built on the loving relationship within the Trinity shared with the world: from the God of love through Jesus Christ the son, by the Holy Spirit, touching and changing the world in love.

3. Relational Leadership refers to a leadership model that focuses on creating and establishing positive and effective relationships within an organisation and to empower people to reach their true potential.

The result: satisfied people with good self-esteem, proud workers and job satisfaction.

4. The relational behaviour of the leader is the extent to which the leader engages in relational communication with the individual or group. This includes activities such as listening, providing encouragement and coaching.

5. The reality of the relational world we live in demands a leadership strengthened with relationships.

6. Relational intelligence (RI) is the ability to learn, understand, and comprehend knowledge as it relates to interpersonal dynamics.

7. Relational intelligent leaders move away from a positional mind-set to a mind-set of relationality; if they wish to expand their influence, leaders must make sure that a good foundation of RI is built.

8. It is highly possible that there is a direct connection between the success of a missional community or organisation and the RI of its leadership.

9. Pursuing RI is a discovery process that requires attention, focus, and intentionality if leaders desire to grow in it.

10. To improve in this arena, leaders must develop the ability to recognise new dimensions of interpersonal dynamics and become smarter in their responses and applications of RI with others.

11. The five Pillars of the Relational Leadership Theory:

- Leadership is a Function

- Leadership is Contextual

- Leadership is Shared and interdependent

- Leadership is a relationship

- Leadership is Balance

12. The relational leader is a person who is doing all he/she can to be as competent in relationships as possible.

13. Eldership is Relational Leadership

14. Relational consciousness is the power behind successful missionality and what moves the Church beyond the "task" of evangelism.

15. Church is God's people being in-dwelled by the Holy Spirit within a relational life; it is a person, family or families within a faith community who share God's grace in an informal leadership relationship, each functioning in their specific gifts and anointing as a part of the body of Christ in the great *missio Dei* of God.

5.4   THE RESEARCH QUESTION

Can relational leadership develop and expand the Missional Church's understanding of leadership and assist it to be missional?

The researcher's submission is that relational leadership will develop and expand the Missional Church's understanding of a more biblical based model of leadership and thus assist the Church to advance to maturity in missions.

If the uncompromised relationships as modelled in the One-ness of God are displayed and nurtured in God's church – no one higher in rank than the other, God's intention of reaching the world with His love, will be visible to the world (John 13:35). God loved the world so much that He sent His Son to build a

redemptive relationship with His creation. Mission cannot be successful without building relationships with those not living within Christianity or even opposing Christianity, for God expressed His love through Jesus on the cross to the whole world even "while we were God's enemies" (Romans 5:10). Missionality is fuelled by embracing love-driven relationships through the Holy Spirit.

5.5 SHORTCOMINGS AND LIMITATIONS

The following shortcomings are worth mentioning:

Writing this dissertation in English was not easy as English is my second language. By choosing not to write in my home language, the whole process was slowed down. I am very glad I did it though, as it makes the contents available to so many more students and other readers. I also learnt a lot by doing so.

The researcher would have liked to interview more leadership groups but was hamstrung by the red tape of congregations and assemblies with regard to the availability of their leadership for focus group sessions.

With Relational Leadership and Relational Intelligence being relatively new topics, there are only a few books and articles available on this subject.

5.6   RECOMMENDATIONS

The purpose of this study was to provide leadership and relational development insights to encourage and help the Church to re-think and improve their

relational skills in the community they find themselves in and to understand the importance of being missional, relational and therefor, relevant.

1. Peer assessments would be welcomed either personally or through positive critique in further research or written articles.

2. The central issues raised in this study should be taken to relevant leadership bodies of the different denominations in order to make the Church aware of the paradigm change and the effects on practical church life.

3. It is the researcher's hope that the different churches and congregations would be encouraged to invest time and attention to improve the relational intelligence of pastoral leaders and other believers.

4. The researcher hopes and desires that in time the church will seek the specific guidance of the Holy Spirit in connection with relational leadership so that the Church can really be missional in their life and work.

5.7   CONCLUDING REMARKS

This study acknowledges that mission does not happen in a vacuum; people are involved. Firstly it is God's mission, expressed through the life of the Trinity. Missions is all about relationships; relationships within the Trinity, the Trinitarian relationship with the world, the world's relationship with the Trinity, the relationship within the Church and the relationship of the Church with the world. This study is a study of the Trinitarian relationship and how the Father, Son and Holy Spirit redeemed and healed the broken relationship between

humanity and God (Chapter Two); it also focuses on the Church of Jesus Christ being sent out to live this restored relationship in order to call all people to be reconciled and united with God.

The discussion of the Trinity, especially a relational Trinity, reveals the core understanding of the researcher's viewpoint of missional ecclesiology and leadership. The Triune God of love is a relational and missional God. As a result of the total "oneness" of God, there is no hierarchical order in the Godhead and as such the Church should operate with the Trinity as model and example.

As planned, this study provides leadership and relational development insights to encourage and help the Church to re-think and improve their relational skills in order to successfully change and lead congregations and organisations to be missional, relational and relevant. It puts together the researcher's relational leadership theory described with examples and organisational structures of a relational leadership style.

Missionality is more than a project or task to accomplish, it is a relational lifestyle that will demonstrate the love of God towards His creation that will set the captives free, provide hope for the hopeless and discouraged, heal the sick, provide a home for the homeless and belonging for the lonely.

The researcher believes that a deepened understanding of leadership is built on relationships, and that the quality of these relationships, reflects the quality of leadership.

This dissertation presents a new Relational Leadership Theory and organisational structure. The researcher hopes that this leadership style will become the norm in congregations and organisations around the world.

BIBLIOGRAPHY

All Bible scriptures are quoted from the *New International Version*. Zondervan Publishing House. Grand Rapids, Michigan.

Abrashoff, D.M., 2002, *It's your Ship: Management Techniques from the Best Damn Ship in the Navy*, Warner Books Inc., New York.

Abrashoff, D.M., 2004, *Get your Ship Together: How Great Leaders Inspire Ownership from the Keel up,* Portfolio, Penguin Group (USA) Inc.

Abrashoff, D.M., 2009, *Changing a Troubled Ship's Course*, FT Press, USA.

Addington, T.J., 2012, *Relational Intelligence: Leading from the Sandbox.* Viewed 28th August 2012, from http://leadingfromthesandbox.blogspot .com/2012/04/relational-intelligence.html.

Avery, G.C., 2004, *Understanding Leadership*, Sage Publications, London.

Babbie, E. & Mouton, J., 2007, *The Practice of Social Research, South African edition.* Oxford University Press, South Africa.

Balia, D. & Kim, K. (eds.), 2010, *Witnessing to Christ Today*, Regnum Books International, Oxford. (Regnum Edinburgh 2010 Series, volume II).

Balzac, S.R., 2011, *Organizational Development: The McGraw Hill 36 – Hour Course*, Kindle edn., MaGraw-Hill Publishing, New York.

Barna, G., 2005, *Revolution,* Tyndale, USA.

Barna, G., 2009, *Master Leaders*, Tyndale House Publishers Inc., Illinois.

Barrett, L.Y., et al., 2004, *Treasure in Clay Jars: Patterns in Missional Faithfulness,* Eerdmans Publishing, Grand Rapids, Michigan.

Bass, D.B., 2012, *Christianity after Religion*: *The End of Church and the Birth of a new Spiritual Awakening,* HarperCollins Publishers Inc., New York.

Bavinck, H., 1976, Gereformeerde Dogmatiek II. Kok: Kampen.

Bennis, W., Spreitzer, G.M., Cummings, T. G., 2001, *The Future of Leadership: Todays top Leadership Thinkers speak to Tomorrows Leaders*, Jossey-Bass, San Francisco.

Bergquist, L. & Karr, A., 2010, *Church Turned Inside Out: A guide for designers, refiners and re-aligners,* Jossey-Bass San, Francisco, CA

Bevans, B. & Schroeder, R.P., 2011, *Prophetic Dialogue*: *Reflections on Christian Mission Today*, Orbis Books, Maryknoll, New York.

Blanchard, K. & Barret, C., 2011, *Lead with LUV*: *A Different Way to Create Real Success,* Polvera Publishing, Upper Sadle River, New Jersey.

Blanchard, K. & Hodges, P., 2008, *Lead like Jesus*: *Leadership Development for every day of the Year,* Thomas Nelson, Nashville Tennessee.

Blanchard, K. & Miller, M., 2004, *The Secret*: *What great Leaders Know – and Do,* Berrett – Koelher Publishers Inc., San Francisco, CA.

Blanchard, K. & Miller, M., 2012, *Great Leaders Grow*: *Becoming a Leader for Life,* Berret-Koehler Publishers Inc., San Francisco, CA.

Blanchard, K., 2005*, Self Leadership and the One Minute Manager*, Hart Publishing Company Inc., New york.

Blanchard, K., 2010, *Leading at a Higher Level*: Revised and Expanded Edition, FT Press, Upper Saddle River, New Jersey.

Bloomberg, L. D. & Volpe, M., 2008, *Completing Your Qualitative Dissertation,* Sage Publications Inc., Thousand Oaks, California.

Bosch, D.J., 2005 [1991], *Transforming Mission: Paradigm Shifts in Theology of Mission*, Orbis Books, New York.

Breedt, J.J., 2009., Kerk 24/7 – 'n Gevallestudie van 'n ontluikende geloofsgemeenskap in George, Unpublished MTh thesis, Stellenbosch University, South Africa.

Briner, B. & Pritchard, R., 2008, *The Leadership Lessons of Jesus*, B&H Publishing Group, Nashville Tennessee.

Brink, G. van den, 2003, De hedendaagse renaissance van de triniteitsleer. Een oriënterend overzicht, Theologia Reformata Vol 46, 210-240.

Burns, J.M., 2003, *Transforming Leadership*: *A New Pursuit of Happiness*, Grove Press, New York.

Callahan, K.L., 2010, *Twelve Keys to an Affective Church*, Second Edition, Jossey-Bass, San Francisco.

Cameron, J., 1997, *Titanic*, Twentieth Century Fox Film Corporation, Paramount Pictures.

Cameron, J., 2005, *Last Mysteries of the Titanic,* Discovery Channel - Extended Edition, Video Documentary, Viewed 22nd September 2012 http://www.youtube.com/watch?v=Kgfjw-PeGR8.

Cameron J. 2012.*Titanic: The Final Word with James Cameron.* National Geographic. Video documentary. Viewed 1st Oktober 2012, http://www.tubeplus.me/player/ 1974860/Titanic 3A The Final Word with James Cameron/ .

Chakravarti, K., 2004, Lecture given on leadership at the Institute of Technology Kharagpur on Learner TV, Viewed 2nd August 2011, www.learnerstv.com lectures on Leadership.

Cilliers, J., 2004, *Die lewende stem van die evangelie*, Sun Press, Stellenbosch, S.A..

Clinton, R.J., 1988, *The Making of a Leader*, NavPress, Colorado Springs.

Cole, N., 2005, *Organic Church*: *Growing Faith Where Life Happens,* Jossey-Bass, San Francisco.

Cole, N., 2009, *Organic Leadership*: *Leading Naturally Right Where You Are,* Baker Books, Grand Rapids.

Cole, N., 2010, *Church 3.0*.: *Upgrades for the Future Church*, Jossey-Bass, San Francisco.

Conder, T., 2006, *The Church in Transition*, Zondervan, Grand Rapids, Michigan.

Corbin, J. & Strauss, A., 2008, *Basics of Qualitative Research 3rd ed*., Sage Publications, Thousand Oaks, California.

Creps, E., 2006, *Off-Road Disciples: Spiritual Adventures of Missional Leaders,* Jossey-Bass, San Francisco.

Creswell, J.W., 1994, *Research Design in Qualitative and Quantitative Approaches*, Sage Publictions, California.

Creswell, J.W., 2009, *Research Design 3rd ed. Qualitative, Quantitative and Mixed Methods Approaches*, Sage Publications, California.

Dale, T. & F. Barna, G., 2009, *The Rabbit and the Elephant*: *Why Small is the New Big for Today's Church,* BarnaBooks of Tyndale Publishers Inc. United States.

Davis, J.R., 2012, *Leadership Failures Sink Unsinkable Ship: Business Lessons from the Titanic.* The Forum Corporation. Downloaded 25th September 2012, http://www.forum.com/_assets/download/01c7cb9e-ea66-4d2c-93b9-413ed595b140.pdf

De Villiers, J., 2010, Rapport, Sunday Newspaper 1st August 2010, Naspers, Johannesburg, South Africa.

De Vos, A.S. (ed), 2005, *Research at grass roots: for the social sciences and human service professions (Third Edition).* Van Schaik, Pretoria.

Dyer, K.M., 2001, *Relational Leadership*, Article, AASA Center for Creative Leadership, P.O. Box 26300, Greensboro, N.C. Viewed 14th August 2012, Http://www.aasa.org/SchoolAdministratorArticle.aspx?id= 10672&terms=relational+leadership.

Edinburgh World Mission Conference, 2010, *Common Call,* issued by the Edinburgh 2010 Centennial World Missionary Conference, 02−06 June 2010, viewed 9th July 2012, from http://www.edinburgh2010.org

Flett, J.G., 2010, *The Witness of God: The Trinity, Missio Dei, Karl Barth and the nature of Christian community,* Kindle edn., Eerdmans Grand Rapids.

Frame, J.M., 2001, *Christianity and Culture*, Lectures given at the Pensacola Theological Institute on July 23-27, 2001, Downloaded 1st August 2012, http://reformedperspectives.org/newfiles/joh_frame/Frame.Apologetics2004.ChristandCulture.pdf

Friedman, T.L., 2007, *The World is Flat*, Picador, New York.

Frost, M. & Hirsh, A., 2009, *ReJesus: A Wild Messiah for a Missional Church (eBook edition)*. Hendrickson Publishers, Massachusetts.

Geyser, D., 2003, Die Missionêre Aktualiteit van die Soekersensitiewe Kerkmodel in 'n Postmodernistiese Samelewing. Dessertation, Dlitt et Phil. University of Johannesburg.

Gibbs. E. & Bolger. R.K.. 2006. *Emerging Churches*: *Creating Community in Postmodern Cultures*, Grand Rapids, Michigan.

Gibbs, E. & Coffey, I., 2006, *Church Next*, Inter- Varsity Press, England.

Gibbs, E., 2005, *LeadershipNext*, Downers Grove, InterVarsity Press. Illinois.

Giles, K., 2002, The Trinity & subordinationism, The doctrine of God & the contemporary gender debate, Illinois: InterVarsity Press.

Goleman, D., 2002, with Boyatzis R. & McKee A., *Primal Leadership: Realizing the Power of Emotional Intelligence,* Harverd Business School Press, Boston, Massachusetts.

Greenleaf, R.K., 2012, Greenleaf Center of Servant Leadership, Viewed 7th August 2012, http://www.greenleaf.org

Grenz, S.J., 2000, *Theology for the Community of God*, Kindle edn, Eerdmans, Grand Rapids, Michigan.

Grenz, S.J., 2004, *Rediscovering the Triune God*: *The Trinity in contemporary theology,* Kindle edn., Fortress Press, Minneapolis.

Guder, D.L., 1998, *Missional Church,* Eerdmans, Grand Rapids, Michigan.

Hardon, S.J., 2003, Catholic Doctrine on the Holy Trinity, Viewed 9th July 2012, http://www.therealpresence.org/archives/Trinity/Trinity_001.htm.

HBR - Harvard Business Review, 2002, *Leadership Insights: 15 Unique Perspectives on Effective Leadership*, U.S. and Canada .

Hendriks, H.J., 2005, *Studying Congregationsin Africa,* Lux Verbi, BM Wellington, S.A.

Hersey, P. & Blanchard, K.H., 2001, *Management of Organizational Behavior: Utilizing Human Resources,* 8th ed., Prentice Hall Inc. Upper Saddle River, N.Jersey.

Hilley, J., 2008, *Sarah Palin: A New Kind of Leader,* Zondervan, Grand Rapida, Michigan.

Hirsch, A. & Catchim, T., 2012, *The Permanent Revolution*: *Apostolic Imagination and Practice for the 21st Century Church*, Jossey-Bass, San Francisco

Hirsch, A., 2006, *The Forgotten Ways*, Brazos Press, Grand Rapids, Michigan.

Horrell, J. S., 2004, Toward a biblical model of the social trinity: avoiding Equivocating of nature and order. JETS 47/3 (September 2004) 399–421, downloaded 15th January 2013. http://www.etsjets.org/files/JETS-PDFs/47/47-3/47-3-pp399-421_JETS.pdf

Irwin, T., 2006, *Run with the Bulls without Getting Trampled,* Thomas Nelson Inc., Nashville, Tennessee.

Jenkins, P., 2002, *The next Christiandom: the coming of global Christianity*, Oxford, Oxford.

Jones, T., 2011, *The Church is Flat: The Relational Ecclesiology of the Emerging Church Movement.* The JoPa Group, Minneapolis.

Kantabutra, S., 2011, *Examining Relationships Between Organic Leadership And Corporate Sustainability: A Proposed Model,* Viewed 20th August 2012, A paper for 2011 Barcelona European Academic Conference, Mahidol University, Thailand,

Kärkkainen, Veli-Matti, 2002, *An Introduction to Ecclesiology: Ecumenical & Global Perspectives*, Kindle edn, Intervarsity Press, Illinois.

Kim, J. Y., 2008, The relational God and Salvation, soteriological Implications of the Social Doctrine of the Trinity – Jürgen Moltmann, Catherine LaCugna, Colin Gunton. Dissertation, Theologische Universiteit van de Gereformeerde Kerken in Nederland, Kampen: Kok.

Kimball, D., 2003, *The Emerging Church*, Zondervan, Grand Rapids, Michigan.

Kirby, P., 2001, *Tertullian, Early Christian Writings*, Viewed 22nd January 2013, http://www.earlychristianwritings.com/tertullian.html.

Kittel, G. (ed.), 1964, *Theological Dictionary of the New Testament*, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, U.S.A.

Kouzes, J.M. & Posner, B.Z., 2003, *Credibility*: *How Leaders can Gain it and Lose it, why People Demand it,* Jossey-Bass, San Francisco.

Kouzes, J.M. & Posner, B.Z., 2007, *The Leadership Challenge, 4th Edition,* Jossey-Bass, San Francisco.

Kouzes, J.M. & Posner, B.Z., 2010, *A Coach's Guide to Developing Exemlary Leaders*, Pfeiffer, San Francisco.

Labarre, P., 1999, *The Agenda - Grassroots Leadership*. Viewed 4th October 2012, http://www.fastcompany.com/36897/agenda-grassroots-leadership

LaCugna, C. Mowry, 1991, God for us, the trinity and Christian life. New York: Harper SanFrancisco.

Leene, A. M. J., 2012, *Triniteit, Antropologie en Ecclesiologie, Een kritisch onderzoek naar implicaties van de godsleer voor de positie van mannen en vrouwen in de kerk*. Dessertation, Stellenbosch University.

Limb, P., 2008, *Nelson Mandela – A Biography,* Greenwood Press Connecticut, London.

Louden-Brown, P., 2001, *Titanic The True Story*, Viewed 22nd September 2012, http://www.youtube.com/watch?v=bX_kh967vL0 –

Louw, D.J., 2008., *CURA VITAE: Illness and healing of life*, Lux Verbi, BM. Wellington.

MacDonald, G., 2012, *When the Unsinkable Sank: Leadership lessons from the deck of Titanic,* Viewed 25th September 2012, http://www.christianitytoday.com/le/2012/may-online-only /unsinkablesank.html?start=1

Malphurs, A. & M., 2003, *Church Next,* Kregel, USA.

Mandela, N., 2011, *Greates Quotes, Kindle edn.,* Published by Greatest Quotes for Kindle, South Africa.

Maxwell, J.A., 2012, *Qualitative research design: an interactive approach*. 3rd Edition, Thousand Oaks, Sage Publications Inc., Thousand Oaks, California.

Maxwell, J.C., 1995, *One volume with: Developing the Leader Within You* & *Developing the Leaders Around You,* Kindle edn., Injoy Inc., Georgia.

Maxwell, J.C., 1998, *The 21 Irreffutable Laws of Leadership*, Thomas Nelson Inc., Nashville, Tennessee.

Maxwell, J.C., 1999, *The 21 Indispensable Qualities of a Leader,* Thomas Nelson Inc., Nashville, Tennessee.

Maxwell, J.C., 2002, *Leadership 101: What Every Leader Needs to Know,* Thomas Nelson Inc., Nashville, Tennessee.

Maxwell, J.C., 2003, *Relationships 101*, Thomas Nelson, Inc., Nashville, Tennessee.

Maxwell, J.C., 2005, *The 360° Leader: Developing Your Influence from Anywhere in the Organization,* Thomas Nelson Inc., Nashville, Tenessee.

Mayo, T., 2007, *Context-Based Leadership*, Harvard Bisiness Review, Viewed 1st September 2012, http://blogs.hbr.org/mayo/2007/07/ contextbased_leadership_1.html.

McKnight, S., 2007, A Community called Atonement, Abington Press, Nashville.

McLaren, B., 2000, *The Church on the Other Side*, Zondervan, Michigan.

McNeal, R., 2003, *The Present Future: Six Tough Questions for the Church,* Jossey-Bass, San Francisco.

McNeal, R., 2009, *Missional Renaissance: Changing the Scoreboard for the Church*, Jossey-Bass, San Francisco.

Meesters, A, 2006, God in drie woorden. Een systematisch-theologisch onderzoek naar de Cappadocische bijdrage aan het denken over God Drie-enig, Proefschrift Rijksuniversiteit Groningen, Zoetermeer: Boekencentrum. http://www.worldcat.org/title/god-in-drie-woorden-een-systematisch-theologisch-onderzoek-naar-de-cappadocische-bijdrage-aan-het-denken-over-god-drie-enig/oclc/71739079?referer=di&ht=edition

Moltmann, J., 1981, *The Motherly Father. Is Trinitarian Patripassianism Replacing Theological Patriarchalism?*, Edinburgh: T&T Clark.

Moltmann, J., 2010, *Sun of Righteousness, Arise!: God's Future for Humanity and the Earth.* English translation by Margaret Kohl. SCM Press London, UK.

Mouton, J., 2005, *How to succeed in your Master's & Doctoral Studies,* Van Schaik Publishers, Pretoria.

Newbigin, L., 1989, *The Gospel in a Pluralist Society,* Eerdmans Publishing Company, Grand Rapids, Michigan.

Newbigin, L., 1995, *The Open Secret*: *An Introduction to the Theology of Mission,* Revised Edition, Eerdmans Publishing Company. Grand Rapids, Michigan.

Niemandt, C.J.P., 2007, *Nuwe drome vir nuwe werklikhede,* Lux Verbi.BM., Wellington.

Niemandt, C.J.P., 2008, *'n Stormkompas in tye van aanpasbare verandering: kontoere van Missionêre Leierskap*, Viewed 1st August 2012, Article by Verbum et Ecclesia, http://www.ve.org.za/index.php/VE/article/view/38/35

Niemandt, C.J.P., 2011, *Missional Leadership*, Radboud Lecture v2, 23rd March 2011, University of Pretoria, Pretoria, S.A.

Niemandt, C.J.P., 2012, *Trends in missional ecclesiology*, HTS Teologiese Studies/Theological Studies 68(1), Art. #1198, 9 pages, Viewed 28th July 2012, http://dx.doi.org/10.4102/hts.v68i1.1198

Peters, T.,1993, *God as Trinity, relationality and temporality in Divine life*. Kentucky: Westminster/John Knox Press.

Rasmussen, L.L., 1993, *Moral Fragments and Moral Community*, Augsburg Fortress, Minneapolis.

REC 2005, Minutes of the Reformed Ecumenical Council, Session at Utrecht, The Netherlands, 12 – 26 July 2005.

REC 2005a, Clerical and Lay Leadership, Report to the REC Netherlands Assembly 2005.

Robertson, A., 1997, Word Pictures in the New Testament, Logos Research Systems, Oak Harbour, U.S.A.

Roxburgh, A.J., 2000., *Crossing the Bridge: Church leadership in a time of change,* Percept Group Inc., U.S.A.

Roxburgh, A.J., 2005, *The Sky is Falling!?!Leaders lost in transition,* Eagle, ACI, Idaho.

Roxburgh, A.J. & Romanuk, F., 2006, *The Missional Leader*: *Equipping Your Church to reach a Changing World,* Jossey-Bass, San Francisco.

Roxburgh, A.J., 2011, *Missional: Joining God in the Neighbourhood*, Bakerbooks, Grand Rapids.

Saccone, S., 2009, *Relational Intelligence: How leaders can Expand their Influence through a New Way of Being Smart*, Jossey-Bass, San Francisco.

Saccone, S. & C., 2012, *Protégé: Developing the Next Generation of Church Leaders,* InterVarsity Press, Illinois.

Scharmer, C.O., 2000, *Presencing: Learning From the Future As It Emerges. G*Presented at the Conference On Knowledge and Innovation May 25-26, 2000, Helsinki School of Economics, Finnland and the MIT Sloan School of Management, OSG, October 20th, 2000. Viewed 6th August 2012, http://www.ottoscharmer.com/docs/articles/2000_Presencing.pdf

Scharmer, C.O., 2009, *Theory U*: *Leading from the Future as it Emerges,* Berrit-Koehler Publishers Inc., San Francisco.

Scharmer, C.O., 2011, *Addressing the Blind Spot of our Time*. Article by the Presencing Institute, Viewed 8th July 2012, http://www.presencing .com/sites/default/files/page-files/Theory_U_Exec_Summary.pdf

Schwartz, C., 1996, *Natural Church Development,* Churchwise, Randhart, South Africa.

Senge, M., 2006, *The Fifth Discipline, The Art and Practice of the Learning Organization*, Doubleday, Random House Inc., New York, U.S.A.

Sharma, R., 2003, *Leadership Wisdom from The Monk Who Sold His Ferrari*, Hay House SA, Witkoppen South Africa.

Sharma, R., 2010, *The Leader who had no Title*, Simon & Schuster, London, UK.

Stark, D., 2005, *Christ-Based Leadership,* Kindle edn. Bethany House, Minneapolis, Minnesota.

Strommen M.P. & Hardel R.A. 2009. *Passing on the Faith. A new model for Youth and Family Ministry.* Saint Mary's Press, Winona.

Swanson, J., 2001, *Dictionary of Biblical Languages with Semantic Domains*Greek (New Testament) (electronic ed.), : Logos Research Systems Inc., Oak Harbor.

Sweet, L., 2001, *Carpe Manana: Is Your Church Ready to Seize Tomorrow?,* Zondervan, Grand Rapids, Michigan.

Sweet, L., 2004, *Summoned to Lead*, Zondervan, Grand Rapids, Michigan.

Sweet, L., 2009, *So Beautiful*: *Devine Design for Life and the Church*, Kindle edn, David C Cook, Colorado Springs.

Sweet, L., 2012, *I am a Follower*: *The Way, Truth and Life of Following Jesus,* Thomas Nelson Inc., Nashville, Tennessee.

Sweet, L., 2012b, *Viral*: *How Social Networking is Poised to Ignite Revival,* WaterBrook Press, Colorado Springs.

Taylor, S., 2005, *The out of Bounds Church,* Zondervan, Grand Rapids, Michigan.

Taylor, C. & Gibbs, G. R., 2010, *What is Qualitative Data Analysis (QDA)?* Online QDA Web Site. Viewed 13th September 2012, http://onlineqda.hud.ac.uk/Intro_QDA/ what_is_qda.php

Tennent, T.C., 2010, *Invitation to World Missions*: *A Trinitarian Missiology for the Twenty-first Century,* Kregel, Grand Rapids.

Terry, R., 2001, *Seven Zones for Leadership,* Davies-Black Publishing, Palo Alto.

Uhl-Bien, M., 2006, *Relational Leadership Theory: Exploring the social processes of Leadership and organizing*. Published in The Leadership Quarterly of the University of Nebraska-Lincoln, Leadership Institute Faculty Publications. Viewed 22nd October 2012, http://digitalcommons.unl.edu/leadershipfacpub/19/

Van As, M. & Van Schalkwyk, M. 2001. *Research and Information Management IV & Research Methodology.* Study guide for REI401PE and REM101QE, Technikon SA, Florida.

Van Gelder, C., 2007, *The Ministry of a Missional Church: A Community Led by the Spirit,* Baker Books. Grand Rapids, Michigan.

Van Gelder, C., 2009, *The Missional Church and Leadership Formation*: *Helping Congregations Develop Leadership Capacity,* Eerdmans Publishing Company, Grand Rapids, Michigan.

Venter, J.M., 2011, How the Christian Church can help in Building good Business Ethics, Unpublished MBA thesis, Nelson Mandela Metropolitan University.

Venter, L.J. & Hendriks, H.J., 2010, Geloofsonderskeiding: Moontlikhede van 'n interdissiplinêre reis, Unpublished paper, Stellenbosch University, South Africa.

Venter, L.J., 2010, Dans met Triniteit, Unpublished MTh thesis, Stellenbosch University, South Africa.

Volf, M., 1998, *After our likeness, the Church as the Image of the Trinity*, Grand Rapids: Eerdmans.

Volf, M. & Welker, M. (editors), 2006, *God's Life in Trinity*, Fortress Press, Minneapolis.

WCC 2012, *Together towards Life: mission and evangelism in changing landscapes,* Viewed 7th July 2012, http://www.oikoumene.org/en/resources/documents/wcc-commissions/mission-and-evangelism/together-towards-life-mission-and-evangelism-in-changing-landscapes.html

Weideman, H. J., 2009, Strategieë om gemeenteleiers te ondersteun om die eise van die huidige tydvak in Suid-Afrika in hulle bedieninge aan te spreek: 'n Fenomenologiese ondersoek, Unpublished D.Ph thesis, University of Johannesburg.

Wheatly, M.J., 1999, *Leadership and the New Science*, Berret-Koehler Publishers, San Francisco.

Whitehead, P.E., 2003, Leadership in performance and change, Personal characteristics enabling transition in situations of enforced job loss. Unpublished D.Ph. thesis, University of Johannesburg.

Wilder, M.S. & Parker, S. W., 2010, Transformission: *Making Disciples Trough Short-Term Missions,* B&H Publishing Group, Nashville, Tennessee.

Wilkes, C.G., 1998, *Jesus on Leadership*, Kindle edn., Tyndale House
　　　Publishers Inc., Illinois.

Wright, N.T., 2011, *Simply Jesus*: *A new vision of who he was, what he did and
　　　why it matters,* HarperOne, Harper Collins Publishers, New York.

Wuest, K. S., 1997, *Wuest's word studies from the Greek New Testament : For
　　　the English reader*, Electronic edition, Eerdmans, Grand Rapids.

Young, W.P., 2007, *The Shack*, Windblown Media, Los Angeles, California.

ANNEXURE 1: PARTICIPANT FOCUS GROUP INTERVIEW GUIDE

Introduction

Hello, my name is Japie Breedt and I am busy with a PhD at the University of Pretoria. The title of my thesis is: *"Relational leadership as response to the challenges faced by the missional Church"*. This is a qualitative study and the emphasis will be on the insights, responses and opinions of the group members and not the numbers. I will not participate in group discussions but will observe and facilitate the group using this *Participant Focus Group Interview Guide.*

This focus group interview should take **approximately 40 minutes**. Please answer the questions honestly and to the best of your ability. Although we will audio-record the interview with your permission, your identity will <u>never</u> be revealed, or connected in any way to your comments. While we may report quotes collected during this interview, at no time will we connect those comments to any individual. You are free to stop participating or withdraw at any time. Let me know if you would like to skip a question for the reason that you donot want to respond to it. Partakers will rate their own relationships during the discussion for the use of the researcher to do a relational analysis at a later stage.

If you are ready to take part in this discussion, please complete the following as we carry on with the conversation.

May I turn on the audio recording device now?

How many years have you been in a leadership position? ………………...

Discussion

1. How would you define Missional Church?

Discuss

2. How would you define relational leadership?   Discuss

3. Do you find that your relationships at home influence your relationships in the workplace?   Discuss

4. Discuss some of the issues and/or negative experiences you have had concerning relationships in your workplace?

Personal Rating   (Strictly confidential)

(All rating must be done on a 1 to 4 scale with 1 = very bad and 4 = very good)

Rate your knowledge on relational leadership   _____
 (before this discussion)

Rate the importance of relational leadership   _____

Do you find it easy to relate to strangers?   _____

Rate your relationship with yourself   _____

Rate your relationship with you wife   _____

Rate your relationship with your family   _____

Rate your relationship with the management   _____
of the establishment you're working in

Thank you very much for your time and participation!

Closing

ANNEXURE 2: FOCUS GROUPS - TRANSCRIPTION AND CODING

Themes identified for coding:

1. The definition of a Missional Church

2. Traditional view of a Missional Church

3. How to be missional

4. The context of missiology

5. Leadership that focuses on relationships

6. No a hierarchy

7. A paradigm shift in power

8. A team, working together

9. Leadership is contextual – anybody can be a leader

10. Supporting each other

11. Empowering each other

12. This is a problem in the church

13. Autocratic-, democratic- and corporate leadership is acceptable

14. Recognising each other's function and gifts

15. Leadership is a process

16. God is the example

17. Yes, we find that our relationships at home influence our relationships in the workplace.

18. Yes, we find that our relationships at home influences our relationships in the workplace but still support each other

19. No, we don't find that our relationships at home influence our relationships in the workplace

20. Irrelevant chatter

1	Ek moet sê toe ek ook hier gekom het omtrent so 10 jaar ver terug, was die fokus baie om ver te gaan. Jy weet dis Mosambiek, daar bo teen Malawi en jy ry omtrent 3 dae, ek was ook op een van daai uitreike, maar vir my, en dit het my altyd gehinder, is: ons gaan ver maar die nood hier om jou, is net so groot. Ek dink dit is wat omgerdraai het hier.
1	Vir my is die basis van Missional Church 'n individu met 'n roeping van God in sy lewe om die evangelie van Jesus Christus aan die wêreld bekend te maak.
1	Dit kan in organisatoriese vorm voorkom maar dis nie noodwendig dit nie.
1	So mission Church of missional church, sal no 1 wees wat begin by 'n individu want dis uiteindelik die individuele ding, dit kom uit my verhouding met God.
1	Ek het 'n storie, ek is 'n getuie van die genade van God in my lewe; I have a story to tell and this story if captured with anointing, makes me missionary. The Church sending me, doesn't make me a missionary;
1	the anointing and my relationship with Jesus, makes me a missionary.
1	A missionary is somebody who gets down to where the people are and reaches them and …….

1	A Missional Church – now is a Church that does not concentrate on its structures, the building or statistics ……. Or financial strength.
1	So, die ware missionêre kerk is die een wat worry oor die siel. Dit kan in die kantoor wees, dit kan in die skool wees, dit kan in die fabriek wees, dis waar ek die missionêre kerk aantref.
1	Ek sien 'n missionary kerk as 'n kerk wat sy gemeentelede oplei of voorberei of mobiliseer om uit te gaan en die gemeenskap te gaan bedien.
1	Dit is reg om mense op te lei om te gaan, maar daar's 'n …..
1	Having the personal relationship with JX makes you automatically into a missionary because I've got a story to tell.
1	It must be a natural thing that you can organise, but It's got to first live in the heart and it comes into the heart by the Spirit
1	I think the opposite. My view of a missional Church is where the focus is not on their own………
1	but on a Kingdom view where you where the focus move outward in terms of………. and that is my view of a missional Church. It is an outward focussed Church.
1	And they've got a Kingdom focus rather than a denominational focus
1	If one were to take in the whole prospect of missions and the definition taken from the New Testament prospective, a missional Church will be a truly New Testament Church where everything they do and everything that happens, has a mission attached to it.
1	Into the community or a part of the world whether it's in George or whether it's in the region, but it's always outward, not inward. This is

	my definition of a missional Church.
1	The focus pointing into that vision, that specific calling. Therefore it is outward focussed, all the aspects, the worship service, the………………… it's the Church on the move. ………
1	The missional Church is a Church that has the emphasis to go.
1	Whereas the change is that we are the Church and we carry the name of Jesus on the streets.
1	A missional Church is the congregation who is equipped to go out and not the missionary that needs to go out but the Church that go out.
1	We need to make the transition not to come to Church but to be the Church.
1	And although you have one or two missionaries, although you have people coming in or out, I don't think you can say you're a missional Church, you may be just evangelise outside.
1	not on the Sunday activity, or relational with the community around the Church, evangelising and whatever form you want to. .. they focus on mission work whereby we talk about a relational community around us, I think that's a total different viewpoint.
1	If you know the community Church you can talk about a relational Church.
1	mense wat nou nie van my rassegroep is moet ek ook na toe uitreik so dis alles insluitend. Ek is 'n baster genoem en daar is gesê ek hoort nie in die kerk nie. En dan die wêrelddeel
1	So daar's 'n al vier areas wat moet gedek word.

1	Dis my verstaan van die opdrag van die kerk. If the vision is the mission then the vision is or the mission is God's vision.
1	terwyl missions is om vertroue en geloof op te bou om die glo in geloofsbeginsel te gaan vaslê waar 'n ou kan begin werk.
1	So if we're going to talk about missional Church a missional Church would be the people of God that understand the will and purpose of God in an overarching sense but then within that the individual local ……, each have a function and purpose to fulfil within the ……… and purpose for all of creation.
1	And in that way when we define missional Church it would be carrying and understand the will and purpose of God as a goal to which we are working to seek His will fulfilled, but within that there is the freedom of individuality of every local congregation where they will find themselves to be part of God's overall purpose, but then again it's the kingdom of God takes precedence and that defines every individual congregation's purpose.
1	Ek glo dat God spesifiek het die kerk geroep en gestuur dat die kerk Sy medium is waardeur Hy die wêreld of die verlorenes gaan bereik
1	Missionaal is volgens my elke lidmaat betrokke in die gemeenskap deur 'n verskil te maak in die lewens van die gemeenskap. Dit sluit in jou hele area van bediening. Dit strek ook vir my verder as net jou geografiese area. Ek kan missionaal wees in die land, in die streek, ek kan missionaal werk in die wêreld. Maar 'n missionale gemeenskap is vir my elke lidmaat betrokke by die gemeenskap, besig om 'n verskil te maak in die lewens van die gemeenskap en wat die behoeftes van die gemeenskap aan te spreek en om net die boodskap van Jesus Christus uit te dra en die gemeenskap missionaal aan te spreek deur te wys hoe Jesus lyk in die

	gemeenskap
1	Dat almal geroep is, kyk die opdrag is aan ons almal gegee: Matt 28 .... en dissipels te maak, m.a.w. jy elkeen van jou lidmate, as almal kan verstaan dat ons almal 'n opdrag het.
1	Vir my die Woord in hierdie konteks het ek nog nie noodwendig ..... maar as ek na die Woord kyk, sou ek dink dit beteken dat die Kerk moet duidelik sy missie bepaal en identifiseer en dan ...... dat daar 'n spesifieke missie is, so as ek net een woordjie daaroor kan sê, as ons werklik na die Bybel kyk wat is ons missie, die groot opdrag van Jesus Christus is in Matt. 28:19 dat that we don't .... shift of minds, ons is nie 'n social klub nie, die hooftaak is nie om mekaar se rug te krap nie, ons moet ons doel as missie bepaal.
1	Het 'n sendingroeping in jou eie gemeenskap. Die ouens wat altyd so graag Afrika toe gaan, ek se vir hulle man, ek het vir julle 'n baie goedkoper manier om in Afrika te kom, ry net oor die snelweg, dan is jy ook in Afrika. Jy hoef nie duisende Rande vir kaartjies te betaal en onkoste aan te gaan nie. En ek dink dit is wat as 'n kerk weer sê ek is Sendingbewus, sending en evangelisasie en wat jy ook al wil noem, ondersteuning, dis alles presies dieselfde sendingwerk wat ons mee besig is.
1	Daar's 'n ander kant ook. Die Here sê Hy't ons gesalf om die boodskap aan die armes te bring. Nou die armes sal altyd by ons wees.
1	So 'n Kerk wat nie missionaal ..... wat nie sendingbewus is nie, of wat nie deel het in sending nie, kan nie voortbestaan nie. Ek praat van 'n kerk, 'n kerk wat nou werklik wil vorentoe gaan. As hy nie in sending betrokke is nie, het hy nie 'n toekoms nie.
1	Nou gaan jy betrokke raak eintlik nou as 'n fasiliteerder maar jy moet

	ook gaan want die manne wat jy mee gaan praat, kyk dit van 'n wettiese oogpunt af en jy moet dit van die kant af gaan met 'n geestelike kant.
1	In die NG kerk......... toe by die kerk se deur, voordat jy uitgaan, staan groot: hier begin my sending. 'n Bord by die kerk se deur as jy uitgaan, kyk almal mos teen hierdie muur vas, hier begin my sending. Dis vir my baie mooi.
2	Ja, ons het altyd altyd em ..ons statement van die gemeente was altyd: geloof, hoop en liefde, dit was rondom dit gebou gewees, en toe was dit: vier en ervaar lewe, en van daar af, hier was lank terug, voor my tyd nog, was hier 'n ou van die filipyne wat gesê het ja Ryan Corpus wat gesê het, nee dit was em, hy't gesê, nee dit was Oom, die een voor …… ons is geseënd om te sëen, want ….
2	Ek wil ook sê iets wat vir my opgeval het, ek is nou al so amper 11 jaar hierso, is die dat gedagte van Missional is al lankal in ons koppe, maar op 'n manier was dit amper half finansieel gewees in die begin.
2	Mission verdwyn in sy totaliteit en word 'n struktuur wat sekere funksies en ordes handhaaf maar die Mission konteks verdwyn in totaliteit alhoewel hulle uitreik en evangelisasie veldtogte sal hou, dink ek persei die kerk is in 'n baie groot mate steriel en het geen vermoë om kinders te verwek nie.
2	Vasgevang binne sekere strukture en rëels en regulasies, maar die en hierdie goedjies, maar die sendingpassie en die sendingvermoë, daar's nie krag vir geboorte nie. Kerk groei deur rondhardlopende chirstene wat sê daar's 'n goeie ou, kom ons gaan luister na hom, daar's 'n ou wat genees kom ons hol soontoe, daar's 'n ou wat dit doen, kom ons gaan luister na dit, hier's 'n nuwe ding, kom ons hol soontoe,

2	And today mission work is viewed as this, and I know this ………………and in fact I got one in my aangetroude familie. They get on an aeroplane, they fly business class, they go to Russia, they sleep in a five star hotel and they meet with a few ministers there, but they call themselves missionaries. That in my eyes is not a missionary.
2	Daar's kerke wat baie missionêr is, maar die doel is om hulleself te verryk, nie om die siele in die koninkryk in te kry nie.
2	My opsomming van die kerk die afgelope tyd is dat die ouens behoort aan 'n sendingfonds. Hulle ondersteun die plaaslike gemeente wat 'n sendeling ondersteun, maar hulle versaak hulle eie saak en omgewing. Hulle doen gladnie missionary werk in hulle eie omgewing nie, en dit is vir my 'n probleem. M.a.w. die fonds, dan sit hulle 'n bord op om te sê ons Russian fonds is nou R10,000, maar hulle sit op die banke en hulle persoonlik is gladnie betrokke by enige een in hulle omgewing nie, en dit is vir my 'n probleem.
2	Maybe missional Church can be described as a Church that are really ….. in their own doctrine. The whole Church is operating on doctrinal issues that are prescribed by a commission ……..
2	Are we talking about an established missional Church or are we talking about missions? I think there's a difference here for me.
2	Different Churches have different …. And different emphasis. There are Churches that describe themselves as a worshipping Church or a praising Church or an intercessory Church but they will not describe themselves as a missions Church or a missional Church.
2	Missional Church can be probably be defined as a missional basis where everything is designed.

2	We used to have a mission where we send someone out and they come and report back to say what they've done.
2	A missional Church is actually defined as anybody coming to Church actually becomes the Church .
2	Well I think that's the issue that mission is such a broad all encompassing term that anybody that has any vision at all to help the people, whether to go out or bring people in, that's missional. And that that's okay.
2	The everybody isn't supposed to work the same and that Church needs to know what their redemptive gift is and flow with that. But as long as the Church is doing something on a mission of some kind, that's biblical, then I call that Missional.
2	Ja I think it's opening a lot of views now but …. And the missional Church to me the focus point is you use the point mission, is the definite focus on mission.
2	But mission is a mission like a soos 'n werkwoord, its going on a certain mission to do things. It's a focus point if you talk about a missional Church. The last few years like city missions Church in Singapore where I visited, their main focus, 80% of their income go toward missionary work.
2	Other countries away from them, outside the country, but 80% of everything they do is focussed on missions,
2	Ek verstaan die opdrag is Jerusalem, Judea, Samaria uiterste eindes. So daar moet 'n betrokkenheid wees op al vier vlakke. Mense verskil oor watter vlak maar daar moet 'n uitreik wees.
2	If it doesn't work at home, don't export it. So daar moet Jerusalem wees, en dan Judea en Judea vertaan ek as my land of my provinsie

	jy kan dit bepaal en dan Samaria wat daarin is as ek die term kan gebruik die
2	So daar's 'n al vier areas moet gedek word.
2	Dis my verstaan van die opdrag van die kerk. If the vision is the mission then the vision is or the mission is God's vision.
2	Ons het 'n probleem gehad met ons vragmotor vol kos Mosambiek toe stuur daai tyd met die vloed, dat die lokale ouens kom en sê ons gaan dood op julle stoep en julle stuur kos Mosambiek toe.
2	When you talk about missional, you talk about every Church has a mission statement. In other words missional by definition that's one broad…. Missional includes missions then
2	I do agree with your …. between evangelism and sending people as missionaries either to where the gospel is not preached or to go from one continent to another something like that or even one country to another.
2	I don't like the South African understanding that missions at least in the old days were a white Church sends a guy to the townships because he's a missionary. Because that felt like that was doing discredit to the national unity.
2	That South Africa needs to see itself as one nation rather than a group of separate nations in just a position each other. So to understand that point we need to have eyes that go beyond our borders, I think every Church does need that and that it just can't be I send money to people that's doing the job out there but at some point I got to raise people up and send them out if I'm a missional Church.
2	I understand a little bit more than that in terms of we changed the whole thing to Church planting because in the old concept of the

	missional Churches, how many missionaries have been sent out.
2	But we were at sent out we had over ninety missionaries, but when we went and measured the fruit, it was none, but when we sent out a person with a view of planting a Church and training local person in the area and then leaving them following up again, we found the fruit much better, because otherwise constantly we missionaries every month please send us.
2	You train if we were sending out a missionary into a certain country, now in that country that say that tribe has got a way of doing things, now I got to learn the way of the tribe because they think differently. It's like Reinhard Bonnke in Africa describes spits on the ground, pulls a line over it and Reinhard thought the guy was challenging him and he was saying: I like what you're saying, say it again. … So those guys, if we can train them, then they know how to reach their people.
2	Become a Jew to the Jews and the gentile to the gentiles. And that's the current missionary or the missiological thinking that the best people to reach indigenous people is their own. But at the same time I see whole denominations that pull back so that they would take someone from Muslim.. and bring them to the States, train him there and send him back there as apposed sending some from the States to there.
2	In the old day where you sort of get a missionary post or base you know and where you have sort of a little America in the middle of the foreign land, that I also have to condemn, but at the same time I have to always feel that biblically there must always be a place for someone who have a heart for another people and who want to voluntarily join them and even for the rest of their lives, not just a thing of like for instance in my case I'm pastoring an African Church

	but I'm not answering to an American mission board. I'm answering to local African leadership. And in that sense it's working.
2	I'm not telling Africans how to be American Christians, I'm having to become part of their way of doing things and so on. To a certain degree there are built-in conflicts and problems with that but this is where we have to not think in terms of….
2	But in terms of the grace principal that God wants to raise people up where they're not strong and where it's not logical in the same way that it was not logical for Paul to be an apostle to gentiles. He wasn't cut out for that but by the grace of God he did and was successful not because of his strengths but because of his weaknesses where God came through.
2	Die missional wat ons van praat, net op dieselfde bladsy, dis nie die missie van die kerk nie, ons praat van missions, ons praat van uitreik. Ons wil net define.
2	Die algemene idee wat ek vorm daaromtrent is dat jy fondse bewillig vir sendingwerk, maar nie noodwendig persoonlik betrokke is daarin nie.
2	Vir my strek dit meer vanuit die definisie van die Apostel, een wie geroep is en een wie gestuur is.
2	Ek glo dat God spesifiek het die kerk geroep en gestuur dat die kerk Sy medium is waardeur Hy die wêreld of die verlorenes gaan bereik.
2	Vir my die Woord in hierdie konteks het ek nog nie noodwendig ..... maar as ek na die Woord kyk, sou ek dink dit beteken dat die Kerk moet duidelik sy missie bepaal en identifiseer en dan ...... dat daar 'n spesifieke missie is, so as ek net een woordjie daaroor kan sê, as ons werklik na die Bybel kyk wat is ons missie, die groot opdrag van Jesus Christus is in Matt. 28:19 dat that we don't .... shift of minds,

	ons is nie 'n social klub nie, die hooftaak is nie om mekaar se rug te krap nie, ons moet ons doel as missie bepaal.
2	Kan ek net in kort sê ek dink die kerk is weer besig om in die regte rigting te beweeg as jy vat die ontstaan van die A.G.S. het ontstaan as 'n sendingkerk, maar ons het 'n wanbegrip gehad in die woordjie sending. Ons het gedink stuur jou geld Indië toe, stuur jou geld Sjina toe, en ons het vergeet dat jy is 'n sendingkerk.
2	Dis net soos hy gesê het, die idee wat staan, is ek moet geld gee vir sending. Onthou ek het in die afgelope tyd baie sterk gevoel dat ons, dat ek moet betrokke raak, ons het nou een plaas waar ons 'n klein uitreiking het, Br... gemeente, en die een van ons broers is summier ontslaan.
3	Ek dink dis deel van enige missional journey van 'n gemeente om te weet waar hy vandaan kom en watse pad jy geloop het tot em sodat jy kan weet of jou … tipes werklik geskuif het en of dit nie maar net want
3	dis baie maklik om die taal van jou gemeente te verander, en ek dink ons doen, en dis miskien waar dit begin, jy begin anders praat en jy begin ander woorde gebruik, maar die begroting lyk dieselfde en jou gebou word nog dieselfde gebruik en dit gebeur ek dink oor die algemeen met al die gemeentes en
3	M.a.w. daar's geld ingesit om te gee en wat lekker is, is dat die daad kom nou by die woord en by die geld uit en dis waar dit lekker is om vir die wat bykom en die wat regtig gaan en probeer en nie net sê ons gee geld uit buitekant toe nie, ons gee onsself uit buitekant toe en dis wat vir my en
3	ek sien daai skuif ek wat van daar af gekom het tot hier waar ek nou is, sien die beweging in daardie rigting en dis vir my lekker.

3	So there was a passion, I agree with that, there must be a passion.
3	And you can mobilize people, but if they haven't got a story to tell, they don't know what they do.
3	Missional ek dink nie om uit te gaan in gemeenskapdiens is armoedeverligting nie, en dis waar die probleem inkom. Om 'n ou tydelik te gaan help met 'n kospakkie, skep jy 'n groter verwagting, hy gaan werk nie, en….
3	So ons is baie geneig om as kerk uit te gaan en ons word 'n welsynsorganisasie, ons begin armoedeverligting toepas, wat nie relational is nie, dis bloot, jy sit 'n komp goed daar neer.
3	Ons het nou 'n Prof Antipas hier gehad van Region en hy sê 'n baie interessante ding: hy sê the Church has become a problem in America because the Church were feeding the poor and he says so the poor work less and less because the Church was caring for the poor. And then the poor moved into the area and the wealthy people left the area then the Church didn't cater and Church doesn't want them to come to the service, so the Church became a problem.
3	Vat 'n Boesman uit boesmanland uit en leer hom, en by die Bybelkollege het hy leer bad en toe hy teruggaan, toe hy terugkom, sê hy my mense sê ek stink nou. Hy moes weer vuil word voor hy kon identifiseer.
4	miskien moet ek hom net 'n clue gee oor hoe die area en die gemeente verander het; waar dit begin het en waar dit vandag is, dis twee verskillende plekke. Ons woon in twee verskillende Johannesburge amper.
4	Ek is nou maar 10 jaar in die gemeente, maar toe ek hier gekom het was die gemeente net so onder die 2000 lidmate en ons het

	verskriklik gegroei in die laaste paar jaar en die area het verskriklik gegroei. Toe ek hier gekom het het hierdie stad amper hier opgehou, hierdie was alles nog plotte gewees. …. So die omgewing het baie uitgebrei en hier is baie engelse in ons omgeweing en ja, ek dink die ons was nog altyd 'n jonger gemeente in terme van ouderdom. 60% onder 36 jaar.
4	toe't dit gegaan om die oes is groot en die aarbeiders is min en toe's ons vier en ervaar lewe en nou's ons vir lewe vir die stad. Lewe vir Johannesburg. Daar waar jy speel en daar waar jy werk en daar waar jy slaap, daar moet jy 'n verskil maak, so ons glo dat elkeen in die gemeente, ons is nog nie daar nie, dis wat ons glo, waarnatoe ons beweeg dat
4	elkeen in die gemeente moet 'n verskil maak, daar waar hy werk en waar hy speel, so elkeen is 'n sendeling en daar moet hy 'n verskil maak. Dit is vir ons belangrik. So ek dink dis wat ons glo is 'n Missionale kerk is. Dis waar ons werk en speel en slaap, daar moet ons 'n verskil maak. Is ons daar? Nee. Wil ons graag daar wees? Ja.
4	Ek wil maar net sê dat the world is the field, and wherever God calls you, that is the mission that's been given. And that is where you proclaim the be used by Jesus Christ.
4	And then off course it doesn't have to be a foreign mission, it could be a mission that you have to a certain group of people within the context of your country, but it could also be foreign. I'm speaking of Gladys also, that was called by God to be a missionary in China, and she had a real desire to go to China and go and preach the gospel, but she – sy was afgewys deur elke sendinggenootskap van haar tyd. But eventually she worked her way out and she found herself in a pretty obscure little ministry until God just elevated her to a much

	higher position and off course she knows the end of the ………………… and that…………….. made about her life how she eventually led all those children into safety when the communists took over and destroyed Christians and the Church.
4	Maar weereens daar moet onder leiding van die Heilige Gees, wat sê die Here vir daai spesifieke gemeente en dan's daar 'n verantwoordelikheid lokaal maar ook 'n verantwoordelikheid buite.
4	Vat 'n Boesman uit boesmanland uit en leer hom, en by die Bybelkollege het hy leer bad en toe hy teruggaan, toe hy terugkom, sê hy my mense sê ek stink nou. Hy moes weer vuil word voor hy kon identifiseer.
5	…….wat jy nou ook kan aanvul, vir my is dit 'n Leierskap wat fokus op verhoudings, gawes,
5	En wanneer dit kom by leierskap, hoe gaan jy leierskap in 'n gemeente bestuur sonder dat dit verhoudingsgedrewe is.
5	Relational leadership is uit die aard van die evangelie verskriklik belangrik.
5	Relational leadership therefore, is trustworthy, it's got integrity and it speaks the truth and then we're going somewhere.
5	I'm a son of God and a relationship with God and through that I can have a relationship with myself and I can have a relationship with the human beings around me and not the human doings. For me that is relational.
5	So those things we got to work at much much harder when it really comes down to it. So it's intrinsic in the body of Christ is this that hang around the body of people and we have to learn how we can relate to them and how we can begin to develop a relationship

5	relational leadership is first of all ….. the character of the person as received and heard the call of God and is perceiving the will and purpose of God an then the degree to which people are divinely brought closer the ……. Which people need to be and have closer and more intimate relationship with them than others, and so relational leadership is still …
5	ek kan sê dat die..... en jy moet in verhouding staan met ander mense,
5	jy is nie 'n eiland nie, jy werk in verhouding met ander mense.
5	Ek dink spesifiek aan Matt. 12:29 – 31 waar die Skrifgeleerdes vir Jesus vra wat is die grootste gebod en waar Hy spesifiek reageer rondom eerstens jy moet die Here jou God liefhê met jou hele hart, siel en al jou krag en verstand en daarna jy moet jou naaste liefhê soos jouself. Vir my is dit allereers waar die hele kwessie rondom verhoudings begin.
5	Ek verstaan nie Relational leadership as 'n demokratiese leierskap nie. 'n Demokratiese leierskap is amper vir my soos die corporate leierskapsaak. Ons moet almal saamstem en ek dink nie, as jy weet selfs as ons na Jesus kyk, sekere mense het saamgestem en tog............ in verhouding staan met almal.
5	If you know the community Church you can talk about a relational Church.
5	Ek kan met die raad eerlik wees, ek kan vir die kerkraad sit en kyk en met hulle praat oor my vrese sonder dat ek bang is dat hulle vir my gaan sê ek is 'n swak Pastoor. Ek het gisteraand 'n kerkraadsvrgadering gehad en ons het gesels .... net gesels oor die kerk en ek het gepraat oor hoe ek voel en dink. Op die einde van die dag kon ons vir mekaar bemoedig en ons kon mekaar opbou en ons

	kon mekaar se hande vat en ...... maar omdat ons in verhouding met mekaar staan, ons kon lag, ons kon lekker saam kuier maar ek kon ook vir hulle sê hoe ek dink ons moet hier aangaan of ons moet so iets doen en dan het ons daaroor gesels en die ouens het ...... en aan die einde van die dag kon ons ook saam daaroor bid.
5	Vir my gaan dit net daaroor: wat maak ek nou daarmee, gaan ek op my posisionele leierskap staat maak en dis al wat ek doen, dit moet gaan nie net oor posisionele leierskap nie, ek moet verhouding bou met al die mense wat in my gemeente is en met my leierskap verhoudinge bou, so wanneer ons leierskap ....
5	Waar ons altyd aanvaar het as 'n CEO hoe verder verwyder is van sy span hoe beter, maar waar ons deesdae sê jy moet in verhouding staan en jy moet die mense verstaan en begrip toon vir die mense.
5	En die een wat Kobus van praat dat die mense ook bietjie weet jy's 'n mens en jy voel en ervaar sekere dinge, wat ervaar jy, wat is jou hart .... waar ons in die verlede gesê het nee, hoe slimmer jy is, hoe beter jy in wiskunde is, hoe beter sommetjies jy kan maak, is jy kwaai, is dit besig om te verander.
6	op die skuif weg van die hiërargie, net van vertikaal af kyk,
6	Niemand is heelbo in die hiërargie nie.
6	Relational leadership ………………… .. years ago, where I was reading Ephesians chapter 4:11 and at that time I was reading apostles, prophets, evangelists, pastors, teachers and the Holy Spirit stopped me and He said to me, and in my spirit He said to me, what are you doing, just reading the word about apostles, prophets, evangelists, pastors, teaches, and the Lord said to me why are you reading it vertically when it's written horizontally. And that's what leadership that God prescribed for the Church, captures leadership.

	It is a leadership of relationship,
6	to be a relational leader is to be the less. So if there's a relational problem in the Church with some of the followers, you must be humble enough to go to him and value the relational more than your own leader to keep it into the relational leadership by being a relational servant and not a master.
6	The word collaboration comes to mind in a sense than rather being a top-down kind of a top guy to look down at the others.
6	That is collaboration and not a top-down.
6	'Cause you want to see the word Leadership, you think of an organigram, top down,… relational leadership immediately disqualifies that, if you talk about leadership you talk about relational leadership, then you have the spiritual … . The deity, the God die Vader, God die Seun, God die Heilige Gees and you have an organic and who's leading what
7	so dis 'n nuwe verstaan van mag en dan om te sê dat ons het 'n klomp gawes in ons gemeente-potensiaal wat ontgun moet word en dat n mens dit moet mobiliseer om vanself verantwoordelikheid te neem i.p.v. dat mag net by 'n klein handjhievol mense lê. Ek dink dit is waarheen die missionêre goed ons ook nogal help, om te sê dat elkeen het 'n verantwoordelikheid, het 'n potensiaal.
8	Ons het in die gemeente, en dis nog steeds die taal, ons praat van spanleierskap en ek dink dit klink anders maar dit is dieselfde.
8	Verhoudingsleierskap. Ek dink ……………. met die span saam te werk, jy's nie die enigste ou wat die leiding gee nie. Deelnemende is die ….
8	We can play as a team, we can go places.

8	it's a leadership where every person es the other person's contribution to the leadership. And I think that is very important,
8	The word collaboration comes to mind in a sense than rather being a top-down kind of a top guy to look down at the others.
8	You have got leadership teams that collaborate together and everyone's sense of view is important and not just the one person's view.
8	There's a sensing of being together in a collaborate kind of way and the vision's not coming from one person. …… and that's my view of a relational leadership.
8	My understanding is this is my call from God in partnership, in team with the rest of us. I'm not playing some minor role like somebody else is playing. This is my calling and I understand that my calling is worked out in partnership in team with the rest of us so that the leader of the team might be the first amongst equals.
8	It's a case of ………… I'm part of this team. So it comes to instruct the team but we …. as the team so we are in full relationship of each other.
8	Die bergrip ek wil net 'n effense aanloop hê: die begrip ..... is my definisie daarvan is dat as 'n groep werklik hulle oog kon saam ingooi dan kan daai groep meer bereik as van die sterkste individue in die groep. En die groep, die saak van relationship leadership, want jy gaan nooit iemand se saak in werking kry so .... jy weet dit is as jy .... maar so as daar 'n goeie verhouding is in 'n groep hande gevat en saamgewerk, dan kan ons baie sterker kerkbou as die sg. Sterkman sindroom van een ou wat net sê "so".
9	Daar waar jy is, daar is jy die leier en die kenner en die ander leer by

	jou en val by jou in en of dit 'n predikant is of 'n gemeentelid of 'n kind is, dis irrelevant.
9	'n Voorsitter van die kerkraad wissel elke drie jaar en hy wissel elke 3 jaar. Hy is 'n ouderling. Dit word uit die ouderlinge verkies. Hy het nie 'n titel nie, hy is maar net die leier ouderling.
9	Jyt 'n baie mooi opsomming gemaak om ook die gawes en die vroeër jare se amp van die gelowige , dat 'n gelowige, koning, profeet en priester moet wees, en aan die hand daarvan, dis wat christenwees mos nou maar beteken.
9	it's a function. In other words, everyone functions in their function, but they function as collective leadership. When the Church is done with mainly the title, I am a pastor,…. I am pastor, reverend, ………. doctor, professor, … . THEN they know who I am, and in the meantime I do a function.
9	I think relational leadership is where Jesus ……… at the end says I know what …… so
9	En soos die omgewing om jou verander, jy raak omgewinggestremd, verander jou relational leadership ook. Want as jy net 'n pa bly, en daai ding verander en jy het nie aangebore seuns of bloedseuns nie, dan verander die situasie heeltyd..
9	dit strek ook verder as jou eie plaaslike gemeente en jou leierskap met jou eie gemeente.
10	Ek dink wat baie belangrik is hierso, is ons besef ons maak foute. Jy kan 'n fout maak en dan sê ons goed, dan prober ons iets anders.
10	Dis nie dat as iemand die leiding geneem het en daar kom 'n probleem jy hom raps nie. Dis ons soek 'n ander manier hoe om dit te doen.

10	Ons het in die Kerkraad se missie ingeskryf dat ons mag foute maak.
10	it's a leadership where every person es the other person's contribution to the leadership. And I think that is very important,
10	Dan wil ek dit saamvat met wat ons ook in ons inleiding gepraat het, die kwessie rondom die feit dat ons geskep is om te dien die hele servant leadership kwessie, dat indien ons nie die servant leadership kwessie kan aanhaak by 'n verhouding nie, dan gaan ek nie werklik kan, in relationship 'n relational leaderhsip posisie teenoor iemand kan staan nie.
10	Want jou visie moet ook gechallenge kan word. Ek kan nie nou sê ek gaan nou volgende maand die dubbelverdieping maak en die kerk verkoop nie, want dit kan miskien ek wees wat baie oulik gaan wees, maar dis nie noodwendig dat dit 'n goeie ding is nie, en daarom moet jou leierskap moet gechallenge kan word of jy op die regte pad is. Dis baie gesond.
10	Daar's sekere tye waneer ek dink nie vir my relational leadership ek sit met 'n groep ouens jy weet, ons moet nou wag tot by 'n punt uitkom .... Jesus het gesê: manne sorry, ons gaan anderkant toe. Hy't leiding gegee, Hy't, ek dink uit verhouding uit raak dit gemaklik om dit te kan doen reeds omdat ons in 'n verhouding met mekaar staan.
11	En ek dink wat baie belangrik is in hierdie gemeente om gemeentelede te bemagtig.
12	Ek pas hierdie goeters toe in my eie suburbs gemeente met groot sukses, want die rede hoekom die ouens nie in hierdie relational leadership staan nie, want hulle is bang vir 'n ander ou se opinie.
12	Hy's bang vir kompetisie. Hulle raak naderhand beter as hy en dis

	hoekom ouens teen hierdie tipe van verhouding in kerke staan en dis hoekom jy in baie kerke kry ek is die pastoor alleen, ek is die enigste ou wat sê en wat ek sê is wet, en dis hoekom dit nie werk nie. Dis baie harde werk om hierdie model te laat werk, en dis hoekom ons vandag dit bespreek van hierdie vergadering sodat ons kan weet in watter rigting ons as CFM vorentoe wil gaan.
12	Dis vir my belangrik dat ons hierdie goeters moet bespreek, want wanneer ons leiding moet gee aan al die ander velore pastore daar buite wat uit 'n sisteem uitkom, waar ek is die enigste ou wat saakmaak, dit is waar die probleem lê,
12	hulle leer nie meer om te deel nie. So hierdie model is baie moeilik, want dis nie lekker om week na week hierdie goeters te deel en jy hoor die ouens se kommentaar. Bv. jy dink jy't sondag 'n uitstekende preek gelewer, en wanneer daar Maandagmore jou preek ontleed word, in hierdie want, dit is waaroor relational leadership gaan, want hulle't die reg om jou te krit op jou preek van Sondag. So nou hoor jy die ander gedeelte van dit, en dit is nie lekker nie. Dis hoekom die ouens daarvan wegbly.
12	Die probleem met die Relational leadership, die goed, want die kerk is bekend daarvoor dat sy relationship en leadership stink.
12	Medeleraars en leraars kom nie oor die weg nie. Die goed wat die ding bevat, is onvolwassenheid, onbuigsaamheid in die konteks van ek vat nie kritiek nie en gebrek aan integriteit want as ons mekaar nie vertrou nie, we cannot have a relationship.
12	En dan die ding wat hier inkom, relational leadership en dit bevat, is wat ek noem situational leadership. Dis die vermoë om jou deur 'n situasie te lieg in 'n vergadering en in die situasie dan keer jy die ding tot jou voordeel en uiteindelik het jy geen integriteit nie, it's just organisng you.

12	As jy vra gevrae word: hoekom word daar deur ons internasionale sendeling offerande opgeneem vir 'n vliegtuigkaartjie vir hom Indië toe in Witbank en hy word gegee, dankie broer, ja hulle het vir ons 'n kaartjie gegee, en dan volgende week in Hendrina, dan ek het 'n kaartjie nodig, dan neem hy weer 'n kaartjie op Indië toe, en as jy vra daaroor, vra, dan situasional leadership hulle, en jy staan maar weg en staan maar eenkant toe. Ek is 'n plaaskind en verskriklik baie waardering vir beesmis, maar hulle gebruik die woord: "jy's gebullshit". Ek dink hulle moet 'n ander woord gebruik….
12	Ons het nou 'n Prof Antipas hier gehad van Region en hy sê 'n baie interessante ding: hy sê the Church has become a problem in America because the Church were feeding the poor and he says so the poor work less and less because the Church was caring for the poor. And then the poor moved into the area and the wealthy people left the area then the Church didn't cater and Church doesn't want them to come to the service, so the Church became a problem.
12	Ons grootste probleem vir my in die kerk is jy het 'n man hy's 'n senior prokureur nou sluit hy aan drie maande later sit hy op die leierskap; en dis 'n groot gevaar. Hy's dalk 'n goeie prokureur so verhouding vir my is dat ek verstaan 'n leier vandag se leierskap in die kerk 'n leier onder gelykes, but if there's familiarity breeds content and then you have a person that becomes a they become familiar with the leader or apostolic figure, then content comes and then rebellion comes because they disagree and they want to dominate the leader because of their vision but their vision is not making room for them.
12	Well let me ask you the question in context of this ….. your ….. that a leader is becomes rather than is appointed. To appoint someone to be a leader to say okay here's a body of people and I want you to be a pastor. So I didn't choose these people, they're there, and so that

	somehow we got to make it work and relationships have to be forced, that somehow we have to find each other and may and there's going to be compromise there's going to be give and take to what …… in you know can I say, look, here's the biblical principal and if you don't like it go, and to what degree do I say No, I don't wanna lose any of these sheep. I got to find a way to get them from here to there, I guess that's the difference between the heart for the people as apposed to a heart for a greater vision that this is what this movement is doing and if you don't want to be part of this movement, then you don't have to.
12	ek het iemand in my plek aangestel om leierskap te neem, organisatoriese leierskap en die outjie …. sê hy hou nie van die ou nie omdat hy hom trek. Daar's niks wat hy daaraan kan doen nie. Hy hou nie van hom nie, want hy't 'n problem met hom.
12	You see who must he appoint the guy whom he likes? He said I can't stand …. . I said Ek I cannot but stand back, I just can't for the organiser ….. role of the chairman of ………. I'm a spiritual father, I can't fulfil the organisational role. You disagree with the guy, the guy is doing the organisational role, he's very equipped to do it, by far the best in the whole organisation, but he doesn't like the guy.
12	Ek dink daar het baie verwarring ontstaan by mense oor leierskap en ek dink baie van ons leiers het jammerlik gefaal omdat hulle die gedagte van visionêre leiers in die kerk te sterk beklemtoon het en dan kom jy naderhand op 'n outokratiese betuurstyl uit. En dit is baie gevaarlik.
13	It is not necessarily the opposite of an autocratic leadership you can still …. for me the difficult principle means still confiding in the rest of your leaders and so to work as a team although in the end it might be an autocratic decision, there was still leadership involved so you have

	consulted other people too, it is basically what it comes to
13	Well I guess my first reaction is a leader that is not just put into a position without consideration of relationship but by virtue of the position he gives orders and people carry them out apposed to a person who's door is open, listens to people, has relationships, knows people's names and situations, whether that's as a friend whether as a coach, as mentor, as a father, you know there's so many different kind of paradigms with that, that there are terms that has relationship built in and that somehow leadership where in some way you can see for yourself as a leader that has a specific kind of relationship with people I think is involved.
13	So relationship has to be who wants to willingly submit. If you don't want to submit, go, I don't want to lead you, I don't want to be part, because you don't acknowledge my leadership and that doesn't meant had I come from a Church in England now, the head of the Church is a window washer, and the guy submitting to him is a doctor, is his co-pastor, but he acknowledges the anointing on the man's life although he doesn't have the qualification in terms of paper but what has opened the door, is the relationship opened the door because of the anointing and acknowledging the anointing because the moment all say hey, I'm cleverer than you, the rebellion comes …two head... so I can never seek if I have to use a worldly context, if you say Microsoft, what name comes to you, unfortunately or fortunately, God has ordained certain people to establish a thing and others fitting underneath doesn't mean that they're worth less, but somebody has to take the lead.
13	Ek sou sê by Relational Leadership is vir my ook baie na aan corporate leadership,
13	Ek sou dit dan ook beskou as Corporate leadership.

13	Dit gaan nie vir my oor, jy weet, ... want dis onmoontlik vir 'n groep mense, diverse idees oor kerk en oor kerk en wat ook al nie, as ons saam moet sit en wag totdat ons saam konsensus kry, sal ons jare wag ..... In die konteks van leierskap as jy.. posisionele leierskap, ... dit is so dat wanneer jy aangestel word as die Pastoor van die gemeente beroep word, is daar kollektief by die ouens wat jou beroep of aanstel of in jou diens neem, maak nie saak watse woorde jy gebruik nie, die besluit om vir jou posisionele leierskap te gee - dis deel daarvan.
13	Iets wat ek weer wil beklemtoon: Dis as 'n Pastoor, as sy leierskap om hom weet en bewus is van watter rigting en hoe hy voel oor bestuur van die gemeente en hoe hy voel oor sy, die verantwoordelikhede en uitreik van die gemeente, dan outomaties die feit dat hulle met die visie staamstem, kom daar outomaties consent daaruit navore. Waar die leier wat die geestelik binne die raamwerk van die verwantwoordelikheid, as die meerderheid van die groep teen die beginsel gaan dat hy sê dit kan nie gebeur nie broer, ons bly by God se ...... dat hy deur sterk geestelike insette selfs die meerheids vorm om by die beginsel te bly.
14	It means separating the person from the function. It means separating the vowel from the verb and many times we identify ourselves through what we do and we identify ourselves through the fact that we are the sons of God. You are Japie, Japie that are called to do something and for me when I'm interested in the person Japie and then after we can talk about what Japie is doing. But many times we listen to a testimony of somebody that is really doing well and then we look at ourselves and say that well, I'm not doing so well and then we develop insecurities. If we can separate for me this is about that
14	Something that comes into play here when I think of relational

	leadership, is that the Biblical concept of the Priesthood of every believer, every believer and everybody and every believer is a Priest in Christ and we relate to each other as the Priest is the leader and connect accordingly among that the Priesthood of every believer are some very difficult people who do not relate to their people very well and who people don't relate to very well.
14	So in relationship we strive to bring everybody into a place where we develop an understanding of what is organic amongst us. We function recognising each other's basic difficulties recognising that the administrator as opposed to a networker is somebody that has more difficulty with relationships when it comes down to it.
14	and understanding of what makes the do what they do. And then we can begin to function and …. recognising each other's gifting in that respect.
14	I think if we talk about a relational leadership it's a lot different because we are appointed because of gifting or relationship. And that makes a huge difference in the Church because of your gifting
15	relational leadership is 'n process not a destination. Of ons hier sê jy's 'n gebore pa of n geleerde pa en of jy studies agter jou het, dit is 'n proses wat deurgaans plaasvind
15	So vir my is relational leadership en al die ander aspekte wat genoem is, 'n proses, nie 'n destinasie nie. Om te sê ek gaan 'n relational leader word omdat ek 'n goeie pa is by die huis, beteken niks. Ek dink ek wil daarby volstaan en sê dis waar ons fout gemaak het.
15	Kan ek 'n voorbeeld daar ingooi, dis 'n ding wat ek by Neville geleer het, is ek wil sommer Lukas 2:52 koppel daaraan: die proses …… relationship is process not a destination and Jesus grew in wisdom, jy weet waar Hy geloop het en waar hy met mense omgegaan het, Hy

	moes ook leer alhoewel Hy 'n vader gehad het van bo af. He grew in wisdom, then He grew in stature in sy omgewing omdat Hy wysheid ook gekry het, nou begin mense Hom volg, en then He grew in favour, first from God and then from men. So dis weer op en af, af en op.
15	En dis 'n groeiproses gewees die heeltyd, en of ons nou define leadership of relational leadership, dis 'n proses wat jy groei elke dag in 'n relationship na jou pa ook, al het hy ook die finale sê. You first have to become a fatherhood before you can become a leader.
16	Trinity … because first and foremost the Church only exists because there's a trinity if there wasn't a trinity there wouldn't be a Church.
16	Again it comes down to your opening statement especially in the contexts of Christianity, Trinity and again we see that relationship is a, almost like a foundation of …. existence, because it's God relating to a person or to humanity and humanity relating in a personal way to each other and to God.
16	And so being relational leadership styles, first of all understanding the truth the revelation of God and then taking Christ as my example and understand His incarnation but the also how He in every relationship, in every different encounter with people, worked with people but being consistent to a higher calling and purpose being that of God, not being swayed by the demand and needs of the people. So in that sense relational is that relational leadership nobody is was as close to Jesus as certain of the disciples and even within the discipleship group there was more intimacy on different levels to different people and so
16	relational leadership I would define it would be that understanding or learning from Christ as my supreme example how he dealt with people in fulfilling the purpose of God in every sphere moulding my

	life in the way which I would lead and relate to people based on the revelation of Him so that my standpoint and my measure for relational leadership is how does Christ in this situation like this, from His life in His incarnation, how do I see where He fit into this situation to deal with the diversity of expression and
16	Kan ek 'n voorbeeld daar ingooi, dis 'n ding wat ek by Neville geleer het, is Ek wil sommer Lukas 2:52 koppel daaraan: die proses …… relationship is process not a destination and Jesus grew in wisdom, jy weet waar Hy geloop het en waar hy met mense omgegaan het, Hy moes ook leer alhoewel Hy 'n vader gehad het van bo af. He grew in wisdom, then He grew in stature in sy omgewing omdat Hy wysheid ook gekry het, nou begin mense Hom volg, en then He grew in favour, first from God and then from men. So dis weer op en af, af en op.
17	Dit kan tog nie anders nie.
17	So as ons dit so professioneel hou dat dit net 'n heilige groepie mense is en ons weet ons bluf mekaar, dan kan ons dan weet ek nie of ons egtheid uitstraal nie en dan identifiseer mense nie werklik met jou nie. Want dis nie hoe dit in jou huis gaan nie. In my huis gaan dit so, so hoe kan ek dan met jou identifiseer as jy soms ook bietjie oopmaak en deel nie.
17	Absoluut. As jy kwaad is dan knor jy vir almal rondom jou.
17	Ja.
17	Die dag as ounooi daar by die hek is, met die verkeerde voet uit die bed uitklim…. Nee dis waar.
17	Ja, ek stem saam met hom. As Koos en sy vrou besig is om te skei, sit hy nie by die werk nie, hy ry in die dorp rond en kyk waar is sy

	nou, met wie's sy nou aanmekaar.
17	Dit beïnvloed jou werksituasie. In my persoonlike geval: omdat ek en my vrou gelukkig getroud is en gelukkig is by die huis, het dit geen negatiewe invloed nie.
17	Die huis is die begin van verhoudinge.
17	Dit gaan oor die persoon inherent in homself, bv. 'n persoon wat gemolesteer is kan nie mense naby hom toelaat nie, so sy verhouding binne sy huishouding sukkel hy mee.
17	Daar is baiemaal konflik, maar sy verhoudihg wat bietjie verder van hom staan is uitstekend totdat die persoon te na aan hom wil beweeg. Dan sal hy terugtrek.
17	Ek dink wel dat jy enige situasie kan hanteer in jouself omdat jy in Jesus Christus is sodat wanneer die omstandighede by die huis dalk nie op datum is nie, dat jy nog kan relate met mense buitekant, maar God se gedagte is as jy nie jou situasie met jou spouse kan uitsorteer nie, hoe kan jy gaan staan voor mense en die evangelie verkondig?
17	Yes. Ha-ha-ha-ha.
17	Well let's face it, if I have a fight with my wife before I preach, it's going to affect the performance on the stage.
17	Ek dink jy moet al die ander antwoorde verander na: Always, sometimes, and rare ha-ha-ha-ha-ha-ha
17	Iets wat ek weer wil beklemtoon: Dis as 'n Pastoor, as sy leierskap om hom weet en bewus is van watter rigting en hoe hy voel oor bestuur van die gemeente en hoe hy voel oor sy, die verantwoordelikhede en uitreik van die gemeente, dan outomaties die feit dat hulle met die visie staamstem, kom daar outomaties consent

	daaruit navore. Waar die leier wat die geestelik binne die raamwerk van die verwantwoordelikheid, as die meerderheid van die groep teen die beginsel gaan dat hy sê dit kan nie gebeur nie broer, ons bly by God se ...... dat hy deur sterk geestelike insette selfs die meerheid vorm om by die beginsel te bly.
17	Ek dink ek verstaan daai konteks heeltemal, maar vir ons in die kerk spesifiek, ek werk nou met mense op baie vlakke, as ek probleme by die huis het, is dit in my kop byna onmoontlik om eerlik vir ander mense te help met hulle probleme in hulle huise.
17	As ek 'n krisis met my kinders het en ek sukkel om met my kind met opvoeding en die goete, is dit vir my byna onmoontlik omop n eerlike wyse in iemand anders se lewe in te spreek wat dieselfde probleme het in sy huis. So vir my, vir my gaan dit oor waar staan ek as mens, ek moet om daarby aan te sluit, om in kompartemente te kan sit, is vir my 'n biae gevaarlike plek as ek dit kan noem.
17	En ek kan nie vir myself sê dat dit nie 'n invloed op my het nie.
17	en hy sê vir die kind: my pastoorskap en my persoonlike lewe het met mekaar niks te doen nie. Dis 'n groot fout.
17	Sorry mag ek net nog iet sê: Ek stem 100% saam met wat gesê word, hoe kan ek die splinter uit die oog van my broer haal terwyl ek 'n balk in my eie oog het.
18	Hier't ek al gesien om die tafel dat mense huil in hierdie span. Ek dink dis 'n oop vehrouding hierso.
18	As dit sleg gaan by die huis moet jy dit hier sê en jy kry ook kans om dit hier te sê.
18	Die ding is as mens praat oor dissipelskap en dissipel maak en die pragtige hele term van jy moet in iemand se voetspore volg, dan

	moet jy juis ook kan leer by mense wat foute maak en eg is.
18	En dis 'n moeilike ding om dit te doen want daar moet vertroue in die verhouding wees en ek glo tog dat ons groei daarin.
19	Dit het wel 'n invloed, maar nie 'n finale invloed nie.
19	So baie maal het so 'n persoon 'n beter verhouding in sy werkplek as wat hy binne in sy eie huishouding het.
19	Vir party mense is daar 'n verskil tussen relationship en function en so kan so 'n persoon 'n verskillende persoonlikheid wees by die golfklub en die werk ens. by die huis en kan veskillende verhouding hê en verskillende reaksies hê.
19	I believe I'm striving to live a Christ centred life and if you ask me does it influence me, it doesn't influence me because I take my problem directly to Christ and hear what Christ says about it and you'll be able to handle it outside the…
19	Die geheim is juis om in kompartemente te leef deur .... en as ek toelaat dat my krisis by die huis, oorspoel in die kerk of in die werkplek, is daar iets wat aan my moet groei dat ek dit nie doen nie.
19	Natuurlik moet ek 'n skoon lewe hê. Maar ek wil vir u sê, selfs al is ek so heilig soos die engel Gabriël en jou vrou is soos die moeder Maria, daar gaan 'n dag kom wat jy ook 'n dip vat, wat jy ook n winterseisoen het, maar dan kan ek nie toelaat as pastoor dat dit my keer nou vanoggend as ek op daai kansel gaan klim, moet ek juis daai swarigheid afskud en in die Naam van die Here ek preek nie slegter oor ek nou 'n verkeerskaartjie gehad het nie, ek kan dit eenkant sit.
20	later kom die …. by en hulle kom werk saam met jou. So ons, die …… ouens wat die storie van die gemeente ………… sal vertel dis

	nie net om die gemeente te tutor nie, ons is te jonk nog hierso,
20	Ek sou net wou sê dat hierdie eerste 2 vrae, is al baie bespreek in die kerk. Wat nou net elke keer op 'n nuwe manier gesê word, want die ouderdom speel 'n rol. Ahoewel hier mense is wat al 30 jaar hier is, nee nog nie 30 jaar nie, is van kinderdae af al jy weet, ons het al jare terug al gepraat oor die kerk en sy definisies, anders is hy nie kerk nie.
20	So dis eintlik maar net nuwe terme vir ou waarhede wat al hoe belangriker word en daar's tog 'n bietjie van 'n blydskap dat die goed wat al jare oor gepraat word, begin van die grond af kom, soos bv. nou hier ook.
20	Daar is baie goed wat organisatories missional is soos Apostolic Faith Mission en het jy somtyds gladnie meer mission nie.
20	maar die impak in die verlore samelewing, die Moslemgemeenskap, in die Hindogemeenskap, en in die nominale christengemeeskap en die ateïstiese gemeenskap en die gemeenskap van die kerklosmense, is minimaal – indien daar hoegenaamd iets is.
20	Die feit dat 'n baie goeie verhouding in jou lewe, moet jy hê, maar met 'n vrou en natuurlik in my geval, werk dit baie goed, because it's, with us, it's always a matter of give and take. My wife gives and I take.
20	Ek dink uit 'n ou se eie ondervinding ……dis nog altyd 'n topic wat vir my baie belangrik was en change management …
20	Nou vat jy 'n ou wat 20 karre by Toyota per maand verkoop he's the most successful, he's a gifted salesman, now you make him the Director, six months they close the shop down because nobody's selling cars. He's a director now. So your relation with the mense aan wie jy verkoop, you keep him there and that's relational

	leadership.
20	Ek is geneig om tot 'n groot mate met Kobus saam te stem. Ek dink hy het basies alles opgesom wat ek sou gesê het.
20	Maar soos wat ons nou die internasionale Gospelding .... wat internasionaal is ..... maar ook die protestante en al die ouens wat besig is in die veld en op kerklike grond, dan sou ek sê dis belangrik dat mens,
20	Ek persoonlik neem dit nou saam met my as die Voorsitter van gemeentes sal nou ook weet dat daar is sekere dinge wat 'n pastoor kan doen en eers later die mense daarin ken, maar wat jou breë visie aanbetref, as jy nie jou visie kan deel in 'n relationship relational leadership nie, as jy nie visie daar kan deel nie, het jy 'n baie ....
20	'n Lutherse predikant was eendag by my en hy gaan uit en agter in die yard rook hy. Sy kind sien hom rook en die kind se vir hom, Pa, pastore rook mos nie,
20	Dink aan Jimmy Swaggart, dit kom nou in my kop op, dis nou 'n ou wat in kompartemente leef: hy kon op die preekstoel klim, sing, preek dat die biesies bewe en mense huil voor die Here, maar aan die agterkant kon hy in sy kompartement wegkruip vir sy huis en sy vrou en kyk na kaal vrouens wat hulle uittrek. Dis die gevaar van die kompartement, want dan kan ek my toemaak van al hierdie goeters.
20	Nou kan jy 'n ander situasie ook he dat jy't nie sonde in jou lewe nie, maar jy het 'n rebelse kind. En iemand het nou die dag 'n mooi ding gesê: Opvoeding het 'n vervaldatum. Jy weet, so daar kom 'n tyd in my kind se lewe wat my kind verantwoordelikheid vat. En ek glo nie ek glo nie dat ek meen dat ek doen baie huweliksberading, ek sit met twee kinders en altwee is geskei, jy weet, so kan ek die huweliksberading doen of nie?

20	Ek wil net aanhaak: die hele kwessie waar ons in die verlede ervaar het dat IQ vir leadership is beter as EQ, maar waar ons deesdae praat van jou EQ, ek dink dis 'n studie wat in Amerika gedoen is rondom die corporate sector, dat die ouens met 'n hoe IQ, op die oomblik almal swakker doen as wat die CEO's 'n hoër EQ het in hulle company, en die EQ is outjie wat meer verwys na die verhouding wat daar moet bestaan tussen die CEO en die res van die persone binne die company.

ANNEXURE 3: FOCUS GROUPS - TRANSCRIPTION

1. GROUP 1

VRAAG 1 – HOE SAL JY MISSIONALE KERK BESKRYF?

Die enigste manier om die vraag vir ons te antwoord is om te se om die storie van die gemeente te vertel.

Ek dink dis deel van enige missional journey van 'n gemeente om te weet waar hy vandaan kom en watse pad jy geloop het tot 'em sodat jy kan weet of jou it tipes werklik geskuif het en of dit nie maar net want

dis baie maklik om die taal van jou gemeente te verander, en ek dink ons doen, en dis miskien waar dit begin, jy begin anders praat en jy begin ander woorde gebruik, maar die begroting lyk dieselfde en jou gebou word nog dieselfde gebruik en dit gebeur ek dink oor die algemeen met al die gemeentes en

later kom die …. By en hulle kom werk saam met jou. So ons , die …… ouens wat die storie van die gemeente ………… sal vewrtel dis nie net om die gemeente te tutor nie, ons is te jonk nog hierso,

miskien moet ek hom net 'n clue gee oor hoe die area en die gemeente verander het; waar dit begin het en waar dit vandag is, dis twee verskillende plekke. Ons woon in twee verskillende Johannesburge amper.

Ek is nou maar 10 jaar in die gemeente, maar toe ek hier gekom het was die gemeente net so onder die 2000 lidmate en ons het verskriklik gegroei in die laaste paar jaar en die area het verskriklik gegroei. Toe ek her gekom het het hierdie stad amper hier opgehou, hierdie was alles nog plotte gewees. …. So die omgewing het baie uitgebrei en hier is baie engelse in ons omgeweing en ja, ek dink die ons was nog altyd 'n jonger gemeente in terme van ouderdom. 60% onder 36 jaar.

Ek moet sê toe ek ook hier gekom het omtrent so 10 jaar ver terug, was die focus baie om ver te gaan. Jy weet dis Mosambiek, daar bo teen Malawi en jy ry omtrent 3 dae, ek was ook op een van daai uitreike, maar vir my, en

dit het my altyd gehinder, is: ons gaan ver maar die nood hier om jou, is net so groot. Ek dink dis is wat omgerdraai het hier.

Ja, ons het altyd altyd em ..ons statement van die gemeente was altyd: geloof, hoop en iefde, dit was rondom dit gebou gewees, en toe was dit: vier en ervaar lewe, en van daar af, hier was lank terug, voor my tyd nog, was hier 'n ou van die filipyne wat gese het ja Ryan Corpus wat gese het, nee dit was ehm, hy't gese, nee dit was Oom, die een voor …… ons is geseend om te seen, want

toe't dit gegaan om die oes is groot en die aarbeiders is min en toes ons vier en ervaar lewe en nou's ons vir lewe vir die stad.

Lewe vir Johannesburg. Daar waar jy speel en daar waar jy werk en daar waar jy slaap, daar moet jy 'n verskil maak, so ons glo dat elkeen in die gemeente, ons is nog nie daar nie, dis wat ons glo, waarnatoe ons beweeg dat

elkeen in die gemeente moet 'n verskil maak, daar waar hy werk en waar hy speel, so elkeen is 'n sendeling en daar moet hy 'n verskil maak. Dit is vir ons belangrik. So ek dink dis wat ons glo is 'n Missionale kerk is. Dis waar ons werk en speel en slap, daar moet ons 'n verskil maak. Is ons daar? Nee. Wil ons graag daar wees? Ja.

Ek wil ook sê iets wat vir my opgeval het, ek is nou al so amper 11 jaar hierso, is die dat gedagte van Missional is al lankal in ons koppe,

maar op 'n manier was dit amper half finansieel gewees in die begin. M.a.w. daar's geld ingesit om te gee en wat lekker is, is dat die daad kom nou by die woord en by die geld uit en

dis waar dit lekker is om vir die wat bykom en die wat regtig gaan en prober en nie net se ons gee geld uit buitekant toe nie, ons gee onsself uit buitekant toe en dis wat vir my en

ek sien daai skuif ek wat van daar af gekom het tot hier waar ek nou is, sien die beweging in daardie rigting en dis vir my lekker.

HOW WOULD YOU DEFINE RELATIONAL LEADERSHIP?

…….wat jy nou ook kan aanvul, vir my is dit 'n Leierskap wat fokus op verhoudings,

gawes, op die skuif

weg van die hiërargie, net van vertikaal af kyk,

so dis 'n nuwe verstaan van mag en dan om te sê dat

ons het 'n klomp gawes in ons gemeente-potensiaal wat ontgun moet word en dat

n mens dit moet mobiliseer om van self verantwoordelikheid te neem i.p.v. dat mag net by 'n klein handjhievol mense lê. Ek dink dit is waarheen die missionêre goed ons ook nogal help, om te sê dat elkeen het 'n verantwoordelikheid, het 'n potensiaal.

Ons het in die gemeente, en dis nog steeds die taal, ons praat van spanleierskap en ek dink dit klink anders maar dit is dieselfde.

Daar waar jy is, daar is jy die leier en die kenner en die ander leer by jou en val by jou in en of dit 'n predikant is of 'n gemeentelid of 'n kind is, dis irrelevant.

Niemand is heelbo in die hiërargie nie.

Ek dink wat baie belangrik is hierso, is ons besef ons maak foute.

Jy kan 'n fout maak en dan se ons goed, dan prober ons iets anders.

Dis nie dat as iemand die leiding geneem het en daar kom 'n problem jy hom raps nie. Di sons soek 'n ander manier hoe om dit te doen.

En ek dink wat baie belangrik is in hierdie gemeent om gemeentelede te bemagtig.

Ons het in die Kerkraad se misie ingeskryf dat ons mag foute maak.

'n Voorsitter van die kerkraad wissel elke drie jaar en hy wissel elke 3 jaar.

Hy is 'n ouderling. Dit word uit die ouderlinge verkies.

Hy het nie 'n titel nie, hy is maar net die leier ouderling.

Ek sou net wou se dat hierdie eerste 2 vrae, is al baie bespreek in die kerk. Wat nou net elke keer op 'n nuwe manier gese word, want die ouderdom speel 'n rol. Ahoewel hier mense is wat al 30 jaar hier is, nee nog nie 30 jaar nie, is van kinderdae af al jy weet,

ons het al jare terug al gepraat oor die kerk en sy definisies, anders is hy nie kerk nie.

En wanneer dit kom by leierskap, hoe gaan jy leierskap in 'n gemeente bestuur sonder dat dit verhoudingsgedrewe is.

Jyt 'n baie mooi opsomming gemaak om ook die gawes en die vroeer jare se

amp van die gelowige , dat 'n gelowige, koning, profeet en priester moet wees, en aan die hand daarvan, dis wat christenwees mos nou maar beteken.

So dis eintlik maar net nuwe terme vir ou waarhede wat al hoe belangriker word en

daar's tog 'n bietjie van 'n blydskap dat die goed wat al jare oor gepraat word, begin van die grond af kom, soos bv. nou hier ook.

DO YOU FIND THAT YOUR RELATIONSHIPS AT HOME INFLUENCES YOU RELATIONSHIPS IN THE WORKPLACE?

Hier't ek al gesien om die tafel dat mense huil in hierdie span. Ek dink dis 'n oop vehrouding hierso.

Dit kan tog nie anders nie.

As dit sleg gaan by die huis moet jy dit hier se en jy kry ook kans om dit hier te se.

Die ding is as mens praat oor dissipelskap en dissipel maak en die pragtige hele term van jy moet in iemand se voetspore volg,

dan moet jy juis ook kan leer by mense wat foute maak en eg is.

So as ons dit so professioneel hou dat dit net 'n heilige groepie mense is en ons weet ons bluf mekaar, dank an ons dan

weet ek nie of ons egtheid uitstraal nie en dan identifiseer mense nie werklik met jou nie. Want dis nie hoe dit in jou huis gaan nie. In my huis gaan dit so, so

hoe kan ek dan met jou identifiseer as jy soms ook bietjie oopmaak en deel nie.

En dis 'n moeilike ding om dit te doen want daar moet vertroue in die verhouding wees en ek glo tog dat ons groei daarin.

DISCUSS SOME OF THE ISSUES AND/OR NEGATIVE EXPERIENCES YOU HAVE HAD CONCERNING RELATIONSHIPS IN YOUR WORKPLACE.

2. Group 2

VRAAG 1 - Hoe sal jy Missionale Kerk beskryf?

Vir my is die basis van Missional Church 'n individu met 'n roeping van God in sy lewe om die evangelie van Jesus Christus aan die wêreld bekend te maak.

Dit kan in organisatoriese vorm voorkom maar dis nie noodwendig dit nie.

Daar is baie goed wat organisatories missional is soos Apostolic Faith Mission en het jy somtyds gladnie meer mission nie.

Mission verdwyn in sy totaliteit en word 'n struktuur wat seker funksies en ordes handhaaf maar die Mission konteks verdwyn in totaliteit alhoewel hulle uitreik en evangelisasie veldtogte sal hou, dink ek persei die kerk is in 'n baie groot mate steriel en het geen vermoë om kinders te verwek nie.

Vasgevang binne sekere strukture en reels en regulasies, maar die en hierdie goedjies, maar die sendingpassie en die sendingvermoë, daar's nie krag vir geboorte nie. Kerk groei deur rondhardlopende chirstene wat sê daar's 'n goeie ou, kom ons gaan luister na hom, daar's 'n ou wat genees kom ons hol soontoe, daar's 'n ou wat dit doen, kom ons gaan luister na dit, hier's 'n nuwe ding, kom ons hol soontoe,

maar die impak in die verlore samelewing, die Moslemgemeenskap, in die Hindogemeenskap, en in die nominale christengemeeskap en die ateistiese gemeenskap en die gemeenskap van die kerklosmense, is minimaal – indien daar hoegenaamd iets is.

So mission Church of missional church, sal no 1 wees wat begin by 'n individu want dis uiteindelik die individuele ding, dit kom uit my verhouding met God.

Ek het 'n storie, ek is 'n getuie van die genade van God in my lewe; I have a story to tell and this story if captured with anointing, makes me missionary. The church sending me, doesn't make me a missionary;

the annoininting and my relationship with Jesus, makes me a missionary.

Ek wil maar net sê dat the world is the field, and wherever God calls you, that is the mission that's been given. And that is where you proclaim the be used by Jesus Christ.

And then off course it doesn't have to be a foreign mission, it could be a mission that you have to a certain group of people within the context of your country, but it could also be foreign. I'm speaking of Gladys also, that was called by God to be a missionary in China, and she had a real desire to go to China and go and preach the gospel, but she – sy was afgewys deur elke sendinggenootskap van haar tyd. But eventually she worked her way out and she found herself in a pretty obscure little ministery until God just elevated her to a much higher position and off course she knows the end of the ……………… and that…………….. made about her life how she eventuallty led all those children

into safety when the communists took over and destroyed Christians and the church.

So there was a passion, I agree with that, there must be a passion.

And today mission work is viewed as this, and I know this ……………….and in fact I got one in my aangetroude family. They get on an aeroplane, they fly business class, they go to Russia, they sleep in a five star hotel and they meet with a few ministers there, but they call themselves missionaries. That in my eyes is not a missionary.

A missionary is somebody who gets down to where the people are and reaches them and ……..

A Missional Church – now is a church that does not concentrate on its structures, the building or statistics ……. Or financial strength.

Daar's kerke wat baie misionêr is, maar die doel is om hulleself te verryk, nie om die siele in die koninkryk in te kry nie.

So, die ware mision re kerk is die een wat worry oor die siel. Dit kan in die kantoor wees, dit kan in die skool wees, dit kan in die fabriek wees, dis waar ek die missionêre kerk aantref.

My opsomming van die kerk die afgelope tyd is dat die ouens behoort aan 'n sendingfonds. Hulle ondersteun die plaaslike gemeente wat 'n sendeling ondersteun, maar hulle versaak hulle eie saak en omgewing. Hulle doen gladnie missionary werk in hulle eie omgewing nie, en dit is vir my 'n probleem. M.a.w. die fonds, dan sit hulle 'n bord op om te sê ons Russian fonds is nou R10,000, maar hulle sit op die banke en hulle persoonlik is gladnie betrokke by enige een in hulle omgewing nie, en dit is vir my 'n probleem.

Ek sien 'n missionary kerk as 'n kerk wat sy gemeentelede oplei of voorberei of mobiliseer om uit te gaan en die gemeenskap te gaan bedien.

Dit is reg om mense op te lei om te gaan, maar daar's 'n …..

Having the personal relationship with JX makes you automatically into a missionary

because I've got a story to tell. And you can mobilize people, but if they haven't got a story to tell, they don't know what they do.

It must be a natural thing that you can organise, but I'ts got to first live in the heart and it comes into the heart by the Spirit.

HOW WOULD YOU DEFINE RELATIONAL LEADERSHIP?

Verhoudingsleierskap. Ek dink …………….. met die span saam te werk, jy's nie die enigste ou wat die leiding gee nie. Deelnemende is die ….

Ek pas hierdie goeters toe in my eie suburbs gemeente met groot sukses, want

die rede hoekom die ouens nie in hierdie relational leadership staan nie, want hulle is bang vir 'n ander ou se opine.

Hy's bang vir kompetisie. Hulle raak naderhand beter as hy en dis hoekom ouens teen hierdie tipe van verhouding in kerke staan en dis hoekom jy in baie kerke kry ek is die pastoor alleen, ek is die enigste ou wat sê en wat ek se is wet, en dis hoekom dit nie werk nie.

Dis baie harde werk om hierdie model te laat werk, en dis hoekom ons vandag dit bespreek van hierdie vergadering soda tons kan weet in watter rigting ons as CFM vorentoe wil gaan. Dis vir my belangrik dat ons hierdie goeters moet bespreek, want wanneer ons leiding moet gee aan al die ander velor pastore daar bvuite wat uit 'n sisteem uitkkom, waar ek is die enigste ou wat saakmaak, dit is waar die problem le,

hulle leer nie meer om ted eel nie. So hierdie model is baie moeilik, want dis nie lekker om week na week hierdie goeters ted eel en jy hoor die ouens se kommentaar. Bv. jy dink jy't sondag 'n uitstekende preek gelewer, en wanneer daar Maandagmore jou preek ontleed word, in hierdie want, dit is waaroor relational leadership gaan, wan hulle die reg om jou te krit op jou preek van Sondag. So nou hoor jy die ander gedeelte van dit, en dit is nie lekker nie. Dis hoekom die ouens daarvan wegbly.

Relational leadership is uit die aard van die evangelie verskriklik belangrik.

We can play as a team, we can go places. Die probleem met die Relational leadership, die goed, want die kerk is bekend daarvoor dat sy relationship en leadership stink.

Medeleraars en leraars kom nie oor die weg nie. Die goed wat die ding bevat, is onvolwassenheid, onbuigsaamheid in die konteks van ek vat nie kritiek nie en gebrek aan integriteit want as ons mekaar nie vertrou nie, we cannot have a relationship.

En dan die ding wat hier inkom, relational leadership en dit bevat, is wat ek noem situational leadership. Dis die vermoe om jou deur 'n situasie te lieg in 'n vergadering en in die situasie dan keer jy die ding tot jou voordeel en uiteindelik het jy geen integriteit nie, it's just organising you.

As jy vrae gevrae word: hoekom word daar deur ons internasonale sendeling offerande opgeneem vir 'n vliegtuigkaartjie vir hom Indië toe in Witbank en hy word gegee, dankie broer, ja hulle het vir ons 'n kaartjie gegee, en dan volgende week in Hendrina, dan ek het 'n kaartjie nodig, dan neem hy weer 'n kaartjie op Indië toe, en as jy vra daarooor, vra,

dan situasional leadership hulle, en jy staan maar weg en staan maar eenkant toe. Ek is 'n plaaskind en verskriklik baie waardering vir beesmis, maar hulle gebruik die woord: "jy's gebullshit". Ek dink hulle moet 'n ander woord gebruik….

Relational leadership therefore, is trustworthy, it's got integrity and it speaks the truth and then we're going somewhere.

Relational leadership ……………… .. years ago, where I was reading Ephesians chapter 4:11 and at that time I was reading apostles, prophets, evangelists, pastors, teachers and the Holy Spirit stopped me and He said to me, and in my spirit He said to me, what are you doing, just reading the word

about apostles, prophets, evangelists, pastors, teaches, and the Lord said to me why are you reading it vertically when it's written horizontally. And that's what leadership that God prescribed for the church, captures leadership. It is a leadership of relationship,

it's a leadership where ev'ry person recognises the other person's contribution to the leadership. And I think that is very important,

it's a function. In other words, everyone functions in their function, but they function as collective leadership. When the church is done with mainly the title, I am a pastor,…. I am pastor, reverend, ……… doctor, professor, …. THEN they know who I am, and in the meantime I do a function.

DO YOU FIND THAT YOUR RELATIONSHIPS AT HOME INFLUENCES YOUR RELATIONSHIPS IN THE WORKPLACE?

Absoluut. As jy kwaad is dan knor jy vir almal rondom jou.

Ja.

Die dag as ounooi daar by die hek is, met die verkeerde voet uit die bed uitklim…. Nee dis waar.

Ja, ek stem saam met hom. As Koos en sy vrou besig is om te skei, sit hy nie by die werk nie, hy ry in die dorp rond en kyk waar is sy nou, met wie's sy nou aanmekaar.

Dit beinvloed jou werksituasie. In my persoonlike geval: omdat ek en my vrou gelukkig getroud is en gelukkig is by die huis, het dit geen negatiewe invloed nie.

Die feit dat 'n baie goeie verhouding in jou lewe, moet jy he, maar met 'n vrou en natuurlik in my geval, werk dit baie goed, because it's, with us, it's always a matter of give and take. My wife gives and I take.

DISCUSS SOME OF THE ISSUES AND/OR NEGATIVE EXPERIENCES YOU HAVE HAD CONCERNING RELATIONSHIPS IN YOUR PLACE.

Die basics is integriteit en volwassenheid, jy moet dit bysit. As ons volwasse is, we can talk a lot we can live ….. we can criticize, we can fight ….. if we're not mature and we haven't gtot integrity, everything goes down the drain.

Ek is dankbaar, vir die eerste keer, ek sal se in 15 jaar, staan ek in 'n goeie verhouding met myself. My gesondheid is omgekeer, ek het 34 kg verloor, en voorheen het jy 'n problem met jouself en jy sukkel met jouself en hierdie eie-relationships is baie baie belangrik.

…. En die gevolg is ek stel belang en ek staan in 'n leiersposisie, ek het altyd in 'n leiersposisie gestaan, …………. Jy's gekies as voorsitter, as vise-voorsitter, so ek …. Ou Hansie kkon nie glo toe ons in daai een plek was   N O N S E N S   G E P R A A T ! !

Maar hoe dit ookal sy, ek het al hierdie leierskap gesien, ek het John Maxwell se goed gesien, dit werk, dit werk!. Dit vat mense saam.

Kyk leadership is influencing people to go to a place.

Now the church is influencing people through leadership to go many places, and they miss the primary place, en dis wedergeboorte. That is something that only the Spirit of God does.

Dit gaan nie oor die beinvloeding van mense om sekere goed te doen wat ek as leier wil he hulle moet doen nie. It is important, maar at the end, if at the end: if they're not born again, they're lost.

NT leierskap in sy diepste wese, elke een wat deur die Gees van God gelei word, is 'n kind van God. En dit is waar ons die bus mis. Ons sit met 'n spul religious leaders en religious followers and when hyou come the the bottom line, the new creation is missing.

En iewers moet jy inskryf dat in die hele leierskap proses, moet ons verstaan dis nie mense wat mense maak nie, you're creating a successful organisation, but the Church is an organism.

Dis 'n ding waar die Gees van God kom woon in mense se harte. En iewers moet dit gese word, dat we must never in the process forget, ek kyk noun a van ons skerpste leiers in die kerke in S.A. vandag en ek sien hulle vat mense, hulle vat mense saam. Nou's ek hierdie loshotnot kerkmannetjie van die CFM, niemand weet waar behoort ek nie, ek trou hulle, dan kom hulleuit hierdie hoog suksesvolle leierskap se leiersakp, dan kom sit hulle by my, en they've never been to Jesus. En dit is vir my 'n probleem.

Die oomblik wat ons religious raak, dan begin ons opdress, ons begin hoede posit wat he-he-he, ne, ek watch daai pose …… 'n heilige verklaring ….. daai een vrou het gesond geword, toe dog ek ek is lankal heilig … ek het al vir 20 mense gebid en was elke keer verbaas ………. Ons het titels, reverend, most reverend, junior reverend, dit reverend en dan kom dit oor leierskap en dan sê Hy Lord hulle oor mekaar. Hy sê maar onder julle moet dit nie so wees nie, julle is broers.

Dis 'n leierskap gesetel in broederskap en daar's g'n rang nie.

3. GROUP 3

VRAAG 1 - Hoe sal jy Missionale Kerk beskryf?

Maybe missional church can be described as a church that are really ….. in their own doctrine. The whole church is operating on doctrinal issues that are prescribed by a commission ……..

I think the opposite. My view of a missional church is where the focus is not on their own………

but on a Kingdom view where you where the focus move outward in terms of………. and that is my view of a missional church. It is an outward focussed church.

And they've got a Kingdom focus rather than a denominational focus.

Are we talking about an established missional church or are we talking about missions? I think there's a difference here for me.

Different churches have different … . And different emphasis. There are churches that describe themselves as a worshipping church or a praising church or an intercessory church but they will not describe themselves as a missions church or a missional church.

If one were to take in the whole prospect of missions and the definition taken from the New Testament prospective, a missional church will be a truly New Testament church where everything they do and everything that happens, has a mission attach to it.

Into the community or a part of the world whether it's in George or whether it's in the region, but it's always outward, not inward. This is my definition of a missional church.

Missional church can be probably be defined as a missional basis where everything is designed.

The focus pointing into that vision, that specific calling. Therefore it is outward focussed, all the aspects, the worship service, the………………… it's the church on the move. ………

The missional church is a church that has the emphasis to go.

We used to have a mission where we send someone out and they come and report back to say what they've done.

Whereas the change is that we are the church and we carry the name of Jesus on the streets.

A missional church is the congregation who is equipped to go out and not the missionary that needs to go out but the church that go out.

A missional church is actually defined as anybody coming to church actually becomes the church .

We need to make the transition not to come to church but to be the church.

HOW WOULD YOU DEFINE RELATIONAL LEADERSHIP?

I think relational leadership is where Jesus ……… at the end says I know what …… so

to be a relational leader is to be the less. So if there's a relational problem in the church with some of the followers, you must be humble enough to go to him and value the relational more than your own leader to keep it into the relational leadership by being a relational servant and not a master.

The word collaboration comes to mind in a sense than rather being a top-down kind of a top guy to look down at the others.

You have got leadership teams that collaborate together and everyone's sense of view is important and not just the one person's view.

There's a sensing of being together in a collaborate kind of way and the vision's not coming from one person. …… and that's my view of a relational leadership. That is a collaboration and not a top-down.

My understanding is this is my call from God in partnership, in team with the rest of us. I'm not playing some minor role like somebody else is playing. This is my calling and I understanding that my calling is worked out in partnership in team with the rest of us so that the leader of the team might be the first amongst equals.

It's a case of ………… I'm part of this team. So it comes to instruct the team but we …. as the team so we are in full relationship of each other.

It is not necessarily the opposite of an autocratic leadership you can still …. for me the difficult principle means still confiding in the rest of your leaders and so to work as a team although in the end it might be an autocratic decision, there was still leadership involved so you have consulted other people too, it is basicly what it comes to.

It means separating the person from the function. It means separating the vowel from the verb and many times we identify ourselves through what we do and we identify ourselves through the fact that we are the sons of God. You are Japie, Japie that are called to do something and for me when I'm interested in the person Japie and then after we can talk about what Japie is doing. But many times we listen to a testimony of somebody that is really doing well and then we look at ourselves and say that well, I'm not doing so well and then we develop insecurities. If we can separate for me this is about that I'm a son of God and a relationship with God and through that I can have a relationship with myself and I can have a relationship with the human beings around me and not the human doings. For me that is relational.

Something that comes into play here when I think of relational leadership, is that the Biblical concept of the Priesthood of every believer, every believer and everybody and every believer is a Priest in Christ and we relate to each other as the Priest is the leader and connect accordingly among that the Priesthood of every believer are some very difficult people who do not relate to their people very well and who people don't relate to very well. So in relationship we strive to bring everybody into a place where we develop an understanding of what is organic amongst us. We function recognising each other's basic difficulties recognising that the administrator as opposed to a networker is somebody that has more difficulty with relationships when it comes down to it. So those things we got to work at much much harder when it really comes down to it. So it's intrinsic in the body of Christ is this that hang around the body of people and we have to learn how we can relate to them and how we can begin to develop a relationship and understanding of what makes the do what they do. And then we can begin to function and …. recognising each other's gifting in that respect.

It comes to mind that relational leadership could be …

DO YOU FIND THAT YOUR RELATIONSHIPS AT HOME INFLUENCES YOUR RELATIONSHIPS IN THE WORKPLACE?

Die huis is die begin van verhoudinge.

Dit het wel 'n invloed, maar nie 'n finale invloed nie. Dit gaan oor die persoon inherent in himself, bv. 'n persoon wat gemolesteer is kan nie mense naby hom toelaat nie, so sy vwerhouding binne sy huishouding sukkel hy mee. Daar is baiemaal konflik, maar sy verhoudihg wat bietjie verder van hom staan is uitstekend totdat die persoon ten a aan hom wil beweeg. Dan sal hy terugtrek. So baie maal het so 'n persoon 'n beter verhouding in sy werkplek as wat hy binne in sy eie huishouding het.

Vir party mense is daar 'n verskil tussen relationship en function en so kan so 'n persoon 'n verskillende persoonlikheid wees by die golfklub en die werk ens by die huis en kan veskillende verhouding hê en verskillende reaksies hê.

Ek dink wel dat jy enige situasie kan hanteer in jouself omdat jy in Jesus Christus is sodat wanneer die omstandighede by die huis dalk nie op datum is nie, dat jy nog kan relate met mense buitekant, maar God se gedagte is as jy nie jou situasie met jou spouse kan uitsorteer nie, hoe kan jy gaan staan voor mense en die evangelie verkondig?

I believe I'm striving to live a Christ centred life and if you ask me does it influence me, it doesn't influence me because I take my problem directly to Christ and here what Christ says about it and you'll be able to handle it outside the….

DISCUSS SOME OF THE ISSUES AND/OR NEGATIVE EXPERIENCES YOU HAVE HAD CONCERNING RELATIONSHIPS IN YOUR PLACE.

4 . GROUP 4

VRAAG 1 – HOE SAL JY MISSIONALE KERK BESKRYF?

Well II think that's the issue that mission is such a broad all incompassing term that anybody that has any vision at all to help the people, whether to go out or bring people in, that's missional. And that that's okay. The everybody isn't su[pposed to work the same ant that church needs to know what their redemptive gift is and flow with that. But as long as the church is doing something on a mission of some kind, that's bbiblical, then I call that Missional.

Ja I think it's opening a lot of views now but …. And the missional church to me the focux point is you iuse the point mission, is the definite focus on mission. And although you have one or two missionaries, although you have people coming in or out, I don't think you can say you're a missional church, you may be just evangelise outside. But mission is a mission like a soos 'n werkword, its going on a certain mission to do things. It's a focus point if you talk about a missional church. The last few years like city missions church in Singapore where I visited, their main focus, 80% of their income go toward missionary work. Other countries away from them, outside the country, but 80% of

everything they do is focussed on missions, not on the Sunday activity, or relational with the community around the church, evangelising and whatever form you want to. .. they focus on mission work whereby we talk about a relational community around us, I think that's a total different viewpoint. Ifr you know the community church you can talk about a relational church.

Ek verstaan die opdrag is Jerusalem, Judea, Samaria uiterste eindes. So daar moet 'n betrokkenheid wees op al vier vlakke. Mense verskil oor watter vlak maar daar moet 'n uitreik wees. If it doesn't work at home, don't export it. So daar moet Jerusalem wees, en dan Judea en Judea vertaan ek as my land of my provinsie jy kan dit bepaal en dan Samaria wat daarin is as ek die term kan gebruik die mense wat nou nie van my rassegroep is moet ek ook na toe uitreik so dis alles insluitend. Ek is 'n baster genoem en daar is gese ek hoort nie in die kerk nie. En dan die wêrelddeel. So daar's 'n al vier areas moet gedek word. Dis my verstaan van die opdrag van die kerk. If the vision is the mission then the vision is or the mission is God's vision.

Ons het 'n probleem gehad met ons vragmotor vol kos Mosambiek toe stuur daai tyd met die vloed, dat die lokale ouens kom en sê ons gaan dood op julle stoep en julle stuur kos Mosambiek toe. Maar weereens daar moet onder leiding van die Heilige Gees, wat sê die Here vir daai spesifieke gemeente en dan's daar 'n verantwoordelikheid lokaal maar ook 'n verantwoordelikheid buite.

Missional ek dink nie om uit te gaan in gemeenskapdiens is armoedeverligting nie, en dis waar die probleem inkom. Om 'n ou tydelik gaan help met 'n kospakkie, skep jy 'n groter verwagting, hy gaan werk nie, en…. terwyl missions is om vertroue en geloof op te bou om die glo in geloofbeginsel te gaan vaslê waar 'n ou kan begin werk. So ons is baie geneig om as kerk uit te gaan en ons word 'n welsynsorganisasie, ons begin armoedeverligting toepas, wat nie relational is nie, dis bloot, jy sit 'n komp goed daar neer.

Ons het nou 'n Prof Antipas hier gehad van Region en hy sê 'n baie interessante ding: hy sê the church has become a problem in America because the church were feeding the poor and he says so the poor work less and less because the church was caring for the poor. And then the poor moved into the area and the wealthy people left the area then the church didn't cater and church doesn't want them to come to the service, so the church became a problem.

Well let's go back to definitions for a second. Will you talk about missional, you talk about every church has a mission statement. In other words missional by definition that's one broad…. Missional includes missions then I do agree with your … . between evangelism and sending people as missionaries either to where the gospel is not preached or to go from one continent to another something like that or even one country to another. I don't like the South African understanding that missions at least in the old days were a white church sends a guy to the townships because he's a missionary. Because that felt like that was doing discredit to the national unity. That South Africa needs to see itself as one nation rather than a group of separate nations in just a position each other. So to understand that point we need to have eyes that go beyond our borders, I think every church does need that and that it just can't be I send

money to people that's doing the job out there but at some point I got to raise people up and send them out if I'm a missional church.

I understand a little bite more than that in terms of we changed the whole thing to church planting because in the old concept of the missional churches, how many missionaries have been sent out. But we were at sent out we had over ninety missionaries, but when we went and measured the fuit, it was none, gut when we sent out a person with a view of planting a church and training local person in the area and then leaving them following up again, we found the fruit much better, because otherwise constantly we missionaries every month please send us. You train if we were sending out a missionary into a certain country, now in that country that say that tribe has got a way of doing things, now I got to learn the way of the tribe because they think differently. It's like Reinhard Bonnke in Africa describes spits on the ground, pulls a line over it and Reinhard thought the guy was challenging him and he was saying: I like what you're saying, say it again. … So those guys, if we can train them, then they know how to reach their people. Become a Jew to the jews and the gentile to the gentiles. And that's the current missionary or the missiological thinking that the best people to reach indingenous people is their own. But at the same time I see whole denominations that pull back so that they would take someone from Muslim.. and bring them to the States, train him there and send him back there as apposed sending some from the States to there. In the old day where you sort of get a missionary post or base you know and where you have sort of a little America in the middle of the foreign land, that I also have to condemn, but at the same time I have to always feel that biblically there must always be a place for someone who have a heart for another people and who want to voluntarily join them and even for the rest of their lives, not just a thing of like for instance in my case I'm pastoring an African church but I'm not answering to an American mission board. I'm answering to local African leadership. And in that sense it's working. I'm not telling Africans how to be American Christians, I'm having to become part of their way of doing things and so on. To a certain degree there are built-in conflicts and problems with that but this is where we have to not think in terms of…. But in terms of the grace principal that God wants to raise people up where they're not strong and where it's not logical in the same way that it was not logical for Paul to be an apostle to gentiles. He wasn't cut out for that but by the grace of God he did and was successful not because of his strengths but because of his weaknesses where God came through.

Die missional wat ons van praat, net op dieselfde bladsy, dis nie die missie van die kerk nie, ons praat van missions, ons praat van uitreik. Ons wil net define.

…. to come to missional church you got to go to back to your opening statement ….trinity because first and foremost the church only exists because there's a trinity if there wasn't a trinity there wouldn't be a church. So if we gonna to talk about missional church a missional church would be the people of God that understand the will and purpose of God in an over arching sense but then within that the individual local ……, each have a function and purpose to fulfil within the ……… and purpose for all of creation. And in that way when we define missional church it would be carrying and understand the will and purpose of

God as a goal to which we are working to seek His will fulfilled, but within that there is the freedom of individuality of every local congregation where they will find themselves to be part of God's overall purpose, but then again it's the kingdom of God takes precedence and that defines every individual congregation's purpose.

Vat 'n Boesman uit boesmanland uit en leer hom, en by die Bybelkollege het hy leer bad en toe hy teruggaan, toe hy terugkom, sê hy my mense sê ek stink nou. Hy moes weer vuil word voor hy kon identifiseer.

HOW WOULD YOU DEFINE RELATIONAL LEADERSHIP?

Well I guess my first reaction is a leader that is not just a put into a position without consideration of relationship but by virtue of the position he gives orders and people carry them out apposed to a person who's door is open, listens to people, has relationships, knows people's names and situations, whether that's as a friend whether as a coach, as mentor, as a father, you know there's so many different kind of paradigms with that that there are terms that has relationship built in and that somehow leadership where in some way you can see for yourself as a leader that has a specific kind of relationship with people I think is involved.

Ek dink uit 'n ou se eie ondervinding ……dis nog altyd 'n topic wat vir my baie belangrik was en change management … relational leadership is 'n process not a destination. Of ons hier sê jy's 'n gebore pa of n geleerde pa en of jy studies agter jou het, dit 'n proses swat deurgaans plaasvind. En soos die omgewing om jou verander, jy raak omgewinggestremd, verander jou relational leadership ook. Want as jy net 'n pa bly, en daai ding verander en jy het nie aangebore seuns of bloedseuns nie, dan verander die situasie heeltyd.. So vir my is relational leadership en al die ander aspekte wat genoem is, is 'n proses, nie 'n destinasie nie. Om te sê ek gaan 'n relational leader word omdat ek 'n goeie pa is by die huis, beteken niks. Ek dink ek wil daarby volstaan en sê dis waar ons fout gemaak het.

Again it comes down to your opening statement especially in the contects of Christianity, Trinity and again we see that relationship is a, almost like a foundation of …. existence, because it's God relates to a person or to humanity and humanity relating in a personal way to each other and to God. And so being relational leadership styles, first of all understanding the truth the revelation of God and then taking Christ as my example and understand His incarnation but the also how He in every relationship, in every different encounter with people, worked with people but being consistent to a higher calling and purpose being that of God, not being swayed by the demand and needs of the people. So in that sense relational is that relational leadership nobody is was as close to Jesus as certain of the disciples and even within the discipleship group there was more intimacy on different levels to different people and so relational leadership is first of all ….. the character of the person as received and heard the call of God and is perceiving the will and purpose of God an then the degree to which people are divinely brought closer the ……. Which people need to be and have closer and more intimate relationship with

them than others, and so relational leadership is still … relational leadership I would define it would be that understanding or learning from Christ as my supreme example how he dealt with people in fulfilling the purpose of God in every sphere moulding my life in the way which I would lead and relate to people based on the revelation of Him so that my standpoint and my measure for relational leadership is how does Christ in this situation like this, from His life in His incarnation, how do I see where He fit into this situation to deal with the diversity of expression and …….

Kan ek 'n voorbeeld daar ingooi, dis 'n ding wat ek by Neville geleer het, is Ek wil sommer Lukas 2:52 koppel daaraan: die proses …… relationship is process not a destination and Jesus grew in wisdom, jy weet waar Hy geloop het en waar hy met mense omgegaan het, Hy moes ook leer alhoewel Hy 'n vader gehad het van b o af. He grew in wisdom, then He grew in stature in sy omgewing omdat Hy wysheid ook gekry het, nou begin mense Hom volg, en then He grew in favour, first from God and then from men. So dis weer op en af, af en op. En dis 'n groeiproses gewees die heeltyd, en of ons nou define leadership of relational leadership, dis 'n prose swat jy groei elke dag in 'n relationship na jou pa ook, al het hy ook die finale sê. You first have to become a fatherhood before you can become a leader.

Ons grootste probleem vir my in die kerk is jy het 'n man hy's 'n senior prokureur nou sluit hy aan drie maande sit hy op die leierskap; en dis 'n groot gevaar. Hy's dalk 'n goeie prokureur so verhouding vir my is dat ek verstaan 'n leier vandag se leierskap in die kerk 'n leier onder gelykes, but if there's familiarity breeds content and then you have a person that becomes a they become familiar with the leader or apostolic figure, then content comes and then rebellion comes because they disagree and they want to dominate the leader because of their vision but their vision is not making room for them. So relationship has to be who wants to willingly submit. If you don't want to submit, go, I don't want to lead you, I don't wanna be part, because you don't acknowledge my leadership and that doesn't meant hat a I come from a church in England now, the head of the church is a window washer, and the guy submitting to him is a doctor, is his co-pastor, but he acknowledges the anointing on the man's life although he doesn't have the qualification in terms of paper but what has opened the door is the relationship opened the door because of the anointing and acknowledging the anointing because the moment all say hey, I'm cleverer than you, the rebellion comes … two head... so I can never seek if I have to use a worldly context, if you say Microsoft, what name comes to you, unfortunately of fortunately, God has ordained certain people to establish a thing and others fitting underneath doesn't mean that they're worth less, but somebody has to take the lead.

Well let me ask you the question in context of this ….. your ….. that a leader is becomes rather than is appointed. To be appoint someone to be a leader to say okay here's a body of people and I want you to be a pastor. So I didn't choose these people, they're there, and so that somehow we gotta make it work and relationships have to be forced, that somehow we have to find each other

and may and there's gonna be compromise there's gonna be give and take to what …… in you know can I say, look, here's the biblical principal and if you don't like it go, and to what degree do I say No, I don't wanna lose any of these sheep. I got to find a way to get them from here to there, I guess that's the difference between the heart for the people as apposed to a heart for a greater vision that this is what this movement is doing and if you don't wanna be part of this movement, then you don't have to.

…….. there's a paper phd and if you talk church and hyou talk corporate, id different. Cause you want to see the word Leadership, you think of an organigram, top down,… relational leadership immediately disqualifies that, if you talk about leadership you talk about relational leadership, then you have the spiritual …. The deity, the God die Vader, God die Seun, God die Heilige Gees and you have an organic and who's leading what ….. and if I think if we talk abut a relational leadership it's a lot different because are we appointed because of gifting or relationship. And that makes a huge difference in the church because of your gifting/ Nou vat jy 'n ou wat 20 karre by Toyota per maand verkoop he's the most successful, he's a gifted salesman, now you make him the Director, six months they close the shop down because nobody's selling cars. He's a director now. So your relation with the mense aan wie jy verkoop, you keep him there and that's relational leadership.

………… Woord in Aksie nou gehad ek het iemand in my plek aangestel om leierskap te neem, organisatoriese leierskap en die outjie …. sê hy hou nie van die ou nie omdat hy hom trek. Daar's niks wat hy daaraan kan doen nie. Hy hou nie van hom nie, want hy't 'n problem met hom.

Was it the other guy's responsibility to work it out?

You see who must he appoint the guy whom he likes? He said I can't stand ….. I said Ek I cannot but stand back, I just can't for the organiser ….. role of the chairman of Woord in Aksie. I'm a spiritual father, I can't fulfil the organisational role. You disagree with the guy, the guy is doing the organisational role, he's very equipped to do it, by far the best in the whole organisation, but he doesn't like the guy.

DO YOU FIND THAT YOUR RELATIONSHIPS AT HOME INFLUENCES YOU RELATIONSHIPS IN THE WORKPLACE?

Yes. Ha-ha-ha-ha.

Well let's face it, if I have a fight with my wife before I preach, it's gonna affect the performance on the stage.

Ek dink jy moet al die ander antwoorde verander na: Always, sometimes, and rare ha-ha-ha-ha-ha-ha-

DISCUSS SOME OF THE ISSUES AND/OR NEGATIVE EXPERIENCES YOU HAVE HAD CONCERNING RELATIONSHIPS IN YOUR WORKPLACE.

5. GROUP 5

VRAAG 1 – HOE SAL JY MISSIONALE KERK BESKRYF?

Die algemene idee wat ek vorm daaromtrent is dat jy fondse bewillig vir sendingwerk, maar nie noodwendig persoonlik betrokke is daarin nie.

Vir my strek dit meer vanuit die definisie van die Apostel, een wie geroep is en een wie gestuur is. Ek glo dat God spesifiek het die kerk geroep en gestuur dat die kerk Sy medium is waardeur Hy die wêreld of die verlorenes gaan bereik.

Missionaal is volgens my elke lidmaat betrokke in die gemeenskap deur 'n verskil te maak in die lewens van die gemeenskap. Dit sluit in jou hele area van bediening. Dit strek ook vir my verder as net jou geografiese area. Ek kan missionaal wees in die land, in die streek, ek kan missionaal werk in die wêreld. Maar 'n missionale gemeenskap is vir my elke lidmaat betrokke by die gemeenskap, besig om 'n verskil te maak in die lewens van die gemeenskap en wat die behoeftes van die gemeenskap aan te spreek en om net die boodskap van Jesus Christus uit te dra en die gemeenskap missionaal aan te spreek deur te wys hoe Jesus lyk in die gemeenskap.

Dat almal geroep is, kyk die opdrag is aan loamal gegee: Matt 28 .... en dissipels te maak, m.a.w. jy elkeen van jou lidmate, as almal kan verstaan dat ons almal 'n opdrag het.

Vir my die Woord in hierdie konteks het ek nog nie noodwendig ..... maar as ek na die Woord kyuk, sou ek dink dit beteken dat die Kerk moet duidelik sy misie bepaal en identifiseer en dan ...... dat daar 'n spesifieke misie is, so as ek net een woordjie daaroor kan se, as ons werklik na die Bybel kyk wat is ons isie, die groot opdrag van Jesus Christus is in Matt. 28:19 dat that we don't .... shift of minds, ons is nie 'n social klub nie, die hooftaak is nie om mekaar se rug te krap nie, ons moet ons doel as misie bepaal.

Ek is geneig om tot 'n groot mate met Kobus saam te stem. Ek hdink hy het basies als opgesom wat ek sou gese het.

Kan ek net in kort se, ek dink die kerk is weer besig om in die regte rigting te beweeg as jy vat die ontstaan van die A.G.S. het ontstaan as 'n sendingkerk, maar ons het 'n wanbegrip gehad in die woordjie sending. Ons het gedink stuur ou geld Indie toe, stuur jou geld Sjina toe, en ons het vergeet dat jy is 'n sendingkerk. Het 'n sendingroeping in jou eie gemeenskap. Die ouens wat altyd so graag Afrika toe gaan, ek se vir hulle man, ek het vir julle 'n baie goedkoper manier om in Afrika te kom, ry net oor die snelweg, dan is jy ook in Afrika. Jy hoef nie duisende Rande vir kaartjies te betaal en onkoste aan te gaan nie. En ek dink dit is wat as 'n kerk weer se ek is Sendingbewus, sending en evangelisasie en wat jy ook al wil noem, ondersteuning, dis alles presies dieselfde sendingwerk wat ons mee besig is.

Daar's 'n ander kant ook. Die Here se Hy't ons gesalf om die boodskap aan die armes te bring. Nou die armes sal altyd by ons wees. So 'n Kerk wat nie missionaal ..... wat nie sendingbewus is nie, of wat nie deel het in sending nie, kan nie voort bestaan nie. Ek praat van 'n kerk, 'n kerk wat nou werklik wil vorentoe gaan. As hy nie sending betrokke is nie, het hy nie 'n toekoms nie.

Dis net soos hy gesê het, die idee wat staan, is ek moet geld gee vir sending. Onthou ek het 'n die afgelope tyd baie sterk gevoel dat ons, dat ek moet betrokke raak, ons het nou een plaas waar ons 'n klein uitreiking het, Br... gemeente, en die een van ons broers is summier ontslaan. Nou gaan jy betrokke raak eintlik nou as 'n fasiliteerder maar jy moet ook gaan want die manne wat jy mee gaan praat, kyk dit van 'n wettiese oogpunt af en jy moet dit van die kant af gaan met 'n geestelike kant. So dis reg wat Kobus se, daar's baie meer buite die kerk as in die kerk.

In die NG kerk......... toe by die kerk se deur, voordat jy uitgaan, staan groot: hier begin my sending. 'n Bord by die kerk se deur as jy uitgaan, kyk almal mos teen hierdie muur vas, hier begin my sending. Dis vir my baie mooi.

HOW WOULD YOU DEFINE RELATIONAL LEADERSHIP?

Ek sou se by Relational Leadership is vir my ook baie na aan corporate leadership, ek kan se dat die..... en jy moet in verhouding staan met ander mense, dit strek ook verder as jou eie plaaslike gemeente en jou leierskap met jou eie gemeente. Maar soos wat ons nou die internasionale Gospelding .... wat internasionaal is ..... maar ook die protestante en al die ouens wat besig is in die veld en op kerklike grond, dan sou ek se dis belangrik dat mens, jy is nie 'n eiland nie, jy werk in verhouding met ander mense. Ek sou dit dan ook beskou as Corporate leadership.
Die bergrip ek wil net 'n effense aanloop he: die begrip ..... is my definisie daarvan is dat as 'n groep werklik hulle oog kon saam ingooi dan kan daai groep meer bereik as van die sterkste individue n die groep. En die groep, sie saak van relationship leadership, want jy gaan nooit iemand se saak in werking kry so .... jy weet dit is as jy .... maar so as daar 'n goeie verhouding is in 'n groep hande gevat en saamgewerk, dan kan ons baie sterker kerkbou as die sg. Sterkman sindroom van een ou wat net se "so".

Ek dink spesifiek aan Matt. 12:29 – 31 waar die Skrifgeleerdes vir Jesus vra wat is die grootste gebod en waar Hy spesifiek reageer rondom eerstens jy moet die Here jou God liefhe met jou hele hart, siel en al jou krag en verstand en daarna jy moet jou naaste liefhe soos jouself. Vir my is dit allereers waar die hele kwessie rondom verhoudings begin. Dan wil ek dit saamvat met wat ons ook in ons inleiding gepraat het, die kwessie rondom die feit dat ons geskep is om te dien die hele servant leadership kwessie, dat indien ons nie die servant leadership kwessie kan aanhaak by 'n verhouding nie, dan gaan ek nie werklik kan, in relationship 'n relational leaderhsip posisie teenoor iemand kan staan nie.

Ek dink daar't baie verwarring ontstaan by mense oor leierskap en ek dink baie van ons leiers het jammerlik gefaal omdat hulle die gedagte van visionêre leiers in die kerk te sterk beklemtoon het en dan kkom jy naderhand op 'n outokratiese betuurstyl uit. En dit is baie gevaarlik. Ek persoonlik neem dit nou saam met my as die Voorsitter van gemeentes sal nou ook weet dat daar is sekere dinge wat 'n pastoor kan doen en eers later die mense daarin ken, maar wat jou breë visie aanbetref, as jy nie jou visie kan deel in 'n relationship relational leadership nie, as jy nie visie daar kan deel nie, het jy 'n baie ....

Want jou visie moet ook gechallenge kan word. Ek kan nie nou sê ek gaan nou volgende maand die dubbelverdieping maak en die kerk verkoop nie, want dit kan miskien ek wees wat baie oulik gaan wees, maar dis nie noodwendig dat dit 'n goeie ding is nie, en daarom moet jou leierskap moet gechallenge kan word of jy op die regte pad is. Dis baie gesond.

Ek verstaan nie Relational leadership as 'n demokratiese leierskap nie. 'n Demokratiese leierskap is amper vir my soos die corporate leierskapsaak. Ons moet almal saamstem en ek dink nie, as, jy weet selfs as ons na Jesus kyk, sekere mense het saamgestem en tog............ in verhouding staan met almal. Daar's sekere tye waneer ek dink nie vir my relational leadership ek sit met 'n groep ouens jy weet, ons moet nou wag tot by 'n punt uitkom .... Jesus het gese: manne sorry, ons gaan anderkant toe. Hy't leiding gegee, Hy't, ek dink uit verhouding uit raak dit gemaklik om dit te kan doen reeds omdat ons in 'n verhouding met mekaar staan. Ek kan met die raad eerlik wees, ek kan vir die kerkraad sit en kyk en met hulle praat oor my vrese sonder dat ek bang is dat hulle vir my gaan se ek is 'n swak Pastoor.   Ek het gisteraand 'n kerkraadsvrgadering gehad en ons het gesels .... net gesels oor die kerk en ek het gepraat oor hoe ek voel en dink. Op die einde van die dag kon ons vir mekaar bemoedig en ons kon mekaar opbou en ons kon mekaar se hande vat en ...... maar omdat ons in verhouding met mekaar staan, ons kon lag, ons kon lekker saam kuier maar ek kon ook vir hulle se hoe ek dink ons moet hier aangaan of ons moet so iets doen en dan het ons daaroor gesels en die ouens het ...... en aan die einde van die dag kon ons ook saam daaroor bid. Dit gaan nie vir my oor, jy weet, ... want dis onmoontlik vir 'n groep mense, diverse idees oor kerk en oor kerk en wat ook al nie, as ons saam moet sit enw ag totdat ons saam konsensus kry, sal ons jare wag ..... In die kontek van leierskap as jy.. posisionele leierskap, ... dit is so dat wanneer jy aangestel word as die Pastoor van die gemeente beroep word, is daar kollektief by die ouens wat jou beroep of aanstel of in jou diens neem, maak nie saak watse woorde jy gebruik nie, die besluit om vir jou positionele leierskap te gee - dis deel daarvan. Vir my gaan dit net daaroor: wat maak ek nou daarmee, gaan ek op my posisionele leierskap staat maak en dis al wat ek doen, dit moet gaan nie net oor posisionele leierskap nie, ek moet verhouding bou met al die mense wat in my gemeente is en met my leierskap verhoudinge bou, so wanneer ons leierskap ....

Iets wat ek weer wil beklemtoon: Dis as 'n Pastoor, as sy leierskap om hom weet en bewus is van watter rigting en hoe hy voel oor bestuur van die gemeente en hoe hy voel oor sy, die verantwoordelikhede en uitreik van die gemeente, dan outomaties die feit dat hulle met die visie staamstem, kom daar outomaties concent daaruit navore.

Waar die leier wat die geestelik binne die raamwerk van die verwantwoordelikheid, as die meerderheid van die groep teen die beginsel gaan dat hy se dit kan nie gebeur nie broer, ons bly by God se ...... dat hy deur sterk geestelike insette selfs die meerheids vorm om by die beginsel te bly.

Ek wil net aanhaak: die hele kwessie waar ons in die verlede ervaar het dat iq vir leadership is begter as eq, maar waar ons deesdae praat van jou eq, ek dink

dis 'n studie wat in amerika gedoen is rondom die corporate sector, dat die ouens met 'n hoe iq, op die oomblik almal swakker doen as wat die ceo's 'n hoer eq het in hulle company, en die eq is outjie wat meer verwys na die verhouding wat daar moet bestaan tussen die ceo en die res van die persone binne die company. Waar ons altyd aanvaar het as 'n ceo hoe verder verwyder is van sy span hoe beter, maar waar ons deesdae se jy moet in verhouding staan en jy moet die mense verstaan en begrip toon vir die mense. En die een wat Kobus van praat dat die mense ook bietjie weet jy's 'n mens en jy voel en ervaar sekere dinge, wat ervaar jy, wat is jou hart .... waar ons in die verlede gese het nee, hoe slimmer jy is, hoe beter jy in wiskunde is, hoe beter sommetjies jy kan maak, is jy kwaai, is dit besig om te verander.

DO YOU FIND THAT YOUR RELATIONSHIPS AT HOME INFLUENCE YOUR RELATIONSHIPS IN THE WORKSPACE?

Die geheim is juis om in kompartemente te leef deur .... en as ek toelaat dat my krisis by die huis, oorspoel in die kerk of in die werkplek, is daar iets wat aan my moet groei dat ek dit nie doen nie.

Ek dink ek verstaan daai konteks heeltemal, maar vir ons in die kerk spesifiek , ek werk nou met mense op baie vlakke, as ek probleme by die huis het, is dit in my kop byna onmoontlik om eerlik vir ander mense te help met hulle probleme in hulle huise. As ek 'n krisis met my kinders het en ek sukkel om met my kind met opvoeding en die goete, is dit vir my byna onmoontlik omop n eerlike wyse in iemand anders se lewe in te spreek wat dieselfde probleme het in sy huis. So vir my, vir my gaan dit oor waar staan ek as mens, ek moet om daarby aan te sluit, om in kompartemente te kan sit, is vir my 'n biae gevaarlike plek as ek dit kan noem. Dik aan Jimmy Swaggart, dit kom nou in my kop op, dis nou 'n ou wat in kompartemente leef: ; hy kon op die preekstoel klim, sing, preek dat die biesies bewe en mense huil voor die Here, maar aan die agterkant kon hy in sy kompartement wegkruip vir sy huis en sy vrou en kyk na kaal vrouens wat hulle uittrek. Dis die gevaar van die kompartement, want dan kan ek my toemaak van al hierdie goeters. En ek kan nie vir myself se dat dit nie 'n invloed op my het nie. As ek daar staan en preek en ek weet ek het sonde in my lewe en die sondes is gebore uit .... my huis, moet ons wat preek ....

Nou kan jy 'n ander situasie ook he dat jy't nie sonde in jou lewe nie, maar jy het 'n rebelse kind. En iemand het nou die dag 'n mooi ding gese: Opvoeding het 'n vervaldatum. Jy weet, so daar kom 'n tyd in my kind se lewe wat my kind verantwoordelikheid vat. En ek glo nie ek glo nie dat ek meen dat ek doen baie huweliksberading, ek sit met twee kinders en altwee is geskei, jy weet, so kan ek die huweliksberading doen of nie?

'n Lutherse predikant wa eendag by my en hy gaan uit en agter in die yard rook hy. Sy kind sien homlrook en die kind se vir hom, Pa, pastore rook mos nie, en hy se vir die kind: ; my pastoorskap en my persoonlike lewe het met mekaar niks te doen nie. Dis 'n groot fout.

Sorry mag ek net nog iet se: Ek stem 100% saam met wat gesê word, hoe kan ek die splinter uit die oog van my broer haal terwyl ek 'n balk in my eie oog het. Natuurlik moet ek 'n skoon lewe hê. Maar ek wil vir u se, selfs al is ek so heilig soos die engel Gabriel en jou vrou is soos die moeder Maria, daar gaan 'n dag kom wat jy ook 'n dip vat, vat jy ook n winterseisoen het, maar dan kan ek nie toelaat as pastoor dat dit my keer nou vanoggend as ek op daai kansl gaan klim, moet ek juis daai swarigheid afskud en in die Naam van die Here ek preek nie slegter oor ek nou 'n verkeerskaartjie gehad het nie, ek kan dit eenkant sit.